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THE
THEOSOPHIST.

A MAGAZINE OF
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. S. OLCOTT.

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THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

MY HYPNOTIC RESEARCH IN FRANCE.*

(Concluded from p. 68.)

In my last article I defined the points at issue between the two great schools of Paris and Nancy as regards the rationale of hypnotic phenomena. I explained that, while Charcot's school regards them as of purely physiological character, Nancy maintains that they are psychological—the effects, in short, of mental suggestion, whether consciously or unconsciously made. Let me make this plain. If I say to an impressible subject "It is a hot day," the feeling of atmospheric heat is created and the subject shows signs of it in his actions: this is one of the most elementary experiments of the travelling mesmeric exhibitor. But audible words are not indispensable, I need only *look* hot, remove my coat, wipe my forehead, or otherwise act as persons do on a warm summer day, and the subject will interpret to himself the meaning of my acts, and sympathetically respond by similar ones of his own. A physician visits a patient seriously ill, say of typhoid fever; he finds the symptoms discouraging; his anxiety shows itself in his expression (unless he is very experienced in schooling his face, voice and bodily movements) and, if the patient is looking at him he reads his danger and grows worse, perhaps dies. The doctor may *speak* encouragingly, but "his looks belie his words," as the wise folk-lore proverb expresses it, and the scientific verdict in his face is read by the invalid as though it were writing on white paper. This is unconscious suggestion. Both Paris and Nancy will admit that; but we Oriental psychologists detect in it the subtle action of the mysterious, all-potent factor of thought-transference. So, then, while Nancy observes the Paris phenomena upon which Charcot rests his theory of three stages of

* My long-missing trunk, that went astray between Stockholm and London last September, having turned up, I have decided to complete my narrative of hypnotic research in France before continuing my historical retrospect of the birth and evolution of the Theosophical Society. Chapter II of the latter will, therefore, appear in next month's issue.—H. S. O.

hypnotic action, the "cataleptic," the "lethargic," and the "somnia-bulic," Nancy says they are imaginary, not really normal stages, and are due to conscious or unconscious suggestion from the experimenting physician, whom they regard as the pupil of a master theorist, who has first deceived himself and then implanted his illusive hypothesis in the brains of his followers. It is a monstrously broad question, this; far-reaching, deep-descending, almost all-embracing. By this key, the Nancy people say, one may understand ninety-nine hundredths of all collective social movements—the evolution of religions, arts, politics, national impulses, social customs, tastes and habits. A great man, differentiating from his species under the law of Evolution, and the type and fore-runner of a later stage of average human development, thinks out—let us suppose—a system of government, finance, religion or morals; he imbues with his thought one or more disciples; they found a party, a policy, or a school which gradually, by speech, writing or action, captivates the national mind; one generation transmits it to the next, and so on until, by suggestion become hereditary, the original man's idea moulds the destinies of races and changes the aspect of human society. A child born of the fifth or sixth or twentieth generation who have inherited this—hypnotically suggested—theory or predilection, is certain to take it up spontaneously because it is "in his blood," he is heir to an expectancy (scientifically speaking), and "does what his forefathers did" without question. The exceptions—the Protestants among Conservatives, the heterodox among orthodox, are found in the cases of children who have been—as we Eastern psychologists say—drawn by a purely physical Karma to take their bodies from a family of this or that race, while their mental and spiritual affinities are with another human family. I thought it best to follow out to this brief extent, at least, the line of deduction which naturally flows from the hypnotic theory of the Nancy school, so as to prepare the reader to grasp the significance of the experiments I shall describe in the course of this present article.

After leaving Paris last August I went to Nancy, the capital city of Lorraine, whose adored heroine and saint is Joan of Arc. and arrived there on the 14th of the month. My first visit was to the Faculté de Médecine, where I found the eminent Professor, Dr. H. Bernheim, who received me most courteously. His appearance is very attractive, his manners suave and refined. In stature he is short, but one forgets that in looking at his rosy face, kind and cheerful eyes, and intellectual forehead. His voice is sympathetic and perfectly attuned to his gestures. I mention these personal details because they have much to do with Dr. Bernheim's marvellous success as a hypnotiser; as I saw with my own eyes. The Professor obligingly gave me two hours of his overcrowded time that afternoon, and we discussed the issues between his and Charcot's schools. He expressed very strong incredulity about the reality of his great rival's tripartite hypnotism, declaring that his (Charcot's) hysterics were all under the control of suggestion. The next morning,

by appointment, I met him in his Clinique at the Hôpital Civil, and spent the entire morning in the different wards, following him from bed to bed, and watching and recording his hypnotic treatments and demonstrations. The reader will kindly understand that Hypnotism is used only as an auxiliary to pharmaceutical and dietetic prescriptions, not as a substitute. He was, of course, attended by his chief subordinate Dr. Simon, Chef de Clinique, and also by Dr. Voirin, Dr. Sterne and others—all skilled and erudite hypnotists. I learnt more about practical hypnotism from watching him that one morning than I had from all my book-reading, and having myself had to deal with several thousand Indian patients in the way of therapeutic suggestion, or mesmeric-healing, his looks, tones and gestures possessed for me a world of significance. I made up my mind that he was one of the most consummate actors I ever encountered. While he was telling his patients that they were this or that, or would feel one or the other sensation—they watching him closely every instant—there was not a tone of his voice, a change of his countenance, or a movement of his body which did not seem to confirm the, sometimes preposterous, ideas he suggested, and no patient looking at him could have had the least suspicion that the Professor did not believe what he was telling him or her to believe for their good.

Dr. Bernheim first led the way to Ward II, in the men's department. He comes to a patient, tells him to look at him for a moment, tells him to sleep, the patient does so, he recalls him to consciousness, produces muscular contraction with insensibility to pin-pricks, by suggestion, and then silently presenting his hand to either side of the head, to the back and the forehead, the patient's head or trunk quickly inclines towards the operator's hand, as a suspended needle towards an approaching magnet. Suggestion, simple suggestion by gesture—the Professor explains.

In Bed No. 4 lies a patient not hitherto hypnotised. He is put to sleep almost immediately, the Professor saying in a low, persuasive voice, something like the following: "You have pain now? Yes? But it will pass away; see, it lessens; your eyes grow heavy, heavy; yes, they...grow...heavy...and you feel like sleep...ping. It is good for you to sleep... sleep... good...good. Now you sleep... Do you understand? ...sleep... sleep!" And it is done: in less than three minutes he is asleep. The Doctor tests him by suddenly lifting an arm and letting go. If the patient is not asleep he will naturally keep the arm suspended, not knowing what the Doctor wishes of him. If asleep, the arm will fall heavily as soon as let go. If the eyelid be lifted the eyeball is seen rolled upward and fixed. Stick a pin into him anywhere, he does not feel it: he is an inert, unresisting carcass that you may carve and cut, burn and pinch, as you choose, without his knowledge that aught is transpiring.

While we were at this bed another patient, an asthmatic and very sensitive, entered the Ward and saluted the Professor. The latter singly

said "Sleep!", and there in his tracks, as he stood, he fell into obliviousness. Then the least hint that he saw, felt, heard or tasted anything was instantaneously accepted. The Doctor, pointing to me, said "You met this gentleman yesterday on the Place Dombasle and he lost something." The patient said yes, he recollected it all: and thereupon invented a scene to fit the suggestion. Glibly, he said I had lost my purse, the Police were called, he searched for and found the purse, I had given him two francs as a reward, he had spent the money for liquor, got drunk, was engaged in a quarrel, and waked up this morning, somehow in the Hospital, feeling bad, with headache and a bad taste in his mouth!

Dr. Bernheim went to another patient, a convalescent, a person of good character, hypnotised him in an instant, and told him that when he came to himself again he would watch until we had gone to the extreme end of the Ward, and then cautiously go to another's man's bed, on the opposite side of the room, and steal something from him. Awakening him, the Professor led us on from bed to bed until we had reached the end of the Ward, where we stopped as if engaged in looking at another patient, but in reality keeping an eye upon the one under a suggestion to act criminally. Thinking us unmindful of him, he rose, looked right and left as if to see the coast was clear, swiftly crossed to the bed indicated by the Doctor, stole some small object, which he concealed in his hand, returned to his own bed, and thrust it under his pillow. The Doctor then returned and, putting on a severe expression, demanded what he had been doing over at the opposite bed; saying he was convinced that he had stolen something, and thus for the first time had become a thief. The man's face blushed, his eyes fell, but presently he looked the Doctor squarely in the face, and denied that he had taken anything. "Why do you lie to me, my man? I saw you go and take something." The victim tried but in vain, to stick to the falsehood, and as the Doctor moved towards the bed, he anticipated him, drew the stolen object—a snuff-box—from beneath his pillow, and stood looking like a detected thief. Being pressed to say why he had done it, whether it was voluntarily or because of suggestion, he said he had done it entirely of his own accord, without the Doctor's prompting: he had seen the box lying there, fancied it, and went and took it. The Doctor then re-hypnotised him, told him to forget the entire transaction, and *forbade him to receive such a criminal suggestion again from anybody whatsoever*. Thus, the Doctor told me, he killed in the germ any possible evil effect the suggestion might otherwise subsequently have had upon the man's moral sense. Let my readers take warning and invariably counteract and extirpate any wrong predisposition they may have engendered by suggestion in a hypnotised or mesmerised patient's mind while under their control. Otherwise they incur an awful responsibility.

In Bed No. 14 lay a square-built, pale complexioned, blue-eyed man suffering from rheumatic knee-joint. The joint was stiff and greatly swollen, and so painful that the man could not bear even the weight of the

bed-clothes. He was passing sleepless nights, racked with pain. Within two minutes Professor Bernheim had thrown him into the hypnotic lethargy; insensible to everything, he let us touch, press, pound and raise his inflamed knee. He was told in few words that the acute inflammation would begin to subside, the pain would be gone, he could bear touching and handling, and could bend and unbend the bad knee as well as he ever could. He was awakened, yawning as if from sound natural sleep, and seeing us about his bed, seemed surprised, and looked inquiringly from one to another: evidently he had forgotten all that had passed. "And how are you, my man?" asked the Professor; "how is your knee?" "Knee?" echoed he, "Why M. le Docteur, it is as before." "No, you are mistaken, my man; the pain is gone." The patient thought, felt his knee, found no pain there, and joyfully said to the patient in the next bed, "*Vraiment c'est partie, la douleur aiguë!*" (Really, the sharp pain is gone). "And now you can move it," continued the Professor. "*Impossible, M. le Docteur,*" rejoined the sufferer. Assured that he could and ordered to try, he very cautiously extended the foot, then more and more until the leg was straightened. He cried out to all his neighbors to see the miracle, and we moved on. The whole thing had not occupied five minutes. I saw the man daily for a week after that and there was no relapse and he was rapidly convalescing.

The epileptic young man in Bed 3 *bis* of Ward 9, was the subject of an interesting experiment. He was easily hypnotised while in the act of eating his dinner, just brought him. The Doctor made him keep on eating while asleep, and while we stood by he finished his meal and the plate was removed. But he kept on eating, "dining with Duke Humphrey," as if the plate and food were still there. After letting him go on thus for a quarter of an hour, he was awakened and at once cried out for his dinner; denying that he had eaten it and complaining of being so hungry that he had cramps in the stomach. Though the empty plate was shown him, he still disbelieved, and charged the nurse with having stolen his dinner. At last he was again hypnotised, told to recollect having eaten, re-awakened and then, when asked if he was hungry, said he had eaten quite enough and was satisfied.

An old man in Bed 12 was hypnotised and told that yesterday he was in Paris and had been electrified. It was curious to watch the development of this suggestion. He went on to tell us that he had been in Paris and, crossing the Place de la Concorde, he had seen a man there with an electrical apparatus and had taken a shock. The memory of it was so vivid that he again grasped the terminal tubes of the battery, again felt the current running through him; he writhed and twisted until he could bear (the *maya*) no longer, tried, but could not let go the tubes, cried out to be released, was released, and fell back in bed exhausted, with the perspiration oozing out all over his forehead and wetting his hair. It was reality itself, yet nothing but an illusion, the product of a suggestion. For some minutes after being awakened, he

kept rubbing his arm and complaining of the pain he had been caused by an electrical treatment he had undergone. The illusion was then removed, and he was once more comfortable.

In the Female Ward No. 13 was a young woman of 24, a hysteric, who had undergone a long course of suggestive therapeutics. She was a fidgetty and quick-tempered person, and in her historical crises apt to be troublesome and rebellious to the House Surgeon when he would try to hypnotise her. He had treated her successfully but had failed to destroy her waking sensitiveness to touch and contact with a magnet. Upon coming to her bed Dr. Bernheim hypnotised her and made the suggestion that, upon awakening, she would see a pretty bouquet of flowers on her bed. Being awakened, she saw it, smelt the visionary flowers, and went through the motions of putting the bouquet into the empty glass on her bed-table. Suddenly she fell into a hysterical crisis, whereupon the gentle-faced, kind-looking Doctor showed his latent decision of character. The more she rebelled against taking his suggestions the more positively and peremptorily he repeated them, the more she trashed around the sterner grew his voice; at last the wild rebel succumbed and he imposed upon her whatsoever suggested idea he chose.

The young woman in Bed 1. of Female Ward 13, was a most interesting subject. Her name we will call Hortense: she was unmarried, not bad looking, had a sweet smile, was very sensitive, and evidently a young person of unblemished character. She was subject to gastric pains and insomnia. At the first word from the Doctor she slept as calmly as a child. He told her she had taken from the postman a letter from her sister and, being requested to read it, went on fluently composing a letter in German (she is of Alsace). The Doctor then suggested a basket of fine peaches; she saw them and generously proceeded to distribute them among us. Then a dog covered with mud was suggested; she drew her tidy skirts about her and tried to drive it away. Then the Doctor gave us a splendid example of the wonderful fact of "inhibition." He told her, when hypnotised, that upon awaking she would neither see him, feel his touch, nor hear his voice; he should seem to her as if absent. Awakened, Dr. Simon asked her where Doctor Bernheim was, saying that all of us had stepped away for a moment, leaving him by her chair. She looked at each one of us in turn, Dr. Bernheim among the rest, and said she did not know, he must have gone into the other Ward. "But I am here, Hortense, do you not see me?" said the Doctor in a rather loud tone. She seemed deaf to his voice, although he actually stood beside her, and went on chatting with Dr. Simon. Then Doctor Bernheim bawled into her ear; he passed his hand over her face, pinched her ear, tickled her nostril and the corner of her eye with a feather; then he scratched the cornea with a knife-point, lifted a side of her dress and pricked her on the leg below and above the knee, but she showed no sign that she either saw, heard or felt what he was doing. But when Dr. Simon made as if he would lift the other

side of her skirt to examine the other limb, she blushed from offended modesty and pushed his hand away. It was most evident that Doctor Bernheim had, for the time being, been obliterated so far as her senses were concerned. The reader will now understand the value of the statement I made in last month's *Theosophist*, in a foot-note (p. 334) on the alleged sudden disappearance of a Coptic adept from the sofa whereon he was sitting in H. P. B.'s room at Cairo. There is no difference whatever between that and Dr. Bernheim's case as regards the psychological principle involved; both are examples of "inhibition" of the senses; but there is this difference in detail that our hypnotist audibly *speaks* his command, while the Eastern adept *simply thinks it*.* But Hortense afforded us another and still more serious bit of instruction. Dr. Bernheim said, pointing to me, "Do you know this gentleman?" "No Sir," she replied, "I see him now for the first time." The Doctor told her she was mistaken; that she had met me in the street the day before, that I had taken a fancy to have her as a mistress, had agreed upon a salary of Fcs. 100 per month, and had actually paid her Fcs. 25 on account of the first month's salary. The girl's face first expressed indignation that she should be taken as such a person; but she pondered over it as though testing the story by memory, her face changed, a less noble expression came across it, she looked at the Doctor and myself attentively and then said, "Why certainly; how could I have forgotten it? It all comes back to me now." Saying so, she rose and told me she was ready. "Ready for what?" asked Dr. Bernheim. "To go with Monsieur." "But, Hortense, reflect a moment; you cannot do that, you are a virtuous girl; and then, again, what will your sister and other relatives think?" "I care nothing for my family," she petulantly cried, "they are nothing to me. The gentleman spoke to me very kindly yesterday, he offers me a good salary, has paid me something on account; so I shall go with him." "But where?" asked Dr. B. "Wherever he likes," she said. "And do what?" "Whatever he wishes." Saying nothing, I moved away towards the door of the Ward, went down the corridor, and descended two or three steps of the grand staircase. Hortense followed at my heels without a word. I stopped on the stairs and asked her where she was going. "With you, Monsieur," she replied. "Ah! yes, now I remember," I said; "but first let us return for a moment as I did not bid Doctor Bernheim good-bye." She followed me back, Doctor B. de-hypnotised her, ordered her to forget all that had passed, and we went on to another bedside. I saw her on several following days, but she showed no signs of anything of an unusual

* About the question of Thought-transference I shall have something to say in one of the future chapters of my "Old Diary Leaves," Charcot flatly denies it; Bernheim likewise; while Liébaux is not yet prepared to admit it has sufficiently proven, but keeps an open mind. I have reason to suspect that individuals of the Charcot school have met with cases which, if published, would go far towards substantiating the theory, but I doubt if their Chief will permit them to make their observations known while he lives. He has planted his feet on a theory and is not the man to jump to another rock even though the tide should rise to his arm-pits: so great is his decision of character, so perfect their loyal obedience.

nature having passed between us. I asked the Professor if he really believed that the young woman would have followed me to my hotel and abandoned herself to me. He replied that most certainly she would, and cases of the sort had already come before the legal tribunals; the moral nature was in such instances completely paralysed for the time being. The suggestion would ultimately wear off, but meanwhile the victim would be absolutely powerless to protect herself. I commend the subject to the attention of people, female or male, old or young, who thoughtlessly permit themselves to be hypnotised by the first comer. Here we have seen a virtuous girl compelled to surrender herself to a strange man's pleasure, and an honest man turned into a thief and a liar. *Beware the hypnotiser whose perfect purity and benevolence of purpose and experimental skill are not known to you.* There is less risk in entering a tiger's den unarmed than to expose yourself indiscriminately.

Professor Bernheim made other experiments for me, but the above will suffice to show his great skill and his exceeding kindness to his Indian visitor. We lunched together that day, and his conversation was extremely interesting and instructive, as may be imagined. As his plans were all made to take his family to Switzerland the next morning, he could not pursue a full course of experiments with me as he desired, but obligingly turned me over to Drs. Simon and Sterne, with whom I completed so far as I could, the researches which led me to Nancy. They principally related to the problem of *metallotherapie* (the alleged pathological effect of certain metals upon contact with the skin of persons of different temperaments.) and to the action of drugs at a distance. Dr. Burcq, of Paris, first called the attention of the Faculté de Médecine to the former and gave it its name, while Dr. Luys, Director of La Charité Hospital, was the godfather of the latter. In my article upon the Salpêtrière researches I reported a single experiment made for me by Dr. Guinon upon a woman in whom muscular contraction of the arm was provoked by laying a gold coin upon her wrist: but at Nancy, our experiments were much more serious. I had with me an English sovereign, a silver 1 Franc piece, a copper sou, a silver $\frac{1}{2}$ Franc, an American (gold) quarter-eagle, and a *sugar cough-lozenge*. All were wrapped in paper, and, of course, indistinguishable from each other. We tried them twice upon the turbulent hysterical girl, several times upon Hortense, also upon another female patient, and upon a boy of 9 years, in the Children's Ward No. 7. We tried them both wrapped and uncovered, and neither of them produced the least effect *unless it was suggested by the Doctors that this metal would do so and so and the others something else.* Upon suggestion, gold made one patient laugh another weep, silver made one sing caused a blister on another, copper, similarly, made one sneeze another cough. In one case, the patient being put to sleep, there was no effect either from the coins or the sugar lozenge, even when suggestion was resorted to, the reason being—as I was told—that the patient

had sunk so deep into catalepsy that even the Doctor's suggestions did not reach her inner consciousness. With Hortense, the most excellent subject in the Hospital, no normal effect followed the application of either metal, but when she was told that the lozenge was gold and would burn her, she instantly pitched it off and began rubbing her arm, upon which a redness of the skin was observable at the point of contact. In the case of the troublesome girl, she seemed at first sensitive to gold and silver but indifferent to copper, *while they were visible to her*, but when wrapped in paper and indistinguishable, all proved equally inert. I varied all these experiments many times, always with the same result. The Nancy school, as before remarked, ascribe the Salpêtrière results of this kind to pure suggestion, and of course it would be fair for me to apply the same rule to their own tests: their disbelief in *metallotherapie*, being as potential in influencing their hypnotic patients to resist the action of metals, as the contrary belief of Prof. Charcot's school might cause the hypnotised patients to be sensitive to metals. But how about my own case? If anything, I inclined to the theory of Burcq and Charcot, that metals do affect persons, in fact I might ever go farther and say I actually believe it; yet the Nancy patients, though given over to me to experiment upon as I chose, and by me tested and tried in many ways, were not acted upon by my gold, silver, or copper coins and were powerfully affected, upon suggestion, by the simple, inert tablet of sugar! I leave it, therefore, with the Scotch verdict "not proven."

The experiment with bottled drugs I could not try, because the matter had been deferred to my last day at Nancy, the experimental bottles in the Hospital Laboratory were empty, and I could not wait over to get them filled. But from the entire staff, including Dr. Bernheim, I heard that they had thoroughly tested the matter many times and found that the drug action under such circumstances was due to suggestion. An apothecary in Nancy, had repeated Dr. Luys' experiment over and over again, until he became perfectly convinced that that eminent savant's theory that drugs would affect persons from a distance was correct. He then asked Dr. Bernheim to try the experiment for himself. The Professor took eight vials of dark brown glass, *so opaque as not to be seen through*, and filled them with scammony, emetics, strychnine, a salivant, etc., and one with plain distilled water; the *vials being numbered, but not marked so that either of the experimentalists could know the contents*; they were also hermetically sealed. Not one produced its proper symptoms in a patient. After giving five hours to the tests, at last both the Professor and the apothecary were satisfied that, whatever action there was, had been provoked by suggestion alone. Bernheim tells me he has repeated all Charcot's published experiments with contradictory results. Among other things, he has produced a blister artificially by hypnotic suggestion, and by suggestion prevented a real fly-blisters from blistering; while upon the same patient, at the same time,

another blister made exactly like the other and of identical materials, blistered the skin, upon suggestion.

And now, to avoid prolixity, I shall conclude with a few words about the discoverer of "the therapeutic suggestion," whose future seems so full of promise as a remedial agency, to the human race.* This public benefactor is a French physician named Ambroise August Lièbault, a native of Favieres, in the Department of Meurthe et Moselle. He was born September 16, 1823, and was the twelfth child of his parents, who were cultivators. They wanted him to be a priest and he was put to study with that object, but he felt it was not his proper vocation, and took up the study of medicine and, in due course, won the degree of *Bachelier es Lettres* (our B. A.); that of Doctor of Medicine he took in 1851, at Strasbourg. The French Academy Committee's Report, of 1829, on Animal Magnetism interested him much, and he tested the theory by many practical experiments. Later, the Report by the great surgeon Velpeau to the French Academy, upon the subject of Braidism, *i.e.*, Hypnotism, caused him to continue his researches with additional ardor, and they resulted in his discovery of Therapeutic Suggestion (the healing of disease by suggestion), which has made his name known throughout the medical world. He was obliged to go on very cautiously in the dissemination of his theory, on account of the prejudiced opposition of the profession, and at last removed, in 1864, to Nancy where he hoped to find a freer scope and less dogmatic intolerance. But he was disappointed, for the Faculty of the College would not even listen to him or look at his experiments, regarding him as a crack-brained innovator. They would even have persecuted him as a charlatan if he had not confined his hypnotic treatments to the poorer classes and cured their diseases without money and without price. When I tell the reader that this sort of thing went on for *eighteen years*, he ever playing the part of public benefactor, and his proud colleagues standing aloof, Bernheim included, it will be seen how loyal Lièbault was to his discovered truth, how persistent in altruistic well-doing. The Faculty were unanimous in the assertion that he was crazy because he took no fees from the sick poor who crowded his consultation-room! But the tide turned at last: after he had hypnotised ten thousand patients and produced an infinity of cures, some of almost a miraculous character, a friend of Prof. Bernheim's personally testified to the latter to what he had seen in Lièbault's *clinique*, and Dr. B., still over-cautious, came, saw, tested, re-tested, managed patients in his own way, tried some in the Hospital, was successful and, with the moral

* All that I have read and seen makes me regard Hypnotism as but a stepping-stone towards true Psychology: a stepping-stone in a muddy morass of scientific ignorance. Neither Salpêtrière nor Nancy have as yet caught more than a glimpse of the whole truth. Practical and theoretical hypnotism is now with them what Electrical Science was to the scientific world when Benjamin Franklin flew his silken kite with an iron door-key attached, and discovered the nature of lightning. Charcot and Lièbault are flying their kites and each has got his spark; but their Edison is far away from them as yet. Theosophists know where he should be searched for, and whence he will bring the truth at last. As compared together, I should say, as an Eastern psychologist, that Nancy is far ahead of Paris on the right road.

courage which characterises great souls, stepped forth as the disciple, defender and interpreter of the patient, generous little Nancy doctor of the Rue-Gregoire. Of course, he brought over in time all the rest of the *Faculté* of Medicine and non-medical men, like Professor Liegois and others whose names are now celebrated, and the Nancy school of Therapeutic Suggestion became a fact, and Bernheim its Prophet. From the first, its chief antagonist was the Charcot school of La Salpêtrière, which includes some very clever and world-renowned advocates, and so the whole profession is now ranged in two parties and bitter controversy rages all along the line.

Almost like a pilgrim before a shrine, I knocked one day at the heavy wooden gate in the high wall that encloses Dr. Lièbault's house and garden. Presently it was opened, and there stood before me, courteously bowing, an elderly gentleman, with shortish grizzled hair and full beard, a straight nose, firm mouth, serious and determined expression, and a full, broad forehead, well rounded out in the superior region, that, phrenologically speaking, of the intellectual faculties. I presented my card and mentioned my name, whereupon the old gentleman gasped my hand with warmth, declared that he knew me well through mutual friends, and bade me enter. It was a small garden, with gravelled walks, and thickly planted with flowering bushes and fruit and shade trees. A turn towards the right brought us to the house and, as the weather was fine, we sat outside in garden seats. After the usual exchange of courtesies, we engaged in a lengthy conversation about hypnotism and cognate subjects, which was most interesting. He introduced me to his wife and daughter, a sweet girl, evidently the apple of his eye. They kept me to dinner, and the Doctor showed me with honest pride a splendid bronze statue, by Mercié, of "David slaying Goliath," which had been presented to him on the 25th May last, by a number of eminent physicians of different countries, on the occasion of his formal retirement from practice. They had flocked to Nancy from their various distant lands, to offer their homage to the veteran psychologist, had given him a public banquet, and placed in his hands an album filled with their signed photographs. These tardy honors had not spoiled the old man in the least; he was as modest and gentle as possible in speaking of them and of his realised triumph, in old age, over the bigoted professional prejudice against which he had had to fight his way for twenty long years. I jokingly told him that the artist Mercié had well symbolized in his bronze the Doctor's battle and victory over Ignorance. I have met great men in my time but never one who wore his greatness more humbly and impretentiously than Dr. Lièbault. I have a list of the contributors to this testimonial, numbering sixty-one names, all well known, many eminent in the medical profession, in Germany, Austria, Belgium, Brazil, Canada, Spain, the United States, France, Great Britain, Holland, Italy, Russia, Sweden and Switzerland. The *Revue de l'Hypnotisme* for June 1891 contains a full report of the banquet and the moving speeches of MM. Du-

montpallier, of Paris, Van Renterghem, of Amsterdam, and Dr. Lièbault's response. Dr. Van Renterghem voiced a great fact in saying:—

“It has often happened, too often, alas!—as history shows—that the pioneers, the workers of the first hour, have had as their sole reward for all their efforts and sacrifices, only contempt and outrage. The instances are rare and may be counted where such admirable lives have at length been crowned with honor and glory. But such a rare fact is here produced and, remembering the injustice with which humanity has so often made its benefactors to suffer, we feel happy indeed to be in the way of repairing the injustice of which one public benefactor has been the victim during long years. The more so since the injustice has been borne in the noblest manner. Most frequently great souls ignored let themselves fall into despair and misanthropy. But let us testify frankly that one cannot imagine to himself a man less bitter, less misanthropic than the venerated M. Lièbault. Alexander von Humboldt said that the first condition of genius is patience. You will concur with me that in this respect, M. Lièbault has surpassed all the geniuses of his time.”

I quote this as corroborative of my estimate of this dear altruist, in whose company I passed delightful hours last August.

When we come to look at it, every one of us practices suggestion every day of our lives: as parents, giving children our rules of conduct; as business man, persuading each other as our interests prompt; as lawyers, persuading jurymen and judges; as preachers, winning over people to our sects and as priests keeping them in the straight paths of our doxies; the physician cures his patient by suggesting hopes of recovery and the efficacy of medicines; the flag in the forefront of battle is a suggestion that the nation honors its braves; the lover suggests domestic bliss to his sweetheart; and so on throughout the whole tangle of human relations. Finally, by the practice of Yoga we *teach ourselves to suggest to ourselves* self-control and the development of latent spiritual potentialities. From birth to death, the whole family of mankind are acting and reacting upon each other by interchange of thought, called psychological suggestion, and by interblending of auras resulting in sympathetic mutual relations: the ideal outcome of which should be, in that far-distant day when humanity shall have progressed, the establishment of a reign of good-will on earth and a loving brotherhood of nations. And the modern discoverer of this power, which the good may use like gods, beneficently, and the bad like demons, with infernal selfishness, was Dr. Lièbault, Founder of the Nancy school of hypnotism.

H. S. OLCOTT.

AN OUTLINE OF THE “SECRET DOCTRINE.”

V

SUMMARY.

The Seven Ranges or Planes of Manifested Life. The Birth of Space. The Genesis of Worlds. The Seven Principles.

IN the earliest and highest form of manifestation, of differentiated life, when the twin powers of the soul, Consciousness and Will—the power to perceive and the power to give birth to perceptions—have only received the first faint tendency to separate; nothing yet exists of objectivity but the latent power of Will to render itself objective, the latent tendency in Will, which is the generator of objectivity, to give birth to the perceptions, images, and sensations, which are to become the objects of Consciousness.

The hardly-separated souls, in all of whom collectively this Will—the parent of objectivity—resides, are, as we have seen, grouped into sevenfold hosts of formative powers.

Of this first and highest range of manifested life it is impossible to say more than that in it spring up the first possibility of differentiation and the first possibility of objectivity, which are afterwards to become fully realised actualities in the lower and later ranges of manifestation.

On the second range of manifestation, we have this tendency to separation further developed and perfected; the tendency to separation widens the gulf between Consciousness the perceiver, and Will the generator of perceptions. This tendency to separation, this link between subject and object, is perception; in virtue of which alone objects have any reality to consciousness. Perception is the link, the go-between, the messenger between objects and consciousness; this messenger brings to consciousness the message of the form, nature, and intensity of the objective existence perceived; and, as we have said, it is solely and only through the power of this intermediary that objects have any reality at all. In pure philosophy the existence of any object except in relation to consciousness, is utterly unthinkable; if for a moment it be thought possible to conceive of any object not in relation to consciousness, this very thought binds the object thus conceived to consciousness, and the idea that it can be conceived independently is a pure illusion. Absolutely the only test of the existence of any object is its power of being present to consciousness, and all objects are thus seen to be entirely dependent on, and subordinate to, consciousness.

Further, if any object should cease, even for an instant, to stand in relation to some form of consciousness, it is quite inconceivable that the link broken could ever be re-established. Objects, therefore, are absolutely dependent for their reality on consciousness; and they must, to preserve this reality, be perpetually related to some form of consciousness.

The link of relation is, as we have seen, the power or act of perception, which "runs the errands" between consciousness and objectivity.

In the second range or plane of manifestation, the difference between subject and object (which was on the first range merely a nascent tendency) becomes fully defined; and the triple powers of perceiver, perception, and perceived, stand apart from each other, each ready to perform its own functions. What is perceived, objectivity, is still undifferentiated; it remains merely the potency to exhibit all forms of images and imaginings, which are to be defined as to intensity, expansion and duration in the subsequent ranges of manifested life.

These potential images and imaginings have as yet neither form, nor colour, nor sound, nor solidity; but they have the germs of all these, not yet separated. This potential objectivity contains, in reality, the possibility of an infinite variety of perceptions and sensations, only a few of which, such as sound, colour, and form, we can realize, as only these few are related to our present existence.

In the third range, or plane of life, a new element is introduced. The germs of objectivity—which are bound by perception to the unit of consciousness (grouped, as we have seen, in sevenfold hosts)—meet with their first expansion through the element of varying intensity. This element of varying intensity is generated by the eternal motion of ebb and flow which inheres eternally in the One Infinite Life, and which gives birth to the eternally repeated alternation of manifestation and obscuration in the One Infinite Life.

Repeated in each germ or potential centre of objectivity, as the tide of the ocean is repeated in the ebb and flow of each wavelet, this eternal motion is transformed into a tendency to perpetual waxing and waning of intensity; and this new element enters into each and every potentiality of perceptions, images, and sensations, which, as we have seen, adhere in the undifferentiated objectivity. In the sensation of sound this element corresponds to the increasing and decreasing loudness of any note, the tone of the note remaining, however, the same. In the sensation of colour this element corresponds to the gradually increasing and decreasing brightness of any light, the colour of which meanwhile remains the same. This increase of brightness being produced, for instance when a lamp is moved gradually towards, and then away from, the eye; the increase and decrease in brightness corresponding to an alternate widening and narrowing of the image of the lamp on the retina. Another aspect of this element of intensity depends not on the extent of the retina covered by an image, but on the strength or weakness of the vibrations affecting the same portion of the retina; and this is probably the simplest form of this element.

If a source of sound emitting an even note of uniform intensity be moved gradually towards and away from the ear, the sensation produced will be exactly the same as if the source emitting the note were at a

uniform distance all the time, but of alternating intensity; the waxing and waning of the sensation of sound will, in both cases, be the same. Following out this line of thought, it appears probable that from the waxing and waning of sensation, the idea of distance was originally derived.

If, therefore, we imagine each unit of life in the sevenfold formative hosts, receiving—from the separation of its twin-powers of Consciousness and Will—the power to generate and the power to receive impressions and images; and if we further conceive the elementary objectivity thus formed, subjected to a rhythmic ebb and flow, we can figure to ourselves the gradual formation of an objective world containing the potentiality of every form of image, perception, and sensation; these images, perceptions, and sensations being infinitely various, and containing wide diapasons of objectivity which are at present unrealisable to us; further, each of these potential images, perceptions, and sensations possess the possibility of waxing and waning intensity; and from this waxing and waning intensity the idea of nearness and farness grows up in relation to each image, perception, and sensation. The characteristics, therefore, of this, the third range or plane of life, are the varying intensity of the infinite range of perceptions, with the sense of distance and measure generated by this varying intensity.

This sense of nearness and farness is the first germ of what is, afterwards, to become the fully developed idea of space.

This plane, the third, counting downwards or outwards from the beginning of manifested life, has been called the plane of sound, or plane of ether; perhaps because sound by itself conveys to us no idea of space beyond that of nearness and farness, and therefore belongs peculiarly to this plane of life. It must not be supposed, however, that this plane is limited to the potentiality of producing sound, as we understand it; I think the truth is that it contains equally the potentiality of all perceptions, but in that form and quality that we are most familiar with in sound. This third plane, therefore, has the quality of intensity, of distance, of measure, which we apply to sound, as its dominant character; and may consequently be called the plane in which sound dominates, or simply, the plane of sound. It must be remembered, however, that it contains the potentiality of every shade of colour, as well as of every note of sound, and the germ of all other perceptions in the same way; these perceptions being limited to the single manifestation of intensity, of waxing and waning, and giving rise thus to the idea of distance and measure, the germs of space and reason.

OUTLINE 2.

The next plane or range of life, the fourth, counting downwards, introduces the element of reflection or consideration. If we conceive of a unit of consciousness, receiving the sensation of a gradually waxing and waning sound or light, which suggests the idea that the source of this sound or colour is gradually advancing and retreating from the point

of sensation, and thus generates the idea of distance in a straight line; and then conceive the unit of consciousness to stand aside from the point of sensation, so to speak, and to view this straight line sideways; the conception of the straight line, with the point of view outside it, will at once give rise to the idea of plane space, or surface expansion. This idea of surface expansion thus induced from the memory or consideration of a sensation is the second step in the growth of the conception of space. Speaking generally, this surface extension is equally applicable to all the infinitely varied forms of perceptions, images, and sensations; but to our present form of existence it belongs especially to colour, or the element of fire, which is the source of colour. From the point of view of our present existence, therefore, this fourth range or plane of manifestation, which adds the conception of surface expansion to objectivity, is called the plane of colour or the plane of fire; the quality we are familiar with in colour or fire being its dominant quality; and fire, therefore, being spoken of as its dominant element. To this plane belong all plane figures, which are really the boundaries of spaces of colour. It is therefore the first plane in which form, as we understand it, has any existence, and, therefore, this and the lower planes proceeding from it are the planes of form; the three above, from which it proceeds, being formless. As the sense of measure in the third plane is the first germ of reason—the measuring of objectivities by each other, so the standing aside and reflecting on sensation, which we have seen to belong to the fourth plane, is the first element of desire; for desire is the reflecting on past sensations, which generates the expectation of future sensations, and the longing for them which gives rise to passion.

The new element of the fifth plane, still counting downwards, is a second standing aside of the consciousness (if such an expression may be permitted), from the surface expansion of sensation which characterised the fourth plane. This standing apart from the surface sensation (which is really more correctly described as a pushing back of the sensation from consciousness), this generation of a point outside a surface, at once gives rise to the conception of capacity,—of space of three dimensions; the conception of space being thereby completed. Perceptions in this space of three dimensions become groups and bodies of images, which pass before and behind each other, according as one group or the other engages the chief attention of the perceiving consciousness. From this process, the ideas of motion, and of the alternate reception of sensation implied by motion, are generated; so that this fifth plane may be called the plane of motion in groups, of motion in space of three dimensions, which we connect with the expansiveness of air. More simply, therefore, and in harmony with the classification of the two previous planes, under the general names of sound and colour, or fire, we may call this plane the plane of air, or of heat which causes the expansiveness of air.

It contains the potentiality of every sensation expanded in capacity beyond surface extension; but as this expansion is for us represented by

aërial expansion, we may say that aërial expansion, or, more simply, air, is the dominant element of this plane.

The sixth plane, still counting downwards, adds the idea of internal mutation to objectivity; and this internal mutation in any given object may be described as molecular motion or growth. The idea of molecular motion or incessant mutation connected with this plane, has led to its classification as the plane of water, as the molecules of water are perfectly free to move amongst and around each other. As incessant internal mutation partakes of the element of growth, this plane has been designated the sphere of internal growth or vitality.

The seventh plane, counting downwards, the last, adds to objectivity the idea of stability or solidity; and from this point of view the phases of objectivity on this plane are called the most material, and the plane is classified as the plane of earth; the element earth in this sense simply connoting stability, steadfastness or solidity, in any image, and in the sensation that image gives rise to.

These two lowest planes are as varied in their potentialities as are the others; but as they are more familiar to common experience, it is not necessary to describe them more fully.

These seven planes, these seven ranges or phases of manifested life, are seven modes in which consciousness confronts the seven potentialities of objectivity. Each one of these seven potentialities is subject to further expansion in sevenfold degrees, just as light expands into the seven colours of the rainbow, and as sound expands into the seven chief tones of the musical scale; these sevens being further re-entrant, and capable of practically infinite sub-division.

The seven phases or ranges of manifestation are in fact the fields for the expansion of limitless potentialities of objectivity, linked to consciousness on each range by the power of perception; and this power, varying as it does on each range of manifestation, forms, as it were, a series of vehicles of consciousness, each with its own potentiality for every range or plane. We have, for simplicity's sake, considered objectivity only in relation to a single unit of consciousness; but as we have already shown, these units are not really isolated, but are bound into sevenfold groups, humanities and hierarchies, hardly separated at first from each other; and hardly separated from the One Infinite Life.

The wills, therefore, of these sevenfold hosts, acting collectively in each of the seven fields of objectivity we have described above, wield the potential objectivities into sevenfold groups and systems, harmonising with the division of life into hierarchies and humanities; and the original rhythmic impulse of ebb and flow acting on these collective objectivities imparts to them a circular, gyrating motion; which motion is destined in course of time to mould the collective objectivities into world-systems, sun-systems, and star-systems, corresponding in character to every range of manifested life.

These seven fields in which the potentialities of objectivity expand and develop before consciousness, and the seven modes or vehicles through which the perception of consciousness is exercised, are sometimes, for convenience, numbered in the reverse order, counting the latest and lowest as the first instead of the last. Let us summarise them :

The first and highest range of life is, as we have seen, a phase in which the twin powers of each unit of life are becoming separated; neither quite united, nor quite asunder. Each unit is further hardly separated from all other units, and hardly separated from the divine. In this phase the divinity of each ray or unit of life is hardly clouded by the awakening breath of separation and objectivity; the unit of life is as yet almost unbroken.

This first range of life, counting downwards, is the seventh plane, counting upwards; and the mode of consciousness in it is the seventh principle, whose field is the seventh plane.

In the second range of manifested life, the division of the one into three, perceiver, perception and perceived, becomes complete. Consciousness is linked directly to objectivity by perception, and apprehends objects by direct knowledge. The unity of each with all and with the one is still clearly felt. This second phase, counting downwards, is the sixth, counting upwards; its mode is the sixth principle, or soul, the vehicle of direct apprehension.

The third phase adds to objectivity the element of varying intensity, illustrated by sound; from this spring the sense of distance, and the ideas of measure and comparison. This third phase of manifested life, counting downwards, is the fifth plane, that of sound or æther, counting upwards; and its mode is the fifth principle, or mind, the vehicle of measure and comparison.

OUTLINE 3.

The fourth phase adds the element of reflection, consideration or memory, whose consciousness regards objectivity from an outside standpoint, giving rise to the sense of surface expansion, or plane space. The memory and expectation of sensation forming the element of passion or desire. This surface expansion is typified to us by colour or fire, for all surface expansion, as we know it, consists of spaces of colour. This fourth phase, counting downwards, is also the fourth, counting upwards; it corresponds to the plane of fire, and the principle of will and desire.

The fifth range adds the idea of capacity, or extension in three dimensions, to objectivity. It is typified by air, or the heat which expands air; it corresponds to the third plane, counting upwards, with its principle, the aerial body.

The sixth range adds the idea of internal mutation or growth, and is typified by water. It corresponds to the second plane, and principle, counting upwards the principle of vitality.

The seventh, and last phase, the first plane, or principle, counting upwards, adds stability or solidity to the object world, and is therefore typified by the element of earth.

Each of these ranges being, as we have said, the field of infinite potentialities, to fully grasp them the powers of intuition and imagination must be used; for the mere logical sequence of terms is no more adequate to express them than the word "sky" is to express the glory of the blue firmament of heaven.

C. J.

AMRITHA-NADA UPANISHAD OF KRISHNA-YAJUR VEDA.¹

(Translated by two Members of Kumbakonam T. S.)

THE wise, having studied the Shastras, and having come to know Brahm by reflection on them again and again, should abandon them like a (burning) firebrand (or a torch which is used for finding out a jewel and then cast aside). Having ascended the car of Om with Vishnu (the Higher Self) as the charioteer, one wishing to go to the seat of Brahma-loka (or the world where one can realise Moksha, or the oneness of the Ego with Brahm) in order to worship Rudra,² should go in the chariot so long as he (can) stay in it (or needs it). Reaching the place of the Lord of the car of the nature of bliss and above speech and mind, he then journeys on, giving up the car. Having left off (the conception of) Matra, Linga, (subtle, gross and other microcosmic bodies,) and Pada (Virat and other microcosmic ones), he attains the subtle Pada (seat or word) without vowels or consonants by means of the letter M without the vowels (A and U). That is called Pratyáhará when one thinks of the five objects of sense, such as sound, &c., as also of Manas (mind) as unsteady and as the reins of Atma. Pratyáhará (subjection of the senses), Dhyana (contemplation), Pránáyáma (control of breath), Dhárana, (meditation), Tharka³ and Samádhi are said to be the six parts of Yoga. Just as the minerals in mountain mines are smelted by the blower, so the sins committed by the organs are burned by checking Prána. Through Pránáyáma one burns the stains, through Dharana the sins, through Pratyáhara the (bad) associations, and through Dhyana the *gunas* over which he has no control. Having destroyed the sins, one should think of the Blissful. The Blissful is inspiration and expiration. Pránáyáma is three-fold—inspiration, expiration and cessation of breath. That is called (one) Pránáyáma when one repeats with a prolonged (or elongated) breath three times the Gáyatri with its Vyáhritis⁴ and Pranava (before it) along with the Siras (the head) joining after it. Raising up the Vayu in the Akas (region of

1. The Upanishad treating of Náda (spiritual sound) which is Amritha or nectar. Here Pranas are spoken of as they produce Náda within and without.

2. Rudras are said to be 11 in number. They are only Pranas which are composed of ten, presided over by the highest one. Hence Rudra is asked to be worshipped or contemplated upon.

3. The examination of whether the mind is attracted by objects or not or knowing that the siddhis (powers) obtained are an impediment to higher progress.

4. This refers to the Vyáhriti Mantra whose Vyáhriti is *Om, bhuh, bhuvah, suvah,* and the Siras are "Om Apo-Jyotiraso, &c."

the body) and making the body Vayu-less and empty, one should contemplate on the state of void (or the state free from mundane existence). This is called Rechaka (expiration). That is called Puraka (inspiration) when one takes in Vayu, as a man would take in the air slowly into his mouth through the lotus stalk. That is called Kumbhaka (cessation of breath) when one does not stir his body (within) either by expiration or inspiration, but remains still in one state, seeing forms like the blind, hearing sounds like the deaf, and considering the body as wood. This is the characteristic of a quiescent person. That is called Dhâraṇa when one thinks of all the mental actions, and drawing them into his Atma, keeps it above them. That is called Tharka when one makes inference which does not conflict with the Vedas. That is called Samâdhi in which one, on attaining it, looks upon everything with the same eye (as equal, or Brahm).

Seating himself on the ground on a seat of Kusa grass, which is pleasant and devoid of all evils, having protected himself mentally through mantras (from all evil influences), concentrating his mind on Om, which is the essence of the whole Pranava, assuming either Padma or Swastika posture,—whichever can be practised easily,—facing the North and closing one nostril with the thumb, one should inspire through the other nostril and retain breath inside. Meanwhile he should think of the Agni (fire.) in his heart as one with the sound (Om). Om, the one letter, is Brahm; Om should not be breathed out. Through this divine mantra (Om) one should purify himself internally. The wise man should concentrate, as said before. First there is the Sukshma (subtle) course (com : viz. of taking up the Vayu from the toes to the sacral plexus and *vice versa*) and then there is Sthula (gross) course (com : from the sacral plexus to the navel). Then from the navel the Vayu goes up. The wise man having controlled his vision, which is upwards, downwards or cross-wise, and placing himself motionless, should practise Yoga always.

One who has not controlled his breath should make from 4 Pranâvas to 12 Pranâvas as his Pranâyama. But a Yogi should do 12 only. Thus say the wise. (Hereafter) the way in which Omkara, which is of the nature of Atma, is to be contemplated upon, is explained. (Om should be contemplated upon as) neither a *ghosha* (the third and fourth letters of the fifth classes beginning with ka), nor a consonant, nor a vowel, neither a palatal, nor guttural, nor nasal, neither united with *repha*, nor with the sibilants, but it should be contemplated upon as an Akshara (letter) which never decays. Prana travels through (or goes by) that Omkara by which this (Ego) perceives (its light). Therefore, it should be practised in order to pass along that (course) The path is through the hole of the heart, through the hole of Vayu (*viz.*, Ida, Pingala and Sushumna), through the hole of the head, and through the hole which is the door of Moksha.

(Then about the obstacles of Yoga). A Yogi should always avoid fear, anger, laziness, too much sleep or waking, and too much food or

fasting. If the above is strictly practised every day, gnana (spiritual wisdom) will arise of itself in three months. There is no doubt of this. In four months he sees the Gods; in five months his mind expands (in the sphere of its cognition); and truly in six months he attains Kaivalya (emancipation) at will.

An object belonging to the earth is of five Matras (or it takes five Matras to pronounce Parthiva-Pranava). That which is connected with water is of four Matras, with Agni three Matras, with Vayu two, and with Akas one. But he should think of one with no Matras. Having united with Manas (mind) Atma, one should contemplate upon Atma by means of Atma. Prana is 30 digits long. That is called Prana which is situated (or latent in) external Prânas. It is accessible to (or the seat of) the external Pranas. The breaths by day and night are numbered as 113,180⁵. (Of the Pranas) the first (*viz.*) Prâna is in the heart, Apâna is in the lower part of the back, Samâna in the navel, Udâna in the throat, and Vyâna in all parts of the body. Then come the colors of the five Pranas in order. Prana is said to be of the color of a blood-red gem⁶ (or coral); Apâna is of the colour of Idra-gopa; Samana is between the color of pure milk and crystal (or oily and shining), Udâna is Apândara⁷ (pale white) and Vyâna resembles Archis (a ray of light). That man is never reborn, wherever he may die, whose breath goes out of the head after piercing through this Mandala (of the pineal gland).

KALI-SANTHA'RANA UPANISHAD OF KRISHNA-YAJUR-VEDA¹.

AT the end of Dwapara Yuga, Narada² went to Brahma and addressed him thus—"Oh Lord, how shall I, roaming³ over the earth, be able to cross Kali?" To which Brahma thus replied:

"Well asked. Hear that which all the Srutis (Vedas) keep secret and hidden, through which one may cross the Samsâra (mundane existence) of Kali. He shakes off the evil effects of Kali through the mere pronunciation of the name of the lord Nayarana, who is the primeval Purusha". Again Narada asked Brahma—"what is that name?" "To

5. Comm : Taking 21,600 for each of the five Pranas, we get for the five 108,000. To this add that for the five sub-pranas, which is 5×1036 or 5180. Hence all do make up 113,180.

6. In the enumeration of colors there seems to be a confusion.

7. A kind of insect of a red or white color (Apté's dictionary.)

1. The Upanishad treating of the crossing of Kali completely, before or since it was asked in the Yuga before Kali-Yuga, *viz.*, Dwapara, which is the third of the Yugas. It is by knowing the 16 Kalas of Jiva, the Ego, that man can cross Kali.

2. Narada is called Kali-Kâra or the maker of Kali, or strife and discord. If Narada is himself the strife-maker, the puzzle is why he should go and apply to Brahma for aid to cross Kali. Narada being himself an adjuster of the laws of Karma, this Upanishad merely gives the clues by which, in this Kali-age of intolérable strife and discord, when the whole of nature is thrown off its balance, as it were, by the depraved tendencies of the age, the laws of Karma are adjusted, the clue, being found in the mastery of the sixteen rays of the Ego, for which sixteen rays sixteen mantras or words are given, the real pronunciation being however reserved for the initiates only.

3. The story is that he was cursed to roam over the earth with the lute in his hand (*viz.*, to adjust the laws of harmony).

which Hiranyagarbha (Brahma) replied thus :—(The words are,) “ 1 Harai, 2 Rama, 3 Harai, 4 Rama, 5 Rama, 6 Rama, 7 Harai, 8 Harai, 9 Harai, 10 Krishna, 11 Harai, 12 Krishna, 13 Krishna, 14 Krishna, 15 Harai, 16 Harai. These 16 names (or words) will destroy the evil effects of Kali. No better means could be found in all the Vedas than this. These (16 names) destroy the Avarana (or the centripetal force which produces the sense of individuality) of Jiva (Ego) surrounded by sixteen rays. Then, like the sphere of the sun which shines fully after the clouds (screening it) disperse, Parabrahm (alone) shines.”

Then Narada asked—“ Oh Lord, what are the rules to be observed with reference to it?” To which Brahma replied that there were no rules for it. Whoever, whether in a pure or an impure state, utters these always, attains the same world, proximity with or form of, or absorption into, Brahma.

Whoever utters three-and-a-half kotis* (or 35 millions) times this mantra composed of 16 names (or words), crosses the sin of the murder of a Brahman. He becomes purified from the sin of the theft of gold. He becomes purified from the sin of co-habitation with a Vrushali (a low caste woman). He is purified from the sins of the evil return to Pitris, Devas and men. Having given up all karmas, he becomes free from all sins. He becomes at once released from all bondage. That he is released from all bondage is the Upanishad.

A CAR FESTIVAL OF SHIVA.

AT Mylapore, one mile and a half from Adyar, the Theosophical Head-quarters, on the direct route into the several hearts of a large Indian city, are the consecrated tank and chief sanctuary of Shiva in Madras ;—Madras including the suburban villages that form together a wide-spread Municipality which is the capital of all Southern India.

Shiva is a peculiarly popular deific ideal throughout the pointed Peninsula which the Indian Ocean and the monsoon currents vainly try to wash away. The landmarks remain, and so do the symbols of an anciently elaborated creed ;—an explanation, to the minute detail, of the mode and reason of all existence, mundane or stellar.

Once every year comes the festivity when Shiva's car of state and several similar accompanying deific carriages of lesser height, are drawn forth to make grand *pradákshana* around the temple, the temple-tank, and all the religious premises. A “ *pradákshana* ” is a respectful, honorific, and often pious, circumambulation, a passing around the person or the object revered. Any religious idea involved does not preclude the largest amount of festive feeling and gay demonstration.

4. Of course this is the exoteric view. Even when pronounced in the ordinary way according to the number of times stated in this Upanishad, it produces some results of purifying the mind. This number can be reached by uttering the mantra completely within one year, if uttered at the rate of a lakh per day, within ten years if uttered at the rate of 10,000 per day, and within 100 years if uttered at the rate of 1,000 *per diem*.

When Rama and his brother Lakshmana, with lovely and gentle Sitha, the greatest heroine of Hindu romantic literature, came to the obscure dwelling which the venerated Atri and his consort's holy life had sanctified,—“ at sight of the aged recluse, the two young heroes performed a “ *pradákshana* ” round him, with great respect, &c.

The sixty thousand heroes who called Sagara father, [the sea] “ when they found their magnanimous parent lying with his face in the dust, howling like an elephant struck by the hunter, joined hands around him, reverently performed a *pradákshana*, and asked what had shaken the balance of his equable humour.” These numerous Sagarides, [the earthly, solidified children of the sea,] “ after much digging, discovered the several lordly elephants that sustain the globe, and who from momentary weariness stir their heads, when the world shakes ; and they greatly admired the colossal animals. They danced a *pradákshana* round the one whose name is Mahapadma ; they saluted the robust Sanmanas, [Wise Mind], with a *pradákshana* ; and they also gave to Hima-pandura the honor of a *pradákshana*.”

Hanuman, the powerful son of the Wind, “ performed a *pradákshana* round the gentle Janakhide, Sitha with the star-like eyes, and bade her respectfully, farewell.”—And when the same fearless Son of the Wind was in a great danger, “ the fire leaped up in a bright golden flame, and only played around him as though it were performing a *pradákshana* ; but it did not burn him.”

Maha-deva's (Shiva's) annual festival has more than one day of mark, well worthy of description. This article treats only of one morning, of this year's car festivity. “ The car of Juggernaut.” [Jagan-nath], long ago attained Occidental notice. It has been the thrilling point of many a graphic exhortation to audiences so far distant that they made the easy mistake of inferring that the Orissa “ car of Juggernaut ” was the one particular and only idolatrous car and literal vehicle of Hinduism.—Every important Hindu temple has its car. Though small be the edifice in comparison with South India's largest—whether the resident lord god be Vishnu, whose name is also Jagan-nath, or whether it be Shiva, the “ Maha-deva,”—always there is a monstrous holiday carriage for the idealized image ; and festive vehicles also for its consort, the feminine personification of the deific idea ; and smaller carriages also for the offspring of the parental principles. The festivity is an illustrated legend of ideas, whether or not it is any better understood by children and the illiterate, than Santa Claus in Western lands, or the gods and goddesses that were as mythical to the multitude, in the time of Socrates, four centuries before Christ.

Shiva's great festival occurs in the Spring ; and very appropriately ; for the old familiar triple formula,—“ Brahma, the Creator, Vishnu, the Preserver, and Shiva, the Destroyer,” is an incomplete definition of the Trinity, without adding that the Destroyer is equally the Renewer ; every death being a birth, and both constituting together a change, the

whole of which we should see if our eyes were opened;—a worn-out combination destroyed, but not the substance of it, and still less the essence, which immediately renew, re-blossom, resurrect in other form. Like Easter, which also is united with a legend of resurrection, and is one of the Christian moveable feasts, depending on almanac calculation—so the precise date for Shiva's spring celebration is determined astrologically for each year.

At eight A. M., on the 10th March, we drove forth from Adyar's groves and garden, its pines and palms and plantains. By the star-light of four o'clock that morning, wheels had been heard rumbling, and the night air vibrated with the lively chattering of country-folk on the long arched bridge that crosses the Adyar River a little way from our head-quarters. Every temple has close by it, a substantially made, square reservoir of water, "the temple-tank." For theoretic cleanliness remains prominent in the picture of Hindu, even more than of Moslem, worship; and physical purity is conspicuously enjoined in their traditional and written religious law. Fortunately our friend, Mr. C. Sambiah Chetty's, house is on one of the four streets surrounding the temple tank, where the *tamúsha* [great show.] would be in complete parade. Mr. Sambiah's house stands elevated slightly above the street, and has plenty of rooms, all on one story. He invited us to the terraced roof, brick and plaster-made, where we were seated in a cosy, large, temporary room, constructed of bamboo canes and the braided gigantic leaves of palm trees; an apartment that was more a shelter than a complete room, yet which is delightfully shady and cool: it is easily removeable, and the materials may be hired. Here was a table for himself and the children to study at, and a bed where the boys sleep coolly at night. He uplifted a segment of the palm leaf, disclosing to us all a view which, however gaudy to the extreme in detail, was in the whole, harmonious; as brilliant as a Midsummer Night's Dream, and as various and sudden as the shifting surprises in a kaleidoscope.

In front lay the street; on the other side of it, young cocoa palms closely bordered the temple tank, which is as large as Union Square in New York City. Twelve thousand rupees are the annual income of this religious estate, the temple lands and houses, etc., the worshippers worshipping without pay. In this cheaper land where the Sun is a substitute for the costly warmth of fuel and clothes, twelve thousand rupees go as far as eight or ten thousand dollars in a dollar country, or an equally comfortable number of pounds sterling or francs, in a pound or a franc country. Government gives them two thousand of the twelve thousand rupees. At this moderately rich temple, the priest's salary averages twenty-five rupees a month; which enables them to live as well as twenty-five dollars would elsewhere; for dispensing with sewing and stockings, and trousers and fire, and flesh and tobacco, has economical advantages.

The sky over the plains of India, during two-thirds of the year, has a blue so uniform, that a cloud is a welcome variety. With the protection of our out-stretched palm-leaf window, and a moisture in the air at this season, there was no glare. The forenoon light fell softly, while brilliantly, over the cocoa palm fronds clustered in their own foliage-fashion as a gigantic bouquet of shining green at the top of a tall trunk, as slender and proportioned as it were a stem from Giant-land. People were strolling on the bottom of the tank, which being nearly emptied for repair, showed the steps of masonry which descended all around to the bottom, ten or twelve feet deep. The enclosing wall above, was like all religious fences, painted in perpendicular stripes, red and white. A small square edifice of the same coloring, and conveying a more or less religious idea, occupied the centre of the tank. It is a convenient landing, on occasion as when I have seen the tank floating boats that bore gods and goddesses and dancing nautchnis.

Under the cocoa-nut trees were street-side booths, made of palm leaves, split and braided up to the leaf's midrib, like those of the cool room whence we were looking. The booths did a good business in toys and sweets. Perambulating peddlers carried peep-shows; and small toy acrobats somersaulted at the pinch of a pair of bamboo handles; and great cones of whirling and rustling paper flowers; and fans, strong, substantial, just lately made of green palm leaf, and so fresh that those we bought had the sweet smell of new-mown hay. On the far opposite side of the tank, a revolving swing swung seated swingers swiftly above all the other scenes; for which high revolutions and the merry-go-rounds on wooden animals, the populace are eager. Hawkers' turbaned heads carried trays, heavy with sweets, somewhat resembling the West Indian solid and candied, tropic fruits.

On a wagon that halts here and there, are two caldrons of butter milk, which is served gratis. All who will, may come. One caldron contains the thicker, and the other the thinner which is largely whey, and is flavored with ginger, lime-juice or other gustatory spices. The caldron that is open and is dipped from, is sometimes replenished from the other, the covered caldron. The drinkers bring tin cups, or lotahs, which are generously poured into. A boy brings only the shallow lid of a small box, but he drinks his sufficiency, because the administrant on the wagon pours, and the drinker drinks, simultaneously and continuously until the drinker is no longer dry. Many having neither tin cup, nor the lid of a cup, bring only their two hands, joined into cup-shape, and into the hollow, the beneficent butter-milk administrator so lavishly pours the continuous draught, that half of it runs past the receptive mouth down upon the ground. However it does not dribble on his trousers, for there are none on those bronzed limbs. Happily here no unnecessary clothes insult the shining sun; as though his rays were not sufficient!

Moving groups of women are endraped in webs that have not been touched by scissors, and are of the sunniest colors of summer. Some

wear a vivid and so far seen green, that we wonder how simple, solid green can be so glowing. There are greens and blues in the Orient, that in vertical sunlight meet the eyes with a force that nearly knocks a person over. The present views had no such effects. And not one blue appeared on the scene! But the bright greens, the lustrous interwoven yellow-and-black, the glossy reds, grouped far and near and moving about, were gorgeous touches in the picture. In white cloths without a thread of color, were a small company of widows from "the mofussil." The mofussil is an Indian term universally adopted by English tongues, to designate anywhere out of the city, "in the country."—The looms of England sell here a great quantity of cloths, of color and pattern Oriental. But the silks in this picture, some of them slazy, but all of them soft and sheeny, were of Indian weaving.

The tallest part of the "grand tamasha" was approaching. In advance, among the throng walked a drummer boy, and hanging from his neck, were two drums which he beat in the proper style, though not deafeningly. Somewhere near him walked one who at optional intervals blew forth a wild call from a long trumpet. The multitude without number was here, which should attend a procession of mammoth carriages of gods and goddesses on triumphal parade. These carriages were each and all drawn by the people.

First came the car of Mrs. Shiva, in her character of Parvati. Not only is the divinity dual in unity,—Mrs. and Mr., being the feminine or masculine phases of the androgynous Being, which is only thus a complete and total deity;—also the feminine aspect of Shiva, has her separate phases, taking new names, corresponding to the new character, or line of duties. Uma, Parvati, Durga, Kali, are all synonyms of Mrs. Shiva. The goddess now parading, was the "Parvati" Shiva. Three feminine figures, in high state, were sitting within her car. The middle one in the row was the stateliest, and was the divinity, Parvati. The others were attendants, who are also her emanations, and actually herself; they are some of her attributes personified.

The details of a goddess' car of state, are multiplex, but four more vehicles are coming, and we look at the next, which bears Shiva Mahadeva himself. Several hundred men and boys, in allotted and calculated nearness together drew enthusiastically the ponderous and lofty vehicle. Its five stories in pyramidal shape towered above the well built dwellings thereabout, and we stretched our necks to see up to a flat and fringed umbrella that surmounted the topmost point of the car. An umbrella is an ancient symbol of sovereignty. The monarch shelters his people. Formerly the multitude were not allowed to use this royal emblem. The great Chandra-gupta, grandfather of the equally and more piously famous Asoka, included "all Northern India under one umbrella." Attock and Cuttack, as far and opposite as the East from the West, were both under the encircling fringes of Chandra-gupta's dominion.

Shiva's great car is pyramidal. Each rising story is proportionally smaller than the one below. The four wheels, 7 ft. in diameter, are of solid

wood, with an axle-tree hole in the centre. The width of the wagon is about ten feet. The graven image, originally intended to concentrate the attention and startle the worshipper's imagination, spending the year within the shade of the sanctuary, now rides abroad in the centre of the largest chamber of the largest vehicle in the procession. Outside, in front and rear, are affixed four sculptured giant rearing horses; said by some one near me to mean the four Vedas. A colossal lion at each corner holds a dangling pendant of several great globes, one below another. All between the solid wheels and the umbrella-shaded point of the vehicular pyramid,—the whole vehicle is a huge mass of painted wood carving. So many and close are the figures, both mammoth and minute, that when at an upper opening, a human body darts into view, we hardly distinguish man from sprite. Quaint little heads of deities of sorts make fantastic apparition. Rows of possible images of the creatures of air, form the cornices; their number and grotesque features can be equalled only by clairvoyant vision into the lunatic atmosphere wherein we all live, and move and blindly make our crazy careers!

In front of the wheels, upon the frame work of the car, stand priests receiving betel leaves and ripe cocoa-nuts from the people. They crack the nuts, spill out the over-ripe milk, offer the nut to the great image within, a mere symbolic and courteous ceremonial, and then give back the nut by fragments to the people. They also give out a handful of prepared ashes (*Vibhuti*), bleached and perfumed, with which the recipient smears his breast and arms, and marks a dot between his eyebrows. All this is too rapid now for the explanation which would take pages. It once had meaning. It is now a ceremonial, which few of the wearers themselves are learnedly philosophical enough to explain. At a side opening in the car, sits a trumpeter with two lengthy horns, which at intervals he blows at one breath from the two corners of his mouth.—At the rear opening sits a kettle drummer. Dragging upon the ground behind, are attached two large wooden levers, to be used as pushers, at the starting of the vehicle, after each halt for rest.

Four hundred feet long, are the two great cable ropes in front, by which men drag the great vehicle. Between the two rope lines of draggers, walks here and there a man stirring the placid air with a great palm leaf fan having a proper long handle.

Three more cars are each dragged by happy ones feeling privileged to have a hand in a so jolly religious work; in which also there is entire faith and sincerity, and not a smack of faithlessness.

In the car next Shiva, rides the grandson, though not the grandson, of Shiva and Parvati, the elephant-headed Ganesha, noted for sagacity, and called in South India, Ganapati. He is the symbol of occult science.

The next car bears his brother, Subramanya. He is the martial god, known throughout North India by his other name, Kartikeya. He was nursed in his infancy by the starry Pleiades, who are the wives

of the seven Rishis who shine in the Great Dipper of wisdom, glittering on Ursa Major, the Great Bear, whom we can all see travelling perpetually around the North Polar Star.

The fifth and last car bore Nandi, the mystic bull, on which Shiva is wont to ride, and which emblemizes vitality. He is the *Váhan*, or vehicle for the manifestation of Shiva's power.

The gods have gone past, and now comes the wagon of free butter-milk.—There were no drunkards, not one tipsy man, and not much din. An interesting volume might be made if all the decorations of these idolatrous State carriages, their inmates, attendants, and contingents, were explained; a series of volumes, if they were explained completely. Whenever the studious pen lays hold of a Hindu occasion as a descriptive topic,—a territory looms up, of heroic objects, mythical visions, legendary deeds, symbols, and theories, like the countless objects in a long, involved dream of dreams. India, deficient and redundant, degenerate and dangerously fatiguing, though she be,—India remains inexhaustibly interesting. Only the unable, or the inappreciative can say otherwise.

The populace were dispersing for the Indian mid-day breakfast. The street was no longer thronged; and we soon repassed under the shady old banyan trees of the winding road that is within our premises in Adyar.

ANNA BALLARD.

ELOHISTIC MYSTERIES.

IV.

THE MYSTERY OF DISSOLUTION.

“I desire to be dissolved and to be with Christ,” was the impassioned ejaculation of the Apostle Paul. This ejaculation the Roman Church puts into the mouths of her votaries when about to retire for the night. The desire thus expressed is hardly to be reconciled with the doctrine of the resurrection of the body, under any conception of the meaning to be here attributed to the word Christ.

The gospels affirm, that Jesus rose from the dead and went forth from the tomb, leaving angels to bear witness to the fact. That he appeared to and conversed with His disciples and others. That He permitted them to touch and handle His body. That He showed them the scars of the wounds inflicted on Him at His crucifixion, and even commanded one, who had doubted, to put his fingers in these—to convince them that He had risen in the self-same body they had known and been so familiar with: that He was the very Jesus indeed. That He even ate with them, to prove that—whatever changes it might have been subjected to through death—his body remained the natural body it had always been. Thus, however much they may have been manipulated, the gospels still set forth the natural view of the resurrection of the body.

The Roman Church re-affirms this view by accepting and endorsing the tradition that the B. V. Mary was, after death, taken up into heaven

by angels; and it solemnly commemorates this traditional event on the 15th of August—the feast of the Assumption.

The Apostle Paul does his best to modify this view—by explaining it away, at any rate as far as the physical body is concerned. His teaching is, that there is a spiritual as well as a natural body. That the spiritual springs from the natural body, like the plant from its seed—that it rises from it, so to say, leaving the natural, physical body to be dissolved.

This must have been, in a measure, the conception of the resurrection of Jesus formed by His disciples. They did not expect to see their Lord again on earth. Preparations had even been made for the embalming of His body. The apparition of the risen Christ surprised them. None believed until they had seen it; and even then some doubted that it was Jesus. Under the influence of His teaching, while still with them, they had looked forward to meeting Him in His Father's kingdom, but not till then. In that kingdom all would have natural (glorified) bodies—each would recognize the others. Of this He had assured them. Of this He had reassured them when, at the close of his last meal upon Earth, He significantly said, “I will drink no more of the fruit of the vine until that day when I drink it new in the kingdom of God”—thus once more declaring unto them that they would arise from the dead and enter the heavenly mansions as natural beings.

This was the resurrection looked for by the disciples of Jesus. This was the resurrection defined by the apostle of the risen Christ. He affirmed the resurrection, not merely of an individual formless spirit, but of a body—a body shaped after the form of that from which it sprang: a personal body, so fashioned as to be known as the personal being that had lived on Earth, and had thus and now entered on a renewed life in Heaven. The teaching here, whether of Paul or of Jesus, is wholly natural and in no sense mystical. It in no wise savours of the occult, and yet, even so, there was a wide difference in the aims of these teachers.

To Paul, the Spirit was everything. He advocated a course of life whose objective was the spiritualization of the individual. The outcome of this spiritualizing life was to be—strange contradiction in terms—a spiritual body, to rise, after death, from the dissolving body to which it owed its being, and pass into the spirit state, therein to share the life of the spirit.

The foundation and beginning of the teaching of Jesus was, “Blessed are the poor in Spirit.” On such a foundation it was impossible to erect a superstructure of mysticism. A protestor against spirit, its influence and its action, could have been in no sense a promoter of spirit teaching. Hence Jesus cannot have been an initiate in occultism, an adept in mysticism; and the esoteric character of the gospels and the esotericism imputed to His teachings have been imparted to them by skilful manipulators who, to capture His name and influence through

these, have not hesitated to modify the original records in various ways, as I have shown in *Jesus, bar rabba, or Jesus bar Abba*. Their intention in so doing was to more than crucify the teachings of the Crucified. To supersede and supplant them by, and so submerge them in their own mystical doctrine, that He, so to say, superseding Himself, they might share His fate and be with Him, lost sight of and forgotten. And in this they succeeded. It is owing to this treatment that two veins of teaching permeate the New Testament. (1.) The essentially humanizing lessons of Jesus, given personally while, and by mingling with the people, entering into their joys and sorrows, and frequenting their feasts: this so habitually that he was called by his enemies a gluttonous man and a wine bibber, a friend of publicans and sinners. (2.) The spiritualizing doctrines of those who, by capturing and moulding His traditional life and utterances, ended in making His name a powerful instrument in the furtherance of their own views. This is why two Christs are distinctly discernible in the Christian S. S., or rather a Jesus and a Christ, whose traditional and imputed utterances are opposed to each other. These have been ingeniously blended in the text, so that the spiritualizing obscures the humanizing tendency: and have been dexterously united in the person, so that the Jesus and the Christ become Jesus Christ.

The Christ in this combination is a simulated representation of the Jewish Messiah and the Gnostic Christos. But even in capturing the name and teachings of Jesus of Nazareth, and thus misusing and abusing them, these falsifying teachers have failed to transmit, through the Christianity thus constituted, an adequate and satisfying view of the unity of the universe or, indeed, an intelligible interpretation of its meaning and aim; and science is still arduously struggling to recover the losses which have accrued to the knowledge of man through the acceptance and spread of Christianity.

The Elohist took a wider and far more profound view of the mystery of Dissolution. To him it was an all important factor in kosmic function. The universe, he regarded, as functioning entity. Space, the unmanifested and incomprehensible being of this Entity, he held to be the First cause of all, and therefore the Creator of the heavenly bodies. The constituents of these, he believed, had been sent forth from its substance into space to become, and in them were constituted as its functioning organs, which thus though in space were not of it. Hence he did not hesitate to affirm, that the universe was a vast functioning organism. That the constituents of the Manifested Universe were sent forth from the imperceptible substance of the unmanifested universe in an elemental state, as the exhausted (and therefore excreted) elements of the substance thereof: as elements deprived of the energies and potencies of that substance. These came forth to renew their exhausted energies and regain their lost potencies by passing through the embodied life of manifested Being, through the life uses of that Being, and thus renewed they are restored to and re-absorbed by the

substance of the unmanifested supreme entity, Space, from which they had been originally sent forth or excreted.

The kosmic function of the universe is, according to the Elohist, the gathering together of the exhausted elements or *excreta* of space, and the submitting of these to the natural processes of inorganic and organic life, by which they are gradually prepared and refitted for the unknown uses of Space, to which they are then restored—the manifested thus being complementary to and, so to say, the very foundation of unmanifested existence.

The exhausted elements of the substance of Space, according to his teaching, come forth thereupon in an invisible state. Acted upon by the functionary forces of the heavenly bodies they are, (1.) *Either* progressively condensed and brought together to form new celestial bodies and systems, (2.) *Or* attracted and drawn towards and to, and then absorbed by, the already existing system in closest proximity to themselves. For, just as in the substance of Space changes are going on which cause such of its elements as have become unfit for the uses of unmanifested Being to pass into the manifested state, therein to supply the needs and be applied to the uses of manifested Being, so in the matter of the heavenly bodies are transformations taking place, as the outcome of which renewed elements are sent forth into space, to replace those that have been exhausted and condensed. Again, just as the exhausted elements of the substance of Space are sent forth for renovation and restoration, to attain which they are submitted to a definite course of manifested Being, wherein life and death alternate in regular sequence, until the renovation thus sought is attained and the restoration to unmanifested Being effected, so do the functioning heavenly bodies, by which this renovation and restoration are brought about, pass through a definite course of Being, with its analogous birth, life and death, followed by a renewed life; and so on, until each, fully exhausted, is finally dissolved, that its elements may enter into other combinations. By this dissolution it makes way for a successor, to undertake the functions for the discharge of which it is no longer fitted; and it is this unfitness or exhaustion that is the cause of its death and dissolution. By this constant renewal and orderly succession of its constituent organs, the continuity of the manifested kosmos is provided for; while, by the thus preserved continuity of the kosmic function the normal condition of the substance of Space is maintained.

To the Elohist the functioning universe had a twofold relation.

1. *Towards space*—to provide for the renewal of its exhausted substance.
2. *Towards man*—the evolutional product of its natural processes, created as a matrix for the manifesting vesture of the hitherto unmanifested Divine—to provide for the self-renewing power and permanency of this vesture.

The functioning universe has two physical elements to deal with in the *excreta* of the substance of Space. The one relatively impalpable, the other palpable, while both primarily invisible.

Its function is, by successive embodiments of the impalpable in the palpable to cause such a blending and combination of the two as will produce a stable vehicle for the energies and potencies it is adapted to acquire and transmit, and a personal vesture for the manifestation of the same.

In these embodiments the impalpable becomes the active principle of the palpable, the "Spirit" of the "Body" wherewith it is clothed. Now the impalpable spirit is clothed with its palpable body.—1. *Either* that in union therewith it may, by its uses of life, regain the original energies and potencies of which it has been deprived by the unknown action of (in) Space, without which it could not be restored to the substance of Space: and this renovation is the function of the kosmos in regard to Space. 2. *Or* that, by a functional blending with the impalpable, it may, in addition to these energies and potencies, acquire such a degree of stability and such a power of self-renovation as will preserve it from the dissolution that otherwise awaits it.

This acquired stability and power of self-renovation, only fully attained in its human matrix, enables it to be appropriated, as its duly personalized vesture, by the Divine, to which it becomes what the body, in its series of embodiments has been to itself, its manifesting organ: and this is the function of the kosmos in regard to man.

Besides and beyond this, such of the palpable as cannot be blended with, or absorbed and retained by the impalpable, remains as a potential constituent of the functioning organ to which its now belongs, until the final dissolution of that organ, when it is either diffused in Space as cosmic dust, or absorbed by the nucleus and becoming the condensed basis of its successor.

Thus three states or issues of Being were held by the Elohist to be the result of the completed function of the functioning universe.

1. *Dissolution*—by which the renewed impalpable, dissociated from all its temporary ties, is restored to and reabsorbed by the supreme substance of Space.

2. *Stabilization*—by which a stable, organic, personal vesture is obtained for the unmanifested, but manifestable and thus-to-be-manifested Divine.

3. *Condensation*—for the palpable which has failed to blend with the impalpable, and consequently remains as a basic constituent of the functioning body to which it belongs.

These three states are, however, in reality resolvable into two conditions, for dissolution awaits the condensed palpable on the destruction of the body, of which it has become the basis: so that, while dissolution closes the evolutionary career as well of the palpable as of the impalpable,

continuity is attained by the evolved product of that career in the organized outcome thereof, the human soul.

But all has reference to the Supreme Entity—for:

1. The dissolved impalpable is absorbed by Space, as the renewing vehicle of its energies.
2. The dissolved palpable becomes the basic constituent of the renewing organs of Space.
3. The indissoluble impalpable, or human soul, is the personified vehicle—the glorified body, so to say, of the therein-to-be-manifested Divine.

In man, the kosmic function gains its highest state of development. During his earth life he is a functioning organ of the kosmos. He absorbs the impalpable with the air he breathes. He takes in the palpable with the food he consumes. On these he acts functionally—that is, without consciousness and independently of volition—through the cells circulating in his body, as well as through its cellular organs. From the changes thus induced he derives the stimuli and energies of his life. By them he provides the material on which, under the influence of duly harmonized solar forces, an action is produced which, using the body as its matrix, gradually evolves the human soul. And it is because the functioning action of the kosmos is carried on in him, that he was originally likened thereunto and called the *mikrokosmos*, antithetically or in contradistinction to the *makrokosmos*, as the universe was thereupon termed, whose personalized representative he in reality is.

But, as the representative of the *makrokosmos*, the three states of its functionally developing constituents, which are the outcome of the *makrokosmic* function, are represented by and find their counterparts in the three issues of the *mikrokosmic* function carried on in man. During his life the impalpable—*Nachash* or "Spirit"—is clothed in the palpable—*Nepshesh* or "Matter," his physical body, *Guph*—that each may functionally react on the other during and through the uses of life. According to its life uses the impalpable is *either*—1. transformed into a soul—*Sith*—the future vehicle or vesture for the therein-to-be-manifested Divine, *or*—2. matured as a fully individualized spirit—*Nachash*, one "deprived." The former passes to *Gan Elohim*—"Garden of God"—the soul state, as the Divine human. The latter enters the spirit state—*Mochsha*, "Deprivation"—and is absorbed by *Ha-Nachash*, the spirit of the Earth, to be ultimately dissolved with that spirit and diffused in Space, thus reaching *Nurbana*. "Diffusion." The abandoned body is, in either case, disintegrated and dissolved, that, reduced to its ultimate elements, it may pass into a renewed course of functional activity.

To the Elohist, the Mystery of Dissolution was in reality no mystery at all. He saw in it the very foundation of the process by which natural evolution was carried on. Without it there could be no functional action, whether *makrokosmic* or *mikrokosmic*. All functional activity, and with this, all volitional activity must cease, and an inertia equivalent to

annihilation, ensue. It commences in Space as a dissolution of the tie which holds the immutable and mutable constituents of the substance of Space in temporary union. Through this dissolution the impalpable and palpable elements of the kosmos pass from the unmanifested to the manifesting state. Of these elements, thus sent forth, the functioning organs of the manifested kosmos are constituted. On these elements their functioning activity expends itself. With the kosmic function thus induced, dissolution is inseparably associated. It initiates each step in advance as the outcome of a preceding and the preceder of its succeeding stage: for, throughout the whole course of natural evolution, disintegration precedes reintegration; dissolution is the necessary antecedent of evolution, just as evening and night precede the dawn of the following day, autumn and winter, the ensuing spring and summer.

Man, the highest product, outcome or result of the present order of natural, that is, of kosmical functioning evolution, is himself subject to this alternative action and reaction. Dissolution awaits the close of his career. Dissolution of body and of spirit—of the impalpable and the palpable: their resolution into their ultimate elements. The elemental products of the dissolution of the body enter into other evolutionary combinations. Those of the spirit pass through the spirit state—*Mochsha*—to that of diffusion in *Nurbana*. In this state they remain until exhausted by the withdrawal of their energy through the uses of the Supreme Entity veiled in space; they are extruded therefrom, to pass once more into an evolutionary course.

Man has but one way of escaping from the dissolution which otherwise must terminate his present evolutionary career. He must so live that his impalpable active principle, or spirit, shall be transformed into a soul: for only as a human soul, or personalized being can he be transferred from the present to a higher order of life. This higher order of life may possibly be, nay probably is, a higher order of evolution, but of this, in the present stage of his being, man can have no certain knowledge.

The Elohist held that the dissolution of spirit was not a mere dissociation of its constituents, but a resolution of these to their ultimate atoms, or the state of expansion, if such there be, which preceded their atomization. To him it was a complete dissolution, in which nothing remained of the fruits of the preceding evolution but the substantialized energies acquired thereby. These energies were acquired that they might be thus transferred, in a latent but potential state, to the original substance of Space. Into this substance they pass, through this substance they are diffused, and with this substance they finally combine. He did not believe that the individuality of the spirit of man could be retained in the Divine substance, after its absorption thereby: but, since this was a disputed point which could not be definitively settled, he contented himself with indicating the analogies of embodied life. In this life the embodied spirit, or self, has no consciousness of the existence, presence and normal action of the cells of which its body is constituted, or

which are circulating therein. Their individuality, which is temporary and transient, has no relation to its individuality, and is absolutely distinct therefrom. Their duty is to maintain the pliable condition of that body, and thus enable it instantly and implicitly to obey the will of its spirit. Each use of the body exhausts and causes the death of the implicated cells, which have then to be functionally and imperceptibly removed therefrom, as extraneous and hurtful matter. But of these changes the embodied spirit has no consciousness. With them, in its normal condition it does not interfere. The analogy here is singularly suggestive.

Functional or associated and combined activity is necessarily destitute of will, because volitional action is as necessarily individual. This non-volitional action of functioning organs is indispensable, that there may be no clashing of wills, because any such clashing would render continuous, definite and progressive action impossible, and unavoidably produce a chaotic result—as ultimately does spirit interference in natural relations, owing to the diverse wills of the intervening spirits.

In the human being, as indeed in all organized and animated bodies, the impalpable is the volitional or active principle. The constituent cells of each body are its unregarded and claimless servitors. Their work of maintenance is an associated work, in which individualization is not needed and individuality is not heeded, and, as individuality, has no part. These relations of the dissoluble conditions of the elements of manifested evolution are, at the least, suggestive of the possible and even probable character of the dissolution of the elements passing into unmanifested Being, and of their relations to the Divine substance into which they pass, and by which they are absorbed. To the Elohist the teaching value of these relations was conclusive.

HENRY PRATT, M.D.

ANOTHER CALCULATING PRODIGY.

THE Académie des Sciences, at Paris, has been carrying out a series of careful experiments with Jacques Inaudi, the latest adept in calculation and mental arithmetic; and the result of its investigations tends to show that Inaudi's claims are fully entitled to recognition.

Prodigies of this nature appear from time to time, having each some special quality, and possessing, in most cases, no particular talent in any other direction. Thus we have cases like the present one, mathematicians like Zerah Colburn, musicians like young Hoffman, Blind Tom and others, and also instances of men possessing wonderful mnemonic powers in the recitation of verses, &c.

The present calculating prodigy, Inaudi, has been giving some explanations concerning the methods employed by him, in his mental arithmetic. In an article which recently appeared in the *Spectator*, Inaudi is reported to have stated that he did his multiplying from left to right. The *Spectator* then continues, "we all do it instinctively in multiplying

multiples of ten—say 1,000 by 1,000—but we never think of it as a natural way of working an arithmetical sum." It is evident therefore that if Inaudi goes through the different stages of his calculation, he must possess to a very great extent the power of mental visualisation.

Francis Galton F. R. S. * states, as the result of numerous careful experiments that the power of mental visualisation is possessed by a large number of the present generation and he gives in support numerous instances. The conclusion he arrives at is, "that an over-ready perception of sharp mental pictures is antagonistic to the acquirement of habits of highly generalised and abstract thought, especially when the steps of reasoning are carried on by words as symbols, and that if the faculty of seeing the pictures was ever possessed by men who think hard it is very apt to be lost by disuse." The above remarks undoubtedly apply to the case of Jacques Inaudi who does not appear to be a person of startling mental attainments outside of his calculating faculty. As an Italian, moreover, he would be but little addicted to habits of abstract thought. Frenchmen, Galton informs us, "appear to possess the visualising faculty in a high degree. The peculiar ability they show in prearranging ceremonials and fêtes of all kinds and their undoubted genius for tactics and strategy, show that they are able to foresee effects with unusual clearness. The ingenuity in all technical contrivances is an additional testimony in the same direction, and so is their singular clearness of expression. Their phrase, *figurez-vous*, or "picture to yourself," seems to express their dominant mode of perception. Our equivalent of 'imagine' is ambiguous." Another proof that the power of mental visualisation cannot go hand in hand with a mental tendency towards abstract thought is to be found in the case of Zerah Colburn, above alluded to. It appears that his faculty for computation left him about the time he reached the age of manhood.† It seems evident that with the increasing power of his reasoning faculties his capabilities of mental visualisation departed. Galton discovered that this power was rare among Scientists and more frequent in the female sex than in the male, also that it was somewhat more developed in school-boys than in men.

Now there are, as the *Spectator* points out, two ways in which Inaudi may arrive at his calculations. Either he may, owing to a marvellous faculty of mental visualisation, see before him all the steps of his calculations, thus going through the entire process with lightening rapidity, or, on the other hand, as the *Spectator* puts it "his mind like a machine set going gets over steps in the process without his full knowledge." In Theosophical *parlance*, his higher mind transfers the result of the calculation to the lower, without the latter in any way going through a lengthy process of calculation, or, at all events, without being conscious of each step in the process.

* "Inquiries into Human Faculty."

† Amer. Cyclopaedia.—"Zerah Colburn."

The interesting feature that is brought out, assuming the latter view to be the right one is, of course, the duality of the mind, and the existence of a latent consciousness working in a much more subtle manner and far more quickly than the physical brain. It is quite possible in Inaudi's case, since he is a Tyrolese mountaineer, that, the lower mind or ordinary intellect not being particularly active, it is easier for the higher consciousness to transmit ideas or results of calculations by means of what are usually termed "flashes of intuition;" for as the *Spectator* says: "The phenomenal calculators, of whom we are suggesting that their abnormal quality is mental pace, have usually—almost always—sprung from families without hereditary education. Inaudi's father probably never learned to write. There is only a possibility at best, that education increases mental pace; but if it does, it will confer on future generations both a longer and fuller intellectual life—a distinct addition to the rather small number of advantages it can be certainly proved to yield." And so say the Theosophists who recognise that education and the excessive training of the physiological senses shut us off, in many cases, from the working of higher intellectual senses whose existence is not even suspected.

Let us assume, on the other hand, that our calculator actually works out for himself the various stages of the calculation, either through visualisation or a mathematical method of his own. He must, I think, however reject the latter idea as we have evidence that Inaudi is an uneducated man and not likely to be acquainted with mathematical and algebraical formulæ and we are thus left with the visualisation view of the question.

Galton's evidence on this point is excessively interesting and he goes minutely into the various "number-forms" adopted by mental visualisers. Some of the illustrations he gives are very remarkable and show a wide diversity in the methods of arrangement of figures in mental vision. Possibly Inaudi may have some simple arrangement of his own, and have his numbers arranged in a definite form, enabling him to go with lightning rapidity through his calculations and without having recourse to higher mathematics.

Further information on the methods employed by him will no doubt be forthcoming, and in the absence of that, of course, it is impossible to write definitely, though I am inclined to hold to the idea that Inaudi arrives at his results by an intuitive process.

A useful point for readers and Theosophists to remember is that *precipitations* of writing, &c., are the result of an accurately imagined mental picture, which after being definitely fixed before the inner eye is transferred into matter by further processes of which, at present, we can only form general ideas.

As stated above, I have avoided the mathematical side of the calculating question, it being outside the scope of the present article, which is merely intended to embody a few general remarks on the

psychological aspects of the question. Those who are interested should certainly read Galton's book, if they have not already done so, also a very interesting article on "Some Aspects of Memory," in the *Theosophist*, vol. VII, p. 230, by the President of the Theosophical Society.

S. V. E.

THE INDIAN DOCTRINE OF REINCARNATION.

In discussing questions relating to ancient religions generally, and the Indian religion in particular, two different methods seem to have been followed. In the one an attempt is made to apply historical methods of investigation to religious questions, with a view to trace historically the development of Indian philosophic thought. This is its highest aim. For this purpose ancient writings are critically examined with a view to ascertain their chronological sequence if not to fix an approximate date. Differences of opinion therefore arise as to which of the philosophic and religious ideas contained in them is more ancient and primitive since the chronological order of the writings themselves containing these ideas are held in dispute.

In the other, the entire mass of writing is viewed as a coherent whole, containing a nucleus of a divine or a quasi-divine revelation and around which gradually encrusted explanations traditionally handed from generation to generation, until at last the encrustation becomes inseparable from the nucleus. Any explanation therefore of the Archaic writings other than by the commentaries is viewed with distrust, and as an innovation.

These two methods of investigations characterized as they are by "critical spirit" and "traditional spirit," may perhaps for the sake of brevity, be called the critical and traditional schools of research.

I do not here propose to discuss at any length the relative merits of these two methods. All that I can point out is that though both the methods are essential for the investigation of truth, and for checking the results mutually arrived at, the critical method is unfortunately pursued with a very prejudiced mind. This latter is the one adopted by the Western Oriental scholars, and with what results their investigations are characterized may be best seen from Professor Max Müller's latest utterances on the intolerant spirit of modern Christianity.* The only remedy for such a state of things is to be found in the cultivation of a *tolerant* spirit of enquiry into the various religions, and this is what the Professor means when he says "a serious study of the great religions of the world may prove a great help and a most efficient remedy against *intolerance*." It is a healthy sign of the times that enquiry into Indian religions are now conducted by Western authors with a more tolerant spirit than it was 10 or 15 years ago. Every year's Western publications relating to Eastern subjects bring us news as to how tolerantly, Eastern subjects, and more

* Anthropological Religion, Caps. I and II.

especially Eastern religious subjects are handled by Western thinkers. To observe this change, however gradual it may be, one has to look into the writings of any orientalist written 20 years ago with what is now being written; and in the case of men like Max Müller who still lives to see some of his old conclusions exploded in the light of new materials obtained in India and a slight change in the method of enquiry itself, difference in opinion may be observed on a comparison between their old writings and the new ones.

Carefully worded as several of their conclusions are to guard against a charge of persistency, they are nevertheless apt to be taken, by those who have not made a serious study of the subject, as well established and definite. Such people forget that the conclusions are either tentative for the time being, in the absence of clearer proofs, or because the question is too remote to be settled at present once for all.

Take, for example, the question of reincarnation. We find it was taught in a more or less rudimentary form in Egypt and Greece, and survives to the very moment in India. In fact it is this doctrine, and its correlation the Doctrine of Karma, that has made the Hindus what we are—"a nation of philosophers" as Prof. Müller calls us. At any rate, it seems pretty well established that no nation was so much swayed by this doctrine as ourselves. By ourselves I include, of course, the Buddhists and the Jains as their systems of philosophies are only offshoots from the great trunk of Indo-Aryan Religion. When this doctrine was taken up by Western scholars not for purposes of a philosophical but for a historical enquiry, it struck them, and perhaps naturally enough for a foreigner, as if the ancient Indians did not base their religion on this doctrine to such an extent as the Buddhists seemed to have done; in other words, that the doctrine sprang up just before, or about, or even after Buddhism sprang up, probably because the Buddhists and more especially Sakya Muni made more frequent mention of it. At any rate this opinion gained ground at a time when Oriental studies as pursued by Western scholars was still in its infancy; and followed by almost every Western Orientalist, without examination. Since the study of comparative religion, however, it is suspected that several of the ideas which were supposed to be of recent origin, could be traced far back into antiquity, as for instance the idea of Evolution.*

To consider then such subtle questions as that of reincarnation as having been settled once for all, and give the general public such an impression in the columns of newspapers and more especially newspaper conducted by Hindus is not justice. Very very few of the English educated Hindus ever take pains to study their own religion, and much less the other religions, and with their contempt for the indigenous scholars (Pandits) who are not however trained to the Western methods of investigation, they naturally look to the writings of the Western scholars for a solution of their difficulty. But nothing seems to be more re-

* Vide Max Müller's "Anthropological Religion."

prehensible than a Calcutta newspaper editor, who is one of the educators of the people of the country, to put into one of the editorial paragraphs and apparently under his own authority, that the doctrine of reincarnation is not a Hindu doctrine but a Buddhist one. This statement cannot be excerpted from the Hindu Pandits, and must have therefore been adopted from the writings of Western scholars. To see how modified, and how conflicting their statements are the following quotations will suffice for the present:—

Prof. Weber (*Journal of the Oriental Society*, vol. IX. p. 237 *et seq*) says: "owing to the fragmentary nature of the surviving documents of Indian literature we are not yet in a position to trace with any distinctness the rise and growth of the doctrine of transmigration." But he considers it to admit of no doubt that the tenet in question was gradually developed in India itself and not introduced from any foreign country. Further on he observes that in the hymns of the Rig Veda there is no trace discoverable of the doctrine of metempsychosis or of any disgust with personal existence.

We again read:—

"The Brahmanas, however, are not explicit in regard to the duration of these rewards and punishments; and it is here that we have to seek the origin of the doctrine of transmigration. No men of the mild disposition and reflective spirit of the Indians it would not appear that reward and punishment could be eternal. They would conceive that it must be possible by atonement and purification to become absolved from the punishment of the sins committed in this short life, and in the same way they could not imagine that the reward of virtues practised during the same brief period could continue for ever. The dogma of transmigration answered plainly to both of these suppositions though in another respect it would scarcely do so: for where was either a beginning or an end to be sought. The spirit of enquiry sought to escape from this dilemma by systematic refinements, but only become more hopelessly entangled; and at length it was only extricated by cutting the knot but succumbing to the influence of the aspiration after complete redemption from the bondage of the world, and of individual existence: so that the destiny which was in earlier times regarded as the greatest punishment was now regarded as the weight-shredd. This mode of cutting the knot is the work of Buddha and Buddhism, and the best proof that the fundamental substance of the Brahmanas pre-Buddhistic is (apart from all other evidence) to be found in this, that they do not recognize the existence of the dilemma in question, that they know nothing of the tempt of life to which we have alluded, but rather express with directness and naïvetè a fresh and genuine love of existence, and a yearning after immortality. It is only some passages of the Brihadaranyaka and of Chandogya Upanishad, which form an exception to this assertion: and on that account they must be held evidently to belong to the period immediately preceding Buddha's appearance, or even to that which followed it."

In his "History of Indian Literature" we read—

"We find yet another connecting link with the state of culture in Manu's time in a passage occurring also in the Brihadaranyaka, viz., the doctrine of transmigration. We here meet with this doctrine for the first time, and that in a tolerably complete form; in itself, however, it must certainly be regarded as much more ancient" (p. 73.)

Further on:—

"This teaching contains in itself absolutely nothing new; on the contrary it is entirely identical with the corresponding Brahmanical doctrine, only the fashion in which Buddha proclaimed and disseminated it was something altogether novel and unwonted" (p. 289.)

These three quotations are in themselves sufficient to show how inconsistent, if not contradictory, and hence without value as an authority, his statements are. I shall now turn to the other Oriental scholars. Professor Max Müller does not seem, so far as I have been able to look into his writings, to have expressed any of his views on this question, but in his latest lectures on "Anthropological Religion" we find him speaking on the correlative doctrine of Karma as follows (p. 301):

"There is a saying among the old laws of our fathers in India which, as applied to our moral actions, expresses this truth in the simplest and strongest words *Karma na Kshiyate*, 'a deed does not perish, that is to say whatever guilt or merit there is in a human action, man will not come out of it till he has paid or received the uttermost farthing.' This idea of Karma which forms the foundation of the system of Buddhist morality does not belong to the Buddhists only. In the Upanishads Karma has become already a technical term, and its power and influence must help to account for many things that otherwise seem unaccountable."

The late Prof. M. M. Kunte says ("Vicissitudes of Aryan Civilization in India," p. 489):—

"He (Sir W. Hamilton) insists on the soul being eternal, but suggests that it transmigrates from our human body to another after death. The doctrine of transmigration of the soul was not developed before Buddhists. Some passages in the Upanishads appear to sanction it; but the theology of the Buddhists was built upon it. The regular stages of progress in knowledge, till a devotee should become a perfect Buddha, cannot be understood without the aid of the doctrine of the metempsychosis."

M. Barth, in his "Religions of India" (p. 78) seems to slightly differ from the last named author when he writes:—

"The doctrine which is henceforth the fundamental hypothesis common to all the religions and sects of India, is found formulated in the Upanishads for the first time. In the most ancient portions of the Brahmanas it appears of small account and with less range of application. . . . It is impossible to fix the period at which this

“old belief found in the new metaphysical ideas the medium favourable to its expansion; but it is certain that from the end of the sixth century before our Era, when Sakyamuni was meditating his work of salvation the doctrine as it appears in the Upanishads, was almost complete, and already deeply rooted in the popular conscience. Without this *point d'appui* the spread of Buddhism would hardly be intelligible.”

I shall now pass on to the latest author who speaks of this question. In his “Ancient India” vol. II, Mr. R. C. Dutt says:—

“Gautama did not believe in the existence of a soul; but nevertheless, the theory of transmigration of souls was too deeply implanted in the Hindu mind to be eradicated and Gautama therefore adhered to the theory of transmigration without accepting the theory of soul! But if there is no soul what is it that undergoes transmigration? The reply is given in the Buddhist doctrine of Karma” (p. 237-8). “We have seen that Gautama nevertheless adopted the Hindu idea of transmigration in a modified form into his own religion. If Nirvana is not attained in life, the Karma or actions of a living being lead to this legitimate results in re-births, until the discipline is complete and Nirvana is attained. Gautama ignored the soul but could not shake off the belief in transmigration which was firmly implanted in the Hindu mind in his day” (p. 257).

Again, in page 333 of the same volume, we find him saying that this theory “which was first originated in India” was “borrowed from the Hindus by Pythagoras,” apparently on the authority of von Schrader, “in the 6th century B.C.” “Buddhists accepted the belief and the Jews of the time of Jesus Christ universally held the doctrine under the name of Gilgal.” But as regards the doctrine itself he says, “we have found no trace in the Rig Veda,” but “is fully developed in the Upanishads.” (Vol. I, p. 297).

On carefully going through the quotations, I take them to fairly point to the following conclusions:—

Dr. Weber’s opinion seems to be that (1) the doctrine is not to be found in the Rig Veda nor in the Brahmanas, (2) but in some passages of the Upanishads, (3) hence the Upanishads which inculcated this doctrine must be taken to belong evidently to the period immediately preceding Buddha’s appearance or even to that which followed it. These opinions are quoted without comment by Dr. John Muir. †

Professor Weber however slightly contradicts these conclusions by saying in his “History of Indian Literature,” (1) that the doctrine is to be found in a passage in Brihadaranyaka Upanishad, and that for the first time; but (2) that the doctrine itself is more ancient, and that (3) Buddha took it up and gave it a new appearance altogether.

The late M. M. Kunté’s opinion seems to be that it was not developed before Buddhists although some passages in the Upanishads seem to

† “Original Sanskrit Texts,” Vol. V, pp. 314--5.

sanction it. Messrs. Barth and Dutt seem to be unanimous in holding that it is formulated in the Upanishads for the first time. In the most ancient portions of the Brahmanas it appears of small account, and with less range of application. Before Buddha, however, the doctrine was almost complete. But neither of them adduced any proofs to support their statements.

Other Western scholars adhere more or less to the opinions expressed by Prof. Weber, and none of them, with the exception of Professors Weber and Max Müller and Dr. John Muir, seem to have examined the Vedic literature before expressing their opinions on the subject, a procedure which the seriousness of the subject demands.

For purposes of such an examination, therefore, we should pursue our enquiry on the same lines as those conducted by these scholars.

The general consensus of their opinion with regard to the chronological sequence of the different branches of Vedic literature, *viz.*, the hymns, the Brahmanas, and the Sutras, is that the Sutras presupposed the existence of the Brahmana literature, and the Brahmana literature presupposed the existence of the hymns. The latest utterances of the Western Orientalists go to say that these periods are in a chronological order, and as the Upanishads form part of Brahmanas, they exist before the Sutras: but as regards the question of dates as for example “Whether the Vedic hymns were composed 1000, or 1500, or 2000, or 3000 years B. C. no power on earth will ever determine.”* And further on, “we may safely conclude that the title ‘Upanishad’ and what it signified must have existed previous to the rise of Buddhism that is previous to 500 B.C. (a).

To find out, then, whether the Doctrine was purely Brahminical as distinguished from Buddhistical, we have to examine the Vedas, including the Upanishads, as these writings are on all hands admitted to have existed before the rise of Buddhism; and in doing so, we shall proceed first with the hymns, then the Brahmanas, and, lastly, the Upanishads. But owing to the great interest and importance to which they refer, I shall first quote the most essential portions of them at length, and then give a summary of the conclusions which they assert or involve.

S. E. GOPALA CHARLU.

(To be continued.)

EDITOR’S NOTE.—Even such of our Western readers as—through lack of metaphysical taste or ability to appreciate the profound value of Oriental literature—are in the habit of skipping our monthly translations from the Sanskrit, would do well to read this excellent essay. For they will thus be able, when reading, lecturing or talking about the Doctrine of Re-incarnation, to see and make others understand its immense antiquity.

* Max Müller’s “Physical Religion” (1890) p. 91.

(a) Ibid, p. 93. Also Weber’s foot-note to p. 290 (“History of Indian Literature”), “The name given to Sutras of Buddhists alone might suggest that Buddha himself flourished in the Sutra, not in the Brahmana period.”

LAST WORDS ABOUT THE CUNNING MAN.

Mr. S. E. Gopala Charlu and Lieut. C. L. Peacocke having told me of their visits to Govinda Chetty and how their questions had been satisfactorily answered by the soothsayer, I was tempted to make an experiment for myself, which I did in company with an old friend. As already explained, this "cunning man" lives in Valangiman, a village near Kumbakonam. After making the necessary arrangements for our journey, my friend and myself left Madras on the 12th September last and reached Kumbakonam on the following day. We had previously apprised Mr. Narayanasawmy Iyer, the local Secretary of the Branch, of our intended visit. He therefore arranged with two friends of his to go with us to the soothsayer. At last we got to the man's house, but he was not at home. However he returned soon and asked us what we wanted. I told him that I wanted him to answer four questions: my friend A. asked him to cast his horoscope. He demanded Rs. 10 from each of us, which we consented to give. We then went into the hall of his house and sat on a mat spread there. The soothsayer then sent one of his servants to fetch some paper from the bazaar. Meanwhile he showed us some valuable cloths presented to him by a well-to-do gentleman of Madras, because an event foretold by the soothsayer had happened in due course. When blank paper was brought he pretended to make some calculations, probably to make us believe that he is an astrologer, and gave out the Telugu date and *lagnam* and the position of the different planets at the time of the birth of my friend A. This was taken down on paper by one of the Kumbakonam friends. After some desultory conversation he got up and went to his office, or consulting room, in a small house on the opposite side. Some 15 minutes later he sent for me and my friend A. When we came he handed over a paper on which something was written in Tamil characters, and asked me to sign my name (which I did) and put it in my pocket. He showed us another paper in which he said would be found three-fourths of the information wanted by A. Continuing to write, he asked me to think of the four questions I wanted to ask him. I replied that I had in my pocket a paper containing all the four questions. He then asked me to write down eight numbers, all below 400, add them, and divide the total by 8 and tell him the remainder. When I reported the remainder he exclaimed that my first question was correctly answered. He again asked me to divide a heap of cowries (shells used as currency) into smaller ones, divide the number contained in any heap by 4, and give the remainder. When I did so he remarked that my second question was correctly answered. He then opened a book that was with him and asked me to point out any figure at random, and when I complied with this request, he said that the answer to my third question was correctly answered. He again asked me to divide a heap of cowries into three smaller ones and tell him the number contained in any heap. When this was done he said that my fourth question also was correctly answered. He then desired me to take the two papers I had in my

pocket, viz., the one given by him and the other brought by me. The Kumbakonam gentlemen were then sent for and one was asked to translate into English what was written in Tamil. When I heard the translation I was simply astonished to find that all my questions had been correctly foretold. He then handed my friend A. the paper he had written about his horoscope, and on A.'s perusing it he said that all the information he wanted and more was written. We all then went to his big house and paid him there the sums we had consented to. It was about 3h. 26 minutes P.M., when we left Govinda Chetty's house to return to Kumbakonam.

The paper of my four questions and that containing Govinda Chetty's answers were sent to an intimate friend of mine for his perusal and return. He acknowledged them, and informed me that he was much astonished to find that my questions were answered correctly and to the point. As they have not as yet been returned to me, I give below the purport from memory, but can guarantee their substantial correctness; they were the following, and Govinda Chetty's replies are placed opposite in a parallel column:—

"MY QUESTIONS."

"GOVINDA CHETTY'S ANSWERS."

"The husband of a girl died about 2 months after her marriage was performed. Will an attempt made to get her re-married meet with success?"

A girl lost her husband shortly after she was married. An attempt made to get her re-married will meet with success in course of time.

"Will the Sanscrit School established at Guntur get increase to its present capital by further donations?"

The Sanscrit School at Guntur will get increase to its present capital by further donations.

"Will a boy who is now studying English continue his studies, and pass all the Examinations up to B. M. and get on prosperously?"

The boy who is now studying English will continue his studies and pass all the Examinations up to B. M. and will get on prosperously.

"If A. applies for a post B in the District C, when the post falls vacant, will he get it?"

A will get the post B in the District C if he applies when it falls vacant, but it would be 1½ years hence.

I had no intention of giving publication to my experience with regard to the power which Govinda Chetty possesses as a soothsayer, but on perusing the articles published in the *Theosophist* of January and March last, I am led to come forward and make the above statement corroborative of the wonderful psychical powers of the long-famous soothsayer. I may add that numerous other satisfactory visits made by persons of credibility have been reported to me at various times.

EDITOR'S NOTE.—The author of the above statement is well-known, both within and outside our Society, as a retired officer of the Department of Public Works and a man of unblemished public and private record. His statement, added to those of Lieut. Peacocke and Mr. Gopala Charlu, definitively settles the question of Govinda Chetty's strange gift of thought-reading, with prophetic and retrospective clairvoyance. For this reason, we have given it space and, as the subject need not be prolonged, will add the following letter, which originally appeared in a Christian organ and has gone the rounds of the Indian press. The author is Mr. L. C. Williams, B.A., Acting Inspector of Schools, Northern Circle, Madras Presidency. He says:—

“Seeing in the January number of the *Theosophist* an account given by Lieut. Peacocke of an interview he had with Govinda Chetty, the famous astrologer of Valangiman, I think it desirable for the benefit of your readers, many of whom, I am sure, must be quite sceptic about the marvellous powers of this wonderful man, to give a brief account of an interview I had with him in September last. Having finished the examination of a school at Valangiman, I went to the house of Govinda Chetty, where I found quite a crowd of people come from far and near waiting to know the past and the future from his lips. His manners were not certainly attractive at first, and whether it is not during this period of bearish manners he prepares himself for the work he has to do, I cannot say. Having seated himself on the floor with a piece of paper and pencil and a number of cowries, he asked me what I wanted. I replied that I wanted him to tell me the word I was thinking about and of an event expected to happen in the near future. After looking at me steadfastly for a few seconds, he wrote down something on a piece of paper, now with me, and placed it in the hands of a man who was with me. Then he began to display his wonderful feats of calculation. He wanted me to multiply or divide very large numbers, and before I could proceed beyond a few steps he gave out the answers, which I found afterwards to be quite correct. These calculations were done in such astonishingly short time that I began to suspect if these too were not done by means of occult powers. This playing with cowries and figures lasted for about half an hour, when he asked me to tell him what the future event I wanted to know was and what the word, and on my telling him what they were, he asked the man who had the written piece of paper to read out what was in it, and the man read out the following in Tamil. So and so (here giving the name of my wife, which he had not the remotest chance of knowing), will give birth to a son on the 22nd Masi (about 3rd of March). The word thought about is *Pennsylvania*. Need I tell your readers that I was astonished to find both quite correct. The word *Pennsylvania* is a word I had thought about two years before with a view of, testing the man, when I had occasion to go to Valangiman. This]being the 20th of February I am not in a position yet to tell you how far the prediction about my wife's

“confinement will be correct. But he was quite right in giving the event itself, which is expected to be some time early in March. Then he asked me to repeat any line of poetry in any language I know. Many a line in English and Tamil passed through my mind, and after a few seconds, I repeated the first line of ‘Paradise Lost’ and it was found that he had already written on the piece of paper the identical line, in Tamil letters as he does not know English. He had also written down my age correct to a month.

* * * * *

“Now coming to analyse his powers, we find in the first place that he is certainly a thought reader. Giving the word I wanted, the name of my wife, my age and about my wife's confinement, are all cases of thought-reading. They were in my mind and he read them as from a printed page. Even should the date of confinement turn out to be true, I may say it is thought-reading, as a future is contingent on the past, and if the past is known by the process of thought-reading, the future is derived from it.*

“But the most inexplicable part of his performance is writing out beforehand the exact line of poetry I was going to repeat half an hour or an hour hence. I had not myself thought of any particular line when I went to him, nor did I fix upon a line until a few seconds after he told me to repeat a line. That this man, utterly ignorant of English, should have foretold the particular line I would repeat some time hence out of the hundreds of lines I remember, is a clear case of prediction. It is not a case of suggestion because he is not expected to know anything about the line; and it is only what he knows already that he may by some occult process of placing his mind *en rapport* with mine be able to suggest to me. It is decidedly a case of prediction, but whether he is able to predict beyond a certain period of time I cannot say, and all of my friends who had seen him doubt his powers of prediction. As regards his powers of suggestion he gave me an illustration. While he was making his calculations with the cowries ostensibly for the purpose of testing the correctness of the statements already given on paper, he told me to write down any five numbers below 800 and that I would find that their sum would be divisible by 12.

“Without any idea of falsifying his prediction at random I wrote the numbers 700, 500, 400, 300, 200, and you will see that their sum is divisible by 12. If I did not want to falsify his prediction, I could easily have selected such numbers as whose sum would not be divisible by 12. But no such idea struck me at the time and I was perfectly under his influence with all my individuality merged as it were in his towering personality. If any of your readers are still sceptic about the power of this man they have only to go to Alangiman, a village six

* Up to the present time of writing (March 20th) Mr. Williams has not informed the public as to the issue of this prediction; which would have double value if the sex of the child as well as the day of its birth had been foretold.—Ed., *Theosophist*.

“miles from Kumbakonam, and test the man for themselves. He takes presents, and I am told his income from this source is several hundreds a month.”

“COSMOGENESIS” FROM A TAMIL BOOK.

IN the All-witness, the Suddha (Pure) Brahm. There is a Chit-sakti, not separate from it, like heat in the fire. When that Sakti remains absorbed in the all-pervading, it is called Suddha Brahm.

When it differentiates and covers (a very awkward term) the Suddha Brahm, it is named Parásakti. This Parásakti is the Maha Kárana Sarira of it. It is then a witness to the Tureeya state and shines as Tatprákasa (the radiance of That). Being encompassed by Parásakti it is called Parabrahm, Guru and Siva. This is the connotation of the Tureeya aspect of the term “Asi” in the sentence from Sama Veda “Thathvamasi”² “Thou art it.” From this indifferenced Parásakti, through the mere presence of Parabrahm, the three indifferenced qualities Satwa, Rajas, and Tamas arose.

Satwa is called Anandasakti : Rajas, Chitsakti ; and Tamas, Sat Sakti. When Parabrahm reflects itself in Satwa, it unites itself with the Ananda Sakti, that forms it Kárana sarira, and remains witness to the all blissful Sushupti state, that is the seat of Upasánta (Supreme peace). There it forgets that it is all. This is the connotation of the term *asi* in the Sushupti state of Siva. Then it is named Paramánanda.

When Paramánanda reflects itself in Rajas, it unites with the Chit-sakti that forms its Sukshma body, and remains witness to the all-illuminating *swapnāvastha*, in which state it devours the cosmos. When it so remains as the entire Cosmos, it is called Tèjomayá and Prájápatya. This is the swapna state of Siva as meant by *Asi*.

(1). The Tamil book referred to is Navaneetasára, a rare Vedantic work of great value, and, written in the same strain as the well-known Kaivalyanavaneeta, translated several years ago in the columns of the *Theosophist*. The special value of the system of cosmogenesis above given lies in the fact that the Secret Doctrine in the nearest approach to it made in the Theosophical writings.—S. E. G.

(2). One of the Esoteric interpretations of the Pranava “Om” is the same as the Upanishadvákya “Thathvamasi.” Om is A+U+M, and according to the system of Esoteric notation M is 25 and denotes the 25th principle of the Sankhyas, which is Jivatma, A being according to the same notation, the first principle, which is Brahman itself. The force of U, the second letter, is also the same as the sanskrit ‘eva’ meaning ‘the same as.’ Thus the whole A+U+M means “Jiva is the same as Brahman.” Thus the Advaita doctrine is established.—S. E. G.

(3). It may thus be seen that the Iswara, enveloped as he is, by *sat*, *chit* and *ananda*, has none of these qualities in the undifferentiated state or Brahman, called above by the name of Suddha Brahmam. Even in the Vaishnáva doctrine, Narayana before his manifestation as Vāsudeva has no Lakshmi. She being *latent* in the bosom of her Lord, and who is here called Parásakti, known also by the name of Párvati in those Vedantic writings in which Sadásiva, or Siva more properly speaking, is spoken of as Brahman. A comparison of the two doctrines will be found to result in their identity. I speak esoterically, of course.—S. E. G.

When the Tèjomayá reflects itself in Tamás, it unites with the Sat sakti its *sthula sarira*, and remains witness to the all-full Jagrat state. When it so shines in all the things of this Universe, moveable and otherwise, it is named Paripúrna and Chijjvallita (Light of chit). This is the Jágrat state of Siva as meant by *Asi* in Chapter II.

CHAPTER II.

Through the presence of Paripúrna, there arose a sakti called Múlaprakriti like the illusion of silver in mother-of-pearl. Being pervaded by the Paripúrna, that Múlaprakriti gave rise to the differentiated gunas Satwa, Rajas, and Tamas. They are respectively called Máya, Avidya, and Prakriti. When the Paripúrna reflects itself in Máya, like the sun in a bright mirror, that reflection is called Eswara. That Máya is its Mahá Kárana Sarira. Uniting with it and remaining witness to the Tureeya state, that is the seat of the Brahmanda ; it interpenetrates everything in this cosmos. Then Paripúrna is called Sarvajna. Gnánasakti pertains to it, as also Saguna Aisvarya (the faculty of being endowed with guna). The syllable ‘Om’ represents this ; as everything is contained in this, the Brahmachaitanya pervading this is called Mahátma. This is the Paratureeya as connotated by the term ‘Tat.’

Máya differentiated into Satwa, Rajas, and Tamas. Uniting itself with the Kárana Sarira, Avyakta preponderated by Tamas, it remains witness to the Sushupti state, that is the seat of Agni. As it then reabsorbs everything into itself, it is called Avyákrita. Tirodhána Sakti (that which hides everything) belongs to it as also the work of re-absorption. The letter ‘M’ synthesizes all these, and as such the Iswara pervading it is called Suddha Atma. This is the Para Sushupti as meant by the term ‘Tat.’

Uniting itself with the Sukshma Sarira, Hiranyagarbha that is predominated by Satwa, Iswara remains witness to the Swapna state ; that is the seat of the Moon and protects the universe. Then it is called Hiranyagarbha and Vishnu. Ichchásakti belongs to this, as also the function of protection. The letter ‘U’ synthesizes all these. And Iswara, when pervading it, is called Sutrátma. This is the Para Swapna as meant by the term ‘Tat.’

Uniting itself with the Sthula Sarira of Virat that is predominated by Rajas, it remains witness to the Jagrat state, that is the seat of the sun. Then it creates the whole Universe and as such Iswara is called Virát and Brahma. Kriyásakti belongs to this, as also the function of evolution. The letter ‘A’ synthesizes all these. And Iswara, when pervading it, is called Sarvabhútátma. This is the Para Jágrat state as meant by the term ‘Tat.’

CHAPTER III.

Brahmachaitanya reflects itself in Avidya like the sun in dirty water ; that reflection is called Jiva ; uniting itself with its Mahá Kárana Sarira, Avidya, it remains witness to the Turiya state which has

its seat in the forehead. Being unfettered by three Avasthas, it is called Kútastha and Pratyágamâ; Gnánasakti belongs to this, as also ecstatic bliss. 'Om' synthesizes all these. And as such, another name was given to it called Nirmalátma. This is the Tureeya state of Jiva, as meant by the 'Tvam.'

The Rajasa Avidya differentiates itself into Satwa, Rajas and Tamas. Uniting itself with the Kárana Sarira, Anandamayakosa that is predominated by Tamas, it remains witness to the Sushupti state, which has its seat in the heart, enjoying the happiness of Sushupti. It is then called Prájna, Páramarthika, and Aparichchinna. The Tirodana Sakti belongs to this, as also the enjoyment of bliss. The letter 'M' synthesizing all these, the Atma in this state is called the Paramatma. This is the Sushupti Avastha of Jiva, as meant by the term 'Tvam.'

Associating itself with the Sukshma Sarira (Pránamaya, Manómaya and Vignánamaya Kosas) that is predominated by Satwa, it remains witness to the Swapna state located in the throat; as it mixes and yet remains aloof from the Swapna plane, it is called 'Tajasa,' 'Práti-bhásika,' and 'Swapnakalpita.' Ichchásakti belongs to this, as also the experience of these sensations indifferently. The letter 'U' synthesizing all these, another name, Antharátma, arose. This is the Swapna state of Jiva, as meant by the term 'Tvam.'

Uniting itself with the Sthula Sarira, Annamayakosa predominated by Rajas, it remains witness to the Jágrat state located in the eyes. As it associates itself much with the affairs of the external world, it is called Visva, Vyávahárika and Chidábhasá. Kriyásakti belongs to this, as also the faculty of identifying itself with the world and experiencing good and evil unconsciously. The letter 'A' synthesizing all these, the Atma in this state is called Jivatma. This is the Jágrat state of Jiva, as connotated by the term 'Tvam.'

FRANÇOIS FLAMEL.

SIBERIAN BUDDHISM.

Mrs. Vera J., a valued friend, writes us some particulars of great interest with respect to an interview between Mr. Ptizin, the Russian traveller and *litterateur*, and the Chief Lama of the Bouriatic Buddhists, as follows:—

I have just come across a very interesting article in the St. Petersburg magazine called the *Herald of Europe*. This article is about Russian Buddhists and appeared in January last.

The author, V. Ptizin says many good things about the Lamas and the Hambo-Lamas of Siberian Buddhist Monasteries, or as they are called there *Dazans*. Especially he praises their hospitality and the purity of their lives. Amongst other things, he says the following, which I translate literally:—

"The love and loyalty of the Booriat parishioners for their Hambo-Lama are limitless; as I had many opportunities to see.

"D. G. Gomboeff is the present Hambo-Lama of the Trans-Baikal districts. I was very agreeably surprised by meeting in him by no means a narrow and one-sided fanatic; but a man with a good deal of tolerance for every other religion, with broad views and great intellectual development. He has received a part of his education in a Russian School in Selenginsk (a town). Besides a perfect knowledge of Mongolian and Tibetan literatures, D. Gomboeff possesses also the knowledge of the ancient Pali language. One day I brought him a Bible translated into Mongolian. He received this present with great pleasure and said he knows the Christian gospels also from a Mongolian translation, is very interested in them, and thinks that the life and teaching of Jesus Christ have a good deal of resemblance to the life and teaching of Shakya Muni, the founder of Buddhism. Oldenberg's book 'Buddha, his Life, Teaching and Community' interested the Hambo-Lama so deeply, that he temporarily left his usual state of contemplative calmness and grew animated.

"We spent several days together, sitting up late in the night, I explaining to him through an interpreter the contents of the book, and he listening to me.

"He was as interested in the book of Professor Pozdneeff about (Buddhist Monasteries in Mongolia), and still more in the 'Buddhist Catechism' of Col. Olcott, in the Russian translation of Lessevitich, which then appeared in the *Russian Thought* (a Moscow magazine). The Hambo-Lama understood all the questions of the Catechism and to my great astonishment, *his answers were almost invariably identical with the answers of the book*, but at the same time so original that I am very sorry I did not write them down immediately. But other Lamas and Shiretnys of Tangol, Jidin and other Dazans (monasteries) understood hardly a single question of the Catechism and answered none. I dare say it was the fault of my interpreter, an uneducated Booriat Kazak, who translated my questions in a perfectly ridiculous form which puzzled and astonished the Lamas."

This is a most gratifying piece of information for me, that the questions of the Catechism should have been comprehended by the Hambo-Lama and answered by him in almost the identical words that I have employed. Surely it shows that the spirit of Lamaic Buddhism must be nearly identical with that of the Southern canon, and that the bringing about of a common understanding is not so much of an impossibility after all. I think this Hambo-Lama must be the very man about whom Prince Ouchtomsky, of H. I. H. the Czarewitsch's suite, told me when we met at Colombo. He spoke of him as an enlightened and very admirable monk, showed me his photograph in a group of three, and said that he was from Tibet and regarded by the people of Western Siberia as an Incarnation of Buddha, or perhaps of a Boddhisattwa or adept. What struck me as very peculiar was the fact that, while the other two great Lamas in the group were of distinctly Mongolian type, this Tibetan one resembled the European type. I hope to hear more about him from some friend in Russia.

In this connection I might as well speak of a para in Mr. Rockhill's latest work, "The Land of the Lamas" which is being circulated, all over the world, I fancy, for I have seen it everywhere. •It is thus summarized by the Calcutta paper from which I have cut it:—

"As Mr. Rockhill was in the land of the Mahatmas, he was naturally curious to learn some particulars with respect to these very mysterious personages, and the

"result of his inquiries is calculated to give an unpleasant shock to those who have put their faith in the late Madame Blavatsky and in Colonel Olcott. Our author went to head-quarters for his information, and applied to the Lamas at Serkok, where they are about 700 strong, for authentic details concerning the alleged wonder-workers. The Tibetan priests and monks were 'immensely amused' by his inquiries. 'They declared that though in ancient time there were, doubtless, saints and sages who could perform some of the miracles now claimed by the Esotericists, none were living at the present day; and they looked upon this new school as rankly heretical, and as something approaching an imposition on our credulity.'"

So that, presumably, settles the matter—until the next time some other traveller in Siam, Cambodia, Japan or China asks other ignoramus—as stupid as those of Tangol, whom M. Ptizin met—the same question and gets the like answer.

Was it not Dr. Robertson—if not, then some other man of common-sense—who wrote that the positive testimony of one living witness to a thing outweighs the declaration of a thousand who never saw it? That is our case: we have seen, talked and worked with the living adepts of Tibet, India and Egypt many years, and all the ignorant denials in the world do not count—save for such as "are swift to believe a lie." The same game was played on Sir Edwin Arnold in Ceylon by a book-learned materialistic priest, and his report was as greedily caught up and passed around the world as Mr. Rockhill's is now. *E pur se muove!*

H. S. O.

Reviews.

"THEOSOPHICAL MANUALS, No. 1."

A solid, bound book, about six or seven inches square, is the first of a series designed to meet the demand for simple, plain Theosophical doctrine. It has been said that Theosophic literature is abstruse, technical and expensive. Wisdom is for everybody. These one shilling manuals will be for the busy men and women of the work-a-day world; briefly explaining as well as the writers are able, some of the great truths that can make life easier to hear, and death easier to face. They come from the Theosophical Publishing Society, 7 Duke Street, Adelphi, W. C., and are for sale at Adyar.

Manual No. 1 consists of Annie Besant's series in *Lucifer*, on "the Seven Principles of Man." Those who have already enjoyed these articles, will value this cheap, convenient book; and to those who have not read the series, the name of the gifted author assures thorough treatment, diligent research and explicitness in the exposition of a difficult, complex subject. Since in the closer analysis each of man's seven principles consists of seven again,—a forty-nine-fold involution—the wisest may continue to study a lifetime before finding and finishing a knowledge of "the truth, the whole truth, and nothing but the truth." Therefore, the sooner we begin to learn our

long lesson, the better,—the lesson of Know Thyself—and every help there-to, like this text-book,—merits the thanks of the world.

ANNA B.

A BUDDHIST "BIBLE."

My friend, Baron Harden-Hickey, of France, is an enthusiastic Buddhist and has begun to form a Propaganda Committee of which Sumangala, Maha Nayaka, has accepted the chairmanship in the following letter.

WIDYODAYA COLLEGE, PARIVENA,

COLOMBO, November 5th, 1891.

DEAR SIR,

In reply to your letter of 2nd September last, just received, I beg to say that your project of organising a Buddhist Propaganda in Paris, for the purpose of spreading as widely as possible a knowledge of Buddhism, has my approval, and I give you permission to use my name as President of the Committee; provided that your teachings be in conformity with the Scriptures of Southern Buddhism, styled Vibhajja Vada, which were duly passed as genuine by the three great Councils held for the discernment of the pure and uncorrupted teachings of Lord Buddha,

The Baron Harden-Hickey, Paris.

I remain,

Dear Sir,

Yours sincerely,

(Signed) H. SUMANGALA.

Baron Harden-Hickey is a Pali scholar and has just completed the compilation of the principal Buddhist Sutras and will publish it under the title of "The Buddhist Bible." The name is a catching one but not appropriate, as it conveys the erroneous idea that there is in Buddhism a body of teaching which one must accept as infallible, like the Bible by Christians. The one thing most emphatically taught by Gautama Buddha was that one must receive no teaching, oral or written, as above criticism.

"LETTERS THAT HAVE HELPED ME." *

Many Indian Theosophists will be already acquainted with these letters, which have now been collected and arranged in book form, having originally appeared in *The Path*.

In the *Preface*, the compiler informs us that the letters are "hints, given by one who knew that the first need of a student is to learn to think."

That there is a great lack of real earnest thought among some Theosophists is unfortunately too true, and a book like the present, which contains thoughts distilled from an occultist's inner life and experiences, may direct many towards true lines of thought, lines of thought which shall constitute their very life and not merely run lightly over the surface.

In reading these letters, one finds veins of thoughts and hints of experiences which have been met with in one's own development and the book becomes, as it were, a fellow-student with whom ideas can be discussed and experiences exchanged.

* Compiled by Jasper Niemand, F. T. S. New York:—The Path, 132, Nassau Street.

THEOSOPHICAL GLOSSARY.*

The London Head-quarters Staff have given still another proof of their amazing industry by bringing out H. P. B.'s posthumous and most useful "Theosophical Glossary". It is a 4to. volume of 389 pp., printed in superb type, on the best of paper, and bound to match the "Secret Doctrine." Nothing could have been more timely for, with the expansion of our literature, fresh Oriental terms are being introduced which, without interpretation, are meaningless to the Western reader. The present work supplies a crying want, therefore, and will add enormously to H. P. B.'s literary reputation while, at the same time, going to show her extraordinary *clairvoyant intuition*. Needless to say, she never made the least pretence to what is called scholarship, *i.e.*, acquiring her knowledge in the usual way by book-study: it came to her mainly while in the act of writing. In a letter to her sister, quoted by Mr. Sinnett in his biography of her, she very clearly describes this mental process. But when it came to quoting or translating from current literature, her habit was to ask the help of those who were learned in the specialities she might be discussing. When she first undertook the "Secret Doctrine" there was an agreement between her and the late erudite Mr. T. Subba Row, that he should edit the portions relating to Indian Philosophy, verify her transliterations and correct her interpretations of Sanskrit words. If she had lived to bring out the Glossary, this would undoubtedly have been her course, and the work would have been free from the large number of errors which now characterize it, and which are more than likely to be pointed out by unfriendly Oriental critics. Deserving of all praise, as Mr. Mead's industry and skill in editing this MSS., are he would have done better service to H. P. B. by calling upon some one or more of our most competent Indian colleagues to have verified the renderings of the Sanskrit words and phrases; the more so as they would doubtless have considered it a labor of love. Accuracy would not then have been sacrificed to speed. As it stands, the Glossary must be taken as giving the meanings which H. P. B. supposed the words to have, and which interpret the ideas she put into English words while writing. In this respect it is invaluable to theosophical students. But from the point of Sanskrit scholarship it appears full of blunders. In imitation of H. P. B.'s own example, I have asked an English-knowing Sanskrit pandit to report upon the Sanskrit words under the initial A. He says:—

"The transliterations of the Sanskrit words is sometimes so bad that readers may often confound them for others which have a different meaning. With this general remark, I may say that out of 154 words beginning with A, put down as Sanskrit, 28 words are so transliterated that some of them would not, in their new garb, be taken to be Sanskrit. Eighteen of the words are very badly explained, as, for instance, *Adhyātma vidya*, which literally means 'the Science of Atma,' and not 'the esoteric luminary.' (This mistake is copied from Dr. Eitel.) *Amitābha* is a Sanskrit expression, meaning 'boundless splendor;' not a 'Chinese corruption of the Sanskrit Amrita Buddha,' as explained. The *Amitābhas* are certain Devas who are said, in the Vishnu Purana, to rule the sky in Raivata and Sāvarni Manvantaras. *Aindriya* means literally 'pertaining to the senses,' not 'Indrani, the wife

* "The Theosophical Glossary," by H. P. Blavatsky. London, 1892; The Theosophical Publishing Society.

"of Indra." *Apāna* is wrongly explained as 'inspirational breath,' and is "not 'a practice in Yoga.' It means the 'wind' or 'vayu' which is said to be in the lower portion of the body. *Prāna*, again, is 'not expirational breath.' *Arasamaram* is not Sanskrit but pure Tamil, and means simply 'the Pipal tree, literally, 'the king of trees.' Two of the erroneous renderings of Sanskrit under the letter A have been taken over from Dowson's "Classical Dictionary of India," and five from Dr. Eitel's 'Sanskrit-Chinese Dictionary.' Under the letter B there are seven mis-translations; under C one; and under D fourteen. Thus, overlooking minor ones, in the first "four letters of the alphabet, out of 303 words, there are no less than 40 "glaring mis-translations. I have examined no farther."

Among the many proofs of the incompleteness of the MS. must be mentioned these: Sankara, Founder of the Advaita school, is mentioned, but not Ramanuja and Madhava, the equally well known Founders of the other two great schools, the Dwaita and Vishisthadvaita; Rammohun Roy is spoken of, but not VALMIKI, author of the Ramayana, nor even Swami Dayananda Saraswati, our contemporary. *Bhagavatam* is described as "a Tamil scripture on Astronomy and other things," whereas it is one of the (Sanskrit) Mahapuranas and treats on Vedantic Philosophy, the Creation, histories of sovereigns, etc. All these would have been rectified if H. P. B. had lived.

In his modest Preface to the Glossary, Mr. Mead disclaims all "pretension to the elaborate and extraordinary scholarship requisite for the editing" of the work, and candidly admits the likelihood of there being mistakes in transliteration: he tells us also that, for the interpretation of facts relating to the Kabalah, to Rosicrucian and Hermetic doctrines, H. P. B. availed of the help of our erudite brother W. Wynn Westcott. It is a thousand pities that the Sanskrit portions were not sent here for verification by Mr. Gopalacharlu, Prof. Manilal, Mr. Govinda Dasa, of Benares, or R. Sundara Sastri, of Kumbakonam—all F. T. S.'s and staunch friends of H. P. B. Permitting the work to be hurried out with so many errors of omission and commission in its Sanskrit department, are we not playing into the hands of Prof. Müller and other Sanskritists who concur with him in calling us a lot of pseudo-scholars?

As for the explanations of terms pertaining to occultism and the Secret Doctrine in particular, words of praise are superfluous, for H. P. B. wrote upon those themes with perfect knowledge of her subject and with unequalled force and brilliancy. For this reason, I repeat, the work should be in every Theosophist's library.

H. S. O.

THE TWELVE UPANISHADS.

Mr. Tukaram Tatya, has with his usual honest, painstaking and unflinching labor, presented to us with what may fitly be called the new year's present. The translations are those of Drs. Cowell, Rajendralal Mitra, and Roer, published in the *Bibliotheca Indica* Series and now brought together with their introductions, with the kind permission of the Asiatic Society of Bengal, by Mr. M. N. Divedi, B.A., F.R.S., of Nadiad. One great advantage of these translations over Prof. Max Müller's is these follow Sankaracharya's commentary and as such valuable to any one anxious to know the gist of the great Advaiti reformer's explanations; Prof. Müller's rendering

aims at being more literal, following Sankara only where it is otherwise inexplicable.

The value of the Upanishads is too well known to need any mention. The twelve Upanishads are made up by the addition of Kanshitiki Brahmanopanishad, and Swetaswata, the former commented upon by one Sankarananda and the latter by Sankaracharya. As regard Taittiriya Upanishad, our South Indian readers should remember that that portion of Taittiriya Aranyaka erroneously called the Narayana portion of the Upanishad, has not been translated in this book. It is an Upanishad, in the sense, that it teaches the esoteric doctrine, and on that account published with Taittiriya Upanishad proper consisting of Siksha, Ananda, and Bhriyu Vallis.

In bringing these few lines to a close I cannot but echo the sentiments of Mr. Divedi's that the work will be found "sufficient to give to any careful student a pretty clear idea of what he most urgently wants."

S. E. G.

OUR MAGAZINES.

Lucifer.—It is impossible to over-estimate the importance of the editorial in the February *Lucifer*. The uncertainty of the relation of the Theosophical Society to the esoteric system of philosophy now known as Theosophy, has, especially of late, puzzled the public mind and, in some cases, also proved a stumbling block to members of the T. S. Now, at all events, as far as the Western world is concerned, the question is decided and the difficulties are cleared away. It should be understood clearly by all, as *Lucifer* put it, that "the Theosophical Society has no views *quâ* Society, save that it desires to form the nucleus of a Universal Brotherhood, that it promotes the study of Aryan literature, and the investigation of the powers in nature and man which are as yet hidden or latent." Again—"Outside these, the Theosophical Society cannot be said to have any views, although it contains members holding a great variety of views;" and—"The Society is perfectly neutral ground, and no weight attaches to the arguments of any member save some such weight as he may give them by his reasoning powers or his character; and such weight attaches to them equally without the Society as within it. It is personal, not official." Any one who is in doubt concerning the relation of the T. S. to Theosophy should make a close study and analysis of this editorial, whose tone is identical with that of the President Founder's Annual Address, and Mr. Judge's leader in the December *Path*.

W. R. Old contributes an interesting article on the "Law of Cycles" and K. P. Mukherji continues his "Fragments from an Indian Note-book." Annie Besant writes in her usual lucid style on Re-incarnation, introducing her subject with quotations from the Zohar and Qobalah. The reports of Lodges under the head "activities" are encouraging. Hindu Theosophists should cow these and act accordingly.

The Path.—The February *Path* is not a strong number and there is not much of intellectual interest in it. The "Synthesis of Occult Science" seems to be the best article. One wonders sometimes what has become of the writers who made the earlier volumes of the *Path* so interesting and instructive. A little more Oriental colouring would perhaps improve the *Path* and place it on a sounder intellectual basis. We should suggest a few translations from, and commentaries on, the Eastern books.

S. V. E.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, February 1892.

Our minds are naturally somewhat occupied, just now, with the news of our honoured President's resignation from the difficult and often trying post which he has so well, and for so many long years, filled. Naturally we were not unprepared for the final and definite withdrawal from "active service" of the veteran Theosophist and Co-Founder of the T. S.; nay, we can only feel that in consenting to continue in office for so long as he has done, Col. Olcott has thereby but added to the feelings of grateful and affectionate regard with which all who ever came in contact with him must have been animated. Long and nobly has he laboured in our Masters' cause: while the work which he—a Western man—has, single-handed, accomplished in bringing about the union of the Northern and Southern Buddhist Churches, can never be gauged at its real value by contemporary thought; posterity alone can estimate aright the immense and unequalled services which he has thus rendered to the cause of religion in the East—the land of his adoption.

The English papers have been unanimous in their friendly and appreciative notices of the event; notably the *Daily Chronicle*, which entered into full particulars, even to the publishing of the manly and touching letter in which Col. Olcott notified to Mr. Judge of his intention to resign the Presidency. There can be no doubt that Theosophical news is now looked upon as good "copy;" if we may judge by the way in which leading Theosophical events, such as the present instance, are taken up and echoed and re-echoed throughout the daily press, down to the humblest little local journal and news carrier.

New Lodges and Centres still continue to shew signs of springing up all over the Kingdom; and a lecture from Mrs. Besant is generally followed by letters of enquiry and applications for Membership, from the towns she has recently visited. At Bournemouth last week, where she drew an audience of five hundred, the well-known Hon. Auberon Herbert presided; and in the course of his introductory remarks shewed very clearly that, although he might not fully sympathise with our views, he yet felt that Theosophy was a "great subject," of which many things deserving of careful and earnest attention had been said.

H. P. B.'s splendid Glossary is now in our hands, and has already received several favourable press notices. The *North British Daily Mail* terms it "a marvellous compilation—a fit memorial of the scholarship and wide range of study and reading of a remarkable woman—the late Madame Blavatsky.....It is altogether a wonderful book—above and beyond ordinary criticism—and, viewed simply as a contribution to Theosophical literature, a monument of patient unwearied literary industry." This is high praise, and I do not think we could have expected anything more—or indeed as much—from the ordinary British reviewer.

The "H. P. B. Press" has recently received a valuable recruit in the person of our brother T. Green—Assistant Secretary of the Blavatsky Lodge—who for long has been an earnest and unwearied labourer in fields Theosophic; and who has now definitely given up his ordinary business, and is devoting himself entirely to the work; being at present engaged in learning the routine of printing, &c., under our able Manager, J. M. Pryse. Mr. Green has, of course, joined the household at Head-quarters, and is a welcome addition to its membership.

I am glad to be able to tell you that at last Mrs. Cooper-Oakley has so far recovered, as to have been able to start, this week, on a short trip to the Mediterranean and back, which Dr. Mennell has ordered her to take, in order fully to regain health and strength.

* * * * *

In the current number of the *Month*, the Editor continues his analysis—always, of course, from the point of view of a Jesuit Father—of Theosophy. In the present article, called "The Marvels of Theosophy," he reviews briefly the phenomena with which the early days of the T. S. were so closely associated; quoting from Mr. Sinnett's "Occult World," and adding his own comments on the passages and letters quoted. But it is instructive to find that his verdict—in so far as the now famous report of the Psychological Research Society is concerned—is entirely in our favour; for he declares that our witnesses "are unimpeachable;" that the T. S. has stood the test of time; and has gained ground steadily, in spite of abuse, derision, and opposition, among educated classes; that the unfavorable report of the S. P. R. seems only to have strengthened it; which, he observes, "had it been the imposture that that document represented it as being" it certainly could not have done. Father Clarke is, however, only reserving himself—honest as he undoubtedly is, in his judgment—in order to bring us, in the end, into "a greater condemnation;" from his own point of view, that is to say.

He is at least, however, not guilty of unfair dealing, for he admits that he started with every wish to find the wonders of Theosophy "explicable either by some natural laws already known to us, only in a rudimentary stage, or else by a skillful system of mingled deception and self-description"; but has to confess "that the combined testimony of intelligent and reliable men and women" compels him "to give a rather grudging assent to the facts narrated as true." Father Clarke then tries to throw discredit on the idea "that there *do* exist many natural laws entirely undiscovered, and that the sages of the East have really discovered secrets of nature still unknown to the less subtle intellects of Europe." We are finally—so far as phenomena are concerned [on which by the way he seems to base the whole of his "case;" in spite of the fact that he acknowledges that we claim a hearing on other grounds]—classed with spiritualists; and it is plainly to be seen that the next article will prove conclusively, to the Jesuit mind, that—we are of our "Father, the devil!"—at least, that "the beings with whom Theosophy surrounds its adepts and disciples" (whatever that may mean) are agents of the same, if not identical.

Professor Crookes must certainly be a veritable *enfant terrible* to his more orthodox scientific brethren. Here we find him actually hazarding the following suggestion (in the pages of the *Fortnightly*):—

"In some parts of the human body may lurk an organ capable of transmitting and receiving other electrical rays of wave-lengths hitherto undetected by instrumental means. These may be instrumental in transmitting thought from one brain to another. In such a way the recognised cases of thought transference, and the many instances of 'coincidence' may be explicable. I will not speculate on the result were we eventually to catch and harness these brain waves."

Better not indeed, if the Professor values his reputation among materialistic scientists; for such speculations would inevitably carry him straight into the domain of occult science.

A new champion for the poor, dumb tortured brutes has entered the arena, in the person of Lady Florence Dixie, formerly a most ardent follower of sport, of every shape and kind. In the pages of the *Westminster Review*, however, she now repeats her *mea culpa* with great fervour, in an article entitled "The Horrors of Sport." She declares that savagedom still dominates the 19th century man to a very great degree; but thinks that "a higher education and civilisation will teach us to despise amusements which are purchased at the expense of suffering to animals." Powerful advocacy, by tongue and pen, is still sorely needed in this crusade; and we all know that there is no advocate half so powerful as the converted sinner!

Mr. Stead's "Extra Ghosts," or the crowded-out ghost stories from the 'Xmas. number of the *Review of Reviews*, reached me just too late to notice in my last letter. The compiler becomes quite tragic—and rightly so—in his renewed and emphatic cautions to all who are tempted to experiment, in a spirit of mere idle curiosity, in spiritualism or hypnotism; especially the former. Hear his own words, follow the "Caution to Readers" prefixed to the present number:—

"As the next result of my very cursory survey and amateur experimenting, it will be seen that I have come to a very decided opinion that for the majority—the immense majority of men and women—the subject had better be left alone so far as the direct intentional production of phenomena is concerned. This applies to all spiritualistic sèances, hypnotic experiments, and dabbling in *magic*.* Those who meddle in such matters from idle curiosity run serious risks. To put it mildly, they may become the subjects of hallucinations indistinguishable from the delusion of the insane, or they may lose all control over their actions and become, as in cases of post-hypnotic suggestion, the absolute slaves of another and evil will. At the same time, while deprecating the deliberate inducing of these phenomena on the part of Tom, Dick, or Harry, there can be no objection to the scientific study of any and every subject that can engage the human mind. It is no argument against the laboratory of the chemist that children occasionally hurt themselves in making hydrogen out of the zinc nails and sulphuric acid... If in these occult studies the scientific investigator can hope to discover the secret telepathic communication, the art of transporting ourselves invisibly and instantly to the end of the earth, or of seeing clairvoyantly everything that has been done since the world began, it would be a crime against the progress of the race to place any bar upon such enquiries and experiments. But they are distinctly for the few who have leisure, culture, and the intellectual faculties indispensable for the profitable conduct of such investigations."

I have quoted somewhat *in extenso* from Mr. Stead's preface, as I think it just as well that the frank avowal of his own objects and motive, in

* This, from a sturdy, common-sense, eminently practical English non-conformist journalist and Editor!—A. L. C.

pursuing these investigations; and his evident ignorance of the real dangers that will menace society, in the event of such investigations being *successfully* carried out; should not be overlooked. That Mr. Stead is absolutely single-minded in his labours, there can be no doubt; but perchance the race may herein suffer more from its friends than from its openly avowed enemies, the "Brothers of the Shadow."

The contents of the present issue are pre-eminently calculated to give additional force to the preliminary warning; and to impress upon the mind of the "Tom, Dick, or Harry," type of reader, the extreme advisability of letting these matters alone. Some of the tales—especially those of haunted houses—are exceeding gruesome, and rendered doubly so by the inevitable ignorance of the majority of investigators as to the real nature of the forces acting; often in so unpleasant, and even dangerous a manner.

A very curious and interesting case is given of the invention (by a Frenchman) and use of "an optical instrument by which the departure of the astral body from the corpse can be discerned at the moment of death." The story is given for what it is worth (and is apparently unverified), but it bears signs of *vraisemblance*, if not of actual truth itself. "The scientist, with one of his friends, placed their heads under the dark covering of the apparatus, and kept their eyes steadily fixed upon the object glass," as the dying man approached the supreme moment. This is what they are supposed to have seen:—

"A delicate column of violet vapour arose from the death-bed. The particles of dust like motes in the sunshine gathered themselves together, the cloud condensed more and more, and then rapidly purified until it became as colourless as the most perfect crystal, reproducing the exact form of the dead man. The strange figure appeared to be asleep with closed eyes, about a foot above the death-bed. A delicate thread-like substance united it with the material frame from which it had risen as an exhalation. Then the thread broke, a violet flame glowed for a moment in the place of the heart, its eyes opened, and in a moment it was gone."*

This story evidently strikes Mr. Stead as an improbability on the face of it! for he adds that he only gives it as "the dream of a romancer;" although he admits that "it described the kind of instrument which will have to be invented before the ordinary materialistic philosopher will accept the assertion of the Theosophist and the occultist as to the astral body." Very likely; but one draws the not unnatural inference that in the present instance the "ordinary materialistic philosopher" has already made his appearance, in the person of Mr. Stead himself! However, we must not be ungrateful, or expect too much at a time.

The dangers of mediumship are wisely dwelt upon; and, what Mr. Stead calls, "the seamy side of spiritualism" pointed out. He also takes up his parable against promiscuous hypnotism, and "vicious mediums;" appearing to be duly and suitably impressed with the dangers of holding, sèances with the latter class.

Under the title of "The Maid of Orlach," the story which appeared in the *Path* for '88 (from the German of J. Kernning) is given, although not nearly

* This reads suspiciously like a plagiarism on A. J. Davis's description of the liberation of the "spiritual body" at death. (*vide* his book called "Death and the After-Life," p. 16, and also the engraved Frontispiece representing the actual fact. New York, 1873, A. J. Davis and Co., Publishers).

so well told; for it purports to be only a summary of William Howitt's account of the same; whereas. "Some teachings, of a German mystic," the version in the *Path*, is evidently a direct translation from the original.

A. L. C.

[*The Pacific Coast Work.*]

SAN FRANCISCO, CAL., February 1892.

Notwithstanding considerable illness among our members, matters have moved on with no apparent decrease of interest; but rather here and there, and in unexpected quarters, purpose and power are evinced. Public meetings are well attended, and the number of visitors at Branch meetings is increasingly large.

Inquiry by correspondence for further information concerning Theosophy is noticeably growing, and not a few letters arrive from persons from whom we have heard but few times, expressing a desire to join the Society.

Therefore, there is much to encourage us, though all the time we are wishing that more might be accomplished.

But if we stand ready and eager to serve all who would go in our direction, glad and grateful that we are permitted to serve them ever so little, is it not a great privilege?

And here, I think, I will express what my heart says so often. Gratitude and love for the Committee of Workers here who have formed a centre, opened the doors, and indefatigably vivified their purpose of putting within the reach of the public the means for a knowledge of Theosophy.

And this is not the easy task it may seem, but zeal and consecration make it possible.

The engagement of a lecturer for the "Coast" has not yet been made, and some weeks may elapse before arrangements can be completed.

I hear from Miss Walsh, at Los Angeles, also our brother, the Rev. Mr. Copland, who has recently made a short visit there, that there seems to be much interest in Theosophy in that place.

A children's class has been formed and a committee composed of members from the two Branches has been organized to systematize work. From the North we hear of excellent work. The branches there have been giving Sunday afternoon lectures very successfully; those within reach of each other exchange, and thus all have the benefit of the work of each Branch, and each the benefit of all. There comes also a report of a possible organization at Victoria, British Columbia.

Letters from other points indicate that the advent of a lecturer, or organizer, would be likely to result in the formation of Branches.

In January we formed, at Head-quarters, a class for the study of the Secret Doctrine. The class is quite large, and promises to be a very interesting one. Many of the students are recent members of the Society who have been anxious for some time to get down to systematic study. Mrs. S. A. Harris, a close and enthusiastic student of the work since its publication, presides, and helps us greatly in our efforts.

Among matters of local interest are the lectures, during the past month, of one of our members, Dr. Allen Griffiths, before the Nationalist Club of this city. Upon being invited to address the Club, he accepted, giving them a lecture on Karma—unmodified, unadulterated. It caused some consternation, no little excitement and much interest, the result of which was an invitation for a lecture on Re-incarnation for the following week.

As there are those among the body of naturalists who quite bitterly accuse us of philosophizing too much and acting too little, because we will not forsake our chosen path in the effort to hasten matters on their manvantaric course, this is a matter for much congratulation.

We await with eagerness the report of the Convention in India and send to all at your Head-quarters, and to all of our Indian Brothers (and Sisters) cordial greeting.

GERTRUDE PIPER.

[From Spain.]

Senor F. Montoliu writes from Barcelona :

"I wish our Indian brothers to know that in Spain we give our greatest attention to spreading a knowledge of Theosophy broadcast rather than to organizing Branches. In a country like ours, which is more Oriental than Occidental in character, the very few individuals who are active and devoted to the Great Work, would find themselves hindered rather than helped in their activity by local organizations; if they formed them under the delusive hope of making them as perfect as they should be, they would find themselves confronted by two formidable foes, Indolence and Violence—two extremes which may be said to dominate the Spanish temperament. The two Theosophical centres, Madrid and Barcelona, are alone formed, by natural affinity—one might say Karmacally—yet they are very solidly established. At Corunna the influence is beginning to come to a focus, and one sees the germs of future Branches showing themselves in other places. Here (at Barcelona) our Theosophical lectures are well attended, but I am afraid that if many like to listen, few seem ready to work or to train their memory to retain what is said. As regards our publications I need not speak, since they have already been noticed in the *Theosophist*."

[If one would estimate the enormous obstacles that our Spanish brothers are daily opposed by, let him read the religious history of Spain and the observations of contemporary travellers upon the condition of the Spanish Church and churchmen. They are in reality heroes of a Theosophical Forlorn Hope, and have already earned the respect and gratitude of all their fellow-members by their gallant assault upon national prejudice and conservatism.]

[Our Work in Ceylon.]

It affords me much pleasure to inform the readers of the *Theosophist* of the growing and important work in Ceylon, so lovingly set on foot by our beloved President Founder. The most important are the Women's movement and the "Harbor Mission." Since the arrival of Mrs. Higgins from the Far West, and her assumption of duties as Lady Principal of the Sangamitta Girls' School, and Executive President of the Women's Educational Society, considerable progress and improvement have been made. It

will be remembered that Mrs. Higgins is one of the founders of the Blavatsky Lodge, of Washington, D. C., and soon after the death of her husband she read Mr. de Abrew's letter in *The Path*, calling for the services of a lady for the work in Ceylon among native women. She at once decided to volunteer for the place. It was also the wish of her deceased husband that, after his death, she should work for Theosophy and be with Theosophists. When she applied for the place our dear H. P. B. encouraged her to come out to Ceylon. The result of her application was her election, thirteen months ago, as Lady Principal of the Sangamitta Girls' School. She arrived here on the 15th of November last and at once set to work. Her task at first was to bring the school to ship-shape order. It was a task indeed, but her energy coupled with a knowledge of school work and devotion to the cause, enabled Mrs. Higgins to bring the school towards a good basis. It is far from being on a sound footing as yet, owing to the want of funds for its up-keep, and Mrs. Higgins has a most serious obstacle in the poverty of the Sinhalese nation, to keeping up the first school started by Sinhalese women and opened and encouraged by Col. Olcott. She has a hard struggle to find money for the expenses over and above the income of the institution, and Mrs. Higgins and her small band of workers are daily seen going on begging tours from door to door in the streets of Colombo. The heaviest item of expenditure is the monthly rent of the house and grounds of the Institution, which is Rs. 50 *per mensem*. It has to be found somehow until the Society has secured premises of its own. Is there no wealthy Theosophist to buy a house and ground for the women workers in Ceylon? A few hundred pounds is all that is needed.

The "Harbor Mission" was started by Mrs. Higgins and Mr. de Abrew to bring home the truth and the living power of Theosophy to the hundreds of passengers that weekly call at Colombo, on their way to the different parts of the world. Our Missionaries speak to the passengers on Theosophy after landing, and try to interest them on the subject and distribute among them leaflets, tracts and pamphlets on Theosophy, a good supply of which has been sent by friends to the Harbor Missionaries. They also board the steamers and talk about Theosophy to the passengers, on board, and also place Theosophical books in the ships' libraries. Bro. Alex. Fullerton, of New York, has sent expressly for this purpose prettily bound copies of the "Wilksebarre" and "Indianapolis" Letters on Theosophy. Two copies have already found their way to the libraries of the British India Steamer *Golconda* and to the library of that "floating palace" the *S. S. Arcadia*, of the Peninsular and Oriental Steam Navigation Company. The "Harbour Mission" proposes to place a Theosophical book in each of the libraries of the many steamers that call at Colombo, and library books and pamphlets for free distribution will be thankfully received.

Already a good number of tracts and leaflets have been distributed and interesting are the incidents connected with the "Harbor Mission." There have been passengers met who either have heard of Theosophy and wanted to know more, or did not care to know, or who have never heard of the subject. By those who did not care to know about Theosophy, vile abuse and language are showered on the workers: while others cheerfully hear and read the subject. *Nil desperandum* is the motto of the Mission, and it is gratifying to see the "seed sown" about everywhere.

Last Sunday Mr. de Abrew did much Mission work on board the *Arcadia* and, besides placing one of Bro. Fullerton's presentation books in her library, a large number of tracts were distributed amongst the shipload of passengers bound for Australia. He works in competition with a Christian native minister, who boards the vessels to get subscription for the conversion of the Heathen in Ceylon, and last Sunday it was Greek meeting Greek on board the *Arcadia*.

On the 7th of last month, Mrs. Higgins went by special invitation to a village near Colombo to address the Buddhists. She and her party were given a right royal reception. An address of welcome was presented her and she and her small band of workers created much interest among the people to work for the cause.

The joint visit of Dr. Alice B. Stockham and Dr. Emma Brainerd Ryder to Ceylon has also done much good. At a public meeting, held on the 27th January, presided over by Mrs. Higgins, the two lady doctors and High Priest Sumangala addressed one of the largest audiences ever assembled. The speakers bore testimony to the good work that is being done, and appealed to all friends to help the noble work of Mrs. Higgins and her school.

We want the help of all our friends to carry on the Mission in Ceylon.

SINHALA PUTRA.

[*Editor's Note.*—I cannot too highly commend the work that is being done by this pure-hearted and courageous lady for the uplifting of the women and girls of Ceylon. I have personally witnessed her self-denial, cheerful persistence under most discouraging circumstances, boundless faith in the justice of her cause, and enthusiasm for the Society, of which she is an ornament. *Why* should this refined lady be compelled to lack money for even the trifling cost of keeping up her Girls' School; why, when we have so many rich women in the Society, should she be forced to go afoot, begging for the coppers of the poverty-stricken Sinhalese from door to door? Is it not a shame to you, pretended Theosophists, that you do not spare even one costly bracelet from your arms, one ring from your overloaded fingers, to send its value—if you have no other money to spare—to help her who is doing our Masters' work in bettering the mental and moral state of these other wise neglected and uneducated members of your sex? Hitherto, if a Sinhalese mother wished her daughter to be educated, she had to risk her perversion from Buddhism to Disbelief or Christianity. Send me your money if you wish to be thought true Theosophists, and I will see that it brings a blessing upon you. Or send it direct to Mrs. Marie M. Higgins, Colombo, Ceylon, which will save me both trouble and expense. Let me not be compelled to ask twice.—H. S. O.]

SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1892.

EXECUTIVE ORDERS.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE.

ADYAR, 7th March 1892.

THE NOMENCLATURE OF BRANCHES.

The undersigned calls attention to a bad habit that is growing up in the Society of adopting for new Branches names previously chosen by existing ones. This already breeds confusion and, if not stopped, will lead to much more. For example, during the absence of the President from Madras the old Bombay T. S., whose charter dates back to 1880, passed a vote to change its name to that of Blavatsky Lodge, T. S.; and this despite the fact that the name had already been made famous in the four corners of the world by the publications of the Founder and Fellows of the original Blavatsky Lodge of London. Already the name had been copied in America (by the group at Washington, D. C.), and now we have a triplicate to confuse us: the more so as, like its sister lodge in London, the Bombay Branch is making itself known by numerous publications. It is the very activity of the Bombay Branch and the seeing printed on the title page of their magazine, *Pauses*, "Published by the Blavatsky Lodge, T. S." that drew attention to the mistaken practice under notice. So, also, there are two *Olcott T. S.'s*. (Kanigiri, India, and Sydney N.S.W.); two *Siddharthas* (Weligama, Ceylon, and Vicksburg, Mass. U.S.A.); two *Tatwagnamas* (Jessore and Tipperah, India); two *Krishnas* (Guntur, India, and Philadelphia, U.S.A.); an *Aryan* (N.Y.) and an *Aryan Patriotic* (Aligarh, India); a *Satwa* (Los Angeles, U.S.A.) and a *Satya* (Lucknow, India), and so on. So long as a Branch sleeps its name is unnoticed, but when it grows active then its title, if copied after some other, becomes a perplexity.

The President calls attention to this matter in the hope that henceforth the General Secretaries of Sections and the responsible director of the Headquarters Record Office will refuse charters to any branches applying for enrolment under borrowed or accidentally duplicated titles. Experience also dictates that the choice of fancy and complimentary names in place of local ones, which at once designate the town or city where the branch is situate, is an inconvenience; but where several branches are formed in one city the oldest should adopt the city's name, and the others different ones. As regards names already duplicated, the proper course would seem to be that the first chartered should retain its name and the later ones take others not already registered at these head-quarters.

To close the subject, once and for all, the undersigned recommends that, so far as practicable, the calling of branches after individuals should be avoided. At best, it is but a species of hero-worship and fosters vanity. As for the Founders and the fifteen other persons who were present when it was voted to form this now great organization, the whole Society and its results are their best and only permanent memorial.

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

H. P. B.'S GHOST.

A rubbishing report is circulating to the effect that H. P. B. chose Mr. Foulke, of Philadelphia, as her "Successor", and ratified her act by appearing in a spiritualist circle and painting for him her portrait. As to the picture having been painted I say nothing save that it is no more improbable than other portrait paintings in mediumistic circles: but this does not imply that she painted it. And to offset that theory one has but to refer back to an old volume of the *Theosophist* to find that she and I, anticipating some such nonsense, published our joint declaration that under no circumstances should we visit after death a medium or a circle, and authorizing our friends to declare false any story to the contrary. As for her naming a "Successor" Beethoven or Edison, Magliabecchi or Milton might just as well declare A, B or C the heirs of their genius. *Blavatsky nascitur, non fit.*

H. S. O.

T. S. FINANCIAL STATEMENT.

The Treasurer begs to acknowledge the receipt of the following sums since the date of last acknowledgement.

LIBRARY FUND.

Mr. C. Sambiah (<i>Mylapore</i>)	RS.	A.	P.
	4	0	0

HEAD-QUARTERS FUND.

Mr. E. W. Parker (<i>Arkansas</i>) \$ 50	153	2	0
C. Sambiah (<i>Mylapore</i>)	4	0	0

Mr. K. Dent (<i>Kukiang, China</i>)	10	0	0
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Mr. A. V. Kanniah (<i>Arcot</i>)	200	0	0
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ANNIVERSARY FUND.

Mr. K. Dent (<i>Kukiang</i>) his annual Subscription	5	0	0
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COL. OLCOTT'S HOLIDAY FUND.

Thro' Mr. G. R. S. Mead, 9s. 8d.	7	4	0
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S. E. GOPALACHARLU,

24th March, 1892.

Treasurer T. S.

ARYAN T. S., NEW YORK.

ARYAN T. S.—This Society notifies us that it is purchasing in April, a fine house in a central part of New York, to be used as a head-quarters for the whole activities of the Society in that city. It will be open day and evening and will be a great benefit to the work. The branch will own it in fee, and the price is somewhere about \$40,000, but of course there will be a large mortgage to be paid off in time by the whole membership in the States, as it is for the benefit of the whole, although for the present in the name of the Aryan T. S. It will have a large hall seventy feet long and twenty feet wide. It is also likely that the portion of the ashes of H. P. B. that went to the American Section will be properly preserved there. This step now puts the three great sections of the Society in the same position in respect to permanent place, except that the London one is a leasehold.

EUROPEAN SECTION T. S.

17th February 1892.

S. E. GOPALACHARLU, Esq.,

Recording Secretary, T. S.

DEAR SIR AND BROTHER,

I beg to inform you that a Charter of Incorporation was issued to the Ananta Lodge, Paris, on the 19th January 1892. The Secretary is Mons. E. Coulomb 14, Rue Chaptal, Paris.

Yours fraternally,

WALTER R. OLD,

Assist. Genl. Secy.,

European Section, T. S.

MR. KEIGHTLEY'S VISIT TO SURAT.

DEAR SIR AND BROTHER,

I beg to submit the report of Mr. Keightley's visit to our Branch.

MONDAY, 22nd February, 1892.

From 8 A.M. to 11 A.M., the members of the Branch paid Mr. Keightley visits at the bungalow where he was lodged. He continued receiving members till 4 P.M. During the interview Mr. Keightley talked very practically and instructively on various topics, and upon concentration and meditation in particular. He also gave us his experiences as to the best course in adopting a method of systematic study.

At 5-30 P.M., he attended the Andrew's Library where he gave a lecture on "Theosophy, the Theosophical Society and Mahatmas." The Headmaster of the Surat High School, Mr. Uttamram Narbheram, took the chair and many leading gentlemen were present. The Hall was crowded to the full. The lecture was very lucid and the relation of Theosophy to the Theosophical Society was very clearly pointed out. Scientific grounds, such as those which would appeal to the sceptic, for the belief in Mahatmas, were very learnedly discussed.

TUESDAY, 23rd February, 1892.

Mr. Keightley attended a meeting of the Branch held in the morning at 8 A.M. Some questions relating to the "Seven Principles of Man" before and after death and the elementals and elementaries were very ably solved. He then initiated two members and formally admitted them as members of the Theosophical Society. From 11 A.M. to 2 P.M., Mr. Keightley received inquirers at his bungalow and talked with them upon various subjects. He visited the Girls' School (The Niti Bodhak Kanya Shala) established by the President and some of the members of this Branch. He remained there for three-fourths of an hour and was much delighted to see the bright little faces of the "future mothers of India." He has recorded the following minute in the visitor's book:—

"The movement of which this school is part forms one of the most vitally important factors in India's future. Such schools as this will do more for the country than twenty years of congresses and agitation. The appearance, happy faces, and general look of bright intelligence of the girls is very striking and their quickness and accuracy of reply to the questions put was very satisfactory."

23-2-92.

(Signed) BERTRAM KEIGHTLEY.

After making a donation to give the girls a treat, he returned to his bungalow. On the same day he attended the evening meeting of the Branch. Some of the difficulties in the "Secret Doctrine," and the "Key to Theosophy" were solved, and then he lectured upon "The true idea of Universal Brotherhood;" "The duties and responsibilities of members of the Theosophical Society;" "Branch Work," "Theosophical Studies, &c." The meeting then adjourned at 9 P.M.

WEDNESDAY, 24th February, 1892.

A meeting of the members of the Branch was held in the Society's Hall, when Mr. Keightley addressed them upon "Karma and Free-will." The lecture was much to the point and some light was thrown upon the hitherto dark corners of the subject. In the afternoon he initiated at his residence one new member, who had arrived from Broach for the purpose. At 5-30 P.M., he again lectured to a crowded but inert audience, at the Andrew's Library Hall, upon "Karma and Re-incarnation" from a sceptical point of view. He spoke very learnedly and scientifically about the absolute necessity of accepting the doctrine of Re-incarnation if some of the hitherto unsolved and insoluble problems of the theory of evolution were to be solved. He spoke upon the subject for about an hour: all the while quoting authorities, especially of Western scientists. For want of time, he touched upon the twin doctrine of Karma very briefly, and said that he would do it possible justice when he happens next to visit Surat. Mr. Sorabshah, Dt. Munsiff of Broach, had taken the chair. He left for Nadiad on the same day by the passenger train at about 10 P.M.

The audiences at the lectures on both days were composed of Hindus, Parsis, and Mahomedans. Europeans were conspicuous by their absence.

MAHIPUTRAM DAJIBHAL,
Secretary, Surat T. S.

BANGALORE CANTONMENT THEOSOPHICAL SOCIETY.

I beg to submit herewith a report of the work done during the brief stay here of Mr. S. V. Edge, Assistant General Secretary, Indian Section.

2. In compliance with the invitation of this Branch, Mr. Edge arrived here from Ootacamund on the morning of Saturday, the 5th instant. He was met at the Railway station by a deputation and driven over to the premises of the Branch, where the members in a body were present to receive him. The President, in a few words, accorded welcome to the Assistant General Secretary who replied in suitable terms. On that evening, a well-attended meeting was held in which members were introduced, and the visitor explained to them certain Theosophical teachings.

3. Sunday morning (6th March) was spent in visiting the place. In the evening, a public address was given in the hall of the Girls' School, Pettah, to a large intelligent audience on the subject of "Theosophy and its teachings." The lecture was listened to with attention, and in behalf of the audience, Mr. P. Singara Char, Munsiff of Bangalore, thanked the lecturer.

4. On Monday evening, the 7th March, members and sympathizers assembled at the Society's premises, when Brother Edge continued to explain the teachings.

5. A visit to His Highness, the Maharajah's Palace, &c., occupied Tuesday morning, the 8th, and on that evening Mr. Edge addressed a very large assembly composed of leading advocates, &c., including a few Europeans, at the Public Hall (Mayo Hall) on the subject of "Theosophy and its claims upon the World." Suffice it to say that the audience gave their undisturbed attention to the lecture, which lasted for more than an hour. At the conclusion, Rai Bahadur A. Srinivassa Charlu, of the Mysore Government, conveyed to Mr. Edge the acknowledgments of the audience for the interesting and instructive lecture.

6. On Wednesday evening, the 9th, Mr. Edge gave a dissertation on the "Seven Principles of Man" to the members and sympathizers who assembled in the Society's premises. The branch has formed for some months back a class to study the "Key to Theosophy" and Mr. Edge's explanations proved to be a torch to the understanding of the philosophy of man as inculcated in the "Key."

7. Mr. Edge paid a visit to Mr. A. Ramachandra Iyer, Judge of the Chief Court of Mysore, on Thursday morning, 11th instant, by appointment. This gentleman is noted for his large sympathy with the objects of our Society, and spoke to our Brother Edge very encouragingly on the subject. In the evening, a conversation was held in honor of our visitor. Cards were issued very largely and they were cheerfully complied with. Light refreshments were provided and music was played on the Vina, Citar, Saraswathi, &c. Mr. A. Mrutinjaiya Iyer, B.A., Professor in the Central College, at Bangalore, entertained the guests with singing and the party broke up after an enjoyable evening. All the leading people were present, and Mr. Scindiah Hemajee Rao, Registrar of the Chief Court of Mysore, thanked the members of the Society for the treat given and Mr. Edge for the work he had done in Bangalore.

A. SINGARAVELU,
Secretary.

PRAYAG THEOSOPHICAL SOCIETY.

1. We close the year with 17 attached members on our list, against 7 last year.

2. With the addition of members there has been a marked increase in their zeal in the cause of Theosophy, and both these results we attribute to a great extent to the new life and vigor infused into us by the recent visit

of Brother Bertram Keightley, General Secretary of the Indian Section, to our Branch. His lecture on "Theosophy: its relations to Science and Religion," delivered on the 26th November 1891, before a very large audience, presided over by Brother M. A. N. Hydari, the former President of the Branch, was an able and eloquent exposition of the speculative bearings of Theosophy; and his second lecture the next day on "What has the Theosophical Society done" shewed the Allahabad public, presided over by Brother Rai Pyare Lal, Subordinate Judge, what record the Theosophical Society had already earned during the brief period of its existence. A private lecture to members of the Branch only, enlightened them on the relations of the Theosophical Society to the occult world, and a great deal of good was also done by Brother Keightley's private conversation, in the course of which he cleared up the difficulties of many enquirers.

3. The annual meeting of the Branch held on the 4th December 1891 revised the bye-laws of the Branch and elected the office-bearers for the ensuing year. Among the former, the change of the name of the Branch from the cumbersome "Prayag Psychic Theosophical Society" to the simple "Prayag Theosophical Society," and the admission of outsiders (who are not Fellows of the Theosophical Society) as associates of the Branch, having all the privileges of members except a voice in the internal affairs of the Branch, deserve mention. The office-bearers for the ensuing year are:—

1. *President*, BRO. RAI PYARE LAL, *Sub-Judge, Allahabad*; 2. *Vice-President*, G. N. CHAKRAVARTI, *Mathematical Lecturer, Muir C. College*; 3. *Secretary*, M. A. N. HYDARI, *Asst. Accountant General, N. W. P., &c., Joint Secretary and Librarian*, BRO. HARDES PERSHAD.

4. The programme of work for the ensuing year is the reading of Branch work and other papers every Friday, the last Friday of the month being reserved for a business meeting. The formation of a Vernacular Branch where the proceedings will be entirely in the Vernacular and of special classes for the reading of the "Key to Theosophy" and the "Secret Doctrine" is in contemplation.

M. A. N. HYDARI,
Hony. Secy.

HARIDE PRASADAV,
Jt. Hony. Secy.

ERODE THEOSOPHICAL SOCIETY.

TO THE SECRETARY, INDIAN SECTION, T. S.

SIR,

I have the honor to submit the resolutions passed at the meeting of this Branch on the 30th November 1891.

I. That the following rules and bye-laws be adopted for its guidance for the present.

II. Mr. N. Survothuma Row and M. Govinda Row to act as the President and Secretary, respectively.

III. Each member to contribute according to his means to the "H. P. B. Memorial Fund."

IV. The Journals, *Lucifer*, *Theosophist*, and *Pauses*, to be subscribed for.

V. Messrs. M. Govinda Row, M. Venkatarama Iyer, M. Subbramani Iyer to attend this year's Convention, at Adyar, as Delegates from this Branch.

(The Rules and Bye-laws of this Branch.)

1. Every application for membership in the Branch must be in writing and sent to the Secretary.

2. Every applicant for membership shall, on being admitted, pay to the Secretary his first month's subscription and also an entrance fee of double that amount, and on such payment the Secretary shall enrol him as a member, provided that, in special cases, the entrance fee may be remitted or reduced by the President at his discretion.

3. The minimum rate of monthly subscriptions, payable before the end of each month, shall be according to the following scale :—

Income not exceeding Rs. 50	...	...	...	0	4	0
Do. do. Rs. 100	...	...	...	0	8	0
Income exceeding Rs. 100	...	...	...	1	0	0

4. Any member of the Branch failing to pay his subscription for 3 consecutive months shall be deemed to have resigned his membership.

5. A member who is re-admitted, shall pay in addition to the usual monthly fee, the 3 months' arrears due from him.

6. The Branch shall have a President and a Secretary.

7. The Secretary or the President once elected, shall continue in office till the annual re-election of office-bearers to be held in January of each year.

8. The business of the Branch shall be transacted at periodical meetings if its members, to be held at least once in every month, the quorum being 3 members for the present.

9. The Secretary shall keep a minute book and record therein a brief report of each meeting.

10. The Secretary shall, subject to the control of the President, be the custodian of all the property of the Branch.

ERODE,

1st December, 1891.

Yours fraternally,

M. GOVINDA RAO,

Pleader and Secretary, Erode T. S.

GIFTS TO THE BOMBAY BRANCH.

The library of the Blavatsky Lodge, Bombay, has recently been enriched by two handsome donations, of the value of Rs. 535-0-1. The first donation comes from the members of the late Dnyan Vardhak Mandli, a sort of debating society, founded some 25 years ago in Bombay, but which had long ceased to exist. The fund of that Society was entrusted by its members to Mr. Bejanji Adurji, late Secretary of the Secunderabad Theosophical Society. As years went on, some of the members of the old Society have joined the T. S. and persuaded their old comrades to hand over their money, amounting to Rs. 319-0-1, to our Society. The Bombay Branch is grateful for this handsome sum to Mr. Bejanji Adurji, Collector F. T. S., and Mr. Shapurji Bhimjibhai Taraporewalla, Founder and President of that Mandli, for their hearty support and co-operation, in carrying this business through.

Another donation came at the same time from a wealthy Parsi lady, Bai Dinbai Nusserwanjee Manockjee Petit, coupled with the condition of buying for our library all the published volumes of Prof. Max Müller's "Sacred Books of the East." The volumes of that series were purchased for Rs. 216, and the bill was paid by that good old lady, who has a good opinion of our Society, its Founders, and their work.

R. K. M.

INDIAN SECTION.

FINANCIAL STATEMENT.

	RS.	A.	P.
Balance on the 25th February is	952 6 0
Annual subscriptions :—Mr. K. C. R. T. Acharya (unattached) Rs. 3; Mr. C. Authikesavalu Reddy of Tirumalghy (unattached) his annual subscription for '92 and '93 Rs. 6; Bhaunagar Branch Rs. 19; Gorakpur Branch Rs. 10; Mr. T. Somasundara Row of Bellary (unattached) Rs. 3; Messrs. V. Rathina Modeliar, P. Appaji Row, V. K. Ramasawmi Modeliar, and P. Sriramulu Chetty (all of the Bangalore Branch) Rs. 8; Mr. M. Umapathy Modeliar of Madharantbakam (unattached) Rs. 3; Mr. D. P. Kotwal of Karrachi (unattached) Rs. 3; Ambasamudram Branch Rs. 8; Mr. Narayana Row of Kanigiri for '91 Re. 1; Mr. M. Venkatakrisnaya of Ongole (unattached) Rs. 3; Mr. N. C.

Murkherji (Calcutta Branch) Rs. 5; Pt. Suraj Narain (Meerut Branch) his annual subscription from 1887 to 1891, Rs. 5; ...	77	0	0
Donations :—H. S. O. Rs. 100; Mr. Baldeo Prasad (Fyzabad) Rs. 2-2; "Krishnarpanam." (Hyderabad) Rs. 15; Mr. K. Edaljee (Secunderabad) Re. 1-2; Mr. D. M. Oza Mongrol Rs. 5; Mr. J. Padsha (Calcutta) Rs. 10; Mr. A. V. Kania, (Arcot) Rs. 5; Mr. C. Sambiah (Mylapore) Rs. 3; :—	...	141	4 0
Contribution towards travelling expenses :—Benares Branch for Mr. Keightley's travelling expenses Rs. 25; Bangalore Cantonment Branch for do. of Mr. S. V. Edge Rs. 10 :—	...	35	0 0
Entrance fees :—Mr. K. C. R. T. Acharya (unattached) of Basudebpore Rs. 10; Babu Surendranath Roy (Barakar Branch) Rs. 2; Mr. P. Swami Naidu (Madras Branch) Rs. 5; Messrs A. B. Dhruva, K. J. Kotwal, G. V. Vaidya, R. N. Pershad and T. Motiram (all of Bombay Branch) Rs. 49-8-0; Mr. Vencasawmy Row (Coimbatore Branch) Rs. 3; Messrs S. C. Mukherji and G. C. Mukherji (Umballa Branch) Rs. 3; Babus Ashatosh Dutt and Chantra Kanta Das (Calcutta Branch) Rs. 8; Messrs V. Rathina Modeliar, P. Appaji Row, V. K. Ramaswami Modeliar and B. Sriramulu Chetty (Bangalore Branch) Rs. 40; Messrs G. L. Sahasrabaddhe, D. F. Romer, C. D. Mehta, H. M. Parab and E. P. Ballaparia (Poona Branch) Rs. 50; Mr. Vigendra Row (Coimbatore Branch) Rs. 2; Messrs M. G. Badas and Jagat Narain of Lahore (unattached) Rs. 10; Mr. M. Krishna Row (Hyderabad Branch) Rs. 5; Mr. C. Giria Chettiar (Coimbatore Branch) Rs. 10.	...	197	8 0
Total Rs.	1,403	2	0

EXPENSES.

	RS.	A.	P.
Salaries	...	...	171 0 0
Stamps	...	...	60 0 0
Travelling Expenses	...	...	116 1 4
Sundries	...	...	0 5 0
Printing	...	...	165 4 9
Total Rs....	512	11	1
Add balance after deducting Rs. 5 shown in excess of the contribution of Rai Bahadur Baroda Prasad Basu in the last month's account ...	...	...	885 6 11
Grand Total Rs...	1398	2	0

S. E. GOPALACHARLU,

Treasurer T. S.

23rd March, 1892.

CEYLON.

THE SANGHAMITTA SCHOOL.

The Ceylon Examiner says :—"Yesterday Messrs. A. Van Cuylenburg and Richard de Silva, Inspectors of Schools, visited this school and were received by Mrs. Higgins, the Lady Principal, and shown round the premises. They were very much pleased with the work done, and congratulated the Lady Principal on the smart appearance of the Institution and the steady improvement made all round. She was complimented also on the singing of her boarders. The work in the school is daily increasing, and Mrs. Higgins is sparing no pains to give Buddhist girls a really sound education."

A wealthy English friend wrote me by the last overland mail about his deep interest in the Buddhist movement, and asked how he could help it on. From the above, and the report in our present issue of the work being done by Mrs. Higgins and Mr. Peter D'Abrew, my friend will see that the

most valuable thing would be for him to send Mrs. Higgins at least £5 monthly towards the up-keep of this excellent school for Sinhalese girls.

GENERAL WORK IN CEYLON.

A document, complimenting Dr. Daly for his "untiring activity in establishing and visiting schools and other missionary work from one end of the Island to the other," and censuring Mr. Dharmapala for omitting to mention this in the brief Convention summary of our Ceylon affairs, has been sent me with a special request to publish it in the *Theosophist*. It is signed by officers of the Galle, Kandy and Kurnegala Branches. I should be pleased to do so were it not evident that the paper was drafted by some one who either purposely ignores or is ignorant of the fact that I have detailed to the Ceylon work a succession of European members of my Headquarters Staff, and that the apathy of our Ceylon Branches is in no wise attributable to lack of "inspiring influence from Headquarters to sustain and foster their operations." Moreover, I have visited the Island three times as often as any other of our Asiatic centres of activity. If no mention was made in the Report of the Convention about Dr. Daly, it was because he did not trouble himself to report officially upon his year's work. As regards the "internal dissensions" which are mentioned in the summarized statement objected to, I regret to be obliged to say that the violent and abusive language to which Dr. Daly is unhappily addicted has aroused just resentment, not only within our Society but in very important circles outside it, and seriously weakens the influence he would be entitled to for his undeniable energy. I should have said nothing about this but for the one-sided tone of the protest under notice, and the regrettable expressions and misleading criticisms contained in the pamphlet report of the educational meeting held at Galle in the month of November last. It is true the Ceylon Section no longer exists, and also that the reason for my abolishing it was stated at the time (*vide* Executive Order of March 3, 1891) to be the unsatisfactory local working of the sectional plan. In the second paragraph of that Order Dr. Daly's resignation of the General Secretaryship was accepted with thanks; and in the third, his confirmation as General Manager of Buddhist Schools announced.

H. S. O.

A BUDDHISTIC RESEARCH SOCIETY.

The *Indian Mirror* announces that it is proposed to form in Calcutta a Society for promoting the study of Buddhistic Literature and disseminating the principles of Buddhistic morals. The Editor thinks the scheme most opportune, and wishes it all success. I have private information that the celebrated Tibetan-Sanskrit scholar, Babu Sarat Chandra Das. c. i. e., may accept the Vice-Presidency and that a number of very enlightened and influential Bengali gentlemen will enrol themselves as members. Of course, this excellent move is traceable to Mr. Dharmapala's zealous activity.

The Theosophical Society

INFORMATION FOR STRANGERS

THE Theosophical Society was formed at New York, November 17th, 1875. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following:—

First.—To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second.—To promote the study of Aryan and other Eastern literatures, religions and sciences.

Third.—A third object—pursued by a portion only of the members of the Society—is to investigate unexplained laws of nature and the psychical powers of man.

No person's religious opinions are asked upon his joining, nor is interference with them permitted; but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Head-quarters, offices, and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein the General Council meets annually in Convention, on the 27th of December. The European Head-quarters is at 19, Avenue Road, Regent's Park, N. W., London; the American Head-quarters at 132, Nassau St., New York.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which will go towards defraying the current expenses; these are mainly, however met by the proceeds of entrance-fees, donations, and a small annual subscription from each member. By the Revised Rules of 1889, the Society was placed upon a basis of voluntary contributions and made entirely dependent for maintenance upon the generosity of its Fellows and others. But a year's experience proved the old plan the better one.

The Official Trustee for all Society property is at present the President for the time being, and legacies and bequests *should invariably be made in his name*, in the legal phraseology of the Code of the country where the testator executes his Will. If left to the Society by name, the bequest becomes void in law. A legacy of £8,000 was thus lost. The President's full address is Henry Steel Olcott, Adyar, Madras, India. The T. S. Convention of December 1890 acceded to Col. Olcott's request and a Board of Trustees will be shortly announced.

The Society, as a body, eschews politics and all subjects outside its declared sphere of work. The *Rules* stringently forbid members to compromise its strict neutrality in these matters.

The *THEOSOPHIST* is private property, but under the Revised Rules it is the organ of the Society for the publication of official news. For anything else in the magazine, the Society is not responsible.

Many Branches of the Society have been formed in various parts of the world, and new ones are constantly being organised. Each Branch frames its own bye-laws and manages its own local business without interference from Head-quarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, British Islands, Ceylon, &c.) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1890, where all necessary information with regard to joining the Society, &c., will also be found.

Up to date, 247 charters for Branches have been issued. For particulars, see the Rules, &c., to be had on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections.

In Europe, to G. R. S. Mead, 19, Avenue Road, Regent's Park, N. W., London. In America, William Q. Judge, P. O. Box, 2659, New York. In India, to Bertram Keightley, Adyar, Madras, In Ceylon, to Mr. C. P. Weeresakara, Colombo. In Australia, to Dr. A. Carroll, 6, Victoria Chambers, Elizabeth St., Sydney; N. S. W.

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CORRESPONDENCE NOTICE.

To save infinite trouble, observe the following rules:

1. All correspondence from any country about Head-Quarters, T. S. business and all cash remittances for the support of Head-Quarters, address to *The Recording Secretary and Assistant Treasurer, T. S., ADYAR.*
2. Cable telegrams address "Olcott, Madras."
3. Letters to myself should be addressed to me at Adyar, confidential ones to be marked "Private."
4. All letters about Indian Branch work and Fellows, all applications for membership and for blank forms, and all fees and dues and donations for the support of the work in India, address to *BERTRAM KEIGHTLEY, Esq., General Secretary, Indian Section, ADYAR.*
5. All business relating to the *Theosophist* and to books and publications of all kinds, address to *The Business Manager, Theosophist Office, ADYAR.*
6. All matters for publication in the *Theosophist*, address to *The Editor of the Theosophist, ADYAR.*

ADYAR, January 1892.

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

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