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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

ELECTROSCOPE AND "ASTRAL DOUBLES."

SOME Australian and American papers are very much exercised with a new invention made by a Dr. Gnedra (?) of Victoria (Australia), called the Electro-scope. The extraordinary achievements of the telephone ought to have, by this time, familiarized people with the possibility of every miraculous-like discovery and invention. Nevertheless, this new appliance of electricity, if it proves true to its promises, as—unless the whole story is a sale,—it has already proved itself—will be reckoned as one among the many, if not the most, marvellous inventions of the age. It is claimed to be possible to convey by means of electricity vibrations of light to not only hold converse with one's most distant friends,—as already done by means of the telephone,—but actually to see them. We are told by the *R. P. Journal*, which is responsible for the story that:—

"The trial of this wonderful instrument took place at Melbourne on the 31st of October last, in the presence of some forty scientific and public men, and was a great success. Sitting in a dark room, they saw projected on a large disk of white burnished metal the race-course at Flemington, with its myriad hosts of active beings. Each minute detail stood out with perfect fidelity to the original, and as they looked at the wonderful picture through binocular glasses, it was difficult to imagine that they were not actually on the course itself and moving among those whose actions they could so completely scan."

We are not told how many miles distant is Flemington from Melbourne; but were one in the moon and the other on earth, it would astonish us as little and would seem as natural as though Flemington were in the same street where the experiment is said to have taken place. Not being informed so far of the principles of electricity acted upon in this particular instance, we cannot compare the means adopted for the projection of the *astral* "hosts of active beings" on the disk of burnished metal, with those used by the adepts and high Chelas to project the reflections of themselves upon any given point of space. If one is purely electrical, the other is magneto-electrical; but we suppose that, perhaps, with the exception of the magnetic currents of the earth, the principles must be the same. If the invention, and its experiment are no fiction—and we do not see why they should be—then science is, indeed, on the verge of a partial discovery of adept powers: we say advisably "partial" for, of course, physical science can never discover the part played in the adept's self-projection by her psychological sister WILL, even though she were inclined to verify the actuality of such powers. And yet having found out and admitted that space and even time could be annihilated by physical apparatuses, we really do not see the great difficulty of taking a step further and admitting at least the possibility of psychological potencies in man; potencies capable of replacing successfully physical forces and using these but as a basis of, and a complement for, objective manifes-

tations. The most serious impediment in the way of such recognition is the complete ignorance of physical science of all the potentialities contained in the astral light or akasa. She admits the existence of ether, hypothetical though it still remains for her, simply because were its actuality to be rejected, the theories of light, heat and so many other things would be nowhere, and that her most scientific expositions would be upset. Why not admit on the same principle the possibility of spectral apparitions, of the materializations of the spiritualists, of the *double* or the "döppelgangers" of living persons, &c., rather than encounter the tremendous difficulty of setting to naught the collective evidence of the ages, and that of 20 millions of modern spiritualists, all eye-witnesses to various phenomena who certify to their actuality. We would be glad to learn whether the spectral appearances upon the disk, cast any shadows? This is a great point with the occultists, many of whom can testify that the astral bodies of living men—do not.

WILL.

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

"Sors de l'enfance ami, reveilles toi."

Rousseau.

(Schopenhauer's Motto.)

It is with the greatest interest that I read the profound article by T. Subba Row, "A Personal and an Impersonal God," (to be continued, in the *Theosophist* of February A. C.)—logically arriving at a condition of unconsciousness, though containing the potentiality of every condition of "Pragna," the only permanent state in the universe.

The theory of the Idealistic thinker John Stuart Mill is mentioned in connection, who is certainly the type of Western Idealistic philosophy.

But, there is another Idealist, another Western thinker, who has expressed the same long before J. S. Mill in other words, but with a candid reference to Asiatic philosophy, and given these ideas at the same time a far more palpable objectivity, as far as regards our conscious world.

Perhaps for the latter reason your readers may find an interest in his thoughts, which I allow myself to render as follows:—

"The world is my mental perception,"—this is a self-evident truth for every living and discerning being, although man alone can bring it into a reflecting abstract consciousness, and when he does do so, in fact, then philosophical reflection has begun in him. Then also it becomes a clear certainty to him, that what he knows is no Sun, no Earth, but only an eye that sees a Sun, a hand that touches an Earth, that the surrounding world is there only as a mental representation, *i. e.*, absolutely in relation to something else, which something else is himself. If any truth can be pronounced *a priori*, then it is this one, the statement of that form of all possible and thinkable experiences, more universal than all others, more so than time, space and causality. All these, in fact, presuppose already the former; it is only the division in object and subject that makes possible and imaginable phenomena of whatsoever kind, abstract or intuitive, pure or empirical. Therefore, no truth is more certain, more independent of all others, or requiring less proof than that everything that exists in our perception is only Object in

relation to Subject, the perception of that which perceives : in a word,—our own mental representation.

“And this applies as much to all Past as to the Present, and all Future; to what is most distant, and to what is most near, because it applies to time and space themselves, in which alone the relations can exist.

“This is by no means a new truth. It was already contained in the sceptical premises from which Descartes proceeded. Berkeley, however, was the first to give it an absolute form, and has thereby deserved much of philosophy, though his other doctrines cannot bear criticism. The principal mistake of Kant was his neglect of this axiom.

“How long ago, however, this fundamental truth has been acknowledged by the Sages of India, appearing as the fundamental principle of the Vedanta philosophy, ascribed to Vyasa, is demonstrated by Sir W. Jones, in his work “On the Philosophy of the Asiatics,” (*Asiatic Researches*, Vol. IV, p.164). The fundamental tenet of the Vedanta school consisted not in denying the existence of matter, that is of solidity, impenetrability, and figure (to deny which would be lunacy), but in correcting the popular notion of it, and in contending that it has no essence independent of mental perception: that existence and perceptibility are convertible terms.”

“These words express sufficiently the co-existence of empirical reality with transcendental Idealism.

“Thus only and from this aspect of the world as mental perception, can we begin to contemplate it. That such a contemplation, however, without any detriment to its truth, is one-sided, and therefore, the result of some arbitrary abstraction, is nevertheless felt by everybody and proved by that internal revolt, with which one accepts the world as one's mere mental perception, and of which, on the other hand, one can yet never entirely rid himself. Later on, however, we will make up for the one-sidedness of this consideration, by the enunciation of a truth, not so directly certain as that one from which we now proceed, but the only one to which a profounder inquiry can lead; still more difficult as an abstraction, the division of what is different, and the union of that which is identical; a most important truth, which, if not dismaying, yet must appear critical to every one, the following one in fact; that we can as well say, and must say:—

‘THE WORLD IS MY WILL.’*”

We must begin to consider not only the world, but even our own body as mere perception. That from which we are now abstracting shall presently clearly show itself as Will, of which alone the world in its other aspect consists, for that aspect is in one respect exclusively **mental perception**, but on the other absolutely **will**!†

BORNEO, 18th March 1883.

EDITOR'S NOTE.—For the benefit of those of our readers in India, who, although excellent Vedantic scholars, may have never heard of Arthur Schopenhauer and his philosophy, it will be useful to say a few words regarding this German Metaphysician, who is ranked by many among the world's great philosophers. Otherwise, the above translated fragment, picked out by our brother, Mr. Sanders, for the sole purpose of showing the great identity of view, between the Vedanta system—the archaic philosophy (we beg Professor Max Müller's pardon) and the comparatively modern school of thought founded by Schopenhauer,—may appear unintelligible in its isolated form. A student of the Göttingen and Berlin Universities, a friend of Goethe and his disciple initiated by him into the mysteries of colour (See A. Schopenhauer's *Essay Ueber Sehen und Farben*, 1816,) he evolved, so to say, into a profoundly original thinker without any seeming transaction, and brought his philosophical views into a full system before he was thirty. Possessed of a large private fortune, which enabled him to pursue and develop his ideas uninterrupted, he remained an independent thinker and soon won for himself, on account of his strangely pessimistic view of the world, the name of the “misanthropic sage.” The idea that the present world is radically evil, is the only important point in his system that differs from the teachings of the Vedanta. According to his philosophical doctrines, the only thing truly real, original, metaphysical and absolute, is WILL. The world of objects consists simply of appearances; of *Maya* or illusion—as the Vedantins have it. It lies entirely in, and depends on, our representation. Will is the “thing in itself” of the Kantian philosophy, “the substratum of all appearances and of nature herself. It is totally different from, and wholly independent of, cognition, can exist and manifest itself without it, and actually does so in all nature from animal beings downward.” Not only the voluntary actions of animated beings, but also the organic frame of their bodies, its form and quality, the vegetation of plants, and

* See Schopenhauer's chief work *Die Welt als Wille und Vorstellung*. *Isis Unveiled*, II. pp. 169 and 261.—L. A. S.

† An entity, however, that would be none of either, but an Object for itself, to which Kant's “*Ding an sich*” degenerated under his treatment, is a phantasm, and its recognition a will-o-the-wisp in “philosophy”. Arthur Schopenhauer (Vol. I, p. 3-5,) edited in 1818, at a period when the knowledge of Sanscrit in Europe was very meagre. Schopenhauer's “Objectivation of Will” throws light upon the other side of the universe.—L. A. S.

in the inorganic kingdom of nature, crystallization and every other original power which manifests itself in physical and chemical phenomena, as well as gravity, are something outside of appearance and identical with, what we find in ourselves and call—WILL. An intuitive recognition of the identity of will in all the phenomena separated by individuation is the source of justice, benevolence, and love; while from a non-recognition of its identity spring egotism, malice, evil and ignorance. This is the doctrine of the Vedantic *avidya* (ignorance) that makes of *Self* an object distinct from Parabrahm, or Universal Will. Individual soul, physical self, are only imagined by ignorance and have no more reality and existence than the objects seen in a dream. With Schopenhauer it also results from this original identity of will in all its phenomena, that the reward of the good and the punishment of the bad are not reserved to a future heaven or a future hell, but are ever present (the doctrine of *Karma*, when philosophically considered and from its esoteric aspect). Of course the philosophy of Schopenhauer was radically at variance with the systems of Schelling, Hegel, Herbert and other contemporaries, and even with that of Fichte, for a time his master, and whose philosophical system while studying under him, he openly treated with the greatest contempt. But this detracts in nothing from his own original and profoundly philosophical though often too pessimistic views. His doctrines are mostly interesting when compared with those of the Vedanta of “Sunkaracharya's” school, inasmuch they show the great identity of thought arriving at the same conclusions between men of two quite different epochs, and with over two milleniums between them. When some of the mightiest and most puzzling problems of being are thus approximately solved at different ages and by men entirely independent of one another, and that the most philosophically profound propositions, premises and conclusions arrived at by our best modern thinkers are found on comparison nearly, and very often entirely, identical with those of older philosophers as enunciated by them thousands of years back, we may be justified in regarding “the heathen” systems as the primal and most pure sources of every subsequent philosophical development of thought.

✦ ESOTERIC SPIRITUALISM THE LAW OF “INFLUX” AND “EFFLUX.”

BY WILLIAM YEATES,

Fellow of “The British Theosophical Society.”

[In giving room to the following clever paper, it is but just that its several points should be answered by Mr. T. Subba Row, against whom it is directed, now and here, and without having to postpone the reply for another month. Most of the foot-notes, therefore, are his.—Ed.]

The October number of the *Theosophist* for 1882 contains strictures on Mr. William Oxley's article (in the September number) by a respected Eastern Brother, Mr. T. Subba Row. In the latter, quoting from the former's words to the effect “that there cannot be any difficulty or objection ‘to accepting as a possibility, that the actual author of the Mahabharata should put in, not an objective, but a subjective appearance in London, or elsewhere, if he chose so to do.’” Mr. Subba Row remarks:—“Quite true; but he will never choose to do so.”

After making the admission of the possibility is there not an inconsistency in adding the latter clause, coming as it does from a defender of the true faith in Orthodox Brahminism? It sounds like a claim on Mr. Row's part, to a perfect knowledge of the motives which actuate the exalted one. On what grounds does Mr. Row claim his right to the knowledge as to what the real author of the Mahabharata “chooses to do”?†

From the Bhagavat Gita, I learn that the one who (in a certain state) is described as the “Lord of all created beings,” used this language, “Having command over my nature, I am made manifest by my own power: and as often as there is a decline of virtue, and an insurrection of vice and injustice in the world, I make myself manifest: and thus I appear from age to age.” Through thus taking command over his own nature, and all men, I hold that for all practical purposes, he does choose “a *chela* in human form:” i. e., one who takes on the clothing of *The Sun*, by means of the divine ray in which he makes Himself evident: and more, that there are *chelas* in human form, through whom the powers of The Grand Spirit's Identity will be unfolded in due order; even as it has been in past ages. What is true in regard to the Great One, is true in regard to spirits of lesser degree; who also can have *chelas* of a degree corresponding with them.

* Our esteemed correspondent and brother is wrong here. We say again—Mr. T. Subba Row is no “defender of the true faith in orthodox Brahminism,” for the present “orthodox Brahminism” is rather heterodox than orthodox. Our brother Mr. T. Subba Row is a true Vedantic Adwaitee of the esoteric, hence genuine Brahman faith and—an occultist.—Ed.

† On the grounds of the genuine and authentic teachings of the true “exalted one” himself, as correctly understood; on the grounds of the esoteric teaching of the “real author of the Mahabharata,” rightly comprehended by the initiated Brahmins alone.—T. S. R.

According to *The Theosophist*, a Raja Yogee Brother has the power to assume whatever form he pleases, and to communicate with spirits either in, or out of the body. Why then should it be deemed incredible that one, such as undoubtedly was Vyasa, can take command of his own life and nature in the forms beneath him, and assume the name of "Busiris," in order to make himself manifest through a medium.* Does not the greater include the less?

If I pass "entirely under the dominion of my highest, or seventh principle," I can, while in that state, receive a communication from spirits of that degree, and translate the substance to others; just as a *chela* in human form would do with a message, or communication received from the Brothers. The modes of manifestation may be diverse, but the same law is operative in both instances; surely, then, Mr. Subba Row must be mistaken in his assertion that "Busiris has no *chela* in human form." For most certainly, He, who has ascended to such an altitude, has command over his own nature in all those who subsist in the atomic life of his Spiritual Body: for it is only such that he can command, or "control." Likewise the Brothers themselves, they are able to command the unseen atoms who subsist within, or beneath, their own order; but can they so command the interior lives of life atoms which form the Spiritual Body of another or different order, and it may be, superior to their own? Herein lies the difficulty of any attempt to mould the new order of the modern Spiritualistic Movement, according to the genius of the order of Eastern Occultism. Before this can be accomplished, command over the invisible heads of the Spirit Bands must first be obtained.

The inner Voice of the Angel of God speaks through the intuitions to all men and women who belong to this order of life, and who form the Body, Church, or system, telling each one in their own order, the way to the Resurrection of the life: (some partake of the life of more than one order) and every one who perceives a ray of light, should follow it, for it will lead them to the summit of the Mount to which they are called, whether it be that of a Planetary or Solar order of Adeptship.†

As matter is within matter: spirit within spirit: atom within atom: and as Influx is within Efflux: even so there are orders within orders of Intelligences, both of a Planetary and Solar nature. From these we derive our life, and from them (mediately,) we receive that which form the higher qualities of our life. It matters little how the life quality is divided in its descent, or ascent to the atom from whence it came and returns; the line may be extended until the atom becomes invisible to the external man; but invisibility becomes visible in the lives of the whole body of atoms who came out from that ONE which can never be divided into less than one. Even so, it is possible for us to be inducted into a perceptive knowledge of the direct presence of the Angelic parents who gave us birth into the inmost quality of their life, and in which we live, and move, and have our being. By means of such outbirths, we partake of the differentiations of every Father and Mother through whom we came, besides that of our own, and these augmented qualities will take eternity to unfold themselves; and in view of such a truth, there can be no place found for annihilation; inasmuch as the annihilation of one atomic quality in the child's life would be the annihilation of him who gave it birth.‡ Can a part of God be destroyed?¶

* For the simple reason that the alleged teachings and esoteric interpretations of "Busiris" clash entirely with the teachings and interpretations of both Vyasa and the initiates of the esoteric school. The "Spirit" of Vyasa cannot well contradict and without giving any reasons for it, the teachings of the latter when alive.—T. S. R.

† I confess to my inability to distinguish between the two kinds of adeptship, called "Solar" and "Planetary," since the terminology is not in vogue among Asiatic Occultists, but belongs, most likely, to the new Western "hierosophy."—T. S. R.

‡ Eastern esoteric philosophy denies the theistic idea that "the whole body of atoms" came out from some "ONE atom," and teaches that there is no difference between the 7th principle of man and that of universal nature. "Hence a child may be annihilated as a personality, whereas his 6th and 7th principles, the one *divine monad* remain unaffected by this disintegration of freed atoms of still *particled* matter known as "Soul."—T. S. R.

¶ "A part of God!" Before we venture to talk of a *part*, we ought to make sure of the existence of the *whole*; or at least learn to know something more than we do of the Essence of that "God" people are so freely discussing about. The Adwaita philosophy teaches to believe in one universal Principle it calls Parabrahm and to eschew idols. Hence it rejects the idea of a personal God, whether called by the latter name or that of ONE ATOM the Father and Creator of all other atoms.—T. S. R.

In the universal life, I maintain, that not one single atom can be lost.*

Creation is infinite, with an endless capacity for growth and development. But if only the Law of Efflux were operative there could be no improvement. Like produces Like, and although there might be an endless procession of variations—they would be but a mere repetition of the series of like to like again, and no improvement in the forms evolved from the parent stock.† But with the Law of Influx in operation, the forms are receptive of new and higher qualities, which when evolved produce new and living forms of a higher and more interior order. It is only the recognition of this that can account for the development and manifestation of new forms of life of all kinds. To produce these, it must be evident that the germs of this new order of life were begotten from above within the transformed soul; and in no case is it a repetition from the "old seed after its kind." Hence it is, that the new order of spiritual life appearing in the West so diverse in its manifestation to that of the East, is scarcely comprehended by the latter, in the light as I have shown it. In the Hebrew Record we read that the young Sampson "as yet, knew not his strength." Neither, as yet, is the spiritual power of the child of the Occident known or comprehended by his elder Brother of the Orient. Will the Brothers of the Orient take kindly to the strippling, by recognising him as the "Heir of the Inheritance," and send down a little of the hoarded stores to nurture the new-born life in the valley below?

The *Theosophist* admits that notwithstanding the vantage ground of the possession of ancient stores of occult knowledge, the Oriental system has, from time to time, declined: and in spite of repeated revivals at different epochs, every effort to restore it to the traditional pristine glory of the Golden Age has failed.‡

Now assuming that one section of the Brothers succeed in resuscitating their order on the old lines, what security can we have that, at best, it would be but a sprouting out from the decaying trunk of the old tree of knowledge: as is proved by the history of the past.

The ancient Hindu, Bralminical, Buddhistic, Egyptian, Hebrew or Arabic, Christian and Mahomedan systems are mere variations from the same stock, and all of which were best at their beginnings. How comes it, that notwithstanding the more immediate presence, influence, and tutelage of the Brothers to the Indian populations, that these confessedly have become degraded, and have lost their own spirituality and power.¶

* "Atom lost?" No atom is ever lost, but atoms combine in transitory groups which are entities, which are atomic congeries. So that if one personality is "annihilated," this is but a breaking up of an atomic group, and the freed atoms are drawn into new combinations—the 6th and the 7th principle being of course excluded.—T. S. R.

† "Creation infinite." For "creation" read *universe*, and then the "endless capacity for growth and development" would fit in better, and there would be no contradiction to comment upon. As here written it reads—like a theological paradox. For if the whole *creation* is "infinite" and there is still in it an endless capacity for growth and development," then it becomes the antithesis of "creation." And if the writer means that cosmic matter was created and infused with a law of "growth and development," then cosmic matter must have been created out of nothing which is scientifically absurd. "Efflux" and "Influx" sound here like words without meaning. It is *Influx* that brings into being everything, and it is *Efflux* that changes conditions and obliterates all temporary forms, to evolve out of them the one *Eternal Reality*.—T. S. R.

‡ We beg to be permitted to emphatically deny the statement. Neither the *Theosophist*—i.e., its editor nor any one of the Founders, has ever admitted anything of the sort about the "Oriental System" whatever some of its contributors may have remarked upon the subject. If it has degenerated among its votaries in India (a fact due entirely to the cunning of its dead letter interpretation by the modern orthodox Brahmin who has lost the key to it) it flourishes as high as ever in the Himalayan retreats, in the ashram of the initiated Brahmin, and in all the "pristine glory of the Golden Age."—Ed.

¶ The "tutelage of the Brothers to the Indian populations" is a fancy based on a misconception. Ever since Buddhism with its esoteric interpretations of the *Vedas* and other sacred books was driven out of the country by the ambition and jealousy of the Brahmins, the *truths* of esotericism began to fade out of the memory of those populations until there now remains hardly one Brahmin in ten thousand who understands the *Shastras* at all. Hindus were degraded for the same reason that life and spirit have gone out of Christianity. The increase of wealth-bred sensuality, quenched spiritual aspiration and intuition, plugged the ears that once listened and shnt the eyes that once saw the teachers. And at last by gradual deterioration of species, multiplications of war, and increased scarcity of food-supply, the prime question became that of a struggle for life to the obliteration of spiritual yearnings.—T. S. R.

What other fate can befall us, as a Theosophical Society, if the very roots of our life, as such, draw their vitality from a decaying Tree, whose fruits, leaves, and branches are of "efflux" growth, and that of a descending order; inasmuch as it ignores the inmost "Law of Influx" from the Tree of Life of an inner causation? All outgrowths in that direction must, of necessity, sooner or later exhaust their vitality.

It is the new Influx from the Grand Central Sun of all existences, that causes the soul to rise to higher states and forms of consciousness; and by means of this, the newly evolved states therefrom, from a new series of a system—on an ascending scale which will never retrograde, as have done and do, the grades of a purely Planetary Cycle of incarnations, whose occultations shut out the direct light of the Grand Eternal Sun.

The teachings of 'Theosophy' appear to imply that there is latent power possessed of self-sufficient energy, sufficient in itself for the evolution of a new species, without the intervention of a still higher power.

For instance, can this alleged self-sufficient energy form an object without existing materials? Can it create a thought or an idea of a new form, absolutely independent of that which comes into the mind from the ideal realm of being from whence all germs are derived?*

If it were possible to sever the lines of the subtile—but externally invisible—thread of life which extends from the Parent Tree of life in the midst of the universal Garden to the external circumference of its physical manifestation; and to maintain such severed lives in vitality: then, I admit, the Law of Efflux would be an all-sufficient cause for the appearance and perpetuation of those new and higher forms of life which have been evolved and manifested at different epochs.

If any order,—dependent solely on the traditional observances of those who ages ago derived their light at first and second hand from the fountain of all light,—should deny us the privilege of using their stores of ancient experimental knowledge, by interposing impractical barriers; yet no order can prevent our access to the Grand Fountain of Light and Love, where we may drink freely of the waters of Life.† Is not this better than being confined to partake of a descending stream of wisdom, which silts up its outlets with the sands of ages,—leaving a portion of its strength and power at every stage of its descent, until, at length, it is lost in the desert waste, where so many famish; and who cannot reach the purer water higher up the stream? Nor is it so with those systems which are on the ascending plane and order. By virtue of their being ever subject to the direct energy of the Divine Solar ray, they have power to do that which other systems never could accomplish.

How can a system impart that which it admits it does not possess, viz., the dual states of adeptship? Where there are no feminine adepts in the order, it must ultimately yield to that dual power which is able to polarise and prepare both male and female atoms, for the state in which they are fitted to be drawn up into the 'Celestial Marriage.' When introduced into this state these wedded atoms act and re-act until every quality of their united being rotates and vibrates up and down the seven sides of the ray, until becoming all radiant with light and heat in themselves, they are able to project the newborn germs of a higher and purer life into the souls of those beneath them, who are drawn into the same state, and who, in their turn, may give out their several degrees of light and heat, and life to all around; and so on *ad infinitum*.‡

* Most assuredly not. But this neither proves the existence of the one Atom, separated from and differentiated by, its unity from all other atoms, nor does it point to the necessity of one. At any rate, even our English Brother's "one atom" or God can hardly create "an object" without existent materials or matter.—T. S. R.

† The "Grand Fountain of Light and Love" is a very poetical metaphor—and no more, when applied to an unproved abstraction. We admit of such a fountain but not outside of, or independent from, past, present and future humanity, (the crown of the evolution on our globe) every individual atom of which is a drop of that "Water of Life" the agglomeration of the drops of which forms that "one Fountain."—T. S. R.

‡ Again an unwarranted assertion whichever way we see it. There are "female" adepts in the Brotherhood, and of a very high order. Therefore, there being such, in fact, the deductions drawn from a mistaken premise fall. And if our opponent had in mind in writing the above sentence, something more abstract and vague than a mere physical difference of sexes, then he will allow me perhaps, to tell him that our esoteric philosophy proves that outside of the world of gross matter there is no such difference, the latter itself occurring (even on our earth) as an accident due to gestation and not as a result of such

By these intermediates the mass of mankind receive the new order of life unconsciously according to their respective deeds, but the dual adepts will receive it consciously by direct influx. In order that new life-forms may be generated, the new life-force of a higher and purer order, must inflow into prepared atoms to receive the same both on this and other earths.

How, except through the Divine Solar state of a wedded pair, can this higher and purer life be generated? With this in view, it can be seen that the 'Brothers'—with their celibate conditions of adeptship—cannot possibly beget a higher, or purer, order of life than their own; hence it follows that a system, based on such a principle, cannot perpetuate itself.*

It is at the culmination of a seventh cycle—a symbol of the Celestial Sun-day—that another Ray is shot forth across the universal Earth, and those who are prepared to receive its influence, and give birth, or ultimatum, to higher forms of life, upon the respective earths they inhabit, according to its degree of development in the series; for as so ably shown by the writer of "Fragments of Occult Truth," the varied earths of a system, all differ as to states of mental and spiritual development: and yet not one could suffer deprivation of this 'Cyclic action from the 'Grand Sun,' without all the rest suffering from such loss to any specific member of the Solar family. Here comes in the distinction and difference between the guidance and teaching of the Planetary and Solar *Guru*. The one is the Forerunner, and prepares the way for the other; and it is the later one who leads his Chelas—both masculine and feminine beyond the Tree of Knowledge, even to the Tree of Life itself.†

It is the leaves of this Tree—the life-giving power, which are to be given for the "healing of the nations," and by this means, the long lost, and neglected ones, which the Occult system would hopelessly consign to annihilation, are to be gathered up and utilised by the Great Economiser; so that there shall be nothing lost; and thus the fragments of the (apparently) long Lost Orb shall be collected and form a shining Sun to enlighten the still denser darkness of the nether realms.

In the above few hints, (for your space would not permit of more) I have shown a use for the elementals, *reliquiæ*, etc., etc., which Occult science does appear to recognise; and did your space permit, I should be glad to show the necessity for these in the formation of earths, and sustenance of life-forms thereon, and the position they occupy in the Kosmos; but I content myself with this bare outline.

Modern spiritualism, when viewed as an entirely new and diverse (from all that preceded) order of life,—which instead of being the best at its beginning, commences at Zero,—is a factor which is overlooked in this respect by the *Theosophist* in its response to Mr. Terry, of Australia—(who is a personal acquaintance of my own) and is hardly satisfactory to those who accept the higher aspects of a more advanced spiritualism. Occultists say that the only safe and right way in dealing with unseen forces, entities, intelligences, or whatever else, is according to *their* method: and that to seek for or allow 'Controls' to use the human organism is wrong, if not positively dangerous to the morals of those who permit it; but to my view, the right or wrong of this depends upon the use we make of it, and we must not be forgetful, that this "Controlling power and influence" some-

or another male or female germ. Even the Christian Bible, the youngest of the many attempts to religious philosophy, teaches him that in the resurrection the people "neither marry nor are given in marriage." So that "Celestial marriage," whatever this may mean in modern Esotericism, appears to be but a figure of speech. Our readers might also be benefited were they explained what is meant by a "Dual Adept."—T. S. R.

* Not necessarily. Our critic seems to forget,—or perchance never knew,—that an adept has means of *inbreathing*, into his chosen "chela" besides his own "high order of life," to use his own expression, that of one still higher than himself, i. e., of the highest Bhodisatwa living or dead, provided the purity of his own life permits to him the performance of the mysterious assimilation. But we can assure our brother, that without that "celibate" mode of life, against which he seems to protest so strongly, no adept could ever reach such a degree of power. Souls as well as spirits are sexless, and it is a great mistake to say that no "male monad" (?) can incarnate in a female body or *vice versa*. Mental and moral characteristics or idiosyncracies as met daily in life contradict the statement. It is owing to previous Karmas that we discover so often masculine traits in weak female bodies and feminine tenderness and nervousness in strong men.—T. S. R.

† Does our Brother, who speaks so often of the "Tree of Life" know its real esoteric significance? Let him prove it, by hinting at the grand mystery, and if he does show his knowledge—then verily will our Mahatmas be at his orders!—T. S. R.

times comes with a resistless force and the sensitives are completely helpless to withstand.*

Even the 'invocation' of spiritual beings, if the modern practice of Seance holding can be so called, which affords conditions for spiritual manifestations,—is quite in conformity with the rituals and ceremonials of the ancient Indian system; as, for instance, the *Sama Veda* says, "Come, O Father, along with the spirits of our fathers."† If this practice was observed, and formed an integral part of religious worship,—and if this was done under the ægis of the Church itself in far back ages; surely with our increase of knowledge, and, we may hope, with improved morals, we may now safely engage in it with safety to both sides, provided the motives are pure and worthy. Are there not any adept "Brothers" of British or European extraction in sufficient sympathy with the efforts of their own countrymen to open up a direct correspondence with those who are striving to attain to a higher order of Life †‡

EDITOR'S NOTE.—Mr. T. Subba Row's full reply is left over for next month.

THE MAHABHARATA IN ENGLISH.

[We have received a letter from Calcutta, asking us to publish the following. We do so with pleasure. Nothing more beneficent or more needed at present than the publication of such priceless works.—Ed.]

SEVERAL persons of note, and personages even in high rank, sympathising with the objects of the "Datavya Bharat Karyalya," have from time to time recommended to me that the Mahabharata, if translated into English, would, to quote the sentiments of the Right Honorable the Marquis of Hartington, as conveyed to me in Mr. Rost's letter of the 6th of October, 1882, "supply a want long felt and be a real boon to the ever increasing band of students of Indian history and archæology." These recommendations exactly falling in with the views entertained by me from some time past, have been taken into earnest consideration. The ancient literature of India is our glorious inheritance. In his letter to me Prof. Max Müller remarks, "I expect the time will come when every educated native will be as proud of his Mahabharata and Ramayana as Germans are of their Nibelunge, and Greeks, even modern Greeks, of their Homer." The vanity is excusable, if it were only vanity, that persuades a Hindu to seek the means of placing this splendid inheritance of his before the eyes of foreign nations, of foreigners particularly, who from their culture are capable of appreciating and understanding it. But such an endeavour, if successful, may not satisfy vanity alone. It is really fraught with results of the utmost importance to the cause of historical and philological research, in fact, to the cause of knowledge in all her principal departments.

I am fully persuaded that the usefulness of such a translation and its gratuitous distribution in Europe and America, and in India also, chiefly in presidencies other than Bengal, would recommend itself to the patriotism of my countrymen without the need of any eloquent elaboration. It is impossible to suppose that the liberality of my countrymen could have been exhausted by supporting the "Bharat Karyalya" for a period of seven years only. The English translation will cost, at a rough estimate, Rs. 1,00,000. After my experience of the liberality of my countrymen, this sum apparently large though it be, seems to me to be a trifle. I purpose therefore to publish an English translation of the Mahabharata in monthly parts of 10 forms each, octavo, demy, from April next.

* Exactly; and since in this mad inrush of controls the poor sensitive may at any time be knocked off his moral feet down the precipice of spiritual degradation, why tamper with so dangerous a gift? Adepts never encounter a "resistless force," since adeptship means self-control first and then control over all forces of nature external to himself.—T. S. R.

† We invite our brother's attention, in reference to this quotation, to what Manu says (IV. 123, &c.) of this practice. The *Sama Veda* dealing with the Spirits of the dead, he says that "even the sound of it (the *Sama Veda*) is impure."—T. S. R.

‡ This seems hardly a fair question. Our correspondent first assumes that our adepts are of an inferior order, and neither living nor capable of showing a way to "a higher order of Life," and then despairingly asks if there are no adepts to teach him. What talented beings there may be in the "Solar" and "Planetary" orders—we cannot say, our experience having been confined to human adepts. But among these, we should certainly say that on the terms stated there is not one among our Brothers, whether of British or Asiatic extraction, who would volunteer for the service.—T. S. R.

The present edition shall consist of 1,250 copies. 250 copies are intended for distribution in India free of all charges, among the gentry, the aristocracy, and reigning chiefs; 300 among Indian officials of the higher ranks; 250 for distribution out of India, chiefly among the *savants* of Europe and America, 200 copies must be reserved (as experience has taught me) for making up losses caused to recipients by negligence and transit. The remaining 250 copies shall be charged for at Rs. 50 and Rs. 65 per copy (*) inclusive of postal costs, Rs. 50 being payable by persons in India and Rs. 65 by those in Europe and America. It is needless to say that the selection of recipients shall, in regard to the present publication, rest entirely with the Karyalya. Any person desirous of taking a copy, but whose name may not be entered in the free list, may, if he likes, have his name registered in the list of those to whom the aforesaid 250 copies are to be supplied for Rs. 50 or 65 a copy. In case, however, of sheer inability on the part of these, copies may even be supplied, as long as available, at Rs. 12 or Rs. 25 according as the address is Indian or foreign.

Since the foundation of the "Datavya Bharat Karyalya," not a single copy of any of its publications has ever been parted with for price. The present departure, therefore, from the Karyalya's uniform practice, in regard to at least 250 copies of the projected publication, requires a word of explanation. During the last seven years I have found a few gentlemen evincing some reluctance in accepting in gift the publications of the "Bharata Karyalya," although this latter is no institution belonging to any private individual but is rather a national concern supported by a nation's patriotism. Many of the persons evincing such delicacy are too important to be overlooked in the distribution of our publications. It is to meet their case especially that 250 copies of the proposed translation are reserved. These gentlemen might easily accept copies now, on payment which, as stated above, is Rs. 50 in India and Rs. 65 out of India. So far as the "Bharata Karyalya," however, is concerned, gentlemen taking copies on payment of the above sums, without being looked upon as purchasers, will be regarded as donors to the Karyalya.

With reference to the literary execution of the translation, I have received promises of help from several respectable quarters. Professor Max Müller has already been kind enough to transmit to me a manuscript translation of a considerable portion of the '*Adi parva*.' He has further kindly consented to revise and look over the translations I may be enabled to forward to him. If it were open to me to criticise my own wares, I could have unhesitatingly said that the literary execution of the projected work would not be found fault with by the public. The writers who have promised me assistance are not unknown even in advanced literary circles in the metropolis. But a specimen of their work when placed before the public, would, I am assured, be more convincing than any puffs I could skilfully put. The first part will be issued by the beginning of April following.

(BABU) PRATAB CHANDRA ROY.

A FEW THOUGHTS ON SOME WISE WORDS FROM A WISE MAN.

In an article, in the *Tatwa Bodhini Patrika* "The Essential Religion," Babu Rajnarain Bose, the well known Brahmo, prefacing it with a quotation from Ramohun Roy's Trust Deed of the *Adi Brahmo Somaj*, "which is an injunction, with regard to *Strengthening the bonds of union between men of all religious persuasions, and creeds*"—makes the following wise remarks.

"We should regulate our conduct by keeping a constant eye upon the essentials of religion. We are apt to lose sight of them in the mists of sectarian prejudice, partiality and passion. We are apt to forget them in the heat of religious discussion, in the distraction of philosophical speculation, in the excitement of religious delight and in the engrossment of ceremonial observances.... We are so bent upon thrusting our own particular opinions on non-essential points of religion on others that we consider them to be essentially necessary for salvation. We are apt to forget that we ourselves are not infallible, that our own opinions on all subjects of human interest were not exactly the same twenty years ago as they are now, nor will they be exactly the same twenty years afterwards as they are now. We are apt to forget that all the members of our own sect or party, if they frankly reveal their

* These sums may be paid in two instalments during one year, the first instalment being payable before names can be registered.—P. C. R.

whole minds, do not hold exactly the same opinions on all subjects concerning religion as we do. We are apt to forget that the religious opinions of man are subject to progress and they will not be the same a century afterwards as they are now. We, Theists, have as much right to say that men of other religions, less advanced in religious knowledge than we are, will not be saved, as Theists who will live centuries hence will have of saying that we, the present Theists, will not have been saved on account of our errors. Fallible man cannot with good grace be a dogmatist. We should be more mindful of performing our religious and moral duties and drawing men's attention to those duties than dogmatically thrusting our particular opinions on particular points of religious doctrine upon others.

Learned dissertations on theology and controversies on the subject of religion are useful in their own way, but true religion before the Lord does not consist in them. It consists in a man's "Visiting the fatherless and the widow in their affliction and keeping himself unspotted from the world," that is, from vice.... Some people consider processions, festivals and religious music as the be-all and end-all of religion. They are no doubt useful in their own way, but they are not the be-all and end-all of religion. Life is the be-all and end-all of religion....

We should not only regulate our own conduct by an eye to the essentials of religion, but, while propagating the religion we profess, we should draw men's attention more to love of God and love of man than doctrinal points. We are morally culpable before God if we lay greater stress on the husk instead of the kernel of religion.

The Essential Religion does not admit of church organization. There can be no such sect as the Essential Religionists. The Essential Religion is not the exclusive property of any particular sect or church. It is the common property of all sects and churches. The members of all sects and churches should regulate their conduct according to its dictates. . . . Besides, a number of men, banded together and calling themselves Essential Religionists, must have particular conception of the Deity and future state and follow a particular mode of worship; This particular conception and particular mode of worship would at once determine them as a sect. These particular conceptions of God and future state and modes of worship give rise to religious sects among mankind. Every individual man cannot avoid joining a sect according to his own particular convictions.

Differences of religion must always exist in the world.* To quote Parker . . . "As many men so many theologies." As it is impossible to obliterate differences of face and make all faces exactly resemble each other, so it is difficult to obliterate distinctions of religion. Differences of religion have always existed in the world and will exist as long as it lasts. It is impossible to bring over men to one and the same religion. A certain king remarked: "It is impossible to make all watches go exactly alike. How is it possible to bring over all men to my own opinion?" Various flowers would always exist in the garden of religion, each having a peculiar fragrance of its own, Theism being the most fragrant of them all. Bearing this in mind, we should tolerate all religions, though at the same time propagating the religion which we consider to be true by means of argument and gentle persuasion. We should tolerate even such agnostical religions as Vedantism and Buddhism as they inculcate the doctrine of the existence of God, though the followers of those religions believe Him to be impersonal, the doctrine of *Yoga* or communion with Him to which men must be impelled by love of God, and the doctrine of love of man or morality. Some people speak of Buddhism as an atheistical religion. Even if it were true that Buddhism is a system of pure atheism, which it is not, the phrase "atheistical religion" cannot apply to it. The expression "atheistical religion" is a contradiction in terms. There can be no religion if divorced from God. Later researches have proved that Buddhism is not without the idea of a God as was formerly supposed.† We should tolerate all religions. We should look upon all religions, every one of which contains greater or less truth, as God himself looks upon them, rejoicing in the truth which each contains and attributing its errors to human imperfection.....

These are as noble and as conciliating words as were ever pronounced among the Brahmos of India. They would be calculated to do a world of good, but for the common doom of words of wisdom to become the "voice crying in the desert." Yet even in these kindly uttered sentences, so full of benevolence and good will to all men, we cannot help discerning (we fervently hope, that Babu Rajnarain Bose will pardon our honest sincerity) a ring of a certain sectarian, hence selfish feeling, one against which our Society is forced to fight so desperately.

"We should tolerate all religions, though at the same time propagating the religion which we consider to be true"—we are told. It is our painful duty to analyze these words, and we begin by asking *why* should we? Where is the necessity for imposing our own personal views, our beliefs *pro tem*, if we may use the expression, upon other persons who, each and all must be allowed to possess—until the contrary is shown—as good a faculty of discrimination and judgment as we believe ourselves to be endowed with? We say belief *pro tem* basing the expression upon the writer's own confession. "We are apt to forget," he tells his readers, "that we ourselves are not infallible, that our opinions. . . were not exactly the same twenty years ago as they are now, nor will they be exactly the same twenty years hence," and "that all the members of our own sect or party. . . do not hold exactly the same opinions on all subjects concerning religion as we do." Precisely. Then why not leave the mind of our brothers of other religions and creeds to pursue its own natural course instead of forcibly diverting it—however gentle the persuasion—into a groove we may ourselves abandon twenty years hence? But, we may be perhaps reminded by the esteemed writer that in penning those sentences which we have underlined, he referred but to the "non-essential points"—or sectarian dogmas, and not to what he is pleased to call the "essential" points of religion, viz.,—belief in God or theism. We answer by enquiring again, whether the latter tenet—a tenet being something which has to rest upon its own intrinsic value and undeniable evidence—whether notwithstanding, until very lately its quasi-universal acceptance,—this tenet is any better proven, or rests upon any firmer foundation than any of the existing dogmas which are admitted by none but those who accept the authority they proceed from? Are not in this case, both tenet and dogmas, the "essentials" as the "non-essentials," simply the respective conclusions and the outcome of "fallible minds?" And can it be maintained that theism itself with its present crude ideas about an intelligent personal deity a little better than a superhumanly conscious big man—will not 20 years hence have reached not only a broader and more noble aspect, but even a decided turning point which will lead humanity to a far higher ideal in consequence of the scientific truths it acquires daily and almost hourly? It is from a strictly agnostic platform that we are now arguing, basing what we say merely upon the writer's own words. And we maintain that the major premiss of his general proposition which may be thus formulated—"a personal God is,—while dogmas may or may not be true"—being simply admitted, never proven, since the existence of God in general was, is, and ever will remain an unprovable proposition, his conclusions however correctly derived from the minor or second premiss do not cover the whole ground. The syllogism is regular and the reasoning: valid—only in the opinion of the theists. The atheist as the agnostic will protest, having logic as well as reason on his side. He will say: Why not accord to others that which you claim for yourselves? However weighty our arguments and gentle our persuasion, no theist would fail to feel hurt were we to try our hand in persuading him to throw away his theism and accept the religion or philosophy "which we consider to be true"—namely, "godless" Buddhism, or highly philosophical and logical agnosticism. As our esteemed contemporary puts it,— "it is impossible to obliterate differences of face and make all faces exactly resemble each other." Has the idea ever struck him that it is as difficult to entirely obliterate innate differences of mental perceptions and faculties; let alone to reconcile by bringing them under one standard the endless varieties of human nature and thought? The latter may be forced from its natural into an artificial channel. But like a mask however securely stuck on one's face, and which is liable to be torn off by the first strong gust of wind that blows under, the convictions thus artificially inoculated are liable at any day to resume their natural course—the new cloth put upon the old garment

* We beg to differ from this opinion of our kind friend.—Ed.

† We believe it's a great mistake due to the one-sided inferences and precipitate conclusions of some Orientalists like Mr. Lillie, the author of "Buddha and Early Buddhism." An eternal, all-pervading principle is not what is vulgarly called "God."—Ed. Theosi

torn out, and—"the rent made worse." We are with those who think that as nature has never intended the process known in horticulture as engrafting, so she has never meant that the ideas of *one* man should be inoculated with those of any other man, since were it so she would have—if really guided by intelligence—created all the faculties of human mind as all plants homogeneous, which is not the case. Hence, as no kind of plant can be induced to grow and thrive artificially upon another plant which does not belong to the same natural order, so no attempt toward engrafting our views and beliefs on individuals whose mental and intellectual capacities differ from ours as one variety or species of plants differs from another variety—will ever be successful. The missionary efforts directed for several hundred years toward christianizing the natives of India, is a good instance in hand and illustrates the inevitable failure following every such fallacious attempt. Very few among those natives upon whom the process of engrafting succeeded, have any real merit; while the tendency of the great majority is to return to its original specific types, that of a true born pantheistic Hindu, clinging to his forefather's caste and gods as a plant clings to its original genera. "Love of God and love of man is the essence of religion," says Babu Rajnarain Bose elsewhere, inviting men to withdraw their attention from the husk of religion—"the non-essentials" and concentrate it upon the kernel—its essentials. We doubt whether we will ever prove our love to man by depriving him of a fundamental and essential prerogative, that of an untrammelled and entire liberty of his thoughts and conscience. Moreover in saying, as the author does further on—

"Nothing has done so much mischief to the world as religious bigotry and dogmatism on non-essential points of religion; nothing has led so much to bloody wars and fiery persecutions as the same....."

—he turns the weapon of logic and fact against his own argument. What religion, for instance, ever claimed more than Christianity "love of God and love of man"—aye, "love of all men as our brothers;" and yet where is that creed that has ever surpassed it in blood-thirstiness and cruelty, in intolerance to the damnation of all other religions! "What crimes has it (Religion in general) not committed?" exclaims Prof. Huxley quoting from Lucretius, and—"what cruelties," he adds, referring to Christianity—"have been perpetrated in the name of Him who said "Love your enemies; blessed are the peacemakers," and so many other noble things." Truly this religion of Love and Charity is now built upon the most gigantic holocaust of victims, the fruits of the unlawful, sinful desire to bring over all men to one mode of thinking, at any rate to one "essential" point in their religion—belief in Christ. We admit and recognize fully that it is the duty of every honest man to try to bring round by "argument and gentle persuasion" every man who errs with respect to the "essentials" of Universal ethics, and the usually recognized standard of morality. But the latter is the common property of *all* religions, as of *all* the honest men, irrespective of their beliefs. The principles of the true moral code, tried by the standard of right and justice, are recognized as fully, and followed just as much by the honest atheist as by the honest theist, religion and piety having, as can be proved by statistics, very little to do with the repression of vice and crime. A broad line has to be drawn between the external practice of one's moral and social duties, and that of the real intrinsic virtue practised but for its own sake. Genuine morality does not rest with the profession of any particular creed or faith, least of all with belief in gods or a God; but it rather depends upon the degree of our own individual perceptions of its direct bearing upon human happiness in general; hence—upon our own personal weal. But even this is surely not all. "So long as man is taught and allowed to believe that he must be just, that the strong hand of law may not punish him, or

his neighbour take his revenge;" that he must be enduring because complaint is useless and weakness can only bring contempt; that he must be temperate, that *his* health may keep good and all his appetites retain their acuteness; and, he is told that, if he serves *his* friends, his friends may serve him, if he defends his country, he defends himself, and that by serving his God he prepares for himself an eternal life of happiness hereafter—so long, we say, as he acts on such principles virtue is *no* virtue, but verily the culmination of SELFISHNESS. However sincere and ardent the faith of a theist, unless, while conforming his life to what he pleases to term *divine* laws, he gives precedence in his thoughts first to the benefit that accrues from such a moral course of actions to *his* brother, and then only thinks of himself—he will remain at best—a pious egotist; and we do claim that belief in, and fear of God in man, is chiefly based upon, develops and grows in exact proportion to his selfishness, his fear of punishment and bad results only for himself, without the least concern for his brother. We see daily that the theist, although defining morality as the conformity of human actions to *divine* laws, is not a tittle more moral than the average atheist or infidel who regards a moral life simply the duty of every honest right-thinking man without giving a thought to any reward for it in after-life. The apparently discrepant fact that one who disbelieves in his survival after death should, nevertheless, frame in most cases his life in accordance with the highest rules of morality, is not as abnormal as it seems at first. The atheist, knowing of but one existence is anxious to leave the memory of his life as unsullied as possible in the after-remembrances of his family and posterity, and *in honour even with those yet unborn*. In the words of the Greek Stoic—"though all our fellow-men were swept away, and not a mortal *nor* immortal eye were left to approve or condemn, should we not here, within our breast, have a judge to dread, and a friend to conciliate?" No more than theism is atheism congenite with man. Both grow and develop in him together with his reasoning powers, and become either fortified or weakened by reflection and deduction of evidence from facts. In short both are entirely due to the degree of his emotional nature, and man is no more responsible for being an atheist than he is for becoming a theist. Both terms are entirely misunderstood. Many are called impious not for having a worse but a different religion, from their neighbour says Epicurus. Mahomedans are stronger theists than the Christians, yet they are called "infidels" by the latter, and many are the theosophists regarded as atheists, not for the denying of the Deity but for thinking somewhat peculiarly concerning this ever-to-be unknown Principle. As a living contrast to the atheist, stands the theist believing in other lives or a life to come. Taught by his creed that prayer, repentance and offerings are capable of obliterating sin in the sight of the "all-forgiving, loving and merciful Father in Heaven," he is given every hope—the strength of which grows in proportion to the sincerity of his faith—that his sins will be remitted to him. Thus, the moral obstacle between the believer and sin is very weak, if we view it from the standpoint of human nature. The more a child feels sure of his parents love for him, the easier he feels it to break his father's commands. Who will dare to deny that the chief, if not the only cause of half the misery with which Christendom is afflicted—especially in Europe, the stronghold of sin and crime—lies not so much with human depravity as with its belief in the goodness and infinite mercy of "our Father in Heaven," and especially in the vicarious atonement? Why should not men imagine that they can drink of the cup of vice with impunity—at any rate, in its results in the hereafter—when one half of the population is offered to purchase absolution for its sins for a certain paltry sum of money, and the other has but to have faith in, and place reliance upon, Christ to secure a place in paradise—though he be a murderer, starting for it right from the gallows! The public sale of indulgences for the perpetration of

crime on the one hand, and the assurance made by the ministers of God that the consequences of the worst of sins may be obliterated by God at his will and pleasure, on the other, are quite sufficient, we believe, to keep crime and sin at the highest figure. He, who loves not virtue and good for their own sake and shuns not vice as vice, is sure to court the latter as a direct result of his pernicious belief. One ought to despise that virtue which prudence and fear alone direct.

We firmly believe, in the actuality, and the philosophical necessity of "Karma," *i. e.*, in that law of unavoidable retribution, the not-to-be diverted effect of every cause produced by us, reward as punishment in strict conformity with our actions; and we maintain that since no one can be made responsible for another man's religious beliefs with whom, and with which, he is not in the least concerned—that perpetual craving for the conversion of all men we meet to our own modes of thinking and respective creeds becomes a highly reprehensible action. With the exception of those abovementioned cases of the universally recognized code of morality, the furtherance or neglect of which has a direct bearing upon human weal or woe, we have no right to be influencing our neighbours' opinions upon purely transcendental and unprovable questions, the speculations of our emotional nature. Not because any of these respective beliefs are in any way injurious or bad *per se*; on the contrary, for every ideal that serves us as a point of departure and a guiding star in the path of goodness and purity, is to be eagerly sought for, and as unswervingly followed; but precisely on account of those differences and endless variety of human temperaments, so ably pointed out to us by the respected Brahmo gentleman in the lines as above quoted. For if, as he truly points out—none of us is infallible, and that "the religious opinions of men are subject to progress" (and change, as he adds), that progress being endless and quite likely to upset on any day our strongest convictions of the day previous; and that as historically and daily proved "nothing has done so much mischief" as the great variety of conflicting creeds and sects which have led but to bloody wars and persecutions, and the slaughter of one portion of mankind by the other, it becomes an evident and an undeniable fact that, by adding converts to those sects, we add but so many antagonists to fight and tear themselves to pieces, if not now then at no distant future. And in this case we do become responsible for their actions. Propagandism and conversion are the fruitful seeds sown for the perpetration of future crimes, the *odium theologium* stirring up religious hatreds—which relate as much to the "Essentials" as to the non-essentials of any religion—being the most fruitful as the most dangerous for the peace of mankind. In Christendom, where at each street-corner starvation cries for help: where pauperism, and its direct result vice and crime, fill the land with desolation—millions upon millions are annually spent upon this unprofitable and sinful work of proselytism. With that charming inconsistency which was ever the characteristics of the Christian churches, the same Bishops who have opposed but a few decades back the building of railways, on the ground that it was an act of rebellion against God who willed that man should not go quite as quick as the wind; and had opposed the introduction of the telegraphy, saying that it was a tempting of Providence; and even the application of anæsthetics in obstetrical cases, "under the pretence," Prof. Draper tells us "that it was an impious attempt to escape from the curse denounced against all women in Genesis iii. 16," those same Bishops do not hesitate to meddle with the work of Providence when the "heathen" are concerned. Surely if Providence hath so decreed that women should be left to suffer for the sin of Eve, then it must have also willed that a man born a heathen should be left one as—pre-ordained. Are the missionaries wiser they think than their God, that they should try to correct his mistakes; and do they not also rebel against Providence, and its mysterious ways?

But leaving aside things as dark to them as they are to us, and viewing "conversion" so called, but from its practical aspect, we say that he, who under the dubious pretext that because something *is truth to him* it must be truth also for every one else labours at the conversion of his neighbours, is simply engaged in the unholy work of breeding and raising future Cains.

Indeed, our "love of man" ought to be strong enough and sufficiently intuitional to stifle in us that spark of selfishness which is the chief motor in our desire to force upon our brother and neighbour our own religious opinions and views which *we* may "consider (for the time being) to be true." It is a grand thing to have a worthy Ideal, but a still greater one to live up to it; and where is that wise and infallible man who can show without fear of being mistaken to another man what or who should be his ideal? If, as the theist assures us—"God is all in all"—then must he be in every ideal—whatever its nature, if it neither clashes with recognized morality, nor can it be shown productive of bad results. Thus, whether this Ideal be God, the pursuit of Truth, humanity collectively, or, as John Stuart Mill has so eloquently proved, simply our own country; and that in the name of that ideal man not only works for it, but becomes better himself, creating thereby an example of morality and goodness for others to follow, what matters it to his neighbour whether this ideal be a chimerical utopia, an abstraction, or even an inanimate object in the shape of an idol, or a piece of clay?

Let us not meddle with the natural bent of man's religious or irreligious thought, any more than we should think of meddling with his private thoughts, lest, by so doing we should create more mischief than benefit, and deserve thereby his curses. Were religions as harmless and as innocent as the flowers with which the author compares them, we would not have one word to say against them. Let every "gardener" attend but his own plants without forcing unasked his own variety upon those of other people, and all will remain satisfied. As popularly understood, Theism has, doubtless, its own peculiar beauty, and may well seem "the most fragrant of flowers in the garden of religions"—to the ardent theist. To the atheist, however, it may possibly appear no better than a prickly thistle; and the theist has no more right to take him to task for his opinion, than the atheist has to blame him for his horror of atheism. For all its beauty it is an ungrateful task to seek to engraft the rose upon the thistle, since in nine cases out of ten the rose will lose its fragrance, and both plants their shapes to become a monstrous hybrid. In the economy of nature everything is in its right place, has its special purpose, and the same potentiality for good as for evil in various degrees—if we will but leave it to its natural course. The most fragrant rose has often the sharpest thorns; and it is the flowers of the thistle when pounded and made up into an ointment that will cure the wounds made by her cruel thorns the best.

In our humble opinion, the only "Essentials" in the Religion of Humanity are—virtue, morality, brotherly love, and kind sympathy with every living creature, whether human or animal. This is the common platform that our Society offers to all to stand upon; the most fundamental differences between religions and sects sinking into insignificance before the mighty problem of reconciling humanity, of gathering all the various races into one family, and of bringing them all to a conviction of the utmost necessity in this world of sorrow to cultivate feelings of brotherly sympathy and tolerance, if not actually of love. Having taken for our motto—"In these Fundamentals—unity; in non-essentials—full liberty; in all things—charity," we say to all collectively and to every one individually—"keep to your forefather's religion, whatever it may be—if you feel attached to it, Brother; think with your own brains—if you have any; be by all means *yourself*—whatever you are, unless you

are really a bad man. And remember above all, that a wolf in his own skin is immeasurably more honest than the same animal—under a sheep's clothing."

SUGGESTIVE COMPARISONS.

EXAMINING a few statistics to see how the morals of the Infidels compare with those of the Christians—who would, if they could, see the terms "infidelity" and "immorality" adopted as synonyms—Mr. C. D. Wallace in the *Truth-seeker* brings forward the following proofs which corroborate our assertions in the article that directly precedes this one.

"In an official parliamentary report, in 1873, of the criminals in England and Wales, we find 146,146. Of the different religions of the people of those countries we find :

Church of England.....	6,932,935
Dissenters.....	7,235,159
Catholics.....	1,500,000
Jews.....	57,850
Infidels.....	7,000,000

Crimes to the 100,000 of population :—

Catholics.....	2,500
Church of England.....	1,400
Dissenters.....	150
Infidels.....	5

This needs no comment.

A "History of Prostitution," by William W. Sanger, M.D., New York City, gives the following questions and answers put to the fallen women of that city :—

Question.—Were your parents Protestants, Catholics, or non-professors ?

A.—Protestant.....	960
Catholics.....	970
Non-professors.....	63

Q.—Were you trained in any religion ? If so, was it Protestant or Catholic ?

A.—Protestant.....	972
Catholic.....	977
No religious training.....	51

Q.—Do you profess the same religion now ?

A.—Profess religion as educated.....	1,909
Non-professors.....	91

How much good has religion done these women ?

Ex-Governor Robinson read a paper last year at the State

Liberal League meeting at Ottawa, as follows :—

Convicts in the Kansas penitentiary.....	640
Number of those having Christian education and attending Sunday-school.....	440
Not having Christian parents but attending Sunday-school.....	127
Without Sunday-school training but believing in the Bible inspiration and the dogmas of the Christian church.....	37
Unbelievers.....	36

I worked one year in the penitentiary of the State of Ohio (not as a convict, though), where there were, I think, some fifteen hundred prisoners at that time. I found no Infidels; but many good praying Christians who would steal everything they could get their hands on, even the things out of my pockets."

The above criminal statistics of America need no more comment than those of England. Figures are hard things to deal with.—*Ed. Theos.*

ORMAZD AND AHRIMAN AND THE ALLEGORICAL WRITINGS OF THE ANCIENTS.

BY N. M. P., A PARSİ F. T. S.

THAT the learned men of the East in times of old wrote allegorically is beyond question, and no proofs of it are needed at this late stage of inquiry. The religious books of the Parsis, Hindus, Christians and many other nations contain passages upon passages which have one meaning for the profane and quite another for the initiate. Such mode of writing was a necessity in those days, and the stubborn opposition which the occultists met with from the ignorant masses, required that it should be so. The learned in the antiquity were few, and their first care was to guard their knowledge from the vulgar gaze of the brutal and the ignorant. Hence—the method, so well suited for the purpose of hiding precious truths under the garb of childish tales, or allegories: As Mohsan Fani; the author of Dabistan, has it : "the

writings attributed to the Magi are all allegories, for it is only under the garb of fable that wisdom is safe in the hands of the ignorant, and easily attainable to the learned."

Now and then we find such passages quoted from the Hindu and Christian scriptures and explained in the *Theosophist*. To show that the writings of the Zoroastrian faith are no exception to this rule, I can do no better than select the simple allegory of Ormazd and Ahriman, explained so ably and clearly by the great Mahomedan writer just mentioned. Says Mohsan Fani:—

"It is well known that they (the Magi) used to teach that the world had two architects, Yazdan and Ahriman; that in the beginning the former was alone in the world, but the thought of evil springing up in him, it gave birth to Ahriman; (i. e. Spirit manifested itself in, and through matter. *Ed.*) that, when Ahriman saw out of his hiding place the splendour and dignity of Yazdan, he envied him and began to sow seeds of discord and confusion in the world; that hereupon Yazdan created an army of angels to fight with Ahriman, and though he was able to overpower the latter, he could not drive him entirely out of the world; and that their struggle ended in a sort of truce at the time, on condition that Ahriman may be allowed to remain in the world for a fixed period, after which he should have to vacate it, when the world would become the seat of unalloyed goodness and happiness."

The same writer goes on :—

"The great philosopher Jamasp explains the above fable by saying that the world is the man in the universe, the microcosm within the macrocosm;* that Yazdan is the *Ruh* or *Rawan*, the spirit (the 6th and 7th principles); and Ahriman,—the animal soul of passions (or the 5th and 4th *Tabiat-e-ansari*); that the thought of evil springing up in the mind of Yazdan denotes the tendency of man's spirit to matter; that the discord and tumult originated by Ahriman means the struggle of passions for supremacy over the spirit in man—the struggle which dragged down the spirit to this, its physical state; that the creation of the host of angels to oppose Ahriman denotes the attainment of purity by the practice of virtue and the subjugation of the passions (animal spirit) by abstinence; that by the temporary peace between Yazdan and Ahriman is meant to show that the passions (animal soul) cannot be altogether eradicated at first from man, though they can be subdued by abstaining from extremes and turning to the path of moderation; that the fixed period allowed to Ahriman in the world is the predominance of passions in human beings, in all cases in infancy and before maturity, and in some even in advanced age; and finally that the departure of Ahriman from the world shows the total destruction of passions, brought on either by voluntary death produced upon oneself by *saluk*, yogism or by natural death, (or by the temporary and periodical destruction of the physical universe) after which the purified spirit obtains perfect goodness and happiness."

The whole may be summed up briefly thus. In the beginning the spirit of man was free and untrammelled by any physical desire. As the material tendency grew and expanded, it was dragged down from its spiritual state of purity to the physical state in this world. With the latter sprang up the thousand and one human desires. These desires raged within the physical man and struggled to overcome the spirit in its first embodied state when its power was yet too feeble to ascertain itself. This was the period of the infancy of the world and before its maturity. By degrees the spirit owing to the practice of virtue and abstinence and a life of temperance succeeded in subduing its animal passions and rising superior to them, until it grew so strong as to be able to free itself completely (to drive away the Ahriman) by either of the two ways, viz., by the practice of yogism or by natural death.†

The Dabistan contains many other passages similarly explained. In one place it is written that Zoroaster used to say that in the higher world there is a boundless and unfathomable ocean, from the vapours of which is produced a great mirage in this lower world; so that there is in this lower world nothing, which does not depend for its existence upon that ocean in the higher world. This is interpreted by the author as follows : "The

* This is why Ahura Mazda, in the *Vendidad* is constantly addressed by Zaratusht as "Thou Holy one, maker of the Material World" or man.—*Ed.*

† The allegory will become still more clear if the reader studies with attention the latest *Fragments of Occult Truth*—the esoteric Buddhist cosmogony, the evolution of man through the septenary chain of worlds, his gradual progress through "Rounds" and Races, the latter performing their cyclic course within the great cycle and getting more and more purified as the turning point of the latter is passed. These are all so many explanations of the great truths hidden under so many various allegories in the World-Scriptures of the older races.—*Ed.*

boundless ocean is the all-pervading essence,* the one only thing in the universe, that is, and that is known to the general masses by the word God. The mirage reflects on earth the things (which are no better than a *maya*, a delusion,) ideated in this ocean, and these things have no true reality, or existence of their own, but appear to exist by the potency of the only REALITY, the one all-pervading element.

Again, a story is told of Zoroaster by Prince Behman, of Asfandiar, the son of the great King Gushtasp. Zoroaster has said: "I was given by my *father* and *mother* in the care of *nurses* to be brought up in a land far remote from my *home*. Here I passed many years till I *forgot* my parents and my home, when of a sudden the *recollection* of both flashed across my memory. So I tried to get back, by the same *route* I had come, and *returned naked* to my native country, where I saw my home and parents. But from there I *came back* to this country of my adoption, for I had the *coat of humanity* on me, and had to do so, lest it may be said that being unable to make any *progress* here I abandoned my duty and fled. I shall, therefore, stay here (in the country of my adoption) until the coat is *worn out*, when I will again join my parents in my native home." Behman of Asfandiar explains that these words of Zoroaster are allegorical. The *home* is the spiritual world. The *father* is the manifestation of the spirit; and the *mother*, the form taken by the manifestation, *i. e.*, eternal indestructible matter. The *nurses* represent the material elements in man. The *giving in the care of* denotes birth upon the earth. The *forgetting* of home and parents is the result of incipient human life in its very commencement on earth. The *sudden recollection* of these is the attraction which always exists between man and the ONE ELEMENT, between spirit as the isolated spark in man, and the fountain head the universal spirit. The *path* by which he had come down and by which he returned is *meditation*. The idea of *nakedness* is the separation of spirit from its physical prison by the help of knowledge or occultism. (This is called *khalā-e-talaqāt-e-badani*, that is, freeing the spirit from the bonds of matter). The *coming back* to the country of adoption shows the return of spirit into the body after its spiritual flight, and its remaining there till its period of earthly life is accomplished. By *progress* is meant the acquirement of knowledge and the practice of virtue. Lastly, the wearing out of the coat of humanity is the dissolution of the physical elements, caused by death, after which event the pure spirit returns to its parents and real home.

From what has been said above it would appear that there is no lack of material to ponder over for the zealous and ardent student of Zoroastrianism. No doubt it may be urged as well as deplored, that the larger and, by far, the more important portion of the Zend literature is lost or destroyed. Yet even the few books that have been spared to us by our iconoclastic enemies and that great destroyer of things—Time, may be studied with advantage. As time has buried them in oblivion, time will also bring them back to light. The only thing wanted is an earnest search into what remains of the once great religion. The study of its philosophy will in its turn open wider fields for speculation and may give the clue to some other works that are now unknown. But the present mental state of the Parsis is diametrically opposed to any such sort of investigation into religious questions. It is to be the more lamented as the rising generation of Parsis shows with every year more a greater lack of interest and faith in the old writings bearing upon their religion. Books like the *Desātir* and *Dabistān* are left neglected, simply because there are so few who can understand and appreciate them at their true value. In the face of such statements as made by

* "*Brahma satyam jagan mithya jivo brahmaiva naparāt*" (Chandogya Upanishad, p. 41.)

some writers, for example, by the celebrated author of *Dabistān*, who says at the end of his chapter on the Parsi religion, "Such is the history of the beliefs of the Parsis related in the commencement of this famous book. In this account nothing has been inserted, which has not been read from their authentic books or heard from the lips of the members of the community itself, for many are the groundless things attributed to them by their enemies;"—in the face of such statements, I say, made by men of a different faith, these books are yet condemned as the repositories of fabulous myths, of unscientific facts, and absurd exaggerations. Their prejudiced minds prevent our Parsis from studying patiently and carefully the true meaning of the texts. Failing to perceive the kernel at first sight, they throw away the shell as worthless, without examining its contents. Then again they have grown thoroughly materialistic and worldly, their efforts being solely directed towards leading a comfortable and easy life. Wordly enjoyments engross their whole attention and hardly leave any time for mental and spiritual development. With every day they deviate more and more from the path of spirituality, and yield to the fatal attraction which drags them down deeper and deeper into the vortex of materialism. May heavenly truth enlighten them and be their guide to lead them out from this perilous abyss!

To those of my Parsi brethren who, like your correspondent in the March number of the *Theosophist*, are earnest to do something for themselves and their religion, I would venture to make a few suggestions. They should, in my opinion, unite together without any loss of time. A society may be formed, composed exclusively of Parsi Theosophists under the supervision and guidance of our Parent Society. The object of this group should be, for the present, the study of all the surviving books of the Zoroastrian faith and of those of other nations bearing upon it. A few members of our Society ought, if they can do so without any inconvenience to others, to disregard all earthly benefits and devote themselves entirely to the study of Zoroastrianism in the light of occultism. For it is certain that if any thing can be done to revive the now altogether dead forms of our Religion, it must be done by means of the secret science. I am reminded of a book called *Bāq-e-Pārsā* published some years ago in Gujerati. It was written by one of the descendants of the *Dasturs* of Broach. From a perusal of the book—though I must confess the language is neither lucid nor clear—it appears that the writer was a student of occultism. He is of opinion that Zoroastrianism as now understood and believed by the Parsis is altogether different from the true spirit of the old religion, and that the study and practice of occultism alone can remove the dark veil which has fallen over its old writings. He has also pointed out the means by which Zoroastrianism can be restored to its former glory.

I may add that I shall be the first man to join any such Society as above suggested, and to add all my humble efforts in furthering its object. I shall be very glad to communicate on the subject with any one desirous of doing so when letters can be sent to the care of this journal.

SHOULD MEN CUT THEIR HAIR?

BY PROFESSOR ALEXANDER WILDER, M. D., F. T. S.

WHETHER the hair should be cut I could never quite satisfy myself. As a physiological practice, I seriously doubt the propriety. Every cutting is a wounding, and there is some sort of bleeding in consequence, and waste of vital force. I think that it will be found that long-lived persons most frequently wear their hair long. The cutting of hair stimulates to a new growth, to supply the waste. Thus the energy required to maintain the vigor of the body is drawn off to make good the wanton destruction. It is said, I know, that after the hair has grown

to a certain length it loses its vitality at the extremity and splits or "booms up;" whether this would be so if the hair should never be cut, I would like to know. When it is cut a fluid exudes, and forms a scar or cicatrix at each wounded extremity, indicating that there has been injury. Women and priests have generally worn long hair. I never could imagine why this distinction was made. The ancient priest was very often unsexed or devoted to a vow of celibacy, but I cannot surmise whether that had anything to do with it. Kings wore their hair long in imitation of Samson and the golden sun-god Mithras. I suspect from this that the first men shorn were slaves and laborers; that freedmen wore their hair uncut, as the crown of perfect manhood and manliness. If this be correct, the new era of freedom, when it ever shall dawn, will be characterized by men unshorn as well as women unperverted.

I wish that our science and our civilization had better devices for preserving the integrity of the hair. Baldness is a deformity, and premature whiteness a defect. If the head was in health, and the body in proper vigor, I am confident that this would not be. I am apprehensive that our dietetic habits occasion the bleaching of the hair; the stiff, arsenic-prepared hat is responsible for much of the baldness. Our hats are unhealthy, from the tricks of the hatters. I suppose there are other causes, however. Heredity has its influence. Certain diseases wither the hair at its roots; others lower the vitality of the skin, and so depilate the body. I acknowledge that the shingled head disgusts me. It cannot be wholesome. The most sensitive part of the head is at the back where the neck joins. That place exposed to unusual heat or cold is liable to receive an injury that will be permanent, if not fatal, in a short period. The whole head wants protection; and the hair affords this as no other protection can. Men have beards because they need them, and it is wicked to cut them off. No growth or part of the body is superfluous, and we ought, as candidates for health and long life, to preserve ourselves from violence or mutilation. Integrity is the true manly standard.—(*Phrenol. Journal.*)

Editor's Note.—Fashion—which has somehow succeeded in making "respectability" its queer ally—forbids christian civilized society wearing their hair long at this period of our century. In this the so-called christian civilization is guilty of inconsistency, and its clergy of disrespect, since Jesus and his Apostles are shown to have worn long hair—every one of them except Paul. The Nazars of the Old Testament never allowed the razor to touch their head. The Aryan *Rishis*, the *Yogis*, the *Sadhoos* of every kind wore and still wear their hair long. The initiates of Tibet do the same. In Europe, the Greek and Russian clergy alone, along with their Monks, have preserved the wise habit, and the longevity of some of the last named is proverbial.

HOMEOPATHY AND HARMONY.

By KRISHNADHAN MUKERJI, F. T. S.

THE writer of the article in the *Theosophist* of April 1883, "The Bugbears of Science," treating of Homeopathy and Mesmerism "very truly says that the foremost and the most important factor for the discovery and clear understanding of some given secret of nature is—analogy."

I had formerly no faith in the effects produced by Homeopathic treatment, and consequently never thought it worth while to try experiments according to that method. But one day some three years ago when thinking of the interference of light and sound waves, it struck me that there is some analogy, though a very distant one between, such physical phenomena with the principle of Homeopathy. When we see that two similar lights under certain (?) circumstances produce darkness, it is no wonder that the combined action of two similar symptoms of uneasiness may destroy each other. This thought led me to search for more facts analogous to the facts in Homeopathic treatment.

When a beam of electric light is allowed to pass through a prism, a spectrum of seven continuous colors is thrown on the screen. The beam from a sodium flame throws a yellow spectrum on the screen. Therefore it may be first of all expected that when a sodium flame is interposed between the electric flame and the prism; the yellow part of the spec-

trum will be increased in intensity. But such is not the case in fact. The intensity of the yellow part instead of being increased, there appears a dark band in the place of yellow on the screen. Let us now draw out the analogy between this experimental fact and the principle of homeopathic cures.

A certain drug when introduced into our system produces a certain symptom of uneasiness; as a sodium flame throws the yellow spectrum. So in order to diminish the intensity of the yellow band of the spectrum of electric light, we will succeed if we interpose the sodium flame between the electric light and the prism. So in order to diminish the effect of a particular symptom of a disease, we may expect to be successful if we introduce drug which produces a similar symptom of uneasiness.

I must confess that this analogy is not such a one as to suggest explanation of all the facts connected with the homeopathic principle of curing a disease. But this and the phenomenon of interference of sound and light waves suggested in my mind a wave theory of diseases, as the above analogous phenomena in physics are all explained by the help of the wave theory of light and sound.

Any manifestation of our nervous or other organic actions, I think, is of the nature of a musical tone. The rhythms manifested in our nervous and organic actions support this view. A single musical tone is composed of a fundamental tone and its various harmonics. The numbers of vibrations in the harmonic tones bear to number of vibrations of the fundamental tone the ratio of 2,3,4,5, &c. The tone of a musical note seems jarring when these number of harmonics are very great, as it generally happens that some of the harmonic tones are not in concord with the fundamental tone or with each other.

It can be mathematically proved that when a particle, through which a wave passes moving along a line returns to its former position, the wave may be resolved into several waves, i. e., harmonics whose number of vibrations are in the ratio of 1, 2, 3, 4, &c., no fractional number being allowed. And also, that when the simpler is the form of the figure along which the particle moves, the less is the number of the harmonics. The more zigzag the course of any particle through which the wave passes, the greater the number of harmonics.

We all know that symmetry and simplicity are two ingredient factors of beauty, and so when the motion of any particle of a string strung to produce a note is along a symmetric and simple figure the ear is pleased.

Now suppose that two notes are strung. To find whether they are in concord or discord, I think it may be found by tracing the motion of any particle under the combined action of the two waves, if the figure thus traced is not symmetrical the two notes are not in concord.

From what I have said before I am of opinion that the cause of the pleasant and unpleasant sensation in musical notes is the number of harmonics in the wave that reaches our ear, which wave may be a simple or compound wave of several musical notes.

Such is the case with our nervous or other organic action. The rhythms of any such organic action may be either simple or complex. When we find that a peculiar symptom produces uneasy sensation, we may say then that the numbers of harmonics in the wave which is the cause of that particular symptom, are very great, and are such as are not in harmony with each other. Wine, for instance, first of all produces a pleasant sensation, but a big dose produces an uneasy sensation. I may explain this by saying that in both cases the fundamental wave produced by wine is the same, but in the first case the wave is not full of a very great number of harmonics, and are not in discord with each other; but in the second case the number of harmonics are great and are discordant. Just as when a person sings a note in mild tone it appears sweet, but the same note sung in a very shrill voice is not pleasing. The string of an instrument strung violently generally produces unpleasant notes.

Diseases, I think, are the effects of a sudden jerk in our system, producing a wave full of discordant harmonics. Now how to select a drug to cure a disease.

From the principle of synchronous vibrations it is clear that no wave that is not synchronous with the period of vibration of a note produced by a given pipe can affect the mass of the air within the pipe to make it vibrate. Similarly

no medicine that can produce a wave in our system synchronous with the fundamental wave that is manifested in the symptoms of a disease, can directly act on such a wave.

When I came to this conclusion, I became a firm adherent of homeopathic principles.

Here I must mention another analogy to support the administration of homeopathic medicines in minute doses.

The photographic effect of the radiation, on the salts of silver, is very feeble in the red rays but becomes very powerful in the violet rays. Now the energy of radiation of red rays is much greater than the energy of violet rays. This shows that the photographic effect is in no way proportional to the energy of radiation when different kinds of radiation are concerned. Maxwell supposes that it is probable that when radiation produces photographic effects, it is not by its energy doing work on the chemical compound, but rather by a well timed vibration of the molecules dislodging them from the position of almost indifferent equilibrium into which they had been thrown by previous chemical manipulations and enabling them to rush together according to this more permanent affinities so as to form stabler compounds. In case of this kind the effect is no more a dynamical measure of the cause than the effect of the fall of a tree is a measure of the energy of the wind which uprooted it.

A drop of a strong tincture may have a greater energy of chemical action than the drop of a diluted medicine, but in administering homeopathic medicines we have not so much to do with the energy of the medicine as with the character of the medicine. What we must see is that the medicine can produce a wave synchronous with the fundamental wave of the disease; so that by setting well timed waves the medicine would give well timed impulses. If a drug can produce certain symptoms of derangements similar to the symptoms of the disease, it is expected that the same drug would produce a wave synchronous with the fundamental wave of the disease, and as such is the proper remedy of the disease.

The more free the motion of the molecules of the drug is, that is the more diluted the medicine is, the less is its possibility of producing jarring effects, and so it is better to use medicines in a dilute form. The intensity of a single wave produced by a diluted medicine may be very feeble, and consequently the momentum of a single impulse produced by the wave may be very small, but we must remember that the effect produced by well-timed undulations is cumulative, and that to which the impulse is given, however small the momentum of a single impulse is, acquires a momentum made up of countless small momenta. The well timed footsteps of soldiers is known to be able to throw down a suspension bridge, over which the soldiers pass. In theory, therefore, better effects are expected to be found when highly diluted medicines are used instead of strong ones. But in practice it is a matter of experiment how far a medicine ought to be diluted in the case of particular diseases.

The study of the functions of our nervous system and its control over every other organism, will show that if we can keep that system healthy all the other systems will necessarily be healthy; for the nervous system being the finest structure, it is the principal system of adjusting rapidly the internal relations to the external. It is to the action of our nervous system that a disease, even an organic derangement, is generally cured even without the aid of medicines. Such cures are known by the name 'cures by nature.' And it is very truly said that the action of homeopathic medicines is to aid nature in its efforts to cure.

The study of the functions of the nervous system is expected to throw light on the principle of homeopathic cures.

As in the physical kingdom so in the moral, the intellectual and the social kingdoms.

Man is an individual particle through which the moral, social and intellectual wave passes. Man is happy when he moves in a simple symmetric figure, and is unhappy when zigzag is the course traced by his cyclic movements.

Now suppose it is required to smooth the zigzag course; find out the fundamental course and give timed impulses along that line of motion, and then there will be no longer any jarring effect. To do otherwise would be a mere unnecessary waste of energy. By chance in some cases we may be successful, and in some may do more harm than good.

BEAULIA,
The 9th of April 1883.

THE RELIGION OF A GREAT STATESMAN.

WE copy the concluding portion of the magnificent lecture delivered on Sunday, February 4, by Mr. Frederick Harrison; on "Leon Gambetta," the greatest of the modern Frenchmen. It is not however, anything in his political life—however remarkable the latter, that we are concerned with at present, but rather the information furnished to the world by one who was a personal friend of the late statesman—that interests us. This point is made doubly suggestive by the remarks of the able lecturer, and merits certainly to be quoted for the benefit of our readers. We give the concluding sentences;

Lastly, Gambetta was the one European statesman of this century, who systematically and formally repudiated any kind of acceptance of theology. His idea of a State Church was wrong in principle; his persecution of the Catholic orders was wrong in principle and in practice; but about his formal rejection of all theology there could be no doubt whatever. His life, his death, and his burial, all alike bore witness of that. They saw here in Gambetta a new thing. They saw a statesman of the first rank in Europe who formally repudiated theology in every shape; the first ruler of France in this century who had chosen to rest his right to rule on purely human sanctions. But the soul of Gambetta was not the soul of the scoffer. He had a religion in his soul, though he had neither God nor saint, and that religion was France. His religious life like his political life, remains but a fragment and a hope. Both have closed at the age of forty-four. What a future he might have had if he had lived to the age of a Thiers or a Guizot! Referring to his funeral, the lecturer said it was one such as no Emperor ever had—a day when all France helped to bury the one Frenchman who had stood before Europe as Bismark and Gladstone alone of living men stand before Europe to-day. From first to last in that vast throng there was no emblem of Christ; no priest of God; not one mutter of heaven; no hollow appeal to the mockery of the resurrection; no thought but for the great human loss and human sorrow. Surely this was something to think over. It was the first time in the history of Europe for a foremost man to be laid to his rest by a nation in grief without priest or church prayer or hymn. "Shall any one," concluded the lecturer, "say after this that theology is still a living thing? SHALL ANY ONE DOUBT BUT THAT THE RELIGION OF HUMANITY IS AT HAND?"

A MODE OF DIVINATION AMONG THE PARSIS.

By J. N. UNWALA, F. T. S.

Now that our widely circulated journal, *The Theosophist*, has firmly established itself as a record of Aryan lore in all its phases—esoteric, exoteric, ethnological, antiquarian and historical, I beg to suggest that some of its numerous readers of all castes and creeds should take up the subject of divination and describe the modes thereof to which their attention may have been directed in their experiences or may be their studies. The subject in all its numerous ramifications is so interesting to the student of Theosophy and Occultism, that a record of these attempts of humanity, howsoever elaborate or rude to penetrate the veil of Isis and to dive into futurity, cannot but be suggestive as well as provocative of sublime thoughts with reference to the infinite capabilities of the human soul, at least in that active phase of it called the Will or Will-power. I am aware that on two or three occasions some modes of Divination have been described by contributors, but I am sure in this vast continent of Aryavarta alone there are innumerable such modes untouched and undescribed, and a little effort on the part of observers in this virgin field of research, I venture to say, cannot but be crowned with success. Some there may be who perhaps are deterred from entering this field because they think that some of these modes are extremely rude and perhaps childish. Others there may be who perhaps shrink back from this labour, because the methods adopted are highly elaborate and unmeaning with all their paraphernalia of ceremonials and ritualistic mummeries. But as I have already remarked, to a student imbued with the desire of Theosophic pursuits, they are not only interesting but suggestive, and cannot but afford materials for speculation and incentives which too, as we know, are encouraged and fostered by our immortal Gurus.

As my first contribution on this subject, I will describe a certain mode of Divination practised for ages amongst our Zoroastrian brothers, and shown me lately by a Parsi lady and her husband in all its simple details.

In the first place a copy of the Khordeh Avesta, the small book of Avesta prayers; a *Kusti* used or unused, the sacred woollen woven cord of 72 threads, which every Parsi has round his waist as one of the distinguishing badges of his faith; a long key; a small censer or *dhupdan* with a few hot cinders in it; and a few pinches of frankincense—these

are the only materials required by those that consult this simple oracle. The Khordeh Avesta book is first of all opened about midway, the key is placed across it in the middle with the tube lying parallel to the lines, and the book is closed. The ring or handle of the key is the only portion of it that is left outside—say about an inch or half an inch, and so placed that its plane is parallel to the planes of the leaves of the book but not at right angles to them. The sacred cord is now wound round and round the book midway, twice or thrice going even through the ring to make the book hold the key tight and firm between its pages. The persons consulting the oracle—always two—sitting face to face opposite to each other, and placing themselves in as devout and pious a frame of mind as possible, support and suspend the book between them with the tips of the index fingers of their right hands, the nails on the under side, and the tips almost touching the angles formed by the circumference of the ring and the shaft of the key. Either of them takes a pinch of the incense, and whilst he is throwing it into the censer he or his vis-a-vis puts the suspended book a question in such a manner as to elicit a 'yes' or a 'no.' Thus, suppose an article is stolen. The question put may be of this form:—Is that stolen by some one in the house or by an outsider, if an outsider, fall, if not remain where you are. If it falls it will turn round a quarter of a circle between the tips of the fingers, which remain fixed in the same position in a straight line, and the ring with the book having nothing to support it, falls down. It is again placed in its former position, and other questions are asked as many as the consulters or even their friends, that are near them, choose. The only precaution is that each question must be accompanied with a pinch of incense thrown into the fire. It is always to be remembered that the questions are of this general form. "If it is so and so, fall, if not, remain where you are;" or if it is not so and so, fall, but if so and so remain where you are." Of course after these questionings the cord is unwound and the key is taken out of the book.

The lady and her husband tell me that this oracle has always proved itself infallible, and they have been able to find out by its means their stolen articles, &c. I was present when the oracle was once consulted as to their ability to get back a five-Rupce-note that the husband had lost. The oracle said "no" to it, and the note was never afterwards found, although they were strenuous in their efforts to find it out.

About this time I had accidentally found out that this mode of divination was not unknown in Europe. On looking over a book on parlour magic belonging to a friend of mine, called *The Magician's Own Book*, 999 "Startling Tricks," edited by W. H. Cremer, I discovered almost the same method illustrated in a wood-cut. The book consulted was any book, and the key was placed with the shaft or tube not parallel to the lines as above but across at right angles to them and parallel to the back of the book, and there was no incense; the sacred cord was in this case a piece of common string or thread.

I therefore availed myself of the opportunity and requested the lady to ask the oracle whether this mode of divination was purely Zoroastrian or European. Its answer, given without any equivocation, was that this method was in origin purely Zoroastrian.

I have given the above details for what they are worth, and I trust that any one of your readers may try it if he chooses, if not seriously, then for curiosity's sake. I have no doubt that many will credit it to that meaningless agency called "unconscious cerebration," one of those verbal subterfuges which serve as a cloak to the ignorance of scoffers ridiculing the inexplicable in occult phenomena.

THE EFFICACY OF FUNERAL CEREMONIES.

To

THE WRITER OF THE "OCULT FRAGMENTS."

DEAR SIR AND BROTHER,

In your article on "Devachan" you have explained at length the enjoyment that the Spiritual Ego in combination with the higher essence of the fifth principle, feels in a sort of rosy sleep extending over an enormous period. The Ego that takes its birth in Devachan, after the period of gestation, is unconscious of what passes here on earth to which it cannot be attracted. It is only the shell formed of the fourth and the lower remnant of the fifth principle that remains wander-

ing in *Kama Loka*, and it is this *reliquiae* that often makes its appearance under certain conditions in the *Seance* room of the Spiritualist. All this has been clearly taught in the "Fragments" which will help to dispel many a doubt. The information however that could be gathered from the "Fragments" does not explain how far the shell made up of the 4th and lower 5th is conscious of its past existence, and whether it consciously suffers for its past misdeeds in any shape. To the Hindus and Parsees again it is of the highest importance to know whether any obsequial ceremonies are of any the least benefit to this shell or to the Ego resting in Devachan. Enlightened reason rejects the idea that the blundering ceremonial acts performed mechanically could be of any avail to the disembodied portion of man, and yet the Parsees and the Hindus have to spend large sums of money from year to year to allay a superstitious dread lest they might unconsciously do injury to the departed soul. The funeral ceremonies are a real curse to the Parsee, and the middle classes are ground down by needless expenses which lie heavy upon them. Their civilization has been greatly retarded by this crushing superstition. It will therefore be no small boon to learn the opinion of the Occultists as to how far men on earth can—if at all—benefit the four remaining principles of a deceased person. At page 179 of the 4th volume of the *Theosophist* Mr. Chidambaram Iyer quotes a Shastra which says that "he who omits to perform Sradha on the anniversary of the day of death will be born a chandala a crore of times."* This is evidently the writing of an uninitiated priest† who scarcely knew anything about the true doctrine of rebirths. But sentences like these sway the populace, and thoughtful persons for want of a correct knowledge of the occult teaching on this point are themselves troubled with doubts.

This subject very conveniently falls in with the subject of "Devachan" and the promised article on "Avitchi," and I sincerely trust you will be good enough to enlarge upon this point as it is of the highest moment to the Asiatic races to know what their funeral ceremonies are really worth.

Yours fraternally,

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

Editor's Note.—The writer of the "Fragments" having gone to England, sometime has to elapse of course before he can answer the questions. Until then as a student of the same School we may, perhaps, be permitted to say a few words upon the subject.

In every country, as among all the peoples of the world from the beginning of history, we see that some kind of burial is performed—but that very few among the so-called savage primitive races had or have any funeral rites or ceremonies. The well-meaning tenderness felt by us for the dead bodies of those whom we loved or respected, may have suggested, apart from the expression of natural grief, some additional marks of family respect for them who had left us for ever. But rites and ceremonies as prescribed by our respective Churches and their theologians, are an afterthought of the priest, an outgrowth of theological and clerical ambition, seeking to impress upon the laity a superstition, a well-paying awe and dread of a punishment of which the priest himself knows nothing beyond mere speculative and often very illogical hypotheses. The Brahmin, the Mobed, the Augur, the Rabbi, the Moollah and the Priest, impressed with the fact that their physical welfare depended far more upon his parishioners, whether dead or alive, than the spiritual welfare of the latter on his alleged mediatorship between men and God, found the device expedient and good, and ever since worked on this line. Funeral rites have originated among the theocratically governed nations, such as the ancient Egyptians, Aryans, and Jews. Interwoven with, and consecrated by the ceremonies of theology, these rites have been adopted by the respective religions of nearly all the nations, and are preserved by them to this day; for while religions differ considerably among themselves, the rites often surviving the people as the religion to which they owed their origin have passed from one people to another. Thus, for instance, the threefold sprinkling with earth with which the Christian is consigned to the tomb, is handed down to the westerners from the Pagan, Greeks and Romans; and modern Parseism owes a considerable portion of its prescribed funeral rites, we

* The punishment, even if true, would not be so dreadful after all in this our age of enlightenment, when social equality and education is levelling all the castes.—*Ed.*

† Most assuredly the threat does not come from an initiated Rishi.—*Ed.*

believe, to the Hindus, much in their present mode of worship being due to grafts of Hinduism. Abraham and other Patriarchs were buried without any rites, and even in Leviticus (Chap. xix. v. 28) the Israelites are forbidden to "make any cuttings in the flesh, for the dead, nor print any marks" upon themselves. In the same manner the oldest Zoroastrian books, the old and the new *Desatir*, with the exception of a few acts of charity (to the poor, not to the Mobeds) and the reading of sacred books, prescribe no special ceremonies. We find in the Book of the Prophet Abad (*Desatir*) simply the following:—

"154. A corpse you may place in a vase of aqua-fortis, or consign it to the fire, or to the earth, (when cleansed of its *Nasu* or dead matter.)"

And again:—

"At the birth of a child or the death of a relative, read the *Nosk*, and give something in the road of Mazdam (for Ormuzd's sake, or in charity.)"

That's all, and nowhere will one find in the oldest books the injunction of the ceremonies now in use, least of all that of spending large sums of money which often entails ruin upon the survivors.

Nor, from the occult stand-point, do such rites benefit in the least the departed soul. The correct comprehension of the law of Karma is entirely opposed to the idea. As no person's karma can be either lightened or overburdened with the good or bad actions of the next of kin of the departed one, every man having his Karma independent and distinct from that of his neighbour—no more can the departed soul be made responsible for the doings of those it left behind. As some make the credulous believe that the four principles may be made to suffer from colics, if the survivors ate immoderately of some fruit. Zoroastrianism and Hinduism have wise laws—far wiser than those of the Christians—for the disposal of their dead, but their superstitions are still very great. For while the idea that the presence of the dead brings pollution to the living is no better than a superstition, unworthy of the enlightened age we live in, the real cause of the religious prohibition to handle too closely the dead and to bury them without first subjecting the bodies to the disinfectant process of either fire, vultures or *aqua-fortis* (the latter the prevailing method of the Parsis in days of old) was as beneficent in its results as it was wise, since it was the best and most necessary sanitary precaution against epidemics. The Christians might do worse than borrow that law from the "Pagans," since no further than a few years back, a whole province of Russia was nearly depopulated, in consequence of the crowded condition of its burial grounds. Too numerous interments within a limited space and a comparatively short time saturate the earth with the products of decomposition to such a degree, as to make it incapable of further absorbing them, and the decomposition under such a condition being retarded its products escape directly into the atmosphere, bringing on epidemic diseases and plagues. "Let the dead bury their dead"—were wise words though to this day no theologian seems to have understood their real and profound meaning. There were no funeral rites or ceremonies at the death of either Zoroaster, Moses or Buddha, beyond the simple putting out of the way of the living the corpses of them who had gone before.

Though neither the *Dabistan* or the *Desatir* can, strictly speaking, be included in the number of orthodox Parsi books—the contents of both of these if not the works themselves antedating by several milleniums the ordinances in the *Avesta* as we have now good reasons to know—we yet find the first command repudiated but the second corroborated in the latter. In Fargard VIII (Verse "74" 233 of *Vendidad*) Ahura Mazda's command: "They shall kill the man that burns the corpse," &c., is thus commented upon—"He who burns *Nasá* (dead matter) must be killed.... Burning *Nasá* from the dead is a capital crime [Fargard I, 17 (63)] for... Thereupon came Angra Mainyu, who created by his witchcraft a sin for which there is no atonement, the (*immediate*) burning of corpses."* Ahriman being man's own ignorance and selfishness.

* Twelve hours at least had to elapse between the death of the person and the burning or the destruction by any other means of the corpse of the dead. This old law was equally forgotten by the Brahmins as by the Zoroastrians. It was not the act of burning that was forbidden, but the burning before the corpse was empty, viz., before the inner principles had that time to get entirely liberated. As the *aqua fortis* was thought possessed of an occult property to that effect, hence the preliminary burning of the flesh by this means—with the Fersendajians.

But as regards the rites observed after the funeral of the corpse, we find no more than this—a repetition of the injunction given in the *Book of Abad* (*Desatir*). "An Athravan... shall say aloud these fiend-smiting words;—Yathâ ahû vairyô—the riches of Vohu-manô (paradise; *vohu-mano* or Good Thought being the doorkeeper of heaven—see *Farg.* XIX, 31)—shall be given to him who works in this world for Mazda and wields agreeably to the will of Ahura the power he gave to him to relieve the poor (*Farg.* VIII, v. 19-49).

Thus while abrogating the Fersendajian usage of burning the dead among the devotees of Mah-Abad, Zerdusht the 13th (of the Persian prophets) who introduces many improvements and reforms yet, he commands no other rites than charity.

GAMBETTA'S EYE AND BRAIN.

SCIENCE in the face of her Parisian representatives was very much exercised, if not offended, lately, by what is viewed as an unpardonable freak of nature—we are not sure that we ought not to say disrespect—to the Academy of Sciences. It had been repeatedly declared that men of great intellectual powers were always possessed of large brains. The brain of Cuvier, the great French naturalist, weighed 1,829 gram—(over 60 oz.) that of Napoleon an ounce or two less, that of Byron 1,400, and that of General Skobelev—1,427 grammes. Why should Gambetta's brain then, which had manifested one of the greatest intellects of the day—weigh less than 39 ounces, or 1,100 grammes! The great authority Dr. Broca, was so disgusted that he is reported to have viciously remarked that had he been shown the cerebral organ of Gambetta, without knowing to whom it had belonged, he should have declared it to have filled the cranial cavity of a woman of extremely ordinary capacities. This impolite fling at the fair sex by the by, was uncalled for, since the quality of the brain is more important than its quantity, and that Tiedemann and other anthropologists have shewn, that the female brain, though smaller than that of the male, is far larger when compared with the size of the body. Any how there lay before the men of science the brain-matter of one of the greatest orators living, of a genius among the modern statesmen and—it weighed 42 grammes less than that of his female cook!

Doctor Ivanofsky, of St. Petersburg, undertakes to solve the mystery.

It is evident, he says in a letter to the *Novoyé Vremya* that the weight of the brain, in its normal condition, *i. e.*, free from organic pathological changes—has its importance and meaning. But—as Professor Sytchenoff has it in his work on "The Reflex Actions of the Brain"—even while admitting that the soul is not the product of the activity of the brain, yet, since in every case, the brain is the organ of the soul," that organ must change its quantity and even quality in accordance to the use and misuse it had been subjected to by the soul. Indeed when viewed in this light the men of science will find that relatively speaking Gambetta's brain was not as light as it seemed to them, when weighed on their scales. The doctor goes further, and asserts that it can be proved that the said brain weighed no less than that of Byron and nearly equalled the brain of Skobelev.

To prove his assertion, Dr. Ivanofsky reminds the gentlemen of the science and the profane public that to begin with Gambetta had but one eye (the left one); and that as a direct consequence the nervous apparatus of the right missing eye, designed by nature for the reception, the transmission and the concentration of the rays of light and their projection into space—remained inactive for long years. Now this eye apparatus is composed, as every one knows, of a *retina*, of the *optic nerve* and the *optic centre in the brain*. Its prolonged inactivity, that covered a period of thirty years in his case, must have unavoidably produced an atrophy of the cerebral optical centre, which atrophy has naturally influenced greatly the subsequent weight of the brain-matter.

Leaving aside the retina and that portion of the optic nerve which had to be severed during the withdrawal of the brain from the cranial cavity, this atrophy of the optic cerebral centre of the right side alone, taking into consideration its long duration, must have shown a deficit of 120 grammes at the least in the weight of the brain. Besides this fact giving us already as the absolute weight of Gambetta's brain 1,220 instead of 1,100 grammes, we have to consider likewise the deteriorating process of the illness that ended so fatally. As a well-known anatomist well remarks: "until more attention is paid to the condition of the blood vessels and to the quantity of the freely circulating serous liquid, which soaks through the brain or its vesicles—the weighing of the brain matter will prove itself of very little importance." Thus taking into serious consideration Gambetta's long illness and the localization of the disease; as also his long abstinence from food, or rather the regular starvation he suffered from, for days before his end, it will be found that his brain must have necessarily exhibited the symptoms of the greatest want of blood in it. This then, if we remember still further that the quantity of blood and serous liquid that had filled the brain and vesicles, was neither ascertained nor weighed, would show an

extra deficit of 200 grammes, which, accounting for its abnormal lightness, will give us as the absolute weight of Gambetta's brain 1,420 grammes, viz., a few grammes more than that of Byron's and a few grammes less than the weight of Skobeleff's brain.

The decision upon the worth of this scientific explanation is left with those who have made the study of the human brain and eye their speciality. We simply publish the hypothesis.

BY "BELL, BOOK AND CANDLE."

LEAVES FROM THE NOTE BOOK OF A MISSIONARY PRIEST.

(Continued from the last number.)

I then returned to—, and wrote to the Archbishop, informing him of the facts in the case. He replied that he had already heard of the girl, and that he had not the least doubt but that it was a genuine case of Satanic possession, giving me at the same time full faculties to exorcise her, and advising me to fast some time, to hear her confession, and admit her to the reception of the Eucharist; he also appointed Rev. Father—, a well-known missionary, to assist me.*

On the sixth of April, having closed my mission in—, I returned to— to open another. I first directed my steps to the house of the girl.

I had written to Father— to be there on the same day, but as he had not arrived, I proceeded, at 7 o'clock in the evening; to begin a preliminary exorcism; therefore, following the Ritual, I put on my surplice and stole, and began the interrogatories as follows:

"Now thou knowest that I have regular faculties, and therefore full power over thee; I command thee in the name of Jesus Christ to tell me when, where, how and why thou hast taken possession of this girl?"

"I will not answer," said he.

"Why?"

"Thou hast not properly commanded me."

"I command thee," said I, "to respect the priest who speaks to thee in the name of God, and not to say *thou* but *you*."†

"If thou dost not like it," answered the evil one, "thou mayest go away; I have nothing to lose or to gain," and the girl turned her face to the wall. I then commanded him in the name of the Blessed Virgin; the girl shook her head negatively; of several saints, but in vain. "Thou must command me by the only word that can force me to obey."

"What is that?" I asked.

"Guess it."

"If thou dost not tell me, I will curse thee!"

"Oh, don't! Must I speak? then it is in the name of the Catholic Church" (growling.‡)

"I command thee, then, in the name of the Catholic Church, to tell me all things connected with this possession; and bear in mind that thou speakest to God, and thou must tell naught but the truth." He spoke as follows:

"It was on the third Sunday of May, in the afternoon, twelve years ago, at three o'clock, she was then three years of age; she was playing with the child of the—, who was jealous of—, the sister of— [the possessed girl], because she was more sought after than her own child, and she gave her something to eat which was bewitched; immediately on her eating it, we possessed her, which we could not have done, however, had the Sign of the Cross been made either on the child or on the food.¶ We are twenty: I am the second, and the only one that has a right to speak; my name is Belemotli; the first one is Isacaron, he is here to watch me; and the third one is to report to Satan what is going on, his name is Astoro; the 4th, Aburo; 5th, Abaro; 6th, Jonas; 7th, Lusko; 8th, Asaro; 9th, Astaro; 10th, Disacuro; 11th, Dabuno; 12th, Discario; 13th, Incario; 14th, Beelzebub;||

* We have seen this communication of the Archbishop's.—Ed. C. M.

† The use of "thou" in French, the language in which the answers were made—the interrogatories being, of course, in Latin—expresses familiarity or contempt.

‡ The "Catholic Church," then, we are given to understand, is more powerful, and more to be dreaded by the Devil than God Himself!—Ed. Theosophist.

¶ The custom of making the sign of the cross before taking food, which is as old as the Church—Tertullian mentions that it was never omitted by the early Christians—ought to be more generally observed than it is. The motive of this pious act is evident.—Ed. C. M.

|| This was the devil speaking in the well known case of Nicola Aubry. Some of these names will not be new to those familiar with the Old Testament.—Ed. C. M.

(Oh, poor and silly devil!—A very suggestive fact, indeed, that none of the names of the demons and devils accepted by Christian theology have any other than a Jewish ring about them. All the devils in the Christian Hell seem to be Jews. This is rather flattering for the Heathen,—Hindu; Buddhist and Parsi. Notwithstanding the countless myriads, that agreeably to the Christian Churches must by this time, have gone to Hell, we do not find a single "Babu" or "Bhoy" among the obsessing devils, while here we have even a "Jonas." Will the good *pádris*, please explain?—Ed. Theosophist.

15th, Dasader; 16th, Basabel; 17th, Dasalder; 18th, Balsacaber. Now, thou must ask me," said he, "the sign of my going out; under the exorcisms I am obliged to acquaint the exorcists with everything that concerns the possession, and to tell the truth; but beyond that, I say what I please, viz., *lies*. We hate exorcisms, for we are compelled to speak against ourselves, and to reveal all."

I was then shown into the next room, where she was in bed. At my entrance, she looked at me sideways with cross eyes; I approached and said: "Good-day—; I am a Catholic priest; as you are ill, your father has brought me to see you. How do you do my child?" No answer. She continued looking in the same way. "Are you not glad to see a priest?" In answer, I heard a growling like that of a dog. Just then the father entered: "—," said he, "speak to the priest."

"It is not she who is here: it is I," was the reply. Then, struck by the frightful glance of the girl, I determined to ascertain if it was really the devil, by questioning him. Speaking in Latin, I said: "I command thee in the name of Jesus Christ to tell me who thou art!" I received no reply, but the same cross look continued. I repeated my question, whereupon a deep, hoarse voice replied in French: "I am the devil."

"Then I command thee to tell me who I am!" He growled again, and said: "Thou art a black beast, a priest, coming to torment me."

"Then if thou knowest that I am a priest, thou must obey me."

"Not at all," he replied; "thou hast no faculties."

"I have," I replied, taking them from my pocket.

"Thou dost not understand," said he; "thou must have special faculties from the Archbishop."*

Questioning him again, he said he would not answer me anything more.

"Then," said I, "what is the sign of thy going out?"

"Thou must command me," was the reply.

"Then I command thee to give the sign of thy going out."

"It is vomiting: I must go out as I came in."

"Thou I command thee to go out."

"Dost thou believe that I shall go out at once? far from it; thou must fight hard and pray; thou art not yet at the end; I shall stay as long as I can, and go out only when compelled to."

"When, then, shalt thou go out?"

"I don't know—but stop! I will not say any more tonight."

The girl then turned away, as if to sleep.† As I was expecting Father—, I discontinued the exorcism till the following day. In the course of the evening, while I was conversing with the family in the same room, the devil said to me suddenly: "Tomorrow thou wilt go to the church to hear confessions, my good friends will go also; and I warn thee," &c. I replied that I had no advice to receive from him, and asked him what he meant by his "good friends;" but I was obliged to put a stop to what he went on to say.

The next morning I went to the church, about a mile distant, to open the mission; it was nearly full. I heard confessions, said Mass, preached, administered Holy Communion, and then returned to the house. When drawing near I heard the girl singing in a very loud voice, and her mother told me that during Mass she had been very much excited, singing all the time in a loud, hoarse voice, and at the top of her head. I entered the room where the girl was, and as soon as she saw me she said something that filled me with surprise and horror.‡ I told him to stop, but he continued speaking for some time. Father—having now arrived, we proceeded to a regular exorcism.

While we were preparing the girl became furious; she slapped her mother, and struck me also. As I was putting the stole about her neck, according to the Ritual, something very remarkable took place. The devil suddenly interrupted the prayers, saying to me: "Tell him to stop," pointing at Father—, who was standing looking on.

"What is the matter?" I asked.

* Exorcisms do require special faculties in this as well as most other countries. Although there is an order in the Church—that of exorcist, the third of the minor orders—the special office of which in the early ages, when possessions were common, was to exorcise those possessed, the power is now restricted to priests. It is not exercised, however, without special sanction from the Bishop. It was to express contempt for the evil one that the power of exercising was conferred upon inferior ministers.—Ed. C. M.

† The Ritual warns the exorcist against the simulation of sleep as one of the subterfuges of the demon.—Ed. C. M.

‡ The demon, or rather hysterical girl being a *clairvoyante* repeated to him what he had heard at confession.—Ed. T.

"He is acting against me," was the reply. Father—was only praying *interiorly*.* The Father of the girl looked frightened, and pointing to an upper corner of the room, exclaimed: "Oh!" We all turned towards the point indicated; then, "Ha! ha! ha!" said he, laughing. I asked him why he did that. "To give you distractions," was the reply; "we always do that with those who are praying, to prevent them from praying well." Forbidding him to do this any more I continued. "Thou must not believe that thou shalt expel me by such prayers," said he; "thou thinkest of something else. Thou must pray better than that." Then I experienced how hard it is to exorcise. One must pray without distractions, pronouncing the words with recollection and devotion, and not in a recitative manner, that they may be effective of what they express. Here is a good lesson on prayer, if it does come from the evil one.

At the end of the exorcism I commanded him to go out. "Yes," he said, "I am willing to go: I must vomit." A basin was brought, and

THE GIRL TRIED TO VOMIT,

but without success. "No, I will not go! I am as strong as thou." Then he gave a reason for not doing so.

"If it be so," I said, "a curse be upon thee! But I know thee for a liar: obey and go!"

"No; thou shalt fight hard first," he said.

The girl though she was quiet at times, still the devil was there speaking by himself, muttering things such as only an enemy of God could utter. The blasphemies and obscenities uttered by the lips of the innocent child, for she was nothing else, are too horrible even to be hinted at; they were echoes from hell that would be astounding to the most unrestrained debauchee.

The best comparison of her countenance and manner, when moved by the evil one, would be to that of a wild beast looking at you and swaying his head to and fro, yet not being able to touch you. The devil is very fond of talking. He said that it was he who, with fifteen legions, tempted St. Macarius, but failed in his undertaking; also that he was in possession of Loudun, etc.

"What is thy likeness?" was asked.

"We have horns on our heads, our hands are like paws, our feet like oxen's, and our hair like a hedgehog's . . . ; we are all black, and are always quarrelling; we report to Satan against each other; we would wish to make another hell."

In reply to the question as to whether many priests were damned, he said, "No: not very many."

"But there are some who give public scandal, and St. Chrysostom says that he believes that there is scarcely one saved."

He answered: "That was the personal conviction of Saint Chrysostom."

(To be continued.)

SWAMI DAYANUND—A FREETHINKER.

"Oh Lord, protect me from my friends, and I will myself take care of my enemies!"—was the daily prayer of a philosopher. We do not know whether our irascible ex-ally will repeat the exclamation upon reading the laudatory quotation of himself in *The Arya* for May (page 63). Probably not, for he does not read English. But we feel ready to wager a good deal, that were the Swami as learned in the Queen's English as he is in Sanskrit—there would be a libel-suit brought by this uncompromising theist against our indiscreet contemporary—the *Arya*. So eager are our good friends of the Lahore *Samaj* to jump at the smallest straw that trembles threateningly in the air in our direction, that, rather than miss an opportunity of making ugly faces at the Theosophists, they will re-publish equivocal compliments to the address of their Founder, and compromise their own work and its leader. We offer a specimen.

The Madras—has the following about our Swamiji:—"We are glad to learn that Swami Dayanand Saraswati is busily engaged in exposing the misleading and degrading mythology and the mischief of the hereditary Brahmins. In spite of our disagreement with Dayanand Saraswati, we think that he will do more good to India than the pandering Theosophists can ever hope to do. *If India had more of such men, Freethought would very easily spread over all India.*"

* We are informed by the writer that the Father was subsequently told by the demon that he should not be without a reward for his pains—that he would make him "as black as a crow." From a letter received from this priest a short time ago and which was among the documents placed in our hands with the MS. of this narration, we make the following extract: "Ever since, and up to this hour, slander, persecution and malignancies have been the even tenor of my life. The unfortunate C— has caused me much suffering by his lectures against my missions and myself, and another poor wretch has been doing likewise—going over the same ground. Then the Protestant papers here have attacked me outrageously.—Ed. C. M.

We have underlined the sentence republished with such an unsophisticated *naiveté* by the Swami's chelas, who do not seem to entertain the remotest conception that they have thereby introduced their Guru in a new light before the public—that of a Freethinker. We agree, however, entirely with the remark. Reaction from crude anthropomorphism, is sure to bring in the long run among the educated youth of India disgust, and finally freethought. But there is something too charmingly ludicrous in the idea that for the pleasure of throwing into our teeth the epithet of "pandering Theosophists," they should thus be dishonouring in their own organ the work of their "Swamijee" and virtually admitting that his efforts are breeding no better than freethought. Verily, foolish must be that bird that soils its own nest!

Dear child of the Vedic lore; the uninitiated public may now well wonder, whether you are an organ of the theistic *Aryas*, or simply the servile copyist and advertiser of the Madras Freethought. Now, really, we can never show ourselves sufficiently thankful to the dear little innocent, for the amusement it has afforded us with its unconscious self-immolation. We propose that Mr. Bradlaugh's Secular Societies should call for a vote of thanks to the editors of *the Arya*.

ZOROASTRIANISM.

IN THE LIGHT OF OCCULT PHILOSOPHY.

[THE following letter having been sent to us from a Parsi gentleman, we publish the paragraphs containing his queries *seriatim* as in the original, but separating them with a view of making our answers more comprehensible. This arrangement, we hope, will always simplify the work, and help the reader to a far clearer understanding of both the questions asked and the answers given, than it would, had we published the letter without any break whatever, or answered the queries as usually done, by referring the readers to foot-notes.—Ed.]

Will you or any of your contributors tell me whether Zoroastrianism, regarded from the stand-point of Occult philosophy, is in itself monotheism, pantheism, polytheism or atheism? I have not been able to ascertain it from the learned lecture of Col. Olcott on the "Spirit of Zoroastrianism."

The answer depends upon how the question is put. If we are asked what is Zoroastrianism,—loosely and indifferently referred to as Magianism, Mazdaism, Fire-worship and Parseeism, then we answer—"it is all that which you say." It is "monotheism, pantheism, polytheism," and even—"atheism," when placed in contradistinction to modern theism—its respective qualifications depending upon the epoch named. Thus, if we had to describe broadly the origin of this religion from the stand-point, and upon the authority of the Occult teachings, we would call it by its original, primitive name, that of Magianism. Locating its first development in those vast regions which would have to be described as the whole area between the Persian Gulf and the Sea of Okhotsk in its length, and that which stretches through the unexplored deserts between the Altai and the Himalayan mountains in its breadth, we would place it back at an epoch, undreamt of by modern science and, therefore, rejected by all but the most speculative and daring anthropologists. We have no right to give out in this journal the correct number of years or rather of ages upon ages, since—according to the doctrines of the Secret Science—the first seeds of Magianism were sown by the hand of the BEING to whose duty it falls to rear, nurse and guide the tottering steps of the nascent human races, that awake anew to life on every planet in its turn, after its periodical "obscurations." It goes as far back as the days of our local *Manvantara*, so that the seeds sown among the first "root-race" began sprouting in its infant brain, grew up, and commencing to bear fruit toward the latter part of the second race, developed fully during the

third* into what is known among Occultists as the "Tree of Knowledge" and the "Tree of Life"—the real meaning of both having been, later on, so sadly disfigured and misinterpreted by both Zoroastrians and Christians. But we can inform our correspondent of the following; Magianism, in the days of its full maturity and practice,† and long ages before the first of the 12 great religions, its direct offshoots—mentioned and feebly described by Mohsan Fani in the *Dabistan*,—ever saw light; and even much anterior to the appearance of the first devotees of the religion of Hush-ang, which, according to Sir W. Jones, "was long anterior to that of Zeratusht (See *Asiat. Res.*, vol. ii, pp. 48—49), the prophet of the modern Parsis—that religion, as we can undeniably prove, was, "ATHEISM." At any rate, it would be so regarded now, by those who call Kapila and Spinoza, BUDDHA and our MAHATMAS, Brihaspati (of the Charvack) and the modern Adwaites, all alike, *nastikas* or atheists. Assuredly no doctrine about a *personal* God, a gigantic man and no more—(though a number of so-called *divine beings* were and are still recognised)—was ever taught by the true Magi.‡ Hence Zoroaster—the *seventh* prophet (according to the *Desatir*, whose compilers mixed up and confused the 14 "Zaro-Ishtars,§ the high priests and initiates of the Chaldean worship or Magian Hierophants—the 13th)—would be regarded as an *atheist* in the modern sense of the word. All the Orientalists with Haug at their head agree to say that in the oldest, or the second part of the *Yasna*, nothing is said or fixed of the doctrine regarding God, nor of any theology.

The lecture has elucidated many obscurities and absurdities in the Avesta, from the stand-point of Occult philosophy. But they are so few that the youths whom the Colonel took to task, have, I am convinced, become no wiser. Can any one tell me whether the Colonel meant that in order to understand their religion, the Parsee youths should study Yögism and Occultism?

* One who has studied *The Fragments of Occult Truth* knows that our present race is the *fifth*, and that we have two more to pass through before we reach our end—on this planet.—Ed.

† "Throughout the Middle Ages nothing was known of Mazdianism, but the name of its founder, who from a Magus was converted into a Magician, a master of the hidden sciences," says James Darmesteter, who knows as much as his exoteric science will permit him of the former; but being wholly ignorant of *esoteric* sciences, knows nothing of the latter at all and therefore blunders grossly. One could not be a *Magha*, a Magus-priest, without being, at the same time, what is now known under the vulgar term of "Magician." But of this later on.—Ed.

‡ Let it not be understood that we here speak of the "Magi" in general, whether we view them as one of the Medean tribes (?) as some Orientalists, (Darmesteter for one) relying upon a vague statement of Herodotus believe, or a sacerdotal caste like the Brahmans—as we maintain. We refer but to their initiates. The origin of the Brahmans and Magi in the night of time—is 'one, the secret doctrine teaches us. First, they were a hierarchy of adepts, of men profoundly versed in physical and spiritual sciences and occult knowledge, of various nationalities, all celibates, and enlarging their numbers by the transmission of their knowledge to voluntary neophytes. Then when their numbers became too large to be contained in the "Airyânâm vaejô," the adepts scattered far and wide, and we can trace them establishing other hierarchies on the model of the first in every part of the globe, each hierarchy increasing, and finally becoming so large, as to have to restrict admission; the "half adepts" going back to the world, marrying and laying the first foundation of the "left-hand" science or sorcery, the misuse of the Holy Knowledge. In the third stage—the members of the *True ones* become with every age more limited and secret, the admissions being beset now with new difficulties. We begin to see the origin of the Temple Mysteries. The hierarchy divides into two parts. The chosen few, the hierophants,—the *imperium in imperio*—remaining celibates, the *esoteric* priests make of marriage a law, an attempt to perpetuate adepts by hereditary descent, and fail sadly in it. Thus we find Brahmans and Magi, Egyptian priests and Roman hierarchs and Augurs enjoining married life and inventing religious clauses to prove its necessity. No need repeating and reminding the reader of that which is left to his own knowledge of history, and his intuitions. In our day we find the descendants, the heirs to the old wisdom scattered all over the globe in small isolated and unknown communities, whose objects are misunderstood, and whose origin has been forgotten; and only two religions, the result of the teaching of those priests and hierophants of old. The latter are found in the sorry remains called respectively—Brahmans and Dastars or Mobeds. But there is still the nucleus left, albeit it be so strenuously denied, of the heirs of the primitive Magi, of the Vedic *Magha* and the Greek *Magos*—the priests and gods of old, the last of whom manifested openly and defiantly during the Christian era in the person of Apollonius of Tyana.—Ed.

§ See *Isis Unveiled*, Vol. II, p. 1289.

Our President never meant that they should *practise* "Yögism." All that he urged upon them was, that before they scoffed at their own religion, of which they knew so little, and became either modern agnostics or out-and-out corporealists, they should study Zoroastrianism as a philosophy, and in the light of esoteric sciences—which alone could teach them the truth by giving the correct version of the meaning of the various emblems and symbolisms.

The learned Colonel said the Parsees are the heirs of the Chaldean lore, and that the Chaldean and the Hebrew Kabala would throw considerable light on the meaning of the Avesta. Can any one tell me where and in what language these books are to be found, and whether these works are not also so much allegorical as to require the aid of Occult philosophy to understand their true meaning?

The Lecturer stated a fact. More even than the Brahmans, are the Parsees heirs to Chaldean wisdom, since they are the direct, though the latest, offshoots of Aryan Magianism. The Occultists are very little concerned with that apparent difficulty that the Magian "Chaldees" with all their priests and initiates, whether of the Medes, the Scythians, or the Babylonians are regarded by the Orientalists as of Semitic origin, while the ancient Iranians are Aryans. The classification of those nations into Turanians, Akkadians, Semites and what not, is at best arbitrary. The word "Chaldean" does not refer merely to a native or an inhabitant of Chaldea, but to "Chaldeism," the oldest science of astrology and occultism. And in that sense the Zoroastrians are the true heirs to Chaldean wisdom, "the light which shineth in darkness," though (modern) "darkness comprehended it not," and the Parsees themselves know nothing of it now. The Hebrew Kabala is but the loud echo of the Chaldean; an echo which passing through the corridors of Time picked up in its transit all kinds of alien sounds that got mixed up with the original key-notes struck beyond the epochs known to the present profane generations; and thus it reached the later student of Hebrew lore as a confused and somewhat distorted voice. Yet, there is much to learn in it, for him who has the patience and the perseverance required, since first of all he would have to learn the *Gemantria*, *Notaricon* and *Themura*.* When speaking of the Kabala, the Lecturer meant by it, the *universal*, not any special, esoteric system, already adapted to a later exoteric creed as is at present the Jewish secret science. The word "Kabala" is derived from a Hebrew root meaning reception of knowledge; and practically speaking it refers to all the old systems handed down by oral transmission, and is very nearly allied to the Sanscrit "Smriti" and "Shruti," and the Chaldaic "Zend."† There would be little use for the Parsee or Hindu beginner to study only the Hebrew or even the Chaldean Kabala, since those works upon them which are now extant are written either in Hebrew or Latin. But there would be a great deal of truth unearthed were both to apply themselves to the study of the identical knowledge veiled under the exoteric symbolisms of both the Zend-Avesta and the Brahmanical books. And this they can do by forming themselves into a small society of intelligent earnest students of symbolism, especially the Zend and Sanscrit scholars. They could get the esoteric meanings and the names of the works needed from some advanced chelas of our Society.

* The Jewish methods of examining the Scriptures for their hidden meaning.—Ed.

† Of course, as found out by the Orientalists, the word "Zend" does not apply to any language whether dead or living, and never belonged to any of the languages or dialects of ancient Persia (See *Farhang-i-Jehangiri*, the Persian dictionary). It means as in one sense correctly stated "a commentary or explanation," but it also means that which the Orientalists do not seem to have any idea about, viz., the "rendering of the esoteric into exoteric sentences," the veil used to conceal the correct meaning of the *Zen(d)-zar* texts, the sacerdotal language in use among the initiates of archaic India. Found now in several undecipherable inscriptions it is still used and studied unto this day in the secret communities of the Eastern adepts, and called by them—according to the locality—*Zend-zar* and *Brahma* or *Deva-Bashya*.—Ed.

The Colonel recommends the translating of prayers. Does he mean that the translations of prayers in their present state, will better enlighten the youths? If not, then does he imply that the meaning of the whole Zend-Avesta can be made intelligible and philosophical by the aid of a thorough Occultist?

It is precisely what he meant. By a correct translation or rather a correct explanation of their liturgical prayers, and a preliminary knowledge of the *true* meaning of even a few of the most important symbolisms—generally those that appear the most meaningless and absurd in the sight of the modern Zend scholars, as the dog, *e. g.*, which plays such an important part in Parsee ceremonies*—the “Parsee youths” would acquire thereby the key to the true philosophy that underlies their “wretched superstitions and myths,” as they are called by the missionaries who would fain force upon the world their own instead.

Prayer is repugnant to the principles of atheists. How then does the learned Colonel reconcile his advice to the Parsees to throw better heart into their prayers? Does he also mean that Occult philosophy will justify the prayers in Zend Avesta, offered to the sun, the moon and almost all the supposed pure things of the creation? If he thinks that the fixing of attention upon such objects is conducive to being freed from worldly desires and thoughts, does he think also that these views or prayers will be believed in, or acted upon, by the present generation?

Colonel Olcott was never an atheist “to our knowledge,” but an esoteric Buddhist, rejecting a *personal* God. Nor was *genuine* prayer—*i. e.*, the exercise of one’s intense will over events (commonly brought about by blind chance) to determine their direction—ever repugnant to him. Even prayers as commonly understood, are not “repugnant” in his sight, but simply useless, when not absurd and ridiculous as in the case of prayers to either stop or bring about rain, etc. By “prayer” he means—WILL, the desire or command *magnetically expressed* that such and such a thing beneficent to ourselves or others should come to pass. The Sun, the moon and the stars in the *Avesta* are all emblematical representations—the Sun, especially—the latter being the concrete and most appropriate emblem of the one universal life-giving principle, while the stars are part and parcel of the Occult sciences. Yina never “prayed” but went to “meet the sun” in the vast space of heavens, and bringing down with him “the science of the stars, pressed the earth with his golden ring and forced (thereby) the ‘Spenta Armaiti’—(the genius of the earth) to stretch asunder and to bear flocks and herds and men” (*Farg.* II, 10).

But since not every one knows in our day, “the science of the stars,” nor are there many Zend scholars, the best course to be pursued is to make at least a beginning by having the “prayers” translated. The Lecturer, as far as we are aware, did not mean to advise any one to believe in, or “act upon,” the *modern* prayers in their present liturgic, exoteric form. But it is just

*Compare the so called “Akkadian formulæ of exorcism” of the earliest periods known to the Orientalists to which the collection of charms and amulets belong—in truth very late periods—with most of the injunctions found in *Vendidad* (*Fargard* XIII) concerning the dog. It seems almost incredible that even the dullest among the Zend scholars should not perceive that verso 163, for instance (same *Fargard*) which says, “For no house could subsist on the earth made by Ahura, (in this case the “house”—not the earth—made by Ahura) but for those two dogs of mine, the shepherd’s dog and the house dog”—cannot refer really to these animals. The commentary made in it (*Saddar* 31, *Hyde* 35) is absurd and ridiculous. It is not, as it says, that “not a single head of cattle would remain in existence but for the dogs,”—but that all humanity, endowed as it is with the highest intellect among the intelligences of the animal kingdom, would, under the leadership of Angramainyu, mutually destroy themselves physically and spiritually, but for the presence of the “dogs”—the two highest spiritual principles. The dog Vanghâpara, (the hedge hog, says the commentator!) “the good creature that from midnight (our time of ignorance) till the sun is up (spiritual enlightenment) goes and kills thousands of the creatures of the evil spirit” (*Farg.* XIII. 1) is our spiritual conscience. He who “kills it” (stifles its voice within himself) shall not find his way over the Chinvat bridge (leading to paradise). Then compare these Symbolisms with those of the Akkadian talismans. Even as translated by G. Smith, distorted as they are, still the seven dogs described—as the “blue,” the “yellow,” the “spotted,” &c., can be shown to have all of them reference to the same seven human principles as classified by Occultism. The whole collection of the “formulæ of exorcism” so called, of the Akkadians is full of references to the 7 evil and the 7 good spirits which are our principles in their dual aspect.—*Ed.*

because they are now muttered parrot-like, remaining incomprehensible to the great majority, that they have to be either correctly rendered, or, bringing on finally indifference and disgust, that they have to be abandoned very soon to utter oblivion. The word “prayer” received its modern significance of a supplication to a Supreme or some inferior divine being, only when its once widely known and real esoteric meaning had already become clouded with an exoteric veil; after which it soon disappeared enshrouded beneath the impenetrable shell of a badly digested anthropomorphism. The Magian knew not of any *Supreme* “personal” individuality. He recognized but Ahura—the “lord”—the 7th Principle in man,—and “prayed,” *i. e.*, made efforts during the hours of meditation, to assimilate with, and merge, his other principles—that are dependent on the physical body and ever under the sway of Angra Mainyu (or matter)—into the only pure, holy and *eternal* principle in him, his divine monad. To whom else could he pray? Who was “Ormuzd” if not the chief *Spenta Mainyu*, the monad, our own god-principle in us? How can Parsees consider him now in the light of the “one Supreme God” independent of man, since even in the sorry remnants of the sacred books of Mazdianism there is enough to show that he was never so considered. They are full of his shortcomings, lack of power (during his dependent individuality in connection with man), and his frequent failings. He is addressed as the “maker of the *material* world” in every question put to him by Zaratushttra. He invokes Vâyu (the Holy ghost of the Mazdeans), “the god-conqueror of light (or true knowledge and spiritual enlightenment), the smiter of the fiends (passions) all made of light,”* for help against Angra Mainyu; and, at the birth of Zaratushttra he entreats Ardi-Sura Anâhita† that the newly born should not abandon but stand by him in his eternal struggles with Ahriman.

(To be continued.)

THE TANTRAS.‡

By T. S.

THE word Tantra literally signifies science. There are three kinds of Tantras; the Sakta, the Vaishnava, and the Bôndha. Ordinarily a Tantrica means a Sakta; and the present note will deal with some of the beliefs of this sect.

The “Maha Nirvana Tantra” is the earliest, and is regarded by the *Tantrikas* as the most important of all. All Tantric works are supposed to be the record of conversations held between Shiva and his consort Parvati. The word Shiva literally signifies “Peace,” and Parvati that which is generated in the mountains, generally the seat of meditation of Shiva, or *Yoga*.

One of the chief names of Shiva is Maha-Yogee, and therefore we can easily infer what and who his consort is.

This Maha-yogee’s names are innumerable. He is called “Bhoot Nath” (the lord of the ghosts), “Mrittunjoy” (conqueror of death), “Mahal-kala” (great Time or Eternity), “Maha Deva” (the great God), &c. &c.

Parvati too has as many corresponding female names, such as Mahakali, Mahadevi (great goddess), Prakriti (Nature), Maha Maya (the great illusion), Sakti (Force or energy), &c. &c.

The *Tantrikas* (the name of those who study the Tantras,) worshippers of this energy or Sakti, the highest deity,—are also called *Saktyas*.

* Yast. XV., 3.

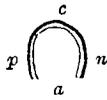
† Begging the pardon of our European Sanskritists and Zend scholars, we would ask them to tell, if they know, who was the Mazdean goddess Ardi-Sura Anâhita? We maintain and can prove what we say, that the said personage implored by Ahura, and Saraswati (the Brahminical goddess of Secret or Occult wisdom) are identical. Where is the philosophy of the Supremo God, “the omnipotent and omniscient-ALL,” seeking for the help of his own creature?—*Ed.*

‡ For reasons of their own, the Aryas or the “reformers,” as they and the Brahmos call themselves, regard *all* the *Tantras* as the most abominable works on sorcery that inculcate immorality. Some of the Tantric works and commentaries are certainly prohibited on account of their dealing with *necromancy* (modern Spiritualism). But the meaning in the real old *Tantras* remaining a dead letter to the uninitiated Hindus, very few can appreciate their worth. Some of the “White” *Tantras*, especially the one treated upon in the present article, contain extremely important information for the Occultists.—*Ed.*

In their conversations neither Mahadeva nor Pârvati describe themselves as the Parabrahm, but simply as travellers bound for that goal. Parabrahm is always spoken of in the Tantras as the indescribable Absolute One,—beyond all attributes and therefore, having no attributes; while Mahadeva and Sakti represent the Purusha (Spirit and Man), and Prakriti (Woman or Universal Nature). This I conceive is clear enough to give us an insight into the real meaning of the allegory.

If we place the four letters *c*, *p*, *n*, *a*,—in a diagram-like way, thus—

and draw a horse-shoe magnet in the middle, and in which *p* will represent the positive Purusha, *n* the Prakriti, *c* Parabrahm, and *a* the Yoga Maya (the illusion which connects Man with Woman, or spirit with matter.)



pole, *n* the negative, *c* the centre and *a* the armature; then *p* would represent the

The centre *c* has neither attraction nor repulsion, it being the point where all forces are equilibrated and at rest, while both the positive and negative poles become more and more differentiated, and the further they are removed from the centre, the stronger they become in their attraction and repulsion, being the strongest at the extreme ends. Correctly speaking neither the positive nor the negative pole is the magnet. They are merely the conditions of the differential particular points. In the same way neither matter nor spirit are substances, but conditions of the cosmic Total (Parabrahm) at its two extremities—the manifested and unmanifested universes.

As in reference to non-magnetised substance both the positive and negative poles act as attractives (positive), so Purusha and Prakriti occupy the same position with regard to man, and are, therefore, constantly interchanging. Thus: in the ordinary representation we see Kali standing on the corpse of Shiva—signifying Time domineering over space. This is the inverted Egyptian *Tau*, and is ordinarily represented by one slab of stone standing perpendicularly on another placed vertically thus **L**. In the tragedy of Daksha Yajna the reverse of this is seen in Shiva, who bears on his head the corpse of his consort and then the *Tau* stands thus **T**, and represents Shiva's Trident. One thing, however, is worthy of note. Shiva is said to never actually die, though he sometimes becomes corpse-like; while Kali often dies, is reborn, and wedded each time to Shiva, the latter representing the immutability of spirit, and the progress through various correlations and changes of matter. Ultimately they become intermingled into one and remain so after many a quarrel and temporary alienation. The number of births assigned to Kali-Prakriti is given at 108.* This is very suggestive to the students of Occultism. It should also be noticed that the final union takes place after the Female-power has passed through the house of Daksha—one of the ten Prajapatis known to Buddhists as the 10 Dhyana Chohans—while Shiva is engaged in profound Yoga for the recovery of his lost consort.

The union does not take place at the point of the illusive armature (Yoga Maya) which is dispersed long before, *i. e.*, it disperses gradually with the growth of enlightenment) but through the absolute knowledge of *Yoga* which is at the centre, the highest point where both the positive and negative forces are equilibrated, and thus lose their respective special qualities, becoming finally devoid of all attributes. The armature being non-magnetic, it is insensible to both the positive and the negative poles. Hence this negativeness is often confounded with that of the negative pole which stands for illusion.†

The latter, it will be seen, depend entirely on the neutral centre which is without any attributes and without which

they would not exist. Thus we get a solution of the mystery of consciousness being produced by, and from, unconsciousness, intelligence from non-intelligence, and quality from non-quality, condition in the centre becomes *nirvana* or cessation of all disturbances arising from connection with matter.

Another view of the Tantrics is that the generation of everything is due to the action of two principles, *i. e.*, a positive and a negative, a father and a mother, or a male and a female element. This is a well known law of Occultism and admitted, in other terms, by modern science.

It is not always easy to discover the real Father; but not so, in the case of the Mother, as the connection can easily be traced and even testimony obtained. Again, from the mother the father can be often ascertained.

Thus the first question to offer is—in whose or in what matrix are we born? The reply will be: in the womb of Prakriti, Nature, or the spirit-matter of space—also called the life-principle. Prakriti is the Universal Mother in whose matrix everything is conceived, in whose arms all things and beings are reared, and with whose milk they all were fed and nursed.

The father or male element though of the same species with the mother, is yet in his attributes the contrary of many of her qualities, but, at the same time, is inseparable from her—"the twain being one flesh." This clue leads us to the spirit of time and death. Hence the husband of Prakriti is named "Maha Kala" (the great time), "Bhootnath" (lord of the disembodied spirits); "Mrittunjoy" (conqueror of death), &c. &c. These words are synonymous with death, which is inseparable from life.

I need hardly observe that these are exoteric expressions. Esoterically life and death, growth and decay, &c., are different phases of one and the same thing or principle. That time and space are one and the same thing, is ably shown in the *Theosophist* for March 1883. Hence, traced to their constituents or ultimate essence, Shiva and Shivani his consort become one. Hence also while they hold in the allegory converse with each other—something which implies subsequent separation and duality—Shiva always points to Brahmalo (the condition of Parabrahma) as the one final goal to which all tends and in which all become—ONE ABSOLUTE.

The Tantric works deal greatly, in addition to Brahma Yoga and others with what is called "Mantra Yoga." The latter is divided into six branches, viz.,—Maran, Uchatan, Stumbhan, Vasikaran, Saumohan, and Santikarman. With the exception of the last, the first five are what is known as black magic, and as such are included in the *Manava Dharma* (the old Law) of Manu and the works of other sages in the list of prohibitions, the practice of which, under the names of *Abhisar* and *Mulakarmas* is classed with capital sins (*Upapatakas*).

The Santi Karman (literally that which procures peace) incantations are the only ones recommended. The votaries using them have to lead pure and virtuous lives, to abstain from inflicting the slightest injury or suffering upon any animated being, and never to touch a single drop of spirituous drink, or of a particle of any intoxicating drugs.

The *Brahma Yoga* is essentially the same as the *Raja Yoga* and is strongly recommended to all Tantrikas.

It is said that some of the TANTRAS sanction drinking to a certain extent in the performance of certain rites. The facts are these. There are 64 principal *Tantras* which deal chiefly with the worship of Sakti, the universal (female) Life-power, in some form or other. There are other *Tantras* which deal but with the worship of Parabrahm. "Maha Nirvana Tantra" is the chief work among the latter class. All *Tantras* divide its votaries into four classes according to their behaviour. These four are, Pasvachar, Vamachar, Virachar and Dibyachar. The Acharbheda Tantra describes fully everything connected with these Acharees. Sufficient to say here, that Pasvacharees and Dibyacharees have nothing to do with any kind of wine, spirit or drug. Vamacharees and Viracharees probably were permitted in days of old some kind of drink named as spirit or wine, but nothing like the wines, &c., sold in the excise shops. Besides, the articles mentioned as substitutes for these drinks clearly show that they could not be intoxicating beverages. Thus: cows' milk in a copper vessel, or molasses and ginger in a copper vessel, or cocoanut water in a pewter vessel, &c. &c.

Again, the same Acharbheda Tantra says, that Pasvachar is the only achar consonant with the Vedas, and the Maha Nirvan distinctly says that man can attain Siddhis (spiritual powers) by the Pasvachar only in this Kali Yuga.

* The Hindus reckon *Sapta Loka* (seven spheres) and fourteen *Mans* (races) of men (seven physical and seven spiritual) on each. Taking one birth to each it gives $7 \times 14 = 98$. If to this be added the nine grades of initiation (seven preliminary, two final, and the *tenth* the consummation and the culmination of all, in which re-union of the unit soul with the All-Soul takes place) we get 108. The obligatory number of grains of the rosaries used by the ascetics of all the creeds and sects of India refers to this calculation.

† The above explanation of the allegory, and its secret meaning being found in the oldest works treating upon Aryan occultism, goes far to prove that the ancient Aryas know as much as we, if not more, of the physical sciences as taught to-day; western science having reached the present knowledge herself but very recently, comparatively speaking.—*Ed.*

Before a devotee can take to any of the Acharas he has to be baptised either with water or with some kind of spirit, according to the Achar to which he is to be initiated. This baptism ceremony is known by the name of Abhisheka, and is probably the original of the Christian baptism.

The well known Tantra saying:—"Pancha Makar" (literally the five M's) which is cited to show that Madya (one of the M's) means wines and spirits is carefully explained in the Kularnava Tantra (V part, 17 ullas)—the very book which the Kools (the votaries of drink) cite in their support—to signify quite different and higher things. The enquirers in this matter will do well to look for the real meaning in the work indicated.

BERHAMPORE, April, 1883.

VISISHTADWAITA PHILOSOPHY.

BY A. GOVINDA CHARLU, F. T. S.

I WISH the Sanscrit text had been given along with the English translation of the Visishtadwaita Philosophy published in your May number, page 196, that our brothers may be in a position to detect any mistranslations by me of the Sanscrit dialogue. I already confessed that I was only the translator, and am not responsible for the opinions expressed in the original text, the authors of which are named in my last article. While the Catechism was being prepared, I raised many questions myself, but the authors assured me that all my objections as also various others had all been satisfactorily answered in the Visishtadwaita works, and in Sri Ramanujacharyar's *Veda-Bhashya*, and that the object of the present Catechism was to give the public a concise idea of this philosophy.

Although I am a Visishtadwaiter, I know very little of that philosophy myself. I have this day requested our brother Sriman Parthasaradhy Iyengar, F. T. S., to devote some leisure to enlightening his brothers on the subject. Meanwhile, I briefly answer the objections raised from what I was able to make out from a hurried explanation given to me by the authors at Melkote:—

(1.) *Parabrahma* being an All-pervading principle, itself being the All, is still considered as a separate substance from *Jivan*, although the former contains the latter, in the same manner that we talk of a part as separate from the whole of which it is a part.* A part is therefore of the same nature as the whole, yet its distinguishing qualification is the fact of its being a part, viz., the individualization, and dependence on the whole. In this way is *Jivan* considered in relation with, and distinct from, *Parabrahm*.† My own inference is that *Adwaita* and this coincide, the former considering that *Jivan* is *Parabrahma*, modified by the latter into "*Jivan is a part only of Parabrahma*."‡ Considered in this manner, there is one Infinite, made up of numberless infinites.¶

* We cannot conceive of an "All-pervading whole," being separate from its part. The idea put forward by our learned brother is of course the theistic, but not very philosophical doctrine which teaches the relation of man to God as that between father and child.—Ed.

† Would it not be better and far more philosophical to resort; in such a case, to the oft-repeated simile of the ocean? If we suppose, for a moment, infinity to be a vast and an all-pervading ocean, we can conceive of the individual existence of each of the drops composing that sea. All are alike in essence, but their manifestations may and do differ according to their surrounding conditions. In the same manner, all human individualities, although alike in nature, yet differ in manifestations according to the vehicles and the conditions through which they have to act. The *Yogi*, therefore, so far elevates his other principles, or let us call them vehicles, if preferred, as to facilitate the manifestation of his individuality in its original nature.—Ed.

‡ We believe not. A true esoteric Vedantic Adwaiter would say: *Aham eva Parambrahm*, "I am also Parabrahma." In its external manifestation *Jivan* may be regarded as a distinct individuality—the latter a *maya*—in its essence or nature *Jivan* is—*Parabrahm*, the consciousness of the *Paramatma* manifesting through, and existing solely in, the aggregated *Jivans* viewed collectively. A creek in the shore of the ocean is one, so long only as the land it stretches upon is not redeemed. Forced back, its water rebecomes the ocean.—Ed.

¶ We are at a loss to know what our learned brother can mean by *Jivan* being "dependent" on the whole, unless "inseparable from" is meant. If the whole is "all-pervading" and "infinite," all its parts must be indivisibly linked together. The idea of separation involves the possibility of a vacuum—a portion of space or time where the whole is supposed to be absent from some given point. Hence the absurdity of speaking of the parts of one Infinite being also infinite. To illustrate geometrically, suppose there is an infinite line, which has neither a beginning nor end. Its parts cannot also be infinite, for when you say "parts," they must have a beginning and end; or, in other words, they must be finite, either at one or the other end, which is as evident a fallacy as to speak of an immortal soul which was at some time created—thus implying a beginning to that which, if the word has any sense, is eternal.—Ed.

(2.) Good and bad are relative ideas. Whether we recognize anything as good or bad, it is indisputable that both must be in the All-pervading—the *Parabrahma*. If bad is then considered to be ignorance proceeding from *Ahankaram*, i. e., conscious individuality (*Jiva*)—the part of the whole (see above)—then good comes to be applied to the whole, the *Parabrahma*, in the same manner that all consciousness may be said to proceed from unconsciousness by reason of its differentiation.

(3.) *Jiva*, *Iswara* and *Maya* are considered to be real, all the three in this light, i. e., as long as anything has existence, it is real or true, although that existence may not last for ever. The Adwaiter says that only that which is immutable is true, and all things temporary and liable to change are illusionary; whereas the *Visishtadwaiter* says that as immutability is real in the eternity, so mutability is also real for the time being, and so long as there is no change. My own inference is that all the difficulty here lies in the words, but that the idea is one.*

(4.) *Jivan* is said to be dependent and independent, in the same sense that a minister, a *dewan*, is independent in exercising authority, and dependent on his king for the bestowal of that authority.† This apparent contradiction, man's *Svatantrya* and *Paratantrya* was anticipated in number 26, and was answered in the 29th art. of the Catechism. Nos. 24 to 28 certainly seem full of mystery, incomprehensible and contradictory. I myself thought that the whole argument was moving in a circle, and begging; and No. 29 was therefore intended to clear up the mystery. A subtle distinction is made between *Iswara's* will and *Jiva's* Karma; *Iswara's* will or Karma being the ever-active state of the whole—the *Parabrahma*;‡ and the *Jiva's* Karma being the particularisation;—the outer circle moving, and setting its inner circles in motion, each particular circle having with the general motion, its own individual whirl within the parent circle.

(5.) "*Iswara dwelling in his heart*" has its own specific meaning; but the statement is not to be understood to mean that *Iswara dwells nowhere else*. Question 30 begins with "*Iswara being omnipresent*." Answer to Question 30 therefore does not in any way imply shaking off *Iswara*. *Jivan* becoming *Mukta* is described as passing from one state to another and living with *Iswara* in the state of *Mukti* in his (*Iswara's*) condition called *Bhagavibhuti*, (read note on *Vaikunt(h)a Loka* No. 21.

(6.) Please insert the following corrections:—

For:—	Read:—
" <i>Sativa</i> ,"	" <i>Satva</i> "
" <i>Gana</i> "	" <i>Guna</i> "
" <i>Prithur</i> "	" <i>Prithvi</i> "
" <i>Bhoggjatnea</i> "	" <i>Bhoggatva</i> "
" <i>Brahmaivachavat</i> "	" <i>Brahmavabhavati</i> "
" <i>Bhümradi Marga</i> "	" <i>Dhümradi Marga</i> "
" <i>Bhogavibhuti</i> "	" <i>Bhogavibhuti</i> "
" <i>Final state. Moksha</i> "	" <i>final state, Moksha</i> ."
" <i>Genuine state. Vaikunta</i> "	" <i>Genuine state, Vaikunta</i> "
" <i>Sprakrita Loka</i> "	" <i>Aprakrita Loka</i> "

(7.) I perfectly agree with the editor in saying that truth stands as the one white ray of light decomposed into several colours in the spectrum; and I add that the one white ray is true as well as the decomposed colors. This is the Theosophic view.

Ed. Note.—Not quite so, we are afraid. The eye-deceiving colours of the spectrum being dismembered and only illusionary reflections of the one and only ray—cannot be true. At best, they rest upon a substratum of truth for which one has often to dig too deeply to ever hope to reach it without the help of the esoteric key.—Ed.

* We would like our learned brother to point out to us one thing in the whole universe, from the sun and stars, down to man and the smallest atom, that is not undergoing some change, whether visible or invisible, at every smallest fraction of time. Is it "man's personal individuality"—that which the Buddhists call *attavada*—"delusion of self"—that is a reality elsewhere than in our own *Maya*?—Ed.

† The comparison of the king and the *dewan* is meaningless with reference to the subject illustrated. The power of conferring authority is a finite attribute, inapplicable to infinity. A better explanation of the contradiction is therefore necessary, and we trust our brother will get it from his inspirers.—Ed.

‡ This is indeed a "subtle distinction." How can *Parabrahma* be "the ever-active state of the whole" when the only attribute—an absolutely negative one—of *Parabrahma* is passivity, unconsciousness, etc., and how can *Parabrahma*, the one principle, the universal Essence or the *TOTALITY* be only a "state of the whole" when it is itself the whole, and when even the Vedantic Dwaiters assert that *Iswara* is but a mere manifestation of, and secondary to, *Parabrahma* which is the "All-Pervading" *TOTAL*?—Ed.

THE VISISHTHADWAITA CATECHISM
DISSECTED.*

BY AN ADWAIITEE, F. T. S.

In the latest (May) number of this Journal, I find a very interesting article headed "Visishthadwaita Philosophy" (by Mr. A. Govinda Charlu, F. T. S.). It deserves the most cordial welcome and its author our warmest thanks, because it opens an avenue to some of the noblest speculations in philosophy. Indeed it is not improbable that the article will enlist the sympathies of many of your educated readers, and as it now stands, it will be provocative of elaborate discussion. Deeply interested in the development of the debates until the ultimate truth of the philosophy advocated is arrived at, and intensely desirous of seeing the Catechism duly appreciated by the public, I feel irresistably tempted to point out to our respected brother the Author, those portions of his Catechism and Introduction that are calculated to raise doubts with regard to their meaning, as well as to notice the *lacune* and little inaccuracies in the rendering I find in it. Hence, I would venture to suggest a fresh article more complete and consistent with itself and more comprehensible. Further, it need hardly be said that, unless propositions are clearly enunciated, their demonstrations and inferences must always appear unsatisfactory and confusing. I have noticed most of the points requiring revision, and request that this article be kindly published in an early issue of the Journal, so that Mr. Govinda Charlu, F. T. S., or Sriman S. Parthasarathy Aiyengar, F. T. S., named in the article in question, or any other educated brothers and gentlemen sharing in their views may, whenever prepared, publish their explanations.

(1.) In his preliminary remarks Mr. Govinda Charlu says:—"It (*Visishtha Adwaita*) stands between the two extreme philosophies respectively known as *Adwaita* and *Dwaita*." This expression is very defective, and is, at the very outset, apt to puzzle the reader. For the author does not explain why he calls the *Adwaita* and the *Dwaita* "extreme philosophies," or why it is that he assigns an intermediate place to the *Visishtha Adwaita* doctrines.

(2.) In the 2nd and 21st answers of the Catechism, *Moksha* is said to be the "enjoyment of *Brahma*" after dis severance from all material connection. But in a treatise on the enjoyment of *Brahma* (*Moksha*), such as his article claims to be, a full explanation as to how *Brahma* is enjoyed by the *Jivan* is not only essential but indispensable; and its omission is highly deplorable.

(3.) The answer to the 4th question is:—*Gnana* [knowledge or wisdom (?)] of *Iswara*, is continuous, full of love, and commingling with no other than *Brahma*." Here I assure the Catechist that both the *Adwaitees* and the *Dwaitees*, would view it as a great favor if kindly explained by illustrations or otherwise, how man's "knowledge or wisdom of *Iswara*" can commingle with *Brahma*. For, without such an explanation, the word "commingling" cannot possibly convey to the reader's mind the author's meaning,—if any.

(4.) The Catechist, who asserts (in the sixth answer) that *Jivan* partakes of the nature of *Brahma*, should have clearly stated whether *Jivan* is as infinite as *Iswara*. This omission on his part seems to have led the learned Editor to suppose that he meant that each *Jivan* was infinite. For my part, on reading answers 6 and 23 together, and considering the whole context, I think his doctrine is that *Jivans* are not infinite in essence. However, to make us comprehend the said answer more clearly, we are in need of his interpretation of the word "form" as by him used, and if that interpretation does not vary from that of the lexicographers, then I ask for an illustration showing that the numberless *Jivans*, though spiritual and formless, can yet be distinct from one another and from *Iswara*, and (according to answer No. 17) can also constitute the body of *Iswara*.

(5.) The expression "infinite forms" in answer No. 8 is ambiguous. Mr. Govinda Charlu will oblige his readers (of whom I am one) by stating whether he thereby means infinite number of forms, or forms of infinite extent and quantity?

Again, Mr. Govinda Charlu interprets *Satwa Sinya* (alluded to in that answer) as "Zero"-matter, and in the 21st answer he asserts that *Jivan* when travelling to *Vaikuntha*

Loka "breaks through the circle of matter." I have therefore to ask him whether "Zero-matter" is also broken through by the *Jivan*, and if so, how it is that the existence of the four-faced *Brahma* whom the *Jivan* meets after passing the circle of matter, is computed by days and years? And if Mr. Govinda Charlu says that Time exists even beyond the circle of matter, why should he call it Zero matter? Further, the Catechist in the same answer represents that *Suddha Satwa* is an aspect of *Achit* or matter, but in answer 9 he treats of it as a portion of matter, and places that portion in the *Vaikuntha Loka*: he is called upon to reconcile this (at any rate, seeming) contradiction.

(6.) The 9th answer is—"Suddha Satwa is entirely composed of *Satwa Guna* (quality of goodness); is of permanent nature; subject to *Iswara's* will; and is found in *Vaikuntha Loka*." This answer is not quite intelligible and gives rise to the following doubts:—

(a) A quality is universally known as being always dependent upon some entity; and that the author of the Catechism holds the same opinion is apparent from his answer No. 7, wherein he says, "It (*Iswara*) has no bad but only good qualities." Then, the expression "it is entirely composed of quality of goodness," excludes the notion of the existence of any other than the quality in the composition, and is therefore meaningless.

(b) If it be granted that qualities can have an independent existence, and that they alone can form a compound entity, then this supposition contradicts Mr. Govinda Charlu's explanation in his note to answer No. 8 that *Suddha Satwa* is pure matter.

(c) If it can be supposed that by the expression in question the Catechist meant that *Suddha Satwa* is composed of matter possessing only good qualities, then to say (as is done in the answer under consideration) that it (such matter) is found in *Vaikuntha Loka*, is tantamount to teaching the public that *Vaikuntha Loka* is a region or space occupied by the matter of good qualities. But Mr. Govinda Charlu appends to the 21st answer the note "Vai-kuntha Loka—*Iswara's* Nityavibhuti called *Bogavibhuti*, Nityavibhuti—Permanent, lasting, final state. * * * * *." The description of *Vaikuntha Loka* as a space or region in one part of his article, and as a state in another part, shows that a full and accurate definition of the *Vaikuntha Loka* which is no less important than the definition of *Moksha* already alluded to, is not even attempted. I would therefore request Mr. Govinda Charlu to state clearly whether *Vaikuntha Loka* is a region or a state, and if so where it is situated, whether *Iswara* is moving about in that region or state, or has therein a particular seat dedicated to Him, and how He occupies such a seat. If *Vaikuntha Loka* is neither a region nor a state, what else is it?

If my surmises from the context would be of any help to Mr. Govinda Charlu or Sriman Parthasarathy Aiyengar in furnishing the requisite explanation, I would say that from the 22nd question "Is *Mukta Jivan* able to dwell in *Vaikuntha* only, or can it go elsewhere?" and from the answer thereto, "It can do both under *Iswara Itaha* (will of *Iswara*)", I presume that the Catechist assigns a distinct region to *Vaikuntha Loka*.

(7.) In the elaborate reply to question 10 there are words which, though elegant, are almost meaningless to all others save perhaps the *Visishthadwaites*, unless illustrations are offered in explanation. Such are the words: "illusionary or false knowledge" and "playthings." Further, to render the answer thoroughly satisfactory, an explanation is necessary as to why the cosmos (produced by *maya*) is said to be objective, and whether there exists any, and if so, what cosmos of the opposite character, according to the teachings of the *Visishthadwaita*. To facilitate the explanation and save the Author the trouble of offering a lengthy explanation, I would point out that if he says *Vaikuntha Loka* is of the opposite character, he would be in error according to his own philosophy. For *Jivan* after breaking through the circle of matter is welcomed by the four-faced *Brahma*, enters the *Vaikuntha Loka*, and there assumes the same form as *Iswara* (vide answer 21); and from this, no other difference is perceptible than that our cosmos is the object of the senses of the enthralled man, and *Vaikuntha Loka* is the object of the senses of the disenthralled ones. Thus both are objective. If it be said that objective cosmos means simply illusion of what does not really exist, then on this point the Catechist is a pure *Adwaitee*, if I rightly understand the teachings of *Adwaitee* philosophy in respect of the character of our cosmos.

* Having invited our Dwaites and Adwaites Brothers in our May number to answer Mr. Govinda Charlu's Catechism, we received this first shot from the camp of the *Adwaites*. We would have preferred, however, to see it signed with its writer's full name. It is not fair to have one of the combatants masked, while the other shows honestly his face.—Ed.

(8.) In Mr. Govinda Charlu's note to the 11th answer, *Ahankaram* is interpreted as "conscious individualization." The well known usual acceptation of the terms "conscious" and "individualization," if applied to the philosophy in question, would occasion a horrible confusion in the study of the lessons contained in the Catechism, for the following reasons :—

(a.) According to that acceptation "conscious individualization" must signify that the distinct individual entity possesses the power of knowing, or at any rate it implies the existence of intelligence in the "individualization." Then, as the consciousness is (according to the Catechist's own showing) confined to cosmic matter, and as *Jivan* breaks through the circle of matter when travelling to *Vaikuntha*, the said *Jivan* must be stripped of the consciousness or power of knowing as soon as it oversteps the boundary of matter, and is thereby disabled to perform the acts referred to in answer 21, viz., appreciation of its welcome by the four-faced *Brahma*, shaking off the *Lingasavira*, entering *Vaikuntha Loka*, assuming some form there, and enjoying *Parabrahma*.

(b.) In the answer to the 8th question, matter (*Achit*) is represented as being non-intelligent; but *Misra satwa* (in the same answer) is said to be a form of that matter, while *Tama* is a component part of *Misra satwa* (vide answer 10) and *Mula Prakriti*, which (see answer 12) is another name for *Tamas*, and the primordial cosmic matter, which in the evolutionary process swells into *Mahat* and produces *Ahankaram* or conscious individualization; or, in other words, conscious individualization which, according to its usual construction above alluded to, is no other than *intelligence*, exists in matter (*Achit*), while that matter is alleged to be *non-intelligent*. Thus, the argument on this point is self-contradictory.

I would therefore suggest that the Author's special meaning, if any, of the expression "conscious individualization" be given in the explanatory article now solicited.

Further, with a view to obviate unnecessary correspondence, it here becomes incumbent upon me to remark that should Mr. Govinda Charlu or any of his co-religionists attempt to meet the above stated reason by asserting that as soon as *Jivan* breaks through the circle of matter *Jivan's* own wisdom, referred to in the 6th answer helps it in doing the acts of "enjoying," &c. &c. above alluded to, then the readers would ask (1) whether that wisdom had existed in *Jivan* even before it broke through the circle of matter? (2) If so, what is the proof of such existence? (3) Is that "wisdom" quite distinct from the consciousness mentioned in Mr. Govinda Charlu's note to answer 11? (4) If so, can there be "wisdom" without consciousness? and how? (5) If *Jivans*, wherein the consciousness exists, are *naturally* distinct individuals according to the *Visishthadwaita* philosophy, why then should "conscious individualization" be held as the condition of a certain stage of the evolutionary process of *Mulaprakriti*.

(9.) In answer 12 *Mulaprakriti* or *Tamas* is said to dwell in unison with *Paramatma*. This assertion is alleged in answer No. 13 to mean "that *Tamas* lies in *Iswara*, in *Sukshmanasta* (undeveloped cause), undistinguishable by name, form or division." Both the said assertion and its explanation (above given), considered together or separately contain the following three flaws :—

Firstly, they are lamentably inadequate to convey any clear and definite idea to the reader's mind, since *Paramatma* is admitted to be omnipresent (vide answer 7). Then to say simply that *Mulaprakriti* dwells in unison with *Paramatma*, might mean that both are of the same substance, quantity and quality, in which case the assertion is suicidal, because *Mulaprakriti* and *Paramatma* must be held to be identical—a position opposed to *Visishthadwaita*; or if harmony is meant by "unison," it is impossible to conceive in what respect *Mulaprakriti* (which is inanimate) can be in harmony with *Paramatma*!

Secondly, the 12th and the 13th answers show that the Catechist has aimed at nothing like system, without which justice cannot be done to a subject so important as the one under consideration. For, those answers are apparently intended to inform the public of the methods of *Laya* which is interpreted as "the disappearance of *all* effects into the ultimate cause." But the Catechist in describing that method does not go beyond "*Tamas*" given as a synonym of *Mulaprakriti*, and this *Tamas* is confined to *Misra satwa* (see answer 10). But this *Misra satwa* is only one of the three "aspects" of matter (vide answer 8); and without attempting an explanation as to what becomes of the other two

"aspects," viz., *Suddha satwa* and *Satwa sunya*, he contents himself with affirming that the *Tamas* lies in *Iswara*.

Thirdly.—In the 13th aforesaid answer the Catechist says that *Tamas* lies in *Iswara*. Then external *Iswara* must here be considered as the body of its "in-dweller" *Tamas*, while, in the 7th and 17th answers *Jiva* and *Prakriti* (which latter admittedly contains *Tamas*) are said to be the body of *Iswara*. Thus there is a new contradiction calling for an explanation. If it be attempted to explain that *Iswara* exists within and without *Jiva* and *Prakriti*, then the teaching that *Iswara* has a body is not quite warranted, especially because all the three are permanent according to the *Visishthadwaita* philosophy. Moreover, notice that the 17th answer, considered by itself, would mean that *Iswara* is only co-extensive and co-present with *Jiva* and *Prakriti*.

I would therefore expect a rectification of the above flaws from Mr. Govinda Charlu.

(10.) Certainly, the 14th answer is almost an arbitrary assertion, and the reasons and arguments supporting it ought to have been stated (as observed by the respected editor).

(11.) The answer and explanation numbered 16, would only show that a whole can consist of several parts of different colors and qualities; but there is nothing in it to prove that *Jivans* must necessarily be distinct from *Paramatma* (if "*Iswara*" means *Paramatma*). The explanation therefore is of little or of no service *here*. Further, in connection with this example and the other portions of the article, wherein the word *Iswara* is used, I have to remark that unless the author shows by cogent reasons and admitted facts that "*Iswara*" cannot but be synonymous with *Paramatma*, he has no right to ask the readers to treat those terms as synonymous and accept the *Visishthadwaita* doctrines based on that supposition.

(12.) The example No. 19 has been introduced into the dialogue apparently to show that the aphorisms (*a, b, c, d, e, and f*) quoted under the 20th question denote the *real* existence of the objects named (with their "in-dweller" *Iswara*). But without expressing my own opinion upon the accuracy or otherwise of that doctrine (as it is not the object of my present article to do so), I have to observe that the example of a "cow" is by no means adapted to the purpose. For the aphorism (*a*) "*Ayamatra Brahma*," which means, *this atma* or *Jivatma* is *Brahma* is not fully represented by the utterance of the single word "cow" as proposed by the Catechist; and the demonstrative sense of "*Ayam*" is entirely ignored. A better simile constructed of his own words would be "this cow is a living entity," which would be totally unfavorable to *Visishthadwaita*. Similar objections arise as to the other aphorisms quoted. Therefore to illustrate the *Visishthadwaita* meanings a suitable example (significant of the aforesaid demonstrative term "*Ayam*") should be selected.

13. The want of an explanation of the words *Linga sarira* and "enjoys" is a great defect in answer 21. Further, in that answer the Catechist sets forth that the *Jiva* after entering *Vaikuntha Loka* assumes the same form as *Iswara*. This statement, it is needless to say, necessarily implies that *Iswara* has a form; and in answer No. 10 he says, "*Prakriti*, because it has form and is therefore changeable," which assertion as necessarily implies that all things that have forms are changeable. Then the above two implications thoroughly justify the syllogism—All things that have forms are changeable; *Iswara* has a form; therefore *Iswara* is changeable. This anomaly ought to be set aright if the Catechist still maintains that *Iswara*, a term used by him as a synonym of *Paramatma*, has any form.

Again, if by saying "after travelling by the paths of light (*Archiradi*), breaking through the circle of matter," in answer No. 21, he means that *Jivan* extricates itself from the matter before reaching *Vaikuntha Loka*, then there arises a contradiction between answers 9 and 21, one asserting that *Suddha Satma*, an "aspect" of matter, exists in *Vaikuntha Loka*, the other, that that *Loka* lies *beyond all* matter.

(14.) Answer 30 would not be of any great service to the readers unless the Catechist gave out his own opinions as to what the *Sukshma Sarira*, the *Sprakrita Loka*, and the heart of *Jivan* are respectively composed of.

(15.) I must ask for another favor—a most important one—on behalf of the educated world. Instructions are attempted in the Catechism (specially in the third answer) as to the means of attaining *Moksha*, "Man's greatest aspiration." But that attempt would be fruitless if the doubt expressed below be left unsolved. For, though the Catechist teaches that divine contemplation is the means of the obtaining of *Moksha*

(answer 3), that divine contemplation is "knowledge or wisdom" of *Iswara*, continuous, full of love, and commingling with no other than *Brahma*: (answer 4),—"yet the Catechist has not been pleased to state what are the means of attaining that *knowledge*. Do these means consist in simply reciting or remembering the words of the answers 3 and 4, or of any similar passages? or are they also effected by any other mental exertions than the mere remembering of the said words? If mental exertions besides remembrance are needed, what are the details and modes of those exertions?"

(16.) We should not lose sight of the River *Viraja* which is so conspicuously mentioned in the philosophy under discussion. Its current seems rather too forcible to be even arrested by the Catechist's dams, nevertheless, it ought to be made to flow more easily into the reader's brain. I hope Mr. Govinda Charlu or any of his co-religionists will make up the defect by adding to the next Catechism the following questions and answers):—

- Q. 33. What is *Viraja Nadhi*?
 „ 34. Of what substance or substances is it composed?
 „ 35. In which direction does it flow?
 „ 36. Is it situated on this side, or that side of *Vaikuntha Loka*?

When Mr. Govinda Charlu will have published an explanatory article or a supplementary Catechism,* answering to the above remarks, then the Advaites will be in a position to discuss more closely the *Visishtadvaita* Philosophy, especially if like the Catechism under review and correction the fresh article expected from him or his co-religionists leaves room for as much discussion as this one.

COSMICAL RINGS AND ROUNDS. ✕

By A STUDENT OF OCCULTISM.

No. VII of the Fragments raises a difficulty for me and others, which we should be glad to have explained.

A Lay Disciple says —

"This fact is that while the earth, for example, is inhabited as at present, by Fourth Round Humanity..... there may be present among us some few persons..... who, properly speaking, belong to the Fifth Round. Now in the sense of the term at present employed, it must not be supposed that by any miraculous process, any individual unit has actually travelled round the whole chain of worlds once more often than his compeers.....this is impossible. Humanity has not yet paid its 5th visit even to the Planet next in advance of our own;" and he then proceeds to explain that these 5th Round men, are really only 4th Round ones, who either through an abnormal number of incarnations, or by processes of Occult Training have reached the status, that humanity *en bloc*, can only attain in its 5th Round.

No doubt his last sentence is obscure. It is not clear from the sentence itself what he means by the "planet next in advance of our own," but it is presumably the one to which we pass after leaving this earth, and if so—"5th visit" is probably a misprint for *fourth* visit. If so his view is clear enough. If not, and if he really means 5th visit, and refers to the Planet next before, ours in the cycle, then this is inconsistent with his entire explanation, which represents the whole of humanity, running its entire local cycle of root races, with their races and minor races on each Planet, on which obscuration begins to set in as soon as humanity has left for the next, and he clearly says the human life-wave can be on only one Planet at a time, and that when it reaches the 7th all the other 6 must be in obscuration.

As I said, if 5th visit is a misprint for 4th, and "next in advance" means as it certainly ought to mean that Planet next higher up in the scale than Earth and to which we next proceed after quitting Earth, then the whole of "Lay Chela's" exposition is intelligible and consistent with itself.

But then it is not consistent with other teachings of the Brothers themselves. For instance one of these writing to me says—

"And now as man when completing his 7th ring" (*i. e.*, having worked through his 7th Root race) "upon Planet A" (*i. e.*, the first of the cycle series) "has but begun his first on Planet Z; (*i. e.*, the last of the series) and as globe A. dies, when he leaves it for B, and so on, each Planet—Z, included—falling into inertion after his passage; and as he must also remain in the intercycle sphere after Z, (as he has to do between every two Planets) until the impulse again

thrills the chain of worlds into renewed life for the next Round—the conclusion is clear; the differentiated individual however swift his evolution, can therefore be but one Round a head of his kind * * * * *

We have now men of the 5th Round among us, because we are in the latter half of our septenary earth ring (*i. e.* in the latter part of the 5th Root race). Were we in the first half this could not have happened. The countless myriads of our 4th Round Humanity who have outrun us and completed their seven rings on Z have had time to pass their intercycle period, begin their new Round, re-appear on globes A, B, C, and reach the earth (D)".

From this it is quite clear, 1st, That the wave of humanity may just when reaching Z, be on all the Planets at the same time; and 2nd, that some at any rate of the 5th Round men on earth are normal 5th Rounders, who have outstripped us here, by a whole round of the cycle; and 3rd, that Lay Chela who says the globe immediately preceding ours is well in obscuration is wrong, since 5th Round men are there as well as on the two preceding ones.

Again, in another passage, the same brother says:—

"The obscuration of the Planet on which are *now evolving* the races of the 5th Round men, will of course be behind the few *avant* couriers that are now here."*

Showing clearly that the 5th Round *has* already commenced, which would not be possible under Lay Chela's explanations.

It is quite true that another brother writing says of men:

"On their 5th Round after a partial Nirvana, when the grand cycle is reached they will be held responsible henceforth in their descents from sphere to sphere, as they will have to appear on this earth as a still more perfect and intellectual race. *This downward course has not yet begun, but will soon.*"

According to him, therefore, the 5th Round has *not* yet begun, but as it *soon* will, humanity of the 4th Round must, at any rate some of it, be in its partial Nirvana, after passing the last planet of the cycle; which is still equally impossible under Lay Chela's explanations.

I conclude that Lay Chela must have misconceived the instructions he received, and we who have studied carefully the original letters from some of which I have quoted, shall be grateful if you will clear up the question for us.

As to the apparent discrepancy between the statements of the two brothers, I do not think we need attach much importance to it, for the brother last quoted is no English scholar and has to use imperfect implements for the transmission in English of his views, and is moreover not inclined (if I may be permitted to say so) to take the trouble to see that his enunciations reach us in a perfectly accurate form, but the brother first quoted is as good an English scholar as any of us, and scrupulously careful in his enunciation, and where Lay Chela's statements are distinctly at variance with these, as they seem to be in the present case, Lay Chela, I conclude, must be wrong.†

But there may be (there often is in Occult Philosophy) a mode of reconciling these apparently distinctly contradictory statements, and it is chiefly in the hope of eliciting this, if there be such and so getting a really firm hold on this fundamental question of evolution that I write on my own behalf and that of others.

* We hope we will not be accused of attempting to reconcile entirely the difficulty between the early and later teaching, by suggesting in this particular instance, that the word *full* inserted between—"The" and "Obscuration"—might perhaps remove a portion of the apparent contradiction. Having been taught that the earliest and latest races of humanity, evolved and died out during, and with, the dawn (or end) and the twilight (or beginning) of every Obscuration, we see no contradiction in this particular sentence, as quoted.—Ed.

† We believe not; only that the 5 Rounders have several significances. The "Student of Occultism" is only fairly entering upon the path of difficulties and most tremendous problems and need not as yet complain. Difficulty (1): the *CHELA* who instructed the writer or "LAY CHELA"—last, and gave him the new version about the 5th Rounders, is a regular and "accepted Chela" of several years standing of the "Brother" who "is no English scholar." On the other hand the latter is the very *guru* who taught us the doctrine, and it coincides certainly more with that of "a student of occultism," and as he understands it than with its version as given now by "Lay Chela." Speaking but for ourselves *we know* that (new version notwithstanding,) THERE ARE "normal" 5th Rounders, and we told so repeatedly. But, since the instructor chosen to explain the doctrine would *not* give out the key to the problem, all we could do was to submit. Evidently our MASTERS do not choose to give out all.—Ed.

Editor's Note.—"Lay Chela" received from a regular and "accepted Chela" the explanations and instructions that led him to develop in *Fragment VII* the last theory objected to, and most decidedly it seems to clash with previous notions. Under these circumstances we do not feel justified in stepping in to make the two theories agree. Nevertheless, we have no doubt that both, however discrepant they may seem now, would be found to agree charmingly together, were the "Student of Occultism" and the "Lay Chela" given the *whole* doctrine and explained the great differences between the seven Rounds instead of being taught so spasmodically, and receiving small stray bits at a time. But such is the will and pleasure of those who know better than we do as to what it is fit to reveal, and what has to be kept back for a time. As much as (or perchance, from the little) we know of the doctrine, the two statements show neither a gap nor a flaw in it, however conflicting they may seem. The "apparent, distinctly contradictory statements" are no more so than would be a description of a human being emanating from two different sources, supposing one teacher would say that "the being called man crawls on all fours,"...and the other that "man walks erect on his two feet" and later on, that—"he walks supported on three legs;" all these statements, however conflicting for a blind man, would nevertheless be perfectly consistent with truth, and would not require an *Œdipus* to solve the riddle. Who of the "Lay Chelas" can say, whether there is not as much danger for our MASTERS in giving out at once the whole doctrine as there was for the Sphinx who had to pay for her imprudence with death? However it may be, it is not for us to give the desired explanations, nor would we accept the responsibility even if permitted. Having, therefore, submitted the above article to another regular and high Chela, we append hereto his answer. Unfortunately, instead of clearing the horizon, it overclouds it with fresh and far more tremendous difficulties.

In reply to the aforesaid note, I beg to state that it is impossible for me to give any satisfactory explanation of the difficulties pointed out therein, until the "BROTHERS" are pleased to give a complete statement of the whole doctrine regarding the progress of the human life-wave on our planetary Chain. The MASTERS have as yet but indicated the general outlines of their theory as regards the subject in question; and it is not their intention to explain the whole teaching in all its details at present. Those who are not their Regular Chelas cannot reasonably expect such explanations from them as have close connection with the secrets of initiation, especially as these explanations are to be given out to the world. Those to whom the information embodied in the *Fragments* has been given, are expected to use their own intuitional powers and determine with more or less definiteness the details of the theory which are not communicated to them.

It will not be easy to understand the doctrine under consideration completely, until the nature of the Obscurations and the periods of duration of the different races of the planets are clearly ascertained; and inasmuch as I am not in a position to divulge any thing about these questions unless so ordered, I cannot offer any solution of the difficulty pointed out. Nevertheless, I can state here that a planet may be said to be in a state of Obscuration when a small portion of it is inhabited. I will now proceed to notice the objections raised by your correspondent and the difficulties pointed out.

I. I agree with the "Student of Occultism" in supposing that the "5th visit" is a misprint for "4th visit" in the *Fragment VII*. This is evident and needs no explanation. Again, the general theory about the progress of the human life-wave indicated in the said article is, no doubt, *apparently* inconsistent with what is contained in the passages cited from the letters received from the two MASTERS. Probably other passages contained in the letters received by "Lay Chela" produced a different impression on his mind. Let us suppose, however, that neither theory contains the *whole truth* about the esoteric doctrine in question. It is certainly much more complicated in its details than is generally supposed. The law of human progress is not as simple as is made to appear in "Lay Chela's" "Essay," and the passages quoted by your correspondent. All that is yet to be thoroughly comprehended and digested by the lay students of Occult Science with the help of the facts which the Brothers have revealed, before they are pleased to reveal more.

In support of the foregoing remarks I shall suggest certain difficulties in connection even with the theory accepted by your correspondent submitting them for his careful consideration.

(a.) According to this theory (see his quotation No. I.) the progress of the human life is precisely similar to that of the other kingdoms. This theory may be briefly stated as follows: suppose A, B, C, D, E, F, G are the 7 planets of our chain in their natural order. Human life first manifests itself as the 1st race on planet A. When the 2nd race commences on A, the 1st race commences on B, and so on; and lastly, when the 7th race begins to evolve on A, the 6th, 5th, 4th, 3rd, 2nd and 1st commence their life on the planets B, C, D, E, F, G, respectively. Now it may be easily seen from the general character of the process of evolution, that nature provides a definite number of stages for the descent of spirit into matter and an equal number of steps for its gradual re-ascent and purification.

The various number of incarnations in the successive races of each planet are so many stages of descent or ascent which the nature of that particular planet admits: and the nature of the law of evolution seems to imply that every differentiated spiritual monad should, save under exceptional and extraordinary circumstances (which again are very numerous in their turn) incarnate itself in all the races. The first differentiation of the spiritual monad seems to take place on the first planet of the chain; for, by its very constitution, it supplies conditions for the first descent of spirit into matter. The theory under consideration supposes that when the 2nd race of the first round begins to evolve on A, the first race commences its career on B. Now two suppositions are possible regarding the monads that begin to incarnate in the first Race on B. *First*. They are the monads that have already incarnated on A in its first race, or they are newly evolved from the original source on B. It will easily be seen that the same alternatives are presented in the case of the other planets and the other rounds. If the first supposition is accepted, the inference *seems* to be inevitable that a particular number of monads incarnate themselves only in the first races of all the planets in all the rounds. If all the races in all the planets have the same characteristics this inference is proper; but such is not the case, and the difference in races must serve, though in a minor degree, the same purpose which is intended to be accomplished by the difference in the material constitution of the various planets of the chain. And besides, there is another difficulty to be encountered on this supposition. If, as is supposed, the monads that have incarnated themselves on the first planet moved on to B, the monads that begin their incarnations on the 1st planet in its second race, must necessarily be such monads as are newly evolved. If the 1st race on the first planet has a definite use and purpose in the scheme, this conclusion must clearly be wrong. And moreover, nothing is really gained by supposing that some monads begin to incarnate themselves in the 2nd race of planet A, and that the remainder migrate to B.

We shall arrive at conclusions equally unsatisfactory if the 2nd supposition above stated is accepted. Looking at the general nature of the scheme, it will be unreasonable to suppose that a monad may commence its career as a human being on any planet. And besides it will follow from this supposition that certain monads incarnate themselves on planet A only, some on B only, and so on. On either supposition, a portion of the machinery provided by nature becomes superfluous or useless. These difficulties are not to be met with in "Lay Chela's" theory, but however after reading it with the greatest care—I am not prepared to say that the said theory is *quite* correct; least of all is it complete: the Chela though, my colleague, could give only *as far as permitted*, and ought not to be blamed for it.

(b.) Just as a planet has its period of obscurity or sleep, and as the whole solar system has its period

of rest, the planetary chain also must, by analogy, have its time of inactivity. This supposition is strengthened by the words contained in the passage quoted by your correspondent to the effect that "the impulse again thrills the chain of worlds into renewed life for the next round." And, moreover, the words above referred to seem to imply that this period of inactivity or sleep of the whole planetary chain would occur *when a round is completed*. If this supposition is correct, it will be seen, by tracing the progress of the human "life wave" (which expression seems again to have been misunderstood by "Lay Chela") from its commencement up to the present time according to the theory under consideration, that planet A is now in a state of *obscur-ation* as its 7th race of the 4th Round has completed its course when the 4th race of our planet has completed its course; and it will be further seen that the 7th, 6th, 5th, 4th, 3rd, and 2nd races of the 4th Round are running their courses on planets B, C, D, E, F, G, respectively. Thus, having seen that the 5th Round has not even commenced on the first planet, we are forced into the conclusion that the 5th Rounders now appearing on this planet are not *normal* 5th rounders. Even if the planet A had passed through its period of obscur-ation, still there would be no 5th rounders on planets B, C, D according to this theory. Consequently the conclusions to be drawn from this theory are as much opposed to the facts stated by the MASTERS as the theory expounded by their "Lay Chelas." But, it would not be quite clear according to their theory whether planet A has passed through its period of obscur-ation. The 7th race of the present Round was running its course on planet A when the 4th race was flourishing on this planet. If A had passed through its period of obscur-ation, it must have done so in the interval between the commencement of the 5th race on this planet and the present time. If so, there could not have been a period of obscur-ation for the whole chain before the commencement of the 5th Round, as is implied in the words cited above.

(c.) There is another difficulty in the theory under review, to which I beg to invite your correspondent's attention, and one that I am permitted by my Master to suggest to him. According to this theory the condition of the planets will be as follows, when the last planet of the chain has the 7th race of the 4th round on it. The 6th, 5th, 4th, 3rd, 2nd and 1st races of the 5th round will be running their courses on A, B, C, D, E, F. Now if the teaching was *correctly understood*, it is difficult to see what becomes of those that constitute the 7th race on planet G at the end of its period of activity. If they move on to A they must incarnate themselves in its 7th race of the 5th round without the necessity of going through the other races of the said round; or if they begin incarnating themselves in the 1st race of the 5th round, we shall have to suppose that the 1st race of the 6th round will commence a second time on A when it has the 7th race of the said round.

If they were to remain on G, it will be easily seen that they will have to remain there till Mahapralaya, as the same difficulty will have to be encountered at the end of every race they get through.

The other difficulties connected with the theory in question may be easily noticed by our "Lay Chelas" if they would only trace the progress of the current of human life on the basis of the said theory. I merely point out these difficulties to your correspondent in order to show that the *complete theory regarding the subject under discussion is not yet explained by our MASTERS, and that it would be premature to draw definite inferences from stray passages contained in the letters received from them. It is in my opinion wrong to do so before all the facts given to him by the "Brothers" are thoroughly examined and sifted. No Lay Chela can ever hope to have the whole secret doctrine revealed to him. Debarred from regular initiation, he has either to get at the whole truth through his own intuitions or content himself*

with waiting. We do not think that "Lay Chela" is completely wrong in saying that planet C is now in a state of obscur-ation. We beg to inform our correspondent that, in fact, the whole theory regarding the present subject is very complicated. The law of evolution in any one Round is never altogether similar to that of the next Round; the periods of activity of the different rounds and races on different planets vary, and the periods of obscur-ation on different planets are likewise different; consequently it will be unwise to set up some particular theory as the correct one before the whole subject is carefully scrutinized. As I have already stated, the MASTERS cannot reveal to the public the whole truth as regards these rings and rounds, and your readers must feel grateful to them for what little has already been given for their guidance. They will always be prepared to give such help and information as they can without infringing the rules of secrecy, to those who are anxious to study the subject with earnest care and attention, but they can do more. I cannot but think that the "Lay Chela" is rather imprudent in having made certain *too* sweeping statements regarding the present subject as if they were final and authoritative, knowing as he well does that the MASTERS have not yet given him the whole doctrine. The doubts and difficulties herein noticed can of course be satisfactorily explained by the light of the real esoteric doctrine on the subject, and every advanced Chela has it. But inasmuch as the sacred numbers and figures are not to be given except to Regular Chelas under initiation, we can help your correspondent only by telling him wherein he is wrong, not by giving out that which he has to find out for himself. Even "Lay Chela" must try to discover as much as can for himself by using his intuitional and intellectual faculties.

S. T. K * * * CHARY.

PONDICHERY, May 17th.

Letters to the Editor.

SUBHUTI'S SOPARA RELIC.

As promised I pen a few lines about the Sopara relic of our Lord Buddha received by Subhuti Terunnanse. It was carried about a fortnight ago from the Fort to Wellawatta Temple in a procession, the number of men that accompanied being over 10,000. It is supposed that there never occurred such a pinkama in Ceylon. The long line of Buddhist priests all in silken togas followed the procession under a white canopy, and really made a splendid appearance. The relic is being exhibited to the public now; it is placed on a lotus flower made of gold; beside it are placed several images of Buddha, presents from the Kings of Siam and Burmah to this educated priest.

Apart from these is a large number of books arranged on a table, whose authors, the leading savants of Theosophy, have presented them to Subhuti.

PETER D'ABREW.

COLOMBO, }
20th March 1883. }

THE NADIGRANDHAMS.

MYLAPORE, 13th April 1883.

I am now getting letters from Europeans from various places—from Ootacamund, from Agra, from Gwalior, &c. One gentleman wishes to know "whether there is any practical advantage to be gained from having one's horoscope drawn—whether astrology teaches one what difficulties and dangers to avoid and what to follow after." Another sends to me a copy of his horoscope (which must necessarily be a wrong one) and wishes to be furnished with "any particulars connected with his past, present, and future that I might be able to discover." A third gentleman gives the time and place of his birth—but he does not mention whether the time is local (if not, of what place,) apparent, or mean; nor does he give the latitude and longitude of the place, and, wishes to have sent to him "a short sketch of his life—past,

present and future." Hardly a day passes without my getting some letter or other on the subject from men in high position. The letters are all written in a really good and sincere spirit. I am indeed happy to find that through the columns of your valuable journal so much interest has been awakened on the subject of Astrology. Both to save others the trouble of addressing to me similar questions on the subject, and myself of returning almost the same reply to each, I request you that will please publish the following extract from my answer to the Ooty gentleman.

"Dear Sir.

"I am in receipt of your letter of the 3rd instant. The question asked is an important one. In replying to it I have only to rely on our Shastras for my support. Varaha Al-hira says ;

"Astrology (horoscopy) treats of the fruits of one's good and bad deeds (Karma) in his previous birth." Karma is of two kinds—the strong and the weak. The former cannot be escaped while the latter can, just as the course of a Ganges or an Amazon cannot be arrested while that of a small rivulet can. But how? Here is what the Shastras say :

"Some by medicine, some by gift, some by Mantra, some by fire ceremony (Homa) and some by worship of Deva (God?)." Of these only the first is being followed by the majority of mankind ; and we know that while medicine proves effective in some cases, it fails in others—perhaps according as the Karma is of the one sort or the other. In such cases it is worth while to try some of the other remedies above enumerated, all of which have an occult meaning and not less effective than the first. For it must be borne in mind that the ancient Rishis had a far deeper insight into human nature—the fate and fortunes of the human soul—than the modern men of science. In the Nadigrandhams it is clearly stated what particular remedy one is to follow in particular cases. If the case should be an irremediable one the fact is also stated in equally clear terms. While the Nadigrandhams give a detailed description of the medicine or the ceremonies to be resorted to in certain cases, in others they simply refer us to such and such ceremonies, naming them by their well-known technical denominations. Here we have to follow the directions given in what is known to all us Hindus as the Karmavipaka Grandham. This work consists of two parts : part I contains a catalogue of bad deeds (Karma) with the resulting human suffering given opposite to each ; and part II treats of the remedies to be followed to their minutest details.

"If you wish to have your horoscope drawn correctly you will have to let me know the precise time and place of your birth—the year, month, date (and week day if convenient, to test the accuracy of the given date), hour and minute (stating whether the time given is local*—if not what?—apparent or mean), and the latitude and longitude of the place. The latter with reference to some meridian, say that at Greenwich. As regards the Nadigrandhams I hope to be able to secure one before long for use at my convenience. * * *

Yours, &c."

When I do get the Nadigrandhams, especially the Dhruva-Nadi, which contains the Nirayana sputam of the sun and planets at the moment of birth of each individual, I shall notify it in your Journal, and I will then be in a position to satisfy the curiosity of all persons. I therefore earnestly ask the public to wait for a few months. I may refer them to the persons who possess the Nadigrandhams ; but as these persons are generally ignorant men possessing no index to the work, I am afraid they might commit mistakes in hitting correctly at the life required and thus bring discredit on the work itself.

If, in the meanwhile anybody, European or Native, born in any part of the globe, should like to have simply his horoscope correctly drawn, that is, the exact positions of the planets ascertained and the diagrams, &c., I am prepared to do so as soon as I go to my station, Trivadi, Tanjore District (which will be in about a fortnight), where I have the Tables &c., required for the purpose. The work takes in the case of each horoscope nearly a day's time. If applications should continue to come to me as they do at present, I fear I shall have hardly time left for anything else, unless I ask my colleagues Venkatesvara Deckshitar and Sundaresvara

* This point must be carefully kept in mind. The Madras Observatory is the only Observatory in India. Its time is observed in all the Railway Stations, at least in the Madras Presidency. This will not do for astrological purposes except in Madras.

Strouthy, who are Founders, equally with me of the Trivadi Jatistantra Sabha to assist me on the matter. In which case the applicant will have to pay a small fee of five Rupees for each horoscope.

I beg to remain,
Your most obedient servant,
N. CHEDUMBURAM IYER, F. T. S.

EXPLANATION WANTED.

I SHALL feel highly obliged if you will kindly insert in the columns of *The Theosophist* the meanings and history of the two following names :—

1. *Runic* and 2. *Arne Saknussemm*.

I guess the meanings of the first to be—the name of a language. Of the second the name of a Professor or a learned man of the 16th century, a great alchemist of the day.

I want a regular history of the second expression.

"A JUNIOR STUDENT."

TREVANDRUM, 8th April 1883.

EDITOR'S NOTE.—"A Junior Student" makes a right guess in one instance. There is not much mystery in the adjective "runic," though its noun "Rune" or *Rân* (an Anglo-Saxon word) stood in days of old for "mystery," and related to magical letters—as any *Encyclopædia* might have told him. The word *runic* relates both to the language and the peculiar alphabet of the ancient Norsemen ; and "runes" was the name used to indicate the sixteen letters or characters of which the latter was composed. It is of the remotest antiquity, and the few who were acquainted with the use of those peculiar marks—some old stones bearing yet inscriptions in the Runic character—were considered as great enchanters and magicians, until the *runes* began to be used in communication by writing and thus—their sacred and mystic character was lost by becoming vulgarized. Nevertheless, in some Occult books it is distinctly stated that those letters received in their subsequent usage a significance quite distinct from the original one, the latter remaining to this day a mystery and a secret with which the initiated descendants of the Norsemen will not part. The various talismans and charms used occasionally by the modern so-called "wizards" and "witches" in Iceland supposed to have inherited the secret science of old—are covered generally with runic marks and may be easily deciphered by those students to whom no ancient mystery is one, they studying Occultism in its general or universal aspect.

As to the other word or rather name of which "Junior Student" wants "a regular history"—it will be more difficult to satisfy him since no such name is to be found either in the catalogue of mediæval Alchemists and Rosicrucians, or in the long list of Occultists in general, since Apollonius of Tyana and down to the days of Eliphas Levi.

It is most certainly not a European name, in its second half at any rate ; and if the name of Arne is to be occasionally met with, that of "Saknussemm" has an Egyptian rather than a Western ring in it. There was an "Arne" (Thomas Augustine), an English unsical composer and the author of "Rule Britannia" in the 18th century, and two men of the name of Socinus—in the 16th and 17th. But these were no alchemists but great theologians, or rather we should say anti-theologians and infidels. Lelins Socinus—the first—was the friend of both Melancthon and Calvin, though he denied the fundamental doctrines of popular Christianity and made away with the Trinity. Then came Fanstus Socinus—his nephew, and a great sceptic, the protégé of F. deMedici, grand duke of Tuscany. This one openly maintained that the Trinity is a pagan doctrine ; that Christ was a created an inferior being, and that there was neither personal God nor devil. His followers were called the Socinians, but even this name answers very little to Saknussemm.

Having thus confessed our ignorance, we can suggest to "Junior Student" but one plan ; and that is, to seek for his "Saknussemm" among the Egyptian deities. "Arne Baskenis" was the Greek name of Aroeris the elder Horus, "Saknaka" is the mystical appellation of a great fire, which is mentioned in CLXVth Chapter of the Ritual of the Dead—and may have, perchance, something to do with the alchemist fire of Saknussemm. Then we have Sakasutn—the "Eldst-born of the Sun God," one of the names of the planet Saturn in Chaldean Astronomy ; and finally Samonsamonken, the name of the rebel king of Babylon, the brother of Assurbanipal, king of Assyria. Having done our best, we can but advise our correspondent to let us know in what work he met with the name, as also his reasons for believing that "Saknussemm" was an alchemist, or a learned man of the 16th century.—*Ed.*

LIGHT'S VELOCITY.

I see in an article in the *Theosophist* of December 1882, page 70, the following statement, having reference to the velocity of light.

"The sun being 92½ millions of miles distant, has risen eight minutes before it becomes visible to us."

Is it not more correct to state that the light of the sun having already reached the earth, its light has only to travel the distance of the horizon to the spectator at sunrise ?

I always understood that owing to refraction of light the figure of the sun was apparent above the horizon before it actually became exposed by the revolution of the earth.

Yours faithfully,
D. M. S.

PERTINENT QUESTIONS.

Will you or any of your readers enlighten me on the following points:—

1. What is a Yogi?
2. Can he be classed with a Mahatma?
3. Can Visvamitra, Valmiki, Vasistha and other Rishis be classed with the Yogis and the Mahatmas?
4. Or with the Mahatmas only?
5. Or with the Yogis only?
6. Did the Yogis know Occult Science?
7. Is vegetarianism necessary for the study and development of Occult Science?
8. Did our Rishis know Occult sciences?

By throwing some light on the above questions you will oblige.

Yours truly,

H. N. VAKIL.

BOMBAY, 30th April 1883.
161, MALABAR HILL, }

WE REPLY.

1. A Yogi in India is a very elastic word. It now serves generally to designate a very dirty, dung-covered and naked individual, who never cuts nor combs his hair, covers himself from forehead to heels with wet ashes, performs *Pranayam*, without realizing its true meaning, and lives upon alms. It is only occasionally that the name is applied to one who is worthy of the appellation. The real meaning however, of the word when analysed etymologically, will show that its root is "yug"—to join—and thus will yield its real significance. A real Yogi is a person who, having entirely divorced himself from the world, its attractions and pleasures, has succeeded after a more or less long period of training, to re-unite his soul with the "Universal Soul" or to "join" with Parabrahm. If by the word "Yogi" our correspondent means the latter individual, viz., one who has linked his 7th and 6th principles or Atman and Boddhi and placed thereby his lower principles or Manas (the animal soul and the *personal ego*) *en rapport* with the Universal Principle, then—

2. He may be classed with the Mahatmas, since this word means simply a "great soul." Therefore query—

3—is an idle question to make. The Rishis—at any rate those who can be proved to have actually lived (since many of those who are mentioned under the above designation are more or less mythical) were of course "Mahatmas," in the broad sense of the word. The three Rishis named by our questioner were historical personages and were very high adepts entitled to be called Mahatmas.

4. They may be *Mahatmas* (whenever worthy of the appellation), and whether married or celibates, while they can be called—

5. "Yogis"—only when remaining single, viz., after devoting their lives to religious contemplation, asceticism and—celibacy.

6. Theoretically every *real* Yogi knows more or less the Occult sciences; that is to say, he must understand the secret and symbolical meaning of every prescribed rite, as the correct significance of the allegories contained in the *Vedas* and other sacred books. Practically, now-a-days very few, if any, of those Yogis whom one meets with occasionally are familiar with occultism. It depends upon their degree of intellectual development and religious bigotry. A very saintly, sincere, yet ignorantly pious ascetic, who has not penetrated far beyond the husks of his philosophical doctrine would tell you that no one in *Kali-Yug* is permitted to become a *practical* occultist; while an initiated Yogi has to be an occultist; at any rate, he has to be sufficiently powerful to produce all the *minor* phenomena (the ignorant would still call even such *minor* manifestation—"miracles") of adeptship. The real Yogis, the heirs to the wisdom of the Aryan Rishis, are not to be met, however, in the world mixing with the profane and allowing themselves to be known as Yogis. Happy are they to whom the whole world is open, and who know it from their inaccessible *ashrams*; while the world (with the exception of a very few) knowing them not, denies their very existence. But, it really is not a matter of great concern with them whether people at large believe in, or even know of them.

7. The exposition of "Occultism" in these columns has been clear enough to show that it is the Science by

the study and practice of which the student can become a MAHATMA. The articles "The Elixir of Life" and the *Hints on Esoteric Theosophy* are clear enough on this point. They also explain scientifically the necessity of being a vegetarian for the purposes of psychic development. Read and study, and you will find why Vegetarianism, Celibacy, and especially total abstinence from wine and spirituous drink are strictly necessary for "the development of Occult knowledge"—see "Hints on Esoteric Theosophy," No. 2. Question 8th being unnecessary in view of the aforesaid, we close the explanation.

HOW A MAN BECOMES A HINDU AND A BRAHMAN.

I GLADLY answer the question of K. C. Chatterjee, D. P. W., published in the May *Theosophist*. The primary object of the Hindu Sabha is in his words "to arouse a healthy competition among our people and serve a good purpose." Any man may be a Hindu by respecting the Hindu social organisation and joining any caste who would take him or by forming a caste of his own. The progress from caste to caste depends upon the habits and culture of the man assimilating him with the caste into which he seeks admission. Indeed very low caste men have risen above all castes and been recognized as gods (Mahatmas) to be worshipped by Brahmans too. Vidura, born of a Sudra was taught the Vedas along with the Kshatriya-born Pandu and Dhritarashtra. The difficulties in the way of admission as Fellows of any castes for meals and intermarriage are two: (a) the caste people must be convinced that the new member will faithfully respect the rules and observances of the caste; (b) the Priests and Lay Heads of the caste must hold organised sessions to discuss and dispose of applications. I hope the Hindu Sabha and the United Hindu Church will be supported by all.

A. SANKARIAH, F. T. S.,

President-Founder Hindu Sabha.

PSYCHOMETRY AND ARCHÆOLOGY.

READING in the last *Theosophist*, that the application of a writer from America in the cause of local Archæology, has been favourably received, I feel emboldened to ask from you a similar help.

You must have observed, that very few of my countrymen study, much less try to discover, the hidden facts of antiquarian interest. I, who take great interest in such matters, have been encouraged by local Government to conduct a series of archæological researches throughout the province of Oudh; and during the last camping season, I have seen some portion of it, and have gathered a great deal of information and sketches. I am now writing my report.

But great difficulties present themselves in my path. Of the many ancient mounds, the remains of towns or buildings of a bygone age, I could not get any information, not even their names. Sometimes I discover a fragment of an inscription, which I cannot read, nor can I have means to complete. Occasionally mason's marks are found.

The antiquarian remains in Oudh may be divided into four classes: I. Mounds composed of broken bricks; II. Foundation walls of old buildings; III. Broken sculptures, which are of far superior workmanship to those of modern days; and IV. Coins, fragmentary inscription, and old trees, chiefly banian and peepal.

Now the great problem is to find out who built the structures, what their relation was to our continental history, contemporaneous events and chronology; and what was their local history, political, social, religious, and their position as to the fine arts.

The utmost we can infer, where tradition is lost, is their religious and æsthetic attainments and a partial knowledge of their architecture as evident from exhumed foundation-walls. Beyond that unassisted intellect cannot penetrate.

Now are there no data, by which we can find out the age of ancient trees, or some occult sympathy, by which we can read and complete fragmentary inscription, or again psychometrical means, by which we can discover archæological relics or records, that are hidden under the ancient mounds?

I hear, psychometry is a great aid to the archæologists. If so, how can I cultivate it?

If required, I shall be happy to send copies or rather rough pencil impressions of fragmentary inscriptions, &c., to you.

The great object of my archæological investigation will be to find out the geography and history—social, political, religi-

ous and æsthetic, of our ancestors, in the Mahabhárat, Ramáyan, Buddhistic, and subsequent dark ages.

POORNA CHUNDRÁ MOOKHERJÍ, F. T. S.

EDITOR'S NOTE.—If our correspondent were but to read carefully Professor Denton's *Soul of Things*, he would realise the importance of the science of Psychometry and learn at the same time the mode of procedure. Its usefulness in archæological discoveries and pursuits is immense. That work describes many cases in which the psychometer had but to hold against the forehead the fragment of a stone or any other object and he could accurately describe the building and its inhabitants if the fragment of stone had been connected with one; of the animal if the fragment was that of a bone of some fossil animal, etc., etc. The object is but the medium which puts the psychometer *en rapport* with the magnetic aura of its surroundings. Once landed in the world of Akasic impressions, the book of Nature is opened at every page and the images of all that was, being as though photographed on the etheric waves, they become plainly visible to the psychometer. Like many other faculties, this one is also inherent and must be developed by practice and study. But it is easy.

WHAT IS A "PERAHERA" ?

It is a general idea among the non-Buddhistic people that a Perahera is nothing but a "farce" or "mere nonsense" as they call it, and they seem to think that the Buddhists are quite ignorant and uncivilized in carrying on such "nonsense !" Which is a great mistake. A Perahera has a twofold aspect :—

a. During the time that our Lord Buddha preached his doctrine, various classes of people travelling thousands of miles from different quarters of India came to hear His most excellent teachings. From the richest lord down to the beggar, all gave an eager ear to him ; so grand was His doctrine, that even enemies went together peaceably without the least notion of ill-feeling. This undoubtedly being the primitive idea of a Perahera, the Singhalese Buddhists are observing that custom, in representing the different nations and classes of men, in a Perahera (procession), with the accompaniment of music.

The dancing-girls, soldiers, veddahs, state officers, &c., are represented in a Perahera ; the two enemies are represented by a cobra and a "Gurulla," the one being the prey of the other.

b. A gathering of the representatives of the men in different ranks of life, serves as an incentive to the uneducated to hear the doctrine of our Lord Buddha, and thus to lead a good life and obtain better birth hereafter.

A CEYLON BUDDHIST.

HOW TO BECOME A BRAHMIN.

In the *Theosophist* for May, page 201, a correspondent (K. C. Chatterjee) writes to ask how a man can raise himself from a low caste to become a Brahmin. He insinuates that in the *Sarmans* it is laid down that caste "was not meant to be hereditary," but omits to add—unless the descendants kept up the distinction by practice of the rules laid down in the Shastras quoted by Gudhisthur to the serpent, mentioned in the same letter.

It is a scientific fact that heredity transmits qualities to descendants which, if kept up, will continue to any length of time, but if not kept up and allowed to die away, will disappear after a few generations. The untaught pup of a well bred hound will reject bird flesh intuitively for perhaps a couple of generations, after which, if the breeding is neglected, it will make no distinction of meat. The institution of caste was founded upon this scientific principle and not upon the fact of wearing the thread, which is simply an outward sign and talisman. The original practice or breeding has long been neglected, and it is a question how much of it is still left.

I do not quite understand what K. C. C. means by asking how a low caste can become a Brahmin. Does he mean modern Clerk Brahmin, Pleader Brahmin, Christian Brahmin ? &c. &c., or the ancient Rishi Brahmin ? If the former, the Shastras cannot give a reply, but, if the latter, which is the Brahmin talked of in the Vedas and Shastras, the answer to K. C. C. is to search in the Shastras how Veda Vyasa, Visiva Mithra and others of low caste origin had become Brahmin-Rishis, and he will know the process.

Berhampore.

T. SARMAN.

P. S.—If K. C. C. likes to take the trouble he should enquire and ascertain how Parasurama, and after him Saankaracharya, raised hundreds of men from lower castes to that of Brahmins in the Central and southern India, whose descendants now number legion.—T. S.

THE SUMMUM BONUM OF HINDUISM AND BUDDHISM.

THE first point of criticism of the pamphlet entitled "A Lecture on the Peculiarities of Hindu Literature," in a certain number of the *Theosophist*, is "We believe the lecturer labours under a misconception, though, when he seeks to show on the authority of Professor Max Müller that Nirvana, as conceived by Buddha, corresponds to the state of Iswara." That the state of Nirvana, as conceived by Buddha, corresponds to the state of Iswara may be proved thus : (1). After the four stages of meditation are passed, Buddha entered into the *infinity of space* (*Virattu* of Samarasa Vedhanta Sidhanthum, including psychical magnetism and electricity), then into the *infinity of Intelligence* (*Eraniakaruppam*), then into the *region of nothing* (*Avviakirutham*), then into complete rest (*Iswara*), so that Nirvana or complete rest corresponds to Iswara ; (2). That *Thatheras* (classified phenomena) emanate from the Absolute Noumenon, is a doctrine common to the Hindu and the Buddhist philosophies, so that Nirvana would logically denote the annihilation of the Thathwas ; now, they are blown out in Iswara, therefore, Nirvana corresponds to Iswara.

The second point of criticism is "Buddhism proper ought never to be classified with the groups of Theistic religions, since it is a philosophy entirely apart from, and opposed to other religious systems." To this we would reply : (1). That, in addition to the doctrines common to Hinduism and Buddhism enumerated by Professor Max Müller in page 226 of Vol. I of "The Chips from a German Workshop," we have shewn that Nirvana corresponds to the state of Iswara ; (2). That the differences developed in the later forms of Buddhism are due to the heat of religious controversy in uninspired men, in accordance with the comprehensive law of *Yuga Dhurma*, generating intellectual and spiritual degeneracy, so that the mental faculties of the *Kali-yuga* individual souls, as a general manifestation, are unable to *generalize and experience* the sublime truths common to the Vedas, too often buried under the repulsive garb of unique technicality and beneath the superficial layer of figurative materialistic phraseology ; (3). That the discrimination of the Karma, Bhakthi and Gnana Khandas alone would enable us to institute a fair comparison between religious systems.

We avail ourselves of this opportunity to express the grand conclusion at which we have arrived regarding the fundamental truths common to the Vedas after a study and esoteric contemplation of five years—that the Vedas reveal two modes of obtaining Mukthi, viz., (1) *Siddhantam* consisting in the *successive* experience of Thathwas and Noumenon, (2). *Vedhantism* consisting in the *simultaneous* experience of Thathwas and Noumenon, and that experiencing the *Ego* of *Brahm* is elucidated by the illustration of the king awakening to the consciousness of *self* from a dream in which he identified himself with a beggar. "The depths of Satan" of the Jewish Veda corresponding to the former mode.

S. M.

MADRAS, 5th May 1883.

PROFESSOR MAX MULLER'S OPINION WANTED.

The *Psychometric Circular* is responsible for the following :—

"One of the most interesting facts stated by the learned Dr. Le Rangeon in his narrative of his investigations in the country of the Mayas, both interesting and startling to Christians, is his statement that the last words of Jesus when expiring on the cross, "Eloi, Eloi, lama sabachthani"—are pure Maya vocables, having a very different meaning to that attributed to them by the Evangelists, "My God, My God, why hast thou forsaken me?"—who have thus done him an injustice, representing him in his last moments as despairing and cowardly, traits altogether foreign to his life. He evidently did not speak Hebrew when dying, since the people around him did not understand what he said. The true meaning of the Maya vocables,—Helo, Helo, Lamah, Zabac. Ta, Ni"—is "Now, Now, I am sinking ; darkness covers my face." Dr. Le Rangeon states that these vocables are so familiar to the Mayas of Yucatan at the present day, that they are in daily use amongst them, and that should any one use these words in their presence, they would at once show solicitude, and inquire what was the matter. This discovery also gives something of a clue to his education. Where could he have become instructed in this language, not spoken in his day by any nation in the continent of Asia ? We find a hint towards an answer when we come to examine the traces of this language in Egypt, in which country he is stated to have spent the earliest years of his life. It is a well known fact that persons who have disused for many years a language acquired in youth have uttered their dying words in the language thus familiar to their youthful mind, though so long disused."

Simon e vero, e ben trovato !

AN ATTEMPT AT A NEW CALENDAR.

WE received from the United States "The Paine Hall Calendar," dated 283 A. S. (*Anno Scientiæ*). It is an original but quite justifiable attempt from the standpoint of the men of Science and Freethinkers to introduce a new chronological era. The whole world of Science followed by the present and future generations of graduates, our Indian "B. A.'s." and "M. A.'s." included—ought under the penalty of inconsistency to lend themselves to its successful introduction and general acceptance. It would be likewise useful to those countless millions of the steadily civilizing though still unre-generated "Heathens" who are made to adopt the method of writing B. C. and A. D. while recognizing quite other *Domini* than the one virtually enforced upon them in their correspondence. Consistency is not quite the chief characteristics of our age, and it is something to see the Freethinkers make a real beginning. We publish here the proposed Calendar.

THE PAINE HALL CALENDAR.

(IT BEING FIRST UTTERED THERE.)

A Liberal, or Free Thought Calendar.

YEAR OF SCIENCE

(*Anno Scientiæ*)

283.

1883.	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.	1883.	Sun.	Mon.	Tue.	Wed.	Thu.	Fri.	Sat.
Jan ...	1	2	3	4	5	6	7	July ...	1	2	3	4	5	6	7
	7	8	9	10	11	12	13		8	9	10	11	12	13	14
	14	15	16	17	18	19	20		15	16	17	18	19	20	21
	21	22	23	24	25	26	27		22	23	24	25	26	27	28
	28	29	30	31					29	30	31				
								Aug ...	1	2	3	4			
Feb ...					1	2	3		5	6	7	8	9	10	11
	4	5	6	7	8	9	10		12	13	14	15	16	17	18
	11	12	13	14	15	16	17		19	20	21	22	23	24	25
	18	19	20	21	22	23	24		26	27	28	29	30	31	
	25	26	27	28				Sep ...							1
Mar ...					1	2	3		2	3	4	5	6	7	8
	4	5	6	7	8	9	10		9	10	11	12	13	14	15
	11	12	13	14	15	16	17		16	17	18	19	20	21	22
	18	19	20	21	22	23	24		23	24	25	26	27	28	29
	25	26	27	28	29	30	31		30						
								Oct ...	1	2	3	4	5	6	
Apr ...	1	2	3	4	5	6	7		7	8	9	10	11	12	13
	8	9	10	11	12	13	14		14	15	16	17	18	19	20
	15	16	17	18	19	20	21		21	22	23	24	25	26	27
	22	23	24	25	26	27	28		28	29	30	31			
	29	30						Nov ...					1	2	3
May ...		1	2	3	4	5			4	5	6	7	8	9	10
	6	7	8	9	10	11	12		11	12	13	14	15	16	17
	13	14	15	16	17	18	19		18	19	20	21	22	23	24
	20	21	22	23	24	25	26		25	26	27	28	29	30	
	27	28	29	30	31										1
June ...					1	2			2	3	4	5	6	7	8
	3	4	5	6	7	8	9		9	10	11	12	13	14	15
	10	11	12	13	14	15	16		16	17	18	19	20	21	22
	17	18	19	20	21	22	23		23	24	25	26	27	28	29
	24	25	26	27	28	29	30		30	31					

Origin of this Calendar.

In an article in the *N. Y. Truth Seeker* of Oct. 29th, 1881, Mr. T. B. Wakeman, of New York, in referring to the remark of Dr. Draper—in the Doctor's famous book, "The Conflict between Religion and Science"—that possibly posterity may unveil a statue of Bruno "under the dome of St. Peter's at Rome," was moved to say, "But would it not be a surer and a nobler monument than any 'enduring bronze' could ever be, to date the calendar of the New Era of Science and Man from the year 1600 as its year One!"

This and other words in connection, in their turn moved Mr. G. N. Hill, of Boston, to offer in the Paine Memorial, on the 29th of January 1882, a resolution, of which the following is an amended copy:

Resolved: That in everlasting commemoration of that rise of Science and Free Thought—the two best friends humanity has ever had—which began during the 16th century of the superstitious "Year of our Lord" and in perpetual honor, also, of the heroism of that glorious teacher of Reason and noble Martyr for Science and Man, Giordano Bruno of Italy—so inhumanly burned at the stake by the Christians, at Rome, on the 16th day of February, 1600, for proclaiming scientific facts—therefore, in future, all records and other official documents of the Investigator Free Thought Society, of Boston, Mass., shall bear date from a Calendar, beginning on the 1st day of January, A. D., 1600; thereby placing our Society,—and all persons also adopting it,—entirely out of the bedeviling fog of the age of Bible faith with its "Year of Grace 1882," and into the human light of the "Age of Reason" and YEAR OF SCIENCE 282.

The following is an amended and otherwise improved copy of the Preamble with which the Resolution, on the front side of this Calendar, was offered to the Society therein mentioned:

WHEREAS, The Christian "Year of our Lord 1600" marks very nearly the time when the Copernican—our present scientific—system of Astronomy became established, and which system fully "proves the so-called "divine authority" of the Bible to be FALSE, because that book declares—among other untruths—that the Sun stood still for a time at the command of Joshua,* when Science shows plainly that the Sun never appreciably MOVES AT ALL, it being the Earth that does the moving; and,

WHEREAS, The year 1600 is especially consecrated for all time to Science and Liberalism, by its being the date whereon that noble martyr, Bruno, so heroically met a most dreadful death at the hands of the Christians, in defence of the Freethinker's Great Teacher, that greatest of ALL Great Teachers, viz., Science; and,

WHEREAS, Science is undoubtedly the greatest benefactor that mankind has ever known, and is consequently entitled to the utmost honor that can—in reason—be bestowed upon it, both for its own worth and for the sake of him, who first resisted to THE DEATH the Christian efforts to suppress it, and in whose sublime devotion we have, as Mr. Wakeman has so admirably suggested, an eminently worthy basis upon which to found the Free Thought Calendar. Be it therefore Resolved: (See the Resolution above.)

The following is the Platform of the Investigator Free Thought Society, and the means it uses to further these ends are Free Debates on all subjects, Lectures, &c.:

The objects of this Society are to advocate the use of Reason as the Supreme Guide and Standard for mankind in ALL THINGS, to inculcate the doing of Right for the Right's sake ALONE, and to labor to teach people to believe in goodness enough to search out and follow it because of its INHERENT WORTH AND BEAUTY, and not because of rewards or punishments either in this world or any other; in brief, to work for the Ennoblement of Humanity, and their salvation from the hells of ignorance, superstition, bigotry and all other evils.

NOTICE.

INDUSTRIÆ NIHIL IMPOSSIBILE.

"I held it ever, Virtue and knowledge were endowments greater Than nobleness and riches."—*Shakespeare*.

"In faith and hope, the world will disagree, But all mankind's concern is Charity."—*Pope*.

MADRAS HINDU CHARITY HIGH SCHOOL.

(To be established on the Tamil New Year's day in Sowcarpet, Madras.)

Hours of Attendance... { 8 A. M. to 10 A. M., and 1 P. M. to 4 P. M., on every school-day.

This School will contain the Matriculation Class and the one next below it. Well-experienced Graduates will take part in the teaching of every subject, including Tamil and Telugu, the only vernaculars that will be taught here at present. An hour every week in each section will be devoted to pure moral instruction. Only caste-Hindu boys who are really deserving and poor will be admitted free. Other caste-Hindu boys desirous of admission into the School must pay the fees charged in Government Schools. No admissions will be made after the normal strength of fifty is reached in a Class. No new section will be formed until twenty-five boys at least register their names for it. The whole School will be under the honorary superintendence of M. R. Ry. R. Sivasankara Pandiah Garu, B. A., of Patchappah's College. Contributions in the shape of money, books, apparatus, &c., from charitable persons will be thankfully received by the Superintendent.

MADRAS, } V. RAMA RAO, }
26th March 1883. } }
Honorary Secretary.

THE DHARMS' PADESH.

A short monthly Paper, in the form of a lecture, in Hindi, on Religion, Morality, and Spiritual development, designed to improve the character of the youths of Bhārat Varsha.

The Paper commences from March, 1883. Annual subscription, in advance, with postage, &c. Re. 1-4; for Town subscriber, Annas 12.

To be had of Pundit Rāma Narāyana, II, Bareilly Dharma-Sabhā, Mohulla Gangāpur, Bans Bareilly, North-West Provinces.

* Joshua x—13.

[Established on the 15th February, 1883.]

THE CALCUTTA SCHOOL OF HOMŒOPATHY.

45, BENIATOLLAH LANE, (CITY COLLEGE PREMISES.)

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SUPPLEMENT

TO

THE THEOSOPHIST.

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MADRAS, JUNE, 1883.

No. 45.

A LEVY OF ARMS AGAINST THEOSOPHY.

As nearly everywhere else, we have a Branch Society in Paris: a handful or so of members lost among thousands of spiritists and spiritualists. Strictly adhering to our rule of non-interference, whether in the religious or social opinions of our Fellows, the Parent Society has hitherto lived for five years on the best of terms with her French progeny, the sweetest accord reigning among all the sister Societies. Well aware of the strict adherence of our Parisian members to the doctrines of the Allan Kardec school, and respecting, as usual, the private opinions of our brethren, we have never given cause, by word or deed, to our French Branch for the least dissatisfaction. We have been often asked by some of them to explain the doctrines of occultism, for few, too few of them, understanding English, they could not learn our views, by reading the *Theosophist*. But we had invariably and prudently abstained. They had their doctrines, as highly philosophical—from their standpoint—as were ours, and it was useless to seek to supersede these with a teaching that it takes years even for a born Hindu to assimilate correctly. To enter fully into the subtle spirit of the esoteric teaching of Sakyamuni Buddha, Saunkaracharya, and other sages, requires almost a life of study. But some of our French Brothers insisted, and there were those among them who, speaking English and reading the *Theosophist*, appreciated our doctrines and determined to have some of the *Fragments* translated. Unfortunately our Brother, the translator, selected for his first experiment, No. 1 of the series of the *Fragments of Occult Truth*. Though the theory concerning the nature of the “returning spirits” is given therein correctly on the whole, and the article itself is admirably written, yet this Fragment is very incomplete and quite likely to give erroneous impressions to one entirely unacquainted with the Occult Philosophy. Some portions of it, moreover, —two sentences at any rate—are capable of leading the uninitiated to very mistaken conclusions. This, we hasten to say, is wholly due to the carelessness, probably to the ignorance of the English language, and perchance to an unwillingness on the part of the “inspirers” of that particular *Fragment* to give out more of the doctrine than was strictly necessary—rather than to any fault of the scribe. It was a first attempt to acquaint the public at large with a philosophy which had been for long centuries hidden in the fastnesses of the Himalayan mountains and in the southern Ashrams, and it was not settled at that time that *Fragment* No. 1 should be followed by a regular series of other *Fragments*. Thus it was, that the second or vital Principle in man (*Life*) is therein named *Jivatma* instead of *Jiva*, and left to stand without the explanation that the esoteric Buddhists or Arhats, recognizing but one life, ubiquitous and omnipresent, call by the name of “Jiv,” the *manifested* life, the 2nd principle; and by *Atman* or *Jivatman*, the 7th principle or *unmanifested* life; whereas the Vedantees give the name but to the 7th and identify it with *Paramatma* or *Parabrahm*.*

* See Rik-veda Mantra (I. 161,20.) Sayanacharya, explaining it, says:—“*Dra suparna sayuja sakhaya samanam vriksham parishasvajate, Taylor, anyah pippalam svadv atyan-as'naan anyo abhicakasite*,” the two birds seated on the same peepal tree, one enjoying its fruit and the other passively looking on, are *Jivatman* and *Paramatman*, or the de-luded individual soul and the Supreme soul, the individual being identical with the Supreme soul.

Such phrases also, as the following (see page 19, col. 2, *Theosophist* of Oct. 1881) have been left un-commented: “the spiritual ego or *consciousness* immediately on the severance of spirit is dissipated and ceases to exist.....the spiritual ego disappears.” For an Occultist this would simply be a sin of omission, not of commission. It ought to have been said that “immediately on the severance of “spirit” and “Spiritual soul” (its vehicle) from *Manas* and *Kama Rupa* (5th and 4th Principles), the spiritual consciousness (when left without its leaven or cement of *personal* consciousness abstracted by it from the *Manas*).....*ceases to exist* until a new rebirth in a new personality, since *pure Spirit* can have no consciousness *per se*.* It would have been absurd upon its face to say that anything immortal and purely spiritual, anything that is identical with, and of the same essence as the *Paramatman* or the one *Life* can “disappear” or *perish*. The Occultist and the Vedantee—especially the highly philosophical Adwaitee—know that the neutral, sexless and passive *Paramatman* and its ray the *Jivatman* which can be manifested only through its connection with object and form, does not, nor can it “disappear” or “perish” as a totality; but that both the words relating to the *Manas* or *antah-karana*, those organs of *personal* conscious sense which belonging only to the body are quite distinct from the spiritual soul—mean no more than the temporary withdrawal of the *ray* from the manifested, back into the unmanifested, world; and that this soul in short, which is said to have disappeared and perished, is not the eternal total Individuality, but the temporary personality, one of the numberless beads strung on the rosary, the long thread of the manifested lives.† The only essential and really misleading mistake in the *Fragment* (none at all for the spiritualists who do not believe in re-incarnation, but an important one for the Spiritists, who do) is the one that occurs on page 19, column 1, para. 4, where it is said that the new (*personal*) Ego is reborn from its gestation “in the next higher world of causes similar to this present world of ours,” thus implying that the *Individual* or one *Eternal Ego* is born on our earth but once, which is not the case and quite the reverse; for it is the *personal* Ego—wrongly believed by the Spiritists to be reincarnated with its *personal* consciousness a number of times, that appears upon this earth but once, while the *Individual* Spiritual monad which—like an actor who, although appearing in, and personating every night a new character, is ever the same man,—is that which appears on earth throughout the cycle in various personalities, the latter, except in the case of infants and idiots, never being born twice. Such is the belief of the Occultists. It is thus this sentence alone which, putting a wrong colour on the doctrine, could give the Spiritists a handle against us, in the question of re-incarnations; and they were justified in thinking that we did not believe at all in re-birth on this earth.

* It is the late *personality* of the spiritual Ego that disappears for the time being, since separated from the self-consciousness residing in *Manas* there is neither Devachan nor A Vitchi for the “Spiritual Individuality.”

† The esotericisms of the Buddhists and Vedantees, though one and identical, sometimes differ in their expressions. Thus what we call *Linga-sarira*, the interior subtle body of the gross or the *sukshma* of the *Sthula-sarira*, is called by the Vedantees the *Karana sarira* or *causal* ybod, the inner rudiment $\frac{2}{3}$ y or ethereal embryo of the body.

However it may be, this one *Fragment* having been translated as an isolated specimen of the Occult doctrine, and the others which explain and thus complete it, remaining unread and unknown when it appeared published by the *Société Scientifique d'Etudes Psychologiques* connected with the *Revue Spirite* and the Paris Theosophical Society, it produced the effect of a bomb bursting in the camp of the Spiritists and Re-incarnationists.

To begin with, our friends attributed the *Fragment* to the pen of a "Savant Sannyasi," an Adept of Occultism, whereas it was written by a private English gentleman who, however learned he may have become in the esoteric doctrine since, was at that time hearing of it for the first time. Then they called "conferences" to debate the dreadful heresy. The March number of the *Bulletin*, the organ of the *Société Scientifique* announced the opening of the controversy within the sacred precincts of the "Society of Psychological Studies." As its April number declares very correctly, the two "Conferences" upon this subject "have not quite (?) attained the object aimed at. They were not controversial, since the defenders of Spiritism were the only ones present." Theosophy was represented, it seems, by Dr. Thurman, F. T. S., alone, who very reasonably declined to take any part in it, by saying that "it would be impossible to make any one, unprepared for it by a long study, to understand correctly the theories of Occultism" (which our French friends persist in calling Theosophism, thus confounding the whole with one of its parts). Every other member of the Parisian group of the Theosophical Society, having equally refused by analogous verbal replies or letters to take any part in its proceedings, the only gentleman who offered himself, as a representative of our Society, was M. Tremeschini, described as "an astronomer, a civil engineer, and an erudite orientalist, member of the Parisian Theosophical Society." And verily, never was Theosophy better disfigured.

There is a mystery in this, which, nevertheless, having the key to it, we shall solve for the benefit of all our members and Occultists especially. The facts are simply these: M. Tremeschini believes he has discovered the *genuine*, historically authentic, and only divine Theosophy in existence. Confusing Occultism with Theosophy, he denounces our doctrines as "a philosophy born out of simple affirmations, lacking any scientific sanction, and founded not on any ancient documents.but upon degenerated theories which go back no further than the Middle Ages;" our "theosophy" (occultism he means) does not emanate from ancient Buddhism at all, but from the "hybrid doctrine issued from the Chaldeans." How indeed, asks the orator, can any one ever regard as either humanitarian or scientific a work which preaches "despairing nihilism.....telling us that the basis of all morality—that of the immortality of the *conscient I* is essentially false. (!?).....that affirms to us that the *Spiritual Ego* which was debarred from reaching its goal by too material tendencies, disappears without carrying along with it one single particle of its individual consciousness* and ends by falling back into the region of primeval cosmic matter!.....a doctrine, that aims at *void*.....and annihilation, can only have its foundation resting on emptiness," etc.

Now these may be very eloquent and profound words, but they are something more than this:—they are very misleading and false. We have shown upon what the errors (about our doctrines) of the Spiritists—who are ignorant of English—rested. But such is not the case of M. Tremeschini. He knows the English language, reads the *Theosophist*, and has had ample time to perceive how erroneous were his first conclusions. And if he has, and persists, nevertheless, in his efforts to prove our system *false*, and to proclaim his own the only *divine* and the only *true* one; and assures the public that he possesses *authentic* and *historical* documents to that effect, then we are bound to examine his documentary proofs and see how far they are entitled to be accepted as such.

Having demolished to his own satisfaction the esoteric philosophy of the Adwaites and Buddhist Arhats, he proceeds to acquaint the Spiritists with his own "Theosophy." Inviting the audience to follow him "to a little excursion on the domain of history," he acquaints them with the following *historical facts*. We preserve his spelling.

* No such thing was ever said even in *Fragment No. I*, in which *Personal consciousness* is the only one concerned; the "*Spiritual Ego*" or monad neither *disappearing* nor falling back into cosmic matter, which can be said of *Manas*, *Chitta*, personal *Ahankara*, never of *Atman* and *Bodhi*.—Ed.

"Toward the end of the Tretâ Yougô (the *third* age according to the Hindu chronology")?!.....an "age that goes back to 28,000 years".....lived in India a personage who by his genius, profundity of thought, etc. etc. had few equals among the philosophers of the subsequent ages..... The name of this personage is Gôtomo. As the *sacred books of India demonstrate* (!?) Gôtomo (of the Tretâ Yougô) descended from a line of sages which goes back to the Vedic period, and counts among its direct descendants the famous Gôtomo Sakiamouni the Buddha, who is wrongly confounded by some persons with him (the Gôtomo of Tretâ Yougô). Out of all the works left to posterity by this personage of the Tretâ Yougô, the most remarkable are the *Nyayas* (!?) which is a treatise upon logic and the Hieratic Code or "Institutes Divine," the divine science which represents the synthesis of human knowledge, *the collection of all the truths* gathered in during a long series of centuries by the *contemplative sages* the *Moharshy* (Maharishis, probably?) etc. etc. etc. "This work (the *Hieratic Code* of *Golomô*) forbidden to the profane by the express command of its author, was entrusted to the care of the initiates of the two superior Brahminical classes"but....."all this jealous care has not prevented some cunning profanes to penetrate into the *sanctum sanctorum* and abstract from this famous code a few *particles*,"—as the lecturer describes it. The *particles* must have grown in the hands of our Brother into a *whole* code, since he tells us that it is "the synthesis of all the world's learning."

Such is the narrative copied and translated *verbatim*, from M. Tremeschini's printed speech, and such the powerful foe of our esoteric Aryan-Arhat Doctrine. And now we will leave to our Brahmin Fellows—Shastrees and Sanskritists—to judge of, and decide upon, the historical value and authenticity claimed for the code in possession of M. Tremeschini; we beg to draw their particular attention to the following points:—

(1.) The duration of Dwapara Yug is shown as but 28,000 years "according to *Hindu Chronology*."

(2.) Gautama Rishi, the writer of the Dharma Sastra, of the Treta-yug, the contemporary of Rama, is made identical with Gautama of the *Nyayas*.

(3.) It is claimed for the former that he has written a complete Esoteric Code whose "divine doctrines" agree with, and corroborate those of the Spiritists who believe in, and encourage communication with *bhûts* and *pisachas* and call them "immortal spirits," of the ancestors.†

(4.) Gautama Buddha is made the direct descendant of Gautama Rishi; and he who, disregarding "his ancestor's prohibition, made public the doctrines of his Master" (*sic*). He "did not hesitate to submit this hitherto respected work to interpolations and adaptations which he found necessary," which amounts to saying that Buddhism is but the disfigured code of Gautama Rishi.

We leave the above to be pondered by the Brahmin Vedantes and the esoteric Buddhists. In our humble opinion this "Gôtomo" of the "Tretâ Yougô" of M. Tremeschini is possibly but a monstrous fiction of his brain.

The Corresponding Secretary of the Theosophical Society and Editor of this Journal has already sent a long reply to the President of the *Société Scientifique d'Etudes Psychologiques*, M. Favety, in refutation of the ungracious remarks, painful misrepresentations, and inaccuracies of "M. Tremeschini, a member of the Theosophical Society of Paris." All the other speakers who had a fling at Theosophy at these conferences, being no members of our Society and being

* We invite the attention of our Brahmin Adwaites and other Hindu members to this new chronology. The Treta Yug has become through such an historical handling the *third* instead of the *second* age and Dwapara Yug has dwindled down from 864,000 years to 28,000!!—Ed.

† And so were the Vedas and all other sacred books of the Brahmins. But where is this Code? Who has ever heard of it? Except a code of law preserved among 20 other codes beginning with that of Manu and ending with Parasara, no other Dharma-Sastra written by Gautama Rishi was ever heard of. And this small code though "written in a clear style" has nothing occult or very mysterious in it, and is regarded as very inferior not only to that of Manu, but of several others. They are all extant, and have all been printed at Calcutta. Colebrook and others treat of them and the Orientalists ascribe them to "various mythical sages." But whoever their authors may be, there is nothing contained in them about Occultism.—Ed.

‡ The reader will please consult what Manu says of the communication with the dead (IV, 123 *et seq*) and his opinion that even the sound of the Sama Veda is "impure," *a-suci*—since, as Kulluka explains it, it associates with deceased persons.—Ed.

ignorant of our doctrines, are more excusable, although we have never called meetings to discuss and ridicule *their* doctrines.

Our warmest acknowledgments are due to the highly talented and learned President, M. Ch. Fauvety for the complimentary way in which he spoke of the humble efforts of the Founders of our Society, and for the moderation of tone that pervades the whole of his discourse while summing up the discussions at the second conference.

From the above remarks let it not be understood that we in any way deprecate honest enquiries and discussions, for bigotry is surely no more a part of our creed than her twin-sister—Infallibility. But when misrepresentations, inaccuracies, and perversion of facts, are used against us, we venture to submit to the consideration of all our intelligent members, whether even the proverbial patience of Harischandra himself or his Jewish copy, Job, would not be required to enable us to bear without urgent protest such a travesty of the ancient Aryan Science.

(From our Contemporaries.)

NOTES ON OUR PRESIDENT'S BENGAL TOUR.

If Theosophy has its roots in the rich subsoil of Aryan Science, one would say it finds abundant nutriment there, for the vine is fast enwrapping the trunk of the tree of Anglo-Indian Empire. Up through the various grades of public servants it has made its way, winning over one high official after another, and turning them into interested allies and friends. The tendrils of the vine are now in the Council Chamber of the Viceroy, and the child may already be born who shall see even a Governor-General wearing the palms of "Universal Brotherhood," and a majority of his Councillors enjoying the honorific title of "F. T. S." Colonel Olcott's visit to Durbhanga, of which an account has just reached us, was the greatest success of his present tour, since, besides, forming a new branch of his Society, he accepted and admitted as a Fellow no less a personage than H. H. the Maharajah of Durbhanga himself. The Society thus gains at one stroke a representative in the Viceregal Council, one of the largest and wealthiest Zemindars of Bengal, and the acknowledged chief of the Maithal Brahmins. As for the Maharajah, he gains what money could not buy nor social *prestige* secure of themselves, the privilege of being an early sharer in the merit of a work incomparably important to our country, and pregnant with blessings to a spiritually anæmic world. To Native Chiefs like this India has the clearest right to look for leadership in every movement that promises anything for the moral and spiritual regeneration of her people. Alas! that so many are blind to their duty, and waste on vulgar pleasures the money that should be applied to the revival of Sanskrit literature, the purification of Hindu religion, and a systematised enquiry into Aryan Science and Philosophy.—*Indian Mirror*, April 29.

COLONEL OLCOTT AT JAMALPORE.

[TO THE EDITOR OF THE "INDIAN MIRROR."]

Sir,—On Thursday, the 19th instant, Colonel Olcott, the President-Founder of the Theosophical Society of India, delivered an address at the Mechanics' Institute Hall, Jamalpore, before a crowded audience, among whom were the *élite* of Jamalpore, Monghyr, and Bhaugulpore, including the local Europeans and Eurasians.

The address was deeply interesting, and it was fully appreciated by all who had the power and will to do it.

Colonel Olcott dwelt at large on the importance of Universal Brotherhood, and preached the great virtues of tolerance, kindness, and love of humanity, irrespective of caste, creed, and color. He pointed out to us the degradation of the modern Indians, the paramount importance of studying our own national literature, and of devoting our lives to the culture of Oriental science, philosophy, and religion. There was not an eye that was not wet with tears—not a heart that was not heavy with sorrow when the venerable lecturer laid before us a sad picture of our present condition, and contrasted it with the splendid one of our forefathers.

From the beginning to the end, the audience seemed all attention, and listened in profound silence to every word that dropped from his lips. To us it seemed that there was not a syllable uttered in vain, not a word that seemed discordant with the rest. In short, our expectations were fully realized, and we would have departed with feelings of joy and satis-

faction, had not an unforeseen and unlucky incident occurred which outraged the feelings of all present, and to which I advert in the next paragraph.

A European, serving, perhaps, in one of the local offices attached to the East Indian Railway Company, a square-built diminutive creature, already conspicuous for his littleness, stepped forth without any ceremony in the most interesting part of the discourse, and asked a question on a subject having no connection whatever with the lecture of the day. To this the Colonel answered that his views and opinions had been fully explained in the foregoing part of his address, and if the gentleman had heard and understood what had gone before, he might have been spared the necessity of putting the same question again. This either he did not understand or did not choose to understand, and so put the same question once more amid the hisses of those who understand better. But this intermeddler was as unreasonable as any of the clowns of Shakespeare. The Queen's English forsook him more than once; he stammered, he staggered, and at a great cost maintained his equilibrium. Seeing that even his vanity could not hold him up any longer in vain, he tried to muster all his *mechanical* knowledge to help him, at least to leave some sort of favorable impression on the minds of the audience. Fain would he envy the position of those around him who pitied his condition.

At last, he resolved to draw the Colonel into a dialogue, feeling his own weakness in point of language, in logic, and sense. But the Colonel cast him off as a giant shakes off a dwarf struggling to be his equal in size and strength.

The discussion assumed a ludicrous character as the Colonel stood upright like a tower of strength, and his crowing antagonist stood on tip toe, a veritable type of weakness. Verily, no contest could be more unequal, nothing more disgusting to an enlightened audience. Had he stood on the vantage of his own ground, had he chosen to discuss something about the philosophy of engine-driving or carriage-examining, his more natural element, had he sought to display his courage and eloquence before his inferior gods within the precincts of his office-room, he might have succeeded; but as it was, he met with ignominious discomfiture.

Yours, &c.,

X.

Note.—Another eye-witness tells us that Colonel Olcott bore the infliction of his low-bred interlocutor with the utmost patience and suavity until the latter used an offensive word in connection with Theosophy, when turning suddenly upon him he said, with flashing eye: "Until this moment, Sir, I have treated you as though I had to do with a gentleman; but if you wish me to regard you as something else, you will find I shall know how to act." That sufficed.—*Ed.*

THE STIR MADE IN BEHAR BY COLONEL OLCOTT'S VISIT TO THAT PROVINCE.

(Behar Herald.)

THE advent of Colonel Olcott amongst us, which was eagerly looked forward to for sometime past, has tended to break the dull monotony of this little Peddlington of ours, and thrown the place into a state of unwonted excitement. That event has come and gone, but not so the consequences of the visit. Even weeks before his arrival, people were anxiously awaiting the expected visit and earnestly conversing about it, and nothing was more disappointing to their feelings than the several occasions on which it was put off on account of unavoidable causes. His sayings and doings elsewhere were eagerly read and freely commented upon days before his coming. When the event actually took place, the excitement became intense and general, and the feelings of the educated classes came to be shared even by the mass of the people. The *Sadhu Sahab* became an object of general curiosity and wonder, and the doors of the house in which the Colonel was staying came to be invaded, at all hours of the day, by men of all ranks and classes of society, in such numbers that even his imperturbable equanimity was somewhat ruffled. Even now nothing is so much uppermost in men's thoughts as Colonel Olcott and Theosophy, mesmeric cures, and occult powers. Even the burning question of the day, the all-engrossing subject of the Criminal Procedure Amendment Bill, has been somewhat thrown into the background by the events of the last week. Nor is this excitement confined to this city alone. A reference to the local columns of the several local journals of Behar will show that it has been shared more or less by the whole province, at least by the places visited by the gallant Colonel on his present proselytising tour.

COLONEL OLCOTT AT SEARSOLE.

[FROM OUR OWN CORRESPONDENT.]

RANIGUNGE, the 29th April 1883.

COLONEL OLCOTT was in our midst the other day, and was the guest of the Maharani of Searsole. He came here directly from Durbhanga at the invitation of Kumar Dakhinessar Mali, the youngest son of the Maharani, who telegraphed to the Colonel intimating his willingness to establish a Branch Society at Searsole in connection with the Theosophical Society, of which the Colonel is the worthy founder. Every arrangement was made to accord him a reception, befitting his position. During his short stay here, which extended over two days only, people from different parts of the country came in throngs to avail themselves of the benefit of his healing powers, for which he has become well-known. Here he had barely any time to take in hand more than two cases, in one of which he was to a certain extent successful. In the other, he said the disease being long-standing, will only yield to continued treatment.

He delivered an address at the *Nat Mandir* compound of the Searsole *Rajbati*, where arrangements were made by the Manager of the Searsole Estate for the large meeting, which was composed mainly of the *elite* of the community of both Searsole and Ranigunge.

The speech, which lasted for an hour in delivery, was listened to with great attention, and the exhortations of the Colonel for the revival of the study of the sacred writings of this country provoked enthusiasm. At the conclusion of the speech, Babu Troylakya Nath Bannerji, Pleader, Munsiff's Court, Ranigunge, rendered the substance of the address into Bengali for the benefit of those who were ignorant of English.

After the lecture was over, the worthy lecturer established a Branch of the Theosophical Society at this station.—*Indian Mirror*, 5-5-83.

COLONEL OLCOTT AT BANKURA.

[TO THE EDITOR OF THE "INDIAN MIRROR."]

SIR,—Colonel Olcott, the President-Founder of the Theosophical Society, reached Bankura on the morning of the 29th April 1883. That day noon, there was a meeting of the members of the Bankura branch at the premises of Babu Protap Narayan Singh, at which Colonel Olcott presided.

Colonel Olcott instructed the Society how to proceed, and prescribed a course of study for learning mesmerism and the occult science. He advised the members to divide into several sub-committees, and each take up a special subject for study experiment, and then to report the result to the general meeting at the end of every month. On the evening of the same day, an address was given to the public by Colonel Olcott at about 7. p. m. There was a large gathering of the gentlemen of the station. Next morning there was the healing of the sick and invalid from morning to noon. In some cases he was successful; in others not. In the afternoon the members of the Society again assembled, and Colonel Olcott undertook to magnetize the rings and pipes* that were presented to him by many of the members. He also magnetized several jars and vessels of water. He then talked about the *Mahatmas*, and then explained the way how to mesmerise others. Three new members were initiated that evening.

Yours, &c.,

X.

BANKURA, 2nd May 1883.

The *Indian Mirror* says:—

We are glad to learn that a Hindu Sunday School, like the one established at Calcutta to impart moral instruction to the boys, has been established at Bhagulpore.

COLONEL OLCOTT AT BANKIPORE.

As announced in our last, though not quite punctual to the date, Colonel Olcott arrived here on the 19th from Arrah and was received by a number of his friends and admirers at the Railway station. He put up with Mr. Shurff-ud-din, Barrister-at-Law. From the next morning, we could see a stream of people pouring into the premises. Many were attracted by mere curiosity, but a large number of men,

* Bamboo tubes to be used for mesmerising water.—*Ed.*

suffering from almost all the ills that flesh is heir to, went for the purpose of being mesmerically cured. Many were, of course, disappointed, but a few had no reason to be otherwise than grateful to the Colonel, and the report of the case published below, is really wonderful, and proves that there is some magnetic power in man which is capable of being conducted, by means of certain passes of the hand to the body of another man, to heal any malady that has its origin in the decrease of the vital forces. On the evening of the 20th the Colonel delivered a very interesting lecture to a very large audience on the origin and scope of Theosophy. For two succeeding evenings he was engaged in initiating new members, to the number of some thirty, impressing upon them the excellences of Theosophy as an organisation for the universal good of mankind, and demonstrating by experiment the truth of the mesmeric system of treatment. The Colonel left yesterday for Durbhanga.—*Indian Chronicle* 23rd April, 1883.

COL. OLCOTT AT BANKIPORE.

(*Behar Herald.*)

Col. Olcott, the President-Founder of the Theosophical Society, delivered a very interesting address to the residents of this city on the "Relations of Hinduism to Theosophy," at the premises of the Patna College, at 7 p. m., on Friday, the 26th instant. The large Hall of the College was crowded to suffocation, and many had to keep standing for want of seats. There was a loud and continued cheering as the lecturer was ushered in, and none present could fail to be struck by his imposing appearance and his simple and unostentatious Native dress, which combined to give him the air of a venerable *Rishi* of old. If Brother Kut Hoomi does really exist, we have an idea that he would look very much like what Col. Olcott did on the evening in question. Mr. Prothero, one of the Professors of the College, presided on the occasion. We hope to be able to publish a brief abstract of the lecture, which occupied about three quarters of an hour, in our next issue.

On the day following, that is the 21st instant, there was a meeting of the students of the College to receive certain practical advice and moral instructions which the gallant Colonel gave them. Later on in the evening there was a special meeting of the Bankipore Branch of the Theosophical Society. We are also given to understand that the venerable gentleman has been also trying his hand at certain mesmeric cures, but with what success has not yet transpired.—*The Indian Mirror*, Friday, April 27, 1883.

COL. OLCOTT AT BHAGULPORE.

(*Behar Herald.*)

Col. Olcott, the Founder of the Theosophical Society, was, we understand on the same authority, at Bhagulpore lately. He was the guest of Babu Tej Narain. The natives of the Town gave him a hearty reception. On Monday evening he delivered an address. On Tuesday evening he visited the *Saniti Saucharini Sabha*. It is an institution for the moral training of boys in connection with the local *Arya Sabha*. During his stay he received three addresses, one from the local Theosophical Society, another from the Members of the ARYA SABHA, and a third from the Members of the "*Saniti Saucharini Sabha*."

His replies to the addresses were very encouraging. He uniformly exhorted the people to study Arya Philosophy and the Hindu Shastras, maintaining that they were the very best of their kind.

Note.—We, last month, copied from the Calcutta papers a report by Babu Ladli Mohan Ghose, Medical Practitioner, of the cures made by Colonel Olcott on the first day of his visit at Bhagulpore. That of the second day, and last, from the same competent observer is now sub-joined. The almost instantaneous cure of Dr. Ladli Babu's own blindness in one eye is among the most striking psychopathic phenomena on record. No wonder the simple Hindus are beginning to regard our President as a miracle-worker despite his vigorous denials.—*Ed.*

MORE CURES AT BHAUGALPORE.

THE following cures have been effected this day in my presence and that of others by Col. Olcott:—

I. A lady member of the family of Babu Pronoth Nath Mookerjee, School Master—of rheumatic pains in the ciatic spleens. A cure was completely effected within a few minutes.

II. A lady member of my own family—of gastric pain resulting from inflammation.

III. Babu Shib Churn Lall, Auctioneer—of deafness: this was a surprising case; within a few minutes the patient was made to hear words spoken in an ordinary tone at a distance of 18 feet, though a few minutes before he could not hear at the shortest distance without an elevation of the speaker's voice.

IV. Babu Badya Nath Tarafdar, a School Master—of rheumatic pains in the supracostal and femoral regions.

V. Babu Tora Podo Ghossal, M. A., 2nd Master Government School—of rheumatism in both the knees.

VI. Babu Girish Chandra Roy, Head Master, Modheporah—of stiffness of the joint.

VII. My little daughter of a pain in the jaw.

VIII. The aged mother of Babu Tej Narayen—of dimness of sight and neuralgic pain of the leg.

IX. The son of Hakeem Gudda Hosien—of floating specks before the sight. This was a very pretty case, the cure being gradual, but the whole not occupying more than five or ten minutes.

X. And finally, myself of blindness in the left eye. My closest friends could not have suspected this infirmity for there was no apparent difference between the two eyes, yet from boy-hood one of them has been useless to me. The disease was *Hypermetropia*, and Drs. Cayley and Maenamara, the famous oculists of Calcutta, were of opinion, after examination, that it was congenital and certainly incurable. But to-day, after a few minutes of simple mesmeric treatment—by breathings through a small silver tube, Col. Olcott has restored my sight. He has made me close the right eye, and with my hitherto useless left one, read ordinary print! My feelings may be better imagined than described.

BHAUGALPORE, } LADLI MOHUN GHOSE,
Dated 11th April, 1883. } Medical Practitioner.

COLONEL OLCOTT AT BANKIPORE.

(TO THE EDITOR OF THE "INDIAN MIRROR.")

SIR,—Colonel Olcott's short stay at Bankipore was the occasion of great commotion among all classes of men. streams of people poured in from all sides, attracted by the miraculous cures he wrought, and thronged in hundreds at his door. During three days, the Colonel treated some twenty cases, and in many instances made an almost instantaneous cure. Cases of rheumatic pain, hemiparesis, pain in the shoulders and other local affections even of a very long standing, were invariably cured. But the most marvellous instances were offered by a case of deafness and a complicated case of guttural paralysis. Babu Kunja Behary Ghose, a contractor, had, for years past, lost all power of hearing in his left ear. After a few mesmeric passes, the Babu could hear low whispers, at a distance of twenty feet. But the next case was still more wonderful, and deserves the name of a miracle. The subject, late a Mohurrir in the Fourjdari Court, and a distant relation of the Judge's Sheristadar, had in March last year, been afflicted with guttural paralysis, and could utter only inarticulate sounds. He had also lost use of his right arm, which could not raise any weight, however slight. In five minutes, the man got cured, and could give vent to his feelings, which he did, in a most affecting manner. No one among the spectators could fail to be deeply affected with the successful struggles of Ram Kishen Lal to speak once more in his life, and when the Colonel asked him to raise a chair, which he did to the height of his breast, the spectators burst forth into spontaneous cheers, and beams of joy shot through the eyes of the Colonel himself. This scene was witnessed by some of the most respectable men of the station, who have since borne testimony to the marvellous cure in the local papers.

The mesmeric cures were supplemented by a most eloquent address from the College platform in which the Colonel very ably stated the objects of the Theosophical Society, and the educated community, to a man, responded to his eloquent appeal. There is quite a stir among the educated class, and though many have not yet joined the Society, all feel deeply interested in the psychic sciences which now form their general topic of conversation. I beg leave to ask the gentlemen, who have thought proper to stand aloof from our Society, whether it is possible for them to keep alive their present interest in psychic researches, without joining some organised movement for the purpose. I do not mean to say that they should join the Theosophical Society. Let them organise themselves into a separate Society for psychic researches.

Certainly, it does not speak well for their prudence to let go such a golden opportunity, without moving themselves to some practical end.

In the meetings of the Society, the Colonel performed some very interesting experiments, and enlightened the members about the principles of mesmeric treatment and about the Occult Sciences in general. Twenty-one new members were admitted into the Society.

Yours, &c.

PURNENDRA NARAYAN SINHA.

BANKIPORE, the 24th April 1883.

The following certificate of a cure by Col. Olcott in the presence of a number of gentlemen, has been sent to the *Indian Chronicle* for insertion:—

The undersigned certifies that he has just been restored to speech by Col. Olcott after a mesmeric treatment of not more than five minutes, and also had strength restored to his right arm, which then was so powerless that he could not lift a pound's weight. He lost the power of articulating words in the month of March 1882.

(Sd.) RAM KISTEN LALL,

And witnessed by the cousin of the patient.

This wonderful cure was wrought in our presence as described above.

(Sd.) Soghi Blusan Maitro, Amjad Ali, Jogesh Chander Bannurji, Govinda Charan, M. A., B. L., Amir Haidar, Pleader, Mohes Narayan Gajadher Prasad, Pleader, Judge's Court, Sagivan Lal, Lal Vihari Bose, Haran Chandra Mitra, M. A., Bama Chunder Mukerji, Bani Nath Banerji, Giriya Sekhur Bannerji, Hem Chander Singh, Annada Charan Mukerji, Ishwar Chunder Ghose, Baldeo Lal, B. A., Purnendra Narain Singh, M. A., B. L.

Our New Branches.

THE SEARSOLE THEOSOPHICAL SOCIETY.

After our forms of the last issue were struck off, we were informed by telegram of the formation of a Branch of our Society at Searsole. The following is the official report now received:—

At a meeting of Members of the Theosophical Society held at Searsole, Rajbati, on the 28th of April 1883, the President-Founder in the Chair, it was resolved that a Branch of the Society, formed at Searsole under the name of the Searsole Theosophical Society.

Upon motion, the Rules and Bye-laws of the Parent Society were temporarily adopted.

Upon motion, the following gentlemen were elected officers for the ensuing year.

President Kumar Dakshinesaer Malia.

Vice-President Babu Chandra Mohun Das.

Secretary and Treasurer ... Babu Kedar Nath Deb.

The following gentlemen were appointed a committee to draft Bye-laws. Babus Radharaman Ghose, Obhoy Churn Mukerjea and Gokul Behari Mitra.

Approved:—H. S. OLCOTT.

SEARSOLE, RAJBATI,
the 28th April 1883.

THE BURDWAN THEOSOPHICAL SOCIETY.

We have been informed by telegram of the formation of a new Branch of the Theosophical Society at Burdwan, with His Excellency the Dewan Saheb of the State as its President. The following is the official report:—

At a Meeting of Members of the Theosophical Society held at Burdwan on the 3rd of May 1883, the President-Founder in the Chair, it was moved by Babu Mohendro Lal Gupta and seconded by Babu Nalinaksha Basu, that a local branch be formed under the title of Burdwan Theosophical Society. Unanimously carried.

Upon motion it was resolved that the Bye-laws of the Parent Society be provisionally adopted, and that Lala Ban Behari Karpur, Babus Sattya Kinkar Sen, Ramnarayan Dutt, and Nalinaksha Basu, be a Committee to prepare Bye-laws.

Upon motion the following Members were selected to act as Office-bearers.

President—Lala Ban Behari Karpnr; *Vice-President*—Babu Mohendro Lall Gupta; *Secretary and Treasurer*—Babu Ramnarayan Dutta.

There being no further business, the Society then adjourned.

Approved :—H. S. OLCOTT.

Attest :—NIVARAN CHANDRA MUKERJI.

THE MIDNAPORE THEOSOPHICAL SOCIETY.

At the time of our going to press, we are informed, by telegram, of the formation of a Branch of our Society at Midnapore. The following is the official report :—

1. At a meeting of members of the Theosophical Society held at Midnapore at the house of Rajah Kally Prosanna Gujendra Mohapatra of Toorka on the 17th day of May 1883, the President-Founder in the Chair, it was moved by Baboo Bepin Behary Dutt and seconded by Baboo Atal Behary Moitra, that a branch be organised under the title of the Midnapore Theosophical Society.

2. Upon motion of Baboo Kally Prosanna Mookerjca, seconded by Baboo Girish Chunder Mitter, a committee consisting of the following members was appointed to draft the Bye-laws.

Baboo Hurry Churn Roy, Rajendro Nath Mookerjca, Girish Chunder Mitter, Atal Behary Moitra, Kally Prosanna Mookerjca, Gosto Behary Dutt, Sharodaprasad Chatterjca.

3. Upon motion of Baboo Sharodaprasad Chatterjca, seconded by Baboo Umes Chunder Dutt; it was resolved that the Bye-laws of the Parent Society be temporarily adopted.

4. The elections of officers being in order, the following gentlemen were unanimously elected.

President..... Baboo Kally Prosanna Mookerjca.

Vice-President..... „ Girish Chunder Mitter.

Secy. and Treasurer. Rajendra Nath Mookerjca.

There being no further business before the meeting, the Society then adjourned to meet at the call of the President elect.

The President-Founder declared the Branch duly organised and ordered a Charter to be issued by the Parent Society.

Approved.

H. S. OLCOTT,

President-Founder.

Attest :—J. GHOSAL,

Acting Secretary.

THE MORADABAD THEOSOPHICAL SOCIETY.

With pleasure and satisfaction we have to communicate to our Brother Theosophists the fact that, while going to press, we are informed by telegram of the establishment of a Sanskrit school by our Brothers at Moradabad. With the progress of our work, the number of schools is increasing and we have to look forward to the day when every one of our fifty-nine Branches in India alone can point to at least one school started by itself. The reformation and regeneration of a country depends largely if not solely upon the education of the people. The greater, therefore, the number of such institutions where the descendants of the Aryans shall be taught a language which at present conceals from the uneducated the sublimest teachings of the ancient Aryan lore, philosophy, religions, and sciences, the brighter will be the future of India and the nearer will approach the day of her regeneration. We cannot allow this opportunity to pass by, without remarking that it is only those of our Branches which are composed of very few members and in towns of secondary importance, that our Brothers are showing vigour and activity. Our big Branches, which boast of larger numbers would do well to pluck a leaf out of the book of those upon which they look as of very little importance, owing to the members of the latter being few and the places of very little consequence. It is *work* that India expects from her sons, and not *words*. We hope to have the pleasure of giving in our next number the particulars of the Sanskrit school now started at Moradabad.

THE CHAKDIGHI THEOSOPHICAL SOCIETY.

The latest telegraphic intelligence informs us of the formation of a Branch Theosophical Society at Chakdighi under the Presidentship of Babu Lalit Mohun Sinha Roy. Follows the official report :

At a meeting of members of the Theosophical Society held at Chakdighi on the 4th of May 1883, the President-Founder in the Chair, it was moved by Babu Omes Chandra Ghosh and seconded by Babu Hurrish Chandra Rai that a local branch of the Society be formed at Chakdighi under the name of the Chakdighi Theosophical Society. Unanimously carried.

Upon motion it was resolved that the Bye-laws of the Parent Society be temporarily adopted and Babus Lalit Mohun Roy Sinha, Ram Ram, Chandra Chattopadhyay, Hridoya Nath Chakravarti and Kali Das Mukerji be a Committee to prepare Bye-laws.

Upon motion the following members were elected as Office-bearers :—

President—Babu Lalit Mohun Roy Sinha.

Vice-President—Babu Hridoya Nath Chakravarti.

Secretary and Treasurer—Babu Annoda Prosad Basu.

Librarian—Babu Hurrish Chandra Rai.

There being no further business the Society then adjourned.

Approved :—H. S. OLCOTT.

Attest :—NIVARAN CHANDRA MUKHOPADHAYAY.

THE CHINSURAH THEOSOPHICAL SOCIETY.

The formation of the Chinsurah Theosophical Society is communicated to us by wire. Babu Koylash Chunder Mookerjca has been elected President for the current year. Here is the official report :—

At a meeting of members of the Theosophical Society held at Chinsura on the 6th day of May 1883, the President-Founder in the Chair, permission was asked of the Parent Society through the President-Founder to establish a branch at the above place. The required permission being granted, Babu Kailas Chandra Mukerji moved and Babu Kumood Lal Dey seconded a resolution that the said branch be known as the Chinsura Theosophical Society.

Upon motion the Parent Society's rules were temporarily adopted and a Committee appointed to frame Bye-laws which was composed of the following members. Babus Baikuntha Nath Dutta, Behari Lal Dhar, Nando Lal Pal, Senior, Nando Lal Pal, Jr., Jadub Chandra Ray.

Election for officers was then held and the following were unanimously chosen.

President—Babu Kailas Chandra Mukerji, M. B.

Vice-President—Babu Nando Lal Paul, Senior.

Secretary and Treasurer—Babu Kali Charan Dutta.

There being no further business, the Society adjourned subject to the call of the President elect.

Approved :—H. S. OLCOTT.

THE PROCEEDINGS OF THE MEETING OF MEMBERS OF THE THEOSOPHICAL SOCIETY AT DURBHANGA.

At a meeting of members of the Theosophical Society held at Darbhanga on the 25th day of April 1883, the President-Founder in the Chair, it was moved by

Pandit Lakshmi Narayan and seconded by Babu Braja Mohan Prasad—

That a local branch of the Society be established under the name of the Darbhanga Theosophical Society.

The motion was unanimously carried.

Upon motion of Babu Kripa Nath Majumdar, seconded by Babu Poorun Chandra Ser, it was resolved that the Bye-laws of the Parent Society be temporarily adopted.

The election of officers being in order, the following number were duly elected.

President Pandit Lukshmi Narayan.

Vice-President Babu Kripa Nath Majumdar.

Secretary and Treasurer ... Kalipada Bandyopadhyay.

COMMITTEE ON BYE-LAWS :—Pandit Lakshmi Narayan, Babu Kripnath Majumdar, Babu Jadunath Goswami, Babu Braja-mohan Prasad, Babu Blubau Lal.

The President-Founder then gave instruction to the members respecting the formation of committees and the organisation of duties; there being no further business the meeting was dissolved.

DURBHANGA, }
the 26th April 1883. }
KALIPADA BANDYOPADHYAY,
Secretary, Theosophical Society,
Durbhanga.

Approved :—H. S. OLCOTT,
President-Founder,

THE RAJSHAHYE HARMONY THEOSOPHICAL SOCIETY.

Following are the Bye-laws proposed for the Rajshahye Harmony Theosophical Society that has been established at Beaulah on Sunday last the 1st April 1883.

The objects of the Society are:—

1. To cultivate the feelings of universal love.
2. To encourage the study of the ancient Aryan or other Asiatic religions and philosophy.
3. To stimulate inquiry into the truths of occultism.
4. To stimulate the members to observe their social and moral duties.

BYE-LAWS.

(1.) The Society is to follow all the general rules of the Parent Society; (2.) The members are to lead a life of temperance and morality; (3.) Every member will be required to pay a donation of at least one Rupee, and pay a subscription of at least four Annas a month, in order to meet the necessary current expenditures of the Branch Society and for the purchase of books, &c. (4.) Ordinary meetings of the Society shall be held once a fortnight and special meetings when necessary. (5.) The officers of the Society are to consist of one President, one Secretary, and one Treasurer.

In the first meeting that was held Babu Kaliprasanna Mookerjee was elected President, Balu Sirish Chandra Roy, Secretary, and Babu Krishna Chandra Sarma Biswas, Treasurer.

(Signed) SIRISH CHANDRA ROY,
Secretary.

BEAULEAH RAJSHAHYE, }
8th April 1883. }

KALI PRASANNA MUKERJEE, F. T. S.
Bye-Laws approved as amended.

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

THE SATYA MARGAS THEOSOPHICAL SOCIETY.

Last Sunday we held a public meeting in the Jalsai Tahzib premises, where brother Jwala Pershad addressed a very appreciative audience of about 200 men in English, and brother Raja Bahadur and a friend, Pundit Sham Narain Masladan, in Urdu, on the subject "Why we should join the Theosophical Society?" The addresses were enthusiastically responded to every now and then with loud cheers. Pundit Gungadar Shastri, Professor of Sanskrit in the Canning College, was in the Chair, and expressed his sympathy with the objects of our Society. He is an old opponent of Swami Dayanand Saraswati. Brother Hemnath, Head Master at Barabanki, had come to Lucknow to attend the above meeting.

Yours fraternally,
PRAN NATH, F. T. S.,
President.

LUCKNOW, 14th April 1883.

QUEENSLAND (AUSTRALASIA) THEOSOPHICAL SOCIETY.

On Sunday afternoon, March 11th, 1883, a meeting of Fellows of the Theosophical Society was held in the Progressive Reading Room, Brisbane, for the purpose of forming a branch Society, in connection with the Parent Society in India. Mr. Gavin Pettigrew, as Chairman of the meeting, delivered an appropriate address, and it was decided that the Society should be formed. Mr. C. H. Hartmann of Towsomba was elected President, Mr. William Widdop and Mr. Gavin Pettigrew, Vice-Presidents; Mr. Geo. Smith, Secretary, and Mr. Joshua Bailey, Treasurer. Two gentlemen present put in applications for fellowship, and the new Society bids fair to realise its objects:—*Harbinger of Light, Melbourne, Australia, —for April 1883.*

THE KATHIAWAR THEOSOPHICAL SOCIETY.

The Secretary of the Society having applied for permission to have its name changed from "Saorashter" to "Kattyawar" Theosophical Society, the President-Founder in Council has granted the application.

THE HIMALAYAN THEOSOPHICAL SOCIETY.

TO THE RECORDING SECRETARY.

&c. &c. &c.

ADYAR, MADRAS.

Dear Sir and Brother,

It gives me much pleasure to report for the information of our President-Founder that a most satisfactory and interesting meeting of the HIMALAYAN THEOSOPHICAL SOCIETY took place at my house on Saturday the 14th day of April 1883, for the commencement of the business of the season.

It was resolved:—

1st.—That Mr. W. D. Tilden, Offg. President, should be confirmed in his appointment.

Mr. C. P. Hogan to be Vice-President; Babu Kunned Chunder Mookerjee to be Secretary and Librarian. The above appointments to be submitted to the President-Founder for approval, confirmation and publication in the next number of the *Theosophist*.

2nd.—That only such Theosophists as are willing to be very earnest and active in the promotion of all the objects, aims and general interests of the Parent Society, should be considered eligible to be enrolled in the HIMALAYAN, and in this view the Society should be named "The Himalayan Esoteric Theosophical Society," so that persons not fulfilling the conditions required, should be debarred from nomination or enrollment in this branch of the Parent Society.

The addition of the word "Esoteric" to the name of the Society to be referred to the President-Founder for approval and sanction.

3rd.—That a fresh application be made to Head Quarters for a new Charter.

4th.—That a select Committee be appointed by the President to frame Rules, Regulations, and Bye-laws for the future conduct of business.

The meeting lasted nearly two hours, and after an interesting general conversation concluded with a vote of thanks to the President in the Chair.

It was a remarkable fact observed by the native gentlemen present that without any intentional arrangement for the purpose, 7 members had come together (although more were invited) to form the quorum on the 7th day of the week, and the 14th (227) day of the 7th month of the Theosophical Journal, and the 7th day of the moon.

The mystic number seven thus manifesting itself at every phase was unanimously accepted as a good omen, auguring well for the future success of this branch Society.

Fraternally yours,

W. D. TILDEN, F. T. S.

SIMLA, 16th April 1883.

Approved: Let new Charter issue.

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

THE SECUNDERABAD THEOSOPHICAL SOCIETY.

Proceedings of a Meeting held on the 25th March 1883.

The Secunderabad Theosophical Society, established on the 23rd December, 1882, has the following objects and aims in view.

1. To cultivate and promote the feeling of universal brotherhood towards other Theosophical Societies and mankind at large.
2. To forward by all practicable measures, the morality and spiritual progress of the people.
3. To study and otherwise encourage the revival of ancient Aryan literature and sciences.
4. To afford every possible help to the Parent Society and advocate the cause of the same both by word and deed.

II.—*Admission.*

1. Persons of either sex, and of any religion, will be admitted as fellows of this branch of the Society, provided they are of good moral character, pledge themselves to endeavour to the best of their ability to lead a life of temperance, purity, and brotherly love, and to conform to the rules of the Society.

2. The members of this branch recognize the right of every sincere believer in any form of religion to be respected in its enjoyment, and neither the abandonment of caste nor the knowledge of English is requisite to join this branch.

3. Applicants on being recommended as possessing the qualifications aforesaid by at least two Fellows of the Theosophical Society, will be admitted as members on payment of Government Rs. 10, which will be paid once for all to the Parent Society.

Such applications shall remain under the consideration of the Society for a period of one calendar month; at the expiration of which period, if approved, to be duly initiated by the President in a meeting of the Society convened for the purpose: but the President shall have the power to dispense with this period of candidature if he deems necessary, as prescribed in the Bye-laws of the Parent Society.

III.—*Management of the Affairs of the Society.*

Shall be vested in the hands of a President, a Secretary, and two Councillors. The President or the Vice-President shall preside at the meetings of the Council; three Members shall constitute a quorum.

2. The officers of the Society shall be elected annually from among the Members. Retiring officers shall be eligible for re-election.

3. The Secretary shall keep records of the proceedings and transactions of the Society, and read the same at the meetings; submit an annual report, reply to all official letters and correspond in consultation with the President with individuals and other Societies in sympathy with this; and convene all meetings of the Council. He shall have charge of all monies belonging to the Society; keep accounts of receipts and payments, and carry on all money transactions, subject to the approval of the Council.

IV.—*Finance of the Society.*

The monthly subscription of the Fellows shall be one Rupee payable in advance, and shall be used for the maintenance of this branch of the Society.

V.—*Periodical Meetings.*

The ordinary meetings of the Society shall be held weekly on Thursday at 7-30. P. M., the Secretary being empowered to summon any extraordinary meeting whenever, in the opinion of the President, the necessity for it arises.

General.

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

C. KUPPUSWAMI AIYAR,

Secretary, Theo. Society, Secunderabad.

[Our Brother, Babu Norendro Nath, Sen., F. T. S. of the *Indian Mirror*, is a staunch defender of the cause with which he has allied himself. There appears an editorial which is a real slaughter of (by) the "Innocents;" and indeed, who but an "Innocent" of any knowledge of our Society could have written that dilute stuff about Theosophy in the April No. of *Calcutta Review*:—*Manager.*]

Mr. Fink's letter on Theosophy, published this morning in our correspondence columns, will be found both amusing and instructive. Our remark as to his incapacity for grappling with new ideas upon their own merits, he regards as a "psychological mystery." It behoves us now to unveil this mystery a little. Whether like an honest critic or otherwise, we had read his article with care, and from its very opening line we made the discovery he speaks of, "Theosophy or Occultism," writes Mr. Fink, "of which we hear so much at the present day, is only a revival of a philosophy which, under the same name, sprang up in the second century at Alexandria, as an off-shoot of Neo-Platonism." Without disputing Mr. Fink's statement regarding Alexandrian Theosophy, we may be allowed to point out that the "Theosophy of which we hear so much at the present day" is not occultism pure and simple as he thinks. If Alexandrian Theosophy, was nothing but occultism, the Theosophy of the present day is indebted to it for nothing but the name. And then, again, Mr. Fink must not forget that the stream of occultism, which has watered many distant lands, had its origin in the cloudy heights of ancient India, and that though occasionally lost underground, it has continued its flow in this country to the present day. The Theosophical Society, unless we are grievously mistaken, never claimed any originality on the head of occultism, which does not find in it a very prominent position. The only originality, which the Theosophical Society claims, is that it has discovered the true channel through which sympathy might flow from man to man. The Theosophical Society seeks to establish a Brotherhood of humanity, founded on the wide and sound basis of mutual tolerance. It never busies itself in examining the setting of a single plank in the religious platform of its members. The following extract from the Rules of the Society will render this clearer:—

The Society represents no particular religious creed, is

entirely unsectarian, and includes professors of all faiths. It only claims from each member that toleration of the beliefs of others, which he desires each and all of his brother-members to exhibit in regard to his own faith.

From this it will be seen that every individual member is responsible for his own religious opinions, the Society as a body neither accepting nor rejecting them. This Mr. Fink failed to perceive, and lost himself in hunting after the shadow of a name. His claim to have "convincingly shown from history that its (the Society's) pretensions to originality were mere moonshine," plainly indicates that he has lulled himself to rest in the limbo of errors. It may, however, be granted, for the sake of argument, that "there is nothing new in Theosophy—nothing which had not seen the light before," but we fail to see how Mr. Fink makes out that they were not new to him. Whatever his position of Theosophical ideas may be, they certainly lie outside the groove of thought to which he is used, and, as such, new to him. As another instance in point, we might mention the treatment he has accorded to what he calls the "Vedanta philosophy." On the authority of Cousin and Colebrooke he considers the "Vedanta philosophy" "foolishly idealistic," because that philosophy denies the existence of matter. This is of a piece with the attempt of some Scottish philosophers to demolish Berkeley by stamping on the ground. But is it too much to expect Mr. Fink to know that modern Western thought, led by such non-compoops as John Stuart Mill and Herbert Spencer, is fast veering round to that same "foolish" conclusion? We do not remember having said any thing "discourteous" or "offensive" in our previous notice of Mr. Fink's article in the *Calcutta Review*. Mr. Fink's vanity may have been wounded. But we have no help for it. It should not be forgotten, under what trying circumstances one is placed when one finds the sacred writings of one's nation treated in such an off-hand manner by critics who, to say the least, have not fully qualified themselves for the task. As for Mr. Fink's reference to a pamphlet, entitled "The Theosophical Society and its Founders: An honest inquiry into their aims and proceedings," we may be allowed to point out that this pamphlet, if we are not mistaken, was not put forth by or under the authority of the Theosophical Society, and it is as reasonable to look in it for a correct statement of the views and opinions of the Society, as it would be for one to seek to solve disputed points of the Christian faith on the authority of the *Revelations of the Anti-Christ*. From the sentence extracted from the "Hints on Esoteric Theosophy," Mr. Fink considers "it reasonable to suppose that Jesus was the Prince of Theosophists." The reasonable character of this supposition, however, is not very easy to discover. We, who can look at the thing from independent platform, fail to see how Jesus can be regarded as the unquestioned superior of Sakyā Muni, whose another name, it is said, is Buddha. It is, indeed, gratifying to find that Mr. Fink recognises the difference between argument and dogmatic assertion. For, to say the truth, his discussion of the general objects of the Theosophical Society did not prepare us for it.

MORADABAD THEOSOPHICAL SOCIETY.

TO THE CORRESPONDING SECRETARY THEOSOPHICAL SOCIETY.

We, the undersigned members of the Theosophical Society, most humbly and respectfully beg to bring to your notice, that at a meeting held at the house of Lalle Bulagi Dass, Pleader, F. T. S., in presence of Pundit Bhavain Shanker, it has been unanimously resolved that a Branch should be established under the title of "Atma Bodh Theosophical Society, Moradabad," with the following officers. Hence we beg the favour of your kindly granting us a charter at an early date.

For the present the Rules and Bye-Laws of the Parent Theosophical Society have to be adopted.

President—Baboo Ishri Prashad.

Vice-President—Baboo Parshottam Dass.

Secretary and Treasurer—Nurottam Dass.

Ishri Prashad.

Parshottam Dass.

Bulake Dass.

Permaishwari Lahai (*Late member*

Pryag Psychic Theosophical Society.)

Chirangi Lall.

Narottam Dass, and four others.

Approved:—H. S. OLCOTT, P. T. S.

BENGAL THEOSOPHICAL SOCIETY.

LAST Monday evening, in the presence of a large and distinguished audience, the Bengal Theosophical Society celebrated its first anniversary. Most of the leaders of Native society were in attendance, and the occasion was a brilliant success. Space fails us this morning to do more than barely mention the circumstance of the meeting, but a full report with the speeches of Dr. Salzar, Babus Dejedro Nath Tagore, and Norendro Nath Sen, the Secretary's Annual Report, and a historical lecture of Col. Olcott on "Dr. Esdaile and Mesmerism in Calcutta 36 years ago," will be published hereafter.—*Indian Mirror*.

COLONEL OLCOTT sails this morning for Madras in the French Mail Steamer *Sibar*. After a short rest he will start for the North-West Provinces and the Punjab, where an official tour, even longer than the one just completed in the Provinces, has been arranged for. Many of those present at the Anniversary meeting last night were evidently much affected at his farewell. After the meeting was over Colonel Olcott was treated to a theosophical dinner.—*Indian Mirror*.

[Review of *Hints on Esoteric Theosophy*,No. 2.—*From the Indian Mirror*.]

THE HIMALAYAN MAHA'TMAS.

THERE can be no mistake as to the fact that Theosophy is fructifying the germs of a new and important literature. With half an eye, we can see that the signs abound that we are at last to have an experimental metaphysics as well as experimental physics. It is the great weakness of our modern Western philosophy that it is largely a deduction from meagre facts. Its greatest admirer admits innumerable *lacunæ*, and as our biologists have led us to the outermost verge of physics, and confess the existence there of "an impassable chasm," it is hard to see how, under modern guidance, and in the face of strong modern prejudice, we are likely to come to any thing like certitude as to the mystery of existence without other helps. The new school of philosophy offers the inestimable advantage of bringing us face to face with living Adepts in experimental psychology,—men who having practically proved the nature of soul and the potentiality of spirit, "can speak with authority, and not as the Scribes." The roster of the new movement already contains the names of men of high capacity in different countries. Among those in India, a prominent place must be given to the well-known Anglo-Indian publicist who has adopted in his theosophical writings the pseudo-name of H. X. It has been affirmed and not denied that the writer is no less a person than the able and scholarly Mr. A. O. Hume. But however this may be, it is certain that the future historian of Theosophy will cite his contributions to the current literature of the subject, as among its most notable developments. Some months ago, he put forth a pamphlet, called "Hints on Esoteric Theosophy," in which were argued with signal ability the questions, "Is Theosophy a Capital Dejection?"—"Do the Brothers Exist?" All that could be said against the movement was set forth and refuted. The same industrious pen has now given us a second pamphlet,* under the same title a comparison being now made between Swedenborg and Theosophy. We have not space to quote as much as would give a comprehensive idea of this remarkable *brochure*. We shall, therefore, confine ourselves to a few extracts, leaving the reader to peruse the pamphlet himself. The Swedenborgian side of the argument is supported by a correspondent of H. X., designated as H. R. Z. His point is that if the Brothers are living men, "they are high mediums under spirit influence; Madame Blavatsky is one of the imaginative, peculiarly, constituted persons who become mediums," and in fancying that she is in relations with Adepts, is simply "deceived by the spirits who communicated with, and wrote through her." He finds in Theosophy nothing new, its doctrine of Universal Brotherhood having been anticipated by Christ, while, at the same time, the necessary corollary of the Fatherhood of God is ignored by the Theosophists. And "instead of looking up to the One Great Creator, willing to receive from Him the light and truth," "they try, vainly ever, to force themselves into His counsels or mysteries by climbing up some other way." All these points H. X. masterfully combats. The gist of his arguments is that by the help of the Adepts we may build our religion upon the solid rock of science; the Adepts have for thousands of years possessed "the power of penetrating into the higher planes, not with the uncertain steps of the natural [*i. e.*, untrained] mystic, but with the certainty of the skilled Adept, who knows precisely what he is doing, where he is going, and the scientific reasons of all he does, feels, and wills." The accumulated knowledge, thus acquired in "thousands of years, has thus created "a positive science of the invisible universe * * * based on as wide an experience as any physical science, and

infinitely more reliable in its consistent totality than could possibly be the gleanings of any solitary seer or prophet, however great and worthy." A hard slap, that, at Swedenborg, and—
"Madame Blavatsky and Colonel Olcott are but the theosophic telephones," it was these Brothers who taught us the constitution of man." As for the pretended mediumship of the Brothers, H. X. says:—

"The Adepts are wholly unlike any mediums I ever heard of. To-day one travelling in India meets you in the flesh; a few months later, when he is in Germany, Cashmere, or Thibet, he suddenly appears beside you in a closed room, in his astral form, and gives you instructions, or he drops a letter on your table, and your reply, as soon as written and ready, disappears and duly reaches him, and that, mind, when there is no other person in the house knowing any thing of the matter, and when poor Madame Blavatsky and Colonel Olcott, those *bêtes noires* of the incredulous, are both a thousand miles or more away from where you are, and have, perhaps, never even heard of the particular Adept dealing with you."

As to Esoteric Theosophy, and the prospect of its being the future religion of the world, or, at all events, its soul, he says:—

"Esoteric Theosophy (using the word in its broadest sense) alone retains the power of furnishing that tangible proof, that experimental demonstration of the root doctrines of all true religions, and Esoteric Theosophy must, therefore, become the religion of the future either in its own name or under that of one or more of the existing religions that, incorporating it with themselves, will gain a new lease of life, and burst out from the dead chrysalis shell of their old errors into a brighter and higher career."

"It was not in vain that your great seer Swedenborg advised men to search for the *lost word amongst the hierophants of Tartary and Thibet*; it is amongst these and allied schools that had a common root with them that, for ages, it has lain concealed, and Theosophy is the doorway that these hierophants and Adepts are now opening to all who, in singleness and purity of heart, yearn for that precious and all powerful doctrine, that long *lost word*."

"To me the position is so clear, and so pregnant with the most momentous issues, that I cannot understand the world's comparative indifference."

After defining religion as being based upon two ideas—a life beyond the grave, and the exact requital there of all good and evil done here, he remarks:—

"Theosophy alone possesses and now offers to all who will fit themselves to receive it, absolute proof of both these ideas; and yet not only the thoughtless multitude but thoughtful religious people like yourself, either affect to disregard it altogether, or without any enquiry calmly set it down as spiritualism!"

To the hackneyed objection that if the Adepts are possessed of this scientific knowledge, they should not keep it secret, H. X. pertinently rejoins that they would be culpable, indeed, * * * "were they to communicate" the secret to any one, without full and sufficient guarantees against the misuse of such terrible power as Occult Science gives.

His correspondent, H. R. Z. having rather challenged the authenticity of the Kut Humi letters in Mr. Sinnett's "Occult World," H. X. broaches an idea which will be accepted by all students of mesmerism—and which the recent studies at London of the Psychic Research Society of Professor Balfour Stewart on Thought-Reading, fully support. The author says:—

"I see you are very incredulous about Kut Humi having written the letters published in the "Occult Word," and you clench as you think the argument against their authenticity by saying that if a Hindu recluse could write these letters, then Johnson or Fielding might have written the Vedas. Well, if Johnson or Fielding had been a high Adept, they might just as well have written any Sanskrit work as any English one, provided only that they had had amongst their disciples, united to them by magnetic bands, any good Sanskrit scholar. Kut Humi, though a fair English scholar, educated in Germany and England, and quite able to write good English, would doubtless, from want of practice, have found, at any rate at first, some trouble in writing to us had he not been able to use the brains of others. And it is not only in English that he can write like an Englishman; he can write in any and every language known to any of his regular disciples as well as any of them can, even though he may not himself *know* in the ordinary sense of the term one word of that language. For he formulates the ideas he desires to express, impresses them by the power of his will on the brain, of whose services he avails himself, and then reads off the verbal exposition that arises from that brain in response to that impression, and has all he requires. Of course, to enable the Adept to utilize thus another person's brains, that other must have been placed in the strictest magnetic relation with him, and must have become his true disciple, as Colonel Olcott is, not merely a lay pupil as I was.* How often in the commencement of our correspondence when K. H. had not for long years had occasion to write English he did avail himself of Olcott's faculties, was apparent from the frequent Americanisms that adorned (or disfigured, take your choice) his letters, but these peculiarities have almost disappeared now that for two years he has been in constant correspondence and direct intercourse with us English."

* Can be had at the *Theosophist* Office from the Manager, Adyar, Madras.

* (Col. Olcott is not the disciple of Mahatma Kut-Humi; his Guru is quite another "Brother."—*Id.*

"Setting, however, all this aside, these letters simply are K. H.'s, and he having been for a time my immediate master teaching me directly, I presume I ought to know. You may set me down as a lunatic or a liar, but the question no longer remains for me on e in regard to which I can argue."

[This paper was read at a meeting of the Dacca Theosophical Society, held on the 28th April 1883, and forwarded by Cally Coomar Dass, Secretary, Dacca Theosophical Society, to the Head-quarters, for publication in the *Theosophist*.—MANAGER.]

A DESCRIPTION OF THE TANTRIK MYSTIC RITES AND CEREMONIES KNOWN AS "SAVASADHANA."

BY KUNJA B. BHATTACHARJI.

Most of us must have heard many a time before this of the *Savasadhana*, but beyond that it means certain mystic rites in which a dead body is one of the first requisites, perhaps none of us knows more. Curious to learn how the process was conducted, I searched into the original Tantras to obtain an idea of it, and what information I gathered from four or five different manuscripts, I have the honor to lay before you to-night for your instruction. I do not pretend to have any insight into the esoteric significance of these awful, not to say repelling, ceremonies inculcated by the Tantric mystics, but what I intend is simply to offer you a detailed description of the process, knowing that many of you cannot read it in the original Sanscrit.

First, then, as to the proper place for conducting the ceremonies. The *Bhava chudamani*, a Tantrik work, says: "A river-bank, a hill, a solitary place, the foot of a Bêl tree, a place for cremation, or a battlefield;" these are the proper places for the ceremony. Then as to the time. The eighth or the fourteenth night either of the bright or of the dark fortnight, when the newmoon falls on a Tuesday; these are the propitious days. Then as to the requisites. The mystic should bring for an offering cooked rice, and flesh. He should also bring with him incense for burning, sesamum seeds, sacrificial grass, and mustard seeds. Retiring then to some one of the abovementioned places, he should seat himself with his face to the East, and perform the usual ceremony of oblation or *Arghyadana*, after which, he should sprinkle the earth about him with water over which has been chanted the mystic syllable Om; which is styled the Mool Mantra and is almost invariably pronounced at the commencement of all mantras, and which terminates almost all the Mantras used in Tantrik rites. This done, he should worship his *Guru*, *Ganesha*, *Butoaka*, and *Joginee*, turning his face successively to the East, West, North and South. Then he is to write out on the ground the following charm which is known by the name of *Virangana Mantra*. Leaving out certain mystic monosyllables, to which I am powerless to attribute any meaning, the purport of the Mantra is an exhortation addressed to the Goddess *Kalika* to remove all obstacles in the way of the *Sadhaka* or aspirant after extraordinary powers. He is then to repeat the following mantra thrice, and at the end of each incantation he is to throw a handful of flowers.*** This mantra is addressed to each and all classes of spiritual beings and elementals that might be hovering over the spot and asks for their benediction and shelter. After this mantra has been thrice repeated, he should worship the presiding deity of the *Smasana* or Cremation Ground, and offer sacrifices to him, uttering the following formula.*** He should then tie with a knot his *Shikhâ* or the tuft of hair worn on the crown, uttering at the time the mantra known by the name of *Aghora-mantra*, after which he should place his hand over his breast and cry *Raksha, raksha*,—all this being intended as a defence against all dangers. He should then perform the very mystic ceremony of *Bhutasuddhi*. Some of you, gentlemen, might wish to know what this means. But, this being the most mystic of all the mystical rites inculcated in the Tantras, and its process being described in language supremely mystic, is quite impenetrable to the uninitiated, although the degenerate priests or *Purohats* of today perform the exoteric portion of this rite, the superficial ceremonial part of it, without even so much as suspecting the depth of its esoteric significance. But if you wish it I can give you a description of the rite as I have found it in the Tantras. After sitting in the *Dhyana* posture, with both the palms upturned and placed on the lap one upon the other, the mystic is to perform that exercise of respiration known by the name of *Pranayama*, and to stir up the *Kundalini* (which is a mystic Force in the seventh principle in man?) to pierce the six cycles (vital centres) of the body, and to unite with the *Jivatma* and thence to blend with the *Paramatma*, or the Brightest of Lights over the thousand-leaved lotus (the Universal Ether?). The mystic then effects the union of the twenty-four *Tattwas* or First Principles, which comprise the five sense-organs, the five sense perceptions, the five elements, the five qualities of these, and Intellect, Personality, Mind and Nature with that *Paramatma*. Now, Gentlemen, if you are in the dark to comprehend these instructions, you will see a denser darkness in what follows. These things done, the mystic is directed to concentrate his thought on the monosyllable which is

called the *Mâyâbija* or Illusion Principle, and which is said to be of a scarlet hue and located about the navel; and by the fire produced by this thought-concentration he is to burn the black form within him with coppery hairs, that is full of all manner of sins,—the body made of the totality of his *Karma* (*Linga sarira* or Astral body?). And then by diverting the current of *Lis* thought to the Heart, where is the seat of the mantra called the *Badhu-bija* or Female-principle, which is allegorically said to be of a yellow hue, he is to raise up a storm which will scatter the ashes of the burnt *pâpapurusha*. Once more he is directed to change the spot of concentration and this time to carry it to the head, where is the seat of the mantra, and called the Individuality-principle, said to be of a milky hue, and to deluge the Universe with the flood of nectar that this concentration will produce—a flood that will wash away the bones—the last vestiges of the cremated sin-man. This then is *bhuta shuddhi*. To the initiated it may be full of meaning; but to the ordinary reader it appears as a string of incoherent delirious utterances. After having carried out the process of *bhuta shuddhi*, the mystic is to meditate on the Universe as one all pervading ocean of Ether and himself as one with *Tarini* or the Universal Force, devoid of all sympathies, all attributes—one pure, effulgent Deity. He should then meditate upon a scarlet-hued lotus floating on the Ocean of ether, over it another lotus of milky hue, and above all a third which bears a blue color. Over this third lotus let him discern a sword bearing the mantra, which represents the principle of Individuality as said before, and over this sword again the mystic should conceive himself as one with *Tarini*. This latter process is known as *nyasa* and is no less, if not more mystical than the preceding one. In fact this is only a necessary complement of the other.

After having finished these preliminary rites, the *Sadhaka* should approach the corpse which must have been selected by him in advance for the ceremony according to the instructions of the Tantras. These mystic writings shew a preference for the bodies of such persons as have died of wounds inflicted by a club, a spear, or a sword; persons drowned to death, or strangled; or who have died of snake bite; the dead body of a *chandal*; the body of some young, handsome and gallant soldier who has fallen fighting in the front of battle without receding a single step. The mystic is enjoined to eschew the bodies of such as have committed suicide; those of the female sex or of persons resembling women in appearance; of those who died of an infectious disease; old and emaciated bodies; the bodies of persons who had died of famine, or bodies in a state of putrefaction.

Having approached such a corpse, the mystic should besprinkle it with water over which has been repeated the mantra *hun kat*, and then throw over it three handfuls of flowers, repeating every time the mantra, and then touch the corpse and prostrate himself before it in the posture of *pranam*, uttering at the time the following invocations*. He should then wash the corpse chanting mantra and bathe it with scented water rubbing it by means of a piece of cloth. He should besmear it with sandal paste and burn incense before it. Having done these things he is to hold it by the waist and carry it to the place of *pojah*. The mystic is warned not to carry a body tainted with blood, as such a body would ruin him. He should then spread sacrificial grass, or *Kusa*, and form a bed for the corpse, fill its mouth with betel leaf prepared with carcamoms, cloves, camphor, nutmeg, catechu, and ginger, and lay it on the *Kusa* bed with the face downward. This done he should carefully paint its back with sandal paste in the form of a four-sided figure commencing from the shoulders and going down to the waist. There should be a vacant space left in the centre of the figure to which should open four passages from four sides. In the centre should be inscribed the mantra. Should the corpse on attempting to carry it show signs of resistance, the *Sadhaka* shall spit on it and wash it over again.

Having thus prepared the corpse, the *Sadhaka* is to sit cross legged on the back of it, and throw twigs gathered beforehand from the branches of the glomerous fig-tree to the ten points of the horizon, N., S., E., W., N. E., N. W., S. E., S. W., upwards and downwards, invoking every time the particular deity presiding over that region to accept his sacrifice. I will read to you the mantras specified for each * * *:

- 1st—To *Indra*. Here the twig is thrown off. Then again taking a handful of rice and meat,—
- 2nd—To *Brahma*. Then, as before.
- 3rd—To *Eshana*. Then, &c. as before.
- 4th—To *Agni*. Then, &c. as before.
- 5th—To *Jama*. Then, &c. as before.
- 6th—To *Nirriti*. Then, &c. as before.
- 7th—To *Ananta*. Then, as before.
- 8th—To *Baruna*. Then, as before.
- 9th—To *Bayoo*. Then, as before.
- 10th—To *Kuvera*. Then, as before.

Lastly, the *Sadhaka* is to offer sacrifices to the presiding deities the 64 *Joginees*, and also the *Dakinees*, these perhaps being ele-

* The text of the mantras is omitted for several reasons one of which is that they are not fit to be read by uninitiated Theosophist. Even the sound of such mantras is impure and dangerous. The loss our Fellows have to do with necromancy and sorcery—the better.—Ed.

mentals. He should then post his Uttara Sâthaka or second (to speak in the language of duel) to watch over the things for poojah, and uttering the mantra he should take his seat on the back of the corpse in the regular rider's style, and spread kusa grass underneath his legs and hold the hairs of the dead body as a horseman would the bridle. He should then worship his Gurn, Gunesha, and Devi, and go on with all the operations as before, and repeating the already mentioned, throw stones to the ten points of the horizon. He should then pronounce his *Sankalpa* or resolution in the following manner: here he is to mention the month, the dark or the bright half as it may be of the lunar month, and the *Pithi* or the lunar day or so and so, so and so being desirous of a sight of such and such deity, (I shall repeat so and so mantra for such and such number of times). He should then rise from his seat and move to the front of the corpse, and fix his look on it and say: "O Lord of the devas, I have resorted to you, Mighty one, comply with my prayer and vouchsafe to me the *Siddhi* of the *viras* or the fearless ones." He should then tie the legs of the corpse together with silken thread, and underneath its feet draw a triangular figure uttering the following mantra: the purport of the mantra being very nearly the same as that of the one immediately preceding.

The Sadhaka is then to resume his seat on the back of the corpse with his legs placed upon kusa grass spread on the ground, and after doing Prânâyam thrice and fixing the image of his Gurn in his crown and of the Devi in his heart, he should firmly close his lips, and attentively, silently and undauntedly go on with his *Japa*. There are some rules about this *Japa*. If the *mantra* be a monosyllabic one, it requires to be repeated ten thousand times, if disyllabic eight thousand times, if trisyllabic, six-thousand times. If the mystic is troubled with terrible noises or fearful sights let him shut his eyes and ears by putting a bandage over them. If when midnight passes away the mystic does not even then observe anything particular, let him stand up and move seven steps and there scatter sesamum and mustard seeds successively on all sides with an incantation of the following mantra, which is called the *Jaya Durga Mantra*: This is the mantra: "Om! Durga, help! help! Om! Oh Sesamum! you are the lord of all rites, for you they sacrifice the cow, you are the giver of Heaven to our Fathers, you are the defender of the mortals, and of myself you are the remover of all obstacles brought on by evil spirits." Then the Sadhaka is to retrace his steps, and once more resume his seat on the cadaver. He should not be frightened the least if the dead body shows signs of motion. In the event, however, of any such phenomenon supervening and if voices be heard demanding for sacrifice, the mystic is directed to utter a sloka which can be rendered thus: "Lord! if thou desirest for some sacrifice, an elephant or or anything else, I will offer it to thee on another day, have the pleasure to express thy name to me." So saying the Sadhaka should go on with his *Japa* without being moved by fear. Then if there be heard a sweet celestial voice uttering the name of some deity, the mystic should call on the deity thrice to swear by the name of truth that it is no other but the Deity whose name has been given out. When the Deity is thus sworn, the Sadhaka should ask for the fruition of his desires. But if the Deity refuses to swear thus, he should pay no heed to it and go on with his *Japa* again, when everything will vanish away. When however the Deity swears in the manner mentioned above, he should state his prayer before it and obtain its blessings.

Having thus obtained the fruition of his labors, the mystic should leave off *Japa*, rise from his seat, and let go his hold of the cadaver's hair. Then he should raise up the corpse, wash it over, untie the bond of its legs, destroy the mystic figure drawn underneath its feet, and throw it into water or inter it. The poojah things also should be deposited in the water and the mystic should perform ablution.

(To be continued.)

STATISTICS OF COL. OLCOTT'S BENGAL TOUR.

As a matter of interest to myself and brother members, as well as for its scientific and occult bearings, I have compiled the following statistical notes of the mesmeric treatments given by Col. Olcott to the sick, from the 23rd February to the 19th May, 1883. My opportunities for observation have been unequalled, since I have throughout the period been constantly with our President in the capacity of his Acting Private Secretary.* The table represents in one column the number of patients (they were of both sexes, all ages, conditions of social life, and sects) upon whom he actually laid

* And a more indefatigable Secretary and devoted friend it would—Col. Olcott tells us—have been impossible to have found. Nivaranu Babu at his own cost and without the smallest remuneration devoted three months of his valuable time to the President's service. His KARMA will settle the score.—Ed.

his hands, and in another that of the gifts of vitalized or mesmerised water made by him. I have reduced vessels of all capacities—*gharras*, *lotahs*, *jars*, bottles, etc.—to an uniform standard of the pint bottle

CASES TREATED.

	By Passes.	By Water.
Calcutta	168	126
Krishnagar	30	170
Dacca	24	12
Darjeeling	6	3
Jessore	30	10
Narail	20	3
Berhampur	24	112
Bhagulpur	40	190
Jamalpur	15	55
Gaya	24	260
Dumraon	32	116
Arrah	16	216
Bankipur	25	108
Durbhanga	15	130
Searsale	10	104
Bankurah	20	220
Burdwan	16	80
Chakdighi	10	120
Chinsura	10	60
Midnapur	12	160
	557	2,255
		557

Grand Total...2,812

As we spent rarely more than two or three days in a place, and the patients often flocked in from the adjacent country and returned home after treatment, there is no means of ascertaining the proportion of absolute cures to treatments. But it must have been large since, in the majority of cases, taking the whole tour into account, the patients declared their pains and diseases quite broken up. Many—though still scarcely a tithe of the whole—of the most astounding cures, such as of blindness, deafness, dumbness, hysteria, epilepsy, paralysis, etc., have been reported through the newspapers by eye-witnesses; but one would have to go like myself, with the Colonel day by day and from place to place to realise the marvellous exhibition he has made of reserved psychic power. As you know, he has always said that his own vital strength, overtaxed as it is constantly by his current official work, would not stand such a drain without help, and that he has been constantly helped by his Gurn, with whose permission he began the work. It will please all true Theosophists to learn that Col. Olcott's *Parnaguru* [Teacher's Teacher.—Ed.] was actually seen twice clairvoyantly within one week by one of the blind patients, the latter gentleman giving so accurate a description of this exalted Personage—about whom he had never previously even heard one word from anybody—that He was instantly recognizable.

Not the least striking and, from the scientific point of view, important feature of these cures is the fact that on the tour Col. Olcott has eaten nothing but vegetable food, and of that what we Hindus would call a very small quantity. His usual daily allowance (for three meals—at 7 A. M., noon, and 6 P. M.) has been 6 to 8 potatoes, 8 oz. green vegetables, 2 oz. maccaroni, 1 oz. vermicelli, 6 slices bread and butter, and 3 cups tea or coffee. He never touches beer, wine, or spirits in any form. He retired ordinarily at 11 or midnight, and rose at about 6 A. M.; did not sleep in the day time; and always had a cold bath in the Hindu fashion [pouring water from a pot over the body.—Ed]. Never in tubs. Our tour—that is, not counting the Colonel's voyage to and fro by

sea between Madras and Calcutta, 2,000 miles—was something over 2,000 miles, and was made by rail, steamboat, budge-row (canal-boat), horse-garry, elephants, horses, palankin, etc., and was completed in 57 days; the travel being sometimes by night, sometimes by day, and the average stop at each place two clear days besides fractions. The President delivered 27 lectures, organized 12 new Branches of the Theosophical Society, visited 13 old ones, and held daily discussions on philosophy and science with hundreds of the ablest men in Bengal and Behar. Add to this that he is 51 years of age and throughout has enjoyed robust health, and our countrymen as well as Europeans can have some idea of the activity and endurance of a temperate white man even in our tropical climate, in the hottest season of the year. Of course, our Theosophists do not require to be told that he has been doing this sort of work—except the psychopathy—for the past four-and-a-half years in India, without receiving one anna of compensation, and without asking for praise or gratification except what is derived from the doing of what one conceives a duty.

(Signed) NIVARAN CHANDRA MUKERJE.

CALCUTTA, 21st May 1883.

Personal Items.

COL. H. S. OLCOTT, President Founder of the Theosophical Society, left Calcutta by the French Steamer of the 22nd May and arrived at Madras on the 25th ultimo. After staying here for some time for rest, of which he has the greatest need, he will begin his next tour in the Bombay Presidency, the N. W. P. and the Punjab.

COL. W. GORDON, F. T. S., Member of the General Council and District Superintendent of Police at Howrah, stopped at Meerut on his way to Simla. Our Meerut "Brothers regret very much that the Secretary of the Bengal (Calcutta) Theosophical Society, Brother Mohun Mohni Chatterjee should not have distinctly stated, in the notice sent to them about Col. Gordon breaking his journey at that station, that he would stop there for one day. However, they managed to get up a decent room ready for their kind visitor, felt much delighted with his pleasant company, and now express great satisfaction at the result of the meeting." Colonel Gordon joined our Society nearly three years ago and has ever since been our true friend.

At the time of our going to press, we learn from the Bombay newspapers, the sad tidings that the Florio-Rubattino Steamer *Singapore* which sailed from Bombay for Genoa, on the 1st of May, was destroyed by fire. Our friend His Highness the Thakore Sahib of Wadhwan, F. T. S., was a passenger by the same steamer. It is, however, a great relief and satisfaction to note that the passengers, of whom there was a large number on board, were all safely landed. May the powers that saved His Highness from this imminent danger, continue to watch over him so long as he shall deserve it.

MR. GOPAL VINAYEK JOSHI F. T. S., Post Master of Serampore, now on leave, paid us a visit a short time ago. He is the husband of Mrs. Anandibai Joshi, the Mahratta lady who recently went to America to study medicine, a fact referred to, with pleasure and satisfaction, in these columns. Mr. Joshi is one of our oldest members, having joined the Society within two or three months of the arrival of the Founders in India, and a loyal Theosophist. He now travels on leave in the Madras Presidency, having a great taste for seeing new sights and coming in contact with various sorts of people. On his way back to his station, we expect to have the pleasure of his company once more. Being one of the very few who have put the theoretical problem of female education into practice, Mr. Joshi deserves the respect of every true lover of India.

We read in the *Indian Mirror*:—"According to a Patna paper, the conversion of the Maharajah of Durbhanga to Theosophy is not an unexpected fact. Since sometime past His Highness, it is said, was favorably inclined towards it, and had been a constant reader of Theosophical literature."

MR. JAMSHEDJI N. UNWALLA, M. A., Assistant Secretary to the Saorashtar Theosophical Society, is on a short visit to the Headquarters. He is one of the very few Parsis who are deeply interested in Zoroastrianism and takes an active part in our work in that line. If a few more of his co-religionists were to assist our movement, as he does, we feel that better days would shine upon that much neglected but glorious faith.

We have great pleasure in hailing our Brother Mr. K. M. Shroff, as a journalist. He joined our Society while the Founders were yet in America, and has ever since been a true and loyal friend to the cause. Throughout all the vicissitudes of the Society, he has exerted his best to further the movement with which he has identified himself. We therefore hail with joy the news of the *Jami Jamshed* having passed into the hands of our brother talented and esteemed.

OUR Madras well-wishers, who tried their best to prejudice Mr. Bradlaugh and Mrs. Besant against our Society, will be delighted to learn no doubt that Mr. P. Murugesu Mudaliar, Mr. P. Rathnavalu Mudaliar and Mr. R. Jagannathiah have been elected Vice-Presidents of the National Secular Society of London. Instead of Mr. P. Murugesu Mudaliar being removed from that office, he was re-elected along with two others, who have all been devoted members of the Society. The cause of truth must always prevail in the end.

THE example of our Mahratta lady-member Ananda Bai Joshi, who left Calcutta the other day for America to study medicine, has been followed immediately by Pundita Romabai who, with a student from the Puna Female Normal School and one male attendant, left for England by the last mail. The *Subodh Patrika*, of Bombay, says:—"Though her intention to visit England was known, the departure has been rather sudden, and, it is feared, she is not sufficiently well equipped for the hazardous travel." And yet adds the *Indian Mirror* the Indian ladies are twitted with want of education and progress. Our ladies obtain the B. A. degree of the Calcutta University, and proceed to England to prosecute their studies. Still their European sisters look down upon them.

OUR young Brother, Pandit Shyamaji Krishnavarma, sends us the *Oxford Chronicle* of 5th May, containing a full report of the laying of the Memorial Stone of the Indian Institute by H. R. H. the Prince of Wales. It appears that our Shyamaji has won, and maintains with dignity a very high position at Oxford University. He has taken his B. A. with ease, and has been assisting Prof. Monier Williams so ably as to have won the entire confidence of that gentleman. He was presented to the Prince of Wales and lunched with him in company with Lord Salisbury and a host of other nobles, and many men of eminence in literature, science and the arts. Pandit Shyamaji's success gives distinction to the state of Kutch and the young Rao is no doubt sensible of the fact.

OBITUARY.

It is our painful duty to announce to our various Branches the premature death of M. R. Ry. G. Narasimhooloo Chetty Garu, F. T. S., of Hyderabad. He was the son-in-law of our respected friend and much beloved brother and a Councillor of our Society, M. R. Ry. P. Iyaloo Naidoo Garu, late Deputy Collector of Arni. Our Society has not a truer friend and supporter, or a more loyal Theosophist than Mr. Naidu. We are the more grieved on his account since the unexpected death of his son-in-law, our brother G. Narasimhooloo, which happened on the 25th April, was preceded on the 11th of same month by that of his young widowed daughter. The news reached us in both cases too late for publication in our last issue. In the name of all our Society we take this opportunity to send our heartfelt fraternal condolences to express our warmest sympathy with our respected brother in his great bereavement. That brighter days may dawn upon him, and that he may find in his grandchildren all that he has lost with the death of his son-in-law and daughter, is the profoundly sincere hope, and the truest desire of his grateful Brothers and sympathizing friends.

H. S. OLCOTT,
President-Founder.

H. P. BLAVATSKY, Cor. Sec. of
The Theosophical Society.

MADRAS, ADYAR. }
May 7th, 1883. }

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