

NOTICE.

THE Manager of the *Theosophist* wishes to draw particular attention to the alterations in and additions to the list of books for this month. Since much may often be very pleasantly and easily learnt from *Occult Stories*, a special heading has been opened for them; and as it is frequently of great importance for a man (especially if engaged in teaching, or in the study of law or medicine) to be able at a glance to form an estimate of the character, temperament, and capabilities of those with whom he is brought into contact, some space has also been devoted to *Character-Reading*, and books treating of all the various methods employed for this end will be found under that heading.

BOOKS NEWLY ARRIVED.

Heads and Faces. The latest and most popular book of its kind, combining the sciences of Phrenology and Physiognomy in such a manner as, with the help of the numerous illustrations, to render the path of the student of this fascinating subject as easy as possible. Its size and appearance will surprise the purchaser; it contains 184 pp. large 8vo. (more matter than many books at double its cost) and 188 illustrations—many of them portraits of distinguished men—and is altogether really a wonderful work for its price—quite the cheapest ever published on the subject; while the fact that the author is the celebrated Professor Nelson Sizer is a guarantee of its accuracy. It was published only three months ago in America, and has already had an enormous sale there.

Indications of Character in the Head and Face, By H. S. Drayton, M. D. A work on the same subject by another author, and consequently valuable for comparison with the last.

Across the Zodiac: a Story in 2 vols., by Percy Greg. This is a most remarkable occult novel. Every one will read with pleasure and profit its ingenious description of life in another planet and under entirely different conditions; while students of Occultism cannot fail to be deeply interested in the account of the mystic Brotherhood of the Silver Star and its initiations. This edition was originally published at a guinea, but the few remaining copies are now offered at a much reduced price.

The Wonderful Story of Ravallette, by P. B. Randolph. This book well deserves its title of "The Wonderful Story;" and those who once read it will never forget it. Some of its descriptions of magical performances are startlingly correct and very suggestive, though the magic employed is more of the black than the white order.

The Virgin of the World. (See articles on pp. 95 and 153 of the *Theosophist*). A few damaged copies of this rare work are still for sale as advertised.

Zoroaster, a high-class Occult Story by F. Marion Crawford, author of the well known "Mr. Isaacs." It was so fully reviewed in the December Magazine that no more need be said here.

The Aim of Life, by Siddhesvar Ghosh. A useful book giving instructions how to prolong life.

Hints on Esoteric Theosophy in Urdu, by Thakur Ganesh Singh. It is a very useful book for Urdu knowing people who are ignorant of English.

The Sankhya Karika of Iswara Krishna; an exposition of the system of Kapila, with an appendix on the Nyaya and Vaisesika systems: by John Davies. In this book the learned author exhibits "the connection of the Sankhya system with the philosophy of Spinoza, and the connection of the system of Kapila with that of Schopenhauer and Von Hartmann." It is a valuable addition to a philosophical library.

The Birth of the War-God, by Kalidasa, translated by Professor Ralph T. H. Griffith. A very spirited rendering of the *Kumdrasambhava*, well known to all who are interested in Indian literature.

The Sarva-Darsana-Samgraha, or Review of the different systems of Hindu Philosophy, by Madhava Acharya: translated by Professors Cowell and Gough. In this book the author passes in review the sixteen philosophical systems current in the fourteenth century in the South of India, giving what appear to him to be their most important tenets, and the principal arguments by which their followers endeavoured to maintain them.

Modern India and the Indians, (with illustrations and map) by Professor Monier Williams. A much enlarged edition of a well known book, containing the impressions of an able and thoughtful man on some of the most important questions relating to the Empire of India.

History of Indian Literature, by Professor Albrecht Weber. Perhaps the most comprehensive and lucid survey of Sanskrit literature extant, though unfortunately somewhat partisan—especially useful to students in our Indian Colleges and Universities.

Indian Poetry, containing the *Gita Govinda* of Jayadeva, two books from the *Mahabharata*, the *Hitopadesa*, and other Oriental poems, by Edwin Arnold, C. S. I. A volume by the talented author of *The Light of Asia*, whose name needs no introduction to lovers of high-class English poetry.

NOW READY FOR SALE.—Reply by A. P. Sinnett to the Report of the Society for Psychical Research. "The Occult World Phenomena" and the Society for Psychical Research, No. 1.



THE THEOSOPHIST

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

CONDUCTED BY H. P. BLAVATSKY.

VOL. VII. No. 80.—MAY 1886.

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MADRAS:

PUBLISHED BY THE PROPRIETORS, ADYAR.

LONDON: GEORGE REDWAY, 15 YORK STREET, COVENT GARDEN.

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NOTICE.

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The *Theosophist* Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents:

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America	 50 c.	 \$ 5.

All Subscriptions are payable in advance.
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THE THEOSOPHIST.

VOL. VII. No. 80.—MAY 1886.

सत्यात्: नास्ति परो धर्म ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OCCULT OR EXACT SCIENCE?

II.

IT has already been remarked that neither the medical faculties, nor the scientific bodies of physicists, could ever explain the *primum mobile* or *rationale* of the simplest phenomenon, outside of purely physiological causes; and that, unless they turned for help to occultism, they would have to bite the dust before the XXth century was very old.

This seems a bold assertion. Nevertheless, it is fully justified by that of certain medical celebrities: that *no phenomenon is possible outside of physiological and purely physical causes*. They might reverse this statement and say *no final investigation is possible with the light of only physiological and physical causes*. That would be correct. They might add that, as men of exact science, they could not employ other methods of investigation. Therefore, having conducted their experiments to a certain boundary, they would desist and declare *their* task accomplished. Then the phenomena might be passed on to transcendentalists and philosophers to speculate upon. Had they spoken in such a spirit of sincerity no one would have the right of saying that they had not done their duty: for they would have done the best they could under the circumstances, and, as will presently be shown, they could do no more. But at present the neuropathic physicians merely impede the progress of real psychological knowledge. Unless there is an opening, however small, for the passage of a ray from a man's higher *self* to chase the darkness of purely material conceptions from the seat of his intellect, and to replace it by light from a plane of existence entirely unknown to the ordinary senses, his task can never be wrought to a successful termination. And as all such abnormal cases, in order to be manifested to our physical as well as spiritual senses, in other words, to become objective,

must always have their generating causes interblended between the two spheres or planes of existence, the physical and the spiritual, it is but natural that a materialist should discern only those with which he is acquainted, and remain blind to any other.

The following illustration will make this clear to every intellectual reader.

When we speak of light, of heat and sound, and so on, what do we mean? Each of these natural phenomena exists *per se*. But for us it has no being independently of our senses, and exists only to that degree which is perceived by a sense corresponding to it in us. Without being in the least deaf or blind, some men are endowed with far less acute hearing and sight than their neighbours; and it is a well known fact that our senses can be developed and trained as well as our muscles by exercise and method. It is an old axiom that the sun needs an eye to manifest its light; and though the solar energy exists from the first flutter of our Manvantara and will exist to the first killing breath of Pralaya, still, if a certain portion of that energy did not call forth in us those modifications that we name perception of light, Cymmerian darkness would fill the Kosmos and we should be denying the very existence of the sun. Science makes a distinction between the two energies—that of heat and that of light. But the same science teaches us that the creature, or being, in which the corresponding external actions would cause a homogeneous modification, could not find any difference between heat and light. On the other hand, that the creature, or being, in which the dark rays of the solar spectrum would call forth the modifications that are produced in us by the bright rays, would see light there, where we saw nothing whatever.

Mr. A. Butlerof, a professor of chemistry and an eminent scientist, gives us many instances of the above. He points to the observations made by Sir John Lubbock on the sense of colour in ants. It was found by that distinguished man of science, that ants do not allow their eggs to remain subjected to light, and carry them off immediately from a sun-lit spot to a dark place. But when a ray of red light is turned on those eggs (the larvæ), the ants leave them untouched as though they were in complete darkness: they place their eggs indifferently under a red light or in utter darkness. Red light is a non-existent thing for them: as they do not see it, it is for them darkness. The impressions made on them by bright rays are very weak, especially by those nearest to the red—the orange and yellow. To such rays, on the contrary, as light and dark blue and violet—they seem very impressionable. When their nests are lit partly with violet and partly with red rays, they transfer their eggs immediately from the violet on to the red field. To the ant, therefore, the violet ray is the brightest of all the spectral rays. Their sense of colour is therefore quite the opposite of the same sense in man.

But this contrast is still more strengthened by another fact. Besides the rays of light, the solar spectrum contains, as every one knows, the so-called heat rays (for red) and the chemical (for violet). We see however neither the one nor the other, but term

both of them *dark rays*: while the ants perceive them clearly. For, as soon as their eggs are subjected to the action of those dark rays, the ants drag them from that (to us) quite obscure field on to the one lighted by the red ray: therefore, for them, *the chemical ray is violet*. Hence says the professor—"Owing to such a peculiarity, the objects seen by the ants must appear to them quite different from what they seem to us; those insects find evidently in nature hues and colours of which we have not, nor can have, the slightest conception. Admit for one moment the existence in nature of such objects as would swallow up all the rays of the solar spectrum, and scatter only the chemical rays: these objects would remain invisible to us, while the ants would perceive them very well."

And now, let the reader imagine for one moment the following: that there may be a possibility within the powers of man, with the help of secret sciences, firstly of preparing an "object" (call it *talisman* if you will) which, detaining for a longer or shorter period the rays of the "solar spectrum" on some one given point, will cause the manipulator of it to remain invisible to all, because he places himself and keeps within the boundary of the chemical or "dark" rays; and *secondly*—reversing it, to become enabled to see in nature by the help of those dark rays that which ordinary men, with no such "talisman" at hand, can never see with their natural, naked eye! This may be a simple supposition, or it may be a very serious statement, for all the men of science know. They protest only against that which is claimed to be supernatural, above or outside *their* Nature; they have no right to object to the acceptance of the *supersensuous*, if shown within the limits of our sensuous world.

The same holds good in acoustics. Numerous observations have shown that ants are completely deaf to the sounds that we hear; but that is no reason why we should suppose that ants are deaf. Quite the reverse; for taking his stand on his numerous observations, the same scientist thinks it necessary to accept that the ants hear sounds, "only not those that are perceptible to us."

Every organ of hearing is sensitive to vibrations of a given rapidity, but in cases of different creatures such rapidities may very easily not coincide. And not only in the case of creatures quite different from us men, but even in that of mortals whose organisations are peculiar—*abnormal* as they are termed—either naturally, or through training.* Our ordinary ear, for instance, is insensible to vibrations surpassing 38,000 a second, whereas the auditive organ of not only ants but some mortals likewise—who know the way to secure the *tympanum* from damage, and that of provoking certain correlations in ether—may be very sensitive to vibrations exceeding by far the 38,000 in a second, and thus, such an auditive organ,—*abnormal* only in the limitations of exact science,—might naturally enable its possessor, whether man or ant, to enjoy sounds and melodies in

* The case of Kashmiri natives and especially girls who work on [shawls is given in *Isis*. They perceive 300 hues more than Europeans do.

nature, of which the ordinary tympanum gives no idea. "There, where to our senses reigns dead silence, a thousand of the most varied and weird sounds may be gratifying to the hearing of ants," says Professor Butlerof,* citing Lubbock; and these tiny, intelligent insects could, therefore, regard us with the same right as we have to regard them—as deaf, and utterly incapable of enjoying the music of nature, only because they remain insensible to the sound of a gun, human shouting, whistling, and so on."

The aforesaid instances sufficiently show that the scientist's knowledge of nature is incapable of coinciding wholly and entirely with all that exists and may be found in it. Even without trespassing on other and different spheres and planets, and keeping strictly within the boundaries of our globe, it becomes evident that there exist in it thousands upon thousands of things unseen, unheard, and impalpable to the ordinary human senses. But let us admit, only for the sake of argument, that there may be—quite apart from the supernatural—a science that teaches mortals what may be termed supersensuous chemistry and physics; in plainer language—*alchemy* and the *metaphysics* of *concrete* not abstract nature, and every difficulty will be removed. For, as the same Professor argues—"If we see light there, where another being is plunged in darkness; and see *nothing* there, where it experiences the action of the light waves; if we hear one kind of sounds and remain deaf to another kind of sounds, heard, nevertheless, by a tiny insect—is it not as clear as day, that it is not nature, in her, so to say, primeval nakedness, that is subject to our science and its analysis, but simply those modifications, feelings and perceptions that she awakens in us? It is in accordance with these modifications only that we can draw our conclusions about external things and nature's actions, and thus create to ourselves the image of the world surrounding us. The same, with respect to every "finite" being: each judging of the external, only by the modifications that are created in him (or it) by the same."

And this, we think, is the case with the materialist: he can judge psychic phenomena only by their external aspect, and no modification is, or ever can be, created in him, so as to open his insight to their spiritual aspect. Notwithstanding the strong position of those several eminent men of science who, becoming convinced of the actuality of "spiritual" phenomena, so-called, have become spiritualists; notwithstanding that—like Professors Wallace, Hare, Zöllner, Wagner, Butlerof—they have brought to bear upon the question all the arguments their great knowledge could suggest to them—their opponents have had, so far, always the best of them. Some of these do not deny the fact of phenomenal occurrences, but they maintain that the chief point in the great dispute between the transcendentalists of spiritualism and the materialists is simply the nature of the *operative force*, the *primum mobile* or the power at work. They insist on this main point: the spiritualists are unable to prove that this agency is that of *intelligent spirits* of *departed human beings*, "so as to satisfy the requirements of exact

* Scientific Letters. X.

science, or of the unbelieving public for the matter of that." And, viewed from this aspect, their position is impregnable.

The theosophical reader will easily understand that it is immaterial whether the denial is to the title of "spirits" pure and simple or to that of any other intelligent being, whether human, sub-human, or super-human, or even to a Force—if it is unknown to, and rejected *a priori* by science. For it seeks precisely to limit such manifestations to those forces only that are within the domain of natural sciences. In short, it rejects point blank the possibility of showing them mathematically to be that which the spiritualists claim them to be, insisting that they have been already demonstrated.

It becomes evident, therefore, that the Theosophist, or rather the Occultist, must find his position far more difficult than even the spiritualist ever can, with regard to modern science. For it is not to phenomena *per se* that most of the men of science are averse, but to the nature of the agency said to be at work. If, in the case of "Spiritual" phenomena these have only the materialists against them, not so in our case. The theory of "Spirits" has only to contend against those who do not believe in the survival of man's soul. Occultism raises against itself the whole legion of the Academies; because, while putting every kind of "Spirits," good, bad and indifferent, in the second place, if not entirely in the back-ground, it dares to deny several of the most vital scientific dogmas; and in this case, the Idealists and the Materialists of Science, feel equally indignant; for both, however much they may disagree in personal views, serve under the same banner. There is but one science, even though there are two distinct schools—the *idealistic* and the *materialistic*; and both of these are equally considered authoritative and *orthodox* in questions on science. Few are those among us who clamoured for a scientific opinion expressed upon Occultism, who have thought of this, or realized its importance in this respect. Science, unless remodelled entirely, can have no hand in occult teachings. Whenever investigated on the plan of the modern scientific methods, occult phenomena will prove ten times more difficult to explain than those of the spiritualists pure and simple.

It is, after following for nearly ten years, the arguments of many learned opponents who battled for and against phenomena, that an attempt is now being made to place the question squarely before the Theosophists. It is left with them, after reading what I have to say to the end, to use their judgment in the matter, and to decide whether there can remain one tittle of hope for us ever to obtain in that quarter, if not efficient help, at any rate a fair hearing in favour of the Occult Sciences. From none of their members—I say—not even from those whose inner sight has compelled them to accept the reality of the mediumistic phenomena.

This is but natural. Whatever they be, they are men of the modern science even before they are spiritualists, and if not all, some of them at any rate would rather give up their connection with, and belief in, mediums and spirits, than certain of the great dogmas of orthodox, exact science. And they would have to give

up not a few of these were they to turn Occultists and approach the threshold of THE MYSTERY in a right spirit of enquiry.

It is this difficulty that lies at the root of the recent troubles of Theosophy; and a few words upon the subject will not be out of season, the more so as the whole question lies in a nut-shell. Those Theosophists who are not Occultists cannot help the investigators, let alone the men of science. Those who are Occultists work on certain lines that *they dare not trespass*. Their mouth is closed; their explanations and demonstrations are limited. What can they do? Science will never be satisfied with a half-explanation.

To know, to dare, to will and to remain silent—is so well known as the motto of the Kabbalists, that to repeat it here may perhaps seem superfluous. Still it may act as a reminder. As it is, we have either said *too much*, or *too little*. I am very much afraid it is the former. If so, then we have atoned for it, for we were the first to suffer for saying *too much*. Even that little might have placed us in worse difficulties hardly a quarter of a century ago.

Science—I mean Western Science—has to proceed on strictly defined lines. She glories in her powers of observation, induction, analysis and inference. Whenever a phenomenon of an abnormal nature comes before her for investigation, she has to sift it to its very bottom, or let it go. And this she has to do, and she cannot, as we have shown, proceed on any other than the inductive methods based entirely on the evidence of physical senses. If these, aided by the scientific *acumen*, do not prove equal to the task, the investigators will resort to, and will not scruple to use, the police of the land, as in the historical cases of Loudun, Salem Witchcraft, Morzine, etc.: the Royal Society calling in Scotland Yard, and the French Academy her native *mouchards*, all of whom will, of course, proceed in their own detective-like way to help science out of difficulty. Two or three cases of “an extremely suspicious character” will be chosen, on the external plane of course, and the rest proclaimed of no importance, as contaminated by those selected. The testimony of eye-witnesses will be rejected, and the evidence of ill-disposed persons speaking on hearsay accepted as “unimpeachable.” Let the reader go over the 20 odd volumes of de Mirville’s and de Mousseau’s works, embracing over a century of forced enquiry into various phenomena by science, and he will be better able to judge the ways in which scientific, often honourable, men proceed in such cases.

What can be expected then, even from the *idealistic* school of science, whose members are in so small a minority. Laborious students they are, and some of them open to every truth and without equivocation. Even though they may have no personal *hobbies* to lose, should their previous views be shown to err, still there are such dogmas in orthodox science that even they would *never dare to trespass*. Such, for instance, are their axiomatic views upon the law of gravitation and the modern conceptions of Force, Matter, Light, etc., etc.

At the same time we should bear in mind the actual state of civilized Humanity, and remember how its cultured classes

stand in relation to any idealistic school of thought, apart from any question of occultism. At the first glance we find that two-thirds of them are honey-combed with what may be called gross and practical materialism.

“The theoretical materialistic science recognizes nought but SUBSTANCE. Substance is its deity, its only God.” We are told that practical materialism, on the other hand, concerns itself with nothing that does not lead directly or indirectly to personal benefit. “Gold is its idol,” justly observes Professor Butlerof* (a spiritualist, yet one who could never accept even the elementary truths of occultism, for he “cannot understand them.”)—“A lump of matter,” he adds, “the beloved substance of the theoretical materialists, is transformed into a lump of mud in the unclean hands of ethical materialism. And if the former gives but little importance to inner (psychic) states that are not perfectly demonstrated by their exterior states, the latter disregards entirely the inner states of life...The spiritual aspect of life has no meaning for practical materialism, everything being summed up for it in the external. The adoration of this external finds its principal and basic justification in the dogmas of materialism, which has legalized it.”

This gives the key to the whole situation. Theosophists, or Occultists at any rate, have nothing then to expect from materialistic Science and Society.

Such a state of things being accepted for the daily routine of life,—though that which interferes with the highest moral aspirations of Humanity cannot we believe live long,—what can we do but look forward with our hopes to a better future? Meanwhile, we ought never to lose courage; for if materialism, which has depopulated heaven and the elements, and has chosen to make of the limitless Kosmos instead of an eternal abode a dark and narrow tomb, refuses to interfere with us, we can do no better than leave it alone.

Unfortunately it does not. No one speaks so much as the materialists of the accuracy of scientific observation, of a proper use of one’s senses and one’s reason thoroughly liberated from every prejudice. Yet, no sooner is the same privilege claimed in favour of phenomena by one who has investigated them in that same scientific spirit of impartiality and justice, than his testimony becomes worthless. “Yet if such a number of scientific minds,” writes Prof. Butlerof, “accustomed by years of training to the minutest observation and verification, testify to certain facts, then there is a *prima facie* improbability that they should be collectively mistaken.” “But they *have* and in the most ludicrous way,” answer his opponents; and this time we are at one with them.

This brings us back to an old axiom of esoteric philosophy: “*nothing of that which does not exist somewhere, whether in the visible or invisible kosmos, can be reproduced artificially, or even in human thought.*”

* Scientific Letters, X.

"What nonsense is this?" exclaimed a combative Theosophist upon hearing it uttered. "Suppose I think of an animated tower, with rooms in it and a human head, approaching and talking with me—can there be such a thing in the universe?"

"Or parrots hatching out of almond-shells?" said another sceptic. Why not?—was the answer—not on this earth, of course. But how do we know that there may not be such beings as you describe—tower-like bodies and human heads—on some other planet? Imagination is nothing but the memory of preceding births—Pythagoras tells us. You may yourself have been such a "tower man" for all you know, with rooms in you in which your family found shelter like the little ones of the kangaroo. As for parrots hatching out of almond shells—no one could swear that there was no such thing in nature, in days of old, when evolution gave birth to far more curious monsters. A bird hatching out of the fruit of a tree is perhaps one of those countless words dropped by evolution so many ages ago, that the last whisper of its echo was lost in the Diluvian roar. "The mineral becomes plant, the plant an animal, an animal man," etc.—say the Kabbalists.

Speaking of the evidence and the reliability of senses—even the greatest men of science got caught once upon a time, in not only believing such a thing, but in actually teaching it as a *scientific fact—as it appears*.

"When was that?" was the incredulous question. "Not so far back, after all; some 280 years ago—in England." The strange belief that there was a kind of a sea-fowl that hatched out of a fruit was not limited at the very end of the XVIth century to the inhabitants of English sea-port towns only. There was a time when most of the men of science firmly believed it to be a fact, and taught it accordingly. The fruit of certain trees growing on the sea shore—a kind of Magnolia—with its branches dipping generally in the water, had its fruits,—as it was asserted,—transformed gradually by the action of salt water into some special Crustacean formation, from which emerged in good time a living sea-bird, known in the old natural histories as the "Barnacle-geese." Some naturalists accepted the story as an undeniable fact. They observed and investigated it for several years, and "the discovery was accepted and approved by the greatest authorities of the day and published under the auspices of some learned society. One of such believers in the "Barnacle-geese" was John Gerard, a botanist, who notified the world of the amazing phenomenon in an erudite work published in 1596. In it he describes it, and declares it "*a fact on the evidence of his own senses*." "He has seen it himself," he says "touched the fruit-egg day after day," watched its growth and development personally, and had the good luck of presiding at the birth of one such bird. He saw first the legs of the chicken oozing out through the broken shell, then the whole body of the little Barnacle-geese "which begun forthwith swimming."* So much was the botanist convinced of the truth of the whole thing, that he ends his descrip-

tion by inviting any doubter of the reality of what he had seen to come and see him, John Gerard, and then he would undertake to make of him an eye-witness to the whole proceeding. Robert Murray, another English *savant* and an authority in his day, vouches for the reality of the transformation of which he was also an eye-witness.* And other learned men, the contemporaries of Gerard and Murray—Funk, Aldrovandi, and many others, shared that conviction.† So what do you say to this "Barnacle-geese—?"

—Well, I would rather call it the "Gerard-Murray goose," that's all. And no cause to laugh at such mistakes of those early scientists. Before two hundred years are over our descendants will have far better opportunities to make fun of the present generations of the F. R. S. and their followers. But the opponent of phenomena who quoted the story about the "Barnacle-geese" is quite right there; only that instance cuts both ways, of course, and when one brings it as a proof that even the scientific authorities, who believe in spiritualism and phenomena, may have been grossly mistaken with all their observation and scientific training, we may reverse the weapon and quote it the other way; as an evidence as strong that no "acumen" and support of science can prove a phenomenon "referable to fraud and credulity," when the eye-witnesses who have seen it know it for a fact at least. It only shows that the evidence of even the scientific and well trained senses and powers of observation may be in both cases at fault as those of any other mortal, especially in cases where phenomenal occurrences are sought to be disproved. Even collective observation would go for nought, whenever a phenomenon happens to belong to a plane of being, called (improperly so in their case) by some men of science the fourth dimension of space; and when other scientists who investigate it lack the *sixth sense* in them, that corresponds to that plane.

In a literary cross-firing that happened some years ago between two eminent professors, much was said of that now for ever famous fourth dimension. One of them, telling his readers that while he accepted the possibility of only the "terrestrial natural sciences," viz., the direct or inductive science, "or the exact investigation of those phenomena only which take place in our *earthly conditions of space and time*," says he can never permit himself to overlook the possibilities of the future. "I would remind my colleagues," adds the Professor-Spiritualist, "that our inferences

* He speaks of that transformation in the following words, as translated from the Latin: "In every conch (or shell) that I opened, after the transformation of the fruits on the branches into shells, I found the exact picture in miniature in it of the sea-fowl: a little beak like that of a goose, well dotted eyes; the head, the neck, the breast, the wings, and the already formed legs and feet, with well marked feathers on the tail, of a dark colour, etc. etc."

† It is evident that this idea was commonly held in the latter half of the 17th century, seeing that it found a place in Hudibras, which was an accurate reflection of the opinions of the day:—

"As barnacles turn Poland Geese
In th' islands of the Orcades."—Ed.

* From the *Scientific Letters*—Letter XXIV. Against Scientific Evidence in the question of phenomena.

from that which is already acquired by investigation, must go a great deal further than our sensuous perceptions. The limits of sensuous knowledge must be subjected to constant enlargement, and those of deduction still more. Who shall dare to draw those limits for the future?.....existing in a three dimensional space; we can conduct our investigations of, and make our observations upon, merely that which takes place within those three dimensions. But what is there to prevent us thinking of a space of higher dimensions and building a geometry corresponding to it?..... Leaving the reality of a fourth dimensional space for the time being aside, we can still.....go on observing and watching whether there may not be met with occasionally on our three-dimensional world, phenomena that could only be explained on the supposition of a four-dimensional space." In other words, "we ought to ascertain whether anything pertaining to the four-dimensional regions can manifest itself in our three-dimensional world...can it not be reflected in it.....?"

The occultist would answer, that our senses can most undeniably be reached on this plane, not only from a four-dimensional but even a fifth and a sixth dimensional world. Only those senses must become sufficiently *spiritualised* for it in so far as it is our inner sense only that can become the medium for such a transmission. Like "the projection of an object that exists in a space of three dimensions can be made to appear on the flat surface of a screen of only two dimensions"—four-dimensional beings and things can be *reflected* in our three-dimensional world of gross matter. But, as it would require a skilful physicist to make his audience believe that the things "real as life" they see on his screen are not shadows but realities, so it would take a wiser one than any of us to persuade a man of science—let alone a crowd of scientific men—that what he sees reflected on our three-dimensional "screen" may be, at times, and under certain conditions, a very real phenomenon, reflected from, and produced by "four-dimensional powers," for his private delectation, and as a means to convince him. "Nothing so false in appearance as naked truth"—is a Kabbalistic saying;—"truth is often stranger than fiction"—is a world-known axiom.

It requires more than a man of our modern science to realize such a possibility as an interchange of phenomena between the two worlds—the visible and the invisible. A highly spiritual, or a very keen impressionable intellect, is necessary to decipher intuitively the real from the unreal, the natural from the artificially prepared "screen." Yet our age is a reactionary one, hooked on the very end of the Cyclic coil, or what remains of it. This accounts for the flood of phenomena, as also for the blindness of certain people.

What does materialistic science answer to the idealistic theory of a four-dimensional space? "How!" it exclaims, "and would you make us attempt, while circumscribed within the impossible circle of a three-dimensional space, to even think of a space of higher dimensions! But how is it possible to think of that, which our human thought can never imagine and represent even in its

most hazy outlines? One need be quite a different being from a human creature; be gifted with quite a different psychic organisation; one must not be a man, in short, to find himself enabled to represent in his thought a four-dimensional space, a thing of length, breadth, thickness and—what else?"

Indeed, "what else?"—for no one of the men of science, who advocate it, perhaps only because they are sincere spiritualists and anxious to explain phenomena by the means of that space, seem to know it themselves. Is it the "passage of matter through matter?" Then why should they insist upon it being a "space" when it is simply another *plane of existence*,—or at least that is what ought to be meant by it,—if it means anything. We occultists say and maintain, that if a name is needed to satisfy the material conceptions of men on our low plane, let them call it by its Hindu name *Mahas* (or *Mahaloka*)—the fourth world of the higher septenary, and one that corresponds to *Rasatala* (the fourth of the septenary string of the nether worlds)—the fourteen worlds that "sprung from the quintuplicated elements;" for these two worlds are enveloping, so to say, our present fourth-round world. Every Hindu will understand what is meant. *Mahas* is a higher world, or plane of existence rather; as that plane to which belongs the ant just spoken of, is perchance a lower one of the nether septenary chains. And if they call it so—they will be right.

Indeed, people speak of this four-dimensional space as though it were a locality—a sphere instead of being what it is—quite a different state of Being. Ever since it came to be resurrected in people's minds by Prof. Zöllner, it has led to endless confusion. How did it happen? By the means of an abstruse mathematical analysis a spiritual-minded man of science finally came to the laudable conclusion that our conception of space may not be infallible, nor is it absolutely proven that besides our three-dimensional calculations it is mathematically impossible that there are spaces of more or less dimensions in the wide Universe. But, as is well expressed by a sceptic—"the confession of the possible existence of spaces of different dimensions than our own does not afford us (the high mathematicians) the slightest conception of what those dimensions really are. To accept a higher "four-dimensional" space is like accepting infinitude: such an acceptance does not afford us the smallest help by which we might represent to ourselves either of these...all we know of such higher spaces is, that they have nothing in common with our conceptions of space" (*Scientific Letters*.)

"Our conception"—means of course the conception of *materialistic Science*, thus leaving a pretty wide margin for other less scientific, withal more spiritual, minds.

To show the hopelessness of ever bringing a materialistic mind to realize or even conceive in the most remote and hazy way the presence among us, in our three-dimensional world of other higher planes of being, I may quote from the very interesting objections

made by one of the two learned opponents,* already referred to, with regard to this "Space."

He asks: "Is it possible to introduce as an explanation of certain phenomena the action of such a factor, of which we know nothing certain, are ignorant even of its nature and its faculties?"

Perchance, there are such, who may "know" something, who are not so hopelessly ignorant. If an occultist were appealed to, he would say—No; *exact* physical science has to reject its very being, otherwise that science would become *metaphysical*. It cannot be analyzed—hence explained, on either biological or even physiological data. Nevertheless, it might, inductively—as *gravitation* for instance, of which you know no more than that its effects may be observed on our three-dimensional earth."

Again (1) "It is said" (by the advocates of the theory) "that we live *unconditionally* in our three-dimensional space! Perchance" (*unconditionally*), "just because we are able to comprehend only such space, and absolutely incapable, owing to our organization, to realize it in any other, but a three-dimensional way!"

(2) In other words, "even our three-dimensional space is not something *existing independently*, but represents merely the product of our understanding and perceptions."

To the first statement Occultism answers that those "incapable to realize" any other space but a three-dimensional one, do well to leave alone all others. But it is not "owing to our (human) organization," but only to the intellectual organization of those who are not able to conceive of any other; to organisms undeveloped spiritually and even mentally in the right direction. To the second statement it would reply, that the "opponent" is absolutely wrong in the first, and absolutely right in the last portion of his sentence. For, though the "fourth dimension"—if we must so call it—exists no more *independently* of our perceptions and senses than our three-dimensional *imagined* space, nor as a locality, it still *is*, and exists for the beings evolved and born in it as "a product of their understanding and their perceptions." Nature never draws too harsh lines of demarcation, never builds impassable walls, and her unbridged "chasms" exist merely in the tame conceptions of certain naturalists. The two (and more) "spaces," or planes of being, are sufficiently interblended to allow of a communication between those of their respective inhabitants who are capable of conceiving both a higher and a lower plane. There may be amphibial beings intellectually as there are amphibious creatures terrestrially.

The objector to a fourth dimensional plane complains that the section of high mathematics, known at present under the name of "Metamathematics," or "Metageometry," is being misused and misapplied by the spiritualists. They "seized hold of, and fastened to it as to an anchor of salvation." His arguments are, to say the least, curious. "Instead of proving the reality of their mediumistic phenomena," he says, "they took to explaining them

on the hypothesis of a fourth dimension. Do we see the hand of a Katie King, which disappears in "unknown space"—forthwith on the proscenium—the *fourth* dimension; do we get knots on a rope whose two ends are tied and sealed—again that fourth dimension. From this stand-point space is viewed as something objective. It is believed that there are indeed in nature three, four and five-dimensional spaces. But, firstly, by the means of mathematical analysis, we might arrive, in this way, at an endless series of *spaces*. Only think, what would become of exact science, if, to explain phenomena, such hypothetical *spaces* were called to its help. "If one should fail, we could evoke another, a still higher one, and so on...."

Oh, poor Kant! and yet, we are told that one of his fundamental principles was—that our three-dimensional space is not an absolute one; and that "even in respect to such axioms as those of Euclid's geometry, our knowledge and sciences can only be relatively exact and real."

But why should exact science be thought in danger only because spiritualists try to explain their phenomena on that plane? And on what other could they explain that which is inexplicable if we undertake to analyze it on the three-dimensional conceptions of terrestrial science, if not by a fourth-dimensional conception? No sane man would undertake to explain the *Dæmon* of Socrates by the shape of the great sage's nose, or attribute the inspiration of the *Light of Asia* to Mr. Ed. Arnold's skull cap. What would become of science—verily, were the phenomena left to be explained on the said hypothesis? Nothing worse, we hope, than what became of science, after the Royal Society had accepted its modern theory of *Light*, on the hypothesis of an universal *Ether*. Ether is no less "a product of our understanding" than Space is. And if one could be accepted, then why reject the other? Is it because one can be materialised in our conceptions, or shall we say had to be, since there was no help for it; and that the other, being useless as a hypothesis for the purposes of exact science, is not, so far?

So far as the Occultists are concerned, they are at one with the men of strict orthodox science, when to the offer made "to experiment and to observe whether there may not occur in our three-dimensional world phenomena, explainable only on the hypothesis of the existence of a space of four dimensions," they answer as they do. "Well"—they say—"and shall observation and experiment give us a satisfactory answer to our question concerning the real existence of a higher four-dimensional space? or, solve for us a dilemma unsolvable from whatever side we approach it? How can our human observation and our human experiments, possible only *unconditionally* within the limits of a space of three dimensions, serve us as a point of departure for the recognition of phenomena which can be explained "*only if we admit the existence of a four-dimensional space?*"

The above objections are quite right we think; and the spiritualists would be the only losers were they to ever prove the existence of such space or its interference in their phenomena. For see, what would happen. No sooner would it be demonstrated

* 1883.—Scientific Letters—published in the *Novoye Vremya*, St. Petersburg.

that—say, a ring does pass through solid flesh and emigrate from the arm of the medium on to that of the investigator who holds the two hands of the former; or again, that flowers and other material things are brought through closed doors and walls; and that, therefore, owing to certain exceptional conditions, matter can pass through matter,—no sooner would the men of science get collectively convinced of the fact, than the whole theory of spirit agency and intelligent intervention would crumble to dust. The three-dimensional space would not be interfered with, for the passage of one solid through the other does nothing to do away with even metageometrical dimensions, but matter would be probably endowed by the learned bodies with one more faculty, and the hands of the materialists strengthened thereby. Would the world be nearer the solution of psychic mystery? Shall the noblest aspirations of mankind after the knowledge of real spiritual existence on those planes of being that are now confused with the “four-dimensional space” be the nearer to solution, because exact science shall have admitted as a physical law the action of one man walking deliberately through the physical body of another man, or through a stone wall? Occult sciences teach us that at the end of the Fourth Race, matter, which evolves, progresses and changes, as we do along with the rest of the kingdoms of nature, shall acquire its fourth sense, as it acquires an additional one with every new Race. Therefore, to an Occultist there is nothing surprising in the idea that the physical world should be developing and acquiring new faculties,—a simple modification of matter, new as it now seems to science, as incomprehensible as were at first the powers of steam, sound, electricity... But what does seem surprising is the spiritual stagnation in the world of intellect, and of the highest exoteric knowledge.

However, no one can impede or precipitate the progress of the smallest cycle. But perhaps old Tacitus was right: “Truth is established by investigation and delay; falsehood prospers by precipitancy.” We live in an age of steam and mad activity, and truth can hardly expect recognition in this century. The Occultist waits and bides his time.

H. P. BLAVATSKY.

A CREMATION IN CEYLON.

BEFORE the Portuguese invasion of the Lower Provinces of Ceylon the custom of cremating the dead was universal. It had been received from their Hindu ancestors by the Sinhalese and was denied only to the most degraded class. In the case of a laic the pomp displayed in the rite was proportioned to the wealth and consequence of the deceased and his family; in that of a Buddhist priest, to his standing in the Order. The ancient Pali and Sanskrit writings abound in descriptions of the obsequies of great personages, and chief among them, of that of the Lord Buddha, by whose pyre kings vied with each other in doing reverence to his memory. But with new masters came innovations and, whether as the result of the bloody policy of religious persecution under which the Portuguese invaders drove the poor natives with fire

and sword to the jungles, or of a tendency to force all to fall in with the prejudices of the conqueror, burial gradually replaced cremation in the seaboard districts of “fair Taprobane,” and is now the common practice save among the priests. In their case it has been retained to signify that they belong to the most honorable class of the community, and, when a great monk is to be burnt, his admirers and followers bring from all parts offerings of sandalwood, gums, spices, and perfumed oils to add to the pyre. Such an event it was my good fortune to ‘assist’ at the other day, immediately after my arrival in Ceylon.

The Sangha in the Island is divided into two sects—the ‘Siam’ and the ‘Amarapoora;’—names which do not indicate any difference in belief, but merely in the original sources of ordination. While Ceylon was as yet under her own Buddhist kings, she sent missionary monks to Burma, Cambodia and Siam to introduce the *Dhamma*; but later, after foreign conquerors had virtually destroyed the religion that had been planted here by—as some say—the Buddha himself, the ordination of candidates for the priesthood was obtained by them in Siam, and their successors now hold the fiefs granted them by the kings of the Kandyan Province, and of Kotta in the Low Country. The most sacred of all Buddhist relics, the alleged tooth of the Buddha, is enshrined in the Dalada Maligawa, the royal temple at Kandy, and is in the custody of the Siamese sect. Under the rule of the Dutch, who succeeded the Portuguese, a system of harsh repression, not so sanguinary, yet even more effective than that of the latter, prevailed. As the missionary historians themselves fully confess, the seaboard provinces swarmed with nominal Christians, Buddhist priests could scarcely be seen abroad, and Buddhist temples were desecrated or fell into ruin. But when the British came as conquerors, and freedom of religious worship was guaranteed, the artificial fabric of native Christianity fell to pieces, *viharas* and *pansalas* sprang up on all sides, and the people thronged to the former with their flowery offerings, whilst the latter were filled with the yellow-robed ascetics who are vowed to observe the Ten Precepts. Once more the ancient custom of processions was resumed, again the tom-tom sounded through the groves of palm and breadfruit to call the devout to the festival, and the plaintive wail of the *horane*, or native pipe mingled with its obstreperous vibrations. Old loves were renewed, old ideas reasserted themselves, old habits and customs were resumed. Yet there are various surviving marks of foreign influence, and among them the custom of the burial of laics. I hope to see this soon abandoned; however, and shall do my best to hasten the day.

Readers of history will remember that all through the periods of Portuguese and Dutch dominion in the seaboard provinces, the Kandyan Dynasty ruled in the Mountains. Under them Buddhism was the State religion, and of course its priests were held in full reverence. They could not safely inhabit the plains, and when the lower-caste people of those districts sought admission into the Order they were denied; so they sent their postulants to Amarapoora, and from the hands of the royal hierarchy of that court,

they obtained the rite of ordination. Since that time there has been jealousy and more or less acrimony of feeling between the two sects; always more in the Kandyan districts than in the plains. The Amarapoora sect bears towards the Siam almost the relation of the English Dissenters towards the Establishment; the resemblance extending to the splitting up of the non-endowed body into sub-sects, or divisions, under individual priests of more than ordinary force of character. Among these, one of the most notable was that whose leader was Ambagahawatte Indasabhat Nayaka Terunnanse, whose cremation I am to describe. I met him, as well as all the other noted monks of the Order, upon the occasion of my first visit to Ceylon, in company with Madame Blavatsky, in 1880, and on the 22nd of June, in that year he became a member of the priest's division of the Buddhist Section of the Theosophical Society, which four days earlier had been joined by Sumangala, Megittnevette, Subherti, Weligama, Bulat-gama, Piyaratana, Potuwila, and other famous priests whose names are known throughout the Western world of Pali Scholarship. He was a greater ascetic than most of his colleagues, a stickler for the minute observance of every detail of daily conduct that had been prescribed by the Founder of Buddhism. His head was of a highly intellectual type, his eye full of thought and power, his manner gentle and repressed, and his life blameless. A natural conservative, he was not so quick as others, to respond to our advances for a union of forces in the interest of Buddhist reform, mistrusting us as foreigners. But when time and trial had proved our sincerity and good intentions, he became very friendly to our movement, and just before his lamented death, had declared his intention to secure it the hearty aid of his followers. He died on the 30th of January last, and his cremation occurred on the 3rd of February at Kalutara. The body lay in state in the *Dharmasāli*, or preaching-hall, of his monastery at Piyāgala,—five miles from Kalutara—which had so often resounded with his eloquent and learned discourses. Mr. Leadbeater and I, with a party of friends, arrived at the *vihāra* just before the procession started, and were shown the catafalque, the library and other objects of interest. Before removing the coffin the assembled priests of the sect, to the number of perhaps two hundred, filed thrice in mournful silence around the hall, faced inward with joined palms raised to the forehead; knelt, and laid their foreheads to the ground, as if to pay their dead chief the final act of homage in the place his presence had sanctified. The coffin was then raised by the senior disciples, borne outside the house, and laid upon a decorated car. Native musicians then, with booming drum and wailing pipe; thrice circumambulated the bier; the people pressed forward to cast flowers, roasted grains, and sweet waters, upon the coffin; the native headmen—the *mohandīrams*, *mudaliyars* and *arachchis*, closed in about the car, some gorgeously in gold lace and buttons, and with great towering tortoise-shell combs in their knotted hair; the yellow-robed friars extended in single file before and behind the car, each with his fan, his cadjan sun-shade of antediluvian fashion, and his begging-bowl slung at his back;

and the *cortège* moved towards Kalutara in the blazing sunshine and a cloud of reddish dust, that gave a coppery tinge to the verdure beside the road. After the priests of the rear division, walked some hundreds of men and women bearing their contributions of material towards the pyre. Our party walked in the procession part of the way, and then by a practicable carriage-road, made a detour which brought us to the cremation ground in time to observe the preparations at our leisure. In a grassy basin, bordered at two sides by steep hillocks clothed to the top with forest-trees, stood a pyre of logs of mango, cashu, cinnamon, and cocoa-palm, built nine feet square, and to face the four points of the compass. At each side three heavy posts of about fifteen feet in height were provided to serve as a sort of frame to support the additional fuel that might be brought by friends. Outside all was a quadrangular structure of young areca-palm trees, framed in squares after the native fashion for triumphal arches, and prettily decorated with the split and festooned tender leaves of the cocoanut tree with the extraordinary artistic taste that the Sinhalese display in this respect. On the side facing the road was a canvas screen inscribed with the name, titles, and chronological history of Ambagahawatte, on the east side a larger one painted with emblems, over the pyre was suspended a canopy with a painted sun at the centre and stars at the corners, and around the cornice of the areca framework fluttered crimson pennons and bannerets. At the distance of fifty yards towards the east, a long arbor of cloths upon bamboo supports awaited the occupancy of the priests coming in the procession. A large crowd of spectators had gathered. We sat upon a hill-side in the cool shade, and presently the sad, sobbing wail of the pipes and the roll of the bass and kettle drums came to our ears through the forest. Arion there was a gleam of yellow amid the vivid green of the grass and foliage, and, like a great amber rope, the monks filed into view, crossed the sunlit space, and passed into the arbor. The car was drawn to the pyre, the chief disciples of Ambagahawatte mounted the latter, white cloths were stretched all around the posts as a temporary screen, the coffin was lifted on the pyre; and then an eloquent, clear-voiced priest recited the *Pansil*, or five Precepts, to which response was made by a multitude that must have numbered five thousand souls. This over, he pronounced an eloquent discourse upon the dead master, and in conclusion very kindly noticed my presence and on behalf of the sect asked me, as the friend of the deceased and President of our Society, to make some remarks. This I did, and the contributions towards the funeral pile were then received; the structure rapidly growing, until it had been built up to a height of perhaps fifteen feet. All being ready at last, the disciples removed the cloth screen, descended to the ground, thrice circumambulated the pyre, reciting *Pisit* (sacred verses), thrice knelt and made obeisance, then slowly, with downcast eyes, and countenances betokening profound grief, stood back. The chief disciple and the brother of the deceased—whose joint privilege it was to fire the pile—then gave me a further mark of their sincere regard, by offering me the torch to apply. But,

while appreciating so great and unprecedented an honor, I declined it for fear I might be guilty of an intrusion. The usual course was then taken, and presently the great structure was sheeted in curtains of flames, that licked up the wood, the spices and the oils, and waved their yellow-red streamers towards the azure sky. The uprush of heated air caused the plumed fronds of the nearest palms to dance to and fro, as though invisible hands were waving them, as the mute servants wave their punkahs over the couch of a sleeping rajah. The fading daylight in the glen was, as it were, recalled by the vivid gleam of the burning pile, and all the rich colors of an Asiatic crowd were brought out to the full. For a long time—so long some began to say a miracle was occurring—the sun and star bestrewn canopy escaped the flames: though they swept its surface in rapid waves, and it fluttered and flapped, yet it did not burn. But at last the star to the west caught fire, then the star to the east, and then the heart of the central sun was eaten out, and all was over. The pyre beneath was now a bed of living coals and raging flame, the corpse was consumed to ashes, and the rest of the once noble body of Ambagahawatte, High Priest, pandit, ascetic, and controversialist had gone to mingle with the kindred elements in the eternal ocean of the atmosphere.

H. S. OLCOTT.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

VIII.

THE Sephir Dzeniutha (*continued*).

"The six days with their nights and then the great day of the Lord, of which the night is holy as well as the day, give the number thirteen, which is that of repose and pardon.

"Then the thirteen gates of mercy are opened. Seek then the Lord at the time when he is to be found.

"For then the heaven says to the earth: produce thy germs and the germs of the future. Sanctify the ninth day of the month, and let the seventh month of the year be for you the month of health, as the seventh year is that of the great jubilee, that gives liberty to the slaves and the land to its former owners.

"It is written: Lord thou hast begun to reveal to us the greatness of thy name in four letters, and it is written on the six sides of the cubic stone.

"Creation is still in the condition of a germ. Nothing is finished, nothing is ripe, but all will be finished, all will blossom and ripen, and will give forth a new seed.

"Each letter of the divine name projects its shadow.

"There is the white Jod and the black Jod.

"Jod is the father, and the two Jods, of which one is the contrary of the other, are the two old men, the one white and the other black, and harmony is the result of their analogy in contrary appearances.

"There is also the supreme He and the inferior He; the white woman and the black one.

"There is the superior Vau and the inferior Vau, but the two are closely joined and form but one, which is the connection of that which is above with that which is below.

"Thus the eyes of light shine on the eyes of flame; thus heaven is the lamp that lights hell, and hell is like the burning hearth that warms and nourishes heaven.

"But everything has its principle in the superior brain. Thence emanate light and life; thence proceed rays and shadows—the good that God wills and the evil that he allows in order to elaborate the completion of good.

"The hair of the supreme old man is like the cascades of a river of whiteness. It is as soft as silk and as white as the whitest wool.

"And it seems to lose itself in the crisp black hair of the inferior old man, but passes through it and is prolonged like brooks flowing through fields of grass.

"Such is the mystery of the divine letters and of their shadows."

Here let us stop to breathe. Nothing ever written by man is grander, more profound and more beautiful.

Thus the number thirteen which has been taken by superstition as an unlucky number because in the tarot it represents death, is in reality the number of pardon and of re-birth, and the completion of all things. Thus what we call death is the sacred bath that regenerates. One enters it old and decrepit, and leaves it clothed in a new youth. Thus the repose of God is in universal pardon. Thus all works for good, even evil. Notice too this illustration so marvellous in its boldness: "Hell is the hearth whereon the food of heaven is prepared"—or we might express the idea of the author in other words by saying that hell is the stove of God. There the material envelopes and the scoriae are consumed, and there all the filth of the world is burned up.

God does not even chastise, he corrects. He is no more irritated with his children than the founder with the metal he casts. He who sins must suffer, that is the eternal law and that is the eternity of hell.

But as there can be no repose in suffering, creation does not stand still at this point. Pain is the vigilant dog that bites the lazy sheep. We cannot even say that God permits evil because in passing evil he can only see and only will eternal good.

Moses did not teach the Hebrews the doctrine of the personal immortality of all souls, but on the contrary he makes God declare after the deluge that His spirit shall not rest eternally with man by whom it is repelled, for man is flesh.

The Jews thought that the children of Abraham were to live again one day to reign over all the earth, but they did not believe in any possibility of action in souls separated from their bodies.

The spirits destined for resurrection slept in the bosom of Abraham, that is to say they were united to the soul of the father of the faithful, who had become the collective soul of the Hebrew people.

As for the other souls they fell into *sheol*, which is no place but a state. It is like the crucible in which nature remelts human scoriæ with the souls of animals. There is no suffering there but the life is a sort of collective vegetation, whence proceed new souls which are sent out into the world.

They believed firmly in the remission of the sins of all the children of Israel bathed in sanctity in the bosom of Abraham. No Jew could ever descend into *sheol* unless he had abjured his faith by idolatry or the commission of crimes contrary to nature; but such a dead branch of the tree of Abraham would be replaced by another which would have its form, and in some sort the innocent personality of the offending Jew. The dry branch was considered as a shell that must fall, the living and immortal branch was to be reborn and to flourish.

The work of the salvation of Israel was to be accomplished in twelve thousand years, and it was at the middle point of this time, that is to say in the six-thousandth year of the world that the Messiah was to appear. The work of the Messiah was to be accomplished throughout the earth in six thousand years; and then the Jews were to impose the decalogue on all the nations and to exterminate those who would not submit to them.

Then the resurrection would take place in the valley of Jehoshaphat, whither the ashes of every Israelite would be miraculously transported, and the work of salvation would re-commence for the nations who had become Israelites, and would go on for another twelve thousand years. It will be noticed that according to this plan all men were to be definitely saved, and that an abominable hell, considered as the place of the vengeance of the Infinite on the finite, did not exist even as a dream in the minds of our fathers the Hebrews.

Are we then to attribute the invention of this monstrosity to Jesus, the loving redeemer, who sent it forth as a scourge to drive men mad with fear or furious with fanaticism? Had this been so, Jesus would have been the most dangerous of hypocrites and the most cruel of impostors. He would have deserved a thousand times the death he was made to suffer.

It was the barbarous theologians who in their ignorance of the ideas and customs of the Jews put this disastrous interpretation on the figurative language of the Master.

Jesus said that the wicked would be thrown, bound hand and foot, into outer darkness; that is to say they will be deprived of their personal autonomy and initiative and will fall into the state of limbo, according to the idea of the Jews.

He says also that God will divide the criminal soul, and thus he gives the idea of a dissolution of the personality in the mass.

It is true that he speaks of the eternal fire of the valley of Gehenna, but that is again the same idea of the destruction of the scoriæ and the dried shells. It was in the valley of Gehenna that

the Jews threw all their refuse and the dead bodies of animals; and in order to guard against infection a perpetual fire was kept burning in this place. This explains the universal pardon spoken of in the book of mystery, and which is like the repose of the seventh day after a double week of which each day counts as a thousand years. You also see on what a very fundamental point both Catholics and Protestants are in error and how the whole fabric of Christianity needs reformation through the Kabbala.

We will now continue the translation and explanation of the Sefhir Dzeniutha.

"The superior letters are hidden by their very nature and can only become manifested through the inferior ones.

"The supreme head is essentially occult, and is only revealed by its mirage.

"The Macroprosope (or great creator) is only known in the obscure fiction of the Microprosope (or little creator.)

"The obscure head is like a lantern. It only shines by the hidden ray that emanates from the luminous head. Woe to the world when both the heads are manifested at the same time.

"For then light and shade are confounded. The luminous head becomes blackened with shade, the obscure head becomes pale and is effaced. (The world no longer believes in God and all returns into chaos.)

"Human wisdom, spouse of God is separated from her husband. The mysterious animals which are at the four corners of heaven become seized with fear and flee in disorder.

"Man wants to invade the place of the eagle of God, and God says to him: You may choose yourself a nest among the stars, I shall easily be able to drag you from it.

"But cataclysms fertilize the earth. At the bottom of every chaos is hidden the name of Jehovah like a germinating seed, and, when all has fallen into the calm of death, a breath descends to fan the spark and cause it to increase."

The Microprosope or the little creator is the God whom men conceive in their image.

It is the exact contrary of all that God is. It is the shadow of the great light, but in the depths of this shadow is hidden a spark of truth.

And this shadow is necessary to men who are unable to conceive God as anything but a man superior to themselves, since they can have no idea of that which is infinitely superior to man.

This God of shadow is necessarily absurd, for it is the Unknown rashly formulated. It is the negative affirmed as a positive and in this consists the essence of all dogmas.

Yet dogmas are necessary, and without them religion would perish. The world cannot exist without religion, and when the multitudes are convinced of the absurdity of dogma and despise it as if they could see the higher light, they allow themselves to be carried away by fierce animal instincts, and a social cataclysm preludes the occurrence of a natural one.

The profane cannot see the shadow and the light at the same time.

For the alliance of these two is the great arcanum, of which the first word was dropped into the ear of the Egyptian initiate when it was told him "Osiris is a black God."

That is to say our God is but the shadow of the true God.

The imagination of man is like a spot of shadow in the light of God; but the idea of God is a star of light in the darkness of man.

THE CASE OF L.....V.....

THE modern school of medical psychologists, which is associated with the name of Professor Charcot, was somewhat severely criticised in a very able article in the last issue of the *Theosophist*. The remarks contained therein are in my opinion calculated to spread an erroneous idea of the work which is being done, amongst those who are unacquainted with it. I hope that the following synopsis of a case of hysteria, which is recorded at length in a pamphlet by Dr. A. Berjon,* will show that, though there may be a difference of opinion about the methods adopted and the terminology employed by that school, their records of experiments form a valuable addition to our knowledge of psychological science, and are likely to lead at no distant date to most useful deductions.

L. V., aged 22, a soldier in the Marines, was brought to the Rochefort Hospital on March 27th, 1885. He had joined the army at the end of January, and soon after he had been accused of theft. The officers of the Court martial, having learnt that he had escaped from Bicêtre Lunatic Asylum, ordered his removal to the Hospital.

The record of the patient's early life is curious. He was born at Paris. His mother was a woman leading an irregular life. His father was unknown. His mother and half-brother were both subject to hysteria. From his infancy he himself was subject to attacks of that malady, and had at times partial paralysis. His childhood he passed in the slums of Paris, leading the ordinary life of a young vagabond. When nine years old he was arrested for theft and condemned to detention in the House of Correction. On account of his extreme youth he was sent in 1873 to an agricultural establishment and employed in the fields. One day, whilst he was pruning a vine, a snake suddenly fastened on his left arm, but fell off without biting. The boy was stricken with extreme terror. He returned to the farm house, and the same evening lost consciousness. After he came to himself he had convulsive attacks from time to time. His lower limbs gradually lost strength, until he was unable to walk. In March, 1880, he was sent to Bonneval Asylum. His lower limbs were paralysed and drawn up. His memory, however, was unimpaired.

* LA GRANDE HYSTERIE CHEZ L'HOMME. Phénomènes d'inhibition et de dynamogénie : Changements de la personnalité : Actions des Médicaments à distance. D'Après les travaux de MM. Bourru et Burot de l'Ecole de Médecine Marine de Rochefort par le Docteur A. Berjon, Médecin de 2me classe de la Marine, 1886.

He described the farm and its occupants and also his journey. At that time he had no hysterical symptoms. His disposition was frank and sympathetic. He was set to work in the tailor's shop of the establishment, as his paralysis rendered other work impossible. In his trade he showed zeal and made progress. Two months later he was seized with a violent attack of hystero-epilepsy, which lasted more than fifty hours, the convulsive attacks and the remissions both being of long duration. Nearly twenty-four hours of the time he was in a state of ecstasy.

On awakening from his trance, the patient got up, dressed with some clumsiness, and said that he would join his comrades at work in the fields. He believed that he was still at the farm, had no recollection of the attack, and recognised no one. The paralysis had disappeared; and he refused to believe that he had ever suffered from it. He knew that he had one day been frightened by a snake, but after that his memory was a blank. His character had changed completely; and he had become quarrelsome, greedy and rude. The officers set him to work in the garden. Soon after he stole some money and things, and escaped. When brought back he was furious and rolled on the ground and screamed. It was found necessary to put him in a cell on account of his violence. He had occasional attacks of simple hysteria, once was paralysed for a whole day, and another time completely lost sensation except in the head and neck. These attacks quickly passed off; but his disposition and moral sense continued to be bad.

In June, 1881, the young man, who was then eighteen, was taken by his mother from the asylum. He lived some months with her, and after that with a farmer. In the following two years he had several illnesses, for which he was treated in different hospitals. From the end of August, 1883, to the beginning of January, 1885, he was in Bicêtre Lunatic Asylum under M. Voisin. There he had a series of convulsive attacks complicated by inflammation and great pain of the left lung. On one side of the body sensation was deficient, on the other it was abnormally acute. Pressure on the latter side brought on a violent convulsive attack, after which he recovered from the symptoms from which he had been suffering. It was then found that he had no memory of his life on the farm, but perfectly remembered his life in the asylum tailor's shop at Bonneval.

During the three months that followed L. V. passed through several successive phases of the severer form of hysteria with paralysis and loss of sensation. In April his mental condition underwent a remarkable change. He became hysterically foolish and had hallucinations of vision. On one side sensation was defective. It was found that the application of pieces of gold to that side caused a local reddening of the skin, accompanied by a sensation of burning and intense itching at the exact point of application. On the 17th of April he had an attack, after which his paralysis disappeared and he fell into a tranquil sleep. On awakening next morning he asked for his clothes, and said that he was going to work. He thought that it was January 26th, the day on which the paralysis had come on.

On June 10th the patient had a series of attacks, and again became paralysed. He was in the same state as he had been from January to April, and believed the date to be April 17th. No new phenomenon occurred during the latter part of that year.

On January 2nd, 1885, L. V. made his escape to Paris, entered the infantry, and was afterwards sent to Rochefort. He was then free from paralysis and loss of sensation, but there were some gaps in his memory.

On the night of March 28th the patient had a series of attacks which lasted three hours. In character they were at the commencement not unlike epilepsy, after which came rhythmic contorsive movements, then a delirious period with alternations of joy and terror. He enacted in pantomime the scene of the viper, and cried out in agony "Kill it!.....Kill it!" The following morning he was calm but weak. The limbs on the right side were paralysed and devoid of sensation. On the left side the skin was over-sensitive, especially just below the ribs. When that over-sensitive zone was touched, he had an attack with all the phenomena of the preceding night. He continued in much the same condition up to June 30th, when he was removed to a lunatic asylum near Rochelle. There an interesting series of experiences commenced. At this time his intelligence was good. His disposition was for the most part gentle and affectionate, but liable to violent outbursts of temper on the least contradiction, when he either insulted every body around him or declared his intention of committing suicide, and indicated the hour and means. He had frequent hallucinations of hearing, sight and touch, but none of his imaginary visitors touched him on the side devoid of sensation. His memory was a blank as regards his childhood, and in fact as regards everything up to the time when he was in Bonneval Asylum. He did not remember the earlier part of his stay there, when his lower limbs were paralysed and he worked in the tailor's.

At Rochelle a great number of experiments were tried in placing substances on or near the surface of the patient's body and noting the symptoms produced. Silver, lead, glass and wood caused no appreciable alteration in his condition. A plate of copper in contact with the right fore-arm—the whole of the right side was paralysed and devoid of sensation—produced a strange trembling, first of the fore-arm, then of the upper arm; and at the same time restored sensibility in the limb, which however again became insensible as soon as the plate was removed.

Platinum on the paralysed and insensible side caused violent itching, which made the patient scratch himself.

Steel caused acceleration of respiration, an anxious expression and difficulty of breathing. After about a minute the paralysis and loss of sensation were transferred from the right to the left side of the body; but after a variable period of time returned to the right side, similar changes in respiration heralding the transfer. The action of gold was extraordinary, and led to the discovery of some new phenomena. At first the patient was able to endure the contact of the metal. A coin placed on the right fore-

arm after a few seconds caused trembling and sensibility throughout the limb, and a painful pricking in the breast. Then the respiration was accelerated, and after a few instants sensibility reappeared completely on the right side, and insensibility came over the left. After some months, during which the paralysis progressively diminished, the contact of gold began to cause much greater pain. Experiments were tried with coins of imitation gold, but produced no effect. One day, Dr. Mabile being obliged for a moment to hold L. V. in one of his attacks, the doctor's gold ring was for some minutes in contact with the patient's right hand. When L. V. awoke he complained of intense pain at the spot touched, and the mark of a burn was found there, which lasted for some weeks. Gold was found to cause pain even without contact, especially on the side otherwise incapable of feeling.

Mercury produced similar symptoms. The bulb of a thermometer forcibly kept in contact with the skin caused an unmistakable burn.

Hydrogen was tried as being a gaseous metal, and gave even more astonishing results. A test-tube in contact with the hand caused a lively satisfaction. The patient gave utterance to a sustained, but spasmodic laugh; and rhythmic movements of the arm and leg occurred on the side to which it was applied. Directing a current of the gas over any part of the body brought about similar results. No transfer occurred. The phenomena only lasted during the time of application.

Chloride of gold in a flask caused the transfer, but with difficulty and much muscular spasm. Similarly with nitrate of mercury. Several other salts of metals were tried and produced symptoms. Iodide of potassium applied to the arm or head, caused sneezing and yawning. Changing the position of the crystal accentuated one or the other symptom.—Sneezing is one of the most common effects of the internal administration of the drug.

Static electricity had a marvellous effect. After the patient had been subjected to its action for five minutes, his paralysis and loss of sensation entirely disappeared. His physiognomy was altered, and his disposition became timid and polite, though previously he had been most rude and overbearing. He believed himself at the farm, where he lived before his illness.

A magnet produced the transfer very readily, acceleration in breathing accompanying the change. The paralysis was produced in the corresponding part of the opposite side. For instance, if applied to the right arm it produced paralysis of the left. If applied to the nape of the neck it produced paralysis of the whole body. If applied to the forehead it caused paralysis of the right lower limb, which disappeared when the instrument was applied to the thigh.

Another curious phenomenon discovered was that of attraction. If a magnet was brought near the patient when he was in the cataleptic state, the part of the body nearest was sensibly drawn

towards it, and the body itself obeyed the attraction. The subject could thus be made to assume a variety of grotesque attitudes. This action could be produced from a considerable distance, also when the subject was awake.

It was an easy matter to induce the hypnotic state in L. V. To look at him, to show him a lighted candle or a bright substance was sufficient to plunge him in the sleep. There were three distinct states—Lethargy, Catalepsy and Somnambulism.

Lethargy was brought on by pressing the eye-balls, or even the left eye alone, as the right was insensible. In this state the subject's eyes were half-closed, the balls convulsed upwards and inwards: his muscles were completely relaxed so that movement was impossible. If a limb was raised, it fell inertly. Loss of consciousness was complete. Respiration and circulation were barely maintained: hearing was entirely lost. Light friction with the finger or some object over a muscle or group of muscles, or even blowing on them, caused the limb to adopt a pose such as would be obtained by the normal action of those muscles. In like manner slight pressure on a nerve caused the muscles supplied by it to contract. By this means every variety of facial expression could be obtained. A light breath or slight friction was sufficient to make the contraction disappear. "The agent which causes also undoes, the cause which makes unmakes," says M. Dumontpallier. This hyperexcitability of muscles could be induced in the subject even without putting him in the trance state.

Catalepsy could be induced by three different methods:—

(1.) When the subject was in a state of lethargy, abruptly opening his eyes, so that they were brightly illuminated, was sufficient. Catalepsy of half the body could be induced by opening one eye. Thus lethargy of one half of the body and catalepsy of the other half could be obtained at the same time, the catalepsy being on the side opposite to the eye that was opened.

(2.) The subject could be sent direct into the cataleptic trance by breathing—or blowing with a caoutchouc flask—on the nape of the neck.

(3.) The same phenomenon was also produced by a sudden noise, the vibration of a tuning fork, &c. If a tuning fork was struck, whilst the subject was lighting a cigarette, he remained motionless, holding the cigarette near his lips, his neck extended and his eyes fixed on the match.

In the cataleptic trance the subject, whose eyes were open, stared fixedly with an unchanging expression of countenance. He was as immoveable as a stone figure. All parts of the body preserved the positions communicated to them, however difficult to maintain. The phenomena of nerve-muscle hyperexcitability can also be produced in this state as easily as in lethargy, which contradicts the rule enunciated by M.M. Charcot and Richet, who do not admit the possibility of reflex contraction in the cataleptic period of hypnotism.

In catalepsy the magnet exercised a powerful influence on the patient, even at a considerable distance. It attracted the limbs.

By this means the body could be placed in any position that was desired. To end the cataleptic trance blowing on the left eye, or a touch with the magnet, was sufficient.

Somnambulism is similar to lethargy without muscular hyperexcitability. It can be induced by looking fixedly at the subject, or by making the subject look fixedly at a bright object. In the case of L. V. the eyelids grew heavy, quivered slightly and closed completely. The same result was obtained directly by friction on the nape of the neck. Thus the three states could be produced successively by (1) pressing on the eyeballs, (2) opening the eyes and rubbing the spine, and (3) rubbing the back of the head and neck. A deep inspiration with a noise like a snore indicated the precise moment when the somnambulant trance was induced. Paralysis disappeared. Speech was feeble. The subject obeyed and executed every command automatically. The body was insensible to pain. Pricking and burning were not noticed by the subject, but his special senses—touch, hearing, &c., became abnormally acute. Memory was limited; the intellectual functions were not good. He had no will or character of his own, but obeyed like an automaton every order of the operator. After the sleep there was complete forgetfulness of everything that had occurred, constituting, as says M. Chambard, a deep trench between the normal and the somnambulant life.

Suggestion—It is generally known that certain medical men are endeavouring to utilise hypnotism, and even suggestion in the waking condition, as therapeutic measures. Professor Bernheim has made some interesting studies in this direction, and his experiments have led him to impose his will by suggestion on individuals even in the waking state. From a therapeutic point of view it is of great importance to recognise suggestion, for by its means after a few previous hypnotisations symptoms of disease more or less serious can be dissipated. M. Bernheim has obtained good results, and M. Dumontpallier has verified their accuracy. Also, recently at the Congress at Grenoble, M. Aug. Voisin read a paper on Hypnotism in the treatment of mental alienation, and the methods of employing suggestion with lunatics and persons of nervous temperament.

In the case of L. V. suggestion operated with remarkable precision. But it was always found necessary to first hypnotise him, commands imposed upon him in the waking state producing no effect. When he was in the somnambulant trance suggestion was sufficient to make him read, sew, vomit, bleed at the nose, believe a solution of quinine to be Chartreuse, and the smell of sulphide of ammonium to be the perfume of violets. If an imaginary picture on the wall was suggested, and one of his eye balls laterally pressed, so as to alter the antero-posterior axis of vision of that eye, he immediately cried "Stop! I see two now." Mental suggestion never succeeded in the case of L. V. There was no response to either thoughts or sensations. M.M. Bourru and Burot knew that in the state of somnambulism the suggestion of voluntary acts always succeeded at the precise moment

commanded. The following suggestion was made to the subject when he was entranced :

"This evening at 4 o'clock put yourself to sleep, go to my study, sit down in the arm-chair, cross your arms on your breast and bleed from the nose." At the given hour he quitted his companions, after having hypnotised himself, went and sat down in the place and position indicated, and soon began to bleed without any provocation from the left nostril, that of the non-paralysed side. Many medical men and students of the school witnessed this phenomenon.

Another time the same experimenter traced the name of the subject with a blunt probe on both his forearms : then as soon as he was somnambulised said :

"At 4 o'clock this afternoon you must put yourself to sleep and bleed along the lines that I have just traced on your arms, and make them letters of blood." Some minutes before the appointed hour he was examined, and it was found that nothing had up to that time appeared on his arms. Soon he was seen to hypnotise himself, traverse the corridors and place himself in the spot indicated. On the left arm the characters became raised above the surface and vividly red, and some minute drops of blood began to ooze from them. Three months after the characters were still visible, though they had gradually become paler. On the right, the paralysed side, the phenomenon did not succeed.

Subsequently Dr. Mabilie traced a letter on each fore-arm, and taking hold of the left hand said : "At 4 o'clock you will bleed from this arm;" then taking the right : "And from this."—"I cannot bleed from the right side. It is the paralysed side," replied the patient. With the usual punctuality the blood appeared at the place marked on the left arm, but not on the right. "I command you to bleed from this spot," said Dr. Mabilie, pointing to the place on the right arm. "It would do me much harm," replied the patient.

"No matter, you must bleed there." The limb became turgid, and the letter stood out red and raised. Then the tiny drops of blood made their appearance before the eyes of the bystanders. The letter was not exactly in the place that had been traced, but near it.

Other experiments of a kindred nature were carried out with L. V. and completely established his case as one of hystero-epilepsy.

Certain phenomena were observed in the case of L. V., which belonged to the category of those on which M. Brown-Séquard established his theory of *Inhibition* and *Dynamogénie*. That learned professor says : "I have shown that certain points of the cerebro-spinal centre possess the power of making other parts of the nervous system lose their functions by means of an inhibitory influence, and that the same points or others are endowed with a different function, hitherto not studied, and in virtue of which irritative lesions of these points can augment the activities, functions or actions of parts more or less distant. In the last case it is a dynamogenic influence that is manifested."*

* Comptes-rendus de l'Académie des sciences. 1880.

The rapidity with which diminution or increase of power is produced excludes the possibility of a change in the circulation or in the nutrition of the body producing the phenomena. And these remarkable manifestations can only be accounted for on the supposition of a purely dynamic influence exercised by the irritated parts on those of which the functions are modified.

M. Brown-Séquard further says :† "As M. Charles Rouget has shown, an arrest or inhibition is the result of an influence exercised by the irritated nerve fibres upon the nerve cells whose activity is suspended. The inhibitory influence is a power possessed by almost all the parts of the central nervous system, and also by a considerable portion of the peripheral system. This power is great enough to cause an arrest (inhibition) of the heart, respiration, nutrition, of the powers and functions of the brain, spinal cord and senses, &c."

In the case of L. V. pressure on certain points of the body led immediately to inhibitory phenomena. When he was paralysed and devoid of sensation on the right side of the body three principal inhibitory centres were made out, situated (1) above the brow on the left side, (2) on the upper and outer part of the left arm, (3) at the right extremity of the lips.

(1.) The application of a finger to the forehead, four-fifths of an inch to the left of the middle line and a finger's breadth above the eye-brow, caused an immediate and complete arrest of the functions of the 'life of relation.' The subject became unconscious, motionless and insensible to pain. He broke off in the middle of a sentence or even of a word, and went on with it as soon as the finger was removed. He remained for a short time in the position in which he happened to be at the moment of inhibition, but soon fell if the contact was prolonged. Blowing on the same spot, either by the mouth or with a caoutchouc flask, caused the same phenomena.

(2.) Pressure with the finger's tip anywhere within an area of about an inch at the upper and outer part of the left arm caused the same phenomena of arrest. Pressure on the fore-arm caused a slight weakening of the voice.

The subject under certain conditions could inhibit himself. He could touch the right half of the body with the left hand without being influenced. But, if he applied his right hand for some instants to his left side, inhibition was produced.

What has been stated occurred when the right half of the body was paralysed and devoid of sensation, but if these conditions were transferred to the left half of the body, the points of inhibition were the corresponding points on the right side.

When both sides of the body were paralysed and insensible from the waist downwards, the points of inhibition were (1) the outer surface of the left knee, (2) the inner surface of the right knee, (3) the right instep.

When the subject was entirely free from paralysis there was found to be a point of inhibition at the back of the head on the

† Ibid. 1879.

left. Pressure on the right side of the forehead caused a slight inhibition. Pressure on the right little finger or little toe caused a partial inhibition of speech, on the left thumb or great toe a much more marked inhibition.

By dynamogenic phenomena are meant those which accompany an increase of power or of action. Under certain conditions in the hystero-epileptic patient a remarkable exaggeration of action could be produced. The two halves of his body seemed to live independently of each other, and when they came in contact exteriorly the subject experienced a certain influence. Thus when the right hand was applied to the mouth, it became fixed and soon the impress of the teeth could be seen upon it. When the left hand was applied to the right side, complete inhibition did not take place, but the subject had difficulty in raising it. By applying the right hand of the subject on the left hand, the right foot on the left foot, and employing traction on the middle finger and middle toe of the right side, epileptiform convulsions were rapidly produced throughout that side. Reversing the process the same phenomenon was produced on the left side.

In somnambulism certain dynamogenic phenomena could be produced. In that state the subject usually kept his eyes closed. If the left eye was opened the right side went into a cataleptic condition, and the subject mumbled any words that he was told to pronounce. If then a hand was laid on the right half of his head in front he spoke correctly. He could also be made to speak in this position by pressing on some point on the right side. If the arm or leg was compressed, the heavier the pressure the louder was his speech. When he was somnambulised but not paralysed, the two hands applied to the left side of the head led to the phenomenon of arrest. A hand placed on the right side made him repeat everything said by the experimenter, but nothing said by anyone else. The lower the experimenter spoke, the louder the subject spoke. He also imitated all the gestures of the experimenter. If, when the subject was awake, some one struck him a few blows on the nape of the neck slightly to the left of the middle line, or even waved a finger near there whilst he was speaking, he went on repeating indefinitely the last syllable he had uttered, but in a very low voice. If then the middle finger of his left hand was pressed, he went on repeating it, but in a loud and distinct voice. When the contact with his neck, or movement near it, was removed, he went on with the sentence in his ordinary tone.

L. V. when hypnotised could also be used both as a telephone and a phonograph. In the former case if one hand was placed on his forehead and the other on the back of the head on the left side, he merely repeated words addressed to him in a loud voice by any of the persons present. To obtain the latter the experimenter pronounced sentences in a loud voice with one hand applied to the right, the other to the left side of the subject's head. As long as the hands were on his head the subject was mute, but, as soon as they were removed, he repeated all that had been said and gave it the same intonation.

Transposition of the sense of hearing was another phenomenon successfully obtained. On this subject M. A. Despine relates* that one of his patients saw, heard and smelt with the fingers and toes. Another heard with the palm of the hand and read with the fingers, running them rapidly over the printed page without touching it. A *nervo-path* named Eugenie, previously treated by magnetism, was put to sleep by M. Despine in the presence of M. Bonjean, who wrapped her head in a black scarf and placed under her feet a paper on which he had written "If, the cure of patients was in direct proportion to the interest they inspire, yours would be as quick as thought." Eugenie was seen to get the paper under a certain part of her foot, where there was afterwards found a small bright red spot of ecchymosis (effusion of blood under the skin), after which she read it aloud correctly. These facts in the transfer of sensations have also been observed in the 'tremblers' of Cevennes. One of the nuns of Loudun read a concealed letter, and one of the 'convulsionists' of Saint-Medard was seen to read by the sense of smell whilst her eyes were covered by a thick bandage.

In the case of L. V., under test conditions in the presence of numerous witnesses, hearing was obtained by speaking to any part of the body. If the subject in the waking state with his ears plugged was spoken to in a loud voice from a little distance he heard nothing. But if the speaker in a very low voice uttered his words close to his fingers, toes, or the pit of his stomach, he heard distinctly and gave exact answers to questions. The experiment also succeeded when he was hypnotised and his sense of hearing taken away by suggestion.

Sensation from a distance was tried; and it was found that a blow in the air at a distance from the subject gave him pain. A lighted match burnt him from a distance of some inches. Curiously enough the pain appeared greater on the side which was paralysed and without sensation.

The magnetic circle of Mesmer was tried as follows:—When the subject was awake one person held him by the two hands so as to form a circle. This produced some inhibition, but he continued speaking. When a third joined the circle inhibition increased, and the subject became motionless. When the circle was composed of more than four inhibition was complete, his face became congested and he was ready to fall and have a crisis if the circle were not immediately broken. When once it was broken he came to himself with a deep noisy inspiration. A bar of glass interposed in the circle acted as an isolator.

The phenomenon of attraction was successfully obtainable either by the finger or a magnet. So also was that of fascination, whilst he was awake. The attractive action of the magnet was much more powerful than that of the finger.

Having noticed how completely the disposition and tastes of the patient differed according as the right or the left side was paralysed, his doctors came to the conclusion that each of his cerebral

* Chambard. *Dict des Sc. Medic*, Art. Somnambulisme.

hemispheres had an independent existence and activity. When the right side was affected his manners were bad, his speech rude and his memory only extended over those periods of his life when he had been in a similar condition. When the paralysis was transferred to the left side, his whole disposition became suddenly changed, and he became gentle and polite. He believed himself to be at Bicêtre, and had no recollection of anything subsequent to that time. The problem to be solved was how to obtain the simultaneous activity of both halves of the brain. This was effected by the electric bath. This dispelled all paralysis of movement and sensibility, and translated his personality to a still earlier epoch of his life. On his awakening he found himself at the farm on March 23, 1876, at the age of 14, and in the possession of all his faculties. He had never been ill, and his manners, voice and expression were those of a well-behaved youth. He related the history of his childhood and his daily avocations on the farm; but he was absolutely ignorant of everything subsequent, and would not believe that a period of time had elapsed since then.

By combinations of metals, and also by suggestion during the hypnotic trance, six distinct physical conditions with the six mental conditions which belonged to them, so to say, could be induced.

(1.) Right paralysis of motion and sensation. This was the usual condition. His manners were then bad.

(2.) Left paralysis of motion and sensation. His manners were good. This transfer was effected by the application of a steel bar to the right arm. He believed himself at Bicêtre, and remembered nothing since January 1884.

(3.) Paralysis of the left limbs and general loss of sensation, obtained by the application of a magnet to the right arm. His character was the same as in (2) and his memory went back to August 1882.

(4.) Paralysis of motion and sensation from the waist downwards with stiffness in extension of the lower limbs. It was brought on by the application of a magnet to the nape of the neck. He believed himself in the tailor's shop at Bonneval, and had forgotten about the accident with the viper that occurred a short time had before.

(5.) No paralysis of motion or sensation, obtained by the electric bath, or the application of a magnet to the head.

(6.) No paralysis of motion but loss of sensation on the left, obtained by the action of soft iron on the right thigh. He believed himself in the marine infantry; could read and write; was polite. His memory embraced all his life except the time when he was paralysed on both sides at the farm and at Bonneval Asylum.

Pressure on the tendons of the lower limbs produced stiffness and induced the psychic states that had accompanied those states of stiffness.

The remarkable results obtained by the application or proximity of metals to the body of the patient led to a trial of medical substances. The following method was adopted:—A flask containing a liquid or solid medicine wrapped in paper was placed near

the patient, generally a few inches behind his head, neither the patient who was in the waking state, the operator, nor the by-standers knowing what it contained. The first action produced by all drugs was a re-action of the nervous system. Then followed the specific action of the drug. Emetics produced vomiting, stimulants all the symptoms of intoxication, and narcotics sleep, which varied in character according to the nature of the soporific which was employed. In addition to the physiological symptoms produced, each drug had a psychic action on the patient. Valerian had a similar effect upon him to that which it has upon cats, in addition to its physiological action. Cherry-flower water had a most extraordinary effect upon a female hysterical subject. She fell into a condition of religious ecstasy, which lasted a quarter of an hour. She fell upon her knees with her head thrown back, her eyes upturned and suffused with tears, her face expressive of beatitude, and slowly raised her hands in the attitude of prayer. Then she prostrated herself with her head on the ground and wept. Her physiognomy expressed in turn adoration, supplication, prayer and repentance. When somnambulised and asked what she saw, she answered that she beheld the holy Virgin Mary in a robe of blue with stars of gold, &c. &c. The woman was a prostitute, an Israelite by birth and religion, if indeed she had any. After coming to herself she scoffed when spoken to about the Virgin.

With regard to the changes in the states of consciousness in L. V. and their accompanying symptoms, M.M. Bourru and Burot say that to draw conclusions would at present be premature: that the life of the patient is like a book, of which the pages contain a record of the different periods of his life. Any page can be referred to and is then found complete in itself, but for some unknown reason memory in its capacity of a connecting link to make the record of life continuous is completely absent. The most extraordinary phenomenon is the way in which the motor power, the special senses, the intellect and the disposition all change together according as the different phases are induced.

With regard to the action of the drugs they discuss three theories:

(1) Suggestion. The fact that neither the patient nor any one else knew what drug was used, that very unexpected results were obtained, and many other circumstances militate against this hypothesis.

(2) The vibratory theory advanced by M. Vigouroux to explain the action of the magnet. They find that it is not a sufficient explanation of the phenomena to say that they are of the nature of vibrations, for everything vibrates.

(3) The theory of a radiating nerve force developed by M. Baréty of Nice in 1885, is the one to which the authors give the preference. It gives a certain amount of direction to the ideas on the subject, and hinders superstitious people from declaring the phenomena to be supernatural. M.M. Bourru and Burot attach most importance to the order of the physical signs of the

case, and hope to discover from them, by comparison with those of other cases when they arise, the law which governs phenomena, such as have been described in the case of L. V. In answer to the question why hysterical people are able to go about the world without suffering from injuries on all sides, they say that they have a natural instinct, which leads them to keep to themselves and to avoid anything that could do them an injury.

Should the subject prove interesting to readers of the *Theosophist* I shall hope to return to it, and to give in a future issue a more general account of the results obtained by the Charcot school. In the meantime I should be glad to receive through the Editor of the *Theosophist* records of psychological cases investigated by members of the Society. But let me suggest to the non-medical students of psychic science that they might with advantage take a wrinkle from the Faculty, and keep a note book and pencil by their sides during their experiments for the purpose of recording phenomena as they occur. For hearsay evidence is most unreliable and is apt to lead to grave error.

A WESTERN STUDENT.

THE RULES OF PRACTICE FOR THE STUDENT OF RAJ YOG

OR

TARTHANTHIKAVIDHIYAKYAMS.

PART III.

KNOWING that everything that comes to existence, exists, and dies, is Brahma, the student should enjoy tranquillity.

3. He should look upon himself as having become Brahma.
4. What is seen, heard, conceived, and reconciled, is Athma.
5. Understanding the spiritual goal of the life or individual monad, he must dwell at the stem of a tree.

[Here "tree" may mean a *Sansâric* tree or a real tree. Taking it to mean a *Sansâric* tree, the rule means this:—when he knows whereto he is marching, the traveller, as a reasonable being, should know the comparative advantage or disadvantage which his dwelling place has over the goal of his march. The place where he dwells is *Sansâric*. To study its merit or demerit, its utility or inutility, he must go deeper down to the very foundation of it—which is its very *stem* as compared with a tree. When by this sort of close study and application he observes the sap of inutility running and ramifying from the roots throughout the branches of this tree of *Sansâra*, he rejects it for ever; and all the more strongly and steadily clings to the other course of *Môksha* which is the goal alluded to above.

The term "tree" may also be a literal tree, beneath which it is a custom amongst sages to make *thapas* or meditation and obtain spiritual light, as Lord Buddha did under *Bo* or *Bôdhi* tree. There are some scientific reasons also connected with trees accelerating the attainment of spiritual light, the dwelling upon which reasons here is irrelevant and untimely.]

6. He must conceive Brahma as existing in all *three* times, as one, and as a personification of happiness. [The *three* times may be:—

or :—	(a)	(1)	<i>Jâgrat</i> ...	...	...	...	Waking	} times.
		(2)	<i>Swapna</i> ...	...	...	...	Dreaming	
	and	(3)	<i>Tushupthi</i> ...	...	...	...	Sleeping	
	(b)	(1)	<i>Bhûtha</i> ...	...	...	...	Past	} times.]
		(2)	<i>Bharishyat</i> ...	...	...	...	Future	
and		(3)	<i>Varthamâna</i> ...	...	...	...	Present	

7. He must ever aim at his union with Brahma.

8. He that knows Brahma, whom the word *Thath* or *That* or Hermetic *Tat* indicates, will look upon the world from the standpoint of a child, a lunatic, and an obsessed person; and he will regard it as an abode of idiots and fools.

9. A Brahman must ever calmly and steadily go on reconciling the meanings of the words *Thath* and *Thwam*, meaning Brahma and self respectively, (*i. e.*, ever be seeking a resting place for the Individual Soul in the Universal Soul.)

10. He must regard everything as an unbroken and inseparable unit—Brahma.

11. He must not care for clothes, for salutations, for *Yagnas* or sacrifices, for prayers, and for flattery and abuse; he must remain as he pleases.

12. Looking upon everything as himself, he, as a *Jivanmuktha* who lives in the world most unconcernedly, must eke out his *Prârabdhic* physical life during his present birth, meanwhile ever trying to solve the metaphysical problem "*Who and what, am I?*"

[To this kind of man there is no more rebirth; for while the effects of former and old causes are being exhausted, no fresh causes are generated, and consequently there are no fresh effects, which necessitate the next physical body as the field of their operation.]

13. His sole duty must be the study of self.

14. While he is listening to *Vedantha* he must begin the practice of *Yôgam*.

15. Both by compression and by means of *Kundalini*, he must break open the door of *Moksha* and forcibly penetrate through it.

[This passage has a close application to *Hata Yôg*. There are four kinds of *Yôgas*, viz. (1) *Manthra*, (2) *Lâya*, (3) *Hata*, and (4) *Râja*. Of these the first two, being now out of vogue, and submerged either wholly or partially in the last two, those only that are now extant are the *Hata* and *Râja*. The last is so called because (a) it tops the list of *Yôgas*, (b) it is more easy to practice, and (c) it is less dangerous than *Hata*. *Yôga* means *union* of mind and the *object* of thought,—in short, the concentration of mind upon the selected subject. Two roads are carved out to attain this one object of concentration:—

(1). Control over mind by controlling breath with the physical disciplinary postures, &c. In one word this course is called *Hata Yôg*, which is fraught with much danger to the student unless his career is closely watched and guided by a self-experienced guru,

who is well acquainted with the nooks and corners of the dim and dreary path of Hata Yôg, infested with treacherous wild beasts.

(2) Mental cultivation with least physical labour, in consonance with the principle "Sound mind in a sound body." Practice makes perfect; and this perfected mind is strong enough to overcome all temptations and to dwell entirely upon any selected thing for any length of time, according to the will of the person. This course of practice by which one gets control over the mind is, in brief, in Vedanthic nomenclature, styled *Râja Yôg*.

But in Oriental treatises the authors frequently look upon Hata Yôg as a preliminary step to *Râja Yôg*;—if not as a preliminary step, at least as the one interdepending upon the other, as the following verse succinctly expresses:—

"Hata-m-vinâ—*Râja-Yôgam*.
Râja-Yogam—Hata-m-vinâ,"

which literally means "There is no *Râja Yôg* without Hata Yôg, and no Hata Yôg without *Râja Yôg*."

This is the reason why the rules of Hata Yôg gently and imperceptively creep into the rules of *Râja Yôg*, as is evidenced in the passage under review.

[In the above passage "compression" means collecting and storing up of breath forcibly and compactly in a smaller space than the gases require. This space behind and between the two eyes is what is alluded to by the word "*kundalini*"—sometimes more aptly called *Urdhwa* (or Upper) *kundalini*—in the same passage. The Vedanthees allege that the compressed gases being so powerful, they burst open the lid of the compact box-like *kundalini* and rush to the upper region—*Sahâsrâram*, which is the seat of *Âtma*. Hence that lid-covered doorway is called the "door of Moksha"—(here *of*=leading to). The breath, referred to above, includes all the five *vâyûs* which constitute life; hence it implies the whole man. And the approach of this breath at *Sahâsrâram* is the resurrection of the soul buried in the karmic *upâdhis* back to the fountain source of the spiritual whole. This is the true approach of the Son to the Father, and the Father embracing the Son on the last day when both Father and Son—both in one and one in both—hold a jubilee with the Cherubim and Seraphim.]

17. A gnyâni must entrust his speech in his mind, his mind in Buddhi, Buddhi in Mahaththathwam, and Mahaththathwam in Parabrahma.

[This passage is pregnant with meaning and silently audible. The truth it inculcates can be seen and heard by those that have spiritual eyes and ears. This imparts and insists upon the first lesson of silence—"speech is silver, silence is gold," says Carlyle, the greatest epigrammatic* writer. Again the greatest sage Dakshinamoorthi's favourite method of indoctrinating his

* We believe the philosopher of Cheyne Row would have been the last man to claim the title of an epigrammatic writer. He used his pen like a sledgehammer to drive his ideas into the heads and hearts of his readers, and his rugged almost grotesque style earned the appellation of "Brutality" from the polished and epigrammatic literati of France.—Ed.

pupils was *mouna-mudra* (sometimes also called *chinmudra*),—a certain mode of practising silence. Silence collects and concentrates thoughts, while speech distracts them. Speech, which is the toy of the sportive and listless mind, being buried in mind, now bury this fluttering and unsteady mind in the more intelligent and wise Buddhi—one of the four principles of what is ordinarily called mind: the remaining three being:—*manas*, *chiththa* and *Ahankâra*. Again bury this Buddhi in the (knowledge of) *Mahaththathwam* or the great truth. Lastly, bury this great truth in Parabrahma, whom it points out, and towards whom it ever leads an earnest student. In brief, this passage shows the stages of march or progress of an initiated chela pursuing after the one Truth, namely, *Tat* or *Thath* or Brahma. He must first control his speech, then his mind, then his Buddhi, and then thereby know the great truth, and recognise it as the Universal Brahma, the one Life, the inconceivable and the unknowable long-sought for something.]

B. P. NARASIMMAH, B. A., F. T. S.

SOWING AND REAPING.

CHAPTER I.

The Mystic.

"THE teaching is hard to understand, Master," I said to my venerated Brahmin preceptor. "If desire for an object forges a fresh link in the chain of material bondage in which the soul is held, it is obvious that, as no action can take place otherwise than in consequence of desire of some sort—some want demanding fulfilment—the student of the Spiritual Science would have to become a St. Simon Stylites. Where, then, is there room for the performance of duty?"

"It is true, my son," replied the Master, "there is a cessation of action for the liberated soul, whether embodied or disembodied; but forcible repression of activity is not the rest of the beatified soul. Truth cannot be obtained by pretence. It does not avail to shut your eyes and say you are liberated if you are really not so. Constant repetition of the name of medicine does not cure disease, says Sankara. It is not for you to say "I shall be inactive," but when your soul awakes there will be no action for you. That rest which is emancipation is as independent of your will as is the sensation of heat when fire is near. You can approach the fire or go away from it according to choice, but you cannot help being affected by the heat when you are near its source. If you are hot you are not cooled by merely saying that you are cool. Again, a determination to be inactive, on the face of it, shows that the unity of being, the Supreme Spirit, has not been realized. There is no determination necessary to bring into existence that which already exists."

"But, master, deign to explain how Buddha worked on for forty years after his liberation."

"Ah, my son, it is a great mystery which you will not comprehend. I believe you are now satisfied that the root of false faith and doubt is not intellectual but moral deficiency. So long as there

is the slightest trace of personal desire in you the Law of Karma will govern your evolution, you will enjoy the fruit of the good that you do, and suffer for your evil acts. When spiritual knowledge extinguishes all personal desire and removes the individual from the operation of Karma, then only can the purified soul comprehend the nature of those who are liberated while in the flesh. Those who have attained this condition of freedom from Karma are alone entitled to admission into our Brotherhood."

"But how does one get beyond Karma?"

"As I have said, by a natural elimination of all personal desire."

"Then, on the instant I renounce my personality, renounce all self-seated desire, Master, then bid me follow you to the home of rest and leave this world of passion behind."

"Ah, my son," said the Brahman ascetic smiling, "you can no more renounce your personality in that way than you can renounce the colour of your skin. Cessation of karma comes only from the excess of good karma. Remember what is said in the *Bhagavad Gita*:—It is better to perish in the performance of one's own duty; the performance of another's duty is attended with danger. Seek not to leave the life that is yours till it drops from you of itself. The vow that you were taking has really to be taken in silence by your soul when it is temporarily freed from your body. Practice the seven virtues, rectitude, gentleness, modesty, devotion to truth, patience, sympathy and right knowledge, and if your soul attains the required purity, you will find me ready to receive you this day twelve-month. But it is right that you should not be kept in ignorance of what ensues when the mysterious vow is taken. You will cease to acquire new karma, but the old karma will have to exhaust itself. The wheel will continue to move even after the potter's hand has ceased to turn it. The causes, previously generated by you, which in the ordinary course of nature would take a number of incarnations to work themselves off, will be crowded into a very short space of time, and your whole being will suffer a convulsion from which nothing will save you but unselfishness and determination of will. Think of this and beware while there yet is time. But if this day twelve-month finds you as resolute as you are now, you shall have permission to try your footsteps on the path that leads to the higher life. But I give you the warning, the path is rugged and steep. I have no right to interfere with the birthright liberties of a human being; you can but obey your karma, the behests of your soul in other incarnations, the ancestors of the present. Now, farewell. Remember this day twelve-month."

With these words the Brahman departed; he always came in and went out like a spirit that will not be commanded. In those days I was but a beginner in the mysticism of the East, and did not know how often I conversed with my Brahman instructor in the flesh, and how often the impression in my mind was produced by an occult process.

It was only a year before the conversation recorded above that I had first met my instructor. In course of a holiday in the North-Western Provinces of India, I came to the sacred city of Benares. One evening I went to see the *pujah* (worship)

at one of the temples. Of course being an Englishman I could not be allowed inside the temple. But I was recommended to the principal priest by one of my Hindu friends, and thus had a position of advantage given me, which afforded a good view of the motley crowd, collected before the temple in the evening, and at the same time protected me from the deafening noise of the temple music. The scene that is daily enacted before the temples in Benares is one impossible to describe properly. A gigantic wave of human faces sweeps the temple as far as the eye can reach. Old men, supporting their tottering frames on knotted bamboo sticks, and women, who will not on any other occasion venture out of the seclusion which the custom of the East imposes upon them, are to be found there, dressed in the picturesque manner so peculiar to the country. Men belonging to all the different nationalities that inhabit India congregate promiscuously before those celebrated shrines. And high above the rest can be seen the heads of children occupying an elevated position on the shoulders of their elders. The levelling tendencies of these temple-gatherings are beyond admiration, and would delight the heart of the most ardent champion of *égalité*, for all distinction of rank and caste are completely suspended in the presence of the Hindu gods. The proudest Zemindar from Bengal, the richest bankers from the North-west mingle freely with the poor outcast who has been obliged to leave his home and take refuge among the temples of the sacred city. It must be remembered that all social outcasts, male and female, find their last refuge in Benares and swell the loud shout in the praise of the gods, which resounds before the temples morning and evening.

I took my stand before the evening service had begun, while the air was yet tremulous with the musical chantings of the Vedas—a task in which a large number of Brahmans are engaged at Benares at sunrise and sundown. As soon as the evening was announced with the lighting of lamps and the blowing of conches, the din of music from myriads of gongs and cymbals and kettle-drums filled the air and mingled with the shrill notes of the Indian fife. All through the evening this music, interblended with shoutings, continued, with short intervals for the priests to perform the service. When the ceremonies came to an end, I made the customary presents to the various grades of the priesthood, and thanked them for their kindness to a stranger like myself. It was pretty late in the night for India, and even the most experienced eye can with the greatest difficulty find a clue to the narrow mazes of the streets of Benares. The priests offered a guide to conduct me to Shikrol. But as I was quite certain of my way and did not believe in the power of the *budmashes* (ruffians) with whom they said the city was infested, I declined the offer and urged on my horse. I had not been ten minutes on the way when a thick stick came flying through the darkness and hit my horse's foreleg; poor Sikander stumbled down completely lamed. Before I had time to extricate myself from the fallen animal I was struck down from behind; a big wave of pain drowned me. I can remember nothing more until I found myself standing before

a rude Indian hut on the top of a hill. It was very cold; the snow lay upon the ground. I had travelled far and was weary, footsore and starving with cold. I knocked at the door faintly; the door was opened, and I discovered three Hindu ascetics sitting by a blazing fire. One of them advanced and offered me their simple hospitality, but the strange perfume which pervaded the atmosphere like a strain of joy refreshed me completely and left no desire for food. I stood in the midst of the three inmates of the house. One was venerable and old, and the other two were quite young, and from the veneration they paid to the old man seemed to be his pupils or servants. On approaching the fire a strange feeling seized me. All the experiences of my life were suddenly blotted out, leaving my self-conscious identity perfectly bare. I knew only this, that I was I—without body or thought. Then came a curious sensation, which defies all description, of being gradually absorbed in another personality which was different from myself and yet was myself. A momentary unconsciousness overcame me and then I found I was the young Hindu ascetic who sat nearest to the old man. In a moment I seemed to comprehend all. In the two ascetics I found a master and a brother-student. The universe of ideas that crowded into me then I cannot reproduce or distinctly remember. The master welcomed me, he said, after my long exile, and gave me his blessings. How long I was there I cannot tell, but gradually my normal personality was restored to me, and I seemed to be caught up in the vortex of a huge cyclone and swept away from the scene. Another moment of unconsciousness, and I found myself, Hugh St. Clair, of the firm of Godfrey & Co., Bombay, lying on a mat spread upon the earthen floor of an Indian hut. The place was perfectly dark, but for the dim light of a primitive earthenware lamp, that flickered in a corner of this strange room. I was completely bewildered, and took the whole thing for a dream. To awaken myself I screamed aloud. A strange Hindu came in, and asked me what I wanted. My first impulse was to treat this apparition as a part of the imagery of the dream, but soon no doubt was left in my mind as to the reality of my surroundings. After a few moments' pause I said in Hindustani:—

“I want to know who you are and where I am?”

“That is easily answered,” replied the Hindu. “I am the servant of Punditji, who is the owner of this cottage.”

All my further inquiries were met by the reply that the Punditji would be there himself very soon and would tell me all I wanted to know. In perplexity I tried to get up and find out matters for myself; but was surprised to find I was too weak. Unmindful of the prohibitions of the Hindu I sat up, but my head grew giddy and I fell back completely exhausted. I must have slept for a long time, for when I awoke day-light was pouring into the room through the crevices of the fragile walls. The first object that greeted my eyes on awakening was a miserable-looking Brahman, whom I at once recognized as having played a part in my strange vision. He put his hand on my head, and a peculiar soothing influence spread over me.

“Well, what does the Saheb want to know?” said the strange man, smiling gently.

“Do not be alarmed,” he continued on hearing my inquiries, “you have been very seriously ill. A murderous attack was made upon you, as you remember, by a gang of ruffians at Benares. They took you for dead, and after rifling your pockets threw your body into the river. You floated on the rapid stream until you came to where I was taking my midnight bath, and finding life not completely extinct in you I brought you to my cottage, where you have lain unconscious for three days and nights. I did not inform any of your countrymen about you, for they would have certainly caused your death by insisting upon your immediate removal, and, may be would have hanged me as your murderer. But you are well now and can leave whenever you like.”

The Brahman ascetic, whose acquaintance I thus made, and whom I shall have to mention very frequently in course of the ensuing narrative, has been to me more than a father. I have met him in different places and under various circumstances. He has opened my eye to the sun of truth, which the sensuality and materialism of our age has completely eclipsed. He has shown to me that the highest spiritual culture of our race is to be found underneath the apparent absurdities of the popular Brahmanical faith, and indeed let me add, as he himself as often insisted, underneath the popular religious superstition of every age and every country. But I must stop; I am not to be the philosopher; my vocation is more humble. I am but the scribe.

CHAPTER II.

The Psychic Pledge.

TWELVE months had passed, and on a fine November morning I found myself in a little wood, some miles away from the city of Jubbulpore, in Central India. Deep laden with thought I made my way along a narrow path, almost hidden from view by a luxuriant growth of tiger-grass, which in some places rose higher than my head. After about an hour of such toilsome procedure I came to an open space near the foot of a hill, from which it was separated by a small stream. On the opposite side of the stream I saw a Hindu youth standing. He was tall and handsome with the pure brown complexion of a Brahman; his dress and general appearance also indicated his caste. On seeing me approach he took up a stone, tied to it something white, which I could not properly distinguish, and threw it towards me. Picking it up I found a short note from my Brahman Master ordering me to place myself under the guidance of the youth, who was one of his pupils, and who would bring me to him. I saluted the young mystic in the Indian fashion and put the note in my pocket. He returned my salute and pointed to a rude makeshift of a bridge further down the stream by which I crossed. I shall not describe what took place on the way. In about two hours' time I was brought to a kind of subterranean tunnel, the mouth of which is hidden among the ruins of an ancient temple, whose

origin, whether Brahmanical or Buddhistic, archæologists have not yet been able to decide. The tunnel became wider as we proceeded, till we came to what seemed to be a large temple-library. Here the young Indian left me, telling me that the Master would be there in a few minutes and in the meantime I might amuse myself by looking over the quaint manuscripts which lay on sandalwood shelves, nicely arranged and wrapped up in yellow silken cloth. Not far from where I was I saw a manuscript on a small tripod. It seemed to be one of very great importance, judging from the richness of the cloth in which it was enfolded and the delicate workmanship of the designs on the cloth. I looked at it attentively and was advancing towards it, when it seemed to move. In surprise I looked at it again more steadily this time and found the spot it had previously occupied empty. The packet was near my hand. I carefully undid the cloth and opened the clasps which fastened the carved wooden cover of the book. The writing was all in curious hieroglyphics, but strange as it may seem, when my eyes met them they yielded a meaning in English. I read on :—

There is a little hamlet at the foot of the Ramgiri hills on the right bank of the little stream that flows in its pebbly bed among the mountain reeds and wild bamboos. Like all its sister rivulets the Vetravati carries its tribute of pure crystalline water to the mighty Ganges through many a peaceful village and long stretches of meadow, to which it gives fertility. The rapid current of the Vetravati despite the smallness of the rill was strong enough to turn back the fleetest of the antelopes that grazed on its banks from crossing its waters. Especially during the rains none but the most expert swimmers would venture to ford it in the few places where it was fordable. The simple villagers, who dwell on its banks in the part of the country we are concerned with, resorted to the primitive mode of crossing the river, supported by large earthenware jars inverted in the water and carried along by the force of the current. It was customary with the village youth to try the strength of their limbs by crossing the stream in defiance of the current. There was a neat little cottage in this hamlet, embosomed, by hills and woods, whose shadow played among the ripples which the evening breeze raised on the breast of the Vetravati, to the delight of the merry children who sat on the grassy bank with their little feet touching the water. The owner of the cottage was a pious Brahman, the priest of the village temple. Two out of these three children, Subbadra and Sumati were the son and daughter of the old Brahman; the third, Amara, was an orphan boy, whom a dear friend and fellow-student had left to his care. Time rolled on, and Subbadra and Amara grew to be strong and healthy boys, and Sumati became known as the *champaka* flower of the village. When the Brahman died, Subbadra, a youth of seventeen, succeeded his father in the priesthood of the temple. Amara even at that early age was greatly distinguished in his own village and the neighbourhood as an acute logician, possessing an extraordinary knowledge of the Shastras. Sumati had the same educational advantages as Subbadra and Amara, but her taste had led her

to study the great epics, the poets and the puranas, rather than the purely philosophical and controversial writings in which the two youths delighted. The common intellectual occupation of the little family was to hear Sumati read out of the *Mahabharata* to her two brothers (for Amara was always looked upon in this light) after the evening service at the temple was over. Sumati on many occasions tried to interest her audience in the poetry of Kalidasa, but in vain. As soon as the divine enchantment of Kalidasa's muse would light upon her soul, giving the feeling and richness of Saraswati's harp to her tones, the young men would be found drifting into a consideration of the merits of Vijnan Bhikshu's controversy with the latter day Vedantins. Despite this slight divergence of taste the little family lived in harmony which is rarely to be seen except among the wild haunts of simplicity. One day the youths went to a neighbouring village to hear the discourse of a holy man who had stopped in the village on his way to Southern India. They were perfectly delighted with the natural eloquence with which the ascetic expounded the most difficult points in the scriptures, and the great wisdom which he showed in the counsels given to those who sought his advice either in worldly matters or in those affecting spiritual well-being. Towards evening when the holy man gave his blessings to the assembled multitude and rose to depart on his journey, the youths followed him at a short distance until he was free from the crowd; then prostrating themselves before him, begged to be accepted as his pupils and allowed to accompany him in his pilgrimage. He blessed them by laying his hands upon their heads and described to them the great hardship of the life they wanted to adopt. But they were willing to undergo any hardship for the great good fortune of being near him and listening to his wise teachings. Seeing them so resolute he pointed out the injustice of leaving behind their "little sister," as Sumati was called from her very childhood by the two young men. They were surprised beyond measure and with joined palms asked :—

"How, dost thou know her, lord?"

"Never mind," said the holy man, "We shall meet again."

The youths did not venture to say anything more. They saluted him humbly and turned on their way.

The short-lived twilight was over and the great shadows of a moonless night covered the frightened face of the earth. The sullen thunder boomed athwart the sky, presaging a deluge of rain. The friends were disturbed in their meditations by the prospects of the approaching cataclysm, but not before each had concluded that Sumati was the partition that separated them from the higher life of the soul for which they craved. Subbadra thought his previous karma would tie him to the world, their baby world, only so long as Sumati remained unmarried, which he hoped would not be long. Amara decided with his usual promptitude that he must give Sumati a course of lectures in the philosophy of Kapila and cure her of all attachment to a settled home-life and then they all three would be able to seek the higher life, each according to their karma. Indra hurled a thousand thunders at once and the

shattered clouds wept their lives away in rain. The friends quickened their steps and soon reached the banks of the Vetravati. Like a warm welcome the lamp sent out its lines of light from their cottage, from which the Vetravati like a little fury separated them. Experts in swimming from their childhood the young men plunged into the water without a moment's hesitation. The river nymphs resented this irreverent intrusion upon their wild gambols and opposed the passage of the swimmers with a frantic cruelty which they did not expect. Amara had crossed the middle of the stream when he heard Subbadra gasping out—"Amara, I am drowned." The sound of his friend's voice endowed Amara with the strength of a mad elephant. Turning back he grasped the unresisting frame of Subbadra by the waist, and putting his whole soul in the struggle dragged him ashore. Faint with the exertion Amara sank exhausted by the side of the almost lifeless form of his friend. They would both have died had not Sumati's anxiety quickened her perceptions to hear above the watery tumult the struggle for life.

Months passed, and autumn arrived. The rain clouds were chased across the sea; only the thin mica layers in the sky built fairy castles in the light of the moon, which rose behind the almond grove protecting the little cottage on the Vetravati. Subbadra had gone to the village landlord to settle some questions relating to the temple dues. Sumati and Amara were sitting outside the little cottage under a *vacula* tree, whose wide spread branches formed a sylvan dome. Sumati was reading the *Ratnavali*. She raised her head, disturbing the playful moon beams among her hair and repeated:—

"When the heart's love is set on one unattainable the only refuge, my friend, is death."

Amara was disturbed in the midst of his Vedantic speculations as to the right estimation of the dualistic heresies of Madhvācharya.

"Brother Amara," said Sumati, "what is the purpose of life? Why should we be at all?" A shade of sadness flitted across her face as she spoke.

"If you mean by purpose of life its end, the question is illegitimate; because it cannot be proved that a personal Creator made us. We can only tell what is. The purpose of life in that view is the liberation of the soul by realizing the illusive character of our present existence."

"What is the good of that knowledge, if it only shows us that all is vain. Look at that cloud maiden, listening entranced to the rhythmic movement of the moon beam. What good is there to know that it is illusion, that it will die. If happiness is the law of life, your knowledge is the greatest enemy of life. It would blast all the flowers in my garden, as it would wither up all the flowers in my heart."

"Ah, my little sister," said Amara, "you make no difference between the life of sense and life of soul. I will explain to you the difference between the happiness arising from sensuous contact with objects and that supreme bliss which is the soul."

"I shall listen to you another time, my brother, but let my thought find a tongue now. The only knowledge that brings happiness is to know that which you love. I ask of the cluster of tuberoses there, inclining towards one another in love. How much would their happiness increase if one could feel the fragrant song that sleeps in another's heart."

"I told you, my sister, long ago that no good would come from those facts, the slaves of illusion, to whom your mind is devoted. Sāyanāchārya says, nothing is more dangerous to the searchers after truth than the cultivation of poetry and the arts."

"Yet you have told me that in the Vedas they say that the universe is born of the supreme poet. In *Bhagavad gita* I know Krishna speaks of the sun-colored one beyond the darkness as the ancient poet. Now, my brother, I think that the philosophers you study never studied the book of nature, and found nothing but cold ashes in their own hearts, from which the life was crushed out by a foolish and unjust punishment of nature."

"You forget that the passionate activity of the mind is the true cause of bondage, and the nature you speak of has no existence otherwise than through ignorance and passion."

"I do not forget that the philosophers say so. But see what the great God Siva himself did. He roamed among places of executions and cremation in search of the knowledge of life and death, but in vain. No happiness came to him until the daughter of the Himavat was united to him. Do you not see the great wisdom in this?"

"The fables of the Puranas are not to be literally understood," said Amara.

"I prefer to understand them so. But, my brother, is there nothing in the world that you wish were not an illusion? Is there nothing that can give a bloom to your soul which philosophy will never do?"

"There is no gift in the power of Brahma which is more precious than knowledge."

"Do you not think, Amara, that you may be searching for wisdom like Siva among the ashes of the dead and find it like him in the devoted affection of a woman?"

"This is blasphemy against truth," said Amara starting to his feet horror-struck. He looked at Sumati in bewilderment. Strings of pearly tears were running down her cheeks.

"My sister, spurn this contemptible weakness of the heart and, as Krishna says to Arjuna, 'meditate on me and fight on.' Krishna you know is the supreme spirit, the Atma."

Sumati sobbed aloud and fell at the feet of Amara.

"My brother," she said, "for me there is no life but in you. Nay, seek not to stop me, I shall speak to-night. I have been silent too long. I see in the moon but the smile on your face. I feel in the fragrance of flowers but the joy of your presence. The murmur of leaves is but the faint echo of the magic of your voice. I am not myself. I am in all nature, and all nature is but you. All that I love is but the reflection of you. You are embodied love."

"Cease, Sumati, cease," cried Amara, "you have committed a great sin. The bonds of ignorance have been driven closer to your soul. I shall leave this place instantly to uproot the evil tendency in your heart. Never shall you look upon my face again."

"Go, I will not complain again," said Sumati. "My life is bound up in you, and will follow its natural course when you go. But say not that my heart is evil. There is more life and love in nature than your philosophy can comprehend."

Sumati went inside the cottage.

Amara collected all his books together and threw them into the clear stream of the Vetravati. This was his renunciation; he had nothing else to renounce. He watched the rolls and palm-leaf manuscripts slowly disappearing from view, and then the last of his beloved treasures passed out of sight. Amara turned his face away from the house of his childhood, and quitted it for ever.

At daybreak Subbadra returned home. He had met Amara on the way and had learned all that had transpired. He hurried home with the desire of consulting the Code of Manu to prescribe a suitable penance to his sister for her weakness of heart. But alas! when he came home the unfortunate girl was beyond the reach of penance and prayer. There on the bank of the Vetravati Sumati lay dead like an up-rooted creeper.

"She has added suicide to love," fiercely muttered Subbadra at the sight of her body. "I shall not pollute myself by performing her sepulture."

Unmoved by tear or sigh Subbadra stood gazing on the body of his sister, and then suddenly averting his stony stare he turned his back upon his mother's child and with prideful deliberation walked away. The golden flower lay withering in the dust.

Seven years after the incidents above narrated Subbadra and Amara were living with the sage who had promised to meet them again, in a wood at no great distance from the city of Srinagar, in Cashinere. They had renounced the world before they were admitted into the Brahmachari order by the holy man and had taken the vow of celibacy, mendicancy and houselessness. For seven years they had sedulously lived the life of the soul and suppressed the life of the senses. But still they found that their souls had not attained the purity of those who are emancipated while in the flesh. Humbly they inquired of their venerated preceptor the cause of the impediment in their path. "My sons," replied the holy man, "a great crime is on your souls, which cannot be expiated otherwise than in a new incarnation. But let karma work itself out by its own law."

"Remember, the law of karma no one will fully comprehend until the soul has absorbed the sense completely. But the record of this life will be shown you in the next. Your earnest devotion to truth has deserved it. You have acquired the right, and the great law will yield to you the secrets of this life when you reappear on the earth. But the earlier chapters of the book will remain blank to your eyes yet. You will see the workings of

nature in your own lives and in the life of another. The rest seek not to know now."

A haze came over my eyes for a moment; when I looked again the book lay in its old place, and I found the Master standing before me smiling.

"So, you have made the choice," said he. "Remember all you have read in the Book of Karma and obey the law. May peace be with you, my son!"

The mystic disappeared. I stood in bewilderment. I, Hugh St Clair, the son of an English clergyman, the pupil of a Brahman mystic, studying the Book of Karma to shape my present life by the light of what had gone before. But all seemed meaningless. What relation had the Indian idyll in the strange volume to my life?

"You will see" said the Brahman youth, my guide of the morning, who had entered the library unnoticed.

"Is this in answer to my unexpressed thought?" I inquired.

"You will know in time," was the only reply I could get from the reticent Brahman, who reminded me that the time for departure had arrived.

I left the strange place in his company.

M. M. C.

(To be continued.)

WISDOM OR POWER, WHICH?

IN the descent of spirit into matter three facts are to be considered: 1st, The perfection or refining of matter to a condition of proper receptivity; 2nd, The mode of rehabilitation of such matter for the purpose of spirit possession; and 3rd, Some of the spirit qualities which seem to inhere under all circumstances.

It cannot be supposed that the Spirit of the Divine, the Supreme Intelligence of the Astral light and life, or any part of it, is forced to enter into the body of animal or plant just emerging from protoplasm. It is not consistent with Infinite Wisdom that such servitude should be necessary. But through all the rounds of primary life is evolved a more and more perfected vitality. Each succession, developing essentials, receives, renews and increases all that is worthy to be retained, even as the clay, shaped by the cunning of the potter, passes first through the hands of toiling slaves, in its passage from its earth-bound bed to the table of the skilled workman, where that which has been properly kneaded and tempered by brute force, guided only by the law of dominance, assumes, at last, shapes of beauty and exquisite finish. Thus, the act of living in any stage of development begets vitality; and from the vital force come the elements, which through the struggles of long continued discipline, develop the finest material for the construction of the living temples, intended for the indwelling of that fragment of the Divine Essence, which is about to descend into matter. Out of this refined substance, the spirit is able to cover its nakedness with a protecting shield, before being clothed with the grosser and grossest material of the purely physical. To illustrate this, suppose a

fine jewel to be carefully wrapped in soft wool, or yielding tissue, before being encased in its outside protecting box of wood, iron or bronze. It is thus guarded providently, against even the debasement of that which is its own protection. In like manner is the spirit protected by its wrapping of vitality, from abrasion against the roughness of its own personal environment. This will explain why persons of feeble vitality are more easily hurt, crushed and bruised, in their inmost souls, than those in whom vitality is more redolent.

The spirit thus clothed, may forget, under circumstances which are the necessary outgrowth of the Law of Creative Thought, its first ecstatic estate. As the cycles of eternity register their completion on the dial plates of the Universe, it may fail to remember the incidents of previous lives. But, as the needle swings always to the pole, so the soul of man is always drawn toward the Unseen. In all ages, and under all conditions, both of mentality and physical fierceness or grossness, this intangible something, this unchangeable emotion impels every race, savage or civilized, upon the earth, to acknowledge some power outside of themselves. Thus, involuntarily, they demonstrate the connection between themselves and the Infinite—the Universal Soul.

This is the corner stone of all desire for the knowledge of the Occult; for a sip of the nectar of the Gods, for the hunger and thirst after that which comes only through the entire subjection and self-abnegation of physical and personal sense, a victory which brings to the conqueror the choice between Wisdom and Power.

Men, almost without exception, desire both the Wisdom and Power of a God. Although they may desire it, they may be perfectly inert in trying to attain, or they may by intensity of purpose, take that by violence, which is spread equally before all men. If the former class could possess without exertion, then their portion would be the most abundant of all; but they are overpowered by the heat, and the length of the way is past their endurance—so that which might be possible for them, is never possessed by them. Thus the adept record, in parable, tells of a whole people, who, for refusing what was offered them, were turned back into the desert of their own imaginings, and failed to attain for themselves that which was given to their children.

Again, if there were offered, even to those who have made considerable advance in the knowledge of the Occult, one of two things, either the Wisdom or the Power of God, there are very, very few, who would not put the power before the wisdom. Neither would they stop to consider, that power in the hands of one without wisdom, or in plain language in the hands of a fool, could but end in the destruction of him who should try to use it. The ancient adepts taught this truth, when they said that Phæthon extorted from his father Apollo the privilege of driving the horses of the chariot of the sun for a single day. The result was the death of the charioteer, and well-nigh the destruction of the whole earth. This is but the story of that which would happen to all, who desire and seek power first, and

then wisdom. In the height of insane folly they fail to remember that power is the eldest son of wisdom. Whoso is wise hath power.

Whoever is content to receive power as the result of wisdom, will, from the first, know the full extent of that which may be given him, in all its forceful conditions, and can protect himself from the effects of grasping the sharp edge of the unsheathed blade in his naked hands; or from using the same indiscriminately on friend or foe. To few are granted wisdom, and to a less number comes power. They who desire both, as the result of lawful progress, and are willing in the pursuit of their object, to devote years of their lives to the attainment of Divine Wisdom, will so negative themselves and their own desires, that when the vast doors of the great temple of Isis do swing open on golden hinges and the powers of the limitless are to them free and at hand, they will desire first, wisdom, and the addition of power will be only secondary in their estimation.

In advancing toward the understanding of the Universe, we are never to try to bring down the Infinite to the plane of our finite comprehension, because the effort so made, belittles, in the mind of the finite, the Infinite expression, even as the shadow of man passing through the glasses of the optician is reduced in size and misplaced. When we perceive God only as a personal individual, our respect for Him will become simply the respect and admiration of one man for a superior man. If we recognize Him as the *Anima mundi*, Infinite and boundless; if the soul loses its selfish consciousness, in attempted contemplation of the soul of the Universe: then, that which stands to us for the Infinite, becomes both incomprehensible and beyond the mortal power of reason. This then is something to be reached for, always, and never, *no, never*, in all the cycling eons, to become a perfect knowledge; for the part can, in no sense, equal the whole. It is not necessary that we should try either to explain or to comprehend the Occult in all its wondrous manifestations. When treading on holy ground, let us take our shoes from off our feet, and let our mouths and hearts keep silence, as we do reverence in the unspoken language of the soul. It is sufficient that this which the outer cannot comprehend, is recognized and understood in all its infinitude of being by the interior vision of those whom persistence in seeking rightly, hath illuminated.

In the contemplation of the Infinite and Supreme, the soul of man should always strive to rise higher and higher, as the eagle, soaring in the sunlight, rises constantly, in proportion to his strength and breadth of wing. But there can never come to us the slightest certain expectation of attaining equality.

With this understanding, let us send our souls forth over the invisible seas, like birds trying their pinions. So shall our wisdom be increased, our powers strengthened, and our resulting knowledge deepened and broadened, until it shall indeed become "a well of living water, from which, if a man drink, he shall never thirst."

Thus they who seek Wisdom for Wisdom's sake, shall find it; and finding it, shall come into the knowledge of the power, in which and through which the higher Wisdom is made possible.

W. P. PHELON, M. D.

(Read before Chicago Branch T. S. February 28, 1886.)

THE FRAVASHIS.

IN the foregoing articles, we have seen that Ahura Mazd is the Divine Spirit or Spirit manifest. Conceive the First Principle to be Being unmanifest, Spirit unmanifest, Light invisible, Intelligence or Consciousness quiescent, and Ahura Mazd is respectively, Being manifest, Spirit manifest, Light visible, Intelligence or Consciousness active. He is the source and principle of all existence and He is, consequently, the Cause of all, the Creator, the Manifestor.

Ahura Mazd is the Universal Mind, the Absolute Consciousness. The principles evolving out of the Universal Mind are ideas. These are the Fravashis of the Zoroastrians and the Ideas of the Platonists. Call Ahura Mazd the Divine Being or the Divine Spirit (manifest), and the Fravashis and the Ideas are beings and souls* respectively. In like manner, they are the rays of the Divine Light, the individual Intelligences, the individual Consciousness. But there are Fravashis and Fravashis, Ideas and Ideas, Souls and Souls, and so forth.

"But first in order the better to comprehend the procession of Spirit, it should be explained that life may be represented by a triangle, at the apex of which is God. Of this triangle, the two sides are formed by two streams, the one flowing outwards, the other upwards. The base may be taken to represent the material plane. Thus from God proceed the gods, the Elohim, divine powers, who are the active agents of creation. From the gods proceed all the hierarchy of heaven, with the various orders from the highest to the lowest. And the lowest are the orders of the genii, or guardian angels. These rest on the astral plane, but do not enter it. The other side of the triangle is the continuation of the base. And herein is the significance alike of the pyramid and of the obelisk. The pyramid represents the triangle of life, fourfold and resting on the earth. The obelisk, the summit only of which is pyramidal, represents a continuation of the base, and is covered with sculptured forms of animal life. For, of this base of the triangle of life, the continuation contains the lowest expressions of life, the first expressions of incarnation, and the stream which, unlike the first, flows inwards and upwards. The side of the triangle represented by this stream, culminates in the Christ, and empties itself into pure spirit, which is God. There are, consequently, spirits which by

* These should not be confounded with the term souls as generally used by us. The word here means the Divine principles immediately and directly emanating from the Divine source.

their natures never have been and never can be incarnate; and there are others which reach their perfection through incarnation. And the genii, demons, or guardian angels, have nothing in common with the astrals, but are altogether different and superior in kind. Standing as they do, within the celestial sphere, their function is to lift man from below to their own high region, which properly is also his."—(*The Perfect Way*.)

In other words, nature works, as if it were, in spiral circles, and according to the laws of evolution. The individual emanations from the universal source, after passing through the various modes of substance, return to their original source but enriched with experience. There are individual emanations, however, which do not enter the material plane (or rather which are not in need of material bodies), but remain in the celestial plane, and these individualities are celestial Fravashis, comprising various orders of higher beings, known generally as gods, principalities, powers, archangels, angels, demons, genii, or guardian angels, &c. But the rest, which we may, in one sense, regard as being the farthest from the divine source (or rather which cannot do without material bodies) enter the material plane, and before returning to the source, pass through various stages of substance, which stages, as we have already said, are, according to Zoroastrianism, six (*viz.*, ethereal elements, watery elements, earthly elements, vegetable kingdom, animal kingdom and human kingdom.) The descent of these Fravashis, into the material plane or the taking of material bodies by Fravashis, is, considered collectively and universally, the descent of spirit into matter, or the spirit manifesting itself in the material or phenomenal form or appearance. The following quotation from the Bundais, well illustrates the object, for the accomplishment of which, Ahura Mazda exhorts the Fravashis to descend into the material world.

"Ahura-Mazda deliberated with the consciousness (bod) and guardian spirits (fravashis) of men and the omniscient wisdom brought forward among men spoke thus: 'Which seems to you the more advantageous, when I shall present you to the world? that you shall contend in a bodily form with the fiend (drug) and the fiend shall perish, and in the end I shall have you prepared again perfect and immortal, and in the end give you back to the world, and you will be wholly immortal, undecaying and undisturbed; or that it be always necessary to provide you protection from the destroyer?'

"Thereupon the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world on account of the evil that comes upon them, in the world, from the fiend (drug) Ahriman and their becoming, at last, again unpersecuted by the adversary, perfect and immortal, in the further existence for ever and everlasting."

It will have been seen from what we have stated, that Fravashis are divine principles or beings, emanating from the Divine Spirit, which is God, and can, therefore, be nothing but god-like or gods.

All the individualities on the celestial plane are Fravashis or Ideas. Nothing material or phenomenal can there exist. Those Fravashis or Ideas or Souls, that pass through the evolutionary stages of substance, though originally Fravashis, are not recognized as such, until they have arrived in the stage of Humanity,* and hence, Fravashis are, in one sense, the divine principles in human beings (as they are in reality the spiritual counterparts of everything phenomenal), though these are not, again, the same as the Fravashis of the celestial plane. To be one of the individualities of this high and divine order, a still higher stage must be arrived at by human beings. To be a Fravashi of the celestial plane, is equivalent to becoming transformed into an angel or a higher being, and this state is capable of attainment by all human beings, who act in conformity with the precepts of the Zoroastrian religion.

The celestial Fravashis are great benevolent powers, working always for ultimate good and those men who attain perfection, or who have rendered themselves capable of subsisting above the phenomenal plane, become possessed of similar capacities. The Fravashis are said to frequent places that are pure, and to love to associate with, and to live in the minds of, the pure and the god-loving. They come to one's assistance when invoked, to guard one against evil passions and evil spirits, and to further other pure objects and purposes. This view is to be found in the following quotation from the Farvardin Yast of the Zend Avesta.

"If, O holy Zarathustra, there come before thee on the ways in the corporeal world, fearful terrors, fearful events, if they come for the frightening of bodies, then shalt thou recite these words, utter these prayers, the victorious, O Zarathustra :

"The good strong holy Fravashis of the pure, I praise, I invoke, I make my own, I offer to them ; the Fravashis of the dwellings, of the clans, of the confederacies, of the regions, the Zarathustrian ; those which are amongst those now living, which are amongst the former living, which are among those about to live hereafter, of the pure, all, (Fravashis) of all regions, the friendly, the kindred regions.

"Which support the heaven, which support the water, which support the earth, which support the cow, which support the children in the mothers, so that they do not die ; till Vidhotus is brought hither, there collect themselves richly in them, bones, colors, sinews, increase of feet, and organs of generation.

"Which endure much, which are above all strong, high of themselves, high on chariots, above all mighty, above all powerful, which are strong in blessings, strong in victory, in fight.

"The givers of victory to the implorers, the givers of favor to the marksmen, the givers of health to the working, the givers of much brightness to those offering to them, who pray to them, contenting them, bringing gifts, the pure.

* Otherwise expressed, the divine principles are not developed as such, or sufficiently divested of material envelope, to deserve their original name until their arrival at the human stage.

"Who go most thither where pure men are, who most keep purity in mind where they are most honored, where the pure is contented, where the pure is not plagued.

"Through whose brightness and majesty goes the sun his path, through whose brightness and majesty goes the moon her path, through whose brightness and majesty go the stars their path."

A similar view is contained in the following quotation from the writings of Plotinus :—

"Individual souls, therefore, that use an intellectual organon in a conversion to their original, and have a power to benefit inferior natures—just as light emanates from the sun and unenvyingly imparts its illuminations—will be free from care and sorrow while they abide with the Universal Soul in the Intelligible World. Moreover, in the celestial region they aid the Universal Soul in governing (the World), as if they were other kings associating with the Ruler of all things and becoming his colleagues—neither he nor they descending from their regal abodes. However, when souls pass from the Universal Soul to a partial condition, and become as individuals, as if weary of dwelling with another, then each one concerns itself with its own particular affairs. When, therefore, any individual soul acts separately and for itself for any length of time, flying from the whole and revolting from it by a certain factitious difference, incapable of beholding an intelligible nature through having become a part, then it becomes solitary, impotent, and distracted with cares—since now it looks to a part, and being divulged from the universal, attaches itself to one particular nature, avoiding everything else. Hence coming hither and converting itself to that which is partial, and being spurred by total and universal natures, it necessarily departs from the whole, and regulates its partial affairs amidst its unhappy surroundings—grasping and serving externals and being present to, and profoundly immersed within, them. Wherefore, there happens a defluxion of the soul's wings, and she becomes fettered with corporeal bonds—having abandoned the innoxious work of governing a superior nature, which it performed while with the universal soul."—(*The Platonist Magazine for October 1885*).

The following quotation is from the same source :—

"To speak plainly and boldly any opinion, though it differs from the notions of others, I must say that the whole of our soul does not enter the body but that something of it perpetually abides in the Intelligible world, and a part in the world of sense. Moreover, that if the part in the sensible world conquers, or rather if it is conquered and disturbed, it does not permit us to perceive what the supreme part of the soul contemplates—since that which is understood comes to us when it descends within the apprehension of sense. We do not know anything that happens to either part of the soul until it reaches the whole of the soul."

The statement in the above, that a part of our souls abides in the Intelligible world is to be found in the Chaldean doctrine also. But it refers only to the potentiality of the divine principle in man, as part of the universal spirit, and which, when realized, cannot well be said to belong to the material plane.

It would be interesting, indeed, to read in connection with this, the reasonings of the Platonists on the subject of Ideas, and so I commend to the attention of my readers, the Introduction to the Parmenides of Plato, by Thomas Taylor, though, I should say, I am not prepared to endorse in its entirety the view expressed therein.

DHUNJIBHOY JAMSETJEE MEDHORA.

AN INTERVIEW WITH A GERMAN.

HIS figure was youthful and strong, his face expressed knowledge and happiness, his eyes seemed to penetrate into the innermost depths of my soul. I had suffered all day from a severe neuralgic pain in my face, he touched the place with his finger and the pain was gone, and did not return either the next day or afterwards. I expressed my surprise to see him so much changed from what he appeared in his physical body, and he said: "The form which you see now represents my inner self; that which you saw yesterday and which you will see tomorrow, is only an illusion. Material forms grow old in corruption; the spirit grows old in wisdom." Of the conversation that followed I will give the salient points as far as I can remember them. They treat of great mysteries, but there is no necessity to keep them secret, because only those who are wise will understand them. The sceptic who possesses not the inner light that shines into the heart, will not recognize the truths which they contain.

What is God?—"God is the purest light, life and consciousness, radiating from itself; the cause of all power, sending continually its own active forces into its own productions and raising them into higher states of existence, and thus forming a living chain, in which everything is strength, life and power.

How can we know God?—"By becoming the recipients of his wisdom."

How can we accomplish this?—"We can accomplish nothing, because we have no powers of our own; but God may accomplish it through our instrumentality, if we become free of our own will and of the bonds of self and are prepared to obey and to fulfil the will of God."

Where can we find God?—"In the centre of our own heart."

Then God is not everywhere?—"God is everywhere present, but he is not everywhere equally manifest. A superior power requires a superior form for its manifestation."

What is the origin of God?—"The first cause of all causes can have no other cause but itself, it is self-existent, eternal and not limited by relative time and space."

Why is God represented as a trinity in all religious systems?—"Because a circle or sphere cannot exist without a centre, a radius and a periphery, but the centre may be incomprehensible, the radius infinite and the periphery without any conceivable limits."

What is the origin of evil?—"The origin of good is beyond our conception of time; the origin of evil is within time. The

potency of evil existed from eternity, but evil itself was caused by a deviation from good. Evil is therefore not a cause but only an effect."

Which is the true religion?—"The one which supplies the knowledge of self."

Can man obtain self-knowledge by intellectual labour alone?—"The brain is in the cupola of the temple, but the seat of life is in the inner sanctuary in the heart. Man thinks through the brain and feels through the heart. The one is the necessary complement of the other."

What is the object of man's life?—"To free himself of everything that does not essentially belong to his being, so that his soul may be filled with the light of wisdom that comes from God."

What is the final object of man's existence?—"The attainment of the highest possible happiness by the attainment of the highest Good."

How can the highest Good be attained?—"By the attraction of love for the good."

How can we obtain a love for the good?—"By a knowledge of evil, which will cause us to flee from evil and to seek refuge in good. If the soul is penetrated by a love for the good, the inner senses of man will be opened and he will know the truth."

What do you mean by "inner senses"?—"I mean a spiritual power of seeing, hearing, feeling, smelling and tasting; a power of direct perception of which the vulgar have no conception and the learned do not even know the existence, unless they can experience it through the purity of their own hearts. Such a perception is not ordinary clairvoyance, which is a faculty that may lead into error as much as physical sight, but it is a recognition of the truth through becoming one with the truth."

Is it possible that by this spiritual perception a man may obtain knowledge of exterior things, such as cannot be found in the ordinary way?—"Certainly. He who assimilates his soul with the harmony of the universe, will see everything in the universe as if it were existing in himself."

Why do our modern scientists not possess this power?—"Because they cling to illusions, they mistake effects for causes, creation for the creative power, the external appearance for the internal truth. The fundamentals of modern science rest upon a superstitious belief that things are actually what they appear to be. Science deals with opinions, wisdom is the knowledge of the truth. Science is attained through the senses and from the exterior; wisdom is attained in the interior and comes from God."

Do you mean to say that the truth is too high for the scientists?—"No; the truth is not too high for the scientists, but the scientists are usually too high for the truth. The truth is too simple for those who love that which is complicated. They love to revel in systems that are the creations of their own phantasy, and they desire nothing but that which can be fitted into their systems."

Who are the true Adepts?—"Those who have no other desire but to love the divinity in humanity and who possess the true knowledge of all.

Who are the false Adepts?—"Those who attempt to mystify the people, who denounce the religious sentiment of man, boast of their own knowledge, quarrel about opinions and are opposed to marriage. The true adept knows that he has no life, no strength and power of his own, but that it is the power of God in himself that accomplishes everything through him. The false adept seeks for the source of power in his own self; he seeks the cause of phenomena in places where such causes do not exist; he is like a man who examines a lamp-post to find out how the gas is prepared. The true adept knows the real and attributes little importance to the phenomenal. He does not quarrel about opinions nor fight for the truth, but he knows and teaches the truth; he recognizes the sacredness of the marriage tie, and knows the divine power that is generated by true union of the souls of man and woman; he does not boast of his attainments nor pretend to be in the possession of secrets which are not accessible to others, but he is opposed to darkness, frank, open and willing to assist all who desire to come out of the shadow into the light."

F. HARTMANN, M. D.

THEOSOPHICAL LITERATURE IN TAMIL.

FOR the benefit of students of Theosophy who are acquainted with the Tamil language, I give below a list of books easily accessible to all and at the same time full of the sublimest truths of Theosophy. I beg to suggest that our Tamil Branches would be doing an important service to the cause by a careful study of them and the promulgation of their teachings in the manner they deserve.

A collected edition of these books will be of immense service both to Tamil literature and the progress of Theosophic thought, and will, I believe, produce much larger results than mere translations of neo-theosophical literature in English, as it is in a great many cases but a reproduction of these very teachings addressed to English-speaking readers, whose foreign mode of thought has necessitated greater attention to form than to substance. I feel it a theosophical duty for us to sow proper seed on the ground thus cleared, and not to convert one kind of cleared ground into another.

1. *Védántachídámāni*:—This is an excellent work by Sivaprakasa Swamigal, with copious comments as well as suggestive questions and answers. It is a valuable text-book for advanced students, and contains an epitome of Brahma Sutra.

2. *Tatva Nijānubhōga Sāram*:—or "The essence of the realisation of Truth."

3. *Atmabōdha Nool*.

4. *Vasudevamananam*:—This work explains in the form of questions and answers, divided into forty-five chapters, the forty-five Sanskrit Slokas (stanzas) of Vasudēva Yōgindra on Advaita

philosophy. These three treatises in the order in which they are given can be studied with advantage by the beginner.

5. *Māyāpralāpam*, or "the lamentation of Māya" by Kannudaya Vallalār, a recognised authority in Southern India. He was pupil of the great South Indian Initiate, Tirugnāna Sambandha Swamigal. It consists of about eighty stanzas. It is an allegorical and dramatic representation of the deplorable state of Māya (or Avidya), when her husband the Bōdha was carried away by Chit. The poor deserted wife is indignant with her husband, who was hitherto true to her, and who now yields to the "wily charms" of an impudent stranger (Chit). Her mother is Mahā Māya; her nurse, Suddha Māya; her sons, the senses, organs of sensations and the Karnas (mind); her female companions (Sakhī), Prāna and the three Saktis, called *ichcha*, *gnāna* and *kriya*. The subject of the drama is a description of the gate of Moksha, before the ultimate state is realised. Stanzas 2 and 17 represent the true relation of Guru and pupil.

BABAJEE D. NATH.

Correspondence.

THE SADHU OF KOTACHERU.

With reference to the description of this individual that appeared in the February number of the *Theosophist*, Mr. E. Andrew of the London Mission, writing from Anantapur, informs us that:

- (1.) The Sadhu's age is about seventy.
- (2.) Those who saw him fifty years ago remember him as a young man of some twenty-five years at that time.
- (3.) He has cured no residents except a few ignorant, superstitious village people who say "their desire was fulfilled."
- (4.) So far from being simple-minded and forgiving, the Sadhu spends his time in toddy-shops and kicks and injures people, he is also filthy in his habits.

Mr. Andrew says he has frequently visited Kotacheru during the last four years and has often seen the Sadhu who would thus appear, far from being the exalted person described by our former correspondent, to be but a member of the band of impostors so frequently to be met with. We beg to thank Mr. Andrew for his communication.

TOBACCO SMOKING.

SIR,—I have perused with much pleasure the letter on "Tobacco smoking" in the *Theosophist* for the month of April 1886.

The Theosophical Society with its branches ramifying over the two hemispheres, has been established to help humanity at large towards the attainment of moral, intellectual and spiritual perfection.

Tobacco smoking is viewed by respectable Hindus as a crime. The younger cannot smoke in the presence of seniors, and if a school-boy or a young man commences smoking before he has entered the world, he is pronounced to be leading a bad life or rather considered as ruined and having crossed the threshold of immorality.

Many scientists share in the opinion that tobacco-smoking parents injure their offspring, and in support of this I quote some observations of medical men.

Dr. Peddick said, "In no instance is the sin of the father more strikingly visited upon his children than the sin of tobacco smoking. The enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives and early deaths of children of inveterate smokers, bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit."

Dr. Cleland, in his Treatise on the Properties (chemical and medical) of Tobacco, states that "the circumstances which induced Amurath the Fourth to be strict in punishing tobacco smokers was the dread he entertained of the population being diminished thereby, from the antaphrodisiac property which he supposed tobacco to possess."

"How is it then, that the Eastern nations have not, ere this, become exterminated by a practice which is almost universal? The reply is, that by early marriage, before the habit is fully formed or its injurious effects decidedly developed, the evil to the offspring is prevented; but in this country, where smoking is commenced early, and marriage is contracted late in life, the evil is entailed in full force upon the offspring."

Another scientist has observed, "The parent whose blood and secretions are saturated with tobacco, and whose brains and nervous system are semi-narcotized by it, must transmit to his child elements of a distempered body and erratic mind; a deranged condition of organic atoms, which elevates the animalism of the future being, at the expense of the intellectual and moral nature." Again, "It could be shown that the effects of the sins of a heavy smoker upon his offspring are such that any one cared two straws for any one besides himself, should abhor the thought of inflicting an injury upon any living creature, much less upon the offspring of his body begotten." And here is the law of hereditary transmission or penalty, "visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate Me." (Exodus xx. 5).

Against this it may be urged by many that sons and daughters of tobacco smoking fathers instead of becoming idiots and sickly have grown up intelligent and healthy; but I would ask a question, whether both the parents of such children were and are smokers. I doubt this. Mothers of these boys and girls never smoke. In the part of Behar where I live, I never find around me a simple intelligent man or woman, the reason I can assign is that both males and females smoke tobacco from early youth.

Mr. Albert Sims in an article in the Newpark "Herald of Health" has observed, "Parents! the voice of God speaks to you, whatsoever you sow that shall you also reap. If, then, you use tobacco or alcohol, or any other narcotic poison, and transmit to your children an inherited taste for them, and cultivate this taste by giving them tea, coffee and spices as soon as they are able to sit at your table, look to see the seed you have planted grow and bear fruit to the unutterable sorrow of yourselves and eternal ruin to your children. Look to meet your children and your children's children at the judgment day, and have them point the accusing finger at you as the cause of their eternal ruin."

From the above it might well be deduced that tobacco is injurious both from the physical and spiritual point of view, and I would therefore urge, through your columns, the tobacco using members of the Theosophical Society to leave off the bad habit they have contracted before joining this humanitarian society. If they intend to renounce every sort of worldly happiness which is transitory, they must

not be afraid of simple privation. By leaving off this habit they will not only improve their health but will be able to make large contributions to the Theosophical Society's Permanent Fund.

RAJCOOMAR ROY.

SIR,—There are certain diseases of the eye in which the field of vision is so limited that the percipient can only see single object or small portion of an object at a time and is quite unable to see all round it. Though I would not for one moment suggest that your correspondents who have penned such able and learned letters on the subject of tobacco are thus afflicted, yet I am of opinion that the subject should be treated on general principles, rather than on assertions, which are not, so far as I am aware, supported by evidence.

In the first place I admit that evil consequences follow an excessive habitual indulgence in tobacco, or any other drug, or even a moderate use of it by youths, whose bodies have not arrived at maturity. Such is the opinion generally held by the medical faculty in the West. But at the same time the leading physicians are almost unanimous in the opinion that a moderate use of it by adults does not cause any appreciable derangement of body or mind. The limited space at my disposal will not permit me to give the records of experiments and statistics upon which they base their opinion, but I will give one or two quotations, to show that such is the opinion they have formed. W. H. Corfield, M. A., M. D., Oxon., Professor of Hygiene and Public Health in University College, London, in a lecture delivered at the International Health Exhibition, stated that 'about tobacco smoking there could no longer be any doubt, as it had been thoroughly proved that in moderation it was in no way injurious.' Again, the *Lancet*, one of the two leading English Medical journals, in a recent editorial said, 'we are not, as is well known, advocates for the disuse of tobacco. If moderately and wisely employed it is a valuable sedative to the nerves, and has an especially soothing influence in the majority of instances..... Results of observation and experiment seem to suggest the conclusion that the action of tobacco is topical . . . not due to absorption, &c., &c.' There is absolutely no proof that tobacco produces injurious hereditary effects. The conclusion that its action is topical militates against such a supposition. The names of the (?) scientific authorities quoted by your correspondents are unknown to me. Judging from the loose manner in which they handle the subject, I should doubt their being known in the scientific world. As Dr. Johnson used to affirm, there are two classes of writers—those who write because they have something to give out to the world, and those who write for the sake of pice* or notoriety. The latter are especially fond of writing alarmist books on such subjects as Heredity, Aphrodisiacs and kindred subjects, which are eagerly bought by hypochondriacal and nervous persons.

As regards the psychic aspect of the question, I am of opinion that all indulgence in drugs (by which I mean such things as alcohol, tobacco, condiments and spices) by a healthy theosophist is to be deprecated; for they are all hindrances in the path to the higher life. The question then arises, whether it is better by one great effort of self-abnegation to abjure them all, or taking the highest possible ideal to strive to reach it and at the same time gradually to drop old habits like worn out garments. This is a question for each man to decide for

* Small copper coins.

himself. Personally I incline to the second course, as experience shows that a forced asceticism strengthens the karmic attraction of habit, and causes an amount of mental friction which renders a philosophic calm well-nigh impossible. Whilst on the subject I should like to say a few words about the custom, which is so prevalent in this country of consuming betel, chillies, assafoetida, tamarind, coriander, turmeric, cloves, nutmeg, &c., either with food or on an empty stomach. Most of these things are powerful drugs, as a reference to any standard work on *Materia Medica* or *Therapeutics* will show. Their habitual use is more injurious than that of tobacco, and comes distinctly under the same category—indulgence of the organs of sensation by the use of drugs. If one analyses the reasons why people take condiments with their victuals, he will find that there is only one reason, *to enable them to eat a large bulk of food without feeling surfeit*. Besides being rather a low form of self-indulgence, this habit invariably leads to physical derangement of the alimentary canal. The chronic form of dyspepsia, which is the curse of this country, is nothing more or less than chronic inflammation of the stomach caused by the contact of these irritants. A Hindu friend said to me the other day, "I am a follower of the Homœopathic School." On his saying in answer to my question that he took a number of the condiments and spices I have mentioned, "How is it," I replied, "that you, who preach the virtues of homœopathy, take every day with your meals more allopathic pharmacopœial drugs than I should put in a dozen prescriptions?" I have not yet been answered. The Theosophist, who, whilst indulging in one drug, writes a tirade against another, can only be likened to the gentleman who dwelt in a mansion of glass, but broke all the panes through his inordinate love of heaving rocks at other people. Let not the itinerant drug store throw stones at the peripatetic chimney, as they may rebound and break the bottles.

ONE OF THE FACULTY.

THE SACRED SANSKRIT WRITINGS.

I go further than M. R. Ry. Subba Row, F. T. S., in maintaining that the Hindu sacred scriptures are all accounts of efforts *within the microcosm of man* related by Gurus to Chelas. Thus the *Manava Dharma Sastra* begins with "Manum Ekagram Asinam Abhigamyā Maharishayah," i. e., the mental *en rapport* of very advanced Chelas with the Guru in Samadhi or the sixth principle. So also Valmiki in the *Ramayana* "Tatah pasyati dharmatma Valmikir Yogam Astitah" sees directly in the higher plane of Yogic fortitude. So also the *Bhagavatam* begins with "Nimise Nimsha Kshetre Munayas Saunake Dayah, Satkritam Sutam Asinam," &c. Chelas who having conquered the bodily attachments and feeling themselves to be in the wilderness, are shown the way to further progress. The *Mahabharatam*, of which the *Bhagavat-Gita* is an episode, is a communication between Munis and the Suta-guru exactly like the *Bhagavatam*. Neither teacher nor pupil can be of this world. As the sacred writings have primarily true theosophic importance, and, lest they should be applied in the dead-letter or non-chela meaning to regulate and foster external activities, the Hindus are exhorted to hear them read and explained by the Brahmins of chela-aspiration, and never to indulge in the folly of private interpretation to advance selfish and worldly interests, and to argue against the charities, restraints and institutions handed down to them with the blessings of their fathers, mothers and priests. Super-

stition, *alias* exotericism, *alias* Hata-Yogam, must be the primary school leading to Esotericism *alias* Karma-Yogam. The rice is covered by the husk, and we must not depreciate the stock of grain because it is rice covered by the husk. Anglicised Hindus neglect to plough and cultivate the fields, because they do not believe that there is rice within the grain or because they do not know or are too lazy to break off the husk.

The Adyar Convention, as indeed every Madham in India, should be on the model of the meetings recorded in the sacred writings, and I trust Brother Subba Row's lectures on the *Bhagavat-Gita* will command a large and attentive audience and encourage others to follow the example. I believe that every paragraph, nay every sentence of the sacred writings is pregnant with practical theosophy, and I shall be glad to take my humble part in submitting my thoughts and researches, taking the *Ramayana* as my text. Brother Subba Row may be pleased to know that number 18 is not only associated with *Nara* or *Arjuna*, but with *Nari* or *Seeta*, wife of Rama, "*Ashta-dasacha varshane mana Janmani ganyate*." *Kristna* and *Rama* are I believe graded as 25 in the *Sankhya* Philosophy.

I think that the influence of the Vedic chant should be brought home to the Theosophists, and would recommend that morning and evening of each day of the annual Convention a group of Vaidik Brahmins should be encouraged to recite the Vedas before and at the end of the day's proceedings.

A. SANKARIAH, F. T. S., P. F. H. S.

K. R. M.—The best books for your purpose are the two little books by Ramkrishnan Gopal Bhandarkar, published by the Bombay Educational Department. Panini's grammar has been translated into English in the *Laghu Kaumudi*, but we believe the book is now out of print. It contains the most complete grammar of the Sanskrit language, arranged in fixed rules. These are of absolute application, no exceptions being admitted, and where necessary a separate rule is inserted for a single word. They commence with certain definitions, and a system of nomenclature is adopted, by means of which whole classes of letters or grammatical terminations are indicated by means of arbitrary syllables. The great difficulty is that in this grammar it often happens that six or even more rules have to be applied for a single word, but when once the whole is mastered, the student possesses a command of the grammatical portion of the language that hardly can be attained in any other way.

Reviews.

MAHAVIDYA.*

We heartily welcome *Mahavidya*, a monthly magazine devoted to the dissemination of Aryan Literature and Theosophical knowledge. This magazine supplies a want much felt in Bengal owing to the absence of a Bengalee magazine treating purely on Theosophical and other cognate subjects. The first five numbers of this paper is before us, and we are pleased to see that some of the best articles from the *Theosophist Journal* are being translated into it. The fifth number contains subjects on Mesmerism, Indian Pilgrimages, Patanjali Yoga Sutra, *Bhagavat Gita*,

* Edited by Kunja Behari Bhattacharya, F. T. S., and printed at the Giris Press, Dacca, Bengal. Annual subscription Rupees 2.

and Sun-worship in Europe, &c. As its annual subscription is Rupees 2 only, we hope it will be largely subscribed by the Bengalee reading public. It deserves every encouragement and we wish it every success.

SECOND ANNUAL REPORT OF THE AMERICAN BUREAU OF ETHNOLOGY.

The work of this important Bureau for the year ending 1881 has been summarized in a handsome volume got up and illustrated in a manner which reflects the utmost credit on the director Major Powell. Besides a general account of the work done during the year the report contains a series of excellent monographs on ethnological subjects giving a connected view of the results arrived at in various departments.

Mr. F. H. Cushing contributes an exhaustive paper on Zuni fetiches of which we will give a short summary for the benefit of those of our readers who have no opportunity of seeing the original.

According to the Zuni philosophy all things in the universe, animate and inanimate, belong "to one great system of all-conscious and inter-related life, in which the degrees of relationship seem to be determined largely if not wholly, by the degrees of resemblance." In this system the starting point is man, at once the most finished and yet, because the most dependent, the lowest organism. Animals are considered to be more nearly related to man than are the gods and the phenomena of the elements, and the celestial bodies are considered to be more nearly related to the gods. Wherever possible the Zunis typify natural phenomena under the form of the animals to which they trace a fanciful resemblance and the elements are worshipped under these animal forms. "For instance, lightning is often given the form of a serpent because its course through the sky is serpentine, its stroke instantaneous and destructive." "For this reason the serpent is supposed to be more nearly related to lightning than man; more nearly related to man than is lightning, because mortal and less mysterious." It seems that the Zunis have no word in their language for the general term God. Their worship is directed to the more mysterious and remote powers of nature, but these they worship through animals, regarding the latter as mediators, beings between themselves and the high gods, and so supplying a link of communication between themselves and the latter.

Mr. Cushing gives the following abstract of the Zuni Iliad which will be found interesting.

It is called "The Drying of the world."

In the days when all was new, men lived in the four caverns of the lower regions. In the lowermost one of these men first came to know of their existence. It was dark, and as men increased they began to crowd one another and were very unhappy. Wise men came into existence among them, whose children supplicated them that they should obtain deliverance from such a condition of life.

It was then that the "Holder of the Paths of Life," the Sun-father created from his own being two children, who fell to earth for the good of all beings. The Sun-father endowed these children with immortal youth, with power even as his own power, and created for them a bow (the rainbow) and an arrow (lightning). For them he made also a shield like unto his own, of magic power, and a knife of flint, the great magic war knife. The shield was a mere net-work of sacred cords on a hoop of wood, and to the centre of this net-shield was attached the magic knife.

These children cut the face of the world with their magic knife, and were borne down upon their shield into the caverns in which all men dwelt. There, as the leaders of men, they lived with their children, mankind.

They listened to the supplications of the priests. They built a ladder to the roof of the first cave and widened with their flint knife and shield the aperture through which they had entered. Then they led men forth into the second cavern which was larger and not quite so dark.

Ere long men multiplied and bemoaned their condition as before. Again they besought their priests, whose supplications were once more listened to by the divine children. As before they led all mankind into the third world. Here it was still larger and like twilight, for the light of the sun himself sifted down through the opening. To these poor creatures (children) of the dark the opening itself seemed a blazing sun.

But as time went on men multiplied even as they had before, and at last, as at first, bemoaned their condition. Again the two children listened to their supplication, and it was then that the children of men first saw the light of their father, the sun.

The world had been covered with water. It was damp and unstable. Earthquakes disturbed its surface. Strange beings rose up through it, monsters and animals of prey. As upon an island in the middle of a great water, the children of men were led forth into the light of their father the Sun. It blinded and heated them so that they cried to one another in anguish and fell down, and covered their eyes with their bare hands, for men were black then, like the caves they came from, and naked, save for a covering at the loins of rush, like yucca fibre, and sandals of the same, and their eyes, like the owls, were unused to the daylight.

Eastward the two children began to lead them, toward the Home of the Sun-father.

Now, it happened that the two children saw the earth must be dried and hardened, for wherever the foot touched the soil water gathered—as may be seen even in the rocks today—and the monsters which arose forth out of the deep devoured the children of men. Therefore they consulted together and sought the advice of their creator, the Sun-father. By his directions, they placed the magic shield upon the wet earth. They drew four lines a step apart upon the soft sands. Then the older brother said to the younger, "Wilt thou, or shall I, take the lead?"

"I will take the lead said the younger."

"Stand thou upon the last line," said the older.

And when they had laid upon the magic shield the rainbow, and across it the arrows of lightning, toward all the quarters of the world, the younger brother took his station facing towards the right. The older brother took his station facing towards the left. When all was ready both braced themselves to run.

The older brother drew his arrow to the head, let fly, and struck the rainbow and the lightning arrows midway, where they crossed. Instantly *thlu-tchu*, shot the arrows of lightning in every direction, and fire rolled over the face of the earth, and the two gods followed the course of their arrows of lightning. Now that the surface of the earth was hardened even the animals of prey, powerful and like the fathers (gods) themselves, would have devoured the children of men; and the two thought it was not well they should be permitted to live, "for," said they, "alike will the children of men and the children of the animals of prey multiply themselves. The animals of prey are provided with talons and teeth; men are but poor, the finished beings, therefore the weaker."

Whenever they came across the pathway of one of these animals, were he a great mountain lion or but a mere mole, they struck him with the

fire of lightning which they carried in their magic shield, *thlu* and instantly he was shrivelled and burnt into stone.

Then said they to the animals that they had thus changed to stone, "That ye may not be evil unto men, but that ye may be a great good unto them, have we changed you into rock everlasting. By the magic breath of prey, by the heart that shall endure for ever within you, shall ye be made to serve instead of to devour mankind."

Thus was the surface of the earth hardened and scorched and many of all kinds of beings changed to stone. Thus, too, it happens that we find, here and there throughout the world, their forms, sometimes large like the beings themselves, sometimes shrivelled and distorted. And we often see among the rocks the forms of many things that live no longer, which shows us that all was different in the "days of the new."

Of these petrifications, which are of course mere concretions or strangely eroded rock-forms, the Zanis say, "Whomsoever of us may be met with the light of such good fortune may see (discover) them and should treasure them for the sake of the sacred (magic) power which was given them in the days of the new. For the spirits of the *We-ma-a-ha-i* still live, and are pleased to receive from us the sacred plume (of the heart), and sacred necklace of treasure; hence they turn their ears and the ears of their brothers in our direction that they may hearken to our prayers (sacred talks) and know our wants."

Literary Notes.

WE have just received a prospectus with specimen pages of the *Sabdakalpadruma*, a Sanskrit Encyclopedic Lexicon by the late Raja Sir Radhakanta Deb of Calcutta.

The following extract will show the nature and scope of the work :—

"The Raja commenced the publication of his *Magnum opus* in his youth, when Sanskrit learning was confined to *Tols* and *Chatushpathis* and monopolised by *Brahmans* and *Vaidyas*. But even then the prosecution of its study was greatly impeded for want of a simple Dictionary in Sanskrit containing words alphabetically arranged, for though numerous *Koshas* (Lexicons and Glossaries) in that language of great value, compiled by reputed authors of different periods, were more or less available in MSS., yet their metrical composition and other peculiarities adapted to the then prevalent practice of committing every thing to memory, as well as many of them relating to different departments of knowledge, not only rendered reference to them difficult, irksome and sometimes impracticable, but inevitably led, like the acquisition of grammatical knowledge, to a mastery of the *Koshas* with their commentaries and glosses, being an arduous task for a student, which absorbed the best portion of his time and energy. Had the Raja therefore made his *Sabdakalpadruma* a mere Lexicon, it would, at that early period, have been hailed as the most precious boon to a Sanskrit student. But he had a higher aim. He smoothed the difficulty in the application of words by subjoining examples, with their authorities, in most cases, to the various senses of each word. He also kept an eye, so far as it was possible, to every quotation serving some useful or entertaining purpose, besides illustrating the word. He also supplied a string of synonymes supported by authorities and gave Bengali and Hindi equivalents of certain words."

This work being now out of print Babus Baroda Prasad Bosu and Hari Charan Bosu are about to reprint it with many valuable additions which will make it indispensable to Sanskrit students.

All Sanskritists among our members should at once subscribe for this book and each Branch ought to have a copy in its library.

We may mention that the Devanagari character will be used in the new edition.

BERHAMPORE.

THE fourth Anniversary of the Berhampore Branch Theosophical Society was celebrated with great success on the 20th and 21st March 1886.

In the morning of the 20th at 7 A. M. there was an assemblage of brothers and delegates in the Grant Hall. The President Babu Dina Nath Ganguly opened the ceremony of the day in an eloquent address, in which he expatiated on the paramount importance of "Brahma Gyanam" as the source of eternal happiness and salvation. He also drew attention to the zeal of the Founders of the Society and their co-workers, whose meritorious services were well known by all his hearers.

The Secretary next read his report, giving a summary of the work done by the Society during the last year. He observed that to cultivate universal brotherhood, which is no other than what is called "Soma Darsana" in the sacred Gita, has been the aim of the brothers, each in his individual way. He noticed the names of brothers S. N. Gosainay and Babu Nafar Das as having worked under great difficulties and privations for about five months for the relief of the famished people of Beerbhoom and Moorsheadabad; of brothers Satcory Mookerji and Kali Prasanna Mookerji, Keshole Chunder Vidhyaratna and the President, as having visited the branches conveniently situated to the district of Moorsheadabad, and thereby contributed to the diffusion of Theosophical knowledge. He next observed that the President and Pundit K. C. Vidhyaratna have done great service by their active co-operation with the young members of the "Soonitee Soucharini Soga" of Berhampore, and by aiding them in the culture of Aryan morals and in the study of Aryan spiritual learning. He finally expressed a hope that the members would persevere in the way they have worked, and by their disinterested labour, study, research, and gradual realization in life of the truths embodied in the Aryan Sastras, they would prove themselves worthy of the name of Theosophists.

The Accountant and Treasurer Babu N. D. Roy next read out his financial report, and the accounts submitted by him were only audited and passed.

The public celebration of the anniversary commenced in the evening. The chair was taken by Dr. Ram Das Sen. With appropriate remarks he introduced the Vice-Chairman—Babu Baroda Prasad Baghcha—to present his address. The latter in a short speech urged the audience to lay aside private feuds and personal interests and to unite heartily with all who evinced sympathy with the objects of the Society.

Babu Dina Nath Ganguly next addressed the meeting.

He offered the brothers and delegates on behalf of the A. B. R. Branch Theosophical Society of Berhampore a hearty greeting, and said that they had met for no selfish end or earthly benefit, but to co-operate with the noble object of developing and diffusing that more exalted, pure and warm love, which surpasses the love of a patriot or philanthropist and forms the very basis of the *Brotherhood of Mankind*.

He went on to say that all the prospects of the Branch were cheering and encouraging, but that it had suffered a sad loss in the death of their beloved brother Nobin K. Banerjee.

He told them that the most fitting tribute to his memory was to double their exertions in the noble work in which he had set them such an illustrious example.

The attacks of outside adversaries, said the speaker, can neither impede nor thwart us. We aspire to no earthly power, wealth or fame. We seek a treasure which is in us, we should therefore seek to guard ourselves against enemies within.

A special meeting was held to discuss the advisability of forming a "Provincial Board" of earnest workers, upon which a protracted discussion took place.

In answer to objections that had been raised the President made the following observations.

It appears that the title "Provincial Board" selected for the institution in contemplation, has given rise to much controversy and misconception. The ideal of the Provincial Board which you all have formed in your minds is of a very high nature and requires for its members persons of advanced learning and high spiritual attainments.

We call ourselves Theosophists, but properly speaking have we really become so? We have entered the Theosophical Society and are therefore called Theosophists, but surely we shall not be worthy of the name till we have acquired that wisdom which constitutes Theosophy. I would therefore humbly request you to look into the real wants under which you are suffering and provide some means for their removal. Abandon the name—"Provincial Board,"—which is pompous rather than useful, and call the institution, which we no doubt most urgently require, by any other name. If indeed you really feel the necessity of having a body of earnest members, who would undertake to visit the Branches to be selected, and come in contact personally with their members for the purpose of discussing and labouring with them conjointly for the furtherance of the objects and realization in life of the principles of the Theosophical Society, I urge upon you not to hesitate but to unite and form into a body for such work. We do not require men famous for their erudition, eloquence and talents, for it is not our object to make a public display. We want earnest seekers after truth, who would unostentatiously and quietly push on their study and research, and endeavour with resolute will to instruct their brothers and themselves; for in teaching others we ourselves learn. I therefore hope that backward as the Bengal Branches are, they may consider this scheme as one of vital importance and of serious concern to their spiritual interests. As all the Bengal Branches are not properly represented, I would suggest as an experimental measure, that we select a few of them, to constitute the field of action of an earnest body of co-workers to be called the "Theosophical Co-operative Association, Bengal."

Upon this the following resolutions were passed:—

I. That an association be formed and called the "Theosophical Co-operative Association, Bengal." That its object be to periodically visit, aid and co-operate with the branches to be selected for its operations.

II. That the branch Theosophical Societies of Calcutta, Bhowanipore, Dakshineswar, Howrah, Chinsura, Berhampore, Bhagulpore, Jamalpore, Bankipore and Rajshai, in all ten in number, be at present taken to constitute the jurisdiction of the "Theosophical Co-operative Association, Bengal."

III. That the following members be elected to Act as members of the above Association.

Calcutta, Babu Norendra Nath Sen, Babu Behari Lal Bhaduri, Babu Bota Krishna Dutta. Babu Boloy Chunder Mullick, Babu Ramchuran Boysack, Babu Jadubchunder Ghose.

Bhowanipore, Babu Sankarnath Pundit, Babu Khirade Prasad Chatterji.

Berhampur Branch, Babu Dina Nath Ganguly, Pundit Keshob Chunder Vidyaratna, Babu Baroda Prasad Bagchee, Babu Satcary Mukherji, Babu Kaly Prasanna Mukherji, Babu Sree Nath Gosain.

Rajshaye, Babu Nafar Das Rai, Mr. P. Bruhl.

Bhagulpore, Pundit Nityanunda Misser, Babu Parboty, Churan Mukherji, Babu Issan Chunder Misser, Babu Upendra Nath Sarvadhicary.

Bankhipore, Babu Govinda Churan, Babu Bissessur Sing.

Jamalpore, Babu Raj Kumar Rai, Babu Sohoteh Deb, Babu Troylokonath Rai, Babu Mush Chunder Chatterji.

Chinsurah, Babu Sideshur Ghose, Babu Dina Nath Rai.

IV. That Babu Norendra Nath Sen be elected President, Babu Dina Nath Ganguly, Secretary, Babu Baroda Prasad Bagcha, Asst. Secretary, Babu Nafar Das Kai, Treasurer and Accountant.

V. That every gentleman who is elected as member or office-bearer and is not present in this assembly be requested to signify his consent to act as a member or office-bearer in writing to Babu Dina Nath Ganguly.

VI. That a plan of systematic work be drawn up by the Secretary in consultation with the President and forwarded to all the members, before it is finally settled, for any suggestion that they may consider proper to make.

VII. That a copy of the plan of work when settled be furnished by the Secretary to each member for his information and guidance.

VIII. That the ten branches mentioned above be inspected and co-operated with by the members as arranged below:—

(a) *Calcutta and Bhowanipore*, Pundit Nitya Nundo Misser, Pundit Keshob Chunder Vidyaratna, Babu Dina Nath Ganguly.

(b) *Dakhineswar*, Babu Jadub Chunder Ghose, Babu Ram Churan Boysack, Babu Umesh Chunder Chatterji, Babu Khirode Prasad Chatterji.

(c) *Howrah*, Babu Dina Nath Rai, Babu Sanker Nath Pundit, Babu Bota Krishna Dutta.

(d) *Chinsura*, Babu Jadub Chunder Ghose, Babu Boloy Chunder Mullick, Babu Dina Nath Rai, Babu Siddeshwar Ghose.

(e) *Berhampore*, Mr. P. Bruhl, Pundit Nityanunda Misser, Babu Norendra Nath Sen, Babu Behar Lal Bhaduri.

(f) *Rajshaye*, Pundit Keshob Chunder Vidyaratna, Babu Baroda Prasad Bagchee, Baboo Satcary Mukherji, Baboo Kaly Prasanna Mukherji, Babu Dina Nath Ganguly.

(g) *Bhagulpore*, Babu Govinda Chunder, Babu Bisseswar Sing, Babu Raj Kumar Rai, Babu Sohodeb Deb, Babu Moylokhonath Rai, Pundit Keshob Chunder Vidyaratna, Babu Dina Nath Ganguly.

(h) *Jamalpore*, Babu Govinda Churan, Babu Bisseswar Sing, Babu Dina Nath Ganguly, Babu Parboty Churan Mukherji, Babu Upendra Nath Sarvadhicary, Babu Sree Natu Gosaim, Pundit Keshob Chunder Vidyaratna.

(i) *Bankipore*, Pundit Nityanunda Misser, Babu Parboty Chunder Mukherji, Babu Raj Kumar Rai, Babu Baroda Prasad Bagchee, Babu Nafar Das Rai, Babu Issan Chunder Misser.

IX. That each member within a reasonable time after his visit shall submit a report of his inspection to the Secretary, who, at the expiration of every six month, shall submit to the Head-quarters a report of the work done by the Society.

X. That a fund be raised by donation among sympathisers, and by monthly subscriptions of four annas a head among the members of the ten branches mentioned in Resolution II. That a certain portion (in no case to exceed half) to be fixed jointly by President, Secretary, Treasurer and Accountant be spent in defraying the necessary charges of the Co-operative Association, and the rest be regularly made over to the Parent Society to supplement its Permanent Fund.

XI. That each of the above ten branches furnish to the rest copies of or extracts from the proceedings of its regular meetings.

XII. That such of the above branches as shall not be able to send their delegates to the Annual Convention held at Adyar, shall appoint some one of the members of the Theosophical Co-operative Association, who will be prepared to go at his own expense to act as delegate for such branches.

XIII. That the members of the Co-operative Association meet in September and March every year to review the work done, and consult about the best means of furthering the objects of the Society.

XIV. That every member of the Co-operative Association and of its Branch Societies use his utmost endeavour whenever he shall have access to any old books and MS.S. to procure them for the Sanskrit Library at Adyar.

DINA NATH GANGULY, *President*, A. B. B. B. T. S.

MRS. COOPER-OAKLEY.

THE Indian friends of this estimable lady will hear with regret that her health has not much improved since her return to England, and that the prospect of her resuming work at Head-quarter is not at all bright. It seems that our warm climate and the physical exertions she had to make while nursing Madame Blavatsky, overtaxed her strength to such a degree that she has not thoroughly rallied. Her loss is a serious one to us, for she was especially fitted, by superior education, philanthropic aims, and blameless character, as well as by her rare talent for public speaking, to do great good among the women of India.

H. S. O.

ANANTA PUR.

MR. R. JANGANNATHIAN arrived here from Guntakul yesterday morning and delivered that evening an able and interesting lecture on "What shall we do to be Saved?" before a large audience, when Assistant Surgeon S. Kandayya Pillai Avergul, M. B., presided. Four other gentlemen also spoke on the occasion and there was every sign of Theosophy gaining public interest in this town.

We are very sorry to chronicle the demise of the very reverend and much to be lamented *Thathrya Swami* of *Bathrikasramam*, here last night. He came on a tour to these parts and arrived some ten days ago much debilitated with fever and dysentery. We with some of our Theosophical brothers and friends paid him a visit on the 7th instant, when he explained to us very intelligently and pleasantly the principles of *Advaitism* notwithstanding his illness. He was a man of very noble character, extensive knowledge, deep study, plain-speaking and above all of affable nature, and thus endeared himself to all. His remains are to be placed in *Samadhi* in the compound of a temple and thus to be honoured.

V. E. SUDARSANAM, Secretary.

14th April 1886.

CEYLON.

A STATUE OF COL. OLCOTT.

The (Colombo) *Sarasari Sandaresa* for April 16th contained the following:—
A request has been made of Colonel Olcott by the Dayakyas of one of the temples of the Ramanna Nikaya, for permission to erect his statue, together with one of their late beloved chief. Following is an extract from their letter, of date 7th April, 1886:—

"The Dayakyas of the Galle, Welliwatte, Wijayananda Vihare have resolved to erect at the Temple two statues in granite to perpetuate the memory of yourself and the late Ambagahawatta Indasabha Waranama Swami, Chief Priest of the Ramanna Nikaya, for your invaluable services to the cause of Buddhism. The Dayakyas now request that the height and other measurements of your body may be sent them. They would be pleased to have any members of the Theosophical Society join with them in this meritorious work."

"By order of the Dayakyas of the Wijayananda Temple."

(Signed) K. D. ADRIAN DE SILVA.

To this, Colonel Olcott has sent the following reply:—

"COLOMBO, 14th April, 1886.

"DEAR SIR,

"I am very much obliged to the Dayakyas of Wijayananda Temple for the friendly feeling which prompted their offer to erect a statue of myself at their Vihare. The compliment is greatly enhanced by the coupling of my name with that of my respected colleague and friend, your lamented Nayaka Swami. I am afraid, however, that I must decline the proffered honor. I think that the custom of voting statues to living personages is open to serious objection. When a public man's life is finished the balance of his work can be struck, and it will then appear whether, on the whole, his memory ought to be perpetuated for the encouragement of posterity, or his name be forgotten as speedily as possible. As regards myself, I have not done enough as yet to deserve so much recompense as you offer; my work is but begun. After the ashes of my funeral pyre have been scattered upon the waters of the sea, then judge me impartially; as we can now judge the illustrious Founder of your Ramanna Nikaya, to whom it is most proper that you should raise a monument in imperishable stone."

"I am, Dear Sir,

"Faithfully yours,

Mr. K. D. Adrian deSilva.

H. S. OLCOTT."

PIONEER THEOSOPHICAL SOCIETY ST. LOUIS, U. S. A.

WILLIAM THROCKMORTON has been elected President of this Branch vice Dr. Walker resigned, and Frank E. Dickie, Secretary, vice C. D. N. Campbell resigned.

M. S. A.

MORADABAD.

MR. CHIRANJI LALL, Secretary of the A. B. Theosophical Society, writes:—
"I am glad to inform you that the third Anniversary of our Branch was celebrated on March 21st. The members present, after a long discussion about the financial position of the Branch, concluded that it was necessary to raise the rate of monthly subscription."

It was also resolved that a hundred copies of books published by our branch should be sent to the *Theosophist* office at Adyar, as a donation from our branch; the profits to be derived from their sale to go to the Head-quarters Permanent Fund."

Printed by GRAVES, COOKSON AND CO., at the *Scottish Press*, Madras, and Published for the Proprietors by the Business Manager, Mr. Charles W. Leadbeater, at Adyar, Madras.

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