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THE

THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. S. OLCOTT.

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VOL. XIII. NO. 2. NOVEMBER, 1891.

सत्यात् नस्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

MY HYPNOTIC RESEARCH IN FRANCE.

MODERN science has made its longest stride towards Eastern psychology in its recent hypnotic researches. It is now within measurable distance of the esoteric truth. Occupying advanced ground which it has won by patient inquiry and experiment, it can never go back to its old attitude of jeering scepticism about the psychical powers and phenomena ascribed to the ancient adept. The time has almost come when the entire body of Western scientists will listen without raillery to tales of travelled eye-witnesses about the feats of Asiatic and African thaumaturgists, try to fit them into the frame of their own hypnotic experiences in hospitals and private clinics, and, failing in that, await their explanation by some colleague bolder, more patient and intuitive than themselves. It is doubtful if ever again, in any meeting of a Western scientific association, a great savant who attempts to call attention to his careful researches in psychical science will be insulted and martyred as the venerable Professor Hare was at Washington and Mr. William Crookes was by the British Association. We have gone beyond that; and some scientists are already knocking at the doors of the Indian and Egyptian temples. This change has occurred within my own time, and I have watched its every stage. I am a psychologist, not a metaphysician, by temperament, so that, while some of my cleverest associates in the Theosophical Society have been weaving and weighing theories, I have been accumulating facts and studying phenomena. Both classes are needed, and all goes well so long as neither trenches upon the other's ground. Many theosophists have been bitterly denouncing spiritualism, mesmerism and hypnotism upon theory or hearsay, without having observed or tested either. In some respects their hypotheses have been

correct, in many others the opposite. Healthy minds do not indulge in sweeping criticism, but try to learn both sides. This habit of prejudiced generalisation has been the sham of modern materialistic science. It is the chief cause of the animosity felt for its giant leaders by experienced spiritualists, mesmerists and students of Eastern psychology. Professor Tyndall can never wipe away the smudge that he made upon his escutcheon by his vile epithet about modern spiritualism, nor Dr. Carpenter, Sir David Brewster, Professor Faraday or Professor Huxley stand as well with posterity as they would if they had been fairer and less hasty in forming their opinions upon its indisputable marvels. These great men were disloyal to their own scientific canons, and their reputations must suffer accordingly in the near future. Brave in many things, they were too timid to face the gibes of Lomuncules, and passed on to judgment before taking proper testimony. Crookes and Wallace, Hare and Zöllner, were made of firmer fibre, and their pluck in standing up for truth redeems their caste from absolute reproach. And now another gladiator enters the arena and challenges the scientific world. His name is Oliver J. Lodge; let it be honored in the history of modern psychology. He is a D. Sc., LL.D., F.R.S., etc., and President of the Mathematical and Physical Section of the British Association, in which latter capacity, addressing the section at this year's meeting of the Association, at Cardiff, he introduced the subject of Thought-transference, or Telepathy, as one worthy of the attention of men of science.

To estimate the significance of Professor Lodge's step, it must be remembered that the corner-stone of Materialism has been the theory that mind does not and cannot act outside the organized brain. Prove that to be false, and you must regard intelligence as something other than a central secretion; in other words, the corner-stone of a true psychology is laid. Professor Lodge has reached his position by hypnotic and other psychical researches, and if he had opened his whole mind to his colleagues—an incautious step to take at the present stage of scientific opinion—he would no doubt have shown himself much farther advanced towards our own position than now appears.* Let him not hurry: he and his sympathizers will reach us in good time; we know our ground and shall keep it. Meanwhile, we too are making our own

* The aversion hitherto felt for psychical research among conservative scientists is vividly shown in the apologetic tone in which Professor Lodge brought the subject forward. "I am thus led to take a wider range," says he, "and, leaving temporary and special considerations, to speak of a topic which is as yet beyond the pale of scientific orthodoxy, and which I might, more wisely, leave lying by the roadside. I will, however, take the risk of introducing a rather ill-favoured and disreputable looking stranger to your consideration, in the belief—I might say, in the assured conviction—that he is not all scamp, and that his present condition is as much due to our long continued neglect as to any inherent incapacity for improvement in the subject."

"I wish, however, most strenuously to guard against its being supposed that this Association, in its corporate capacity, lends its countenance to, or looks with any favour on, the outcast. What I have to say—and after all it will not be much—must rest on my own responsibility. I should be very sorry for any adventitious

researches among the hypnotists and testing their theories by the master key of Eastern psychology. Of my most recent observations, I shall now report the results in the present preliminary memorandum. If I ever get some real leisure, I hope to publish a critical work, which shall summarize what has been done in the several Western centres of hypnotic research, and try to prove that all the problems which have puzzled them and provoked their quarrels, can be solved by the help of the Asiatic esotericists.

The literature of Hypnotism has already become immense, and if it goes on at the present rate, it will soon become too voluminous for a busy man to read. Most of the present books are but revampings of what was already written by the earlier school of mesmerists and the leaders of the two great schools of modern hypnotism. One of these schools is that of the Hospice of La Salpêtrière, Paris, of which the illustrious Dr. Charcot is the chief; the other that of Nancy, the capital city of Lorraine, whose chief is Dr. Bernheim, but whose founder was the venerable Dr. Liébault, now a septuagenarian retired from professional practice. The Charcot school represents the materialistic theory of psychology, the Liébault-Bernheim one, the psychical side of the question. Producing almost identical results, their explanations differ *toto cælo*, and, as is usual when doctors disagree, they are defended and declared with acrimony and vehemence. Like an eye-witness who watches a battle from a hill-side, I have been an interested spectator of this scientific strife, and waiting my opportunity to visit both schools and see what they could show. In taking my year's holiday, one of my chief objects was to spend at least two months in Paris and Nancy for study, but all I could contrive to spare for private research from official duty was less than a fortnight at each place. To make matters worse, I happened to pitch upon the month of August, when the great professors of all French hospitals are away for the summer vacation,

weight to attach to my observations on forbidden topics from the accident of their being delivered from this chair." An Asiatic, knowing that the "tramp," the "outcast" referred to, is the splendid and divine science of Psychology, the *Brahma Vidya*, the *Atmā Gyan*, will regard this attitude of Prof. Lodge as unmanly and grovelling to a degree: while our readers in Ceylon and Burma will recall the circumstance of the Dutch plenipotentiaries crawling on their bellies into the presence of the kings of Kandy and Ava. Yet it is more than probable that if any less deprecatory tone had been adopted, the learned Professor would have been punished with a vote of censure, more or less mellifluously worded. He candidly says that whether the theory of thought-transference be a truth or a fiction, "there is not, I suppose, one of the recognized scientific societies who would receive a paper on the subject." Individual scientific men have investigated the matter for themselves, but "the great majority...feel active hostility to these researches and a determined opposition to the reception or discussion of evidence. And they feel this confirmed scepticism, as they call it, not after prolonged investigation, for then it might be justified, but sometimes after no investigation at all. A few tricks at a public performance, or the artifices of some impostor, and they decline to consider the matter further." No "crank" in Theosophy, Spiritualism or Mesmerism, has written a more bitter indictment of the scientific body than that.

and so I had not even a single day with Charcot and but one with Bernheim. The former, however, very kindly put me in the hands of Dr. G. Guinon, his Chef de Clinique, and gave me the run of his department, while the latter was equally courteous in referring me to his Chef de Clinique, Dr. Simon; to whom and to Dr. Sterne I am much indebted for all possible facilities to study the cases in the wards of the Hôpital Civil. At Paris I also enjoyed the conversation and help of Dr. Babinski, one of Dr. Charcot's most distinguished pupils, and at Nancy I spent part of every day in the precious company of Dr. Liébault, and discussed with him every important point of difference between his school and that of La Salpêtrière. From my notes taken on the spot in the two hospitals the present article is compiled.

The chief disagreement between the two schools is as to the part which the mind plays in hypnotic phenomena. Charcot regards them as physiological, Liébault as psychical. Charcot defines three stages in hypnotism: 1. The cataleptic; 2. The lethargic; 3. The somnambule. In the first, the position of the patient's limbs is easily changed by the operator, and every position given them is unresistingly maintained for some time; in the second, the subject is unconscious, and the limbs relaxed fall by their own weight if lifted and let go, the eyes relaxed, and the muscles abnormally excitable; in the third, the eyes are closed, or half closed, by gentle stimulation of the skin the underlying muscles can be made to rigidly contract, and many external influences are possible by means of suggestion.* The Nancy school affirm that there are no such actual stages, but all are due to conscious or unconscious suggestion by the operator to the patient. Suggestion may be made either verbally or by gestures, or surrounding circumstances, as, for example, the looks of bystanders, their motions or by-talk.

Both Nancy and Salpêtrière deny the action of thought-transference and the existence of an aura or mesmeric fluid which passes from operator to subject. Salpêtrière believes in the sensitiveness of persons to the action of metals, as, for instance, that gold will cause muscular contraction, or paralysis, or have a healing or morbid effect when laid upon the patient's skin, while in another patient, like effects are produced by contact with silver, in another with copper, zinc, lead, etc. But Nancy denies this, and by way of proof produces by mere suggestion the identical effects ascribed to the metals, with imaginary pieces of money or discs, or absolutely prevents the subject from feeling any effect when the previously obnoxious metal or metals are applied to the skin, by simply telling the patient that they are harmless or have lost whatever power they may have had.

A year or two ago I noticed in the *Theosophist* the experiments of Dr. Luys, of La Charité Hospital in Paris, going to show that drugs, either as powders or fluids, when enclosed in tightly corked, even her-

*For an excellent description of all the states of hypnosis, see "Hypnotism," by Dr. Albert Moll. [Contemp. Sci. Series, London, 1890.]

metically sealed vials, act as they would if swallowed when the vials are held against a hypnotised hysteric's body or even at some distance from it. The matter was laid by Dr. Luys before the Academy of Medicine, referred to a committee and reported against. In noticing this fact, I suggested that judgment should be suspended for the present. In the year 1888, Prof. Charcot and Dr. Robinski showed me experiments at Salpêtrière, in which muscular contracture of one side of the body was transferred to the other by merely approaching a bar or horse-shoe magnet to the patient's body. All these questions I wished to come to definite conclusions upon, this summer. I shall now describe what I saw.

Professor Charcot being away from Paris, his pupil, Dr. Guinon, conducted the experiments for me in the master's laboratory. My first séance was on the 5th August, and the female patient operated upon, a well-known sensitive, whose case has been described in several medical works. Dr. Guinon produced the three stages of Charcot—"lethargy," by pressure upon the eyeballs, "catalepsy," by simply lifting the eyelids and exposing the pupil to the light, and "somnambulism," by pressure on the vertex, or crown of the head. The patient was made to pass from one stage into another with perfect ease, and in whatever one she was, the characteristic phenomena described above were exhibited. As Dr. Guinon, on behalf of the Charcot school, denied the existence of a mesmeric fluid or aura, I suggested to him the experiment of making the patient stand with her face close to the wall, and his then extending his hand towards the nape of her neck as if it were a magnet he held, and then slowly withdrawing it, at the same time willing intensely that the head should follow his hand, as a suspended needle would a magnet. He did so, and some degree of attraction was proved. This, Dr. Guinon thought, might be due either to his having made a slight current of air to pass over the hysterical girl's super-sensitive skin, or she might have felt the animal heat of his hand. Either of these might act as a suggestion, and put the idea into her head that she was expected to let her back approach the doctor's hand. To meet this theory, I suggested that her head and shoulders should be covered with a cloth. It was done, and yet there was still some signs of attraction. I purposely abstained from making the experiment myself—one that I have made hundreds of times successfully in India—that whatever result there was, might be produced by Dr. Guinon's own hand. I was led to believe that his absolute skepticism as to the existence of such a magnetic or mesmeric force prevented his getting a much more satisfactory result. However, it was a beginning. Among other experiments this day, Dr. G. called in a second sensitive, and placing two chairs back to back caused the two girls to sit thus with their heads close together, yet not touching, and put them into the hypnotic sleep. A paralysis (*contracture*) of the right arm of one of them was then artificially produced (by simple friction along the muscles of the inside surface of the arm), and a large magnet being laid gently on the table against which both their chairs

touched, the paralysis in the first girl's arm gradually disappeared, and the same arm of the second girl became contracted. This mysterious phenomenon, the Charcot school says, is due to the direct auric action of the magnet; for, when the trick has been resorted to of using a wooden magnet painted to resemble the real one, or a magnet made of simple unmagnetised iron, the transfer does not take place. At least, it has not at La Salpêtrière, though Dr. Guinon admitted that it had in England and elsewhere. Professor Charcot showed Mr. Harte and myself this same experiment in 1888, but the next day Mr. Robert, the celebrated magnetiser of Paris, did the same thing for us without using any magnet, but merely his meerschaum cigar-tube. So that it is still a disputable question to what extent, if any, the magnetic aura is an active agent in the experiment described. The school of Nancy says it has no effect at all,—it has been tried an hundred times without active result, and the phenomenon is due to unconscious suggestion and expectancy. Another interesting experiment was shown me. One of the girls being sent away, the other was given a package of letter-envelopes, and told that she would find upon one of them a fine portrait of Dr. Charcot walking and followed by his big dog. (While both girls were out of the room, I had marked one of the envelopes in the fold inside the flap with a slight pencil-point speck. He held this envelope for an instant before her, and said this was the one which bore the picture. The envelope was then returned to the pack and all shuffled.) She went through the pack carefully yet rapidly, and presently selected one and examined the imaginary portrait with apparent pleasure, saying how good was the likeness, and asking Dr. Guinon if it had been taken by the photographer of the Clinique. I asked her to let me look at it; it was my marked envelope. She was then restored to her ordinary consciousness, and the freshly shuffled pack given her with the intimation that there was a present for her in one of the envelopes. She looked them over, uttered a cry of pleasure on coming to one of them, and when asked what she had found, said: "Why, a beautiful likeness of Dr. Charcot; see for yourself." I looked: *it was my marked envelope.* Thus unerringly did she, in full waking state, choose out the envelope shown her when hypnotised as bearing a picture, without there being a single peculiarity of spot, mark, shape, dent or crease, so far as my eyes could detect, to show her that this was the right one. The Charcot school says the patient discovers by her hypersensitive nerves of vision or touch, physical peculiarities in the envelope not visible to normal vision. It may be, but I do not believe it: I think it is a species of clairvoyance. I suggested this experiment to Dr. Guinon. For him to take a package of envelopes, select out one, put a private mark inside, lay it on the table, fix his attention powerfully upon it and try to visualize to himself as upon the paper some simple object, say a triangle, a circle, a splash of some color, etc.; then to mix the envelope with the rest of the pack, recall the girl and see if she could pick it out. He tried it, and failed,—a fact tending to substantiate the Charcot theory,

yet not conclusive, for similar experiments of various kinds have been often successfully made by mesmerists—by myself, among others, and the supposition is warranted that Dr. Guinon, from lack of faith in the possibility of the thing, did not really visualize any thought-picture at all on the envelope for the sensitive to find there. The color experiment I tried once at Rangoon with Mr. Duncan, Superintendent of the Fire Department of that town. He made a sensitive Hindu boy of his sit near an open door, with his back to the wall, and so that he could not see what was going on out in the verandah. He stood before him holding an opened handkerchief in his hand. I had in mine a paper-seller's sample-book containing many samples of various colored papers. The experiment was to see if, when I showed Mr. Duncan a paper of a given color, he could make his handkerchief appear of that same color to the subject, without his varying his questions or giving any other hint as to what colour was being shown to him by me. Under the conditions described, the mesmerized boy named color after color correctly; thus proving the transfer of thought images from the operator to the subject. It is not unreasonable, therefore, to say that the whole truth has not yet been reached at La Salpêtrière.

August 7th.—The first experiments this morning were to suggest by gestures and facial expression, but silently, the presence of birds, rats and puppies: a wavy motion of the hand in the air made the girl see a bird, the attitude of listening suggested its singing and caused her delight, proper manipulation of the fingers along the floor made her see a rat and jump upon a chair to escape it; and an imaginary puppy was placed in her lap and she caressed it. These are, of course, examples of suggestion without words. I got Dr. Guinon to try again to visualize and transfer to the sensitive a thought-picture. Selecting a spot on the table easily recognizable by a small dent in the wood, I laid down a bright coin and asked the Doctor to gaze at it until he felt sure he could retain the image at the spot, removed the coin and got him to call in one of his quickest sensitives, and tell her that she might take the coin she saw lying there. But she saw nothing, and though it was tried in various ways, the experiment was a failure.

Another day we repeated the experiment of transfer of a paralysis from one subject to the other, by laying a magnet on the table, back of the second girl's shoulder, but no further explanation was arrived at. The subject of metallotherapeutic (healing diseases by employing the metal or metals that are sympathetic to the patient). Dr. Guinon called in a woman who could wear no gold about her person, because she found it strongly antipathetic to her temperament. She had silver bangles, and, I believe, other ornaments of the same metal. We tested this by applying to her wrist a golden coin, concealed from her sight by being held in the Doctor's hand. Immediately contraction of the muscles of the arm occurred.

Another day Dr. Guinon attempted to show me the transfer of mental hallucinations from one subject to a second. It was done in

this way. Girl No. 1 was hypnotised and put into the stage of "Somnambulism," in which, it will be recollected, suggestions are easily made. The Doctor then made her think she saw on the table a white bust of Prof. Charcot, not with his usual clear-shaven face, but with a heavy military moustache. She saw it clearly and laughed at the astonishing change in "*le Maitri's*" appearance, and was then plunged into a deeper state of unconsciousness. Girl No. 2 called in, was made to sit with her back to the back of the other, their heads touching, and she was also hypnotized. The magnet was laid upon the table between them. We waited quite long enough for results, but the experiment failed, the illusion was not transferred, and one of the patients fell into convulsions (*crise de nerfs*), from which she was speedily recovered by the Doctor's compressing the region of the ovaries. We repeated the attraction experiment, this time covering the subject's head and neck completely with a bag of thick linen to prevent any current of air or animal warmth from the hand from affecting her skin. Dr. Guinon again operated. It succeeded with the two girls employed, and while it was nothing in comparison with results I have often obtained, there was at least enough to show Dr. Guinon that the subject was worth considering for its bearing upon the problem of the existence of a magnetic fluid.

These were all the experiments I was able to make under the circumstances of the dead season, Prof. Charcot's absence from town, and the cessation of lectures and clinics. It was not much, yet it was something—a beginning of a work which will need time and patience, and which is well worth the taking of any amount of trouble.

The office or Consulting-room of Prof. Charcot at the Hospital is a small one, between the public waiting-room and the chemical laboratory. The walls are painted a dark color, and completely covered with engravings and sketches illustrative of hypnotic crises and illusions. The latter are mainly copies of world-famous pictures by the Italian Masters representing incidents in the lives of Saints, such as the casting out of devils, all of which effects, it hardly need be said, are regarded by both schools of Hypnotism as phenomena of pure suggestion. Placed in the same category are engravings representing the neuroses provoked by Mesmer around his famous *baquet*, the miraculous cures effected upon pilgrims to the tomb of the Abbé Paris, and the wonderful phenomena in levitation and wall-climbing of the Convulsionaries of St. Medard. The clinics of Charcot and Bernheim daily produce hypnotic marvels as "miraculous" as anything in the annals of any of the churches or sects.

My next paper will be devoted to researches at Nancy.

H. S. OLCOTT.

MODERN SCIENCE.

IS IT THE BORDER LAND OF THEOSOPHY?

IN estimating the progress and the present status of modern science the inductive method of Bacon, the discoveries of Sir Isaac Newton, the correlation and conservation of force and the law of evolution have to be specially taken into account. A detailed discussion of the methods and principles involved would occupy more space and time than could be given to a newspaper article or even a series of such articles. Such a discussion would, moreover, become too abstruse and difficult for the average newspaper reader, who can grasp a salient point and apprehend the application of a principle, yet who would tire of the details by which such points are reached and such principles established. It may, therefore, be at once stated, that no fact in nature, and no law actually involved in any of the discoveries named, is ever ignored by an intelligent Theosophist, however much he may differ in his method of employing them, or in the results at which he may arrive. In his broader application and the larger results at which he arrives, he is guided by strict logic and analogy, and every such result is always capable of verification at any time by anyone who will take the pains to go over the process with a mind unbiassed by prejudice, and therefore open to the simple truth.

Everyone will no doubt admit, that the progress of what we call modern science is largely a progress in material things, and that the mechanical arts, the massing of capital, and the accumulation of wealth, manifest the larger gain. The foundations of religion lying in the everlasting verities are ever the same, and its expression in some form in the life of man is necessary to his well-being and happiness, yet the form of that expression must ever change according to his concepts of nature and his relations to his fellowmen. The progress of science has so modified our concepts of nature as to render a corresponding change in religious ideas inevitable, and with the conflict thus arising between the old religious ideas and the advanced views of nature, has been long and bitter. Who can deny that older religious concepts and theological interpretations have steadily receded before advancing science? In the resulting liberalism, the Church perceives a great danger to religion itself, though entirely unable to materially check it. While the great mass of really thinking people perceive in the advancing liberalism the dawn of a true religion of humanity. Both parties are right and both wrong. There can be nothing deserving the name of religion that denies or ignores God and the human soul. The religion of humanity is therefore destined, whatever else it may be or may contain, to be no religion at all, for it ignores man's spiritual nature, along which must proceed his higher evolution. Religion has sensed its danger, but instead of wisely providing for its future, it has mainly concerned itself with blindly and persistently resisting the encroachments of science, and it has been as persistently driven to the wall. Religion has

been forced to see science modify her creeds and her landmarks to suit its own purposes, and been thus far compelled to retain what was left without any influx of new life or a sufficient philosophy that made rational, and therefore acceptable, its idea of God and the human soul. If proof of this statement were desired, one has only to remember the conflict over the theories of Darwin, and then walk with awe and reverence over his grave in Westminster Abbey. Now the very element that the religions of the day need to enable them to successfully resist the encroachments of materialistic science, is to be found in the doctrines of Theosophy, for they are one and all originally founded in these very doctrines, and might easily replenish their waning power from the one original and unfailing source. This, however, they seem unlikely to do till it is too late to stay the tide of anarchy and materialism. But if the waning religions of the day might find in the world-old teachings of Theosophy, a new inspiration and a new life in perfect consonance with their earliest traditions and originals, and if the godless, soulless, materialistic tendencies of modern science might thereby be successfully checked, the gain to true science would in no wise be less than that to religion.

Complex as is the nature of man, it is impossible that he should really progress in any one department of his being without being benefited in all departments. If, therefore, a new life were instilled into religion from the source indicated, it would in no wise lead mankind back into the realm of superstition from which it has escaped with such weariness and pain; for knowledge is everywhere the death of superstition. Nothing but real knowledge of the higher nature of man and the laws that govern his spiritual evolution can furnish to either religion or science that element of progress and of life they so much need, and it is precisely this real knowledge that Theosophy now proffers to the world. It makes not the least difference how contemptuously both religion and the popular science of the day may treat the claims of Theosophy to a candid hearing, the time will surely come when they must make investigation or cease to be. Truth can well afford to stand against the world, as it has so often done before. It can well afford to wait secure in its foundations and in its immutability.

The method of modern science is empyrical rather than philosophical. Pursuing the inductive method, it deals so largely with phenomena as to lose sight of that "full-orbed truth," which Sir Isaac Newton declared, "appeared," when he had "kept a subject constantly before his mind" for a sufficient time. Dealing so largely with phenomena by induction and experiment, its tendency is to convert all problems into terms of another force and motion. It takes, therefore, a one-sided view until it gradually gains the idea that there is no other side of nature. So far has this warping tendency gone, that, when the greatest discoverer of modern time made a deeper and broader application of the laws of rhythmic motion in ethereal-

ized matter than had been previously conceived or was known to modern science, he was treated with ridicule and contempt by the scientists themselves. Thus did the materialism of science defeat itself. Orthodoxy in science means exactly what it means in religion, *viz.*, power and dominion at the expense of truth.

It has never been conceived by modern science that there is a world quite commensurate with all it knows or imagines that it knows of the physical universe, into which it can never enter by physical experiment, and which it can never apprehend by induction alone. This *terra incognita* of modern science is the unseen universe from which all visible things emanate and into which all things return. Certain advanced minds among the scientists, like Prof. Crookes, have nevertheless made excursions into this borderland of science, and have returned with marvellous results. By the slow, plodding materialist these results are regarded as the vagaries of the imagination that can never be expected to build a railroad or declare a dividend, and therefore, whether true or not, they are not thought worth considering. The origin and nature of the elements, as so closely approached by Prof. Crookes, are regarded as of far less importance than the velocity of projectiles, the expansive power of dynamite or the resistance of ironclads.

The glaring defects and unsatisfactory results of modern science are most manifest in the problems of life and mind. At the point where mind touches matter, science finds only chaos and confusion. Modern science deals with the phenomena of mind as a mere function of matter, and finds nothing better than a physiological psychology, deduced from the evanescent changes of the human brain and nervous mechanism. That the problem is capable of being regarded from the opposite side, and that to the very large number of facts already known may be added the knowledge of the underlying principles involved and the laws of their occurrence and operation also already known, is generally either ignored or denied by the modern scientist. And now mark the result: Life divested of motive or meaning; ethics at best spasmodic and empyrical; and the question, "Is life worth living?" answered in the negative by the disheartened and demoralized hosts of humanity, while the selfish and more fortunate few eat, drink and are merry. Having deprived the masses of the consolation that even superstition gave in the name of religion, modern science essays to wash its hands of all further responsibility, without even attempting to give mankind an idea of God or a better ideal of human life and destiny. The age is thus drifting into a soulless materialism, and while boasting of its freedom and enlightenment, it is arresting the higher evolution of man; and this is our boasted "age of science!" Religion doggedly reasserts its dogmas, while science placidly sneers or openly ridicules and places its high priests in the gothic temples reared and consecrated to the old traditions by the side of the priests and martyrs of religion. Father Time

levels all alike, and Mother Nature receives all into her capacious and silent bosom.

“What does it all mean?”

If proof be required that this is not a pessimistic view of things, unwarranted by the every-day facts of experience, look at the army of the insane. Over five thousand of these wrecked lives and bewildered minds in the single State of Ohio, and the proportion quite as great in nearly every section of the “civilized” world. Are science and civilization, then, to convert the world into one vast mad-house, where the whirling dervishes of a devitalized religion shall vie with the sneering and cynical “missing links” of science in the ideal pandemonium? What has modern science done in the way of apprehending the nature and the laws of the human mind, so as to stay this tide of insanity that yearly devours like a black and roaring sea, the brightest minds of the race? Absolutely nothing. To be judged insane is, in a large majority of cases, to be doomed to despair and final death or ultimate imbecility. Is science aware that such imbecility, the utter loss of human reason, is the complete surrender of every distinctively human attribute, an activism indeed and complete, where the animal in man takes final possession of the temple of the soul? And if the mind formerly manifested in these ruined and degraded temples was but a “function of the brain,” an attribute of the physical mechanism, what has occurred but annihilation? Is science logical enough to see this, and always honest enough to frankly acknowledge its own logical deductions? These are the toils of the all-devouring serpent. Materialism, the old serpent that has eaten out the heart of religion and reinstated the worship of the golden calf!

What, then, is this borderland of science that has replaced the old realm of superstition, that presumes to sneer at religion, and that dubs as the “unknowable” all that lies beyond its perverted vision, what indeed but the lake of oblivion and the land of destruction?

Nothing can change this condition of things but a complete philosophy of nature and of life; of mind, no less than of matter; and of spirit, no less than of nature. Such a philosophy must also be supplemented by a knowledge of science that begins in that borderland where physical science ends, and traverses the unseen universe by methods no less exact, and arrives at results far more certain than modern physical science. This philosophy and this science is precisely the offering of “The Secret Doctrine,” now designated as Theosophy to the modern world, and which the current religions are too sanctimonious and the current science too proud and cynical to accept or even to dispassionately investigate to any large extent.

Were these doctrines dispassionately examined and allowed to stand on their merit alone, without being loaded and obscured by personal abuse of those who honestly and fearlessly advocate them, they would furnish to modern science all her “missing links,” and rehabilitate and

reinspire and illumine the sacred altars of religion. These doctrines give to man the meaning and purpose of human life, the motive of human conduct, and reveal the illuminated pathway of the spiritual evolution of the human race. By giving to man a high and a true idea, and teaching him the one law of progress toward that ideal, the nature and laws of the human soul are also revealed, no less than the relations of mind and matter. This might seem inducement enough for any rational and beneficent individual to carefully examine the “Old Wisdom-Religion,” or the “Secret Doctrine,”—Theosophy.

To briefly outline the line of investigation suggested, the Baconian method of induction must be supplemented by deduction, based on a broad, exact and comprehensive philosophy. From the discoveries of Sir Isaac Newton must not be excluded that which he called “Sensorium dei,” and what Prof. Crookes designated as “Luminiferous ether.” The “Father ether” of the Greeks, and the “Akas” of the Hindoos, belong to the same category. The conservation and correlation of force on the physical plane, must be connected with a knowledge of motion, force and matter on other planes, and the “vortices” of Descartes may be profitably compared with the “lava-centres” and “dark nucleoles” of the “Secret Doctrine.” And finally the modern idea of Evolution must be supplemented by a knowledge of the law of Involution as its exact counterpart and philosophical equivalent. Such a line of investigation will lead man to such a knowledge of the unseen universe as will illumine and inspire his daily life in the world, and end for ever the conflict between religion and science by making them co-workers for the uplifting of mankind.

J. D. BUCK.

IN MEMORIAM.

P. IYALU NAIDU GARU, F. T. S.

THEOSOPHISTS all over India will feel the loss we have sustained in the passing away of our Brother P. Iyalu Naidu Garu, who left us on the morning of the 28th September 1891. A true Theosophist, an unselfish worker for humanity, one who always regarded the good of the Society in preference to his own interests, his loss will be doubly felt now when we can ill afford to lose an earnest and devoted worker.

We publish below a short sketch of his life and work and a testimony to his worth by a fellow Theosophist, who knew him and appreciated the purity and unselfishness of his life.

“Time and Karma have taken away from the phenomenal world a brother whom the Theosophical Society can ill spare just at this period of its greatest activity. After a long illness, consequent on old age and general debility, our esteemed and revered Brother, P. Iyalu Naidu Garu, the President of the Hyderabad Theosophical Society, passed away on the morning of 28th September 1891. Having risen from the ranks, as it were, and commencing his life on a salary of Rs. 10, his honesty and even-handed justice in his official career so endeared him to his superiors that, in course of time, he was raised to the post of Deputy Collector of Arni. But with this portion of his life we have not to deal. His really important life, to us at any rate, began with the advent of the Theosophical Society in India. Since the year 1881, when the late illustrious Madame Blavatsky and the President Founder made their first debut in Bombay, Bro. Naidu followed their fortunes through good and evil report. Arriving in Madras, he aided the infant Society to the best of his powers in every way. The spot at Adyar on which stands our present Head-quarters was pointed out by him as the most suitable site for the Society. For the last ten years of his admirable life, his one chief aim was how to spread Theosophy through the length and breadth of India. Incessantly did he study its vast literature, and it was simply wonderful to see this old man with a devotion and zeal quite enviable pouring over the pages of *Isis Unveiled*, *The Secret Doctrine*, and other standard works, with a view to instructing others, far unto the hours of midnight, by the dim light of a cocoanut-oil lamp. His veracity and his honesty of purpose were really beyond words. To every one he came in contact with, the one thing he expounded was Theosophy, and no one left him without feeling better and wiser for his conversation. His favourite books were *Light on the Path*, *Through the Gates of Gold*, and a Telugu *Bhushya* of *Srimat Bhagavatam*. Who can describe the great affliction our deceased brother felt when he was informed on his dying bed that H. P. B. had left us? Pure indeed was our departed fellow worker,—pure in thought, pure in word, pure in deed. Tolerant of the shortcomings of others, he was always stern as regards his own failings. He lived and died for Theosophy. Could he do more”?

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HAMSA¹-UPANISHAD OF SUKLA-YAJUR-VEDA.

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

GAUTAMA addressed Sanat Kumara thus:—Oh reverend Sir, thou art the knower of all Dharmas (duties) and art well versed in all Shastras; please tell me the means by which I may obtain a knowledge of Brahma-Vidya (Brahm-science). Sanat-Kumara replied thus:—

Hear, oh Gautama, that tenet (or science) of Siva as expounded by Parvati (his wife) after enquiring into all the sacred books and ascertaining his (Siva's) opinion. This treatise on the nature of Hamsa which gives bliss and salvation and which is a treasure to the Yogi, is (a) very mystic (science) and should not be explained to the public.

Now we shall explain the true nature of Hamsa and Parama Hamsa for the benefit of a Brahma-Charin (a seeker after Brahm or celibate), who has his desires under control, is devoted to his Guru and always contemplates (as) Hamsa, and realises thus—it (Hamsa) is permeating all bodies like fire (or heat) in all kinds of wood or oil in all kinds of gingelly seeds. Having known (it) thus, one does not meet with death.

Having contracted the anus (with the heels pressed against it), having raised the Vayu (breath) from Mula² Adhara (sacral plexus), having made a circuit with Vayu thrice round Swadhastana (prostatic plexus), going then to Manipuraka (epigastric plexus), having crossed the Anáhata (cardiac plexus), having controlled Prana in Visudhi (laryngeal or pharyngeal plexus), and then going to Agnya (cavernous plexus), one contemplates in Brahmrandhara (pineal gland), and having meditated there always “I am of three matras” cognizes his (higher) self and becomes formless. The Sisna³ (penis) has two sides (left and right from head to foot). This is that Parama-Hamsa (Supreme Hamsa or Higher Self) having the resplendence of crores of suns and by whom all this world is pervaded. It (this Hamsa which has Buddhi as its vehicle⁴) has eight-fold vrithis (actions). (Where it is) in the eastern (or first) petal there is the inclination (in a person) to virtuous actions; in the south-eastern petal there arise sleep, laziness, &c.; in the southern there is the inclination to cruelty; in the south-western there is the inclination to sins; in the western there is the inclination to sensual sport; in the north-western there arise the desire of walking,

1. This word (Hamsa) is very mysterious and has manifold meanings according to the standpoint from which we look at it. It is composed of Ham (or ahm) and Sa (ha), which mean “I” and “That,” that is—I (am) “That.” In its highest sense it is Kálahamsa (Parabrahm). It is also Brahma when it has Hamsa as its vehicle, or is Hamsa-vehana. When Hamsa, which is a higher manifestation of breath or Prana, is applied to it, we in expiration are said to exhale with “Ham” and in inspiration are said to inhale with “Sa.” It is called Ajapa Gayatri, which is “Hamsa (in)—soham” the Beeja-Akshara as is stated in this Upanishad.

2. All these plexuses might also be taken to be in the head.

3. This line is omitted in the Calcutta Edn., and seemingly makes no sense in the context.

4. This is how a commentator interprets.

&c.; in the northern there arises the desire of lust; in the north-eastern there arises the desire of amassing money; in the middle (or the interspaces between the petals) there is the indifference to material pleasures. In the filament (of the lotus) there arises the waking state; in the pericarp there arises Swapna (the dreaming state); in the Beeja (seed of the pericarp or the middle of it) there arises Sushupti (the dreamless sleeping state); when leaving the lotus there is Turya (the fourth state). When Hamsa is absorbed in Nada (spiritual sound), the state beyond the fourth is reached.

Nada (which is at the end of sound and beyond speech and mind) is like a pure crystal extending from the sacral plexus to the pineal gland. It is that which is spoken of as Brahma and Paramatma. [Here the performance of Ajapa mantra is given.] Now Hamsa is the Rishi (seer)—the metre is Gáyatri—Parama Hamsa is the devata (presiding deity)—“Ham” is the Beejam—“Sa” is Sakti—Soham is the Keelaka.¹ Thus there are six. There are 21600² Hamsas (or breaths) in a day and night. (Salutation to)³ Surya, Soma, Niranjana (stainless) and Nirabhasa (universeless). [Ajapa mantra] (May) the bodiless and subtle one guide⁴ (or illuminate my understanding). Vow-shut (or Swaha) to Agni-Soma. Thus Anganyasas and Karanyasas occur (or should be performed after the mantras as they are performed before the mantras) in the heart and other (seats). Having done so, one should contemplate upon Hamsa as the Atma in his heart. Agni and Soma are its wings (right and left sides); Omkara is its head; Ukara and Bindu are the three eyes⁵ and face respectively; Rudra and Rudrani (or Rudra's wife) are the feet; Kanka (or the realization) of the oneness of Jivatma (or Hamsa the Lower Self) with Paramatma (or Parama Hamsa the Higher Self) is done in two ways,⁶ Sampragnata and Asampragnata.

After that Unmani⁷ is the end of the Ajapa (mantra). Having reflected upon *non-Manas* by means of this (mantra), one hears Nada (spiritual sound) after the uttering of this Japa (mantra) a crore of

1. Keelaka means wedge. In the Ajapa mantra “Hamsa-Soham,” Soham is the wedge to which the whole mantra is fastened or fixed.

2. One commentator gives the table for 21600 thus—60 breaths make 1 Prana, 6 Pranas make 1 Nadi, and 60 Nadis make 1 day and night.

3. The words are Surayaya, Somaya, Niranjanya, Nirabhasaya. It is with the pronunciation of these words that different places in the body are touched with the fingers of the hand, viz., Anganyasas and Karanyasas are performed. The first word is pointed to the heart with the thumb, the second to the head, and the third to the hair of the head. With the last a Kavacha (armour) is made by circling the fingers round the head and then circling one hand over another. This process is carried on again after the pronunciation of Ajapa mantra which follows. Here Soma (moon) is that which is united with Uma or the emblem of the union of the Lower Self and Higher Self.

Surya or sun is the causer of the state of oneness.

4. As it stands, it means “the bodiless, the subtled and the guide.” The original is “Athanu Sukshmanu Prachodayat.”

5. The three eyes are the two eyes now commonly in use, and the third Divine eye called the eye of Siva situated in the pineal gland.

6. Contemplation with an object and that without it.

7. A state of non Manas or when Manas (the lower mind) is destroyed.

times. It (Nada) is (heard as) of ten kinds. The first is chini (the sound of that word); the second is chini-chini; the third is the sound of bell; the fourth is that of conch; the fifth is that of thanthri (the sound of a musical instrument); the sixth is the sound of thala (cymbals); the seventh is that of flute; the eighth is that of beri (drum), the ninth is that of mridanga (double drum) and the tenth is that of clouds (*viz.*, thunder). He may experience the tenth without the first nine sounds (through the initiation of a Guru). In the first stage his body becomes chini-chini; in the second, there is the (Bhanjana) breaking (or afflicting) in the body; in the third, there is the (Bhedana) piercing; in the fourth, the head shakes; in the fifth, the palate produces saliva; in the sixth nectar is attained; in the seventh, the knowledge of the hidden (things in the world) arises; in the eighth, Para-vak is heard; in the ninth the body becomes invisible and the pure Divine Eye is developed; in the tenth he attains Parabrahm in the presence of (or with) Atma which is Brahm. After that, when Manas (the lower mind which is only in name and form) is destroyed, when it, which is the source of Sankalpa, (thought) and Vikalpa (fancy) disappears, owing to the destruction of these two, and when virtues and sins are burnt away, then he shines as Sadasiva (the ever beneficent bliss), of the nature of Sakti (the power) pervading everywhere, being effulgence in its very essence; the immaculate, the eternal, the stainless and the most quiescent Om. Thus is the teaching of the Vedas and thus is the Upanishad.

ELOHISTIC MYSTERIES.

II.

THE MYSTERY OF MANIFESTATION.

THE Elohist astronomical teaching, of which I can find no trace outside the writings of the Elohist, and which I attempted to restate in an article published some time since in the *Theosophist* (October and November 1889) on *The Quaternary Solar System*, was the basis of his doctrine concerning the mystery of manifestation.

Owing to the evidence on which it rested having been misinterpreted, and the physical science with which it had been associated completely lost sight of, this doctrine, because it appealed constantly to nature and was humanizing in its methods, was ultimately superseded by, and submerged in, the more acceptable spiritualizing teaching of its metaphysical supplanter. And yet it was as remarkable as significant. Functional action was the key to its interpretation of the phenomena of life.

The Elohist held that the facts underlying the metaphysics of existence were as much the outcome of function as were the facts underlying its physics. That the mystical adjunct of the physical rested on a physiological basis through which it acquired its union with the phenomenal, was to him an incontrovertible proposition. In a word, this

1. The fourth stage of vak or sound.

branch of his science might be termed psychic physiology. It associated the mystical with the physical; gave to each a like origin.

This was assumed by the less deep thinkers of those days to be a materializing view. Dissociation from physiological activity and functional action was the basis on which they thought to have gained an assured foundation for their spiritualizing methods. For this reason they condemned and rejected the Elohist teaching, and, acquiring the ascendancy over those who had accepted it, in order to carry these (or their successors) with them unconsciously as it were, gradually transformed it on their own lines by a system of accommodation, until, completely assimilated to their own doctrine, it was submerged therein and absorbed thereby and so came to be forgotten.

Doctrine, according to the Elohist, should comprise a definition of the facts concerned and a statement of the principles to which they point, with an exposition of the inferences to be drawn from them and a declaration of the conclusions these lead up to. It should give a logical expression to the reasoned judgment on the interpretation adopted, and should transmit its teaching in an intelligible form, incapable of miscomprehension.

Above all, its basis must be a basis of fact. A doctrine which referred the mystical to the mythical, or rested its metaphysical assumptions on an idealization of what might have been under certain imaginary conditions, and then treated these conditions as though they had been conclusively established, is in reality only an hypothetical conclusion, which cannot be safely accepted and acted upon until it has succeeded in placing its imagined conditions on a basis of actuality.

This the Jehovistic theory fails to do. It assumes the pre-existence of the human in the heavenly man and claims the descent of the heavenly man into cosmic relations, in which, veiling his intelligence in matter, he passes successively, in a series of advancing embodiments, through mineral, vegetable and animal forms, into the human. It affirms that through these transmigrations he gradually re-acquires consciousness, perception, intelligence and reason, in association with, and dependent on, the continuous well-being and action of physiologically functioning physical organs, but asserts that these faculties are the merest shadows and reflections of the same faculties in the heavenly man—at once similar and dissimilar—through being associated with, and dependent on, the function of structurally materialized physiological organs.

It further assumes that, owing to a variously interpreted *Fall*, the heavenly man leaves his human and becomes his higher self. That thus dissociated from his hitherto human investiture, he seeks to draw his lower or human self after him—inviting it to raise itself from its fallen state by following a spiritualizing course of life—that, gradually freeing itself from its tendency to reincarnation, it may, on finally abandoning its animal vesture and personal or human form, reunite with its higher self and so return to its extra-cosmic relations.

None of the doctrines included in this theory can be proven. Not even those which have been borrowed from the Elohistic teachings and set in a Jehovistic framework. It is hardly surprising, therefore, to find that, after driving the doctrine of the Elohist, with its holders, into hiding, it should have itself been condemned and rejected by the leaders and teachers of the majority, and relegated to the secret keeping of so-called mystics of various schools of thought, through whose metaphysical and spiritualizing developments it assumed divers forms, and by whom it has been transmitted, under varying aspects, through diverging esoteric channels, even down to the present day.

The Elohist rested his psycho-physiological teachings, as I have already stated, on an astronomical basis. The correctness of this basis I demonstrated in my *Astronomical Investigations*, published many years ago and long out of print. In that work I showed that, granting the existence of a Central, a Polar and an Equatorial, as well as the Visible Sun, or, in other words, assuming that ours is a quaternary solar system, the reciprocal movements of these bodies would produce the whole of the observed systemic astronomical phenomena, which would thus need no other cause, whether mystically or mathematically suggested, to account for and explain them.

This demonstration was, of course, unacceptable to modern science, and the Royal Society rejected a paper I submitted to it (through one of its Fellows), in which the quaternary view was set forth, and the line of reasoning which supported it indicated. That Society maintains the received astronomical theory (though inclining to admit the possible existence of a Central Sun), because of the discovery of the planet Neptune, through the disturbing effect of its attraction on the movements of other planetary bodies. But this consequence of eccentric attraction was well known to the Elohist, and was, according to him, the cause of the revolution of the terrestrial and lunar apsides.* The issue here, as between the oldest and the most recent theory, lies between a mathematically derived and a rational hypothesis. The most restricted of these admits a principle which the more far reaching one carries out to its legitimate consequences. The proper function of mathematics is the determination of the ratios of the relations of the subject of its investigations. It can in no cases declare the causes of these relations, though it may be made to suggest an hypothetical cause. Hence when, as in the present instance, a mathematical and a logical

* To the attraction of the Equatorial sun the Elohist attributed the elliptic form and oscillation of the moon's orbit and the advance of the lunar apsides, and to the attraction of the Polar sun, the elliptic form and oscillation of the Ecliptic and the advance of the terrestrial apsides. It was from these effects of attraction that he inferred the existence of the attracting bodies, just as Professors Adams and Leverrier unconsciously treading in his footsteps, were led, by inferences drawn from its perturbing influence on the orbit of the planet Uranus, to the discovery of the planet Neptune. Perhaps with the invention of more powerful instruments, through the indications now received, the Equatorial and even the Polar sun will be discovered—unless indeed they are non-luminous bodies. The attractions here produce regular systemic instead of perturbing effects, because the attracting bodies occupy central positions in their respective sub-systems.

hypothesis present themselves to the judgment, reason must decide between them upon other grounds than the purely mathematical. Here reason can hardly be at fault, for, if the systemic relations of a quaternary solar system would account for all the observed phenomena, the investigator could hardly be expected to go beyond it, unless or until it was proven that such a system could not exist. To close the eyes to the fact that the mathematical science is only an instrument of the reason of man, and can but furnish suggestions as to the possible causes of the phenomena it is held to elucidate, upon which his reason must pronounce the ultimate decision, may be necessary to the maintenance of received ideas, but is hardly free from danger. When astronomers re-discover, as they will some day, that ours is a quaternary solar system, they will be constrained to admit that the science of the Elohist was more advanced than their own and the results of his observations more accurately interpreted.

However this may be, the fact to be dealt with at present is, that the basis of his psychological teaching was the quaternary solar system. Space, the all-containing uncontained, was to him the primary source of all things. To it he referred the First Cause, whatever that may be, as will be remembered by the reader of *The Twin Sciences of Life*, under the heading *Travestied Teachings*, in the number of the *Theosophist* for August 1888, if he did not actually identify the first cause therewith by regarding it as the undemonstrable substance of that incognizable Cause.

He held that Space, viewed as the First Cause, acted mediately through its representative organ, the Central Sun; that the Central Sun—the *Ceter* of the Kabbalists—was the representative of the First Cause, because as the Central it was the most important Body of our system and the Director and Controller of its movements and evolutions; and that this direction and control were functionally and not volitionally carried on.

The Central Sun, though invisible to us, is, as the central body of our system, naturally and necessarily its most important organ and member.

The Visible Sun is as naturally and necessarily the fourth in rank in the systemic order of importance, though, as the Promoter and Sustainer of their organized and animated life, it is of primary importance to the planetary bodies.

Deriving its energy from Space, the Central Sun radiates that energy in every direction as Causative Force—permeating the immensity thereof in its entirety if it be the central body of the Universe, or at any rate that region for the time being, or absolutely, subject to its systemic influence.

Acting through this radiated causative force directly on all the members of its system and specifically on each; electrically repelling them from itself and so causing them to float as it were on force, while their several attractions drew them towards each other; by similarly electrifying, holding them apart from each other at distances determined

by the relative intensities of their individual attractions; it simultaneously guided and controlled their evolutionary progressive advance. Thus while representing and acting for the First Cause in fact, its direct and immediate action on all the members of its system made it practically the First Cause to them.

So regarding it, the Elohist held that the Central Sun—the *El Elohim*, as he termed it (or “God of gods,” as this designation is conventionally translated), the *Elohim* (or gods) being the three subordinate suns—was the Instigator and Originator of Evolution. But even so he treated it—as I have already remarked, but the distinction is so important that I think it well to repeat it—not as a volitional, but as a functional Instigator and Originator. Thus, the aim of Evolution being, according to him, the creation of the human soul, the Will, Desire or Intention so to create must have been inherent in that whose functioning organ it was, and from which it derived its energy—Space, or that which Space represented and veiled.

The force radiating from the Central Sun, while acting upon, was modified by, the several primary members of its system, so as to become something more than a subordinate causative—a developed, a generative force in them. These modifications of the original causative force proceeding from *El Elohim*, the “Force of the forces,” gave to each of the subordinate solar bodies, the *Elohim* or “forces,” its special and proper as well as its common forces, which were in this way derived from the original causative force of the practical first cause, the Central Sun.

The primary condition of the Earth the Elohist held to have been that of a solidifying centre or central nucleus enclosed in an envelope of water, so that the planetary body was in reality a typical or primitive cell ready for and awaiting development.

The common force of the Polar Sun—the first of the *Elohim*—attracted by the nucleated cell, the planet Earth, kindled its solidifying nucleus, and, by the combustion, the igneous or volcanic action thus introduced, sent forth vapours and gases (commingled with smoke) to become the foundation of its atmosphere, and upheaved the dry land, thus dividing the original one into a physical three or making of it three in one.

But the action of the Polar Sun did not cease here, for now its special and proper force, attracted by the product of the telluric fires, acting as a male generative force on the Atoms of the thus prepared molecular mass, engendered of these the Inorganic or Crystalline Cell, through which the Earth became the mother of cells, or produced according to its kind. This was the first progressive step in planetary development, the first stage of constructive or structural terrestrial evolution or formative action—the crystalline or inorganic cell being a modified, a developed atom, whose common function was, under the promoting and fostering influence of the Equatorial and the guidance and control of the Central suns, to evolve the mineral kingdom of the Earth.

The production of the inorganic cell not only developed the Earth, it fitted the planet for further development. The proper function of the inorganic cell was to become the matrix of this further development. For this it required preparation. And now the common force of the Equatorial Sun—the second of the *Elohim*—attracted by the planetary body, was called into play. This force fostered and promoted the development of the inorganic cell during the evolution of the mineral kingdom and duly fitted it for the discharge of a higher function.

But the action of the Equatorial Sun did not cease here, for now its special and proper force, attracted by the thus duly prepared inorganic cell, acting thereon as a male generative force, engendered of it the Organic Cell. In this way, the earth again became the mother of cells or produced according to its kind. This was the second progressive step in planetary development, the second stage of constructive and structural evolution or formative action, the organic being a modified, a developed cell, whose common function was, under the promoting and fostering influence of the Visible, and guidance and control of the Central suns, to evolve the vegetable and animal kingdoms of the Earth, and place man at their head—thus endowing the three physiological elements of the planet,—its water, its atmosphere, and its land, with animated life. The whole of this advance was accomplished by the instrumentality of organic cells, of and through which all bodily forms are constructed and built up.

The production of the organic cell not only developed the Earth, but fitted the planet for further development. The proper function of the organic cell was to become the matrix of this further development. The common force of the Visible Sun—the third of the *Elohim*—attracted by the planetary body, had fostered and promoted the development of the organic cell during the evolution of the vegetable and animal kingdoms, until in the human it was fitted for a higher function.

But the action of the Visible Sun did not cease here, for in man its special and proper force, attracted by and acting on the duly prepared organic cell as a male generative force, engendered and produced of it the psychic cell. In this way the Earth again became the mother of cells or produced according to its kind. This was the third progressive step in planetary development, the third stage of constructive and structural evolution or formative action, the psychic being a modified, a developed cell, whose proper function was, under the promoting and fostering influence of the visible, and regenerative action, guidance and control of the Central Suns, to build up the human soul.*

* As above, so below. As the macrocosm, so the microcosm. The macrocosm consists of cells—the celestial bodies functioning in an investing envelope, Space. The microcosm consists of cells—the terrestrial representatives of the celestial bodies, functioning in an investing envelope, the Earth; and in the successive products of terrestrial evolution. The homogeneous nucleus of the Earth is to its investing envelope, water, what the Central Sun is to Space—the organ through which it acts: for the Earth, like Space, acts indirectly and through an agent in terrestrial evolution.

The basis of terrestrial evolution, the atom, is the production of the terrestrial

In each of these three stages of terrestrial evolution the Earth furnishes the physical and the mystical elements—the body and the spirit of the planet being their respective sources.

The *Elohim* act upon and combine these through their several forces, successively evolving one organism from another and promoting and fostering the progressive advance.

At each step in the process the relatively unstable mystical element, which is the subject of the evolution, is temporarily united with and embodied in the relatively more stable physical element, that it may acquire stability, form, organization and the qualities and attributes of organic life. These are acquired, developed, and matured by the uses the thus individualized mystical element, or spirit, makes of its successive developing embodiments in its physically associated material frame, until at the close of its evolutionary career the refined principles of spirit and body, at length finally separated from their grosser elements, are combined in and constitute the human soul—the personal Divine-human, in which the purified and incorruptible elements of spirit and matter are blended, to form what has been termed the glorified body of man.

In the working of this process the forces of the *Elohim* and the subjects on and through which they manifest their energy have a common and a proper action and function.

The common action of the *Elohim* is shown in the way in which each promotes and fosters the stage of the evolution precedent to its own.

Their proper action is found in the generative force exercised by each on its duly prepared matrix.

The common function of the atoms and cells is displayed in the way in which they subserve the process of evolution in the stage common to all of the same order.

Their proper function appertains to those duly prepared cells which become matrices of the ensuing order of generated cells.

The special and proper force of the Visible Sun having engendered the psychic of the organic cell in man, the final stage of terrestrial evolution, the human, commences. This takes place under the auspices and through the influence of the special and proper force of the Central Sun. This force of the *El Elohim*, like the analogous forces of the *Elohim*, is attracted by the duly prepared individual human being. This due preparation depends upon and is determined by the use the individual makes of his passing life. That he may be able to attract

homogeneous nucleus. Of atoms, the molecules of solidifying matter are built up and constituted.

From the atom is the inorganic cell produced. Of inorganic cells the mineral kingdom is built up and constituted.

From the inorganic cell is the organic cell produced. Of organic cells the vegetable and animal kingdoms are built up and constituted.

From the organic cell is the psychic cell produced. Of psychic cells, the human soul is built up and constituted.

As above, so below. As the macrocosm, so the microcosm.

the psychicizing force, the aspirant to the soul-state must lead such a course of life as to produce *complete harmony of being*. By those so living, the force is drawn and, all unconsciously to the individual, brought into operation, and by its unperceived operation, through the instrumentality of the psychic cell, builds up the human soul.

The soul is constituted of *Esmim*, the mystical, and *Eartsim*, the material elements of terrestrial evolution indissolubly blended. Its creation is the aim and object of that evolution. Its destiny is to pass from the earth to a higher state of Being as the personal Divine human; and it is constituted of incorruptible elements, because nothing corruptible can enter that state.

In those who fail to attract the psychicizing force of *El Elohim* the psychic cells remain inert, the individuals thus self deprived of their soul-potency, ultimately losing their personality and passing to the spirit state, in which they are absorbed by and so become one with the spirit of their planetary mother, the Earth.

Under the Elohist's system of psychic physiology, which is more fully stated in my *New Aspects of Life and Religion* as the process of the *Genesis of the Soul*, terrestrial evolution is functional throughout—from starting point to close—and is essentially creative in character, so that, the *Elohim* being regarded as the Creators, the outcome of their functional action on the functioning Earth—the terrestrial Evolution—is very properly entitled to the designation *The Creation*, its aim being the creation of personal being and its perpetuation in the human soul.

The Elohist theory treats of the genesis of suns and planets, as I have pointed out elsewhere, as well as of planetary bodies. It explains that they are, each and all, constituted of a spirit and a body, and are therefore endowed with a proper individual life. But this life necessarily differs from the organised and animated life to which the definitions of modern science limit the application of the designation. The planetary bodies, moreover, are subject to death and liable to dissolution, though they may become the framework of a renewed life. Whether solar bodies are exempted from this liability, the Elohist does not appear to have determined.

The distinctive characteristic of this theory is, that it traces the several operating forces to their respective sources in succession, and indicates the special function of each. The manner of the distribution of these forces, moreover, is not without its peculiar features. The Central Sun (*El Elohim*), deriving its energy from Space (*E' Makom*), imparts it as a radiating force (*Ruach Elohim*) to all the members of its system. This is the direct, the only direct or causative force of the entire system. It not only regulates the relative positions of its members in space, but beyond this it directs and controls the subordinate operating forces. In this way it is the guide of terrestrial evolution and *the Administrator of the Karmic Law*. The Karmic force, indeed, is merely a modified form of its own energy specifically applied. But even in so applying this force, the Central Sun only acts functionally, karmic like cosmic action

being invited by the state in which the spirit awaiting re-embodiment has been left by the use it has made of its antecedent incarnations, for it acts upon each according to the state of its preparedness, which is its karmic state. This force acts upon all and is therefore a form of the common, as contrasted with the specific and proper force of *El Elohim*, for like the *Elohim*, it has a specific and proper as well as a common force.

The operating forces of the *Elohim* are derived from the radiated force of *El Elohim*. Their method of action has been already stated and need not be further noticed.

The introduction of the psychic cell in man was the starting point of the human evolution. In this cell a matrix was introduced to become the instrument of further evolutionary advance. This advance could only take place in the human organism, to which the generation of psychic cells was restricted. That this further advance may be gained, it is necessary that each human being through whom the advance is sought, should be in such a state as to be prepared and fitted for the advance, for the difference between the functional character of the psychic, as compared with the organic and inorganic cells is this; that while the presence of these was a sufficient attraction for the forces acting on them, the mere presence of the psychic cell in the human is not sufficient to induce the action of the psychicizing force of *El Elohim*. Something more than this is required. The individual must so use the passing life, must follow such a course of life as to place and keep his moral, which is the representative of his psychic, condition in harmony with the psychicizing force seeking to act on him through his psychic cells. The harmony thus indicated, and showing itself in his moral state, is a magnetic harmony, caused by the harmonious action of the several operating forces through whose instrumentality he has been produced, and through whose continuous action his physical, physiological and psychological condition is maintained and his life sustained, while this harmony exists the action of the psychicizing force of the Central Sun continues; and the action of this force must be continuous throughout the life of the individual, or if interrupted, renewed, that the soul may be not only generated but developed and matured.

Should anything happen during the life of the person to disturb this magnetic harmony, that is to say, should he be about to do or actually do anything which might, by lowering his moral state, counteract the development of his soul, a feeling of distress is produced. This feeling, which is the voice of conscience, is the channel through which the psychicizing force warns its subject that an impediment is being placed in the way of its action.

The person thus warned, by obeying his conscience, and relinquishing the course of life which had called forth the warning, at once removes the obstacle, and the development of the soul continues. Should he, however, not heed this warning, the development of the soul ceases; and continuous disregard of the voice of conscience not only

interferes with the evolution of the soul, but so weakens it as to risk and at length induce its ultimate loss.

It would thus appear that, according to the psycho-physiological theory of the Elohist, while the common or Causative Force radiates from the Central Sun to the whole of the members of its system, and regulates their movements and so prepares them for the exercise of their several functions, its special and proper or psychicizing force, like the proper forces of the Polar, Equatorial and Visible Suns, requires to be attracted by its subjects. And yet there is a difference between the workings of these several attractions respectively, for, while the action of the subordinate operating forces is induced by *all* the duly prepared matrices, that of the primary force, while invited by all, is only maintained in those of such human beings as submit to its guidance through the warning voice of conscience.

HENRY PRATT, M. D.

THE SIDDHAS.

DOWN to the middle of the Fourth race, the turning point in the evolution of man during this Manvantara, when Humanity reached the lowest point in spirituality, the wisdom taught to Humanity on this planet by its Divine progenitors, the glorious seven, was the common property of one and all. There were no such terms as exoteric and esoteric. But when the effects of the fall into generation began to be felt in the increasing selfishness of man and the wickedness of some of them, who began to use their powers over Nature and its forces for the attainment of selfish ends, then was felt a necessity for erecting some strong safeguards against the abuse of psychic powers and their evil consequences.

Then began the division into White and Black Magic, the Right and Left Hand Path. Then also began the terrific struggle between the sons of Light and the sons of Darkness,—the war in heaven, the Indra-Vitra Yuddhat—the one strong in their triple armour of spirituality and altruism of purpose, the other in their hell-forged cuirasse of concentrated selfishness and spiritual wickedness, which ended in the driving out of one-third of the rebel host into Chaos. The sons of Light began to see the necessity of guarding against a future recurrence of the same dire contingency, and from that time began to sift very carefully their own brotherhood and to establish severe tests of morality and spirituality to assure themselves that the candidates were proof against all temptations of body and spirit and would not misuse the powers that might be entrusted to them. These were the Mysteries, the Initiations and the Secret Brotherhoods. They guarded the wisdom (now grown esoteric) with the utmost jealousy, and punished with death the profane revealer of the secrets entrusted to them. But in order that the outside world might not be left in complete darkness as to the divine truths, and that there might be some records left in case the hierarchy of hierophants became suddenly extinct, they embodied these truths in books doubly

and trebly veiled in symbology and technicality, so that none but an initiate or natural seer could get at the true meaning and make use of the secrets. These had many keys which opened the secrets of each plane, and the details were so artfully confused and blended, and had so many intentional blinds, that it was a perfect Cretan labyrinth to any but the initiated. Such are the Book of Job, the Revelation, the Bhagavat Gita, the Pistis Sophia, and many others. Of the many schools of adepts and the mysterious books, we propose to offer some remarks on some that are familiar to every one in Southern India, cultured or illiterate (more especially the latter)—I mean the eighteen Siddhas and their works in Tamil. They are Agastyar, Konganar, Bogar, Satta Muni, Matsya Muni, Roma Rishi, Ramadevar, Ahappai Siddhar, Kudambai Siddhar, Pambatti Siddhar, Idai-Kattu Siddhar, Kalluli Siddhar, Tirumular, Teriyar, Karuvurar, Sivavakyar. Swarupanandar, Tirugnanasambandar, Thayumanavar, Tiruvalluvar, Auvayar, Pattanathu Pillay, Badragiri, and many others. Whereas the mystics of other countries gave out the secrets of the workings of Nature in the shape of parables, mythical stories or allegories, these Siddhas have chosen the garb of medicine to convey their instructions. Outwardly they treat of powders, unguents, oils, &c., but each herb and mineral has its special meaning when referred to practical *yoga*, the planets, evolution of the individual ego, the solar system or the Cosmos. But as some one has remarked, "The very glaring inconsistency or absurdity in the story or process itself shows that such wise men would not have taken so much trouble to invent such a farrago of nonsense (if nonsense it were), much less to perpetuate it, and that it is as it were a hint to the student to look deeper and read between the lines." So also here, many of the substances if taken literally would appear very absurd and their effects unbelievable. For instance, Agastyar in one of his works requires as a necessary ingredient the first-born embryo of four months; again, some ingredients are mentioned that when understood literally mean ordure and urine. But Agastya in his Paribasha expressly says that these terms are not to be taken in their dead letter signification, but one must apply to the initiated Guru for the correct interpretation of these terms. The books constantly refer to a preparation named Kalpam, which when taken makes the body invulnerable to disease or weapons and greatly facilitates *yoga*. But it is often impressed upon the student that only a morally perfect student would succeed in compounding the medicine. Many of the stanzas are couched in a phraseology of numerals (perhaps on the Pythagorean system).

The accounts given below of some of the Siddhas are mostly traditional, for nothing historical can be got at about these personages. But these legendary accounts have far more value in our eyes than the so-called historical facts in those of the Europeans.

Sivavakyar (his true name is not known) was a Brahmin of the Tamil districts. He was very rich and was happy in a wife and many children. Being of the orthodox type, he resolved to go with his family

to the holy land of the Hindus—Benares. One day he was travelling through a large forest, when he saw a miserable cottage and a cobbler sitting at the door. He made slippers and presented them to the weary footsore travellers that went by his door. Having inquired of Sivavakyar his destination, he said, "Sir, I will give you a pie (all I can afford), which I shall trouble you to throw into the Ganges in my name." The Brahmin consented and went on his way. He went to Benares, performed the necessary ceremonies there, but in the bustle forgot the commission of the poor cobbler. On his return, one day he found the pie tied up in a small handkerchief, and his broken promise came to his mind. He sought the next pond and threw the pie in the name of the cobbler. Immediately the hands of a female, adorned with bracelets, rose above the water and received the pie. Sivavakyar was thunderstruck, and leaving his family and servants to take care of themselves, he turned in all haste to the cobbler, whom he now regarded as more than man. He related what took place, and expressed his firm resolve never to leave his side till he initiated him. The cobbler tried his best to shake him off, but finding that he stuck to him like a burr, at last said, "Since you are so much bent upon remaining with me, I cannot refuse you." He then called to his wife, and taking up a handful of sand, said, "This is for you," taking up a second, "This is for me," and taking up a third, "This is for our guest." She promptly went in, and some time after, invited them to dine upon the curious preparation that she had made out of the sand. When they had taken their meal, the Guru said, "Before you ask me to initiate you, you should get one to assist you throughout the period of your arduous course, in fact one who would perform Susrusha as laid down in our sacred book, and be a Sahadarma Charin—assisting her husband to tread the path of Dharma. When you have got such a wife as I have, then you will find me ready to instruct you. Test your intended wife by asking her to prepare meals from sand as you see in my house." Sivavakyar went away, and you can well imagine that every family where he made his proposal thought he had taken leave of his senses, and hooted him out of the place. At last, he came to a place where a band of Kuravas (the Hindu gipsies) had pitched their tents. He saw nobody but a young girl, and was involuntarily drawn to her in spirit. On putting her the usual question, she modestly asked him to get the permission of her parents who were somewhere about. They were naturally surprised at the strange request of a Brahmin asking to eat of the food cooked by a Kurava girl, but seeing that he would have his way, consented. Thereupon the girl quietly took the sand, and lo! in a short time, set before him excellently cooked rice. Sivavakyar was overjoyed to find that he had at last found the object of his long search. He asked the girl of her parents, and was driven out of the tent with reproaches and blows. Defeated in his endeavours in this quarter, he went to the king of the land and presented himself at his audience for a number of days. One day the king noticed him and said, "Brahmin, why do you thus seek my audience so frequently? You seem to be poor.

The treasurer will allow you to take as much as you wish." Sivavakyar said, "O king, I want none of your gold or silver. There is a Kurava girl at — whom your Majesty will be pleased to give me in marriage." The king sent for the parents of the girl, and gave them as much as they wished, and married the girl to the Brahmin. Sivavakyar came to his master with his wife, who seeing on her the necessary marks, was satisfied, and immediately began to initiate his pupil into the Divine Wisdom. Sivavakyar in time reached the heights of adeptship and wrote many works, of which only one of 80 stanzas now remains. The book is sold for 3 pies in the bazaar. It is frightfully mutilated in text and in many places the sense is entirely unrecognizable. Many of the stanzas are couched in the numerical phraseology and are useless without the key.

C. R. SRINIVASAYANGAR.

MODES OF MEDITATION.

THE METHODS OF THE ROMAN CATHOLIC CHURCH.

I.

LET me begin by saying that there is no pretension to learning in these papers, but simply an attempt to give some account, from intimate personal experience, of methods of meditation first reduced to a system by S. Ignatius of Loyola, and used by all members of the Society of Jesus. These have been gradually adopted by all the religious Orders, and are practised by those aspiring to the religious life in the Roman Catholic Church all over the world. It may, perhaps, interest some of your readers in the West as well as in the East to compare these methods with some of those which are frequently discussed in your pages.

The value of prayer is a question of frequent discussion in the West, but like the words *religion*, *God*, *spirituality*, much depends upon what is meant by the person using them. In the Protestant churches, so far as I am aware, prayer means only petition, not necessarily for things of earthly import, but for all spiritual good. The only real benefit that such a practice can confer is the attitude of mind, more or less aspiring, thereby induced in the petitioner, which, according to his degree of spirituality, may raise him to higher states of consciousness. For the most part, however, the Protestant idea of prayer is the repetition of a set formula; witness the tenacity with which the Established Church in England holds to its Book of Common Prayer, compiled in the sixteenth century, at the time of the so-called Reformation. For this reason so many thinking people who come under the rationalistic influences of the age, abandon the use of prayer as childish and useless, and unworthy of an advanced intellect. They have lost belief in a personal God, and they adopt in place of it—nothing.

The Roman Catholic Church, on the contrary, with the wisdom born of its ancient origin, offers to its more advanced children who have passed beyond the early stages of belief in vocal prayer, that form of devotion called by its masters of the religious life, meditation. I use

the word *called*, because meditation is differently understood in the East and in the West, and it may be interesting to explain the significance attached to it here, and to show that the Christian Church is not wholly left without the means of attaining true spirituality.

That section of it which, in withdrawing from the unity of the Church, also lost the knowledge of its methods for attaining the spiritual life, and substituted for these the sole method of charitable works, forgot in so doing the foremost principle of all true life, namely, that it must begin from within, and that only as outward action is animated by, and proceeds from, the inner spiritual fire, can the right results be obtained. To the loss of this knowledge may be ascribed much of the social confusion that now overspreads the Western world; the energy of man has been all directed to the outer plane, and he is now threatened with destruction by the creature of his own creation.

The mission of the Theosophical Society is to restore the lost knowledge of the spiritual life, and by turning on the light in the darkened sanctuaries of the Churches, show them their own treasure hidden, neglected and overlaid with dust and corruption. Where the light has been preserved, it will but shine forth with the greater lustre, and wherever it is found that we share a common knowledge, there will also be a focus of true union and lasting brotherhood.

The Roman Catholic recognises and has never ceased to teach that the esoteric basis of all religion is the union of the soul with God, and that the way thereto is first to become united to Christ. Any student of the Theosophical teachings can translate this into the Sanskrit terms now becoming current amongst us. In these papers I will try to show in detail the methods used.

The Church (for brevity's sake I shall not repeat the words Roman Catholic) recognises three modes of prayer: 1st, Vocal, frequently the repetition of a short form, as in the Rosary; 2nd, Mental, which I will further explain later on; 3rd, Contemplative, or the prayer of the soul.

1. With regard to vocal prayer, there seem to be two reasons for using repetition. One, that a short form is easily learned by heart, especially by the unlettered, as no book is needed; another, that it enables the utterer to fix his mind on the object to be attained by the prayer; this is called in the language of the Church, *intention*. A person wishes to pray, for instance, that a sick friend may be restored to health; instead of making an elaborate statement followed by an eloquent appeal, as a Protestant would try to do, the Catholic pins his mind, as it were, to the *idea* before him, and says a rosary for that "intention." A curious fact connected with the devotion of the Rosary is that of the *number* of repetitions. Each chaplet consists of five large beads, representing the Lord's Prayer, with ten intermediate smaller beads representing the Ave Marias. There are thus the numbers *five*, *ten*, and *fifty*, besides *three* small beads which hang from the rosary, and terminate in a crucifix. Litanies are another form of vocal prayer, in which a short invocation is read by the priest, and is followed by a short for-

mula repeated by the people. These are also used for a certain "intention." Of litanies there is a very large choice, the Litany of the Saints and of the Virgin Mary are the most popular, and are known by heart, though in Latin, by rich and poor alike in all countries. On a bystander, the rise and fall of the intonation of voices of a whole congregation has a very impressive effect. I remember hearing one of these litanies for the first time many years ago in the Cathedral at Mainz during a journey up the Rhine; it was a week-day evening and the Church was scantily lighted; the gloom, the peculiar colour of the pillars, of a mellow red sandstone, the kneeling figures of the peasants and the unaccompanied chanting in unison, produced an effect of solemnity which has never been effaced from my mind.

2. The mental form of prayer or meditation is more elaborate and is generally practised only by those who have been instructed in its use. Occasionally among poor Catholics, piety is not satisfied by vocal prayer alone; a Breton peasant woman much given to devotion, described her manner of meditation as follows; "je fermons les yeux, j'ouvrons la bouche, et je pensons á rien,"—not a bad method of meditation either, though the French is peculiar. Such is, however, not the method of S. Ignatius, which I will now describe in detail.

Where the meditation is made only once a day, the hour immediately after rising is chosen. This is generally at six or seven o'clock, in some convents at five in the morning. The subject is selected the night before, is divided into three or four points, and what is called the *fruit* desired by the meditator, must be clearly presented to the mind. This should be the last thought before going to sleep. Where there is a chapel, the meditation is generally made kneeling, but if made in one's own room, any posture most conducive to the end in view may be chosen. The meditation consists of several parts, and begins with a preparatory prayer of a few lines for grace to make it well. Next comes the *composition of place*. This means that you make a picture to your mind's eye of the scene, the persons and surroundings, imagining their actions and words. This will be more or less long, according to the subject, but it should be done as rapidly as possible. The subjects are taken, as a rule, from scenes in the life of Jesus Christ or from his teachings, as the Parables, the Sermon on the Mount and other exhortations, but almost any subject may be treated in the way prescribed, such as a personal difficulty, a temptation, an important step in life, choice of a vocation, a profession, &c.

So far has been preamble. Now comes the *body of the meditation* which is divided under heads called *points*. Suppose the subject to be, Christ stilling the tempest on the Lake of Galilee. The first point would be—the disciples and their fears, what they did and said to one another, and reflections thereon applicable perhaps to one's own case in some way. The second point might be—the sleep of Christ while his disciples were in danger; why they were left to themselves, and so on. The third point might be—Christ's words to them on being roused—

"Why are ye fearful, O ye of little faith?" Reflections thereon, and practicable application to one's own case. The result of the whole should be some lesson which one is to carry away and act upon during the day or at other times, making a firm resolution to do so. This is called the "fruit." Finally, a short prayer, called the *Colloquy*, because it is generally addressed to some patron saint in a kind of familiar conversation closes the exercise. Should the hour or prescribed time not have elapsed, the mind may run again briefly over the chief points, or may dwell on any one which appears more important or requires thinking out.

This exercise, performed day by day throughout the year, makes the Catholic far more familiar with the events in the life of Christ than the mere formal reading of the Scriptures, in the ordinary Protestant fashion. To begin with, he has to read the passage overnight with a definite object in view; then he has to use his *Memory*, in recalling the events, persons, words, as the case may be; to apply his *Understanding* in working out something profitable from them; and to brace up his *Will*, in forming a resolution to guide his practice. These three, the memory, understanding and the will, the Church calls the three powers of the mind, in training which, by this method of prayer or meditation, the whole character becomes moulded for good, and great self-knowledge is thereby gained; provided of course that the meditation is well done.

3. The more practised and spiritual-minded frequently pass from meditation into a state of contemplation, when active thought is suspended, and higher planes of consciousness are reached. These are described in many of the Lives of the Saints and others, under the name of *ecstasies*. Such were those of S. Teresa and of S. John of the Cross, both of the Carmelite Order; both have been described as being raised above the ground during meditation. The visions of S. Catherine of Siena, of the Order of S. Dominic, are also very remarkable. It was in consequence of instruction or intuitions received when in this state, that she, a tanner's daughter, entered into correspondence and direct relations with the Pope at Avignon, and was finally the means of restoring the Papacy to Rome, whence it had been exiled during a period of about sixty years. This S. Catherine was not a nun, but belonged to what is called the Order of Tertiaries, living in the world and under her father's roof, wearing the habit and under the rule of the founder of the Dominican Order. Such Tertiaries or members of the Third Order exist in large numbers to this day, but not wearing the habit are unknown as such, except to their own immediate circle.

There is a further kind of prayer, less used than the others, which consists in taking the words of a well-known formula, the Lord's Prayer for instance, dwelling on each word separately, and making a sort of meditation upon it. "Our Father—*our*, not mine alone, but of all men, therefore all are my brothers, more than this, all creatures—therefore they have a share in this brotherhood," and such-like reflections.

Some of these methods do not correspond much to the ordinary Protestant idea of prayer, which is more properly *petition*, asking for something. The French spiritual writers use the word *oraison*, to which we have no equivalent in English, save the beautiful old Shakespearean word "orisons," no longer used unfortunately, unless by poets.

I have been able to give nothing, so to speak, but the dry bones of the various methods of prayer. In practice there is an endless variety suggested by the mind and spiritual necessities of each meditator, and hundreds of treatises by Catholic writers exist on the subject in all languages, more especially in the French and Spanish.

In a further paper I hope to give some account of the famous exercises of S. Ignatius, used in all yearly Retreats both by religionists and seculars.

E. KISLINGBURY, F. T. S.

(To be continued.)

A TRANSLATION OF THE SANKHYA-TATTWA-KAUMUDI OF VACHASPATI MISRA.

(Continued from page 51.)

HAVING thus decided Philosophy to be needful for the listener, the author, with a view to commence the work, sets down, in brief, the import of the system, in order to concentrate the attention of the listener.

KARIKA III.

Four-fold division of categories—(1) *Producing*—Nature; (2) *Producing—and—produced*—The great Principle, &c., (3) *Produced*—Subtle Elements and Sense-organs; and (4) *Neither Producing nor produced*—Soul.

"Nature or Primordial matter, the root of all, is not produced; the great Principle (Mahat, *i. e.*, Buddhi) and the rest are seven, being both producer and produced; sixteen are the produced; and the soul is neither producer nor the produced."

Briefly, the objects treated of in the system are four-fold. Some of them are merely productive, some merely products, others both productive and products, and others, neither the one nor the other. It being asked, what is the productive; The answer is—Nature or Primordial matter is the root of the Universe, a collection of effects; of itself there is no root, or else we would be landed in an unwarranted *regressus ad infinitum*. How many are the objects that are both productive and products, and which are these? The answer is—The great Principle and the rest are both. As, the great Principle (Buddhi) being the cause of self-consciousness (Ahankāra) is the effect of Nature (Prakriti), so is self-consciousness the cause of the five subtle Primary elements (Tanmātras) together with the eleven sense-organs, and at the same time, the effect of the great Principles; and so are the five subtle Primary elements the cause of the grosser elements, *Vril**

* Though this translation of the word *Akāsa* is sure to jar upon European ears, as borrowed from a work on fiction (Lytton's "The Coming Race"), yet I have put it in, since I could not find any other word in the English language expressive enough to denote all that is connoted by the word *Akāsa*. "Inane," "Astral Light," "Ether," "Space," &c., do not sufficiently represent the active character of the Sanskrit *Akāsa*.

(Akásá) and the rest, and at the same time, the effect of self-consciousness. Now how many are the productions, pure and simple, and what are they? It is said—"the productions are sixteen"—i. e., the five gross elements (earth, &c.,) and the eleven sense-organs,—these are mere products or modifications not productive (i. e., having no developing power). Though cow, pot, trees, &c., are modifications of earth, and so are curd and sprout, of milk and seed respectively, yet these facts do not touch our position, since trees, &c., do not differ from earth, in their essence, and it is the productiveness of something different in essence, for which the term 'prakṛiti' stands, and further, cows, trees, &c., do not differ from each other in their essence, since they have, in common, the properties, grossness and perceptibility. The form of that which is neither productive nor product, is now stated "The soul is neither a product nor productive." All this will be explained later on.

In order to prove the above statements, the different kinds of proofs ought to be noticed. Nor can there be a specific definition without a general one; hence the definition of *proof* in general, follows.

KARIKA IV.

"Perception, Inference, and Valid Testimony or Trustworthy

Assertion, are admitted to be the three kinds of proof necessary; because they include every kind of proof. It is by proof that a fact is ascertained."

Here, first of all, Pramána, proof, is the word to be explained, which explanation would be the definition. Proof, then, is defined as that by which anything is determined or ascertained; it thus becomes the cause or means of all definite cognition. This definite cognition is a mental state free from the contact of all that is either doubtful, self-contradictory or unknown; this comprehension too is human, the result or issue of which is a definite valid fact; and that which establishes or determines this (comprehension) is *Proof*. Thus the term *Proof* is excluded from all (faulty) corroborations of doubtful and contradictory statements, as well as from mere recollection. The author now rejects the different views with regard to the number of proofs. "Of three kinds," that is—of proof there are three kinds, neither more nor less. This we shall further explain after the specific definitions of the particular kinds of proofs.

Now, it is asked, which are the three kinds of proof? It is replied—"Perception, Inference and Trustworthy Assertion. The above is an exposition of what is popularly known as Proof; and a philosophical system is expounded for the people, since thereto is its province confined. The knowledge of the great sages, though a reality, is yet of no use as to popular knowledge, and as such is not treated of here.

It is questioned—Let this be so: we grant that the number of proofs is not less than three; but wherefore should it not be more than three?

The different schools do lay down others, as Analogy, &c. (Upamána). To this it is replied—"Since these three include every kind of demonstration." This will be further explained later on.

Now an altogether different question is raised—Why should the philosophic system enquire into the nature and kinds of proof, when it is launched forth only with a view to explain the Praméya, i. e., the subject-matter of proof (i. e., definite cognition)?

To this it is replied—"Since a fact is determined only by proofs."

[Siddhi = determination or ascertainment.]

The explanation of the Káriká follows the sense, not the order of the words.

Now on the occasion of the definition of the special kinds of proofs, the author of the Káriká, first of all defines Perception, since it precedes all other proofs, Inference, &c., which therefore are dependent upon it; and further since there are no two opinions with regard to it.

KARIKA V.

"'Perception' is definite sense-cognition (i. e., cognition of particular objects through the senses); 'Inference' is declared to be three-fold, and it is preceded by (based upon) the knowledge of the major premiss [asserting the invariable concomitance of the Linga (the Hetu, i. e., the characteristic mark, the middle term,) with the Lingi (the Vyápaka or the Sádhyá), i. e., the major term, in which the characteristic inheres) and the minor premiss [asserting the existence of the characteristic in the Paksha, or the minor term]; and 'Trustworthy Assertion' is true revelation (Sruti)."

The mention of "Perception" is the statement of the term to be defined; the remainder being the definition, by which word is meant the differentiation (of the term defined) from things of the same class or species, as well as from those of dissimilar classes. The literal

meaning (of the definition of Perception) may be thus broken up: *objects (Vishaya)* are those that bind or connect the subject (*Vishayi*) with their own forms, i. e., they mark out the subject; such are earth, &c., pleasure, belonging to us. The

subtle primary elements are no objects (of sense) to us, though they are so to *Yogis* and the Gods. '*Prativishaya*' is that which is applied to different objects, i. e., the organs of sense. *Application* here is close proximity,—*Prativishaya*, thus meaning, the sense-organ applied to, or in close proximity with the object (perceived); and the definite cognition based on this (proximity) is "*Prativishayádhyavasáyah*." This cognition or knowledge, which is an exercise of the Intellectual faculty (*Buddhi*), is defined as the preponderance, in the intellect, of the quality of Goodness—on the subjugation of that of Darkness—consequent on the proximity of the sense-organs as applied to the objects. This proximate existence (*Vṛitthi*) is also described as knowledge. This is a Proof, and

true knowledge is consequent on the apprehension by the intelligent or sentient faculty by means of proof. Intellect (Buddhi), being a modification of, or emanation from, nature (Prakriti, Primordial Matter), is non-intelligent or non-sentient; and so are its cognitions, as jar, &c. And similarly the different modifications or productions of the Intellect,—pleasures, &c., are non-sentient. The soul (Purusha), however, associated with, or related to, these pleasures, &c., is intelligent or sentient. This soul reflecting in itself, the cognitions, in the form of pleasure, &c., present in the Intellect, appears, owing to the reflection, as actually affected thereby, and is hence conceived of as intelligent or sentient. Through reflection in the intelligence of the soul, the non-intelligent Buddhi and its cognitions appear as if endued with intelligence. This will be further explained in Káriká XX. In the definition, by saying ‘definite cognition,’ the writer sets aside all doubtful knowledge which is not definitely comprehended or well-defined, and hence uncertain. By saying “objects,” their contraries, all non-entities, are excluded; as by saying ‘prati’—and thereby implying proximity of the sense-organs to the objects—are excluded “Inference,” “Trustworthy Assertion,” &c. Thus ‘*the definite cognition of particular objects*,’ is a complete definition of Perception, since it serves to distinguish it from other things of the same, as well as of different classes. The definition of “Perception” given by other philosophical systems are neither impugned nor defended, for fear of being too prolix.

How can one, denying Inference as a proof,—*viz.*, the materialist—decide as to the ignorance, doubt or erroneousness of another man? Since, these—ignorance, &c.—are not perceptible to our mortal eyes; nor can any other proof be applied to this case, since no other (than Perception) is accepted as such (by the materialist), and not knowing the ignorance, &c., of others, and thus going about addressing people at random, one would be despised by the lookers-on as a mad man. Consequently (we assert) that the ignorance, &c., of others are inferred from such marks or characteristics as difference of meaning or speech, &c. Thus, however unwilling, the materialist is constrained to accept Inferences as a distinct proof.

And Inference following directly from Perception, must be defined after it; there again on account of the particular definition being based on the general one, the author gives the latter first—“*It is preceded by (a notion of) the middle* and major terms;*”—the middle term being the *Vyápya*, the pervaded, and the major term, the *Vyápaka* or pervader. The pervaded (*Vyápya*) is that which is restricted within its own natural sphere, after all dubious and false outgrowths being set aside; and that by which the *Vyápya* is restricted is the pervader (*Vyápaka*). By mentioning “the mark and the marked,” both of which must be substances, objective or substan-

* Literally—“the mark and the marked.”

tive knowledge is implied. Inference (for example) is preceded by the knowledge of smoke as the pervaded (the mark) and the fire as the pervader (the marked). *Lingi* (the marked) must be repeated, in order to imply the minor premiss [in which is stated the relation of the minor term (the *Paksha*), with them iddle term (*Hetu*)]. Thus the general definition of Inference comes to be this:—“*Inference* is (a process of comprehension or cognition) preceded by (*i. e.*, based on) the knowledge of the relations of the major (*Sádhyá*), the minor (*Paksha*) and the middle (*Hetu*) with one another.” [That is to say, Inference is the knowledge derived from the major and the minor premisses.]

(To be continued.)

MAHATMA HELP.

[EDITOR'S NOTE :—The following was found in one of the note-books of the late P. Iyala Naidu Garu, F. T. S. We have much pleasure in inserting the extract, as it cannot fail to be of interest to all Theosophists and friends of our much lamented Brother.]

ABOUT ten years ago, one day my son-in-law, Mr. G. Narasimulu Chetty Garu, informed me of his having twice met at Hyderabad a Sadoo under the following circumstances. During his travels four or five years previously, he had to halt in a temple in the Nizam's territory on the borders of Kurnool, and he there happened to meet a hermit or Sadoo, who compassionated him for the misfortune he was at that time undergoing, consequent on the failure of his firm at Madras. The Sadoo gave him an iron ring and told him that better days would soon come. Mr. G. Narasimulu Chetty offered him some money for his expenses, but the Sadoo refused to receive it, and saying that money was of no use to him, quitted the temple, promising to meet him again; where and when he would not say.

About a year after the meeting, Mr. G. N. Chetty arrived in Hyderabad, Deccan, in search of employment. He waited a year or more and did not get anything to do. This state of affairs caused him much anxiety day and night. One night, about midnight, there was a tap at the outer door of his house. He opened it and found the before-mentioned Sadoo standing outside. Mr. G. N. saluted and begged him to step into the house and received his homage. The Sadoo declined, and said that Mr. G. N. need not be anxious about employment, for he would receive an order the next morning appointing him to some post; so saying the Sadoo quitted the place and disappeared.

My son-in-law returned to bed with a calm mind, and on the next morning, about the time predicted, was much surprised by the receipt of an order from the Minister appointing him to a newly created office. This narration was given me about ten years ago as already stated, and I had no occasion to recall it to my mind until the occurrence of the following events. G. N. Chetty was sick of dropsy at Hyderabad, and at the latter part of 1882 desired my presence. In January 1883,

I left Arni for Hyderabad and remained with him until his death, which took place on the 25th April following.

One Monday afternoon, about 16 or 17 days prior to his decease, one of his daughters came to my room upstairs and said that her father was raving in his bed, and that her mother (my daughter) wanted me to go down to his room and see him. I hastened to his bedside and heard him utter these words in Hindustanee: "Devajee, I have a daughter ready for marriage. O! I should not address you as Devajee, but as Rajajee. Very well! I will do so, Rajajee. I have a daughter ready for marriage; my father-in-law has selected his cousin's son as the bridegroom. I sent for the young man and examined him. In my opinion he seemed fit to marry her. I have therefore given my approval to his selection. But Rajajee! I want your advice, please give it to me." So saying he stopped talking. After a second G. N. said, "Why no answer, please give me your opinion?" Then he ceased speaking for another second, and said, "Why no answer, perhaps you have to consider about it?"

Mr. G. N. had uttered the above words with closed eyes. I saw nobody else, therefore I thought he was raving in his sick-bed consequent on some dream relative to his family affairs. So I awoke him, he opened his eyes, and asked me why I had disturbed him. My reply was that he had been raving. He then questioned me as to whether I had heard him talk about anything. On my answering in the affirmative, he shed some tears and said that he had thought that he was not heard by anybody. Then he said that he had a very important occurrence to communicate to me, and requested me to send away his wife and children. I did so. He then made me sit by him and said as follows in Telugu: "Some years ago I informed you of my meeting with a Sadoo on two occasions,—once in a temple on the borders of Kurnool and another time at the outer door of my house here. This afternoon I was suffering much from the effects of my illness and bitterly complained against Sadoos, &c., in my bed. The Sadoo or hermit alluded to, appeared before me, and the following conversation took place between us in Hindustanee."

The Sadoo said: "Why do you complain of us? You must suffer the consequences of the karma generated by you in your previous life."

G. N. Chetty.—Of what nature is my karma?

Sadoo.—You were a beautiful woman in your previous life. Your husband was an ignorant man and got his living through you. The adulterous life led by you during that life has created bad karma, the effects of which have brought this disease upon you.

G. N. Chetty.—How long I have to suffer?

Sadoo.—Wait fifteen days.

Then my son-in-law told me that the idea of the Theosophical Society entered his mind, and that the following conversation took place between him and the Sadoo regarding it.

G. N. Chetty.—What is this Theosophical Society?

Sadoo.—We have set it in motion.

G. N. Chetty.—Then do you belong to that body of adepts who are helping it?

Sadoo.—"Yes, having pity on the condition of India, we have consorted together. A minority of about thirty of us said that the time for our interference had not as yet arrived, while the majority were of a contrary opinion and declared, that they must try to better India's condition forthwith. We could not procure better agents for the purpose than Madame Blavatsky and Col. Olcott, although but few had power superior to hers. Therefore the Theosophical Society was brought into existence by us through their instrumentality, and is working for the purpose of bettering the condition of India spiritually."

My son-in-law told me that he had then asked the Sadoo concerning his second daughter's marriage, and wished to know if the bridegroom selected was a suitable one, that he had addressed the Sadoo as "Devajee," but the latter replied "address me Rajajee." G. N. Chetty did so, but the Sadoo gave him no answer about the marriage.

The above is the narration given to me by my son-in-law. Then we were expecting his recovery, and therefore took the time of fifteen days as the period after which he might recover, but it was not so. My son-in-law departed this life fifteen days afterwards, that is on the 25th April 1883, as above stated, and this daughter, concerning whose marriage he had received no reply from the Sadoo, did not survive him long. She died on the 23rd May 1883, unmarried.

Mr. G. Narasimulu Chetty Garu was a Theosophist, initiated by Ramasamiah Garu in 1882 when a branch was opened at Hyderabad, Deccan.

(Signed) P. ITALU NAIDU, F. T. S.

SRADHA CEREMONY OF THE HINDUS.

SOME years ago there appeared in the *Cornhill* a very instructive paper on "Samanala and its Shadow" (Adam's Peak in Ceylon), in which the writer thus speaks of the East:—"Over the dark-eyed impassive people of that strange and unalterable East, ages flow and leave no mark, hundreds of generations are born and pass away and no change is wrought among them. There is an awfulness in their steady immobility. Dynasties may rise and fall, Governments may come and go, the name of their belief may be changed and little differences in ritual and service may spring up, but from æon unto æon the people are unchanged. It is the same life that they lead, and the same things that they worship."

The remarks quoted above are by no means exaggerated. The East is unalterable and strange. The invasion of Alexander, the sword of Zengis, of Timur, Nadir and Aurungzebe, the settlement of the Dutch, the Portuguese and the French, and finally the rule of the British people could work no change, domestic or religious, among that strange people called the Hindus. Ages and ages have passed, nations have risen and

fallen, and they are the same. Confined to their sacred limits, confined to their caste and class, they live, grow and die, borrowing nothing from other nations and looking with supine indifference upon the material prosperities of other countries and other peoples. Whence is this strange immobility? The answer is, Religion. They consider their Religion, "Majestic like the Sun that gives a light to every age; that gives, but borrows none," and prize her above all earthly sources of happiness. Yet the force of Western Civilization and the steady downpour of the rains of British materialistic ideas have of late worn away 'the impassivity of the granite crags' considerably. Some of the crags are crumbling away and some have fallen, but the rock is strong and majestic as ever. The time will come when people will see the shadow of 'Samanala' in other religions, when Christ will be seen in Sri Krishna, and Mahommed and Buddha will have for disciples, Hindu Sages. Till that time, the common centre of all religions will remain in the dark, and the high ideas and spiritual doctrines of the Hindu religion will not be appreciated. At present the Hindus appear as a peculiar people to the rest of the world, and some of their customs as peculiar also. Marriage is a civil as well as a religious custom with almost all civilized nations; with the Hindus it is more than either or both in the ordinary acceptance of the terms. It is spiritual. To respect the memory of the dead is also a custom with all civilized nations; with the Hindus it stops not at the point indicated above. They carry their respect and love to an extent which was considered as ridiculous even *here* a decade or two before, for want of better knowledge of religious literature. It is not so thought of now. Inquiries made in the West into the dominion of spirit life have led to the confirmation of some of the highest pneumatological truths which are assumed and accepted as true by society. These truths come here through the English Press and are daily presented before the Indian public by the editors of newspapers. Thus the times have changed. We also now read our own literature and think for ourselves. To venture an article now on the Srádhá ceremony of the Hindus is not so hazardous as it would have been twenty years ago.

We have said before that the Hindus respect the memory of their deceased ancestors like most civilized nations; and they do more. They invoke the dead and offer food (cakes) to them. What are these cakes for? Do dead men eat? If not, where is the necessity? Or, is it a random shot, a shot in the dark, or is it priestcraft? We will discuss all these questions as we proceed. In the first place let us try to understand why the ceremony is called *Srádhá*. The word "Srádhá" is derived from Srádhá or faith. The ceremony is therefore built on faith principally—on the faith that the spirits of the deceased do actually come to partake of the offerings made in gratitude. It is *Yag*—a spiritual *Yag*. Let us now see whether there is any sensible ground for the belief.

To shew gratitude to the dead ancestors is a pleasing trait in humanity which is acknowledged by all. To do the same, however,

with flowers, fruits, rice, milk, sugar, &c., believing that the deceased do actually come to the spot and feel the pleasure of actual eating, is something which cannot be well understood, much less acknowledged by all. Herein therefore lies the difference. The possibility of their presence in the first instance and then of their capacity for enjoyment of material things, presupposes.

1st.—Our intimate knowledge of the spirit world and of the existence of spirit-life.

2nd.—Our power to invoke the dead and bring them back to earth for a while.

3rd.—The capacity of the spirits for enjoyment of material things, food for instance.

Let us now see whether the ancients had any knowledge of spirit spheres. In order to test a truth or a class of truths, it is usual to have at first a clear statement of the surrounding circumstances connected with them. If, for instance, an individual or a nation, believes that one man can affect another by the odours of his body, or by subjecting one to inhale the smell of another's wearing apparel for a length of time, it will be necessary on the part of the individual who wants to test the truth or otherwise of the belief, to have a clear statement of all the circumstances connected with it. To ignore a fact or a truth on the ground that is not known to all men, is repugnant to all experience and reason. The truth of the circulation of blood flashed originally upon one mind only, and though not accepted at first by all, remained nevertheless a truth. To say therefore that the Srádhá ceremony cannot be true on the ground that it is confined only to one nation on the face of the earth, would be saying something contrary to previous experience.

If it can be shewn that the Hindu ceremony of 'Srádhá' has been based on something more than mere faith, then the questions asked before in this article hardly require any answer; if not, the subject itself is scarcely worth a moment's consideration. A belief that has no reasonable claim to support, is worthy of no respect whatever. Let us see therefore whether there *are* any such grounds which may warrant us to suppose that the ceremony in question is not a myth. We have said before that in order to test the truth of any belief, it is essentially necessary that we should know all things connected with it, and for a time try to forget our own prejudices against it. In analysing all the *mantras* of the 'Srádhá' ceremony, we find the following:—

- (a) The directions to be observed by the performer of the ceremony on the day previous to the performance.
- (b) The selection of the medium.
- (c) The invocation ceremony.
- (d) The articles used.
- (e) The time fixed for the performance of the ceremony.
- (f) The knowledge of Spirit-life as displayed in 'Srádhá' mantras.

Before we venture to discuss each of the subjects mentioned above, we may note by the way, that the ceremony is not only to be observed

once a year, but a person may do it every day if he wishes to do so. It is, however, incumbent on him to do it at the time of a marriage or an "Upanayana" (the ceremony of giving holy-thread), &c., and hence "Srádhá" is divided into five kinds.

- (1) Nityá (daily).
- (2) Naimitiká (annual).
- (3) Kámyá (when a *kama* or object is to be attained).
- (4) Vridhi (when blessings of the departed ancestors are to be asked before marriage, &c).
- (5) Párvaná—(on a new-moon day, 'Ardhodoya' yoga, &c).

On the day previous to the performance of the ceremony, the performer is to abstain from such actions as are likely to disturb the peace and health of his mind. He is not to tell lies, or to be angry, or enjoy the company of his wife. He is to eat such food as milk, rice, fruits and a little sweet. He should abstain from wine, flesh and fish. He is to keep his body clean and mind pure, and is enjoined not to fatigue himself by travelling or argue with any one on any subject. Thus, then, in a tranquil mind undisturbed by vanity, lust or anger, and with a soul unpolluted by a lie or a sin, and in a spirit of reverence and humility he is to approach the borderland between the dead and the living, and thank God that He, in his goodness, has kept him in sound body and mind to enable him to perform one of the pleasantest and most onerous duties of life. We wish only that the spiritists of the day would take a page out of the Hindu Srádhá Treatise and observe the injunctions before invocation. Many of them are under the impression that they can invoke at any time, at all places and under all circumstances. This is a wrong notion altogether; and, as a consequence, the results they achieve, turn out to be blossoms instead of fruits—shadows instead of substances.

The next consideration is the selection of the medium or Yagik Brahman. It is said that the medium should be a Joti (one who can control his mind). He should be also either a *Brahmachari* (one who has devoted himself to the services of his Maker entirely), or an honest family man. A medium should be shunned if he be a thief, an out-caste or fallen, an atheist, a physician, a dealer in flesh, a money-lender, or one who has bad nails or bad teeth.

It will be apparent to any one who is not a thorough materialist that the medium should be a man who can exercise a control over his mental images, and a man who has devoted himself entirely to prayers, &c., failing him, he should be an honest family man. The injunction of the Sástrá to shun those who possess bad nails or bad teeth is significant.

We now come to the most important part of the ceremony, namely, the invocation. We shall, in dealing with this part of the subject, try our best to describe as accurately as possible the principal features of the Srádhá ceremony; but before this, we wish to say a word about the spirits that are invoked. They are divisible into three great classes as mentioned below:—

- (a) Those that are said to be *Sthirámurti*, i. e., possessing forms.

- (b) Those that have no form, but can assume form at will. These are called *Itchámurti*.

- (c) Those that are without form are called *Amurti*.

These are sub-divided into seven classes:

1. Shubhambará.
2. Bahirshad.
3. Agnishwatá.
4. Krabad.
5. Upahuta.
6. Arjapa.
7. Sakahsi.

Among these the first three are *Amurti*, the fourth and fifth *Itchámurti*, and the sixth and seventh *Sthirámurti*.

We may as well here note the articles that are used in *Sradha*. They are, besides boiled rice and vegetables, sugar, honey, fruits and sweets, (1) Kusa, (2) Til, (3) light, and (4) incense.

Of lights and incense we need not speak; but of Til (*Sesamum Indicum*) and Kusa (*Briza bipinnatah*), a word is necessary. These two are supposed to exercise a great attractive power, as Sarisha or mustard seed is commonly supposed to exercise a controlling power over earthly spirits, and iron a dispelling influence on the m.

The souls of the ancestors of a man are supposed to belong to either of the two classes of spirits called *Sthirámurti* or *Itchámurti*; for they are said not to be beyond the region of physical ether. *Srádhá* is therefore necessary for them. Their memories are yet green and they retain the affections of the earth and watch with interest their descendants. *Srádhá* is performed for the Priti or satisfaction of the deceased ancestors, commencing from father or mother up to great-grandfather or great-grandmother. The souls of the ancestors further remote are supposed to have passed beyond the limits of the physical ether, and consequently they retain not the affections of the earth. This is the *general* ruling in respect to the performance of *Srádhá* ceremony. It is not meant to make provision for individual cases, and hence it is necessary on the part of the performer of the ceremony to have some spiritual education so as to know whether his father or grandfather is an earthly or ethereal spirit, in order to be able to discharge his duties to his own satisfaction and to the satisfaction of the departed. To pass the night previous to the performance of *Srádhá* in gay company, and to partake freely of spirituous liquors and then to sit the next day to discharge the onerous duties of *Srádhá*, is a grave insult to the memory of his ancestors and an unpardonable sin in the eyes of God. We would advise our young men rather not to perform the ceremony at all, if they cannot reverentially fulfil all its essential conditions, than do it in a way which is repugnant to reason and conscience alike.

For a person who is not a Hindu, and even for a Hindu who is not a believer, or who has not once in his life performed the *Srádhá* of his parents with reverence, the ceremony will not be intelligible alto.

gether. For instance, it is usual to wear the holy thread or the Utaria-cloth from the left to the right side, but at the time of 'Srádhá' it is necessary to bring it from the right to the left side, with a view to leave off that passive state of resignation which is usual with a Hindu, and to attain the state of active self-hood—a state in which one is required to be a worker himself and not a mere instrument. He is required to exercise the will of his own—that will which should enable him to invoke successfully the spirits of his deceased ancestors. But in the 'Srádhá' as in cases of all 'Yajna,' it is necessary to address God in prayer, without whom no ceremony is worth anything, He being the power and the fountain of success. He gives strength—He is strength and is to be prayed to first, and last. By His strength all evil influences are to be withstood, and all difficulties overcome. Then the 'Viswa' devatas are prayed to whom we understand to be the presiding spirits of the solar systems of the universe, who govern their respective systems in the name of God according to the light vouchsafed to them by Him, as we men here make laws and reign in His name according to the light within us. And lastly, the departed souls are invoked, for whose priti or satisfaction the cakes are offered with incense and flowers. They are said to come to the place of ceremony by the *Deva-Prisidha* or the usual path of the devatas from 'Chandra loka' or the sphere of the moon, and are asked to bring their friends with them. The cakes are then offered to them. They are supposed to feel the satisfaction of eating the things offered to them in love, respect and gratitude. The performer of the ceremony is to think that his ancestors are at the spot in shining forms, and to ask for their blessings. The merit of the performance is then offered to God, the light is covered by the hand, and the ceremony is finished with a prayer to Him to forgive all shortcomings on the part of the performer of the ceremony. We have given above a bare outline of the 'Srádhá' ceremony. It now remains for us to speak a word about it. We have said before that the ceremony rests very much on belief. Whence is the belief? Of course we mean the belief of the ancient Hindus. Every belief among all people has for its foundation certain facts either directly seen, or believed, on the testimony of persons who had opportunities to observe them, and who are trustworthy in their statements. A belief may be unsound in its basis, but that does not in any way nullify the facts. The facts remain as facts in spite of belief. Let us here give an instance. For a long time—about a century—in the house of a gentleman who is known to us, a strange incident used to occur whenever the death of any aged member happened to take place. The whole house used to be startled on every such occasion with loud metallic sounds as if some bags of brass utensils were being emptied simultaneously. At first no superstitious fear was attached to the incident, until the third death took place, and then only the members of the house began to believe that there was some mysterious connection between the sound and the death; and that whenever the one occurred, the other was sure to follow. This belief has now descended to the third generation—to the gentleman who is known

to us intimately and whose name and whereabouts we are quite willing to mention to anybody of sincere enquirers. In this case, supposing there was no reasonable ground for the belief, the facts remained as facts, namely, the deaths occurred, and curiously enough, as every educated man now says, the sounds were heard. The consequence in this case might have been ascribed to a wrong cause; but the two incidents, which we might call the wrong cause and the supposed consequence, must nevertheless remain as facts. In the narration above alluded to, we have said, that the story descended to the third generation. The gentleman who is now the head of the present family, and is aged about 52, heard the sound with his own ears. This sound may not occur at the time of his death, and his sons therefore may not share the belief of their father, grandfather, &c., but in any case they believe the testimony of their ancestors as regards the strange incidents. They would never suppose, nor would they ever allow any one to say, that their ancestors fabricated the strange story. We, in the present day, are similarly placed in regard to the Srádhá ceremony. Would any Hindu suppose that the Rishis from whom they have descended, fabricated this strange and unique ceremony which they did not believe to be true? No, certainly not; he would take such a statement if made by a foreigner as a gross insult to his nation and to the venerable Rishis. He would believe their testimony—that it is possible for the deceased to come to the ceremony when it is properly performed. Then comes the question how could they know this which could hardly now be known by any one in the present day? The answer is, the power has universally diminished. We now talk of modern civilization with ecstasy—talk of its gloriousness, but at the same time forget that this civilization has weaned us considerably from nature. While the Peruvian Indians could even in the present day smell a European in their tent in a dark night, and an Arab in his desert could discern a number of horsemen where an Englishman would only see a speck; we boast of our modern education, but do we ever consider that we are losing fast the acuteness of our senses? Why we have now a generation of short-sighted boys who cannot walk the streets of Calcutta without spectacles. I point out these physical deficiencies to show how much we have lost, also the spiritual powers which our ancestors possessed. The Englishman cannot believe in the existence of any such powers, but that is no reason why a Hindu, or a Greek, or an Egyptian or a Chinese should not. The Englishman has no ancient history of his own as the Hindu. He can therefore laugh at the 'superstitious' of ancient India and of the Aryan race.

Before the publication of Stanley's 'Darkest Africa,' was there any one in Europe or America who could have believed in the existence, once, of a race of pigmy human beings in India, called *Backhilla Rishis* in our 'legends'? Would any one there have believed in the existence of *Will force* in man half a century before; modern civilization has given to man the material prosperity he sought for; but at the same time, like the magician in the fable, while it lavished wealth and comforts, it kept him

sleeping during day in its castle of materialism, and waked him at night to experience enjoyments. The Western people always laugh at things supersensual. Laugh has been defined to be a momentary noisy impulse and an impulse which recognizes no reason or consideration. To laugh therefore is certainly not a difficult thing. Man generally laughs at the weakness of a brother man; and in doing so, he shows his own weakness and ignorance too.

If there had been no allusion to 'Pitriloka' in our Vedic morning, noon and evening service—if there had been nothing like 'Tarpan' amongst us, which is a part of our daily service, the Srádhá ceremony would have been thought of by the unbeliever and uncharitable, as a priestcraft. Failing therefore in such a supposition, the Srádhá may be ascribed to a mistaken notion, which in course of time might have developed itself into a ceremony. A theory which is based and built on a mistaken notion as an aspect of its own, that proclaims to any sincere enquirer its mythical origin. Such is not the feature of this ceremony. It shows facts revealed to supersensual persons, who systematically and scientifically educated themselves to soar beyond the limits of senses. What are then the facts? They are as follows:

I. That any man who has received a spiritual education can be a medium.

II. That there are ways of living which enhance mediumistic powers.

III. That there are things, such as Kusa grass, which facilitate the exercise of such power when one is disposed in the direction.

IV. That the soul of a dead man which is still earthly, looks for tokens of affection.

V. That when tokens of gratefulness are shown with prayers to God, the soul is both pleased and ennobled.

VI. That the Srádhá ceremony therefore pleases the soul of the dead as well as ennoble it.

VII. That there is necessity for such a ceremony as long as the soul is within the bounds of physical ether. Beyond it the necessity ceases.

VIII. That as long as the soul is within the bounds of physical ether, she has a form. She is then either Sthirámurti or Ichámurti, *i. e.*, she has a gross form or can take a form.

IX. That such a soul is nevertheless on her heavenward journey—a journey that grows more and more pleasant as the grossness is shaken off.

X. That under the circumstances it is expected that she would come to the place of ceremony by the path of Devatas as alluded to before.

XI. That the souls are rather spirits who are Amurti, *i. e.*, having no form but light, like the Devatas, have powers to bless an individual, possessing as they do immense power over elements and over the minds of disembodied souls.

N. B.—The blessings that accrue after a Santi or Kamya Kriya are too well known to all in this country to need any detailed mention.

XII. That the invocation of the spirits of one's aucestors and their friends as described before, is significant to spiritists.

XIII. That the offering of the first cake in a separate place to an Agnidádhá who had no relation on earth to perform the Srádhá ceremony for her benefit, and who might be attracted to the place in the hope of salvation, and who may interfere with the ceremony or debar the good spirits with her unholy presence, is also significant to spiritists.

XIV. That the divisions of the soul-spheres and of progressive souls into classes, shew an intimate and deep knowledge of spirit-life. Such a knowledge does not appear to be a mere assumption.

N. B.—As a fact we cannot go an inch beyond the limits of the knowledge derived from the exercise of our senses. Any degree of Pneumatological knowledge and any variety thereof have proceeded only from the great Teachers of mankind, Christ, Vyasá, Mahommed, Chaitaniá, and not from any ordinary individuals. The fundamental moral codes of man—the ethics, the Religion have been built on such supersensual knowledge. Such knowledge is the life and strength of Religion.

XV. That the covering of the light by the hand after the ceremony is over, to bid good-bye to the departing souls, is an instance of deep conviction and utter sincerity, and shows at the same time a knowledge of relation between earth-light and spirit-light.

XVI. That the merit of the performance offered to God after the ceremony is over, is another instance of sincerity; and speaks much in favour of the loyal and faithful heart of the performer.

We now presume we have explained sufficiently the ceremony to establish a moral conviction in our readers that it is not built on a mere assumption, nor, as we have said before, is it a shot in the dark. The statement we have made that the ceremony rests on Srádhá or faith refers to faith in the performer. The Rishis who originated the ceremony did it not on faith but of full knowledge, and in the brightness of light within. The ceremony is concluded with some very sweet and touching lines on which we intend to speak a little. They are as follows:—

Om Vassantaya namastubhyam grishmaya Namonamá.

Varsehabhascha Sarat souja ritabacha nama sada.

Hemantaya namastubhyam namastui Sisirayachá.

Masá Sumvatsarbhwaschá divasá bhawa namá namá.

The lines, as they are, purport to be a supplication to the six seasons. But nothing could be more absurd, more out of place and senseless if they were so. It is absurd to lay the blame on the Rishis, and it is equally foolish to recite the lines, without knowing what they mean.

We have said that the above lines in the text appear to be prayers to the seasons, at least the annotators give us such an interpretation, but a deeper reflection shows that the words 'Vassantaya namastubhyam'

rightly mean 'Vassantadi riturapaina birajitaya tubham Bhagvatai nama.' If the author or authors of the Sloka really meant that the seasons are to be prayed to, then the one word 'nama' would have been used without the adjunct 'tubhyam.' According to our idea the prayers go to God for the 'mahima' or glory displayed by him in the seasons.

Even if we read the lines of the text in the light of the present interpretation, both the sense and the subject matter appear to be incomplete. We made a search for the missing lines, and they were supplied by the mantras of the six anjulis (open hands with flowers, &c., put together) mentioned in the Yajur vedic system of the ceremony. In the mantras of the anjulis we find that the performer supplicates to his father, grandfather, &c., in all the seasons, days and nights of the year. Thus:—

“Om nama va pitarasushya.

“Namava pitaro staposhai.

“Nama va pitaro Jajibam.

“Tashmay nama pitarorrashaya.

“Nomva pitaro ghoraya' manubai.

“Om sadhayi pitaro nama.”

Taking the two Slokas into consideration and reading them together, we see that while the performer of the ceremony shews his heart's deep obligation to his ancestors, in all the seasons of the year, he does not forget that his obligation is due to the grace of God who shews himself or his glory in all the seasons, which in India are six in number,—spring, summer, rainy, autumn, foggy and winter. It is quite impossible in the face of such sweet sincerity and love so deep, as displayed in the Slokas, to ascribe the ceremony to the base craft of the priests. One might as well in the language of Hamlet call 'truth to be a lie.' A foreigner may without knowing ascribe the ceremony to priestcraft, but that is no reason why a Hindu should share his opinion. A Hindu who, after a careful study of the mantras of the Srádha ceremony, doubts the sincerity of his ancestors, can as well doubt the purest love of his own wife or sister and think either of them to be insincere.

We have shown the incompleteness of the text quoted above. Such instances of incompleteness and inaccuracy can be multiplied. For a nation styling itself as civilized and not having at the same time a correct edition of the Srádha treatise, is simply shameful. We should have at least correct treatises on our three most important ceremonies, namely, Upanyam (ceremony of the holy-thread), Marriage and Srádha.

The ceremonies spoken of above being Vedic, the mantras (verses) partake of Vedic words and expressions, and therefore are not clearly understood by ordinary Sanskrit scholars, to say nothing of the common people who understand only the vernacular. To have correct treatises on the subject, it would become necessary to have a congress of at least two Vedic Brahmins from Poona, two from the North-West, two from the Southern Presidency and two from Bengal, and the treatises current

in those places would have to be compared, and all inaccuracies to be rectified, interpolations expunged and wanting verses supplied; and then they would have to be written anew and published with translations for general information to give the people a clear idea of the ceremonies at the time of performance. There was no doubt a time when the Vedic Sanskrit was understood by most 'twice-born' men. To recite now the verses without explaining their meanings to the performers of the ceremonies is a lamentable deficiency that must be supplied ere long. But what is every man's duty is the duty of no one, and we are compelled to perform the ceremonies as a sort of routine business to keep up appearances in society. How can, we would ask, one be said to have performed the ceremonies, when he has not understood anything of their real meaning? Anyhow the question remains, who is to do this public service, expecting no official recognition, no titles, no honours from the performance of so patriotic a work? The reward lies in the work itself.

THE EPISODE OF JADABHARATA¹.

SKANDHA V, ADHYAYA VII, OF MAHA-BAGAVATA PURANA.

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

Summary of this Adhyaya (Chapter).

BHARATA having held the sceptre of Bháratavarsha or India, and worshipped for a long time the Lord Higher Self through sacrifices, &c., then retired to the hermitage of Pulaha, one of the mind-born sons of Brahma, where he spent his life in meditation on the Lord.

Sri-Suka said—“Oh Rajah (Parikshit). While so, Bharata, who was a great worshipper of the Lord, from the time he was anointed a king by Lord Rishaba, his father, in order to protect the earth, was very careful in administering the duties of his kingdom and married Panchaseni, the daughter of Viswarupa. He had through her, like the five rudimentary properties of the five subtle elements derived from Tamas Ahankara (matter, of the Sankhya philosophy) five sons, who were in all respects equal to him, named Sumati, Ráshtrabhrith, Sudarsana, Avarna and Dhúmraakétu. This Varsha (country) which aforesaid went by the name of Asanápa came to be called, after Bharata ruled it, Bháratavarsha.

Like Rishaba, Agneethra and others who were his father, grandfather, &c., the all-knowing Bharata protected according to the wise dictates of a king, his subjects, who followed strictly their respective duties of caste and order of life. He used to worship with faith the Lord who is the Master of sacrifices, through the grand sacrificial ceremonies which were performed in all their parts completely, or in some only of their parts, such as the Agnihotra (the daily fire worship), Darsa (half monthly ceremony), Purnamasa (the monthly ceremony) and Pasusoma

1. Jadabharata—Inert or Idiotic Bharata.

* K. Nayanawami Iyer, 1st Grade Pleader, and R. Sundareswara Sastri, B. A. [The whole of Maha-Bagavata is related by Sri Suka, son of Veda Vyasa, to Parikshit, King of Hastinapura and the great grandson of Arjuna.]

(the four monthly ceremony), which sacrifices were performed under his orders. As the eternal virtue which arises out of these sacrifices when done completely in all their parts, is no other than Parabrahm, that is the Lord of the sacrifices, and is of the nature of the esoteric significance of all gods, sounds and mantras (incantations), Maharajah Bharata having attributed everything to Vasudeva¹ the Lord, the Supreme God and the direct cause, and having cleared his mind of all impurities through intense meditation of (Param) Atma, (the Higher Self) regarded the oblations put into the fire by Adhvaryu² and others as well as the gods that feed on those oblations as the several parts of the Higher Self. Thus in the heart of Bharata, who had been developing pure Satwa quality through the purification produced by Karmas such as the above, there arose a daily increasing and unswerving devotion to Vasudeva, who is merely the voice of silence in Akas, Parabrahm and Bagavan (the Lord), and who shines as of the form of Purusha with Sreevatsa³ (mark), Kousthuba (gem), garland, conch, discus and mace in the hearts of his devotees, such as Narada and others. Having known for certain that he would have to enjoy the pleasures of regality for more than ten millions of years were he to do so, he divided equally amongst his sons all his ancestral hoarded-up wealth and left his home full of luxuries, and reached Harikshetra, the hermitage of Pulaha⁴ (one of the mind-born sons of Brahma.)

Oh disciple! It was in this hermitage of Pulaha that Hari the Lord incarnated as Kapila through excessive love of people in the form prayed for by his devotees. This hermitage was the abode of Rishis famous by the name of Sâghranthi on account of the Sâligrâma⁵ (stones) having the figures of chakras (circles) on both sides, and found in the bed of the sacred river Gandaki, which encircles the hermitage on all its four sides, thus purifying the place. In this hermitage it was that Bharata was living alone with the desire of worshipping the Lord with different kinds of flowers,⁶ tender leaves, Tulsi leaves, pure water, sandal, roots of trees and fruits, and attained supreme happiness, having rendered himself pure and free from all love for objects and having such a sweet patience that nothing could ruffle him. Thus through

1. Hari, Vasudeva, Narayana, Vishnu, Krishna, &c., imply the Universal Self, while Purusha, Kshetra-yagna, &c., mean the Higher Self, both being the same.

2. This is one of the four priests that officiate at the sacrifices, they only symbolising the higher phases of nature.

3. Sreevatsa is a black spot on the breast of the figure Narayana or Higher Self, symbolising Mulaprakriti, Kousthuba gem typifies the intelligence of the Higher Self. The garland worn on his neck is of five gems of different colors representing the five elements of the exoteric classification. Conch worn on one of the shoulders represents Akas, from which sound emanates. Discus worn on the other shoulder represents the human mind which ever turns round like a wheel. Mace worn on the hand represents Will, which does away with ignorance. All these are the ornaments worn by the idols of Narayana or Vishnu seen in the Hindu temples.

4. Pulatya and Pulaha, both mind-born sons of Brahma, are the ancestors of Rakshasas (evil entities).

5. These stones are found in the bed of the river Gandaki, and owing to their high spiritual influence are used daily in worship by the Hindus.

6. Flowers, &c., which are the materials used for external worship, symbolize on the highest metaphysical plane the means for merging into the Higher Self, such as not being troubled by material thoughts, unshaken wisdom, &c.

worship of the Lord at all times, his heart began to melt on account of excessive love towards Him, his body began to swell with his hairs standing on their ends on account of his complete contentment, and his eyes were immovably fixed in their sockets with tears of joy arising through faith. Thus through the ever-increasing flood of faith flowing through the contemplation of the lotus-like feet of the Lord, who is ever imparting bliss to his devotees, his whole mind was drowned in the majestic pool of supreme bliss irrigated on all sides. Then he forgot to perform even the rites of worship of the Lord. In the worship of the Lord he would dress himself in deer-skin, bathe at the three junction periods (*viz.*, morning, noon and evening), and then with matted locks wet through bathing and flying loose, of different colors, then he would stand facing the rising orb of the sun and contemplating upon the Purusha (the latent one) in it, would pronounce a mantra (called Gayatri). That resplendent effulgence of the Lord latent in the sun, who is other than matter and bestows the fruits of actions on his devotees, having evolved this universe through the mere force of his will-thought enters it in a latent state and protects it through the egos of this world its own body. The meaning of the Gayatri mantra¹ addressed by Bharata to the sun is this—May we merge into that pure Paramatma (the Higher Self in the sun) who is the illuminator of the intelligence of all creatures, and who has entered in a latent state all that are subject to the bonds of Karma.”

ADHYAYA VIII.

Summary.—In this chapter it is stated how Bharata who was engaged always in worshipping the Lord was hindered in it by his protecting a young deer, and how he was born in his next birth as a deer, thereby illustrating the theory that a Yogi, however great he may be, falls down from his high position through diverting his attention to associating with creatures, even through mercy. Sri-Suka said—“Oh Rajah. One day Bharata having bathed in the holy river Gandaki and performed the daily and occasional rites, was staying on the banks of the river about three hours engaged in the pronounciation of Om. Then a female deer wishing to slake its thirst in the water, came near the water with its companions and commenced drinking, when lo! a world-shaking sound was heard (*viz.*), the terrible roar of a lion. Hearing the sound, the female deer, which was naturally timid, and was then frightened by the roar, ceased to drink the water, and at once darted up the precipice hard by, with its thirst unquenched. While doing so, its embryo—for it was then pregnant—slipped out of its womb and fell down into the fords of the river. Through the exhaustion caused by the slipping out of the embryo, and the leaping up the high ascent of hill from the water below, and through the fear generated in her from the lion's roar, she breathed her

1. This is the mantra that is pronounced every day—morning, noon and evening—by the Hindus in their Sâdhyavandhana prayers.

last, after falling down on one of the caves of the hill and being deserted by all her companions. Rajarishi Bharata, who witnessed the young one floating down the river in a helpless state bereft of its mother, took pity on it, and having picked it up took it to his abode. There he became so fond of the young one that he was ever engaged in feeding it with grass, &c., protecting it from the assaults of wolves and other animals, and fondling it by scratching it on its back and kissing it. Through such a fondness, bathing and his other observances, control of breath, the meditation on the Lord and his other religious duties began to decrease every day, till at last they ceased to be performed.

Then being much depressed, he gave vent to the following words: "This handsome deer through the dire force of the cycle of time having been abandoned by its mother and her companions, sought for refuge in me, and thinking me alone to be its father, mother, brother, relatives and kind, is excessively fond of me without ever thinking of others. Therefore I shall not show the least unwillingness in the feeding, the protecting and the gladdening of this young deer which has found in me alone an asylum, as I know there is a sin incurred by one neglecting his refuge. In affairs like these, men, however great, who are followers of virtuous actions, who have sweet patience and who are fond of devotions, will never surely care for their own selfish ends. Thus did he become excessively fond of the young deer and was ever with it, sleeping, going about, bathing or eating. Having his whole heart concentrated on it, even when he went out to fetch for worship Kusa grass, flowers, fuel for fire to perform religious rites, leaves of palasa tree (*Butea frondosa*), sandals, roots, fruits, water and others, he would enter the forest along with the young one lest any danger should happen to it at home through dogs, wolves, &c. When it would halt on the road being unable to move, being young, he would through pity and excessive love carry it on his shoulders. Even while performing his religious ceremonies he would rise up agitated, and he who was lately the lord of a kingdom, would be of a composed frame of mind only after he saw the young one safe. At times he would see it and bless it saying—"May good come to you from all the quarters of the earth." At other times should he miss it (it having gone out to graze, &c.), he would be in as depressed a state of mind as one robbed of his whole property. In this oppressed state being sorely grieved at the absence of the deer, he would, under the influence of dire delusion, soliloquise to himself thus—"How is it that this deer like a monster without the least mercy has not taken into its consideration my unfortunate and helpless state and has not as yet returned? Shall I ever see it again? How is it that the sun who rises producing manifold good to all the universe, presides over the Vedas and is the Lord, has now set and yet, my dear one, has not yet returned? Will it ever return to me and gladden my unfortunate self? Will it cheer me again with its frolics and gambols after dispelling my grief? This earth is said to be the sacrificial earth capable of yielding heaven and salvation to Brahmans who long for them.

(Therefore will not the earth yield to me a Brahman my desired object?) Will not the moon, who ever protects her devotees and is the Lord and the chief of all the stars, protect through her grace this deer which has strayed away from my abode? Will she not extinguish with her rays the flame of forest fire (*viz.*) the fever that has arisen in the animal through its separation from its kind? Thus was his heart agitated and sad through the non-fulfilment of his desires. Thus through his Prarabdha Karma¹ which now manifested itself in the form of this young deer, he fell off from the practice of Yoga as well as from the religious duties of the contemplation of God. Were it not for Prarabdha, fondness for a young deer could not have arisen in such a great person as Bharata who had abandoned even the sons born out of himself? Thus Rajarishi Bharata gave up all practice of Yoga and meditation on Atma through the rearing up of this deer.

Even at the point of death his whole mind was concentrated upon this young deer by his side. Therefore after he left this world, he attained, in the next birth, like an ignorant person, the body of a beast, but with all the knowledge of his past birth. Even in that life of a beast he had an insatiable thirst for the contemplation of the Lord generated in him through his former lives and said to himself thus—"Miserable being that I am! Why have I degraded myself to this state? I am a person cast off from the path of those who contemplate upon the Higher Self. In my former life I abandoned all society and lived in a very secluded and holy forest. Then my mind which was engaged in the contemplation of the Higher Self and was greatly in love with Vasudeva the Lord who is the Higher Self of all creatures, became attracted to a deer." So saying he became indifferent to the things of the world, left his mother the beast-woman and the place of his birth called Kālanchana and reached again the holy place of Saligrama, the beloved residence of the Lord, (Kapila), the abode of Pulasthya and Pulaha (both the mind-born sons of Brahma). Even in that place he was always waiting to see his term of beast-life over, and being averse to worldly desires, would rove alone. He would feed only on dry grass, creepers, &c. Thus Bharata in the form of a beast, who was ever thinking of the expiry of the Karma which was the cause of his beast-life, gave up at last that beast body."

ADHYAYA IX.

Summary.—Bharata, who was a person full of Atmic wisdom after his beast's life was over, was born on the extinction of his Prarabdha Karma as a Brahman, idiotic in appearance and being without desires, &c., was quite unaffected even when he was about to be sacrificed to Kali (an inferior goddess).

Sri-Suka said—"Oh Parikshit: after Bharata gave up his beast's life, he was born in the family of an excellent Brahman, who surpassed

1. Prarabdha Karma is that portion of the past Karma which is being enjoyed in this life.

all others born in Angiras' Gotra (family), and observed strict hospitality to strangers and had sweet patience, the performance of daily duties and Atmic wisdom. He had (by his senior wife) nine sons, equal to him in spiritual learning, virtues, purity of mind and body, customary observances of religious duties, beauty of form and nobleness of disposition. This wise Brahman had by his junior wife twins, a boy and a daughter. They say that this boy is none other than Rajarishi Bharata, who, after giving up his beast's life, was born in this his last birth as a Brahman. Even in this birth as a Brahman being afraid of associating with his own relatives, he was ever contemplating upon the lotus-like feet of the Lord and had through his grace a full recollection of all his past lives. Therefore, bent upon finishing even this one life and getting salvation, he put on the appearance of a mad man to the outside world. His father, the Brahman, through excessive love to his son, had him taught in the recitation of the Vedas and caused to be performed on him all the purificatory rites ending with the thread marriage. Then he himself taught his son, though unwilling, such ceremonies as Sancha (the purity of the body and mind), Achama (sipping the water) and others, as he had learnt from the holy books that it was compulsory on a father to teach them himself to his son. The son also wishing to obey his father, but yet to create a disgust in the father, in order that he might be left to his own ways, (*viz.*, meditation on Atma) would in his presence perform one thing in lieu of another he was asked to perform. Again though the father preparatory to initiating his son into the Vedas, taught him the three-footed Gayatri² with Vyahriti Pranava from the month of Mesha (April—May) to (Om Simha) month (August—September), yet the son would merely repeat it with the father, but would never be able to reproduce it himself in all that long time. Then the father in his excessive fondness for his son, who was a knower of Atma, taught him well, though unwilling, all the rituals of a bachelor's life, such as Sancha (purity of body), recitation of the Vedas, observances of fasts, the worship of Guru and of fire, and others, but all in vain; for after having labored thus all the rest of his life, but with no result, the father died at length of a broken heart. After the Brahmin's death, his junior wife (being young) entrusted the boy and girl born out of her womb to the care of her co-wife, committed suttee and attained the same loka (world) as her husband. Then Bharata's brothers, who had worked all their lives only in the performance of the rituals of the karma portion of the Vedas and did not know the science of divine wisdom, took him to be a mad person and left him to go his own way without chastising him.

Moreover whenever the worldly-minded people then living, would call him insane, deaf, dumb, or so on, he would conduct himself accordingly and speak like a mad, dull or deaf person. He would perform work

1. Angiras is one of the mind-born sons of Brahma.

2. This is the Gayatri mantra, stated before, of 24 letters. Vyahriti Pranava is "Om, bhū, buva, Suvā."

only when forced to do so by men. He would feed himself only on the food, whether much or trifling, he received as hire for the work he was forced to do. He never cared about the flavour or taste of the food given. Being listless to fame or disgrace and pain or pleasure, he had no fondness for the body. He had always round his waist a tattered rag and on his body a holy thread quite black with dirt from which one could not tell whether he was a Brahmin or one degraded. Thus he roved about with no means of recognition of his true state and disgraced by all.

It happened about this time that a Sudra (low caste) robber having propitiated the favor of Bhadrá-káli (a goddess) for a son, was about to offer a human sacrifice to her. It so happened that the person that was brought there to be sacrificed, escaped through some accident in the dead of night. Thereupon a company of his men set about to find out the lost man, and in so doing came to the place where Bharata was. He had been seated as a guard by somebody in a temporary raised seat in a garden to scare off pigs and other beasts that came out at night to devastate the produce of that garden. The company seeing Bharata with a fat body without any defective limb in it, and being glad at finding a suitable person answering their master's ends, tied him tight with strings and brought him to the Káli temple. There they made him bathe, clad him with new clothes and adorned him with sandal, garlands of flowers and a spot mark on his face. Then having been fed full and sumptuously, this human sacrifice (of Bharata) along with incense, light, garlands, fried grain, tender leaves, sprouts, fruits and other materials of worship, was escorted to the presence of Káli with dancing, music, drums and tom-toms according to the ordinances of this terrible sacrifice. Then the priest of the Sudra robbers in order to gratify Káli with the blood of this human sacrifice took up a long and very sharp blade suffused with the Káli mantras (incantations) which had been pronounced by him. Then Káli (subtle body) began to witness the enormities of the Sudra robbers who had the propensities of demons, took delight only in injuring persons and particularly a person of the family of (such a holy personage as) Angiras, *viz.*, Bharata, who was a contemplator of Brahm, the son of a regular Brahma rishi, a man free from malice, a friend of all creatures and one who delighted in injury to himself. Having seen Bharata, Káli was scorched by his Divine effulgence, and came out of the idol and was unable to bear the atrocities of the robbers. Her anger knew no bounds and she assumed a horrid and terrible face with knit brows, a wide mouth with tortuous and long teeth and blood-shot eyes. Then she broke out into boisterous laughter like one bent upon the destruction of

1. It is a rule of sacrifice that the creature sacrificed should be without any defective limb or limbs.

2. Through mantras and other processes, the Hindus were able to focus the power called Kali with its subtle body in the idol which is its gross body, and to make that subtle body go out and perform actions such as are related here. Kali being an inferior goddess and a low power, was unable to bear the divine Tejas of Bharata.

the whole world, and having stepped out of the inner sanctuary, came to the place where the robbers were, snatched the blade from the hands of the priest, chopped off with it the heads of the robbers standing there, and began to revel with her retinue in the hot blood oozing out of the neck of the robbers. Then reeling senselessly under the satiety of excessive blood, she and her hosts began to sing and dance and played with the heads chopped off. "Thus," oh king, "any injury aimed at a divine personage will ever return on the person trying to injure him. This is nothing surprising to a devotee of Vishnu (the Higher Self). To those excellent devotees who have abandoned all idea of their Self as being this body, who have their Self in unison with all creatures, who have no hatred to any, who are protected by the Lord (Vishnu) from all such inferior gods as Káli, &c., and who always worship the feet of our Lord; to such wise men, there is no fear or grief. Therefore this is not surprising to the great devotees of the Lord."

(To be continued.)

Reviews.

LUCIFER :—September 1891.—The present No. of *Lucifer* commences the ninth volume. The Editor reviews shortly the past and present position of the Magazine and refers touchingly to "the clear brain that planned, the brave heart that inspired, the firm hand that guided." The work of the ever active pen may be said to still continue though the hand that grasped it has now passed away. "The Substantial Nature of Magnetism," by H. P. B., deals with the position of the Substantialists and their conceptions of the nature of magnetism. Though these pseudo-scientists are right, when they assert the substantiality of certain forces in nature, yet, says H. P. B., "Instead of resting on Materialism, science will rest on anthropomorphic superstition if the Substantialists were to gain the day. For, instead of holding to philosophy alone, pursued in a spirit of absolute impartiality, both materialists and adherents of what is so pompously called the 'Philosophy of Substantialism,' work on lines traced by preconception with a prejudged object; and both stretch their facts on the Procrustean beds of their respective hobbies." There is, therefore, less disagreement between the Occultists and Modern Scientists than between the former and Substantialists. All who wish to study the strength of the position held by these antagonists of our teachings should read this excellent article. There is a good article on "The Great Renunciation," by G. R. S. Mead, and a very useful article by A. P. Sinnett, on the "Concessions of Modern Science," dealing with some of Prof. Lodge's arguments, to which reference is made in Col. Olcott's article in this number of *The Theosophist*. Annie Besant's clearly written article on the "Seven Principles of Man" is continued.

THE PATH :—September 1890.—The *Path* calls for no special comment this month. The number opens with an article "The Allegory of the Cup," for the benefit of those who are interested in the subject and in the "Holy Grail," which is also referred to and explained. Alexander Fullerton's sketch

"One of Many," is decidedly amusing, and reminds one of Anstey's *Fallen Idol* and the Norwegian Chela. There are some useful hints in 'Tea Table Talk' with reference to letters received from Mahatmas, which members would do well to lay to heart in these days.

PAUSES No. 2.—October 1891.—Is devoted entirely to reprints, excellently chosen; but why do not our Bombay Brethren give us something original?

THE NEW CALIFORNIAN—September 1891.—We noticed this excellent magazine in our last issue. The current number contains some good articles on Theosophical and kindred subjects; we note especially those on "Theosophy and Spiritualism" and "Re-Incarnation," by Bros. Griffiths and Anderson.

LA MORALE DU BOUDDHISME—LEON DE ROSNY.*—This is a small pamphlet written with the object of showing that religions, Buddhism especially, ought to confine themselves merely to giving to the world a rule of right of living, without attempting any system of philosophy or anything beyond a simple code of ethics. "Unfortunately for religions," says the author, "the uncultured mob who carry weight, simply by reason of their numbers, are not satisfied with learning from them, how to live rightly, but force them into a promise of comfort for the miseries here below and ample remuneration for the same hereafter." The author then points out that the ethics represented by Christianity are essentially those of Buddhism, that the former has erred in attempting to demonstrate great truths by historical arguments, while the latter loses much in attempting a philosophy in addition to its simple ethics. However true the former statement may be, and there is certainly much to support it, we are not prepared to agree with the author as to the latter. It is the philosophy of Buddhism that which has attracted so many Western minds, to whom the simple code of morals of Christianity was not sufficient. Without this, Buddhism would be almost identical with the teaching of the prophet of Nazareth.

The author takes some trouble to explain the real meaning of *Nirvanā*, so much misunderstood in the West.

THE YUGAS : A QUESTION OF HINDU CHRONOLOGY AND HISTORY.†

This is a small pamphlet of 57 pages, reprinted from the *Madras Christian College Magazine*, to which it was first contributed. This is a healthy sign of educated Hindus taking a deep interest in the literature of our country, and an attempt to explain it on the lines of research adopted by the Orientalists. The question is one of deep interest, and is also a point on which the Orientalists, Orthodox Hindus, and Theosophists disagree from one another. To an English educated man, I of course, take him as a type of an enquirer, one of the first questions that occupy his mind is, what all this mass of Sanskrit literature, known as the Puranas, that our elders take so much interest in, and concerning which there are so many contradictory opinions? Three different answers are given him. The Theosophist says, that all these writings, known as the Puranas, give the history of the world in the various Kalpas and Manvantaras, but that at the same time there is an esoteric interpretation which must be learned through a competent Guru. The Orthodox Hindu next steps forward and says the subject-matter of those Puranas was handed down from generation to generation, until at last Vyasa recorded the traditions with all their additions and improvements by several Rishis who trans-

* Paris, Georges Carré, Editeur, 58, Rue St. André Des Arts.

† By Prof. M. Rangacharya, M. A., of the Presidency College.

mitted them. Taking the Matsya Purana for instance, only a small portion of the Purana was really told by Matsya. This was taught subsequently by, for instance, to....., and their conversation together with the original was handed down until some other Rishi happened to talk with another Rishi on the same subject, and the latter not being able to understand him properly, puts him a few questions and elicits answers. The disciple then gives out the traditions with its subsequent additions to his disciple, and so on, until at last Vyasa recorded these traditions, *as they stood in his time*. This sort of an explanation cannot, of course, be expected from an uneducated country boor, but from one who is learned in his sacred writings, and who is sometimes looked upon as a sort of spiritual leader in a village. To him these Puranas are literally true, and any other signification given is challenged as untrue, and impossible. He even goes further, and shows that the interpretations he puts on the Puranas are perfectly consistent with the teachings of the Vedas, and the Vedangas, and the Smritis, and asserts that no other interpretation is possible, since anything different from the acknowledged method must necessarily clash with the teachings of the Vedas, and prefers to stick to his own.

The Orientalist, whose main object is to consider every Indian question from an historic point of view, and who tries to build a comparative history of civilization, examines the whole case, and finds that the Puranas represent the gradual growth of the Indian mind, from the traditions given out by the original propounders, as, for instance, Matsya, in the case of Matsya Purana. He even proceeds further, and shows by comparison, with the traditions as given out in the Brahmanas, as well as from the Indian writings themselves, that these traditions were originally founded upon, or a detailed explanation of them recorded in, the Brahmanas, clothed in simple language and ideas. He is thus enabled to give a view, however indistinct it may be, of the march of Indian civilization, and the development of the Indian mind.

This last has been the position of Prof. Rangacharya. He first begins with the Rig Veda, and then proceeds to the other Vedas. The earliest mention of the term Yuga is found in the Rig Veda* in the sense of age, generation, or tribe; in some expressions like *yuga yugé*, *utera yugani*, *uttaré yugé*, *Purvani yugani* and *yuga jurna*, being understood to mean, 'in every age,' 'future ages,' 'in a latter age,' 'former ages,' and 'a past age' respectively. This word, when used in combination with *Manushya*, *Manusha*, *Manushah*, *Janánám*, denotes 'generations of men' and sometimes 'tribes of men.' In the Atharva Veda (VIII. 2. 2.), we find it denotes a large number of years, but it is not exactly defined. But that this large number of years now given out to Yugas, whether *Krity* or *Kali*, was not the value given to it by the Veda, is apparent from the fact that the Yuga they had any conception of, was a lustrum of five years, beginning, according to the Vedanga Jyotisha, with the bright half of the month Magha, and ending with the dark half of the month Pausha. A passage in the Rig Veda (III. 55. 18.) is cited to show that the quinquennial Yuga was meant. This Yuga of five years is mentioned by Varaha Mihira and other later Indian astronomers, and our cycle of sixty years is divided into twelve Yugas of five years each. The years of the Yuga are of 366 libatory days each, and this intended at the same time to be a multiple of the Synadic month of 30 days. "If we suppose the sun and the moon to start together from conjunction at the beginning of a year, six days before the end of it they must be found in conjunction again

* I. 15. 8. 6.; X. 72 2.; 97—1.

for the last time in the course of that year. At the end of five solar years they will be in conjunction in the same part of the ecliptic circle as at the beginning of the first year of the lustrum. In the Taittiriya Samhita (V. 5. 7. 3. 4.), Taittiriya Brahmana (III. 10. 4. 1.), and the Vajaneya Samhita (XXVII. 4. 5.), the five years are known as *Samvatsara*, *Parivatsara*, *Idavatsara*, *Anuvatsara*, *Idvatsara*. The Aittareya Brahmana is quoted to show that although the words *Krita*, *Treta*, *Dwapara* and *Káli* are mentioned, the reference is to the Bull of Dharma.* In the Taittiriya Brahmana (III. 4. 16.) the names of all the Yugas also occur. In a long passage, detailing the various kinds of human victims to be sacrificed to various gods and deities, we find the following.

'(Sacrifice) the gambler to the king of the Din, the keeper of the gambling to the *Krita*,' and so on, speaking in this strain about the *Trita*, *Dwapara*, and *Kali*. In the *Madhyandina* and *Karma* recursions of the *Vajasamya Samhita*, again the names of Yugas occur in exactly similar connections. "In the *Purusha Medh* hymn, as given out in the two current recursions of the *Samhita* of the *White Yajur Veda*, and the *Taittiriya Brahmana* of the *Black Yajur Veda*, the words *Krita*, &c., almost certainly refer to one," although *Krita* and *Kali* are elsewhere in the *Taittiriya Brahmana* used in a different sense. Lastly, it is very important that the *Vedanga Jyotisha*, while speaking of a good deal of astronomical matter, and giving out the *Vedic Calendar*, makes no reference to the now current long Yugas, *Manvantaras* and *Kalpas*.

The astronomical portion is interesting, as it shows how the ancient Indian astronomical writers themselves disagreed from one another as to the time when a *Kalpa* begins and how long it lasts.

The most interesting of all the questions in connection with the subject of Yuga is, when did *Kali-yuga* begin. All our readers know that *Parikshit*, the grandson of *Arjuna*, was born in the beginning of *Kali-yug* (?) and the period that elapsed from the birth of *Parikshit*, and the coronation of *Nanda* has been variously given. *Vishnu Purana* makes it 1015 years: *Matsya Purana* 1050: the *Bhagavata* 1115. Adding to the longest of these periods, the 100 years assigned to *Nanda* and his nine sons by the *Vishnu Purana*, we have 1215 years between the birth of *Parikshit* and the end of the reign of the tenth *Nanda* or the beginning of the reign of *Chandragupta*. It is not possible for us to enter into any detailed investigations as to the date of *Chandragupta*, about which the reader may be referred to Prof. Max Müller's *Ancient Sanskrit Literature*. Enough for the present to say that he is admitted on all hands to have flourished about 315 B. C. This leads us to conclude that the beginning of *Kali-yug* was in the 16th century before the Christian Era. Inferences may be drawn to the above effect from statements made in the *Agni*, *Vayu*, and *Matsya Puranas*. This is again strengthened by the astronomical data furnished in the *Fourth Amsa* of *Vishnu Purana*, that the constellation of *Saptarishis*, which is said to move from one constellation to another in the course of 100 years, was in *Magha* at the time of *Parikshit's* birth, and the *Kali-yug* then commenced. Again we read in the same *Purana*, "when the seven *Rishis* are in *Purvashadha*, then *Nanda* will begin to reign; and thenceforward the influence of *Kali* will augment."

These statements will go to subvert the commonplace theory that the *Kali-yuga* began nearly five thousand years ago. The actual period being only about thirty-four centuries, it follows that the object of the calculation of

* A. VII. 15. A Brahmin told me, *Kali* is lying, *Dwapara* is slowly snaking up, *Treta* is standing up, and *Krita* is in full motion, wander on, wander on.

five thousand might probably be an astronomical one, based on the observance of the conjunctions of heavenly bodies, for we are told that such conjunctions take place at the beginning of every Yuga, Mahayuga, and even a Kalpa, all of these being multiples of 432,000 years.

This somewhat detailed examination of the pamphlet, may be justified, perhaps, owing to the fact that it is one of the vital questions of Indian history—sacred as well as profane: and partly because it shows that purely positive arguments alone on positive statements made in the Indian sacred books lead to unshakeable conclusions; and lastly, that to elicit the truth as far as practicable, the safest thing is always to base our arguments on our own writings, and not to weave out a new theory merely as a matter of novelty. In conclusion we have only to recommend the pamphlet to every thinking Hindu.

S. E. G.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, September 1891.

WE are at present in the midst of a perfect whirl of interest and excitement which is going on in the columns of the daily press all over the country, on the subject of Theosophy. "A Theosophical 'Boom,'" "The Mahatma Mystery," &c., are head-lines that meet one's eye in almost every paper; and the *Daily Chronicle* has had from three to four columns on the subject daily for at least three weeks. So great has been the interest evinced that one day early this month, every copy of the *Daily Chronicle* was sold before the evening; and all this has grown out of a very quiet and simple statement made by Mrs. Besant at her farewell lecture to the Secularists at the Hall of Science, on the 30th of last month; the statement being, that since our honoured Teacher left us, letters have been received by her (Mrs. Besant) "from the same person in the same handwriting" as those received by Madame Blavatsky, and which she was accused of forging. The sole motive Mrs. Besant had in making this exceedingly brief statement was in order to clear H. P. B.'s memory from this charge of forgery; since, if Mrs. Besant was now receiving letters from the same Master who wrote to H. P. B. during her life-time, at least she could no longer be reasonably accused of forging them; "unless," as Mrs. Besant remarked, "you believe dead people can write!" The commotion caused by this simple declaration was incredible; all sorts of mis-statements and incorrect reports thereon were circulated in the leading London dailies, and filtered through into the country press; as a consequence of which the press work has increased so enormously that it very often takes the president of the press-group four or five hours a day to cope with it! Over a hundred cuttings came in every day at first; and even now the numbers have decreased but little. The correspondence in the papers on the subject has been exceedingly brisk and lively: naturally, old calumnies have taken the opportunity of rearing their noisome heads and hissing venomously; but nothing seems able to stem the current of interest and enquiry, and letters pour in upon the head of the Editor of the *Daily Chronicle* in such numbers that he is nearly swamped. "Phenomena, phenomena," is ever still the cry, alas, with the majority. "Shew us the letters," they say, "and we will believe your philosophy;" a *non sequitur*, which would indeed, as Mrs. Besant remarked at a recent lecture, serve but to qualify the propounders for a lunatic asylum.

There is, however, no doubt that this suddenly awakened interest in Theosophy will serve to spread widely the message it has for the West, although at first sight it might not unreasonably appear that the curiosity roused—for the most part idle—can lead to no good. That this would be but a superficial judgment is, however, conclusively proved by the mass of correspondence received at Head-quarters, in consequence of the recent press notices and correspondence; letters which, in many cases, shew a real and earnest desire for information and teaching. Moreover, the Countess Wachtmeister reports that the sale of Theosophical literature at the Duke Street Office has trebled itself; in one day alone she having sold no less than six copies of the "Secret Doctrine." Now, as we know, this is not a book likely to be consulted by mere curiosity hunters.

Mrs. Besant's recent lectures have, of course, been crowded to excess. At the Democratic Club, where she lectured on the 15th inst., "an hour before the time fixed for the lecture there were more people outside the place than could have filled it five times over," said the report in a daily paper, and the crush was so great when the doors opened that the corridor windows were broken.

At St. George's Hall again, on the 11th inst., a like crowded audience assembled; and at Croydon on the 15th, and Brixton on the 18th inst., the same tale might be truthfully repeated: all these lectures being either on "Theosophy," or "Theosophy and Occultism."

On the whole the lectures have been most fully and accurately reported by the London dailies, and in many cases favourable comments added. Mr. Burrows who, on each occasion, has taken the chair, has been invaluable in that capacity; his long and varied experience standing him in good stead, coupled as it is with his great natural ability both as a speaker and debater.

Of course there have been the usual and inevitable "interviews" with many of our representative members, from our President downwards; all duly chronicled in the columns of a Press eager for news in this dull season. Talking of our President, I grieve to say he has really left us; the last—of those brought together from distant lands for the Convention—to go; and it is with the most sincere regret that we saw him depart on the morning of the 16th instant for Liverpool, *en route* for the States; and soon to you once more, in time to welcome Mrs. Besant in December. The past few months have for us been rich indeed with stirring events—events which, whatever may be felt personally, we cannot but hope may eventuate in lasting good to the Sacred Cause which we are all endeavouring to serve, each to the utmost limit of his capacity.

As our P. T. S. will tell you, during his visit to Sweden he had a most interesting interview with King Oscar, in which were discussed Theosophy in general and Reincarnation in particular, the latter being a subject in which the king has been deeply interested for some time past.

The League of Theosophical Workers is progressing favourably, being now fully organised and in working order. Much practical good has already been done and distress relieved, especially in Lancashire; and applications for the formation of local branches are coming in already.

Dr. Wynn Westcott, F. T. S., the learned Kabalist, is forming a Lodge in the "West Central" district of London, to be called "The Adelphi Lodge," which will hold its meetings in the new Public Reading Room for Theosophical literature, on the premises of the old British Section Rooms, at 8, Duke Street (Adelphi, W. C.). This room will be utilised almost every evening

in the week,—a Theosophical Debating Club having arranged to meet there one evening, another evening being devoted to “enquirers.”

You may be interested in our new Blavatsky Lodge Syllabus, which is in process of arrangement. The following is approximately correct:—

Some Fundamental Teachings of Theosophy.

October	1,	Reincarnation	... ..	Annie Besant.
„	8,	“As ye sow, so shall ye reap”	... ..	Herbert Burrows.
„	15,	Theosophy and Woman	... ..	Miss Müller, B. A.
„	22,	Religions and Religion	... ..	G. R. S. Mead.
„	29,	Priesthoods: True and False	... ..	Annie Besant.
November	5,	Theosophic Conceptions of Compas- sion and Affection	... ..	Mrs. Marshall.
„	12,	Some Theosophical Misconceptions.	... ..	Herbert Burrows.
„	19,	Civilization: True and False	... ..	Isabel Cooper-Oakley.
„	26,	Free-masonry	... ..	—
December	3,	Heaven and Hell	... ..	A. L. Cleather.
„	10,	The Bhagavat Gita	... ..	E. T. Sturdy.
„	17,	Theosophy and Art	... ..	R. Machell.
„	24,	The Law of Cycles	... ..	W. R. Old.
„	31,	The Christ Myth	... ..	G. R. S. Mead.

Our energetic but, unfortunately, much overworked Secretary, C. F. Wright, had but just drawn up this new syllabus when his health finally gave way, and he has been compelled to take a much-needed and well-earned holiday. Never strong at the best of times, the stress of work during the past few months has told seriously on his health. Though he struggled on bravely, nature could no longer hold her peace, and he was obliged to give in.

The forthcoming October number of the *Review of Reviews* will contain a page of Theosophical photographs; the character sketch being “Mrs. Annie Besant” (the “Woman of the Hour,” as a current number of *Black and White* had her). Mr. Stead will take the opportunity of sending out into the world the photographs of the Head-quarter’s Staff together with those of the leaders of the movement. I tell you this beforehand, as you may like to secure some numbers of the October issue of the *Review of Reviews* for India.

* * * *

Undoubtedly the new ground which was broken by Professor Lodge, President of the Physical and Mathematical Section of the British Association, in his opening address to his Section at Cardiff last month, forms by far the most promising feature in the gradually changing attitude of orthodox science towards the “occult” sciences that I have yet been able to chronicle. The learned Professor entered into a discussion of the question whether “a method of communication exists between mind and mind irrespective of the ordinary channels of consciousness and the known organs of sense.” That such a question should be seriously discussed in a Presidential address at a meeting of the British Association is simply amazing; and his utterance must have a marked effect—an effect that can scarcely be properly estimated as yet—upon the scientific world, in which Prof. Lodge holds so important a position.

“There are individual scientific men,” he says, “who have investigated these matters for themselves; there are others who are willing to receive evidence, who hold their minds open and their judgments in suspense; but these are only individuals. The great majority, I think I am right in saying, feel active hostility to

these researches and show a determined opposition to the reception of evidence. And they feel this confirmed scepticism, as they call it, not after prolonged investigation, for then it might be justified, but sometimes after no investigation at all..... I care not what the end may be; I do care that the inquiry shall be conducted by us, and that we shall be free from the disgrace of joggling along accustomed roads, leaving to outsiders the work, the ridicule and the gratification of unfolding a new region to unwilling eyes.....Is it possible that an idea can be transferred from one person to another by a process such as we have not yet grown accustomed to, and know practically nothing about? I assert I have seen it done, and am perfectly convinced of the fact. Why must we speak of it with bated breath, as a thing of which we are ashamed? What right have we to be ashamed of the truth?”

Bravo Professor! At last is found a scientist daring to be honest, daring to speak out, to state his convictions openly, and to his fellow scientists, even at the risk of ridicule. Mr. Sinnett’s luminous article in this month’s *Lucifer* appropriately calls attention to this all-important attitude towards occult phenomena assumed by Professor Lodge; certainly all-important to every Theosophist; more than ever may we believe that, as H. P. B. prophesied, the twentieth century will come to regard as well ascertained and proven truths, some of the present “heresies” of Occult teaching.

After this we need not be surprised at Mr. Stead’s announcement in the current number of the *Review of Reviews*:—“Wanted, a census of ghosts!” For he seriously intends to devote the extra Christmas number of his *Review* to the publication of “Real Ghost Stories;” and invites contributions from the entire civilised world. He adds that he wants “facts first, and theories afterwards;” and alludes to the “Latent possibilities in man,” quite as a matter of course! In the same number Mr. Stead notices, at some length, Mrs. Besant’s first instalment in *Lucifer* of what he calls “Theosophy made easy; or Milk for Babies;” the paper being the first of the proposed series on “The Seven Principles of Man.”

There is an exceedingly curious passage in one of the Celtic legends which M. Edmond Schure publishes in the *Revue des Deux Mondes*, in which a mysterious personage, supposed to have been found when an infant—by a Welsh king in the days of old—enlightens the faithful couple who have followed his guidance as to his true nature. He says:—

“You cannot know my old names, nor my beginning; but you have loved me and you have followed me, which is true knowledge. Now, before leaving I will tell you who I am. I am a messenger of divine wisdom, who hides himself under various veils in the tumult of nations. From age to age we are born again, and we repeat the antique truth in new words. Very seldom are we recognised; still more rarely are we honoured; but we do our work.....I am a magus..... he who possesses knowledge, will, and power.”

Compare this with Krishna’s declaration to Arjuna:—“I incarnate from age to age,” &c., and with that marvellously beautiful passage in the “Secret Doctrine” on the “Nameless One,” (Vol. I., pp. 207 and 208, “THE GREAT SACRIFICE,”) who changes form, yet remains ever the same throughout the ages.

Curiously enough, too, there is a passage in Major-General G. G. Alexander’s book (just recently published), ‘Confucius: The Great Teacher,’ which shews still further the fundamental identity of all these ideas and teachings concerning the persistent re-incarnation and presence among men of “the Gods.” The passage I allude to is a Chinese one which General Alexander translates and quotes:—

“The gods come down
In their omnipotence.

Take care, O man!
That thou hast reverence;
For though hid from thee,
They are everywhere;
Thou may'st not see them;
Not the less, beware!"

General Alexander evidently loves his subject, and the volume is well worth reading, if only to convince oneself that there are amongst us men who love and reverence the ancient teachers of the East, and who worthily interpret their grand philosophy and ethics. General Alexander says that, according to Confucius, self-cultivation was to be the rule for all, and he who could best govern himself, would be the best fitted to govern others. Further, that the great reverence Confucius had for antiquity proceeded from "a conviction that in those sovereigns so frequently set before his disciples as examples, the original purity of man's nature had been manifested to a degree, which amounted to little less than a revelation of the great all-powerful, all-pervading, ever present, but else unknown, God." General Alexander then very pertinently enquires whether any reflex of the pure teachings of Confucius is to be found in the lives of the people who profess such great reverence for his name; and says he would answer, "Yes;" although in many of the present characteristics no trace of such an influence is to be found among the Chinese; but that "not because of the teaching but despite of the teaching, of Confucius." Turning then, and in this connection, to "Christian" nations, the author most ably brings home the utter variance between precept and practice which prevails throughout Christendom; taking as examples our immorality, cruelty, dishonesty in trade, infanticide, &c. &c.: truly we have need to clean our own Augean stables before turning our attention to the supposed need for a like office to be performed, *by us*, for "the poor heathen!"

In the pages of the *New Review*, Prof. Max Müller reviews the Life—just published—of the missionary, Nathan Brown; and I cannot refrain from quoting a short dialogue, taken from Mr. Brown's "Life," which is supposed to have occurred between him and a Brahmin: Says Max Müller:

"Thus on one occasion Mr. Brown asked a Brahmin:—

'Are there three gods or one?'

'One God,' was the reply.

'Were Brahma, Vishnu and Siva all the same?'

'Yes, the same god in three forms.'

'Do not your Shastras speak of a Supreme God?'

'Yes.'

'Is this Supreme Being visible or invisible, corporeal or incorporeal?'

'He is invisible and incorporeal—without eyes He sees, without ears He hears, without feet He moves, and whatever is His will that comes to pass,' was the reply of this heathen man, who had never seen the Bible, yet was clearly aware of the existence of the one Supreme God, and that He is a Spirit."

The delicious *Naïveté* of the Professor's comments—which I have italicised—upon the dialogue is, I think, quite beautiful! This item is the result of a life time almost, spent by the veteran Orientalist in the study and translation of the Sacred books of the East; a mild surprise that a poor "heathen" Brahmin should, *without ever having seen the Bible*, know ever the rudiments of religion or philosophy. May we not indeed add, "further comment is needless."

A. L. C.

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1891.

BESANT TRAVELLING FUND.

There has, up to date, been received for this Fund some Rs. 1,100. As the amount required is Rs. 3,500, and the time is getting on, members must bestir themselves or the requisite amount will not be raised.

It must never be said that India is ungrateful for the efforts that are being made in her behalf, and yet, if the funds necessary to enable Annie Besant to carry out thoroughly and satisfactorily her work on India's behalf are not forthcoming, there will be just grounds for this accusation.

I trust, therefore, that all members of the Indian Section will do all that lies in their power to help this Fund, and that when we telegraph to London the amount collected, we may have the satisfaction of announcing that the required sum of Rs. 3,500 is forthcoming.

According as we, members of the Indian Section, make use of the opportunity given to us and repay the work that is being done in our behalf, so will our Karma, individual and national, repay us.

Let us remember, a chance like the present may never occur again.

BERTRAM KEIGHTLEY,
Genl. Secy., Indian Section.

FINANCIAL STATEMENT.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums during this month:—

	LIBRARY FUND.	RS.	A.	P.
Mr. C. Sambiah (<i>Mylapore</i>)...	...	5	0	0
„ S. Rangayya (<i>Nagpur</i>)	10	0	0
	HEAD-QUARTERS FUND.			
Mr. H. Bomman (<i>Oakland</i>), £ 2	28	4	0
„ S. Rangayya (<i>Nagpur</i>)...	...	5	0	0
„ Dr. J. Neild Cook, in clearance of his account with Mr. E. T. Sturdy	130	0	0
	H. P. B. MEMORIAL FUND.			
Messrs. J. Sivaram and Govindraju (<i>Warangal</i>), at Re. 1 each	2	0	0
Mr. L. P. Kannayya (<i>do.</i>)	4	4	0
„ B. Nasserwanji (<i>Billimora</i>)	1	0	0
„ P. S. Ramasawmy Iyer (<i>Satyamangalam</i>)	2	8	0
„ O. L. Sarma (<i>Madanapalle</i>)	10	0	0
„ T. Sadasiva Iyer (<i>Madura</i>)	5	0	0
„ C. Kotayya (<i>Adyar</i>), including Rs. 5 for H. P. B.'s ashes	10	0	0
Messrs. Jehangir & Co. (<i>Peshawar</i>)	6	0	0
Mr. Jaynarayan Pandit, and Pandit Bit Mubram (<i>Etah</i>), at Rs. 10 each	20	0	0
S. Rangayya (<i>Nagpur</i>)	5	0	0

	RS.	A.	P.
Chittore Branch T. S.	5	14	0
Ellore do.	5	0	0
ANNIE BESANT'S TRAVELLING FUND.			
Poona Branch T. S.	140	0	0
Bombay Branch T. S.	423	0	0
Kurnool Branch T. S.	50	0	0
Messrs. J. Sivaram and Govindraju (Warangal) at Re. 1 each	2	0	0
Mr. B. Nusserwanji (Billimora)	1	0	0
„ N. Pitcha Pillay (Vedarniem)	5	0	0
„ T. S. Narayanaswami Iyer (Barva)	1	0	0
„ C. Appalsawmy Naidu (do.)	3	0	0
„ Umapathi Modeliar (Madurantakam)	2	0	0
„ P. S. Ramasawmy Iyer (Satyamangalam)	2	8	0
„ T. Narayanasawmy Naidu (Nandial)	5	0	0
Messrs. Chiranjil Lall and Kalka Prasad (Moradabad), at Re. 1 each	2	0	0
Mr. Sangadharkhot (Khadi)	5	0	0
„ P. Sivarama Iyer, &c. (Sholinghur)	35	0	0
Pakur Branch T. S.	10	0	0
Mr. Ishan Chander Deb (Mussouri)	10	0	0
Bangalore Cantonment T. S.	70	0	0
Messrs. R. Narasinga Row, &c. (Hospetti)	3	0	0
Mr. Parameshri Doss (Barabanki)	25	0	0
„ P. Narayana Iyer (Madura)	5	0	0
„ T. Sadasiva Iyer (do.)	5	0	0
Part payment of Kumbaconum T. S.	46	8	0
„ Jwala Prasad (Sahaswan)	8	0	0
„ C. Kotayya (Adyar)	5	0	0
„ Jai Narain Pandit (Etah)	10	0	0
Pandit B. N. Meshraw (do.)	5	0	0
Messrs. Jehangir and Co. (Bombay)	5	0	0
„ Y. Srinivasa Row and D. R. Balaji Row (Triplicane)	10	0	0
Seouichapara T. S.	10	0	0
Two Sympathizers (Warangal)	4	0	0
Mr. S. Rangayya (Nagpur)	2	0	0
Bhavnagar Branch T. S.	75	0	0
Chittur Branch T. S.	7	4	0
Surat do.	29	0	0
Ellore do.	5	0	0

S. E. GOPALACHARLU,

Asst. Treasurer.

19th October 1891.

INDIAN SECTION.

Last month's balance brought forward	2,106	8	1
Annual subscriptions of unattached members:—Messrs. K. G. D. (Nadiad) Rs. 2; A. B. (Gudur) Rs. 2; T. S. (Ariyalur) Rs. 2-2; P. K. (Gudiatham) Rs. 2-4; T. S. S. (Eranakulam) Rs. 2; A. A. (Pudukottah) Rs. 2-2; K. K. (Vizagapatam) Rs. 2-2; S. S. (Erode) Rs. 2-4; T. V. (Perambore) Rs. 2-2; L. K. (Srirangam) Rs. 2-2; G. N. (Tenali) Rs. 2; V. B. P. L. (Jodhpur) in advance for 12 years Rs. 24; M. A. D. (Bharkote) Rs. 2-4; I. J. M. (Bombay) Rs. 2-4;	51	10	0
Do. from Branches:—Gya, 3-4-0; Darjeeling, Rs. 9; Coimbatore, Rs. 5-10; Palghaut, Rs. 3-6; Bombay, Rs. 3; Ellore, Re. 1-2; Trevandram, Rs. 3-6; Durbhanga, Rs. 4-4; Bareilly, Rs. 5-10; Madras, Rs. 2; Ranchi, Rs. 2; Calcutta, Rs. 2; Tipperah, Re. 1; Negapatam, Rs. 4; Anantapur, Re. 1; Jabulpur, Rs. 2; Amballa, Rs. 2; Moorsheadabad, Rs. 2-2; Vizianagaram, Rs. 3-6; Surat, Rs. 2; Chittore, Re. 1-2; Allahabad, Re. 1-4; Bellary, Re. 1;	65	8	0

	RS.	A.	P.
Donations from Messrs. S. J. Padshaw, Rs. 20; Sambiah, Rs. 5; Y. Srinivasa Row, Kolar, Rs. 25; Jehangir Sorabji, Rs. 5; Pandit Nageswara Row, Bezwada, Rs. 5-8; and from the Theosophist Office, Rs. 900	960	8	0
Entrance Fees of Messrs. B. B. (Bombay) Rs. 10; P. S. D. (Bombay) Rs. 10; K. G. D. (Bombay) Rs. 10; M. N. D. (Ranchi) Rs. 10; S. K. L. & B. N. M. (Calcutta) Rs. 20; C. K. G. (Tipperah) Rs. 10; V. B. P. L. (Jodhpur) Rs. 10; G. K. S. (Ranchi) Rs. 10; G. D. S. K. & B. R. (Umballa) Rs. 30; B. B. (Vayalpad) Rs. 5; L. N. B. (Simla) Rs. 10; S. M. G. (Surat) Rs. 10; J. P. B. (Bellary) Rs. 5; and from five new members at Madanapalle, Rs. 25	175	0	0
Subscriptions for the Vahan and the Forum from members of the Section	30	0	0
From Mr. Nanjundappah, Cuddapah, without details	60	0	0
Total... ..	Rs. 3,449	2	1

EXPENDITURE.

Salaries	75	0	0
Postage	129	10	0
Printing	81	14	4
Travelling charges of Mr. B. K. to Colombo and passage from London for Mr. S. V. E.... ..	720	0	0
Sundries	0	13	0
Total Rs....	1,007	5	4
Add Balance ..	2,441	12	9
Grand Total Rs.	3,449	2	1

REPORT OF THE INSPECTOR OF BRANCHES.

Having been desired by the General Secretary to submit a general report on the Branches visited by me up to date during the year, with my suggestions for the improvement of the Branches at large, I beg to report as follows:—

I was on tour from the 2nd February to 23rd May last, when I visited the following Branches at (1) Nellore, (2) Cuddapah, (3) Gooty, (4) Bellary, (5) Kurnool, (6) Adony, (7) Hyderabad, (8) Secunderabad, (9) Bolaram, (10) Warangal, (11) Bezwada, (12) Ellore, (13) Masulipatam, and (14) Guntur. There is one Branch in each of the first thirteen places and two in the last-named.

Having reported already on each of the above Branches, I have here only to remark on them generally. They may be classed as good, moderate or bad; the number of members in each being as shown against its name. Cuddapah (32), Bellary (20), Kurnool (15), Hyderabad (20), Warangal (6), Bezwada (15), Ellore (5), Masulipatam (32), Guntur (Krishna Branch) (27), and Guntur (Sadvichara Branch) (40) are good; Nellore (12), Adony (7), and Secunderabad (9) are moderate; while Gooty (5) and Bolaram (7) are bad.

Of the above Branches, Kurnool, Adony, Secunderabad and Bolaram having been long defunct, were revived by me, while Warangal and Guntur (Sadvichara Branch) were newly organized by me.

The Branches described as good are in an active state, as indicated by their more or less regular meetings, at which reading, exposition and discussion of a passage or subject are conducted. The most exemplary of these Branches is Bellary, whose work is extended not only to the outside public, but also to the local Municipal Schools, where moral instruction is imparted by a Pandit. It works spiritually, morally and socially. It maintains a Sanskrit School and edits a good popular vernacular paper called *Saamarga*

Bhodini, which is mainly of a theosophical character. Cuddapah, Masulipatam and Guntur come next to Bellary in point of activity—the last of the first three maintaining an Anglo-Vernacular Sanskrit School up to the Matriculation Standard. The strongest of the Branches is the Sadvichara Society at the last station. It is singular and peculiar in the composition of its members, inasmuch as all of them, save one, who is a Brahmin graduate, are Vysias, members of the third caste. Save four or five members, all are unacquainted with English. They belong to the mercantile community, excepting four or five members. Hence the necessity of organizing a separate Branch for them. The latter is working very zealously and satisfactorily, especially when it is considered that the members have to depend almost entirely for their reading and knowledge on old Telugu works, none of a theosophical character having as yet been published in that language. Warangal is working well, but it is numerically weak, as also Ellore.

Those remarked on as moderate do not seem to be so regular or zealous in their meetings or in reading and study. Nellore was doing better before the prevalence of cholera there. The members have promised to meet more regularly hereafter. Gooty has a large library and maintains an Anglo-Vernacular Sanskrit Primary School, but it is numerically very poor; nor have any measures been adopted to enhance its usefulness. Bolaram has altogether ceased to correspond with the Head-quarters.

On the whole it may be observed that their general condition is better than it was before they were visited. Those that are backward may be roused up in the next visit. There is, however, much room for improvement in all.

Having visited all the Telugu Branches, save four, in the two most northern districts of the Madras Presidency, some of the Tamil Branches, Madras and Bombay,* it will not be too early for me to consider the drawbacks and difficulties under which the Indian Branches labour and suggest some measures for their improvement.

In regard to the advance of the Theosophical Society in India, it may be observed that it is attended with some difficulties peculiar to the country, which are absent in other Societies. While the medium of publication and teaching of theosophy in the vernacular of the people in England, America and other countries, it is not so here, and the English language which is used is foreign to the people, saving to a small fraction of them educated in it. Thus the benefit of the Society's work is shared only by this small minority. As it is, the success or failure of the Indian Section rests upon the interest taken in Theosophy by the said small portion of the population.

It is evident, therefore, that owing to the narrowness of our field of work here, the difficulties are greater than the chances of success. We have therefore to change our mode of working in this country, and try an improved plan suitable to the circumstances of the country and the wants of the majority of the population. Though the small minority that has received a Western education are more intellectual, it is not to be construed that all of the remaining major portion are wanting in metaphysical talents.

There are philosophers, yogees, Vedantees and scholars among the latter, with whom we have not come in contact owing to the uncongenial and impracticable policy we are now pursuing with reference to them. They are already real theosophists and many of them occultists. We have to popularize theosophy through them. They are already conversant with what is said in the *Secret Doctrine* and *Isis Unveiled* so far as their essence of the teaching goes. Theosophy having more in common with Aryan literature, religions and sciences than any other, if it is destined to advance in the various countries of the world, must first of all spread here more easily than in other countries. We have been doing an uphill work in trying to benefit only those people who have received the Western or English education, which has made them sceptical and materialistic, and consequently inclined to renounce all faith in the Aryan Sastras and Scriptures, while we have done nothing for the good of that vast majority, who believe in them and live the life prescribed therein. It is often very painful for an officer of the Society to hunt after and seek for those who have abandoned all faith in the immortality of the soul, the laws of Karma and Reincarnation, neglecting or

* Bombay was visited unofficially in 1889.

ignoring the vast majority of the people, who have an intuitional, natural or hereditary faith in those teachings. We have been pursuing this policy under a belief that the majority could be benefited through the influence and agency of the minority by the education referred to, but the experience and result of so many years have shown its ineffectiveness in achieving the desired end. This I believe to be due to the inclusiveness of the Hindus, inherent in their social institutions, which, having been framed in the days of yore, are unsuited to the present reconstructive state or cyclic change through which they are passing. We have thus held an anomalous position in India. It is high time, therefore, that the Society should think over the matter and adopt some more feasible plan of interesting and benefiting all the classes of people in and by our work. I need not dilate further upon this matter, as it is patent to every one conversant with the spiritual, mental and moral condition of the Hindus.

The popular Hinduism is the esoteric and symbolical aspect of Theosophy, and has to be construed as such. This being the case, the intelligent portion of the Hindus can be easily drawn to the ranks of our Society, if we only engage the services of liberal-minded pandits or scholars, who could expound the Sastras in vernaculars rationally or esoterically and in conformity with the spirit of Theosophy. It may be difficult to get such competent men at once, but if obtained they might be placed under our training for a short period and then sent out on their work of lecturing. They might work in the present Branches, and through their instrumentality or by their own efforts organize new ones for the people in general. We might start with employing one pandit to expound Theosophy in each of the main vernaculars of the country which are Tamil, Telugu, Hindi, Guzerati and Bengali. In addition to them, there might be two or three English lectures. Such is the rough sketch of the agency we must employ for extending the operation and solidifying the work of our Society in India.

To carry out the above scheme, it is highly necessary that vernacular translations of English and Sanscrit works on Theosophy, Vedantism, Occultism and Ethics should be made for the guidance of the teachers referred to and for the knowledge and information of the people. Without furnishing them with such translation, &c., mere preaching and lecturing would be hardly efficacious in carrying out our design of enlightening the people. A Sanscrit work, if translated into English and vernacular, would be useful both for the West and India. If it be difficult to find hands to translate it direct into English, it may be first translated into a vernacular and then into English. The Library Pandits might be definitely and usefully engaged in doing this work of vernacular translation. When the people see the good we do for them through our men and publications, their gratitude would be naturally, excited and result in their gradual co-operation with us. All such matters might be discussed and decided by the officers of the Society and members of the Indian and General Councils, besides consulting with others who may be competent judges in the matter. Without the adoption of some such systematic way of working for this Section, it would be difficult to achieve more than what we have already done, which is very small for a country of such dimensions and population.

The co-operation of the West with India is necessary for the successful working of the Society in the latter. The Western Theosophists have to pursue the same policy in respect to India as the Christians do for the propagation of Christianity. The former have to assist the Hindus in the restoration and disintering of their scriptures and philosophy, and in their elevation morally, mentally and spiritually, till they can help themselves.

If the Hindu aristocracy and gentry would aid the Society in its efforts to ameliorate the condition of India, as the Christians do in the case of the Missionary Society, there would not have been so much difficulty in our finances and so much necessity to have recourse to the assistance of the Westerns. But as the noble and sublime ideal and mission of the Society have not yet been properly understood and appreciated by the Hindus, the assistance of the West seems to be indispensably necessary at present. All this has to be done, at least to open the eyes of the degraded Aryans to the grand view of Universal Brotherhood, with which object the Society works for the Hindus that they may attain their former position spiritually and morally.

To carry out the design of the reformation of India alluded to above, I would suggest the following:—

(1). That the doctrines and symbols of Hinduism be expounded on the common platform of all religions.

(2). That more attention be paid to the teaching of practical ethics than has hitherto been done.

(3). That the Puranas or emblematic truths be explained esoterically and historically, so far as the history of evolution is involved in them.

(4). That the publication of Theosophical vernacular periodicals be encouraged.

(5). That the teachings be not only of a metaphysical character, but also practical, so as to bring home to the minds of the people the truths of every day life, the universal laws on which life is based, and the inevitable consequences of their violation.

(6). That till separate Branches for the good of the non-English-knowing population are organized by the agency referred to already, the present Branches be exhorted to render themselves more popular than they are at present by conducting their work in vernacular as well as in English.

(7). That Theosophy and Hindu philosophy be reconciled where there may be apparent discrepancies.

(8). That the materialistic tendencies of the so-called educated be checked as far as possible.

(9). That separate sub-sections be formed at Bombay and Calcutta to meet the difference in the intellectuality, spirituality and sociality of the people.

In conclusion, I beg to exhort my countrymen to realise that the rise and fall of their country spiritually, mentally, morally and socially, is due to their own Karma, as its laws apply to nations as well as to individuals, the former being only the bodies of the latter.

Should they entirely depend for their regeneration on the efforts of other nations, though they may be benefited by it, it could not be so perfect or effective as when it rests on their own exertions, the good of the Karma going to the credit of the former and not to the latter. That one's own deliberate and conscious Karma alone can benefit one's self spiritually, psychically and physically is a karmic law.

Another karmic law I have to call their attention to is that of sympathy. The consequences of one's thoughts, words, and deeds not only produce effects for one's self good or evil, but in addition the whole body of people of which one is a part, those who are nearer and more closely related, are affected by those thoughts.

Bearing the above in mind, I hope that the Fellows of the Society and the people in general will be sympathetic enough to exert themselves sincerely and zealously for the amelioration of their fellow-countrymen. The forgetfulness of such laws having been the cause of the fall of the Aryan race in India, their remembrance and carrying out now, cannot but result in its elevation to its former ancient state.

C. KOTAYYA,
Inspector of Branches.

MR. C. KOTAYYA'S TOUR.

The following is the programme of the tour of Mr. C. Kotayya, Inspector of Branches of the Theosophical Society:—

Chittoor	...	Nov.	2nd to 5th	*Cochin	...	Nov.	18th to 21st
Erode	...	"	5th to 7th	Trivandrum	...	"	28th to Dec. 5th
*Coimbatore	...	"	7th to 10th	Tinnevely	...	Dec.	7th to 10th
*Palghat	...	"	10th to 13th	Ambasamudram	...	"	11th to 18th
Trichoor	...	"	14th to 17th				

REPORTS FROM BRANCHES.

BELURRY BRANCH.

OFFICE-BEARERS:—*President*, Rao Bahadur A. Sabhapati Mudaliar; *Secretary*, T. A. Swaminatha Aiyar.

Number of meetings held during the quarter:—Four.

* In these places there are no Branches, but such may perhaps be formed by Mr. Kotayya's efforts.

Percentage of attendance:—Twenty-five, besides non-members. Meetings varying in number from 10 to 30 on each occasion.

Nature of work done:—Reading and explaining "Branch Papers."

Public opinion:—So far as mere appreciation of the Theosophical movement is concerned, it is good. However the recognition is but passive, and it will take time to create any active interest.

Library:—"The Sanmarga Samaj" is the direct outcome of the Theosophical Society, and is *de facto* the local Branch.*

"The Sanmarga Samaj" has a small library, which contains a selection set of books on Theosophy, &c., in English, Sanskrit and Telugu. The "Sanmarga Samaj" subscribes for the *Theosophist*. The Samaj has a weekly Anglo-Telugu organ of its own, called *The Sanmarga Bodhini*, which is for all practical purposes a Theosophical organ. The Telugu portion of the *Bodhini* serves as the best medium for popularising Theosophical ideas.

Translations:—The Branch cannot undertake the translation of any standard Sanskrit or vernacular works.

T. A. SWAMINADA AIYAR,
Secretary.

BANKURA BRANCH.

There has been no change in the personnel of the office-bearers. Babu Pratap Narayan Sinha being the President, K. N. Kulabhi, the Secretary, and Indranarayan Biswas and Hemendranath Sinha, B. A., the Assistant Secretary.

Seven meetings were held during the quarter under report and 47.62 per cent. of the members were present. The Bhagawat Gita and the Branch Papers were read.

Several gentlemen of the station, most of whom are Pleaders of the local Bar, seem to take an interest in the Theosophical movement from outside the pale of the Society. They read regularly the Theosophical journal, and "Isis Unveiled."

There is no library attached to the Branch, but some of the important works on Theosophy are to be had for perusal by those who care to know something of Theosophy. The want of a master-mind to interpret and organize the members of the Hindu society, who seem to take some interest in Theosophy, is very keenly felt here.

KEDAR NATH KULABHI,
Secretary.

SURAT BRANCH.

1. The number of meetings held was 13.

2. The average attendance of the members 15. Besides these, many sympathisers and a large number of visitors attended the meetings and took an active part in the discussions.

3. Branch Papers were read regularly and freely discussed. Occasionally able articles from the *Theosophist* and *The Path* were selected for reading. A paper on "The Right Knowledge of the Real and Unreal," was read by a brother and discussed for three successive meetings.

4. I am very glad to inform you that a greater part of the members attend regularly the daily class held at the branch house. This class at present studies the "Key to Theosophy" and Yoga Vashist, which is also a very ancient Theosophical work.

5. The subscription to the *Theosophist* and *The Path* continues as usual, I am glad to inform you that, in addition to these journals, some of our brethren have been subscribing this year for *Lucifer*, *The Theosophical Siftings*, *The American Forum*, and the *Pauses*. Fifty copies of the last are being subscribed by the Branch for a free distribution amongst the sympathisers and visitors. Each library and reading room here is also supplied with one copy of it.

**Note.*—The information given in this report under the first five paragraphs refer to the Theosophical Branch proper.

6. No addition to the library presented to this branch by our worthy President has been made in the quarter under review.

7. The list of new office-bearers has been already submitted to the Head-quarters.

8. The President and the late Secretary took an active part in the welfare of this branch.

9. There has been made one addition to the list of members of this branch by Rao Saheb Mayaram Sambhunath, a very old F. T. S.

10. Rao Bahadoor Uttamram N. Mehtaji, Head Master of the Surat High School, and Rao Bahadoor Jagannath Ichheram, both very active sympathisers, deserve our warm thanks for their useful and regular attendance in the regular Branch meetings.

MAHIPUTRAM DAJIBHAI,
Secretary.

SEETY BRANCH.

Babu Rajkissen Mukerji, *President*; Babu Priya Nath Doss, *Secretary*.

Number of meetings held during the quarter was seven. Meetings are held every fortnight in the premises of the Secretary at Seety.

Attendance of members is 33 per cent. as before, but that of the sympathisers is gradually on the increase.

Sreemutbhagavut, Branch Work Papers and other books relating to Hindu Sastras were read and discussed.

By the gradual increase in the attendance of the inhabitants in the meetings, it is evident that they are feeling the necessity for work, such as the Theosophical Society is doing all over the world, *viz.*, reviving in the minds of men an appreciation of the Hindu Sastras.

A very small library is attached to the Branch. The *Theosophist* is subscribed for jointly by the President and Secretary, and is circulated to all the members for perusal.

Translation work is not possible at present.

PRIYA NATH DOSS,
Secretary.

COIMBATORE BRANCH.

President, N. Annasawmy Rao Rai Bahadur; *Secretary*, N. Ramasamier; *Assistant Secretary*, S. Raghavendara Row.

Meetings were held very regularly every Sunday morning at the house of our President at 8.

Seven to nine members and sympathisers attended at every meeting.

Branch Work Papers, selections from the *Theosophist*, the *Secret Doctrine*, *Key to Theosophy*, &c., were read, translated in Tamil to members who were unable to understand, and explained.

This branch has no Library.

P. V. SUBBIAH,
for Secretary.

KUMBakonam BRANCH.

1. A. Neelakunta Sastri, *President*; K. Narayanaswami Iyer, *Secretary*.

2. Regular meetings are held every Saturday and Sunday, in the evening, when the *Key to Theosophy* is read and explained. The average attendance is 50 persons. Besides, the Secretary meets daily with some members and many sympathisers, and goes on reading many other T. S. publications as well as Vasudevamanam.

3. Our work has brought in many sympathisers both in the elders and students, some of whom take an active part in all the meetings.

4. We send for the *Theosophist*, *Lucifer*, *Path*, *Buddhist*, *Forum*, *T. P. S. Siftings*, *Vahan* and *Pauses*, which are regularly circulated, as well as

Prasnottara and Branch Work Papers. This part of the work is more satisfactory and more comprehensive than the meetings.

5. The Secretary also visits every fortnight the branch at Tiruvalur, which is, in a manner, his own offspring. The President has published and distributed gratis some important papers on "Om" and other practical phases of Theosophy.

6. As for translation, besides the Upanishad, which appears in every *Theosophist*, we are engaged in Kalkipuram, Vasudevamanam (ready for print), Laghu Yoga Vasistam and Garudapuram (by C. R. S., who has lately joined the Head-quarters staff in the Oriental Department); also an edition of Apastamba's Grihya Sutra with the Commentary of Sudarsana is being prepared on the collation of seven MSS. by one of the members, specially qualified for it, with the assistance of one of the best Pandits in Southern India.

7. A system of lectures has been also organised, and the following already delivered in the last month.

1. "Karma," by the Secretary.
2. "What we are," by C. R. Sreenivasa Iyengar.

R. SUNDARESA SASTRI,
for the Secretary.

MADRAS BRANCH.

20th September 1891.

To

THE GENERAL SECRETARY TO THE THEOSOPHICAL SOCIETY,

Indian Section, Adyar, Madras.

DEAR SIR AND BROTHER,—I beg to submit my report for the quarter ending 30th June 1891, on the working of the Madras Branch of the Theosophical Society.

2. The following persons were appointed as the office-bearers for the year 1891:—

President, M. R. Ry. R. Sivasankara Pandiajee, B. A., Head Master of the Hindu Theological High School, Madras; *Secretary*, M. R. Ry. D. R. Balajee Row Garu, B. A.; *Asst. Secretary and Treasurer*, M. R. Ry. V. Venkataseshayya Garu.

3. There are 23 members on the roll, and meetings are held on every Sunday after 6 P. M., which are open to non-members also. The average attendance is 8. This poor attendance is owing to the dispersion of the members, most of whom are Government officials, but many sympathisers attend the meetings.

4. The Bhagawat Gita is read by the President on every Sunday, and the meaning is well explained to the members in English and discussions are made on difficult points. The sympathisers who attend the meetings evince great interest in hearing the Bhagawat Gita.

5. The Branch Papers received from the Head-quarters are read, and the suggestions therein contained are attended to.

6. During the quarter, Mr. Keightley kindly delivered a few lectures on Theosophical themes, Mr. Fawcett had the kindness to deliver a lecture on Metaphysics, and Lieutenant Beale on Theosophy in general. M. R. Ry. Kotayya Chetty Garu, the Theosophical Inspector, has been kindly delivering lectures on some Theosophical subjects occasionally, and explaining the advantages of the Theosophical movement both to the members and to the sympathisers.

7. The death of Madame Blavatsky, Co-Founder of the Theosophical Society, is highly regretted by the members, and a resolution to this effect was recorded at one of the meetings of the Society.

8. This Branch appears to have had a good library. But owing to the official transfer of some of the members to out stations and to other causes, many books seem to have been lost, and there are a few odd volumes of many valuable works, such as "Isis Unveiled," &c. The present members, however, are taking proper steps for putting the library on a satisfactory basis.

9. The thanks of the Society are due to Mr. Pandiajee for his kindness in temporarily allowing the free use of the Lecture Hall of the Hindu Theological High School for the meetings of the Society and a room for the

Society's library and records. Were it not for this saving in the shape of rent, it would have been very difficult to re-organize the Society, taking into consideration its poor financial condition.

10. Lastly, the cordial thanks of the Society are due to the members of the staff of the Head-quarters for enlivening the proceedings of the Branch by their frequent presence at its meetings and their kind advice. The Branch should specially congratulate itself on being the nearest one, in point of distance at least to the parent Society.

I beg to remain,

Dear Sir and Brother,

Yours fraternally,

V. VENKATASESHAYYA,

Asst. Secy. and Treasurer.

—————
BHAVNAGAR BRANCH.

To

THE GENERAL SECRETARY, INDIAN SECTION, T. S.

DEAR SIR AND BROTHER,—I have much pleasure in submitting our third quarterly report ending the 30th of September 1891.

Office-bearers:—The Office-bearers are the same gentlemen mentioned in our two quarterly reports, except that, during the absence of the President, our esteemed brother Raol Shri-Harisingji at Deesa on State business, Mr. J. N. Unwalla, the Secretary, acts for him in addition to his duties.

During the quarter under report, eleven meetings were held as usual on Sundays. During the period two gentlemen have been initiated, and this has already been reported.

The average number of attendance was only six, partly owing to the absence of some of the members, who, when here, are sure to attend the meetings.

At our weekly meetings, we, as usual, discuss Theosophical matters, to which our sympathizers, whose number is gradually increasing, are cordially invited. I should not here miss the opportunity of bringing to your notice the fact that, through the exertions of Mr. J. N. Unwalla, our Secretary, assisted by Mr. Jatashanker Yadneshnar Bhatt, a Society, consisting of some of the best Shastris of the place and many of the leading citizens, is being formed to inculcate upon the minds of the public the necessity of adhering to the creed of their forefathers. We hope their efforts will be crowned with success.

We, members of this Branch, should not miss the opportunity of expressing our heartfelt good wishes for the laudable efforts of Lt. C. L. Peacocke and other gentlemen who have started a periodical for the dissemination of Theosophical truths among the public. The branch has subscribed for 50 copies of the same to be distributed *gratis* among sympathizers.

With fraternal regards to all at the Head-quarters.

I remain,

Yours fraternally,

BULWANTRAO P. OZA,

Asst. Secretary, T. S.

—————
UMBALLA BRANCH.

A Branch Theosophical Society was formed in Umballa on the 4th of October with Babu Dewan Chand and four others as members. This is the eighth branch that has been formed in India in the present year.

—————
NAGPUR BRANCH.

1. Mr. C. Narainswamy Nayudu President, Mr. C. Lakshmanswamy Nayudu Secretary, Mr. C. Shrinivas Rao Nayudu, Librarian.
2. Only six meetings were held during the quarter.
3. The percentage of attendance is 65.

4. Study and discussion of Branch Work Papers, Bhagawat Gita, and miscellaneous business.

5. The movement and its work are appreciated by the public, and there is likelihood of a few more members joining it.

6. The Branch has a library and subscribes to Theosophical and kindred journals.

7. Translation work has not yet been taken up, though it is intended to do something in that direction.

C. LAKSHMANSWAMY.

—————
THE ARYAN THEOLOGICAL SOCIETY.

DHARWAR, 25th August 1891.

To the President, T. S., Adyar.

DEAR REVERED SIR,—I beg to inform you that the following Resolutions were unanimously passed at a meeting held on the 14th of June 1891, in connection with the local philanthropic literary and philosophical body entitled "Aryan Theological Society," specially for the purpose of expressing regret for the death of the revered Madame Blavatsky, the Co-Founder and Secretary of the learned 'Theosophical Society' of New York.

Resolved,—That the Aryan Theological Society of Dharwar deeply regrets the irreparable loss and great calamity sustained in the unexpected death of our most beloved, learned, and revered Madame H. P. Blavatsky, and places on record its sense of gratitude for the incalculable benefit poured upon humanity in the world by her indefatigable zeal, wonderful energy, and high culture and recognition for the good work done to Aryavarta by bringing her people from ignorance into the bright light of Yoga Philosophy, and other various doctrines from the sacred Vedas and the Aryan Dharma Shastras, as elucidated by our ancient most revered Rishis.

Yours fraternally,

ANANT BAPU SHASTRI JOSHI, F. T. S.,
President.

—————
SHOLINGHUR.

Proceedings of a Public Meeting held at Sholinghur on the 26th Sept. 1891.

Present:—M. R. Ry. A. Rajagopalacharry (in the chair), K. Seshadri Iyengar, B. A., Murugasa Mudaliar, B. A., T. Murugasa Mudaliar, T. Varada Iyer, L. Sreenevasa Raghava Iyer, T. E. Ramanuja Iyengar, P. R. Sivarama Iyer, B. A., and others.

Read notifications published in *Supplement to the Theosophist* for September 1891, pp. 109 and 110, by Col. H. S. Olcott, P. T. S., and B. Keightley, Esq., M. A., Secretary to the Indian Section T. S., and resolved.

I. That this meeting records its high sense of appreciation of the projected lecturing tour of Mrs. Annie Besant, as the same is likely to stir up in the minds of our countrymen a keen spirit of enquiry in matters spiritual and philosophical.

II. That a subscription list be opened at once for contribution towards the expenses of Mrs. Annie Besant's Indian tour.

III. That Mr. P. R. Sivarama Iyer be appointed Secretary for collecting the subscriptions and sending the amount to B. Keightley, Esq., M. A., Genl. Secy., Indian Sec., T. S.

IV. That a copy of the above resolutions be communicated to B. Keightley, Esq., M. A., General Secretary, Indian Section, T. S.

(Signed) A. RAJAGOPALACHARRY,

Chairman.

—————
COPY OF RULES OF LUDHIANA BRANCH.

1. B. Abinash Chandra is elected as an additional Vice-President along with Lala Tulsi Ram, and B. Ganak Chand as Treasurer.

2. Sunday in every week at 6 p. m. will be the day for the ordinary meeting of the branch till further orders.

3. A register shall be opened and kept with the Secretary showing the names of the members and the fee paid by them. A fee of one rupee will be payable by each member joining the Society. In case of a person unable to pay the admission fee of one rupee, it can be remitted totally or in part on the recommendation of at least two members of the Theosophical Society.

A book or register showing the receipt of books received by or belonging to the Society, and a list of all other articles and things belonging to the Society, will be kept by the Secretaries. Other books and registers which will be necessary for the working of the Society will be opened by the Secretaries at their discretion.

4. Every person desirous of becoming a member shall get the recommendation of at least two members for his admission, and then he may be admitted, subject to the approval of both or one Secretary and a member, on being proved to the satisfaction of the Society as being unfit, will be liable to be expelled from the Society, and on being expelled he will forfeit all rights which he might have acquired as a member of the Society.

5. For the present the meetings of this Society will be held at the premises of B. R. B.

6. No official business, except the teachings of the Society, shall be carried on at a meeting at which five members at least are not present.

30th August 1891.

MEDICINE AND SURGERY.

It may prove interesting to cite a tribute—from “the far West to the far East”—to the intimate knowledge of surgery, and surgical methods, undoubtedly possessed by the ancients. In the “Open Letter” in a recent number of the *Century* appeared a short article entitled “Does vivisection help?” The writer proceeds to re-examine the foundation for some of the great claims now made for recent advances in Medicine and Surgery, and very pertinently observes that some light may be thrown upon this subject by other discoveries, *e. g.*, the discovery in Sanskrit and classical literature of full descriptions of certain medical and surgical methods and appliances in use among the ancients. He continues—

“In some cases, for instance, from the excavations at Pompeii, instruments have been found, both surgical and dental, almost identical with our own. In others, as in the works of Hippocrates and in the ‘Susruta,’ a commentary on the ‘Yajur Veda’ of the Hindus, full descriptions are given of more than a 100 surgical instruments of steel; of many kinds of bandages; and the specifications for a splint, like the patented bamboo splint now in use by British Army Surgeons. ‘Susruta’ also describes surgical operations which are claimed as the crowning glories of 19th Century Surgery. The surgical operation for the stone, and the rhinoplastic, or that which consists in making an artificial nose from flesh and skin taken from the patient’s own forehead, were fully known and practised by the ancient Hindus.

“And finally, the antiseptic treatment of wounds, one of the glories of modern surgery, is proved to be a re-discovery. Hippocrates, in his book on Wounds, which is a small manual on this method of treatment, describes it, and calls it by the Greek word for non-putrescible.

“The plain truth seems to be that the ancients knew pretty nearly as much as we do about surgery and medicine; for it unfortunately happens that with all our increased scientific knowledge of disease, its etiology, its diagnosis and prognosis, we have arrived at the conclusion that the “expectant treatment,” or the art of letting disease severely alone, is the most scientific way of curing it: in other words, nature will effect the cure herself, if we do not meddle with her.”

To all of which we say “Amen,” briefly adding, that not only did the ancients know “pretty nearly as much as we do about surgery and medicine,” but that they knew a very great deal more: if we go back far enough, say to our Aryan forefathers of the early Fifth Root Race. True hygiene and the laws of sanitation were not only infinitely *better* studied and understood, but the *point of view* was entirely different, and on a very much higher plane.

R. PRASAD, F. T. S.

NOTICE.

Will be sent by V. P. P. on application to the Business Manager of the *Theosophist*.

Cosmology, or Universal Science—containing the Mysteries of the Universe regarding the Macrocosm and Microcosm, explained according to the Religion of Christ by means of the Secret Symbols of the Rosicrucians of the sixteenth and seventeenth Centuries, by FRANZ HARTMANN, M. D., author of *White and Black Magic, &c.*

This book contains 45 pages and twenty-five large plates of Rosicrucian symbols. They are important inasmuch as they show the connection between Western religious symbolism and that of our Hindu temples.

The size of the book is 17 × 12 inches. Our Catalogue price is Rs. 15. It is now reduced to Rs. 12.

Mona Singh: a sketch by D. M. S., is a book intended to familiarize those who may care to look into it with some aspects of a movement which has, from time to time, been maligned by an irreverent Press. Contains 76 pp. Price Re. 1. Now reduced to Annas 12.

Hindu Music and the Gayan Samaj is the only book, of its kind, which gives an insight into Hindu Music. The contents are very interesting. Music being a noble Science which is fast dying out, it well deserves to be encouraged. Contains 160 pages. Nicely bound. Price Rs. 2-4-0.

The Principles of Astrological Geomancy or the Art of Divining by Punctuation, by F. Hartmann, M. D., treats about Astrology, the Seven Planets, Conjunctions, the twelve Signs of the Zodiac, the symbols of Geomancy, Instructions for Practice, Astrological Geomancy, &c. &c., and thus it is a very useful book. Contains 140 pp. Choice bound. Price Rs. 1-14-0.

A Guide to Panini, being an English Summary of Panini’s Aphorisms on Sanskrit Grammar. It is dedicated to all Students of Sanskrit as an humble attempt to facilitate their labours by the Author. The Sanskrit portions in this book are printed in Kanarese. It is a very thick book. Contains 1,244 pp. Exceedingly useful. Price Rs. 8.

NOTICE.

Krishna Yajur Veda Taittreya Samhita, containing 7 Kandams, printed with Swaram in Telugu character. The text-book for all Yajurvedas. It is bound in brown holland, and a thick book containing 900 pp. Price Rs. 5.

Five Years of Theosophy, comprising Mystical, Philosophical, Theosophical, Historical and Scientific Essays, selected from the *Theosophist*, London Edition, paper cover. It is a thick Volume, containing 575 pages. Price, Rs. 4—cheap.

Just received from Ceylon a few copies of BROMIDE MOUNTED PHOTOS, size 10 × 12, of COL. OLCOTT, P. T. S. It never fades. It is the best and the biggest of all hitherto taken. Price, including postage, Rs. 2. By V. P. P.—Rs. 2-2.

Excellent English Photos of Mrs. Annie Besant are also available for Rs. 1-12—each.

The large Photo of late Madame Blavatsky Framed. Size 23" × 17" Rs. 40.

Small size do.—12" × 10", mounted without Frame, Rs. 18.

Just received from England a supply of the "ILLUSTRATED PRACTICAL MESMERIST," by William Davey. Its size is duodecimo and it contains 140 pages in all. Col. Olcott has read the book and recommends it to the student of Mesmerism. Price Rs. 1-8-0.

"Sadbakalpadruma." A new and improved edition of the celebrated Cyclopædic Lexicon, by the late Rajah Sir Radhakant Deb Bahadur, is offered to the public at the low price of Rs. 75, payable in advance. The present edition is become bulkier and more copious. It will have a very useful and large Appendix. It is a philanthropic undertaking by Babus B. Basu and Hari Charan Basu of Calcutta. Lovers of Sanskrit Literature must come forward to support it. After publication, the price will nearly be double.

Will be sent by V. P. P. on application to the Business Manager, *Theosophist* Office, Adyar, Madras.

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