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सत्यान् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares]

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

NOTICE TO CORRESPONDENTS.

The Correspondents of the THEOSOPHIST are particularly requested to send their manuscripts very legibly written, and with some space left between the lines, in order to facilitate the work of the printer, and to prevent typographical mistakes which are as vexatious to us as they must be to the correspondents themselves. All communications should be written on one side of the paper only.

A "LIGHT" SHINING IN DARKNESS.

Our respected contemporary, *Light*, catches at an expression in a recent letter, from one of the Secretaries of our Society, to its Editor, transmitting a copy of a Bombay paper for his information, and lectures us in a fatherly way upon our bitterness towards Christianity. In a circular letter, addressed, by order of our Society's Council, to several Spiritualistic newspapers, a loose expression was used by the writer—a Hindu,—namely, "Christianity," instead of "dogmatic or exoteric Christianity," which would have been better. This omission of adjectives is made the occasion for a severe admonition. Well, had a Christian, in writing to *Light*, said that it seemed a pity that Western Spiritualists could not...realize that they (the Christians) are their natural allies against "orthodox Buddhism or Brahmanism, or any other heathenism"—we doubt whether the expression would have provoked such rebuke. Our severe critic dislikes the idea that men of the Rev. Cook stamp should be taken as representatives of that religion. "Men of this type," he says, "do no injury except to the cause which they may elect for the moment to advocate. The only surprising thing is that so discerning a man as Epes Sargent should have taken any trouble about him. Colonel Olcott says that he is going to answer him, which, on the whole, is a pity. Such persons live and gain notoriety by misrepresenting the answers of those who are indiscreet enough to notice them." This is very sensible as a generalisation, but scarcely applies to the present case. Mr. Cook had been not only adopted as the champion of Christianity, but heralded as such throughout all India and Ceylon; his lectures were looked for as the long-expected death-stroke to Hinduism and kindred superstitions; the Christian community turned out *en masse* to hear him; eminently respectable Anglo-Indian officials served as his Chairmen; and his coarse and false diatribes against the Theosophical Society and its Founders were applauded vociferously by his Christian friends. If we had kept silence, we should have done great injury to our standing throughout Asia, and

the imploring appeal of the Rev. Spaar to God to send the roaring and plank-crushing Cook to shut our mouths would have been regarded as answered. Another reason why we could not treat this contemptible coward with the scornful silence he deserved, was that he laid his impious hand upon the religions of our Asiatic brothers, talked of having the Government force Christianity upon the pupils in the Government schools; and used the strongest expressions to signify his personal loathing for the *Velas* and other Asiatic sacred books. This was so gross an insult to the feelings of people whose interests are our interests, whose cause is our cause, that we took up the challenge on their behalf quite as much as our own. And now let this wretched agitator pass out into the oblivion he deserves.

One word in this connection must be said. We know quite as well as *Light* that, in point of fact, the Cooks and Talmadges of Christendom do not represent the sweet doctrine of the Master they audaciously pretend to follow. If our contemporary will honour us by reading the preface to the second volume of *Isis Unveiled*, he will see our real sentiment expressed upon this point. We know hundreds, no doubt, of men and women whose lovely lives reflect a charming beauty upon their professed faith. But these no more represent the average—or what may be called the practical, executive and real Christianity—than an Averroes or a Djellal-Eddeen reflects the tone of executive and popular Mohammedanism. If our contemporary were to put his fingers in the missionary vice along with ours, he would know how it was himself, and perhaps not lecture us in so paternal a tone. The test of Philosophy is always best made under circumstances which "try men's souls": one can be charmingly serene when far away from the field of battle. Let any one, who aspires to the martyr's crown, come to India and Ceylon, and help us in trying to establish a society on the basis of Tolerance and Brotherhood. He would then find of what stuff the average Christian is made, and might well be pardoned if, in the rush of his righteous indignation, he should even talk as though a religion that had hatched such vermin and begotten a Torquemada, were itself an enemy of the whole human family. Certainly it is not that, and most assuredly it is far better than the general run of its professors. We do accept Christians as members of our Society, and, in fact, a Christian clergyman was one of its Founders. We do believe that a Christian is as much entitled—though no more entitled—to the undisturbed enjoyment of his belief, as any other; and, as Colonel Olcott very emphatically said in his address at our recent Anniversary Meeting at Bombay—"From the day when the Christians will live up to their so-called 'Golden Rule.'..... You will never hear a word spoken or see a line written by us against the missionaries or their religion." We do not need any prophet to tell us that we are getting no more than was in the contract; and that theoretically we have no right to even wince when the missionary party call us adventurers, liars, and all that sort of thing. We try to be humble, but our humanity is volcanic and rebellious; still, we are not without hope that, in time, we may be able to rather enjoy a run through the "upper and nether millstones" of the *Padris*. Meanwhile, we implore our equanimous friend of *Light*, who

holds the torch amid the London fogs, to remember that Shakspeare wrote :

"Let the galled jade wince an't will,
Our withers are unwrung"

—and draw the obvious moral therefrom.

Our circular letter was written in the most friendly spirit. In our innocence, we had believed that we were doing our duty in warning the Spiritualists of the vilifications poured on their and our heads by a common enemy—the sophomoric Cook who was shouting through India as a *Christian* champion. We did not even dream that our letter would have provoked such a very unfriendly answer. To one portion of that answer particularly we must positively take exception. What we said seven years ago in regard to Spiritualism, we say now. We never described Spiritualism "in terms of almost unqualified reprobation," nor, are we likely to modify our *terms* even temporarily on "remonstrance." But we always regarded mediumship as a peril. Apart from this, it is all well and good. Our alliance and friendly overtures may not be needed, but why break chains over our heads?

"THE PHILOSOPHY OF SPIRIT."

Examined from the Esoteric and Brahmanical Stand-Point.

BY T. SUBBA ROW, B.A., B.L., F.T.S.

The book bearing the above title, and professing to expound "the philosophy of spirit" contained in the *Bhagavatgita*, has already been introduced to the readers of the "THEOSOPHIST" by the review that appeared in the December number, and the author's reply thereto published in the copy of March. Considering the importance of the issues raised by the author's publication, and the two articles above referred to, I persuade myself that I shall be justified in sitting, with some minuteness, the conclusions arrived at by the author regarding the authorship and philosophy of the *Bhagavatgita* and its esoteric basis or foundation. As the author has not merely published his own speculations regarding the subjects dealt with in that ancient work, but informs the public that his speculations are in perfect accordance with the ancient philosophy of Vyasa, I believe I have a right, as a Hindu, to object to the position taken by him, if, in my humble opinion, his views should be at variance with those of the orthodox pundits and the initiates of ancient Aryavarta, as much as with those of modern India. And I hope the learned gentleman will be good enough to excuse me, if, in this article, I may be under the painful necessity of dwelling longer on what I conceive to be the defects of his work than on its merits. Though the author does not seem to be a Spiritualist in the sense in which that term is used by the so-called modern professors of that name, still he has attempted to give a philosophical shape to their crude notions about "disembodied spirits"; and any intelligent and profitable discussion of the real points of difference between Theosophy and Spiritualism is only possible with writers like Mr. Oxley.

In this article I shall first examine the author's theory about the real origin of sacred writings in general and of the *Bhagavatgita* in particular, and next, his remarks, scattered throughout the book, about what he calls the Astro-Masonic basis of the said treatise, and his views about some of the doctrines therein explained.

At the outset, it is necessary to apprehend correctly Mr. Oxley's opinions about the constitution of man and the progress of what the learned author is pleased to call "life-principle" after death. The author recognizes the trinity of man, and names the three entities that constitute him—body, spirit and soul. He calls "*Soul*" the "inmost of all," "eternal, incorruptible, unchangeable and inseparable from the grand Life, called God," while describing "*Spirit*" as the "inner or intermediate active agent which guides, propels and uses as its instrument the body, or that covering which is exterior to itself" (p. 221). From these explanations it is

apparent that the author means by "soul" and "spirit" the same entities as are denoted by the two Sanskrit terms *Atma* (7th principle) and *Sookshmasariram*, or *Lingasariram*, respectively. The author is at liberty to attach any connotations he pleases to these words, as no definite meaning has yet been attached to them by English writers. But I do not think he has used the word *spirit* in the sense above indicated throughout his book; for, he further says that there are 12 degrees or stages of ascent (p. 40), which the life-principle in man has to pass through in its spiritual progress; and we are also informed that, on reaching the 12th stage, man becomes an *angel*. Further progress from angelhood upwards or inwards is admitted, though the author does not undertake to describe it. He further proceeds to say (pp. 53, 56, 181, &c.) that particular individuals are in some mysterious way connected with particular spiritual communities "receiving their life-influx" from them and imbibing their influence. And every human being will, in the course of his progress, become an angel of some particular description or other.

Now I beg to submit, with all due respect to the author's *guru*, that these views do not harmonize with the teachings of Vyasa and the other Rishis of ancient Aryavarta. The difference between the doctrines of the ancient Aryan esoteric science and the propositions above laid down, will not be properly appreciated unless the meaning attached by the author to the word *angel* is first ascertained. Though the said word is nowhere defined in his book, yet from a foot-note in page 93, it can be easily seen that an angel means *Devata*. Those, who are acquainted with Sanskrit mythology, know very well that there are several classes of *Devata*; that these classes perish at the end of each *Manwantara*,* and that new classes or tribes (*Garams*) come into existence at the beginning of every subsequent *Manwantara*. It will also be seen, from the Hindu *Puranas* and the *Mahabharata* itself, that neither the individuals of these various tribes, nor yet the tribes collectively, undergo any change, transmigrations or translations into a higher state, or a higher plane of existence. No Hindu has ever heard of a *Yaksha* or *Gandharva* † becoming a *Deva*, and of a *Deva* becoming a higher being. The really important difference, however, between the author's theory and the doctrines of the ancient Rishis, consists in the view taken of the various degrees or "states-being" in man and their esoteric significance. The author's desire to find some reference to the 12 signs of the Zodiac in almost everything connected with the ancient Aryan religion and philosophy, has probably led him to the belief that there are 12 degrees in man corresponding to the 12 signs of the Zodiac; and, it would also appear that such was his *guru's* teaching. The author, however, has no right, it seems to me, to import into the Aryan doctrine either his *guru's* teaching or his own fancies, unless he is in a position to show that they are in accordance with the teachings of the ancient Rishis. I shall now state what the Aryan doctrine really teaches as regards these states or degrees, as far, of course, as I am permitted to say in an article intended for publication.

The *seven-fold* classification in man was already prominently brought to the notice of the readers of the "THEOSOPHIST" in the article headed "Fragments of Occult Truth," ‡ and in a subsequent article, referring to and completing it, published in the January number of the said journal. § These seven entities in man represent the 7 principles that constitute him. But the Rishis also recognized 16 stages of ascent—not 12 as the author has erroneously supposed—from *Prithvi Tatwam* up to "the

* The period of Regeneration, or the active life of the universe between two *Pralayas* or universal Destructions: the former being called the "*day*" and the latter the "*night*" of Brahma—Ed.

† *Yaksha*, the earth-spirit or Gnome; the *Gandharva*, akin to the Christian chorub or singing seraph. There are, says *Atharva Veda* (XI, 5, 2), 6,333, *Gandharvas* in their *Loka*—Ed.

‡ "THEOSOPHIST," October, 1881.

§ "The Aryan-Arhat Esoteric Tenets on the Seven-Fold Principle in Man."

eternal and infinite monad"—the *Angorides* that overshadow every man, the blazing star at the end of *Shodasantum* (end of the 10th stage of ascent). Busiris himself, when in human form as *Krishna Dwyipayana* (!), spoke of *Shodasantum*, as may be seen from the many sacred writings attributed to Vyasa. From the stand-point of Aryan philosophy, the author is right in saying that a man becomes perfect on reaching the 11th stage, but he is wrong in saying that, on attaining the next higher step, he becomes an "angel" or *Deva*. The nature of the last 5 stages, spoken of by the ancient Rishis, is not clearly understood even by the *ordinary initiate*.* It is not surprising, then, that an author, like Mr. Oxley, who attempts to interpret the ancient Aryan doctrine without knowing either the Sanskrit language, the Hindu systems of mythology, the Eastern modes of allegorizing spiritual truths, or the physiology and psychology as taught by the ancients, should have misunderstood the meaning of the 12th stage. No one, who correctly understands the meaning of the 8th Adhyaya (chapter) of the *Bhagavatgita*, and compares the original with the author's translation of the said chapter, will be inclined to doubt the correctness of our assertion. In that chapter, Krishna, speaking of the future state of the human being after death, says that, generally speaking, "the life-principle" in man (the *Karanasuriram* probably?) assumes the shape and nature of that being or entity on whom, or on which, the human being concentrates his attention deeply. Therefore, and as it is not desirable for a human being to contemplate any other spiritual entity or being than Krishna himself, he advises Arjuna to centre his thoughts in him. But, who is Krishna? The *Bhagavatgita* does not leave us in any doubt about this question. In giving an account of his *Vibhuti* (as it is called in Sanskrit) Krishna commences by saying "Ahamatma"† (I am Atma—the 7th principle in man). To use the author's phraseology, he is the "soul"—the inmost principle in man. The author admits this view in certain portions of his book, though, for the purpose of establishing the claims of Busiris to the authorship of the "Mahabharata," a different interpretation would perhaps be necessary. And, in recommending the contemplation or *Dhyan* of one's own atma, Krishna points out two different modes of doing it, in the 9th, 12th, and 13th *Slokams* of the chapter above mentioned. The author's translation of the 9th *Sloka* is enough to convince me that he has no definite idea about the esoteric meaning therein found, and that he mistook the spiritual being or entity described in the said *Sloka* for his favourite angel. He translates the significant Sanskrit adjective—*Puranam*, as if it meant "The Ancient Angel." I shall be very happy indeed to learn in what Sanskrit Lexicon is this meaning given, or what are the Sanskrit words used in the *Sloka* that could ever suggest that idea of an "angel." From this instance of mistranslation, as well as from other similar instances, which will be noticed further, I am justified in thinking that the author's theories were formed before he had carefully ascertained the esoteric meaning of the *Bhagavatgita*; and that he simply attempted to find support for his individual speculations in it, and to identify modern Spiritualism (however advanced) with what he is pleased to call "Ancient Yoginism" (p. 87).

In fact, in the *Sloka*, or verse in question, there is no reference whatsoever to any angel, Deva or God. The last five stages in the ladder of ascent have exactly the same meaning that is given by the esoteric Buddhism to the four celestial "Dhyan-Buddhas" and "Adi-Buddha." Krishna significantly alludes to the Dhyan-Buddhas in the 9th and 10th *Slokas*, and speaks of "Adi-Buddha"—the state or condition represented by *Pramana*—in the succeeding verses. ‡ While he applies the word *Purusha* to these "Dhyan-Buddhas" he speaks of Adi-Buddha, as if

it were merely a state or condition.* The two expressions, *Anusasitarum* and *Aditya-Varnam*, in the 9th verse, may give the author a clue to the mystery connected with these "Dhyan-Buddhas." I am not permitted to state in an article the views of the ancient Rishis concerning these 5 stages—the spiritual counterparts of the 5 chambers of construction above the King's chamber in the great Pyramid of Egypt—or the philosophy underlying the Buddhist doctrine regarding these 5 Buddhas. But it is enough for my present purpose to state that these celestial "Dhyan-Buddhas" came into existence (according to Vyasa) before the last work of creation or evolution commenced, and consequently, before any Deva or Angel was evolved. Therefore, they are to be regarded as occupying a higher position (in a spiritual sense) than even Brahma, Vishnu and Iswara, the three highest gods of the Hindu Pantheon—as they are the *direct emanations of Parabrahman*. The author will understand my meaning clearly, when he examines the accounts of "creation" given in the Hindu Puranas, and comes to comprehend what the ancient Rishis meant by *Sanaka, Sanandana, Sanatkumara, and Sanatsujata*.

From the teachings of Krishna himself, as disclosed in the chapter under examination, it is clear that the transformation into an angel after death (even into a Busiris, the *light-giver*) is not a state or position which is so devoutly to be wished for, by any true Yogi. The ancient Rishis of Aryavarta have taken considerable pains to impress upon the minds of their followers that the *human spirit* (7th principle) has a dignity, power and sacredness which cannot be claimed by any other God, Deva or angel of the Hindu Pantheon; † and human beings are stated in the Puranas to have performed actions which all the 33 crores of Devas in Swarga were unable to perform. Rama, in *human shape*, conquers Ravana, a giant, who drove before him all the angel-bands of Heaven. Krishna again, in *human form*, conquers Narakasura, and several other Rakshasas whom even Indra was unable to oppose. And again Arjuna—a man significantly called by Vyasa "Nara,"—succeeds in destroying the "Kalakayas" and the "Nivatakavachas" (two tribes of *Rakshas* or demons) who were found invincible by the "Devas," and actually defeats Indra himself with the help of his friend, Krishna. If the learned author is pleased to read between the lines of our Puranas and to ascertain the grand idea which found expression in such myths and allegories, he will be in a better position to know the opinion of our ancient teachers regarding the *human spirit* (7th principle) and its supremacy over all the angels of Swarga. Even on "this mundane plane of existence" a Hindu "Yogi" or a Buddhist "Arhat" aims at a result immeasurably higher than the mere attainment of *Swargam*:—namely, a state of *eternal rest*, which even the *Devas* do not comprehend. And I can safely assure the author that an eastern adept would not consider it a compliment if he were told that he would reach *Swargam* after death, or that he would become an "angel." Krishna goes to the length of saying (chap. 8) that even residence in *Brahma Loka* is not desirable for a man who cares for *Swaswarupagnanam*—the KNOWLEDGE OF SELF.

Under such circumstances, it is with considerable astonishment that every Hindu will receive the author's astounding assertion that "Busiris, the angel"—(viewing him absolutely in the sense that the author would have us view him)—made an announcement sometime ago in a séance-room at Manchester or London to the effect that he

* "Adi-Buddha" creates the four celestial Buddhas or "Dhyans," in our esoteric philosophy. It is but the gross misinterpretation of European Orientalists, utterly ignorant of the Arhat-doctrine, that gave birth to the absurd idea that the Lord Gautama Buddha is alleged to have created the five Dhyan or celestial Buddhas. Adi-Buddha, or, in one sense, Nirvana, "creating" the four Buddhas or degrees of perfection—is pregnant with meaning to him who has studied even the fundamental principles of the Brahmaical and Arhat esoteric doctrines.—ED.

† In view of this, Gautama Buddha, after his initiation into the *mysteries* by the old Brahman, *His Guru*, renouncing gods, Devas and personal deity, feeling that the path to salvation lay not in vain-glorious dogmas, and the recognition of a deity *outside* of oneself, renounced every form of theism and—became BUDDHA, the one *enlightened*. "Aham ova param Brahma," I am myself a Brahma (a god), is the motto of every Initiate.—ED.

* An initiate of the preliminary degrees.

† The "I AM, THAT I AM" of the Biblical Jehovah, the "I AM WHO I AM," or "Mazdao" of Ahuramazda in the Zend Avesta, &c. All these are names for the 7th principle in man.—ED.

‡ Hence, the great veneration of the Buddhists for *Bhagavatgita*.—ED.

was the author of the *Mahabharata*! If the author's declaration or announcement means that the entity or "life-principle," which was represented by Vyasa on the mundane plane of existence 5,000 years ago, is now represented by Busiris on the Angelic plane of existence, or, to express the same thing in other words, that Vyasa is now an angel called Busiris—his Hindu readers will not be able to reconcile it with the teachings of their ancient Rishis; unless they are willing to admit that Vyasa, instead of being, during his life-time, a great Rishi on earth, was neither an adept, nor even an *initiate*, but merely a worshipper of a particular Angel or Deva, who spent his life-time in the contemplation of that Deva longing all the while for "angelhood," a dwelling in *Svargam* (or paradise) after death.

With these preliminary remarks, I shall now proceed to consider the claims of Busiris to the authorship of the *Mahabharata*. The various passages, referring to this subject, in Mr. Oxley's book, may point to either of the following conclusions:—

(1) That Vyasa is now an angel, called "Busiris," as explained in the foregoing, and that, in writing his epic poem, he was inspired by the angels—collectively called Busiris.

(2) That, even supposing Vyasa has already attained *Moksha*, or Nirvana, and reached a higher plane of existence than that of an angel, still he is charged with having composed the *Mahabharata* and the *Bhagavatgita*, through inspiration received from the band of angels or *Devaganam*, now collectively represented by "Busiris," the *light-giver*.

Taking either of those two propositions, one may naturally expect that some evidence will be found either in the BHAGAVATGITA or the remaining portions of the BHARATA in support of them. And, as the author assures us (p. 181) that the individuals, who collect the utterances of angelic intelligences and reduce them to written form, very "wisely keep their own personalities in the shade," we are led to believe that this expectation is likely to be realized. But the whole of the internal evidence, gathered by the author on behalf of his angelic hero, amounts only to this:—

I. Vyasa means a "Recorder:" therefore, the word was purposely applied to Krishna Dwypayana to indicate his real position as regards the authorship of the MAHABHARATA.

Now I beg to submit, in reply to this argument, that Vyasa does not exactly mean a recorder; but that it means *one who expands or amplifies*.* The thing or doctrine explained or amplified by him, is a *mystery* to the uninitiated public. This term was applied to the HIGHEST Guru in India in ancient times; and the author will be able to find in the "Linga Puraṇa" that the author of the MAHABHARATA was the 28th Vyasa in the order of succession. I shall not now attempt to explain the real meaning of the 28 incarnations therein mentioned,† but I shall only say that the entity, amplified and expanded by these MAHATMAS‡ for the instruction of their highest circle of disciples was PRANAVA (see "Kurma Purana"). The author will be able to learn something about this mysterious *amplification* of PRANAVA *only* in the sacred region where Swedenborg advised his readers to search for the "Lost Word," and in a few unexplored and unknown localities in India.

II. *Sanjaya*—according to Mr. Oxley—was purposely introduced into the story to give to the reader an indication of the way in which divine truths were communicated by

* In no case can the term be translated as "Recorder," we should say. Rather a "Revealer," who explains the mysteries to the neophyte or candidate for initiation by *expanding* and *amplifying* to him the meaning.—Ed.

† To one, who has even a vague notion how the mysteries of old were conducted, and of the present Arhat system in Tibet vaguely termed the "Re-incarnation System" of the Dalai-Lamas, the meaning will be clear. The chief Hierophant who imparted the "word" to his successor had to die bodily. Even Moses dies after having laid his hands upon Joshua, who thus became "full of the spirit of wisdom of Moses," and—it is the "Lord" who is said to have buried him. The reason why "no man knoweth of his sepulchre unto this day," is plain to an Occultist who knows anything of the supreme initiation. There cannot be two "Highest" Gurus or Hierophants on earth, living at the same time.—Ed.

‡ "Grand Souls" in literal translation; a name given to the great adepts.—Ed.

"Busiris" to Vyasa. On page 61 the author writes, in this connection, as follows:—"Sanjaya means a messenger, (and, if interpreted by modern Spiritualist experiences, refers to the communicating spirit or angel) who is gradually absorbed into the individuality of the organism of the recorder who assumes the name or title of Krishna."

It will be very interesting to know on whose authority the author says that *Sanjaya* in Sanskrit means a messenger? No one would feel inclined to quarrel with him, if he only gave fanciful names to imaginary angels. But is it fair, on the author's part, to misconstrue Sanskrit names without possessing any knowledge of that language, and to represent, to the English and Indian public, that the "crude notions" of modern Spiritualists and his own speculations completely harmonize with the teachings of the sacred books of the Aryans? The author says (p. 53) that—

"An understanding of the grand Law of Influx (but little dreamt of and still less comprehended by the mass), enables us to receive the statement of the new Angel Busiris, that *he* was the author of the Mahabharata."

Though I do not know much about the author's "grand Law of Influx," I know of a particular Law of *efflux* (but little dreamt of by authors and still less comprehended by their readers) which enables me to perceive that mere fancies are often mistaken for realities, especially when the said authors think that they are "inspired."

If Sanjaya really represented the angelic intelligence which communicated the truths embodied in the Bhagvatgita to Vyasa, it is surprising to find in the last chapter—the very chapter, in fact, which, in the opinion of the author, contains the key for the clear understanding of the whole philosophy—Sanjaya informing Dhritrashtra that *by favour of Vyasa* (Vyasa prasanna) he was able to hear the mystic truths revealed by Krishna. Sanjaya's meaning would be rendered clear by the account of the arrangement made by Vyasa for getting information of the war between the Pandavas and the Kouravas to the blind Dhritrashtra given at the commencement of Bheeshmaparva. Vyasa, in fact, endowed Sanjaya, for the time being, with the powers of *Doorubrishti* and *Doorasrayanam*, and made him invulnerable, so that he might be present on the battle-field and report everything to the blind old man. These facts recorded in the "Mahabharata" are quite inconsistent with the author's theory unless we are prepared to admit that Vyasa has published deliberate falsehoods, with the intention of concealing the real authorship of the "Mahabharata." But the author informs us that "recorders," like Vyasa, "very wisely keep their own personalities in the shade." I must, therefore, assume that the author's suppositions about Sanjaya and angelic intelligences are erroneous until the facts are proved to be incorrect.

III. Again in page 54 of his book, in giving his interpretation of the words *Krishna* and *Dwypayana*, he says that *Krishna* means black, and *Dwypayana*, *difficult to attain*, which "spiritually interpreted symbolises the states of mankind to whom the revelation was made."

The author evidently means to suggest, by this passage, that the appellation given to Vyasa contains some evidence of the revelation made by Busiris. And here, again, the author is misinterpreting the Sanskrit word "Dwypayana" to create a fresh evidence for his favourite theory. This name was given to Vyasa, because he was born in a Dwecpani or island (on the Ganges) as will be seen from the "Bharata" itself. Unless the author can successfully demonstrate that all the Sanskrit words he has misconstrued really belong to the mysterious language to which the two words he has selected—"Osiris" and "Busiris"—belong, and which he alone can understand, mistakes, like these, cannot but produce an unfavourable impression upon the mind of the Hindu reader.

This is the whole of the internal evidence brought to light by the learned author in support of the claims of Busiris. If such evidence is really worse than useless, for the reasons above-mentioned, on what other grounds are we to admit the truth of the alleged declaration made by

Busiris in England? The author is likely to take up his stand on his theory about the composition of sacred books in general, and on the direct evidence supplied by the claimant himself.

As regards the first of the two propositions above-mentioned, I have already shown that, to the Hindu mind, the fact that Vyasa was an adept and a MAHATMA in his life-time, and that other fact that he is now an angel or Deva—are irreconcilable. I admit that there is no *prima facie* improbability in the fact of an angel giving information to a mortal, although my opinions, regarding the nature of the so-called “angels,” differ vastly from those of the author. But no one, I venture to affirm, who is acquainted with Eastern adepts and the powers possessed by them, will be willing to admit that an adept like Vyasa would ever be under the necessity of learning spiritual truths from an angel or a Deva. The only infallible source of inspiration with respect to the highest spiritual truths, recognized and respected by an Eastern adept, is the eternal and infinite MONAD—his own *Atma*, in fact. He may make use of the assistance of the elementals and the semi-intelligent powers of nature whenever he is pleased to do so. But his own inherent powers can give him all the information, or instruction which angels like Busiris can ever give him. I do not profess to say anything about the way in which spiritual truths are being learnt by the “adepts” of France, the “adepts” of America, and, probably, also the adepts of Patagonia and Zululand alluded to by “Ali” in his review of the author’s book in the February number of the “Psychological Review”; but Vyasa was an Eastern adept; and, it must be presumed that he possessed at least the powers now exercised by adepts in Tibet and India. In the Hindu *Puranas*, there are, no doubt, instances recorded of initiates having received information and instruction through the assistance of intelligent powers of nature. But there is very little resemblance between such powers and angels like Busiris. When the author succeeds in finding out the mode in which an adept communicates with these powers, and obtains a clue to construe the *cipher* which nature herself uses, he will be in a better position to understand the difference between spirit-communion in a séance-room and the way in which initiates of Ancient Aryavarta gathered their information on various subjects. But what necessity was there for anything like special revelation in the case of the MAHABHARATA? As regards the facts of history mentioned therein, there could not be any need for Vyasa’s “interiors being opened”; as he had merely to record the events occurring before his very eyes. He was, in fact, the “father” of Pandu and Dhritrashtra, and all the events mentioned in the Mahabharata took place during his lifetime. As regards the various philosophical discourses such as BHAGVATGITA in “Bheeshmaparvam,” “Sanat Sujatya” in “Udyogaparvam” and *Uttaragita* in “Amsanikaparvam,” many of the learned pundits of India are of opinion that originally they were not included in the MAHABHARATA. Whatever may be the strength of the reasons given by them for saying so, it is clear to those who are acquainted with the real history of Aryan thought, that all the esoteric science and philosophy contained in the MAHABHARATA existed long before Vyasa was born. This work did not mark the advent of a new era in Aryan philosophy or introduce into the Aryan world a new Dispensation, as the author has imagined. Though Vyasa is generally spoken of as the founder of the Vedantic Doctrine, it was not for the Mahabharata, or anything contained in it, that he obtained this title, but on account of his celebrated *Brahmasutras* which are supposed to contain a complete exposition of the doctrines taught by the Vedantic school. This book is particularly referred to in the 5th verse of the 13th chapter of the BHAGVATGITA, where Krishna informs Arjuna, that the nature of *Kshatram* and *Kshatragna* has been fully defined in the *Brahmasutras*. Not knowing anything about the existence of this great philosophical work, the author

thought that the Sanskrit expression *Brahmasutras* merely meant “precepts taught of truths divine.” If the author had known anything about the importance of the work in question, Busiris would, no doubt, have announced himself by this time the author of the *Brahmasutras* also. If these *Sutras* were composed by Vyasa before Krishna revealed the truths of the BHAGVATGITA to Arjuna, as we are led to infer from the words used in this Slokam, there was no necessity whatsoever for the assistance of Busiris in composing the BHAGVATGITA, as the “philosophy of spirit” contained in it was already fully contained in the said *Sutras*.

The author will probably say: “I see no reason why I should not believe the statement made by Busiris.” He may argue that he knows for certain that “it was made by an angel; and as an angel cannot, under any circumstances, utter a falsehood,” he has to believe that “the Mahabharata is really the production of Busiris.”

The learned author has informed the public in page 51 of his book, that, after making the important declaration that he was the author of the Mahabharata, Busiris proceeded “to give an interesting account of the civilization and manners and customs of the inhabitants in his day, *long antecedent* to the system of caste which now prevails in India.” Unfortunately we do not find the whole of this interesting account published by the learned author for the benefit of the public. But the only statement of an historical importance contained in the sentence above quoted—that the system of caste did not prevail at the time when Busiris was in India in human form—is such as to make every one who is acquainted with Indian history doubt the veracity of Busiris. Rig-veda speaks of the four castes of the Hindus (see Max-Müller’s Lectures, &c.), and, as the author admits that Rig-veda existed long before the composition of the Mahabharata, the system of caste must have also existed before Busiris had appeared in human form in this country. Again, “Santiparvam” and “Anusasanikaparvam” of the MAHABHARATA will distinctly show to the author that the system of caste existed when Busiris was living here as Vyasa. And, moreover, in the 13th verse of the 4th chapter of the *Bhagvatgita* itself, Krishna says that he had already created the four divisions of caste (“Chaturvarnam maya srushtam”). This statement of Busiris, then, is clearly wrong. It is very surprising that an angel should lose his memory in the course of his transformation from man to angel, or should wilfully make false statements with reference to well-known facts of history. Under such circumstances, no one will be prepared to admit that Busiris was the author of the great poem, if there is no other evidence in support of it, but the value of his own statements.

We have thus seen the degree of reliance that can be placed on the revelations from angels, who delight in giving now and then sensational news to the public through their friends and admirers in séance-rooms. So long as the so-called celebrated “Historical Controls” continue to give incorrect information regarding the events and facts in History, the public in general, and the Hindus in particular, ought to be excused for not giving credence to all that is claimed by Spiritualists on behalf of the “disembodied spirits” and “spirit communion.”

I have purposely abstained from saying any thing about the real agency at work in producing the so-called spirit manifestations, and from testing Busiris and his pretensions by examining the very basis of modern Spiritualism from its first principles. Unless the real points of divergence between Spiritualism and Theosophy in their fundamental doctrines are first settled, there will be little or no profit in stating merely the conclusions arrived at by Theosophists about the séance-room phenomena. Conclusions based on the systematic investigation and discoveries made by the brightest intellects of Asia, for thousands of years, are liable to be often mistaken for idle speculations and whimsical hypotheses, if the ground, on which they rest, is masked from view. I can hardly be expected to undertake a complete discussion of the subject within the limits of one article. I have already given

a brief and general statement of my views about Spiritualism in a paper published in the January number of the "THEOSOPHIST."

As the present review has already reached an inordinate length, I shall now bring it to a close. The author's views about the Astro-Masonic basis of the BHAGAVATGITA and his elucidation of some of its important doctrines will be examined in my next paper.

Triplicane, Madras, 22nd March, 1882.

(To be continued.)

THE RECLUSES OF THE HIMALAYAS.

[The following interesting communication was received by an influential Officer of the Government of India, from a native gentleman, about 18 months ago, and kindly handed over to us then for publication in the "THEOSOPHIST." For certain reasons, we thought it better to withhold its publication, as it expressed feelings of disrespect to and criticism upon one whom we considered in those days yet as a friend. As, however, since then we have become wiser, and feel more respect, than we have hitherto felt, for *orthodox* Brahmans,—notwithstanding still our divergence of opinions,—we now give publicity to the letter. The reader will observe that our statement as to the existence of real Yogis and adepts, elsewhere than in Buddhist Tibet, namely, in Southern and Northern India, in our own day, is here supported by the testimony of an eye-witness.—ED.]

SIR,—I have carefully examined the "THEOSOPHIST" which you kindly lent me to-day. Mr. N. C. Paul, whose treatise on *Yoga* Philosophy is referred to, was a Bengali gentleman, and a native of Calcutta, of the *Kāyastha* caste. His full name was Babu Nobin Chander Paul. He was at one time Sub-Assistant Surgeon of Benares under Doctor Leckie. He prepared that treatise with the assistance of a *Sannyāsi*, or ascetic, and had it published then at the late *Benares Recorder* Press.

I think the Russian Lady (Madame Blavatsky) is in search of a famous *Yogi* of these Hills. That *Yogi* is generally known by the appellation of *Siddhji*, and when I saw him last year in a *khul* below *Sanjowli*, I took him to be a common man. His accents and mode of speaking led me to regard him as a native of Orissa. The *Ranas* of these Hills venerate him as a man gifted with the most miraculous powers. I have heard some hill-men say that on one and the same day, and at the same hour, he was seen in two different places situated at a great distance from each other. People maintain that during night-time he flies like a bird from one hill to another. This power of "flying" (levitation) is acquired, as alleged, by resorting to certain *Yoga* rites after swallowing a mixture made from the red serpent. Such red serpents may be found in the compound of "Windsor Castle" at Koossoomtee, on the other side of Chhota Simla, now occupied by Diwan Gobind Sahay, the representative of the Maharajah of Cashmere.

The greatest *Yogee* of the present age in India, is Babu Bharat Das, now residing in a cave at the village of Samah, 7 miles north of the town of Aklnoor in the Jammu Territory. This *Yogee* seldom comes out of his cave, and lives on milk alone which is daily supplied to him by a *Brāhman*, who was before a very poor man, but is now very rich by the blessing of the holy ascetic as people think. The Maharajah goes every year to Samah to pay his respects to the ascetic. One of his most famed miracles was that, in a very dry part of the country where there was not a single stream of water to be found, and people used to go to a great distance for it, he caused, one day, a stream to flow from a hillock. Springing from the flank of a hill, it runs down a small distance, and then disappears inside another hillock. This stream has been called *Samraoti* by the ascetic. I have seen both himself and the stream so miraculously produced by him. A trip to Jammu and thence to the village of Samah will be very interesting to the Russian Lady, if she will undertake it.

I am not a Theosophist, nor do I wish to ever become one, as I am an orthodox Hindu and an opponent of Dayanand,* whose great admirer our Theosophist Lady is. But I am ready to give her every assistance in my power in her enquiries about the Hindu *Yoga* philosophy. As soon as I feel a little better, I shall not fail to see her.

I also wish to tell the Russian Lady that the name of the great *Tantrik* philosopher of Cashmere is Bidh Kol. He is an old man and lives at Srinagar.

There lives also near Ghulami-ka-Bagh in the vicinity of the town of Jammu, a *Yogee*, named Harhallabh Gir who, some of the *Jummuvites* told me, performs great phenomena now and then.

I also wish to inform her that the greatest Aryan astrologer of the present age, is Jai Bhattachary, of Jam Baroo, in the town of Howrah on the other side of Calcutta.† He is a wonderful seer and prophet. I have seen even European gentlemen and ladies consulting him and receiving from him appropriate answers.

Yours obediently,

Simla, October, 1880.

G..... P..... C.....

(Continued from the April Number.)

BISHOP MEURIN AND THE BOMBAY CATHOLIC DEBATING SOCIETY.

PAPER NO. II.

I am much obliged to your Lordship for the explanation afforded with reference to my paper submitted at the debates last Wednesday. From the explanation given I am glad to observe that your Lordship admits that the non-eternity of the universe cannot be demonstrated by experience; but that the sources from which we derive certainty are, besides experience, evidence from intuition and authority. It will have been observed that the issue raised was not so much, whether the universe, or rather matter of which the universe consists, is or is not eternal, but whether we have any reason for supposing it to be the one or the other. The succession argument attempts to prove that matter is non-eternal. But as the major premiss of the syllogism employed in the argument, it is shown, contains a fallacy, *viz.*, that all movements can be numbered, whereas, in fact, all movements, from the nature of the case, it is impossible to number, for every movement we may point to is only the effect of a prior movement; the conclusion sought to be drawn therefrom must, therefore, necessarily contain a fallacy too; and, if admitted at all, must be admitted only as a conclusion of the illegitimate order. The syllogism, properly stated, is really nothing more or less than as follows:—

1. Everything moveable has a beginning which is brought about by a cause which, in its turn, is the effect of a prior cause.

2. This world is moveable; therefore, this world must have a beginning, which is, &c. This is all what the syllogism warrants; and, under the circumstance therefore, I must beg to be excused if I differ from your Lordship in the statement that the existence of the changeable world forces our reason to admit a *first cause*, which is in itself unchangeable and immutable.

With reference to the statement that the non-eternity of matter cannot be proved by the experience and testimony of anybody, except of him who was present at its beginning, and that no man was present when God made the world, I beg to say that I do not hold it indispensable that the actual coming into existence of the universe should come within the experience of man, but only whether we can, by any argument or analogy based upon experience, arrive at such a conclusion. If we can do so, is all that I require to be shown.

Your Lordship asks me to refute the arguments based on the impossibility of a successive exhaustion of an infinite number of changes; and intimates that as long as they are not refuted, the non-eternity of matter remains a proved fact. To this I may say that, to my mind, the eternity of matter is unthinkable.

* The Reformer who turned upon those who were his friends and allies, just because they would not limit the membership of their Society to Arya Samajists alone, but accepted into their Brotherhood orthodox Hindus as well, respecting them as much as they did any other member.—ED.

† We have been informed that this old astrologer died a few months ago.—ED.

Self-existence necessarily means existence without a beginning ; to form a conception of self-existence is to form a conception of existence without a beginning. Now by no mental effort can we do this. To conceive existence through infinite past time, implies the conception of infinite past time which is an impossibility. If the Atheistic hypothesis is untenable, because it involves the impossible idea of self-existence, the Theistic hypothesis must, perforce, also be admitted to be untenable if it contains the same impossible idea. It is not a question of probability or credibility, but of conceivability. Experiment proves that the elements of these hypotheses cannot even be put together in consciousness, and we can entertain them only as we entertain such pseudo-ideas as a square fluid and a moral substance—only by abstaining from the endeavour to render them into actual thoughts.

With regard to the statement that the sources, besides experience, from which we are said to derive certainty, are evidence from intuition and authority, it may be said—

1st. That authority, at this stage of our debates, may well be dispensed with, the only guides we may appeal to being reason and experience.

2nd. That man possesses *no* such thing as *intuition*. All his ultimate or innate ideas, or so-called recognition of first principles, are, on close analysis, *found to be derived* from experience. If the existence of a Creator, or the non-eternity of matter, were a fact of intuition, *i.e.*, self-evident to every body, we should not have assembled in this hall to-day to debate it out.

REPLY No. II.

I do not know nor admit that any body has shown that the major premiss of my syllogism contains a fallacy. The major premiss substituted by Mr. "G." for the one used in the lecture "On the Existence of God," is quite different and unsatisfactory. The lecture exhibits this major premiss : "nothing moveable can have existed from all eternity," and this is proved by the impossibility of a gradual exhaustion of an indefinite, and much more of an infinite, number of changes, which are implied in the supposed actual existence of a changeable being from all eternity.

If we consider the *substituted* syllogism, we cannot admit the major premiss as it stands, because the "prior cause" *may* be moveable and temporary itself, so as to require again a prior cause ; but *may also* be immoveable and eternal, so as not to require nor even to admit again another prior cause.

Coming to the minor premiss of the syllogism which has been left intact by Mr. G., the term used there,—"*the world*,"—had been expressly stated to comprise all possible previous transformations of the universe as it is now constituted ; whereby also Mr. G.'s *chain* of causes and effects was duly included, and proved to be non-eternal.

If Mr. G. wishes to speak in particular of matter, here is my syllogism—

1. Nothing unchangeable can have existed from all eternity.
2. Matter is changeable ; therefore, matter cannot have existed from all eternity.

With reference to the statement that the eternity of matter is unthinkable, I grant the impossibility of thinking an eternal matter, because matter was subject to changes, and changeableness was contradictory to the immutability of eternity. I grant likewise the impossibility of conceiving an infinite past time, because time denoted succession, and succession was contradictory to the simultaneousness of the infinite past, called eternity. But I do not grant the impossibility of thinking an unchangeable Being existing from all eternity ; because immutability was not only no contradiction to eternity, but rather its necessary condition. Granting, therefore, with pleasure, Mr. G.'s admission that the atheistic hypothesis was untenable, because it involved the impossible idea of an eternal and self-existing changeable matter, I do not grant that the theistic theorem of an eternal, immutable, self-existing Being must be admitted to be also untenable, precisely because it did not contain the same self-contradictory, and, therefore, impossible idea. The theistic doctrine is not a mere hypothesis, but a theorem, irrefutably proved by the impossibility of a gradual exhaustion of the past eternity, which impossibility Mr. G. justly points out against the materialists, who rather admit an impossible and self-contradictory idea, than the existence of God, the most reasonable of all possible ideas.

The remainder of Mr. G.'s valuable paper treated on psychological questions which are fully considered in my new lecture,

"On God's Omniscience," of which the first part, on the cognition of the animal soul, I read to you to-day, the rest being kept over for the next meeting.

Bombay, 21st November, 1880.

(To be Continued.)

MEDIUMS AND YOGEES.

WHAT IS THE DIFFERENCE BETWEEN THE TWO ?

BY * * *

A Yogee is a man who has prepared himself by a long discipline of body and spirit, and is thereby rendered capable of dealing with phenomena, and receiving occult communications at will, the theory being that he, so to say, paralyzes his physical brain and reduces his mind to complete passivity by one of the numerous modes at his command, one of which is the magnetization of the second set of faculties pertaining to and exercised by the spiritual or inner man. The soul is inducted by the body, and, in its turn, is used to liberate the spirit, which is thus placed into direct rapport with the object desired. For example :—A telegraph line at stations A, B, C, D, E, in ordinary cases, sends messages from A to B, B to C, and so on ; but, when the several stations are connected, the message may be received direct at E from A without the intermediate stations being made aware of it. In the same manner, the nerves becoming passive, the "Yog" power controls the other faculties, and finally enables the spirit to receive a communication, which, in the other case, it cannot, because it must act through several mediums.

As the magnetic power is directed to any particular faculty, so that faculty at once forms a direct line of communication with the spirit,* which, receiving the impressions, conveys them back to the physical body.† The spirit cannot grasp at the communications it desires to receive, unassisted by the physical organization, just as, in the case of a lunatic, the spirit is present, but the faculty of reason is lost, and, therefore, the spirit cannot make the man sane ; or, as in the case of a blind man, the spirit and reasoning powers are sound, but the faculty of sight is destroyed ; hence the soul of the blind man cannot realize the impressions which would be conveyed to it by the optic nerves and retina.

The spirit is an immortal ether (principle ?) which cannot be impaired in any way, and, although it is, to a certain extent, subservient to the body and its faculties during the life-time of the body it is attached to, it can, through their agency, be so liberated in a higher or lesser degree as to be made to act independently of the other principles. This can be achieved by magnetic power or nerve power, if preferred, and thus the spiritual man be enabled to receive communications from other spirits, to traverse space and produce various phenomena, to assume any shape and appear in any form it desires.

The secret of the theory is this, that the Yogee, possessing the power of self-mesmerisation and having a perfect

* Sixth principle—*spiritual* soul.

† In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, *i.e.*, from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite hence unconditional principle or state), the faculties of each body having to awaken the faculties of the next higher one to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it back in an inverse order to the body. Hence, the faculties of some of the "bodies" (we use this word for want of a better term) being less developed, they fail to transmit the message correctly to the highest principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started, from the place of its destination, faultless and have been bungled up and misinterpreted by the telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate—say, the beauties of nature, or some particular moral quality ; as, however perfect their physical intellect,—unless the original, material or rough physical impression conveyed has passed in a circuit through the sieve of every "principle"—(from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2, to No. 1)—and that every "sieve" is in good order,—the spiritual perception will always be imperfect. The Yogi, who, by a constant training and incessant watchfulness, keeps his septenary instrument in good tune and whose spirit has obtained a perfect control over all, can, at will, and by paralyzing the functions of the 4 intermediate principles, communicate from body to spirit and *cice versa*—direct.—ED.

control over all his inner principles, sees whatever he desires to see, rejecting all elementary influences which tend to contaminate his purity.

The medium receives his communications differently. He *wishes* for "spirits;" they are attracted towards him, their magnetic influences controlling his faculties in proportion to the strength of their respective magnetic powers and the passivity of the subject; the nervous fluid conveys their impressions to the soul or spirit in the same manner, and often the same results are produced as in the case of the Yogee, with this important difference that they are not what the medium or spiritist wishes, but what the spirits (elementary influences) will produce; hence it is that sometimes (in spiritism) a question on one subject is asked, and a reply of a different nature received, irrelevant to the point and more or less after the "Elementary's" disposition. The spiritist cannot at desire produce a fixed result,—the Yogee can. The spiritist runs the risk of evil influences, which impair the faculties the soul has to command, and these faculties—being more prone to evil than good (as everything having a great percentage of impure matter in it)—are rapidly influenced. The Yogee overcomes this, and his faculties are entirely within his control, the soul acquiring a greater scope for working them and keeping them in check; for, although the soul is their ruler, yet it is subservient to them. I will give a familiar illustration:—A battery generates electricity, the wires convey the current, and the mechanism is put in motion. Just so, the soul is the generator or battery, the nerves the wires, and the faculties the mechanism made to work. The Yogee forms a direct connection between his spiritual soul and any faculty, and, by the power of his trained will, that is by magnetic influence, concentrates all his powers in the soul, which enables him to grasp the subject of his enquiry and convey it back to the physical organs, through the various channels of communication.*

If the Yogee desires to see a vision, his optic nerves receive the magnetic fluid; if an answer to a question is wanted, the faculties of thought and perception are charged by him; and so on. If he desires to traverse space in spirit, this is easily done by him by transferring the faculty of *will*†, and, as he may have acquired more or less power, so will he be able to produce greater or minor results.

The soul of the medium does not become the generator. It is not the battery. It is a Leyden jar, charged from the magnetic influence of the "spirits." The faculties are put in action just as the spirits so-called, make them work from the jar they have charged with their own currents. These currents, being magnetic, take after the invisibles' own good or evil disposition. The influence of a really good spirit is not left upon the earth after death, so that, in reality, there are *no* good spirits, although some may not be mischievous, while others may be full of real devilry. The question arises, how the influences of the bad ones are left behind, when the soul exists no more on earth after death? Well, just as light from the sun illumines an object, which reflects certain invisible active rays, and these, concentrated in a camera, produce a latent image on a photographic plate; in like manner the evil propensities of man are developed and from an atmosphere around him, which is so impregnated with his magnetic influence that this outer shell (as it were) retains the latent impressions of good or evil deeds. These, after death, are attached to certain localities, and travel as quick as thought wherever an attractive influence is exercised the stronger, they being less dangerous as less attracted to men in general, but more to spiritists who attract them by the erratic power of their will, *i.e.*, their own ill-governed magnetic power. Have not many experienced coming across a man unknown to them, whose very appearance has been repulsive, and, at the sight of whom, feelings of distrust and dislike spring up in them spontaneously, although they

knew nothing of or against him? On the other hand, how often do we meet a man who, at first sight, seems to attract us to him, and we feel as if we could make a friend of him, and if, by chance, we become acquainted with that person, how much we appreciate his company. We seem lost in hearing him speak, and a certain sympathy is established between us for which we cannot account. What is this, but our own outer shell coming in contact with his and partaking of the magnetic influences of that shell or establishing a communication between each other.

The medium is also influenced by his own spirit sometimes, the reaction of his nerves magnetizing some faculties accidentally, while the elementary spirits are magnetizing the other senses; or a stray current reaches some faculty which their magnetism has not reached, and this leads to some of those incomprehensible messages, which are quite irrelevant to what is expected, and a frequent occurrence which has always been the great stumbling block at all séances.

"THE FAKIR'S CURSE"

In the "Review column" of a London *Weekly* of December last we find a curious story given by an Indian officer, entitled—

"The Fakir's Curse," which treats of the scandalous manner the feelings of Indian natives are so frequently outraged by arrogant and insolent puppies in scarlet. The author tells us *the story is true in every respect.*

THE CURSE.

Eleven years ago I was serving with my regiment in India, and we were quartered at P—. At N—, the nearest military cantonment, were the 44th Native Cavalry and a European regiment. It was a comparatively new station, consisting only of barracks and a small native town, and, being entirely deficient of amusement, we saw a good deal of the officers of its garrison, P— being within a few hours' ride or *dâk*, and, for India, decidedly gay. One of the officers of the 44th Cavalry, Pattison, was a great friend of mine, and was universally popular with my regiment, having been attached to it at F— for a long time; and, through him, we got to know Arden and Walker, two of his brother officers. The Government of India, at that time, when forming a new cantonment, was in the habit of granting a plot of ground and advancing a sum of money to officers wherewith to build bungalows, the rupees being repaid by easy instalments. Pattison, Arden, and Walker had taken a piece of ground at N—, not far from C— river, and decided to build their house on that spot. One day the three went to inspect their new property, when they were accosted by a ragged, dirty, emaciated Fakir, who first begged them humbly not to carry out their project of building there, but to select another site, as the ground was sacred. Needless to say, they laughed at him, whereupon he became terribly excited and angry, and, raising his hands, cursed them, and said they would all die violent deaths, and that the bungalow should be razed to the ground. They treated the whole affair as utterly absurd, and thought no more about it. Shortly afterwards the garrison polo team of N— came up to P— to play a match *versus* the selected of that station. The field, in which they played, adjoined the mall. Arden was one of the players for N—. I was driving down with our doctor to look at the match, and, just as we arrived at the gate of the field, we met a sister of Arden's, a Mrs. Parker, who had come for a similar purpose. We were talking to her when interrupted by a shout, and, looking towards the players, we saw a crowd collecting, and it was very evident that something serious had occurred. Mrs. Parker exclaimed, "Oh, my poor brother, I am certain that something has happened to him!" Dr. Thompson handed me the reins and ran off to the crowd. A few words sufficed to explain everything. Arden's pony had "canoned" against another, throwing his rider heavily on his head. Poor fellow! he was removed in his sister's carriage to her house, under charge of Dr. Thompson. All that medical skill could do was unavailing; he never recovered consciousness, and expired at two the next morning. All the officers, who were able, attended his funeral the day after. Some of the more superstitious thought of the Fakir's curse, and shook their heads, but were laughed at and pool-pooled. "Why, of course, it was an accident, and might have happened to you or me had we been playing polo," was the answer.

* Or—direct, which is oftener the case, we believe.—Ed.

† From the physical to the spiritual body and concentrating it there, as we understand it.—Ed.

THE CURSE REALIZED.

That cold weather I went home for duty at the *dopôt*, my regiment proceeding to N—, where the 44th Native Cavalry was still quartered. The whole affair had faded from my mind, when one day I received a letter at Dublin from a brother officer, and was fairly startled and taken aback to hear that poor Walker, whilst out deer-hunting, had met with his death, his horse having fallen, throwing its rider on his head, and killing him on the spot. Now, indeed, the Fakir's curse seemed to be working with a vengeance, only Pattison and the bungalow remaining. A year passed by, both my regiment and the 44th Cavalry moved "down country" to A—, on the river Ganges. In March, 1873, I went to St. Patrick's ball at Dublin Castle, and a most brilliant affair it was, every description of uniform in the British army being represented. I had just finished a valise, and was taking a turn through the rooms, when I felt a tap on the shoulder, and was saluted with, "Well, old boy; delighted to see you once more! How are the old 44th? Rather better fun than being in the gorgeous East, isn't it?" It was my old friend Pattison, home on a year's leave. I introduced him to my partner, and we had a long yarn about old times and the fellows out in India. "Have you heard from the regiment lately?" "Yes; heard from Davidson last week. He has had some first-class pig-sticking. A— seems to be a good sort of place; lots of shooting and fun going on." And the usual sort of talk that goes on between men in the service who haven't met for some time, and have a good deal in common. We separated, he having promised to dine with me next guest night. My partner was much interested in the *beau sabreur*, and asked me all about him, why he wore such a curious uniform, &c., &c. So I told her the whole story about the Fakir's curse, and how two out of the three were already dead. A few nights afterwards Pattison dined with me, and a great pleasure it was to introduce him to the 2nd Battalion of the regiment he had known so well in India. During the evening I asked him about Walker's untimely death, and he told me all particulars, having been present. He said it was certainly a most curious coincidence, and, at the time, he felt it very much; but now that his regiment had left N— and he was home, he could afford to laugh at the curse, and considered himself perfectly safe from Fakirs and every description of "black." I saw him frequently whilst he was in Dublin, and, when he took his departure to return to India, almost the last words he said to me were, "Well, old chap, I hope we shall soon meet again. As to all that nonsense about the curse, I don't put the slightest faith in it; do you?" Of course I said "No," and off he went in capital spirits. My story is nearly at an end. I heard of him frequently, as my regiment was again quartered in the same place as his, until, in 1876, I was horrified to receive a copy of the *Pioneer* and a letter from India giving a detailed account of how poor Pattison had at length met with his death. He was a first-rate swimmer, and one day he was boating with a friend on the river Ganges, and by some accident the boat was upset. His friend was but an indifferent swimmer, so Pattison said, "I'll stay behind you, in case you get tired; but you will soon be within your depth." As indeed he soon was, and, turning round to look for Pattison, saw no signs of him. He had disappeared for ever. Whether he sank through cramp or was sucked under by one of those eddies so common in Indian rivers, no one will ever know. He was never seen again. At the next breaking up of the snows in the hills, the river became a roaring torrent, overflowing its banks, and the ill-fated bungalow was swept away.

LEARNING CONTRIBUTES BEAUTY TO THE DEFORMED; it is an undying, indestructible and inexhaustible treasure; it is a friend that enriches you; it is a help-mate that confers on you wealth and renown; it is a teacher of teachers; it is nearest and dearest relative that accompanies you to the farthest lands; it is a supreme deity; it will cause kings to adore you; hence a man destitute of learning is assimilated to a beast.—*The Oriental Moralist*.

MORE ANECDOTES OF HASSAN KHAN DJINNI.

[While Col. Olcott was at Lucknow, he was enabled to collect some more items of personal testimony from respectable persons who had witnessed the phenomenal feats of the remarkable Mussalman sorcerer Hassan Khan, nicknamed "Djinni" from his alleged power over some of the "Elemental-Spirits" which go under that name among the Mohammedans.—Ed.]

STATEMENT OF DR. ABDUL RAHMAN KHAN (LUCKNOW).

I knew Hassan Khan Djinni in Lucknow in the year 1876, during which year he passed some months here, and, in the presence of many witnesses, performed many feats of sorcery or magic. Besides those already described in the "THEOSOPHIST"—such as the bringing of ripe fruits out of season and from Kabul and other distant places instantaneously—he did a feat which I will describe. One day he entered my dispensary where I had been occupied at my work for sometime. He seated himself, and suddenly a large brick fell just close to my feet. I was much startled, for there were no bricks in or about the place, and no reasonable way to account for the phenomenon. I walked out with him into my garden, when suddenly a number of bricks and clods of clay began dropping from the air all about us. I told him that, if this sort of thing were to go on, I should certainly leave him, for I had no desire to have my head broken. He laughed, looked up at the sky, made a deprecatory gesture, and said in Hindustani—"Stop! Stop!—that's enough!" We walked on for some paces, when other bricks fell. He again made a gesture and said,—"*Bas, bas!*"—"that will do,"—but his djins evidently did not agree with him, for there began to fall a shower of dust or sand upon our heads. Then he seemed to get angry, and peremptorily ordered the thing to stop:—and it did stop.*

The same thing occurred on another occasion when he came to my house for a medical prescription. The brick-shower ceased after he had twice commanded the invisibles to stop their nonsense. The missiles did not seem to fall according to any attractive force proceeding from his own person; sometimes they dropped very close to him, and sometimes at a distance. Their fall was sometimes vertical, sometimes diagonal, and sometimes in a parabola.

STATEMENT OF BABU JWALA PRASADA SANKHDIAR,
F.T.S., (SHAHJAHANPUR).

I knew Hassan Khan in Bareilly in 1869-70. He lived at the Insane Asylum, whether as a patient or not I do not know—(I was quite young then)—but he certainly had the full freedom of doing as he pleased during the day. When my father wanted him, he would go for him with a carriage, and no objection was made to his leaving the establishment. I have a distinct recollection of four of these occasions. The first time it was about 8 or 9 o'clock in the evening. About fifty persons were present in my father's reception-room. My father asked him if he could show any phenomena. The sorcerer replied that he was not sure, as it was late in the night, and his master (Malik) might be otherwise engaged. But, if my father should write his request on a piece of paper, he would see if he could get an answer; the "Malik" employed two secretaries, one for Urdu and the other for English. (The "Master" in question was, of course, his director or teacher in Occult Science, and was then residing in some distant place.) Accordingly my father wrote in Urdu and English the following:—"Can you get me a *sarda* (a peculiar kind of melon) from Kabul?" Hassan Khan called me and told

* This highly interesting particular should recall to the reader the article on "Stone-showers" which appeared in the "THEOSOPHIST" for August, 1881. In that connection we protested against the theory of the Spiritualists that this class of phenomena are due to the agency of disembodied human spirits, and suggested that they went to prove the existence of prankish nature-elementals. The *Djinnûts* or *Djinn*s of the Oriental demonology are of this class, as the reader of the *Arabian Nights* will remember. They can be made subservient to one who has learnt the secret of their subjugation by occult means. Only those who would believe that we consider them as beings of any sort—least of all *intelligent* beings—will be very much mistaken.—Ed.

my father to give the paper in my hand. Under the staircase was a small cupboard or closet used for lumber. He asked if it were empty and if there were any holed communication with the outside of the building. Upon being told that there was not, he ordered me to go and put the paper inside and close the cupboard. I did so, and took my stand at the door for about ten minutes. Meanwhile he sat with closed eyes and repeated a gesture which he always made when he produced his phenomena—that of moving the index-finger of the right hand from and towards his nose. Then he told me to open the door, and, without entering into the closet, to observe if anything fresh had been written upon the paper. By the dim light I fancied there was, and, upon telling him so, he bade me bring the paper. Upon approaching it to the light, we saw that I had been mistaken. So he instructed me to return it to its place. After a few minutes more, he told me to get the paper, and then, besides what my father had written, we found added the words in Urdu but in Arabic characters:—*Is vakht hamko phursut nahi hai. Zedah Selam!*—(I have no leisure just now. Good-bye.) *The ink of the writing was still wet.* We got no more phenomena that evening; he replying to all importunities that, without his master's help, he could do nothing.

The next experiment was at the house of Moonshi Jivan Sabai. He had met Hassan Khan at my father's house and taken him over to his own. We went with him. The Moonshi had a large family of children and he asked Hassan Khan to show them some phenomena. He said that, if he could be allowed to talk with his Malik, he could then answer the question. This being agreed to, he went into a small adjoining room by himself, with a lamp, and fastened the door after him. He remained there for about five minutes; and, when he came out, he said he had obtained the permission. He then asked some gentleman present to lend a clean handkerchief for the experiment. He did not touch it himself, but had it given to a young son of the Moonshi. The boy was told to stand by one of the pillars that supported the ceiling, and, facing the company, to pass his hand, covered with the handkerchief, behind the pillar. Hassan Khan sat at least six yards from the boy. He made his usual gesture with his hand and uttered the words:—*"Dal do, Dal do uske hath par : dal do"* (Give it, give it into his hand, give it). He asked the boy if he could feel anything coming into his hand. He said, he did; and, being ordered to produce it, we found that from some unknown source he had received a Kabul pomegranate. As we were all sitting and talking over the matter, there suddenly fell a large stone, twice as big as a man's head; striking at first in a niche in the wall, and thence tumbling to the floor.

At the third interview I myself was made to assist at the phenomenon. Hassan Khan was very friendly towards me, and I, boy-like, went up to him and complained that he had given a pomegranate to the Moonshi's boy the other time, but had given me nothing. Very well, he replied, this time I would have my share. And so, he made me cover my hand with a handkerchief, and, as there was no pillar in the room, he made me stand with my back to the door of a dark room adjoining and pass the covered hand within, out of sight. Presently I felt some light weight upon my hand, and, upon withdrawing it, found I had received a present of a dram of fresh Kabul grapes. He did not approach me at all during the experiment, nor, either on this or any other occasion, did he move from the spot where he was seated.

The incident at the last séance—to borrow a Western expression—was as follows:—He requested one of the gentlemen present to collect three or four rings from the company, and to wrap them in a piece of paper. He neither furnished the paper, nor touched the rings himself. Then he ordered the same gentleman to throw them into the house-well. All this being done, he ordered the same party to bring fruits from the garden, and the fruit to be given to each gentleman who had supplied the ring. He then told one to cut his fruit open. He did so, and

found his ring inside the punnel he held in his hand! The next gentleman had an orange, and, cutting it open by the Djinni's orders, he also found his ring inside. The third gentleman, without waiting for orders, cut open the orange that had been given to him, but the fruit contained nothing, and, as he exhibited much dismay at the supposed loss of his property, Hassan Khan directed him to make a search under the carpet. At the distance of at least eight or nine yards from where the sorcerer sat, the gentleman found his ring.

THE GREAT SADHUS OF INDIA.

BY THE HON. GOPALRAO HURRY DESHMOKH,

President of the Bombay Theosophical Society.

There is a number of Marathi books called *Bhakti Vijaya, Bhakti Lilamrit, Sant Vijaya, &c.*, in which miracles performed by different Sadhus (saints) are narrated. These miracles are believed, throughout the Deccan, by large masses of the people, and are sometimes more wonderful than those mentioned either in the Bible or the Koran. These are recited by a class of beggars called "Hardass" who keep up the memory of these Sadhus among the people who consider them as incarnations of the great Rishies described in the Pooranas. The place at which a Sadhu lived and died, or performed a miracle, is held sacred, and pilgrimages and repasts take place on appointed days in the year. The former Governments have endowed these places with lands and allowances for the celebration of the anniversaries. Most of these Sadhus were poets and have left works of instruction and stories drawn from the Pooranas and Shastras. These books are read by all castes in temples, streets and regiments. They are much liked by the common people who prefer them to Sanskrit books. Some of the Sadhus have followers who form themselves into sects. Some of these sects hate each other, but hold their own teacher in great veneration. I give below, in an alphabetical order, the names of those Sadhus who lived within about the last thousand years:—

1 Amrit Row.—He lived at Aurangabad in Shahoo Raja's time and is celebrated as a poet.

2 Atmaram Swamee.

3 Annand Moorti.—He lived in Bralmanal near Miraj.

4 Bhartri Humce.—He is said to be a king of Ujan. He has followers who sing his story and beg alms.

5 Bhanoodass.—He is an ancestor of Eknath of Paitan. He brought back the idol of Pandharpoor from Auna Gondi in a miraculous manner.

6 Bajet Pathan.—He is said to be a pious man.

7 Chudlay Bawa.—His place is in the Nizam's country.

8 Chundirane Bawa.—His place is in Khair near Poona. He is said to be a Yogi. He lived about forty years ago.

9 Chokha Mahar.—He is the founder of a sect among Mahars. His place at Pandharpoor was claimed by the Brahmins, but was given to the Mahars by the High Court a few years ago.

10 Chaitanya Guroo.—He is known as a very pious man in Bengal, and is revered by Babu K. C. Sen's sect.

11 Changdev.—He is known as a great Yogi who lived for a period of 1,400 years by the power of Yoga. He died several times and rose again. His tombs are several near Ahmadnagar and in Khandesh. He used to ride on a tiger; and was contemporary with Dnyaneshwar.

12 Dhana Bhaut.—He is known as a pious and charitable man.

13 Dadoo.—He is the founder of a sect called Dado Panth. Nischaldass, the author of the celebrated work called *Vicharsagar* was a Dado Panthee. This work is in Hindi, but has been translated into Goojathri by Mr. Mansukhram Soorajram; and it has also been translated into Marathi. The great Vedantist of Bombay, Mr. Shaik Salley Mahomed, a Khoja, has published a series of works on Vedant, and *Vicharsagar* is one of them.

14 Dnyaneshwar.—He is said to be a great Yogi and poet. His Samadhi or tomb is situated in Allandi near Poona on the river Indrani, a few miles from Poona. The Maharaja Scindia has endowed the temple of Dnyaneshwar by a grant of the revenues of the village for the celebration of his anniversary. The pilgrimage takes place in the month of Kartic annually. He has left a great commentary on Gita in the old Marathi language. He is the founder of a sect. He was early put out of caste by Brahmans in the thirteenth century when he convinced them by making a buffalo recite the Vedas. He made a wall to walk, and this wall is still standing at Allandi.

15 Damajee Pant.—He gave all the grain, collected for the king of Bedar, to famine-stricken people. The king was angry, but God paid the price in money and satisfied the king. His temple stands in Mangalvedha.

16 Dev Mamladar Yashwant Row.—He is known as a most benevolent man. He resigned the service but did not accept any pension from Government. He is now at Indore under the care of the Maharaja Holkar.

17 Eknath.—He lived at Paitan on the Godawari. He has left many poetical works called *Ramayan*, *Bhagwat*, *Rookmini Swayamwar*, &c. He is said to have left no mortal remains. His body disappeared. His family enjoys a revenue of Rs. 30,000 a year from the Peshwa, Gaekwar, Nizam, &c. He was noted for his piety and humility. He evoked the deceased ancestors of certain Brahmans. This room is still shown in his house.

18 Gora Koombhar.—This man is said to have raised a dead child which had been trampled under his foot.

19 Goraknath—A great Yogi. He has left some works on Yoga.

20 Gopichand.—He is said to be a king of Bengal and disciple of Gorak.

21 Ganeshnath.

22 Hari Narayan.—His place is Asta near Ahmadnagar. He died and then rose and finally died again. His tomb has a revenue of Rs. 5,000.

23 Jalandar.—He is known as a Yogi.

24 Juni Bai.—She was a maid-servant of Namdev. She was a poetess and is known for her piety and devotion.

25 Krishna Jairam Swamee.

26 Kabir.—He was a Mahomedan weaver of Benares. He is reputed for his great benevolence. He is generally called Saheb. He is the founder of a sect called Kabirpanth, or the way of Kabir. They do not worship idols or kill any animal. They read Kabir's works which are many.

27 Karripa.—He was a Yogi.

28 Keshav Swamee.—His place is in Hyderabad (Deccan).

29 Koormadass.

30 Kamal—son of Kabir.—He was beheaded but was restored to life by the father.

31 Kaniya Hardass.

32 Koober Bhagat.—He died five years ago. His place is in the village of Sarsa near the station of Anuand on the B. B. & C. I. Railway. He is the founder of a sect. He has written some books.

33 Lala Bhagat.—His place is at Soyla (in Kattiawar) near Wadhwan. He has founded many charitable institutions for feeding poor travellers throughout Gujarath.

34 Latif Khan.

35 Machendranath.—A Yogi.

36 Madva Mooneshwar.—He was a poet.

37 Madvacharya.—He is one of the four Vaishnava teachers who opposed the spread of Shankara's doctrine and maintained that soul was not god. He is the founder of a sect in Carnatic. They are staunch worshippers of Vishnu by means of idols.

38 Malloo Pant.

39 Madhowgir.—He is the founder of a sect of Vedantists in Gujarath. He died a few years ago.

40 Mookoond Raj.—A poet of Doulatabad. He has written several works on Vedant in Marathi. It is said that Marathi literature began with him. The Brahmans, perceiving that their importance would be lessened by Marathi

literature, strenuously opposed its rise and persecuted every author who took into his head to write in Marathi. Thus Dnyaneshwar, Eknath, Tookaram, and others, were cruelly persecuted for setting themselves up as teachers and expounders of religious doctrines, which privilege from ages belonged to Brahmans who resented every infringement of it.

41 Moro Pant.—A great poet who has translated several Poorans into Marathi verse called *Arya*. His works are voluminous and are recited at every entertainment and sermon. He was a Karada Brahman of great gift. He is known for his great piety and was a devoutly religious man.

42 Mookta Bai.—She was the sister of Dnyaneshwar. Her other brothers were Nivritti and Sopan. She is known as a Yogini. She has written some poetry.

43 Mookteshwar.—A great poet.

44 Mira Bai.—She was a princess of Rajpootana, but became a devotee of Krishna at Dwarka.

45 Nira Bai.

46 Narharee Sonar.

47 Nago Parmanand.

48 Nivrittinath.—He was the elder brother of Dnyaneshwar. His tomb is at Trimbak where an annual fair is held. He was a great Yogi.

49 Namdev Simpi.—He lived at Pandharpoor. He composed some works in poetry. He is said to be born again in the form of Tookaram to complete his works. He was much devoted to the worship of the temple at Pandharpoor. He is one of the five great Sadhus whose word is held sacred by the sect of Warkarees, *i.e.*, Namdev, Eknath, Kabir, Dnyaneshwar and Tookaram. Namdev is said to have given a dinner to the idol of Vithoba. The verse which is often recited to commemorate the miracles of these five saints is as follows :—

कलियुगां साधु जाहले ते बहुत ॥

परि पांच नण पटाइत ॥

धौडा जेवविला रेडा वोलविला ॥

मरोनिया जाहला तुळशी फुले ॥

स्वर्गांचे पितर जेणे जेवविले ॥

देहा सहित गेला वैकुंठाशी ॥

50 Nabhojee.—He has written a work called *Bhukhti-nal* in Hindi. It is a favourite work in Upper India.

51 Nimbark.—He is the founder of a sect called Nuanavats.

52 Nanak.—He is the founder of a sect of Udasees and Sieks in the Punjab. His book called *Granth* is well known. This book takes notice of some of the saints of the Deccan, particularly of Namdev. Nanak was followed by ten Badshahas, some of whom obtained political power by fighting against the Emperor of Delhi.

53 Nityanand.—His place is in Vrindawan; and he is much respected in Bengal. He is said to have been born in यवद्विप or Java.

54 Narsinaha Saraswati.—He is described as an incarnation of Dattatraya Yogi who daily bathes in the Ganges and eats in Kolhapoor and sleeps in Mattapoor in Berar. There are many temples dedicated to Dattatraya in the country. He is considered a great Yogi next to Shiv. His idol is made with three faces, as representing the Hindoo trinity.

55 Rohidass Chamar.

56 Ramdass Swami.—His place is Chapul near Sattara, and his tomb is in the fort of Parbee. He was a Guroo or preceptor to Shivajee, the founder of the Maratha power. He is said to have given life to dead men, turned stones into gold and made of a very illiterate man a learned one. His family has a revenue of Rs. 25,000 per annum. He is the founder of a sect. He has left many works of poetry.

57 Rangnath.—His place is Nigdu near Sattara. He was a poet.

58 Ramanooj Swamee.—He is the founder of a sect which is divided into two branches, Vadgalay and Tangalay

59 Sajna Kussai.
 60 Sawanta Mali.
 61 Sopandev.—His tomb is at Saswad near Poona.
 62 Shah Hoosain Khan.
 63 Shaik Mohomed Bawa.—He lived at Chamargonda near Almudnagar. Though a Mussalman, he worshipped Vithoba. His descendants recite Hindoo sermons. He was a poet.

64 Swamee of Akkalkota.—He died about four years ago. He cured lepers and the sick, and foretold events. Krishnanath Bawa Thakoordas *alias* Bappoo Bawa, trustee of the Thakoordwar in Bombay, was cured of his leprosy. During the Swami's life, Akkalkota was full of pilgrims.

65 Shankara Charya.—He is the most reputed teacher of Vedant Philosophy and the founder of Smarta sect. His works are many. His commentary on Upanishad Sootra and Gita are studied by scholars. He is said to have put his soul in a dead body, and, after forty days, brought it back to his own body which was kept in oil.

66 Swamee Narayan.—He was Survanya Brahman of Oude. He taught his doctrines in Goojarath and Kattiar and gained many followers. He is noted for putting people in Samadhi or total sleep from which he awakened them by command. His principal places are Ahmedabad and Vertal in Khaira zilla. He died in 1832. He has founded a sect, and his followers are called Sadhus and Satsangies. Sadhus do not respect caste rules. Satsangees do. His sect is at enmity with Wallub sect who persecute them in every way. He is considered an incarnation of God, and his idols are placed in temples along with Krishna and Vishnu.

67 Sowbhag Shaw.—His place is at Ahmedabad. His followers wear a nose ring. He is said to have brought rain during a famine.

68 Shreepad Shreewallabha.—An incarnation of Dat-tatraya. His miracles are celebrated in a book called *Gooru Charitra* which is read and held in great veneration.

69 Tookaram.—He lived in the village of Dehoo near Poona. He is said to have ascended to heaven, and the day of his ascension is celebrated on the 2nd Falgoon annually. He has left a poetical work called *Gatha* which is very popular in the Deccan. It gives religious and moral instruction.

70 Toolsidas.—A great poet whose Ramayan is a favourite book in Upper India. His village is Rajapoor near Chitrakooti.

71 Vishnu Swamee.—A Vaishnav teacher of great repute.

72 Vallabacharya.—A disciple of Vishnoo Swamee and the founder of a sect of Vaishnavas. His descendants are called Goswamee Maharaj, who have many *mandirs* (temples) in Bombay.

73 Waman.—A Poet and Pandit. He has left many works.

The works of these saints and poets were very scarce when they were confined to manuscripts, but, owing to the native press, they are now abundant and to be found in every village. Selections from them are taught by the Educational Department in vernacular schools. They are recited by Hardass and others who make them a means of livelihood. By these means traditions are kept alive among the people.

SILVER, THE MOON AND THE ASIES ARE SIMILAR IN colour; the water of the well is the same as the water of the river; the lion and the fox are both quadrupeds; a horse and a mule are similar beasts; an elephant and a camel are both huge animals; the learned and the ignorant are human beings; the honest people and the dishonest thieves are men; although all these are similar in appearance, yet they can never be intrinsically compared.—*The Oriental Moralist.*

THEOSOPHY DURING THE FIRST PHASE OF MODERN PHILOSOPHY.

BY PESTANJI DORABJI KHANDALAWALA, L.C.E., F.T.S.

As soon as man becomes distinguished from the animal, he becomes religious. He sees in nature something beyond the phenomena, and for himself something beyond death. This sentiment is like the instinct of love. It raises the vulgar man above himself—

“In den heitern Regionen
 “Wo die reinen formen wohnen.”

Thus it was with the Arabian prophet. Far beyond the confines of history, resting under his tent, free from the taint of a corrupted world, the Bedouin patriarch prepared the faith of mankind. The poetry of the soul, faith, liberty, virtue, devotion, have made their appearance in the world in all ages. Ere human faith attains to a clear symbol, its early religious intuitions are essentially naturalistic. “L'amour du bien, et le besoin du vrai,” as George Sand expresses them, are grand instincts which underlie all beliefs. One has but to seek for them. The Goddess of Wisdom, says Schiller, is to some the

.....“Godless great;
 “To some the milch cow of the field;
 “Their wisdom is to calculate
 “What butter she will yield.”

Those of the latter class can never attain to a loving embrace of nature.

“Flicht aus dem engen dumpfen Leben
 “In des Ideales Reich”

“Fly out of the dull narrow life into the rich Ideal,” says the German. Then the sentiment of the infinite becomes a delicious poetry. Mankind, in its totality, offers an assemblage of low beings, selfish and superior to the animal only in that its selfishness is more reflective. From the midst of this uniform mediocrity, they are like a brilliant star that rises towards the sky and bears witness to a nobler destiny. Such was St. Paul, such Plato, such was Socrates, and such Jesus of Nazareth.

In the history of philosophy, Theosophy is supposed to have taken rise with the founder of the modern science of medicine. Bombast ab Hohenheim, better known as Theophrastus Paracelsus, was the first to have set up the standard of revolution against scholastic medical science. To study nature in her varied departments he travelled extensively throughout Europe. It is very likely that he visited some countries in the East. For there is the intoxication of the Sufi in his doctrines. He took as the basis of his physical speculations a direct communication of the soul with God, by means of illumination. This is Theosophy. The soul is the divine essence. In its own depth lies all truth that man can know. It is full of sciences. But these divine traits are veiled. No books nor the senses, no reasoning nor factitious intelligence, can get at them. One must retire within himself. He must meditate. Gothe standing by the bank of the rivulet asks its whence and its whither. The brooklet replies:—

“Der mich gerufen aus dem Stein
 “Der, denk ich, wird mein Fuhrer Sein.”

(He who called me out of stone is my leader.) He had to think and think before he could get the reply. The mystery in us that calls itself “I” is a breath of Heaven. To know this miracle we have to withdraw ourselves into the essential intelligence which is in the depths of our nature. There alone we perceive the truth not actively but passively. We feel the divine within ourselves. Purity of heart is the condition, and prayer the means of such an attainment. Here the plan of creation is revealed to us. Man is a miniature universe, a child of its great namesake. He is a hidden world. God who is life has diffused life everywhere. All parts of the universe are full of souls. These are not gifted with intelligence. It is the peculiar privilege of man created in the image of

God.* The soul has a husky envelope, dead and dark; which is matter. Between spirit and matter is a third principle, Soul. It is the physical means of the universal life. Spirit, soul and matter: such is the trinity in nature. It is a duplicate of the Divine trinity. Man, too, has the trinity within himself.† The spirit by which he communes with the Divine Principle, or the Archetypal world; the material body which puts him *en rapport* with the elementary world; and the soul, the ethereal fluid, which links him with the angelic-astral world. This last which is a gossamer web, a filigree cage, encasing the spirit, reminds one of the subtle agent of Sankhya philosophy. The trinity of nature being the counterpart of that of man, there exists in the latter a force of attraction by which he aspires to the life of the world. The magnetism he possesses draws from the elements the nourishment of his flesh and blood. A finer form of it attracts the spiritual fluid, the principle of sensations and of worldly wisdom. This in its turn is subordinate to the aspiration by which the spirit is fed from Deity. The recluse philosopher, who contemplates the course of human affairs by a lonely seashore, has lived through these emotions. Always in the presence of that immense creation, whose hidden marvels contrast so grandly with those of the earth, he discovers the reason of the many mysteries. Familiarised with the infinite of this watery waste, the sea and the heaven recount to him admirable poesies. In this large tableau, so monstrous in appearance, all is variety for him. The spirit in him lording it over the body he endures a strong blaze. He sees at enormous distances the shades, the most fugitive of light, the flutter the most ephemeral on the bosom of the water with a marvellous facility. When not a ripple ruffles the surface, he sees a multiple of tints, like to the look of a coquette, now smiles, now conceit, anon caprice: here laughing in its azure, soon uniting brilliant lines with indecisive light on the horizon, soon balancing itself with soft air under orange mists. He finds for himself a magnificent *fête* pompously celebrated at set of sun. For him the sea is gay, lively or spiritual, when its quivers in reflecting the blaze of light form its thousand dazzling facets. The flux and reflux is for him a melodious respiration, whose every sigh paints him a sentiment, and whose intimate signification he comprehends. No seaman, nor *savant*, can predict better than he the lightest wrinkle that overspreads her face. In the waves that break on the shore he sees a billow, a tempest, or a squall. The highest rule of his unblemished and virtuous life is his perfect idealism. There are no worldly stains on him. He has created for himself a heaven of pure souls. Here he finds all we ask for in vain on earth: royalty of mind, and liberty in all its amplitude which society excludes as an impossibility, but which exists only in the domain of thought. Well may he say with Tasso

Col tuo lume mi giro.....‡

Paracelsus, as the pioneer of Theosophy, gave to Brussels a Von Helmont, to Germany a Jacob Boehm, to France a Saint Martin, and to Spain a Molines, the originator of Quietism. He taught that the pious mind must possess quietude in order to its spiritual progress. For this purpose it must be abstracted from visible objects. Thus drawn within itself it is susceptible of heavenly influence and all will is annihilated.

* Who ever saw God, to know what his image is like? How does our Brother know?—ED.

† The seven knotted baniboo-staff of the Yogee is also a "trinity," since, like everything else; it has two poles or ends and one middle part, yet the stick is a unity, so is *matter*, whether we call its upper subjective end spirit or its lower end—crystalized spirit.—ED.

‡ "With thine light I move."

THE DATE OF THE GREAT WAR

BETWEEN THE PANDAVAS AND THE KAURAVAS.

(A calculation deduced from astronomical data found in the great Hindu Epic called the MAHABHARATA.)

BY JANARDAN B. MODAK, B.A.

In the following lines I have attempted to put down and explain the astronomical data found in the "Máhabhárata," that bear upon the important question of the determination of the period of the great war between the *Pandavas* and the *Kauravas*. The fierce battle lasted for eighteen days and sent, to the gloomy kingdom of Yama, millions of warriors slain by fair or foul means.

Those who know anything of Indian astronomy cannot but be aware that we, Hindus, divide the ecliptic into 27 equal parts, each of which is called a *Nakshatra*, or a *lunar mansion*, and is equal to 13° 20' of an arc. There are also 27 groups of stars lying near the ecliptic, which go by the name of *nakshatras* or *asterisms*. These 27 divisions of the ecliptic and the 27 groups of stars that lie near it, bear the same names in Sanskrit.* But for clearer distinction we will call the former *lunar mansions* and the latter *asterisms*. The *asterisms* are situated at unequal distances from one another, and themselves occupy unequal spaces in the heavens; consequently, they are not as useful as the *lunar mansions* are for the mathematician to state accurately the position of a planet. But as some of the *asterisms* contain brilliant stars of the first magnitude, they are always of immense service to the non-mathematical world, and occasionally so to the astronomer also, who seeks to determine roughly the position of a planet or any other heavenly body in relation to them. The *lunar mansions* commence from the vernal equinoctial point which retrogrades every year about 50" of an arc on account of the precession of equinoxes, and completes one revolution in about 26,000 years, while the *asterisms* have a fixed position. In the year 496 of the Śaka Era, i.e. 574 A.D., the vernal equinoctial point coincided with Zeta Piscium, the starting point of the *asterisms*, and consequently the *lunar mansions* and *asterisms* nearly coincided at that time. But such is not the case now; nor was it so about 7,000 years ago, when the Great War took place, and, therefore, Vyása, the reputed author of the "Máhabhárata," has given the position of the two planets Mars and Jupiter, and of the moon in relation to the *lunar mansions*, as well as of the conspicuous stars of the *asterisms* at the time of the War. This statement helps us to determine approximately the position of the vernal equinoctial point, and thence to deduce the period at which this War took place.

With these preliminary remarks, I now proceed to quote, from the "Máhabhárata," those passages which are the basis of our investigation:—

- (a) Krittivá chángúráko vakram jyeshtháyám madhusúdána
Amurádhám prárthayate maitram sangamayamiva
Book V., chap. 143, v. 9.
- (b) Maghásvangáráko vakrah śravaṇe cha brihaspatih
Book VI., chap. 3, v. 13.
- (c) Viśákháyáh samipasthau brihaspatishanaischarau
Book VI., chap. 3, v. 27.
- (d) Maghávishayagah somastaddinam pratyapadyata
Book VI., chap. 17, v. 2.

* I give here the identical Sanskrit names both in Roman and Devanagari characters for ready reference:—

- 1, Aśvini, अश्विनी; 2, Bharani, भरणी; 3, Kṛttiká, कृत्तिका (Pleiades); 4, Rohini, रोहिणी (Aldebaran); 5, Mṛigaśirsha, मृगशीर्ष; 6, Árdra, आर्द्रा (Betelgeuse); 7, Purnavasu, पुनर्वसु (Pollux); 8, Pushya, पुष्य; 9, Áśleshá, आश्लेषा; 10, Maghá, मघा (Regulus); 11, Purva Falguni, पूर्व फल्गुनी; 12, Uttara Falguni, उत्तर-फल्गुनी; 13, Hasta, हस्त; 14, Chitrá, चित्रा (Spica); 15, Swátí, स्वाती (Arcturus); 16, Viśákhá, विशाखा; 17, Anurádhá, अनुराधा; 18, Jyeshthá, ज्येष्ठा (Antares); 19, Mula, मूला; 20, Purvashádhá, पूर्वषाढा; 21, Uttarashádhá, उत्तरषाढा; 22, Śravaṇa, श्रवण (Altair); 23, Dhanishtha, धनिष्ठा; 24, Śatabhishak, शतभिषक्; 25, Purva Bhádrapadá, पूर्व भाद्रपदा; 26, Uttara Bhádrapadá, उत्तर भाद्रपदा; 27, Revatí, रेवती

Though Zeta Piscium is not a star of the first magnitude, it is given here on account of its importance, it being the starting point of the *asterisms*.

Translation :—(a) Oh slayer of Madhu (*i.e.* oh Krishna !) the planet Mars, leaving off its parallel position* with reference to Anurádhá (Delta Scorpionis), is trying to occupy the same in relation to Jyeshtha (Antares) like one who tries to seek the company of his friend.

(b) The planet Mars is in Maghá, and the planet Jupiter occupies a non-parallel position with reference to Śravaṇa (Altair).

(c) The two planets Jupiter and Saturn are near Viśákhá, *i.e.*, Jupiter is in Swáti (the *lunar mansion* nearest to Viśákhá) and Saturn is in Chitrá (the *lunar mansion* nearest to Swáti.)

(d) That day the Moon was in Maghá.

Now we see that in (a) and (b) Mars is referred to Jyeshthá and Maghá and in (b) and (c) Jupiter is referred to Śravaṇa and Swáti at the time of the war. This double statement of the position of Mars and Jupiter at one and the same time cannot be accounted for, unless we suppose that one has a reference to *asterisms* and the other to the *lunar mansions*. We must, therefore, find out which Sanskrit word refers to the former and which to the latter. We are not left here without a guide to arrive at our decision. As the vernal equinoctial point coincided with *Zeta Piscium*, the starting point of the *asterisms* in the year 574 of the Christian era, it must have been to the East of it, at the time of the Pandavas who are supposed by all to have lived at least at the beginning of the "Kaliyuga," *i.e.*, 3,101 B.C.† Consequently a remoter fixed *asterism* from *Zeta Piscium* must bear at that time the name of a nearer *lunar mansion*. Therefore, a name, which is the nearest, in order, to *Zeta Piscium*, must be regarded as a *lunar mansion*, and the remoter one as an *asterism*. It may also be advanced that the non-parallel position of a planet cannot be spoken of with reference to a *lunar mansion*, *i.e.*, a space equal to $13^{\circ} 20'$, but it can be conveniently and appropriately referred to with respect to a bright star, *i.e.*, a point in an *asterism*. We can, therefore, arrive very easily at the conclusion that the non-parallel position of the two planets alluded to in (a) and (b) cannot but have a reference to Antares and Altair—the brightest stars of the *asterisms*, Jyeshthá and Śravaṇa, respectively, while the other statement must be in relation to the *lunar mansions*. It may, therefore, be taken as conclusively established that, at the time of the War, Mars was near the bright star Antares, but in Maghá, or the 10th *lunar mansion*, and Jupiter was near the bright star Altair, but in Swáti, or the 15th *lunar mansion*.

The moon is said to be in Maghá on the day the battle commenced (see passage d.) But the following passage tells us that she was in Śravaṇa on the last, *i.e.*, the 18th day of the fight :—

Chatwárinśadahányalya dve cha me nisrutasyavai |
Pushyēṇa samprayátosmi śravaṇe punarágatah || 6 ||
Gāda Parvan, chapter 5, verse, 6.

Translation :—(Balarám, the elder brother of Krishna, who had returned from his pilgrimage on the last day of the battle, says) : "It is 42 days since I went on a pilgrimage. I set out when the Moon was in *Pushya* and returned to-day, when she is in *Śravaṇa*."

It is well established that this battle lasted for 18 days only. If we, therefore, count 18 *nakshatras* backwards from *Śravaṇa* we get *Mṛiga* as the *nakshatra* on the first day of the fight. But in (d) it is distinctly stated that the Moon was in *Maghá* on that day. We thus see that the Moon also, like Mars and Jupiter, has a double position assigned to her on one and the same day. Can we, however, determine, in the case of the Moon, as we have done in the case of the two planets, Mars and Jupiter, which of these two, *Maghá* and *Mṛiga*, has a reference to one of the *lunar mansions* and which is spoken of in relation to *asterisms*? I think we can. The affix "*Vishaya*" meaning region added to the word *Maghá* indicates the place occupied by the fixed stars of the *asterism* of that name, and thus leads us to infer that the Moon was near *Regulus*, the bright star of the *asterism* of *Maghá*, but that she was in the *Mṛiga*, *i.e.*, the fifth *lunar mansion*, on the first day of the fight.

We tabulate below the double positions of these three heavenly bodies by way of recapitulation :—

Name.	Position with reference to a star.	Position in relation to a <i>lunar mansion</i> .
Moon	Regulus	5th, <i>i.e.</i> <i>Mṛiga</i> .
Mars	Antares	10th, <i>i.e.</i> <i>Maghá</i>
Jupiter	Altair	15th, <i>i.e.</i> <i>Swáti</i> .

This table shows at a glance that, at the time of the War, *Regulus* was in the 5th, *Antares* in the 10th, and *Altair* in the 15th *lunar mansion*. If we take the vernal equinoctial point somewhere near the stars *Castor* and *Pollux*, there appears to be a tolerable coincidence between the 2nd and the 3rd columns of the table. Now the stars *Castor* and *Pollux* are in the 7th *asterism*, *i.e.*, they are about 80° (because $6 \times 13\frac{1}{2} = 80$) to the east of *Zeta Piscium*, the starting point of the *asterisms*, which coincided with the vernal equinoctial point in 574 A.D. as stated at the beginning of this essay. At present the same point is about 18° to the west of *Zeta Piscium*. It is, therefore, plain that this point has retrograded about 98° (because $80 + 18 = 98$) since the time of the Great War; and as it takes about 72 years to retrograde one degree, about 7,000 years (because $98 \times 72 = 7,056$) must have elapsed from that time to this day. If we calculate places of planets at the epoch of about 2,127 years before the commencement of the Kaliyuga, *i.e.*, about 5,228 B.C., they pretty nearly agree with those given in the "*Máhabhárata*," and thus prove our position conversely. We have thus demonstrated from the double position of the Moon, Mars and Jupiter, as given in our great Epic, the "*Máhabhárata*," that no less than 7,000 years have rolled away since the time of the civil war between the Pandavas and the Kauravas. We cordially invite oriental *savants* to subject this calculation of ours to the severest criticism, and see whether it can stand the test.

We must, however, answer beforehand an objection which may be raised to our interpretation of the word "*vakṛn*" in (a) and (b) by non-parallel position. That word is understood to mean at present "*retrograde motion*;" but we can positively assert that Mars was not *retrograde* at that time as the distance between it and the sun was less than 120° . But one may ask how we can ascertain the position of the Sun at that time? The answer to this question is very easy. The names of our lunar months are based on the position of the Sun in the ecliptic. The following passage gives the rule according to which the lunar months are named :—

Meshádisthe sávitari yo yo márah prapúryate chándrah-
Chaitrádyah sa jneyah pártidvitvedhimásontyah.

Translation :— "That lunar month which is completed while the Sun is in *Aries*, or the first sign of the Zodiac, is called *Chaitra*, that which is completed while the Sun is in *Taurus*, *i.e.*, the second sign, is called *Vaiśákhá*, and so on. If at any time two lunar months are completed, while the sun is in one and the same sign, the second of them is the intercalary month." Now this rule of naming the lunar months is of immense service in determining the place of the Sun in the ecliptic. From the following passage we learn that *Krishna*, the envoy of the *Pándavas* set out about the middle of *Kártika*, the 8th lunar month :—

Kaumude mási revatyám śaradante himágame || 7 ||
Aruroha ratham śaurivimánamiva kámgam || 21 ||

Book V.—chap. 83.

Translation :— "At the end of autumn and the approach of the cold season, *Krishna* ascended his car in the month of *Kártika*, on that day on which the Moon was in *Revati* (for going to the *Kauravas* to reconcile them with the *Pándavas*)." The position of the Moon given in this passage enables us to find out the day of the *lunar* month. It is one of the well-known principles of Indian astronomy that the name of each lunar month is also derived from the *lunar mansion* in or near which she is on the day of the full-moon. This rule tells us that the Moon will be in the *Krittiká*, or the third *lunar mansion* on the day of the full-moon in *Kártika*. And as between *Revati* and *Krittiká* there are two *lunar mansions*, *Krishna* must have set out on the 12th of the bright half of *Kártika*.

Now, as *Kártika* is the 8th month of the Hindoo lunar year, the Sun must be in the 8th sign of the Zodiac, and

* When the line joining two celestial bodies is parallel to the ecliptic, *i.e.*, when they have the same celestial latitude, one of them is said to be in a parallel position with the other. When they have the same celestial longitude, they are said to be in conjunction.

† See Whitaker's Almanack for 1882 "Hindu Era of Deluge," p. 82.

he can leave that sign, at the earliest, on the first day of the next month. Therefore, on the 12th of the bright half of Kártika, *i.e.*, about 18 days before the new moon of that month, the Sun may have passed through about 12° of Scorpio, the 8th Zodiacal sign, at the most, and not more. Thus we have approximately determined the position of the Sun at the time of the War, or rather at the time of Krishna's embassy which preceded it, and find him to be in the 12th degree of Scorpio. We have already shown above that the planet Mars was in the 10th *lunar mansion* at that time. Now, as 12 signs are equal to 27 *lunar mansions*, each is equal to 2½ *lunar mansions*. Therefore, the 10th *lunar mansion* is in the 5th sign. Supposing that Mars was at the very beginning of the 10th *lunar mansion*, *i.e.*, at the very beginning of the 5th sign, the greatest distance that can possibly be between Mars and the Sun is the whole of the 5th, 6th and the 7th signs, and 12° of the 8th sign, *i.e.*, in all 102°, which is less than 120° by 18°. We, therefore, say that Mars was not retrograde, when the passage under consideration was addressed by Karṇa (the intimate friend of Duryodhana) to Krishna, the envoy of the Pándavas. Therefore, the word "Vakra" in (a) and (b) cannot be taken in the astronomical sense of "retrograde motion," but must be understood in its astrological sense of "non-parallel position." Karṇa undoubtedly followed and held to astrological phraseology when he addressed these words to Krishna. Because, the star Anurádhá (Delta Scorpionis) is considered as an auspicious one among us, while the star Jyeshtha (Antares), is considered as an inauspicious one. Karṇa's object, in referring to the inauspicious aspect of Mars, is to intimate that the non-parallel position of Mars with an auspicious star, like Delta Scorpionis, and its parallel position with an inauspicious one like Antares, indicated the approaching slaughter of the human race in the coming deadly conflict between the Pándavas and the Kauravas, and that it was, therefore, no wonder that Krishna had failed in his negotiations. Karṇa thus attributed the failure of Krishna's embassy to the unlucky and adverse aspect of the planet Mars. In all the Puránic works of the class to which the "Máhábhárata" belongs, the word "Vakra" is always used in the astrological sense of "non-parallel position," and not in the astronomical meaning of "retrograde motion." What has been said about Mars in connection with this word is also applicable *mutatis mutandis* to Jupiter. We have thus made out our case, and have answered beforehand an objection which was likely to be urged against our interpretation of (a) and (b).

PRAYER.

The following courteous letter has been sent us for publication:—

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,—Thanks to Mr. Shroff, the highly interesting and able lecture of Colonel Olcott on "Zoroastrianism" is now before the public, and every one, who reads it with an unprejudiced eye, will be able to judge for himself how utterly false, malicious and unfounded was the hostile criticism which its delivery provoked in one solitary instance. The Colonel's explanation of the occult meaning of some of the ceremonials of the Parsi Faith may possibly fail to find universal and unqualified assent, but there cannot be two opinions about the learning, ability, and depth and originality of thought which he has brought to bear on the subject, nor about the sincerity and earnestness with which he has handled it. It cannot be gainsaid that he has infused new life, so to speak, and vigour into a religion which, through long neglect and a too ready credence to opposing thoughts and beliefs, has well-nigh come to be looked upon as full of unmeaning, useless and superstitious rites even by those born and bred in it. It is not my purpose, nor indeed is it within my ability, to discuss the merits of this valuable address; all I desire now is to request your opinion on a portion of it, which has not a little puzzled me; I mean that which relates to the *efficacy of prayer*. Quoting with evident approval from the Bible, "The Prayer of the righteous availeth much," the lecturer goes on to support his position by the well-known instance of George Müller of Bath, whose prayers, on behalf of his orphanage, have, as all the world knows, been so signally answered. But can the Colonel *consistently* quote this case, believing, as he does, that mere WILL is everything, and that it does not at all matter what words one uses, or who or what it is that one

prays to? Can he, without doing violence to his convictions, cite this case of a zealous and sincere Christian, true to his cause and true to his faith, who prays not to a mere abstraction, not to occult forces in nature, not to an unknown, invisible, undefinable something, but to one *living personal* God, who, as he firmly believes, sojourned here on earth years ago in visible human shape and form, and will once again make His presence manifest in the fulness of time. If George Müller's belief, according to the Colonel, is so far deluded and erroneous that even the God he prays to has no existence, how comes it that his prayers are so successful? Who is it that hears and grants them so opportunely that, to quote the lecturer's words, "history does not contain a more curious or striking example" of simple, earnest faith making itself heard? If George Müller, with a "clean heart," "intense thought" and "concentrated will" summons the "powers of nature" (whatever these may be) to his aid, how comes he to be *en rapport* with them, not knowing anything of them or of the manner of invoking them? He prays, be it remembered, in the simple words taught by Christ, that same Christ, whose very existence the Colonel appears to doubt; he trusts in the promises of that religion, which owes (as we are told) all that is good in it to more ancient systems, and yet, relying on these frail supports and these erroneous beliefs, he accomplishes that than which history can show nothing more "curious or striking" in the domain of faith! If George Müller were to lose all faith in Christ to-morrow, will his "thought and will," be they never so "intense or concentrated," suffice, in themselves, to help him, as heretofore, in the work of his orphanage? Or will not rather thought, will, and everything vanish with the faith? If George Müller's convictions have, for so many years, saved him from despair and furnished him, and, through him, the world at large, with such undoubted proofs that He to whom he prays is ready to hear and to assist, is it too much to infer that his convictions may after all not be so far wrong?

Pray let me not be misunderstood. I write this in no carping spirit; I am only anxious to know the truth in this matter, and am also not without the hope that you may be induced to dwell somewhat more at length than the Colonel has done on the subject, of all others the dearest to the human heart, *viz.*, the *efficacy of prayer*.

March 23, 1882.

II.

We have neither the intention nor desire to join issues with our esteemed friend "II." upon the question he raises. The writer has not the time to argue the matter, however much he might wish to meet the wishes of our correspondent. But generally it may be said that some natures are so constituted that they crave the comfort and help that uttered prayer seems to give them: with others, devotion takes the form of silent contemplation, and its effects are visible in kindly deeds. Praying is the least of all tests of deep religious feeling; the world is full of praying humbugs, and, in some religions, the formal utterances of devotees usurp almost entirely their attention, to the prejudice of a feeling of true piety. We need not single out our examples from any one faith; they are to be found under all. If one sees along the sea-face of Bombay, at evening or morning, the Parsi mechanically reciting his prayers while he watches the passer-by; and the Hindu, on his platform by the Ganges' side at Benares, saying his *mantras* while he shows that his thoughts wander far away; no less are the Christian churches full of worshippers who patter their prayers while their eyes devour the millinery of their neighbours in the next pew. And, conversely, if George Müller's invocations to his God bring in the necessary daily income, why should not the equally sincere appeals of the true Parsi and Hindu to their totally different (and, to his, antagonistic) deities bring them what they pray for? Now, admitting that there is a God, either there are more gods than one to hear and answer prayer, or but one God to whom all religions are *per se* equally indifferent. Let "H." choose. And there is still the third alternative—the one stated by Colonel Olcott in the Parsi lecture in question—that "use what words you may, [and he might have said—pray to what God you choose] if the heart is clean, the thought intense, and the will concentrated, the powers of Nature ['H.' who, from his expression of uncertainty,

appears to know nothing definitively of the existence of certain 'powers' or elemental and other spirits, might prefer to say 'God'] will come at your bidding....." Colonel Olcott thinks that he went into the subject quite enough to let any candid enquirer see his meaning, and distinctly averred that "no words whatever have the slightest efficacy unless uttered by one who is perfectly free from all weakening doubt or hesitancy, is for the moment wholly absorbed in the thought of uttering them, and has the cultivated power of will which makes him send out from himself a conquering impulse." "H.'s" question as to whether Mr. Müller's prayer would be answered, if he should lose all faith in Christ tomorrow, was, therefore, answered in advance of its formulation: if Müller lost faith in Christ, and got no new faith equally fervent in somebody else, his prayers would at once degenerate into meaningless words, and his alms-boxes would never be filled. But if he turned Mussalman, or Parsi, or Hindu, or anything else, and put the same irresistible power of Will, energized by Faith, into his new invocations, there would, no doubt, be the same support secured for his orphanage. At any rate, that is the scientific and, as the writer thinks, common-sense view of it. The other day at Colonel Olcott's lecture at Berhampore, Bengal, there sat on the edge of the platform and behind the speaker, a Hindu *Sadhu*. He was an idolator, in saffron clothes, with his forehead, breast, and arms be-streaked with smears of paint, and, in his hand, his chaplet of beads which he told constantly, repeating the name of his god Narayan. This man's whole occupation is to recite this simple form of prayer. The name of Narayan is his talisman; it brings him in daily the alms he distributes among the industrious poor, among beggars, and dogs. Like George Müller, he asks no man for charity, stops at no door to beg, but goes through town and village calling simply on the—to him—holy name of Narayan. According to "H.'s" implication, Christ, the personal god, can alone hear and reward prayer: does Christ, then, answer the *Sadhu* in the character of Narayan? If so, is not Narayan as good a god for him to believe in as "H.'s" god? However, as we said above, we do not wish to take up a subject which is almost outside the scope of our magazine, and which might better be left to the Padris and Brahmos to settle between them. We have no desire to wound the feelings of "H."—or any one else who may fancy that it matters to whom they pray, or what they say, or where they say it. Yoga is perhaps the purest form of prayer, and what that will effect, all of us here in India know well enough. And though every developed Hindu *Yogi* can do "miracles" like those ascribed to Christ, not one ever yet called on his name for help to control the powers of nature. We have sometimes thought that we would like to hear less praying, and see more practising among the followers of all the religions.

O.

RI-THLEN.

[The following account of Ri-thlen, or sorcery, in the Khasi Hills, has been received from a very esteemed correspondent.—Ed.]

Two most brutal murders have been committed, within the last few months, in the neighbourhood of Cherrapoonjie in the Khasi Hills. In one case a woman was found strangled and with her toe and finger nails cut off, and another was that of a child whose throat was cut while asleep in its parent's house. The object of these murders has been clearly proved to have been for the purpose of obtaining portions of the human body to be used in connection with sorcery or necromancy which is locally called "Ri-thlen" (literally, "snake-keeping").

The following particulars as to the origin of, and beliefs connected with, "Ri-thlen" will perhaps prove interesting. The accounts given by different informants coincide remarkably, and where their statements disagree, I have given both narratives.

The head-quarters of Ri-thlen is at Cherrapoonjie and the neighbouring villages. Cherrapoonjie, the old capital

town of the Khasi Hills, is situated on the edge of the grand lime-stone cliffs which overlook the plains of Sylhet, and, within a few miles, is a deep cavern with numerous passages and chambers about which the following legend is told:—

Many years ago this cave was inhabited by a monster "thlen" (serpent or dragon), which behaved like a good old dragon of the Middle Ages and harried the surrounding country—killing and eating men and cattle. But a dragon in a cave would be incomplete without a brave knight, so a Khasi St. George was found who went out to slay it. He boldly went to the cave, driving before him a large flock of goats and cattle, and made friends with the thlen. Whenever the monster was hungry, he threw into its mouth pieces of flesh, and, when the confidence of the "thlen" had been completely obtained, he heated a piece of iron ore and threw it into the open mouth of the thlen, who was expecting another piece of meat, and so killed it. The brave and cunning knight then chopped the thlen into pieces and sent them round to all the neighbouring countries—to Assam, to Bengal, to Burmah—and the people of those countries ate the flesh of the thlen. One piece only was left, which he gave to the Khasis. They refused to eat it, and, from this unconsumed portion, sprung all the thlens which now inhabit the Khasi Hills.

There are several descriptions given of the thlen as it now exists, but no one will own to having seen one. The late Raja of Cherrapoonjie offered a considerable sum of money to any one who would give a description from personal observation, but the money was never claimed. Most accounts agree in saying that it is like a snake, with a large mouth and a short tail. Some say that it has silver scales, others that it is black. Various descriptions of its size are given. One villager told me that it was not more than a foot long, and, in the winter months, dwindled down till it was no longer than a leech. Other accounts say that it can assume the shape of a cat, or dog, or other animal, and that it can increase or decrease in size at will; so that, under these circumstances, an accurate morphological description can hardly be expected.

There are certain families in Cherrapoonjie and the neighbourhood, who are called "Ri-thlen," or snake-keeping. They are generally well-to-do, and, as such families are a good deal dreaded by other people, they do not boast of being so distinguished. The Ri-thlen families are considered to be obsessed by a descendant of the old "thlen" of the legend. This lives in their house as a kind of family deity. One account says it lives in the roof, another that the Ri-thlen families keep three earthen garras, or pots, placed one on the other, and that the "thlen" lives in the centre one. A third account says the three earthen pots are for keeping offerings for the thlen, and that the thlen is a spirit.

Ri-thlen is hereditary in a family, but the obsession can be got rid of by every member throwing away all his worldly goods. The "thlen" will then pass away to another family, generally to some connection or relative who has taken money or clothes from the original "Ri-thlen" household. When the sacrifice of property is made, articles of iron or steel need not be thrown away, as the descendants of the old "thlen," who was killed by the red-hot iron ore, still remember the death of their ancestor, and will not stay with iron. Several families at Cherrapoonjie have, within recent years, thrown all their property down the cliff and are now no longer dreaded by their neighbours. The "thlen" makes its presence known in a new family in the following manner:—One of the family, generally a woman, becomes ill and falls into a trance (one account says becomes so ill as to be on the point of death), when she begins to speak with the "thlen" and promises that offerings shall be made to it. The family then know that they have become Ri-thlen.

Although the presence of a thlen in a household is advantageous, and the wealth of the family is likely to increase and their bargains and crops to turn out well, the "thlen" must be fed sometimes, or the members will fall sick and die, and the family become extinct. From these

causes a Ri-thlen family is said not to last, as a rule, more than thirty or forty years. When any member is taken ill, the thlen is questioned as to whether he requires an offering. The questioning is carried on by divination—hen's eggs are broken and incantations repeated, and, by the appearance of the broken eggs, answers are obtained in the affirmative or otherwise. If the thlen says that it requires a human victim, a member of the family is sent out to try and obtain one, and, as a rule, he comes back the following night and tells the "thlen" that he has done his best, but has failed—he found a victim and threw stones at him or her, but was unsuccessful, and begs that the "thlen" will not press the matter any further. This is said to be enough in some cases, and the sick person may then be allowed to recover, but, if the thlen is inexorable, there seem to be two courses open to the Ri-thlen family. One is to waylay and murder some one and cut off the finger and toe nails and obtain some blood by piercing the nostrils with a stick. In other cases the victim is not killed, but a lock of hair or even a portion of the clothes is cut off and taken away. One informant says that the victim should be murdered without spilling the blood, and that the child, whose throat was cut, was murdered by a hired assassin who knew nothing of the business and who had been badly instructed by his master.

The accounts given of the next stage of the proceedings vary but little. The portions of the murdered person, or the hair or pieces of clothing, are taken to the Ri-thlen house at night and placed in a brass vessel or plate and heated over a small fire. The vapour which rises from the vessel gradually assumes, in miniature, the form of the person who had been murdered, or whose hair or clothes are being operated on, and the "thlen," who has been waiting for this materialization, makes a sudden spring, like a cobra, darting on its prey and swallows its victim. When this materialization is obtained by the help of the hair or clothing of a person, he is said to sicken and die, but, whether suddenly or after some time, my informant was unable to tell.

The "whirligig of time," which—as the proverb says—brings round its revenges, is thoroughly vindicating Marco Polo. His book of narratives of personal adventure in the empire of the "Great Kaan," in the thirteenth century (A.D.), was long scouted as an audacious fiction, and its author was made to suffer by the then powerful Christian Church. But modern research is every day more and more showing that he was strictly within the truth in nearly everything he told. The latest proof was afforded by Sir John Pope Hennessy, the Governor of Hongkong, who exhibited, at the meeting of April 5th of the Asiatic Society of Bengal, a very rare Chinese bank-note of the Ming Dynasty, dated 1368. Sir John reminded the members that in the 2nd Book of Marco Polo's travels is a chapter entitled, "How the Great Kaan causeth the bark of trees, made into something like paper, to pass for money over all his country."

Marco Polo describes those bank-notes as something resembling sheets of paper, but black and of different sizes. He says they are made from the bark of the mulberry tree.

Four hundred years after Marco Polo wrote, the accuracy of his work was questioned on this very ground, it being imagined that the Chinese could not possibly have had paper money at a time when paper money was unknown in Europe. None of the notes seen by Marco Polo in the thirteenth century appears to have been preserved, but a few notes of the fourteenth century are in existence, of which this is one.

Not only Marco Polo, but many another writer of Asia and about Asia, is being vindicated. We are approaching the time when the educated Hindus and Sinhalese will be forced, by the painstaking researches of Europeans into the ancient records and monuments, to do tardy honour to their ancestors, of whose greatness they have now not even a faint conception.

Reviews.

"THE PERFECT WAY."*

The curious book, which bears this title, may be welcomed with the heartiest cordiality by all true Theosophists. It bears evidence of being an upheaval of true Spirituality, breaking through the leaden crust of artificial religious formulas. There are certain tendencies, on the author's part, which we deplore, and a good many straightforward mistakes in reference to occult matters, which we shall endeavour to meet by appropriate explanation of the points dealt with; but, on the whole, *The Perfect Way* is a grand book, by noble-minded writers, and the foremost regret, it creates, is that the educated Western mind is, for the most part, too deeply corrupted by false interpretations of religious doctrine to take such a book into consideration. If one could simply make sure that every man in London above a certain level of culture—for books of this kind are not even addressed to the herd—should attentively read *The Perfect Way*, honestly applying his mind to comprehend its meaning, and impartially comparing such meaning, when realised, with the prevalent religious conceptions of the clergy and of church-going people,—then a theological revolution would be accomplished. The grievous reflection is that most people do not read such books. They turn aside from the unorthodox in literature, with a sincere aversion that would be amusing, if it were not fraught with such melancholy consequences. They are intellectual slaves of established beliefs, priest-ridden in the truest sense, though they are not conscious of it in the way a French or Irish peasant may be conscious of it. The modern clergyman does not personally domineer over them, but, before his subtle social influence, their minds are prostrate, as the bodies of Juggernath's worshippers before his car. To be interested in religious speculation, outside the absurd limits set by the approval of the church, is to fall away from that attitude of mind, which the clergy have taught modern society to believe as alone socially respectable. To be ardently interested in orthodox religious literature is hardly expected by the clergy of their flock; but to refrain from religious literatures of any other sort is expected of them, just as young ladies are expected to refrain from swearing. And, taking it all round, English society fulfils the expectation of its clergy; the church has destroyed its spirituality; it no longer cares for spiritual things; it concentrates its attention wholly on worldly matters,—going to church being one of these—a mere custom of respectability like wearing certain sorts of clothes on certain occasions, and no one, who realises, even slightly, the extent to which men may mould their own spiritual future by the aspirations they habitually encourage, can regard a condition of society, like that we describe, with any other feeling than dismay. The church may still honestly regard itself as standing patiently in the midst of the worldly throng pointing up to God, up to the highest ideal of human thought, the spiritual King of the Universe, and if it fails in making all men ardent devotees of what it calls their religious duties, that still it does some good in getting most of them to attend Divine service once a week, and acknowledge that they ought to take the communion. Most clergymen feel that they are leading good lives—as their lights enable them to estimate goodness—and they console themselves with thinking that, if worldly people are apt to be less good, these at all events would go to the bad even more decisively, but for the example they set. But, in reference to these self-comforting reflections, the church as an institution, and the clergy as individuals, are profoundly in error. He does not realise it, but the example, the ordinary clergyman sets, is a more frightfully injurious example than any he could set, if he committed all the crimes known to the Penal Code. The influence exerted by the church is, as a whole on society in the mass, an influence as morally deadening as that of the seemingly soothing sleep that sometimes steals over a tired traveller

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

amid the snows and frost of high mountains. Such sleep may offer itself as rest, but it is really death, and the church, by encouraging, in place of what might be religious aspiration, a mere apathetic submission to dogma—may be dooming its votaries to that spiritual death which is tantamount to annihilation. The individual clergyman meanwhile is exhibiting to all, who respect his outward goodness, the shameful spectacle of a man, endowed with thinking faculties by Nature, content to bury and smother them in the withered leaves and burnt-out ashes of a senseless superstition. A man of apparent culture and mental acumen, who parades himself, before his fellow-creatures, as satisfied with the doctrines of conventional Christianity, as expressed in the formularies and services of the church, is in real truth a centre of intellectual pestilence, as fatal to the souls in his neighbourhood as he would be to the bodies, if he came amongst them reeking with the emanations of small-pox.

Though it aims at a great deal besides rebuking the present attitude of the church towards true religion and humanity, the present condition of the religious world, which the authors describe as the "Fall of the church," is, in a great measure, the motive of their work. This Fall they compare, at the outset, to the transformation of Medusa, according to the classical legend. Vain of her beauty, the fair Virgin introduced folly and defilement into the Temple, and her face was changed to an aspect so terrible as to petrify all who gazed on it. She brought forth monsters, and they devastated the earth. So, though "originally pure and beautiful, the church of God and the Guardian of the Mysteries has, through corruption and idolatry, become the hold of every unclean thing and the mother of a monstrous brood." Its doctrine has been converted into "dogma so pernicious as to blight and destroy the reason of all who come under its control." On all sides, men, who resist the petrifying influence, are vainly seeking a resting place for spiritual cravings. "Agnosticism and atheism have seized on the best intellects of the day, conscience has become eclipsed by self-interest, mind obscured by matter, and man's percipience of his higher nature and needs suppressed in favour of his lower. The rule of conduct among men is fast becoming that of the beasts of prey:—self before all, and the earthly, brutish, and ignoble self. Everywhere are the meaning and uses, even of life, seriously called in question.....nowhere is yet discernible the Ark by taking refuge in which mankind may surmount and survive the flood. Nevertheless, this Ark so anxiously looked for, this Way so painfully sought, this work of Reconstruction so sorely needed, are all attainable by man. The certainty of their attainment is involved in the nature itself of existence, and ratified in every expression given to the mysteries of that nature from the beginning of the world."

This passage is the key-note of the present book, and one could hardly wish for a nobler exordium for a perfect and faultless exposition of Occult Philosophy—the Ark and Way in question. We must quote one more passage in the same current of ideas, though from a later portion of the book, before going on to its constructive views. There is a slight flavour in the language used, which we could have wished away,—a flavour of commonplace religious technology,—but this need not cloud the beauty and accuracy of the idea conveyed, if we consider the idea in its essentials:—

A Church is like every other personal organism a compound organism. Between the circumferential containing body, and the central informing spirit,—having a side turned to each, and uniting the mental with the spiritual,—stands the soul to which the church, priesthood or intuition corresponds, in order by her mediation to reconcile the world to God and maintain the Man in grace. And, so long as, by virtue of the purity of such medium, the stream of life and light, from the central spirit of Truth, is enabled to find free course and circulation, perfect health continues in the system. But, when inclining towards the outer and lower elements, the church abandons the inner and higher, and becomes of the earth earthy, the flame within her shrine, choked and quenched, departs,

leaving the sanctuary tenantless. Then, no longer of the Heavenly but of the earthly Kingdom, the fallen church becomes the betrayer and the enemy of man. To confess the truth,—that she has suffered the sacred flame to expire—would, in respect of all for which she is now solicitous,—her material sway and interests,—be fatal. Hence the fact that she is naked and empty must be studiously concealed, and all approach forbidden that no one, not concerned to keep the secret, may spy upon her darkened shrine. Thenceforth the church stands between God and the people, not to bring them together, but to keep them apart.....Thus fallen and degraded, the church becomes, as mankind too well knows, a church of this world, greedy of worldly dignities, emoluments and dominion, intent on foisting on the belief of her votaries, in the name of authority and orthodoxy, fables and worse than fables, apples of Sodom and Gomorrah, Dead Sea fruit;—a church jealous of "the letter which killeth," ignorant of, or bitterly at enmity with "the spirit which giveth life."

This is a magnificent exposition of the actual condition of the Christian world: nor, in defining the nature of the true knowledge which mankind even in this degenerate age may be led up to study, are the authors of *The Perfect Way*, less keen of insight or eloquent in exposition. "In this book," they write, "no new thing is told; but that which is ancient,—so ancient that either it or its meaning has been lost,—is restored and explained." And, later on, they indicate the nature of the inmost sphere of knowledge, entangling this explanation unfortunately with some fantastic symbology about "the woman" regarded as the soul of "the man." We must refer to this fancy more at length further on. For the present we merely take note of it in passing and eliminate it as far as possible from the following condensed extracts:—

Our theme is that which is at once the supreme subject and object of culture and the necessary basis of all real religion and science. For it is the substance of existence, the Soul universal and individual of humanity. Only when we know the nature of this, can we know what we ourselves are and what we have it in us to become.....This substance is not Matter, and a science which recognises matter only, so far from ministering towards the desired comprehension of ourselves, is the deadly foe of such comprehension.....As Matter is the antithesis of Spirit, so is Materialism the antithesis of the system under exposition, namely, of Mysticism, or, as we propose to call it, Spiritualism. And here it must be understood that we use this latter term, not in its modern debased and limited sense, but in its ancient proper purity and plenitude, that wherein it signifies the science, not of *spirit* merely, but of Spirit, that is of God, and therein of all Being.....

Dealing with both substance and phenomena, Spirit and Matter, the eternal and the temporal, the universal and the individual, constituting, respecting existence, a complete system of positive doctrine beyond which neither mind nor heart can aspire,...transmitted and declared by the loftiest intelligences in the worlds human and celestial, and in every respect confirmed by the reason, the intuition, and the experience of the earth's representative men, its sages, saints, seers, prophets, redeemers, and Christs, and by none in any respect confuted—the system, comprised under the term Spiritualism, is not only at once a science, a philosophy, a morality, and a religion, but is the science, the philosophy, the morality and the religion of which all others are, either by aspiration or degeneration, limitations merely.....

Let us attempt a description of that inmost sphere, the abode of the man celestial—which is the source of doctrine.....That which we propose to describe—so far as the attempt to reconstruct it has been successful, it is the innermost sphere, not indeed of the mystic community of Eden itself, but of one of those ancient successors of and approximations to it, which as Colleges of the Sacred Mysteries were the true heirs of Eden.....Of this community the members are, of all mankind, the profoundest of intelligence, widest of culture, ripest of experience, tenderest of heart, purest of soul, maturest of spirit. They are persons who—using life without abusing it, and having no perverse will to the outer,—have learned all that the body has to teach.....and who have made of their bodies instruments, instead of masters, for their souls, and means of expression, instead of sources of limitation for their spirits.....Long vanished from human view, the order has been replaced by semblances..... Nevertheless the true order still survives, though dwindled in

numbers.....lost tribes of a spiritual Israel whose roll-call is no more on earth.....its doctrine is that one true doctrine of existence and therein of religion which always in the world, is now for the first time in its history published to the world.

A foot-note to this passage says that, since it was written, "a book has appeared stating that an ancient community of this nature still exists on the highlands of the Himalayas, and steppes of Tibet," the reference being to *The Occult World*. The authors seem little to have realised at first,—nor indeed do they seem very fully to realise even now,—how wonderfully their own self-developed spiritual revelations have yielded them a philosophy, closely, in many of its most important essentials, resembling that of "the Order," whose existence they have inferred as a logical necessity of their own discoveries, and how wonderfully this inference corresponds with the actual state of the facts, of which they are unaware. Their book is, as the extracts we have given will already have shown, a spontaneous outburst of Occult Philosophy. Because of the spontaneity, it is unfinished, inexact, and laden with error in details. These sometimes, from not having been cleared away in time, have grown into the core of the doctrines set forth, and have led to much sad confusion; but the very errors of such a book deserve more respect than the best elements of most metaphysical speculation. We must deal with these now, but it would have been misleading the reader to have taken them up for examination, without, in the first instance, doing justice, if even slightly and hastily, to the extraordinary merit of the present work as a whole. A student of mechanics, who should re-invent a steam-engine from the beginning by himself, would deserve more credit than an engineer's pupil, who should get out drawings for even a more perfect machine, and this prosaic illustration may help to make the situation clear, as regards the origin of the *Perfect Way*, and its relation to the finer philosophy of the same sort which does exist,—though in seclusion. But to serve also as an illustration of the *value* of the book, it must be slightly modified, and we must suppose that the modern world, falling away from civilisation to barbarism, had quite lost the art of making steam-engines. Then the re-inventor would be rendering it no small service, even though his machine might lack some of the completeness which the better-finished mechanism of the forgotten age might have possessed.

An analogous service, though on a far higher level of usefulness, is rendered to the world,—or to that portion of the world qualified to appreciate it—by the authors of the *Perfect Way*. It is one of the conditions of occult development that a thoroughly pure life and a concentrated aspiration towards spiritual knowledge will give rise to a lucidity of the faculties, which brings the perceptions of the student or neophyte into direct relations with what may be loosely described as the world or sphere of spirit. It is at this point of his progress that the Initiate, as distinguished from the independent Seer, obtains that guidance which enables him to tread the paths of the strange regions he has entered in security. After a time, he may learn to find his own way about, but it is next to impossible that he should thus find it for himself at first. The authors of the book before us have awakened to a flood of new perceptions, but they have mingled their spiritually-acquired knowledge with erroneous conceptions they have brought with them, which were rooted, that is to say, in their innermost thoughts to begin with, and from which their later conclusions, visions and revelations have caught a false reflexion.

Foremost among the flaws, which thus vitiate their teaching, is that which takes its rise in what even modern secular newspapers have within recent years been bold enough to designate as Christian mythology. All through, the task which our authors apparently set themselves, is that of sublimating and interpreting Christianity. It is not pure occult philosophy which they present to us, but an occult philosophy distorted to suit the corruption of one of its own offshoots. Like every great religion, Christianity derives its main ideas from the original fountains of intuition, the unadulterated stream of which

we call occult philosophy. But by the time it reaches the age of modern speculation, masses of extraneous fancy have overgrown it. The details of the scheme are artificial additions supplied by that faithless priesthood which is so admirably denounced in one of the passages we have quoted above. And yet the authors of the *Perfect Way* take these artificial additions, and endeavour to interpret them as if they were symbolical teaching thrown into this enigmatic form by real Sages from the beginning. For example, we find pages on pages devoted to recondite meanings attributed to the Cross. Passages like the following:—

This is the second meaning of the Cross. It sets forth that interior process of pain which precedes regeneration; that combat with, and victory over, the tempter through which all the Christs alike have passed; the throes of travail which usher in the new-born. And the crucified, regenerate Man, having made at-one-ment throughout his own fourfold nature, and with the Father through Christ, bears about in himself the marks of the Lord,—the five wounds of the five senses overcome, the stigmata of the saints. This crucifixion is the death of the body, the rending of the veil of the flesh.....&c.

Now, all this kind of writing is not really interpretation; it is merely an ingenious application, to the recorded story of Christianity, of ideas which do not really grow out of that at all, but are simply made to fit it. We could easily supply a score of similar quotations, but one is enough to exemplify one kind of twist, to which the spiritual doctrine of our authors has been subjected in passing through the refracting medium of their pre-occupied minds. In this way the enlightenment of the soul by the influx of spirit is designated by them as "the finding of Christ,"—not that they wish the reader to suppose that they regard Christ as an actual personality to whom the elect are finally to be presented, like subjects to a king at a *levée*, but that having got the king and the *levée* idea firmly rooted in their minds as an *a priori* superstition, they would rather idealise it and give it an occult meaning, than get rid of it altogether. And they say: "To find the soul is the first step towards finding Christ; that is, as the Catholic Church puts it 'Mary brings us to Jesus.'" Now the Catholic Church deals, in all remarks of this kind, merely with "the letter which killeth," and as with some critics of Shakespear, our authors are putting, into their text, what was never dreamed of by its inventor, when in this way they try to gild the pure materialism of Roman Christianity,—the most materialistic of all its forms perhaps,—by an entirely external layer of occult symbolism. And always trying to justify Christian doctrine by refining and interpreting it, they institute the following remarkable comparison between it and Buddhism:—

Christianity then was introduced into the world with a special relation to the great religions of the East, and under the same divine control. And so far from being intended as a rival and supplanter of Buddhism, it was the direct and necessary sequel to that system. And the two are but parts of one continuous harmonious whole, whereof the later division is but the indispensable supplement and complement of the other; and in the whole system, thus completed, Buddha is the mind, and Jesus is the heart; Buddha is the general, Jesus is the particular; Buddha is the brother of the Universe, Jesus is the brother of men.....in a word, Buddha is the Man, Jesus is the Woman. But for Buddha, Jesus could not have been, nor would he have sufficed the whole man, for the man must have the mind illuminated before the affections can be kindled. Nor would Buddha have been complete without Jesus.Thus, the two religions constitute respectively the exterior and the interior of the same Gospel.....and as, without Christianity, Buddhism is incomplete, so, without Buddhism, Christianity is unintelligible.

Without Buddhism,—that is to say, without Buddhist philosophy, which, in its purest esoteric form, is occult philosophy,—it is perfectly true that Christianity could not be made intelligible as the book before us seeks to interpret it, for it certainly does not contain, within itself, the ideas

which, as we have just now argued, our present authors, having gathered them from the original fountains of true knowledge, seek to superimpose on it. But the intimate connexion, they thus seek to establish between the two religions, is altogether fantastic and unjustifiable. Occult philosophy, or esoteric Buddhism, is a stern uncompromising system of reason and logic; Christianity, a scheme of thought which throws reason and logic altogether overboard and rests its claims entirely on sentimentality—it is a religion in fact for women and not for men,—if we may, without offence to the many exceptional women whose minds are quite as reasonable and logical as any human minds can be, thus indicate, in two words, the different types of humanity to which the two religions appeal.

But this branch of the subject would in itself be interminable. And we must quit it to examine the curious theory which, as another prolonged flaw running through the whole of the volume under notice, has to do with the notion about woman and man being the spiritual complement of each other.

(To be continued.)

“AËEN-I-HOSHANG.”*

The Persian book of that name (“Aeen-i-Hoshang,” meaning literally the institutes of Hoshang) is before us, and, on the whole, we have found it a very interesting, as well as instructing, work. It is divided into four parts:

1st.—“Khest Tab” (self-shining), which treats of the existence of God;

2nd.—“Zardusht Afshar” (teachings of Zoroaster), which treats of wisdom in general and the precepts of other great men;

3rd.—“Zaindai Rod” (eternal spring) embodying a discussion about the soul;

4th.—“Zoorea-Bastan” treating of religion and of the world in general.

The arguments quoted try to establish the long-disputed proposition of the existence of an intelligent creator on a logical basis.

In the preface, the author, by giving a description of Persia, and by its geographical position, has tried to prove the country a “Menu Nishau,” or the “happy land,” (literally, a flower garden).

Iran is shown to be derived from *Arya*, which means “noble” and “cultivator” (exactly similar to Sanskrit).

Parsi is from the Persian *Pársá* which means chaste.

The moralists, whose teachings are embodied in the work, are divided into five classes:—1st, the guides of the world; 2nd, kings; 3rd, the guides of the men; 4th, kings’ followers of the faith; and 5th, learned men and philosophers.

We are not at all in a position to state our own opinion about the truth or falsity of the proposition, but will, in the present review, confine ourselves to a consideration of the arguments laid down in the book before us. We cannot, at the same time, fail to lament the fact that the author has no-where given us a distinct and concise statement as to what he understands by the term God or the Creator, or what attributes or properties are suggested to him by it, which omission may result in some misunderstanding. By assuming that all things that exist are accidents, the author has succeeded in proving the existence of God. We think it proper to quote his argument at full length, before stating our opinion about it:—“All things that exist are accidents, because their existence depends upon something, and accidents must have something which caused their existence. Now, the thing, which caused their existence, must exist either independently or dependently of other things. If dependently, then the argument involves a circle which is inadmissible, and hence the independence of the Creator is established.” However elaborate be the way in which the author has worked out the subsequent details in the above argument, still we are sorry to say that there is a serious flaw at the very

outset. If we do not acknowledge the truth of the proposition, “all things which exist are accidents, because their existence depends upon something,” then the whole fabric falls to the ground. This argument, too, is the basis upon which several others that follow are dependent, so that any defect perceptible in this is injurious not only here, but tells with great force subsequently.

Again, we find further on that the author has repeatedly fallen into unnecessary repetitions; for instance, the fact that “if we acknowledge the Creator’s existence, dependent upon some other being, a circle is involved,” has taken so great a hold of the fancy of the author, that we find it mentioned again and again throughout the book. This is not the only instance in which arguments have been repeated, but there are many others, to enumerate which we have not room sufficient at our disposal.

That hypotheses and assumptions are no proofs every just man will acknowledge, but the writers of the arguments in this book seem, in certain places, to be so intent upon establishing a cherished notion, that they have actually stooped to use them as proofs. As an instance, we would refer the reader to section 12, page 12, where it is stated that, because all things, which exist, require a Creator, the Creator himself does not need one. The validity of the latter part of this assertion is not clear to us, nor can we divine how a man is justified in concluding it from the former part. The reader, by referring to pages 19, 21, 28, 35, &c., will find other instances of such assumptions, which, for want of space, we cannot notice here.

Again, we have to note that it is asserted that certain propositions are true, because they are stated to be correct in other books. However convincing this fact be to the writer who had the opportunity of studying those books, it can have no weight with us, as even the names of those books are not given. Men have a right to think for themselves, and so have we, and the mere statement that such and such a fact is upheld in a book, of which the name even is not given, matters little with us till we examine the arguments which that author may have employed in upholding his views. As an instance of this curious argument, we may refer to section 24, page 17.

The views regarding the transmigration of souls, which are here quoted, are not at all sufficient to establish the proposition. The argument, upon which the greatest stress is laid, is that, if transmigration is true, a man must remember all about his previous life. This is not true; instances are known, in which mere children have given even the names which they bore in a previous life, and have often recounted the adventures they had in that state, which, on subsequent enquiry, were found true. Besides this fact, the argument is not at all conclusive, as the author has not tried to refute the many forcible facts which the believers in transmigration bring forward to support their theory. In our opinion, transmigration is the most convenient theory which explains the differences in temperament, position, &c., which are observable among men in the world.

We have now to notice one very remarkable feature of the book. A few of the principles of Zoroaster are quoted, although simply what he taught is put down without any comment; still the truth of these grand precepts is such as infallibly impresses the mind of the reader very forcibly. We have to lament the fact that the compiler has devoted so little room to the precepts of this great mind.

In conclusion, we beg to state that the style of the book is in itself simple, although it is rendered rather difficult by the unavoidable introduction of the technicalities of Logic, which has rendered it difficult of comprehension to those who have not received a special training in that science. We should, therefore, recommend that if a glossary explaining such terms be appended to the book, it would thus be placed within the reach of the capabilities of ordinary Persian scholars. The introduction of old and obsolete Persian has also marred the simplicity of the style in many places, such terms being used as are not found in the majority of the modern dictionaries.

* This Review is from the pen of an able Persian Scholar, Babu Jwala Prasad Sankhadhar, the Secretary of our Oudh THEOSOPHICAL SOCIETY at Lucknow.

Taking all in all, the book will be very interesting to all Persian scholars, and more so to those who believe in the existence and omnipotence of a Creator.

CHANCELLORSVILLE AND GETTYSBURG, BY ABNER DOUBLEDAY, BREVET MAJOR-GENERAL, U.S.A.

The history of the late Civil War in the United States of America,—one of the most bitter and bloody in historic annals—is being gradually written up—as a true history can only be—from the official documents of both sides. Messrs. Scribner's Sons, of New York, a most honourable and enterprising house, are issuing a series of volumes from the pens of leading actors in the terrible conflict of 1861-65, among which is this one, by General Doubleday, who commanded the First Corps in the battle of Gettysburg. In this one campaign, the aggregate losses of the Slavery and Anti-Slavery Armies were 45,914 in killed, wounded, and missing—figures which may serve to let our Asiatic readers have some idea of the way in which Americans fight when they *do* fight. General Doubleday's name was one of the first to become famous in the American war, he being one of the small party garrisoning Fort Sumter, when the rebels fired upon their country's flag, and thus fired the national heart with a wild rush of patriotism. His present volume is written succinctly, forcibly, and in the judicial spirit of fairness. If it were within the lines of our department of study, we would give it the notice it so well merits. Theosophists, the world over, know General Doubleday as a Vice-President of the Theosophical Society, and Acting President of the Parent Body at New York, since Colonel Olcott's departure for India.

"PSYCHE."—Our old friend, *The Spiritualist*, died of inanition, but has resurrected under the Hellenic *alias* of *Psyche*. In short, it might be said that, out of the inanimate corpse of Mr. Harrison's first love, has sprung a new soul to woo the fickle public back to its allegiance. *The Spiritualist*, on the whole, treated us harshly, too often laying the truncheon over our editorial head. We wanted to please it, but could not; and, just when things were seemingly at the worst, our censor died the journalistic death, and cut off forever our chance for a good place in its books. We may now start afresh and, warned by experience, must deport ourselves so as to command the amity, if not the alliance, of *Psyche*. The new journal is handsomely printed on good paper, and, with its vermillion column-rules and initials, makes a gay, not to say jaunty, appearance for an organ of transcendental science. The contents of the first number are interesting, a paper on the Sphygmographic (pulse-measuring) Experiments of Dr. Purdon on "spiritual mediums" leading us decidedly in the right direction. Mediumship, in truth, lacks nothing so much as thorough scientific investigation; for, until the pathological and psychical conditions of the medium are perfectly known, Spiritualists will not be in a way to know what may or may not be ascribed to intra-corporeal agency, in the phenomena of the séance-room. *Psyche* starts with our good wishes for its prosperity.

THE MANAGER OF THE "THEOSOPHIST" HAS RECEIVED a fresh supply of Colonel Olcott's "Buddhist Catechism." Orders of friends and subscribers can, herefore, be immediately attended to. As, after the present supply is finished, a second edition of the book may not be issued for some time, those, who may have a desire to possess a copy of this work, will, it is hoped, not let this opportunity slip without gratifying their desire.

THE COMET OF THE SEASON.

More than enough has already been said about Mr. Joseph Cook. He has passed through India and Ceylon like a rhetorical simoom. Even his own party are metaphorically burying their faces, in the sandy soil of Heathendom, to hide from themselves the devastation his sensational discourses have made for the missionary cause. The truculent disregard for truth which he has shown, both in India and Ceylon, when speaking of the Theosophical Society, have done far more harm to *Padri-ism* than the adverse work of Mr. President Olcott. This is not fancy, but fact of which we have the written vouchers from many sources. It won a victory for us at Bombay, and others through the North-West and Bengal: it has kindled Madras into enthusiasm for our cause, which this man's violence has shown the natives to be their own cause. We would be but too happy if it were never again necessary to mention Mr. Cook's name in these pages, but, since this is doubtless a vain hope, we give place to the following temperate letter from a European member of our Society.—Ed.

Most people in India have just heard of Mr. Joseph Cook for the first time, but, having seen some of his works and read his lectures delivered in England and the criticisms on them, I shall be glad, with your permission, to give the readers of the "THEOSOPHIST" the benefit of what I have gathered concerning this famous preacher of Christianity, whose overbearing style has roused against him the indignation of a majority of the Indian public.

The course of conduct pursued by Mr. Cook in Bombay seems to be habitual with him, and was noticed and condemned by a certain class of right-thinking men in England, who considered the tone of his lectures as objectionable as his orthodoxy was doubtful. "His affectation," says the learned Editor of the *Inquirer*, "of superiority to sceptics and their arguments, is calculated to repel rather than to win and convince them."

The truth of this statement is borne out by the malicious attack he made on one of his own countrymen in Bombay, who, if we may judge from the unmitigated hate and spite borne against him by the lecturer, must be right when he says that he has suffered much injustice and rough treatment at the hands of this type of good Christians for the crime of scepticism.

Mr. Cook's critic goes on to say, of course from an English point of view:—"His lectures are American in the worst sense and strikingly illustrate that extravagance of statement, that 'tall talk' which in England is considered the special vice of American speech." The critic adds—"After delivering one hundred and thirty-five addresses, Mr. Cook has made his final bow to an English audience and retired amidst a shout of orthodox applause. It would be interesting to know, if it were possible to ascertain the point, how much England is really the wiser for all this flood of talk, how many sceptics and agnostics have been led to see the error of their ways and have been converted to orthodoxy. Not any, we should imagine, if we may judge from the report of his last lecture on 'Certainties in Religion.' It is a fair sample of the public addresses of this pretentious, would-be champion of orthodoxy. The subject is a good one, and in this age of general scepticism, when the foundations of religions are assailed, we are ready to welcome any teacher who will guide us to some certainties of religion. But, after reading his lecture, we cannot say that Mr. Cook has succeeded in making any more clear the ground of certainty."

It will be indeed interesting to know how much the natives of India are really the wiser for all the present flood of talk, and how many have been converted to Mr. Cook's Christianity. Have the Brahmos and Mahomedans been led to perceive the weakness of their Unitarianism as compared with the strength of the Polytheism in disguise, called "Trinitarianism"? Has a single native been converted by him? I think I may safely expect the answer—not one.

Trinitarianism may supersede religions that are inferior to it, such as Devil worship and various forms of gross idolatry, but it will never supplant a pure monotheistic faith wherever that may be found, seeing that it is hampered not only with the clumsy theology of a Father, Son and a third person being one and the same God, but also with the doctrine of Incarnation, which is a refined idolatry that has a direct tendency to

materialize men's conceptions of the Deity. The relation between Trinitarianism and Paganism on these points is clearly perceived by the learned Asiatics, and they will never be deceived by any arguments or ingenious theories devised and set forth to explain these doctrines and reconcile them with Scripture and common sense. The learned Asiatic has already decided that these doctrines are foreign to the Christian religion, not taught by the founder and his apostles, but gathered from heathen sources. This decision has been well expressed by Mr. Mirza, who says in the conclusion of his speech at a late public meeting in Bombay:—"And this once for all is the answer that we, Theosophists, in the name of all Asia, give to those who would cook us into Christianity. It is ours! You have stolen and dishonoured it! We will not have it back, torn, twisted and defiled. Take it away."

When Mr. Mirza says, with reference to Christianity,—“It is ours,”—Unitarian Christians would understand him to mean that the religion, being of Oriental origin and the offspring of strict Jewish monotheism, could not have been otherwise than Unitarian in its infancy. This is no doubt historically correct whatever Mr. Cook may think to the contrary.

But to proceed with what the impartial religionist and *Inquirer* thinks of Mr. Cook and his arguments intended for the conversion of sceptics.

“The first certainty he lays down,” the critic goes on to say, “is that ‘all must die,’ and he elaborates this incontrovertible proposition after this fashion. Very few persons labour for themselves before they are twenty-five years of age; very few continue to do so beyond seventy, and taking 10 hours a day, this would give only 135,000. On this foundation he proceeds to build up his argument. ‘In this thought,’ he said, ‘that we are going hence, he found not only an arithmetical but a religious truth.’ Now, let the reader observe how the lecturer shifts his ground here, and adroitly substitutes one expression for another. It is not the same thing to say ‘we must die,’ and to say ‘we are going hence.’ No one doubts the former proposition, but the latter implies, what many deny,—a future life and future retribution. These persons would object to the phrase, ‘we are going hence,’ but they would not object to say ‘we must die.’ Yet, Mr. Cook uses the two expressions as if they were interchangeable, as if one implied no more than the other, and, on this foundation, builds up his argument. The sceptic would demur to Mr. Cook’s argument at starting. What becomes of the elaborate structure raised on this shifting basis? Of course, it falls as the sandy foundation gives way. The fact that we must die is no certainty of religion, it is a certainty of our physical organisation; but whether, when we die, ‘we go hence’ is quite another matter. There the religious element comes in, and there, too, all certainty ends.” (*Inquirer*, July 2, 1881.)

On the face of this exposure of the real character of Mr. Cook’s arguments, will any of your readers believe that he has arrested the advance of scepticism in the West, which he professes to have done? The admiration and applause he receives, are confined to a small sect of Christians so called, who profess Protestantism, *i.e.*, they protest against some of the doctrines and tenets of Romanism, but retain, in the most inconsistent manner, the main errors of the Romish Church, which create all the infidelity and scepticism of which they complain, and strive to put down. Applause from this class of religionists is after all no recommendation.

Mr. Cook apparently belongs to that type of Evangelistic preachers who denounce Popery, but love the principle in themselves: they rebel against the authority of the priest only to usurp his imposing office. The decided evil they do is to revive the worst dogmas of a corrupt theology, the angry God, the endless hell, the atoning blood, &c. The spirit of Inquisition, too, is revived into full life and activity in the shape of malicious prosecutions and persecutions carried on with hateful spite against men who differ from themselves in religious opinions. Their fanaticism and intolerance of other religions are contradictions to the Christian code, and, as their doctrinal beliefs are contradictions in terms and ideas, their lives become a contradiction to themselves and to humanity at large. This is not the Christian religion which the Founder taught and the apostles preached, but the very spirit of anti-Christ which should be resisted by all good men.

The orthodox who call themselves by that name may applaud a “tall talk” that pretends to advocate their cause, but their cheering must die, and the admiration end within the narrow

limits of their particular sect. The Jews, the Mahomedans, the Buddhists, and the whole enlightened East, shall forever resist, without hesitation, a system that fetters the mind to creeds and confessions rejected by the best Christian Divines that have ever lived and died in the study of the Bible, whose names, if added to that of Channing and of Priestley, would more than fill the columns of your journal. Rejected alike by England’s first philosopher, Sir Isaac Newton, and her best poet, John Milton, who were both Unitarian Christians; rejected, in the present day, by all the leaders of science, literature and criticism in the world, the system shall be rejected, to the end of time, by all lovers of truth and religious liberty, and free, religious thought.

In the name of Philanthropy and Universal Brotherhood; in the name of Justice to Primitive Christianity; in the name of the Jewish one Lord Jehovah; in the name of Allah and Brahm; in the name of Cosmic Theism, the universal mind, the highest intelligence that pervades the whole of infinite space, whose intelligent and benevolent designs are visible in the physical phenomena around us and psychological phenomena within us, which speak more eloquently to the enquiring man than stormy sermons of would-be champions for orthodoxy, or a book supposed to be infallible; in the name of every honest doubt and disbelief of orthodoxy and theological impositions; in the name of everything that is good and true, it is to be hoped that, like the comet which describes a hyperbolic curve and is hurled into space never to return again, Mr. Cook will take his final departure from this clime and country.

Yours, &c.,

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

THE “OCCULT WORLD.”

It has been often remarked that, when a book is once issued from the press, no human foresight can calculate where, nor how long, its effects may not show themselves. A great American author, the late Bayard Taylor, was deeply impressed with this upon finding his own works in a garrison library among the fort-hills of the Himalayas. In the year 1857, Colonel Olcott published a book treating upon the sugar-producing grasses of China and Africa, which created a flurry among the planters of the Straits Settlements, and, twenty years later, he heard of it as still read with interest in the heart of the Island of Cuba. Mr. Sinnett’s “Occult World” is, in like manner, on its travels around the world. A few days ago, we were informed, in a letter from a wealthy American gentleman whom we have not personally met, that he had ordered the printing, at New York, of an edition at 10 cents (about 4 annas), so that it might “be scattered broadcast throughout America.” And now comes the following very interesting letter from another unknown friend at Penang:—

Penang, March 22, 1882.

COLONEL OLCOTT,

PRESIDENT OF THE THEOSOPHICAL SOCIETY.

DEAR SIR—A short time ago, I chanced to notice, in the papers, the title of a book, which at once drew my attention, as bearing on topics, towards which, since my boyhood, I always felt an irresistible attraction.

I mean the “Occult World,” by A. P. Sinnett.

After having ordered it from London, and got, in course of time, into its possession, the contents determined me to address myself to your society, and I take the liberty to do so now, with the present, to you, its President, trusting that the end proposed and its motives, as explained in the following lines, will be its apology, and meet with your approbation.

I enter at once *en pleine matière*.

Since my boyhood, I have always felt a strong and irresistible tendency of mind to philosophy. To indulge in that, I studied a vast deal the so-called philosophical works in the literature of the time, and applied myself to get a notion of German philosophy, a very vast and very hazy field, but always remained unsatisfied, puzzled my brains with reflecting and meditating with no result, but perhaps that for paving the way for the real.

I had to suffer most acutely under my efforts to throw off my mind and to eradicate the notions of Christian mythology, which

so wantonly are impressed on the minds of weak, unsuspecting and confiding childhood, and which afterwards are proclaimed and firmly believed to be innate. I struggled hard against them and threw them off.

At last, some twenty years ago, I met with the titles of German philosophical works, much as I did in the same way with Mr. Sinnett's book, and set to work upon them. I mean the works of *Arthur Schopenhauer* for a long time secreted and wilfully and shamefully ignored by his fellow-countrymen, but at last working their way to light, as truth always will, and disenthroning totally the formerly existing shallow, meaningless and bottomless phrases of German philosophy.

I had found at last, what I had so long sought for.

Afterwards, in the year 1853 (that is, after Schopenhauer's works coming to be known), there appeared in the *Westminster Review*, April number, an article, "Iconoclasm in German Philosophy," of which I only read a German translation, and which, although obviously written by a reporter who had not thoroughly penetrated into Schopenhauer's true philosophy, still was a proof of the interest awakened in man's mind, and which fact leads me to suppose that perhaps his philosophy is not unknown to you.

I found throughout the "Occult World," especially in the very interesting letters of "Koot Hoomi," such a vast and profound field for meditation, and besides in many elucidations, as given on pages 154-172, so much that brought me in mind of Schopenhauer's philosophy, which latter has grown to me as the mark of my bones, and found at the same time doctrines immeasurably superior to his philosophy, and not emanating from his doctrines, that I found myself fascinated, and as thoroughly as I am convinced of the genuineness of the phenomena (though unable to account for them), having been, in Europe, a member of a spiritual club and seen many surprising facts, so thoroughly I yearn to learn more and more of the sublime truth.

Allow me to give you a few of the leading features of Arthur Schopenhauer's philosophy, which are assimilated with my whole intellect, and may show that I succeeded in throwing off many of the Western prejudices and "scientific ignorance," tending, as I fervently hope, to make me, in some degree, more capable of approaching the threshold of *Occult Science*.

Some features of Arthur Schopenhauer's Philosophy.

Locke's philosophy demonstrated that the impressions on the human senses, made upon the body by external objects in Nature, and transmitted to the intellect, were totally ideal, and did not allow man to know any thing of what the objects are in concrete or *intrinsically*.

Kant's Philosophy extended the same observation to the human intellect, and taught that time, space and casualty were nothing else than notions belonging to the laws according to which the human intellect got apperceptions of external nature, and declared that she and the objects in her never could be known in concrete, or as what *they might* be intrinsically. (*Das Ding an sich*.)

Schopenhauer's philosophy demonstrates clearly that the Principle or Radical of Nature and of all her objects, inclusive of the human body, is intrinsically what we ourselves are the most conscious of in our own body, *viz.*, "will" (to be well distinguished from any arbitrariness of the actions).

"Intellect" is a secondary capacity of the primary "will," a function of the brains, in which this "will" reflects itself as nature and object and body as in a mirror, but subject to the laws of intellect: space, time and casualty.

"Will" becomes the *objectiveness* of nature for the subject through its intellect, the latter being all the same the objectiveness again of "will."

"Will" has apperception of itself, in its objectiveness, through its own intellect, as represented under its laws, being "*the veil of maya*," the whole being like a circle, and "will" the performer and spectator *at the same time*.

The radical, "will," can never be known in concrete, being beyond space, time and casualty, which belong as laws to its own *objectiveness* as intellect.

"Matter" can only be *thought* of as ideal or *casualty*.

"Intellect" is secondary and a function of the brains, but can lead in Saints to a complete renunciation of "will," as far as it urges "life," and is then extinguished in "Nirvana."

The "Forces" in nature are the most *direct* manifestations of "will."

Schopenhauer's philosophy has no room for "God" or for "soul," although teaching a profound doctrine of the *moral tendency of the world* and a universal *love* for all beings.

Schopenhauer does not actually teach metempsychosis or palingenesis, being beyond his field as philosopher, but alludes to them as rather more than probable phases of pre-existence or post existence of "will" individualised.

Here "Koot Hoomi's" words, p. 131, "because every thought of man," &c., and p. 135 "if we had the powers of the *imaginary* personal *God*," &c., have given me matter for yearning meditation.

"Will" can perpetuate "Samsara" in its *desire* for "life."

"Will" is unconscious; (at least our *mental* CONSCIOUSNESS is the only one what *we know* of.)

"All beings are identical."

"*Animal magnetism*" is the chief or all comprising force, emanated from "will" and the great "key."

I have endeavoured to render in English, as clearly as I am able to do, the true meaning of Schopenhauer's philosophy. He based himself upon the Buddhistic doctrines, or rather found his ideas confirmed by them, after having written his principal theories and got acquainted with Eastern literature, and the perusal of the *Occult World* confirms me that, in the main, his conviction is true, but that his doctrine is undeveloped, which can only be satisfactorily developed by Theosophy.

When I have been able to convey my meaning, you will conceive that "Koot Hoomi's" words, on p. 131, have made a profound impression upon me and that I long to learn more.

I never heard of *Isis Unveiled* before, this place being comparatively secluded, and its people rather averse to anything else but material interests. One feels often rather lonely.

My object is to apply for becoming an outside member of your Society. The fact of a member residing abroad implies that he will not be able to gather so much as members on the spot do, but casual correspondence and the supplying with titles of books might, in some way, keep up intercourse, if you should be so inclined. I know that, in asking for that, I am perhaps asking too troublesome a concession, but as I earnestly want to instruct myself, I hope that you will make the same, actuated, as I am, by something more than common curiosity, and shall be very much obliged by your kind reply. Meanwhile

I am, dear Sir, yours respectfully,

A. B.

THE MANAGER OF THE "THEOSOPHIST" HAS THE pleasure to announce the fact that Professor Denton's "Soul of Things" and J. V. Wilson's "How to Magnetise; or Magnetism and Clairvoyance," which were out of print, have now been republished, and can be got from America.

"Researches in the Phenomena of Spiritualism," by Wm. Crookes, F.R.S., is also now available. This is the best work ever published to scientifically demonstrate the reality of some of the physical phenomena of Spiritualism.

IS IDOLATRY TAUGHT IN THE YAJUR-VEDA?

[An esteemed Brahman Correspondent sends from Southern India the following questions, which have been suggested by the reading of Swamiji Dayanand's *Vedā Dhashya*. As they are put in a decent and respectful manner, we give them place, as we have, on former occasions, to queries addressed to ourselves about Theosophy. The point raised is one for settlement by Pandits alone.—Ed.]

TO THE EDITOR.

I have just been reading some of the prominent teachings of Sri Dayanand Saraswati Swamiji. But in the course of digesting his ideas, I am interrupted by a few questions that suggest themselves, and which any Brahman, who may have had access to those teachings, would naturally desire to be set right upon, by the Swamiji.

Before stating my difficulties, I should premise that I am aware that the publication of the very words of the *Védās* is

(with or without any strong reason) prohibited, though their substance may be communicated to the world at large; and, if the said restraint is well grounded, I transgress a religious rule by quoting here-under a few words of the Védās. However the adage, "Of two evils choose the less," amply justifies the quotation even at the risk of being guilty of an offence.

In the last Anvāka of the 73rd Prashna of the Yajur-Védā (which consists of 82 Prashnas), we find the sentence

अश्मानमाखणं प्रपद्ये*

in an enumeration of various objects of worship. That part of the Védā (aforesaid) where this enumeration is to be found is called "Arunam." The literal meaning of the Vedic sentence above quoted is, "I worship well-hewn stone."

Now, what I ask is: (1) Does the Swamiji consider the said verse to be a portion of the Yajur-Védā?

2. If so, what is the construction he would put upon it? What is the reason and object of it? D.

THE MANAGER OF THE "THEOSOPHIST" BEGS TO draw the attention of the readers to the notice, in our advertisement columns, of a new pamphlet just published, entitled "Esoteric Theosophy." This little work is, by some, thought even more interesting than Mr. Sinnett's "Occult World." The MANAGER has only 200 copies available, the rest having been otherwise disposed of. In this interesting pamphlet the questions—"Is Theosophy a Delusion?" "Do the Brothers exist?"—are elaborately discussed. The friends of the Theosophical Society will find herein ready answers to all the plausible objections hitherto made against it.

The entire profits will be for the benefit of the Society.

PARAGRAPH FLASHES.

THE QUEEN OF MADAGASCAR deserves, if rumour be correct the respect of all friends of temperance. A paragraph, in a home paper, says that she enforces a penalty of ten oxen and two pounds on any person found manufacturing intoxicating drink, and of a lighter fine upon those who sell and those who drink it. We wish it might be twenty oxen and four pounds of a fine for every one selling a glass of spirits to a Hindu or a Sinbalese.

SCHLAGENTWEIT'S HEAD.—The late Hermann von Schlagentweit has bequeathed his skull and brains to the Anatomische Anstalt of Munich. This institution has already a curious collection of the brains of celebrated persons.

CHURCH AND PUBLIC-HOUSE CENSUS.—We commend the following statistics to the perusal of such as have listened to recent misleading statements about the flourishing state of external Christianity in Europe and America. They are copied from the *Glasgow Mail*, of February 26:—

A public-house and church and chapel census was taken on Sunday night last between six and eight o'clock, at Byker, near Newcastle, with the following result:—Public-house attendance, 1,584 men, 634 women, 696 children; total 2,914. Places of worship—588 men, 484 women, 485 children; total, 1,557.

IT IS A MATTER FOR DEEP REGRET, among sincere Christians, that there should have been so many cases recently of criminal misconduct among the clergy. Some of them evince a peed moral obliquity.

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SPECIAL NOTICES.

It is evident that the THEOSOPHIST will offer to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burnah, China, and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted:

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No. 32.

THE PRESIDENT-FOUNDER ON HIS ANNUAL
TOUR AND THE ESTABLISHMENT OF
NEW BRANCHES.

In our last number we left Colonel Olcott proceeding to Berhampore. We now give the relation of his arrival and stay at that place as reported in the newspapers:—

“A grand reception was given to Colonel Olcott, on his arrival, at Berhampore. It was befitting the high position he holds. The respectable portion of the community felt themselves honoured at the reception given, and even *daladali*, bitter as it is, was forgotten by both parties for the time being. The Colonel delivered an admirable lecture on “Theosophy and Universal Brotherhood” on Saturday, the 18th. The number of people, who attended the lecture, was more than 1,500. The lecturer opened by stating, in a few but instructive words, how India is lying like a corpse, and how it becomes us (the Indians) to enliven her. When he, a stranger, has come here, from the other side of the ocean, to learn and study the invaluable treasure of our ancestors, how carefully ought we to master them, which are left to us as legacies? But alas, he said, how roughly we are treating them as humbugs and taking very little heed about them. He clearly pointed out that we have not made the right use of Western education so far as it concerns spiritually, for, by rough handling, it has done, to our spiritual life, more injury than any good. Instead of making us grave and wise thinkers, it has led us to foolishness. Instead of becoming true believers through its influence, he positively held, we are turning into atheists after all. So much so that now-a-days the University Degree B. A. goes on to mean a *Bad Aryan*. Oh! how shameful it is for the graduates, the educated Indians, whose forefathers had been ascetics, to go by the name of atheists. He also demonstrated scientifically how good and advantageous were the manners and customs of our forefathers, and how we are growing morally feeble, day by day, only through our mistake, in giving it up altogether as worthless.

“Next his thoughts were directed to the great perfection of the *Yoga* philosophy by our ancestors. He dwelt at length on the subject which cannot be related in a few lines, showing now and then, by sets of examples, how human beings can get up to divinity by a thorough study and practice of this *Yoga* in its system of penetration of six *chakras* or stations in human body. In fine, he advised us, as a friend and brother, to try all these doctrines (which we are very fond of naming theory or speculation) of our forefathers of old, by which alone we shall be able to maintain our position as the descendants of those discoverers of celestial sciences, which even the proud Western scientist cannot even comprehend. It is well, therefore, for us to grasp and bring these into practice, and not to neglect or let them go untried only through bigotry or spirit of contradiction.”—*A. B. Patrika*.

The President stayed at Berhampore but two days. He initiated several new Fellows, in the Adli B. Bhratru Theosophical Society, and then left for Calcutta. Among other new members, he initiated one, whose acquisition is priceless for our Society—Dr. Ram Das Sen,—one of the best scholars in India, a correspondent of Max Müller and other European Orientalists, a member of several European scientific societies and author of various learned works. The President speaks highly of the choice library at Dr. Ram Das Sen’s house, and with the greatest respect of the erudite gentleman himself.

The arrival of our President, at the City of Palaces, was noticed in nearly every paper of Calcutta. The *Indian Mirror* announced him in the following terms:—

“Colonel Olcott, the President of the Theosophical Society, is now at Howrah.....he has come direct from Berhampore, where he was received, by the nobility and gentry, with demonstrations of joy and gratitude for his most valuable services to the natives of India. India owes him an immense debt of gratitude, and we have no doubt the nobility of this city will give him a suitable reception.”

It was given him. After a few days of rest, the Colonel moved over into the city and became the guest of the Hon’ble Maharajah Jotendro Mohun Tagore, C.S.I., the elder brother of the highly-gifted Rajah Sourendro Mohun Tagore, C.I.E., Mus. Doc., whose efforts to revive national music and acquaint the Western world with the oldest science of music—the Sanskrit—have made him known and appreciated all over Europe, and honoured by more than one crowned head in the West. Once installed in the Maharajah’s palace known as the *Baituckhana* residence, the Colonel had a public reception given him, at that place, by his illustrious host, on Saturday, April 1. This reception is thus described in the *Indian Mirror* of April 4:—

“At a *soiree*, given by the Hon’ble Maharajah Jotendro Mohun Tagore, C.S.I., on Saturday last, at his *Baituckhana* residence at Pathuriaghatta, to welcome Colonel Olcott, the President-Founder of the Theosophical Society, there were present, among others, Colonel and Mrs. Gordon; Rajah Sourendro Mohun Tagore, C.I.E.; the Hon’ble Kristo Dass Paul, Rai Bahadur, C.I.E.; Babu Rajendralala Mitra Bahadur, LL.D., C.I.E.; Babu Kanye Lal Dey, Rai Bahadur; Dr. Mohendra Lal Sircar; Babu Peary Chand Mitra; Babu Norendro Nath Sen; the Hon’ble Babu Peary Mohun Mukerji; Kumar Purna Chunder Singh; Kumar Surrut Chunder Singh; Babu Denonath Mullick; Babu Tara Chand Guho; Babu Bykuuntath Bose; Babu Nilmony Mitter; Babu Nobin Chunder Mukerji; Babu Praunkissen Mukerji; Babu Kally Kumar Dey; Babu

Omritha Lal Mitter; Babu Jodu Nath Paul; Babu Gopaul Chunder Mukerji; and Babu Gopikissen Mitter.

"Babu Peary Chand Mittra rose and addressed Colonel Olcott as follows:—Dearly Beloved Brother, Colonel Olcott, on behalf of the most respectable and influential meeting assembled here, on the invitation of the Hon'ble Maharajah Jotendro Mohun Tagore, C.S.I., I welcome you most heartily and cordially as a brother. Although you are of American extraction, yet, in thought and feeling, in sympathy, aspirations and spiritual conception, you are a *Hindu*; and we, therefore, look upon you as a brother in the true sense of the word. Your life has been a life of self-abnegation, of self-surrender, of unselfishness. Every Hindu who has heard of you, who has read of you, longs to see you. Many of my countrymen understand the object of your establishing the Theosophic Society. What the *Maharshis* and *Rishis* had taught in the *Vedas*, *Upanishads*, *Yoga*, *Tantras*, and *Puranas*, is that Divinity is in humanity, and that the life assimilated to Divinity is the spiritual life—the life of *Nirvana* which is attainable by extinguishing the natural life by *Yoga*, culminating in the development of the spiritual life. It is for the promotion of the truly religious end that you, brother, and that most exalted lady, Madame Blavatsky, at whose feet I feel inclined to kneel down with grateful tears, have been working in the most saint-like manner, and your reward is from the God of all perfection. Oh, soothing is the teaching of our *Maharshis* and *Rishis* that God is the God of all perfection, perfect in love, perfect in wisdom, and perfect in power. No one, who raises himself above the human platform by the life of *Nirvana*, can know God, and this explains why some people judge of God by the human standard. Spiritualism, Occultism, and Theosophy, all grew and flourished here. Ages of misrule have thrown them back. The study of European sciences has taken their place. They are no doubt good in their way, but they cannot reveal the secrets of nature, which can only be known through the soul, the study of which it is the duty of every God-loving person to encourage in every possible way, and I feel grateful to God and his good angels that, by the cultivation of Theosophy, the light, which the *Rishis* had shed on the subject of the soul and its natural connection with God, and which had sunk into obscurity, is being kindled by the indefatigable exertions of Sister Blavatsky and Brother Olcott. May God grant them health and strength to carry on the noble mission they have imposed on themselves from a pure love of God, and from a pure love for the people of Hindustan.

"COLONEL OLCOTT feelingly replied in a brief speech, which elicited much applause. He said that it would be affectation to pretend that he did not feel deeply grateful for the terms in which his venerable friend, Babu Peary Chand, had bidden him welcome to Bengal. He was thus enjoying a pleasure, long anticipated, in meeting, face to face, this Bengali scholar, who had, by his writings, made Hindu spiritualism known and respected from one end of America to the other. And he was much indebted to the Hon'ble Maharajah Jotendro Mohun Tagore for giving him the opportunity to meet thus, in one small gathering, so many Bengali gentlemen, distinguished in science, literature, philosophy, rank, and finance. He saw present one whose learning had made his name known the world over among Orientalists—he referred to Dr. Rajendralala Mitra. That eminent man had, the speaker understood, proposed, to the Senate of the Calcutta University, that Occult Science should be included in the *curriculum* of studies, and, in his (Colonel Olcott's) opinion, this act had entitled Dr. Rajendralala to the deepest respect and gratitude of every true Hindu. For all science was based upon the rock of Occult Science, and the masters of occultism were the Aryan *Rishis*, and their successors in the school of *Gupta Vidya*. Upon this rock rests not only Hinduism, but all the other religions of antiquity. He would not, however, enter into the subject just now, as, on Wednesday evening next, he was to lecture at the Town Hall. He hoped that we might all live to see that happy day when there would be a union of all true lovers of *Aryavarta*, to reinfuse, into the now shrivelled and decrepit body of modern India, that moral grandeur and brilliant spirituality which characterized the India of the days before she fell from her high civilization.

"Our grateful thanks are due to the Hon'ble Maharajah Jotendro Mohun Tagore for calling this meeting to welcome Colonel Olcott."

On April 5, at the Town Hall, Colonel Olcott delivered his lecture before a large and appreciative audience,

Madame Blavatsky was expected to arrive in Calcutta on that morning and be present at Colonel Olcott's lecture at the Town Hall, but she did not. Admission to the lecture was free, but only three hundred chairs were reserved, at eight annas each; the nett proceeds being devoted to charities.

The audience, as we have said, was very large and attentive. Among others, there were present the Hon'ble Justice and Mrs. Maclean, Mr. and Mrs. W. H. Grimley, Miss Adams, the Hon'ble Kristodas Pal, the Hon'ble Maharajah J. M. Tagore, Mr. Orr, Mr. Barrow, Rajah Suttianund Ghosal, Baboo Koonjoo Lall Banerjea, Dr. Sircar, Mr. Remfrey, Mr. Dave Carson, Colonel and Mrs. Gordon, and many European ladies and gentlemen in addition to a crowded hall of natives. The lecture having, of necessity, to cover a wide ground, lasted over two hours. This, owing to the suffocating heat, was found its only fault. The introductory portion of it was devoted to a history of Theosophy as introduced in India by two of the Founders. While the *Statesman* and its like, unable to tear it down, made a few sneering and unfair remarks, such, for instance, as describing the lecture "read out from a painfully laboured and lengthy paper," and misrepresenting the lecturer, as one endeavoring "to establish his position by a profuse abuse of the learned philosophers of the West," and other similar prejudiced and unfair statements, nearly all the other papers gave more or less favourable reports of it. The *Indian Mirror* called it a "decided success."

"We do not remember," it says, "having had the pleasure of listening to a more instructive and interesting lecture before. It was a written lecture, and lasted from 5 to 7-30 p.m. The hall was quite full. Besides many respectable and influential members of the native community, there was a pretty large gathering of European ladies and gentlemen. Babu Peary Chund Mittra was voted to the chair, on the motion of Dr. Mohendra Lall Sircar, seconded by Moulvie Amir Hoosain. A vote of thanks to the lecturer was proposed by Pundit Mohesh Chunder Nyaratna, C.I.E., the proposal having been seconded by Rajah Sattyanund Ghosal Bahadur." The whole of the lecture was republished in the *Indian Mirror* and is now being reproduced in pamphlet form for free distribution, a public subscription having been made for that purpose. On April 6th, Madame Blavatsky arrived by the early mail train and was received, at the station, by the President and some friends. She went directly to Howrah to Mrs. and Colonel Gordon, but, having received the kindest invitation from the Hon'ble Maharajah J. M. Tagore to stop at his own residence, she left Howrah, after lunch, for his *Baituckhana* palace. On the evening of the same day, a large Branch—"The Bengal Theosophical Society"—comprising some very influential members—was formed, and many new Fellows were initiated. Babu Peary Chund Mittra was unanimously elected its President.

Though it had been decided that Colonel Olcott should sail for Guntoro and Madras on the 8th, he was prevailed upon to stop till the 19th of April. Meanwhile, a number of new initiations took place. We are happy to learn that both the Hon'ble Maharajah Jotendro and his brother, Rajah Sourendro Tagore, have become its Fellows. A native concert, in which the Rajah Sourendro Mohan himself took a prominent part, was given to the Founders by the artists of the Bengal Philharmonic Academy. The execution of the gifted Rajah upon the national, ancient *vinah* was delightful, his touch being the most delicate and artistic we ever heard in this country. The European Fellows, present at the little concert, were highly pleased.

On April the 16th, there was another lecture delivered upon "Theosophy" on the stage of the little private theatre in the *Baituckhana* residence. The audience consisted of but the Fellows and members of the Theosophical Society and a few outsiders. On the 17th, a general meeting of the Bengal Theosophical Society, for electing the officers of the new Branch, was held at 6 p.m., when a permanent organization was made,

On the 18th, at night, the Founders, accompanied by many friends, went on board the steamer "India" and sailed, early on the morning of the 19th, direct for Madras. The reception that awaited them in that city was already foreshadowed by a public meeting, the description of which we copy from the *Madras Times* :—

THE PROPOSED NATIVE RECEPTION OF THE THEOSOPHISTS AT MADRAS.

"A meeting was held at the Hon'ble Rajah Gajapathi Rao's mansion, at Nungumbakum, at past 6 p.m., on Tuesday, the 4th instant, for the purpose of concerting measures for giving a suitable reception to Colonel Olcott and Madame Blavatsky, the President-Founder, and Corresponding Secretary to the Theosophical Association, on their arrival to Madras from Calcutta, where they are at present temporarily staying.

"The meeting was attended by a large number of native gentlemen, among whom were the Hon'ble Raja Gajapathi Rao, the Hon'ble Humayun Jah Bahadur, Dewan Bahadur R. Ragnath Rao, Messrs. P. Srinivassa Rao Pantulu, G. Muttuswamy Chettiar, P. Ponnuswamy Chettiar, P. Chentsal Rao Guru, Srinivassa Ragava Charriar, P. Ramaswamy Naidu, S. Parthasarathy Iyengar, P. Viziaranga Mudaliar, S. Sooba Rao Pantulu, S. Ramaswamy Mudaliar, and several others.

"The Hon'ble Mir Humayun Jah Bahadur was voted to the chair on the motion of the Hon'ble Rajah Gajapathi Rao, seconded by the Dewan Bahadur.

"Mr. P. Srinivassa Rao rose and explained the object of the meeting which, he said, was held to give a befitting reception to Colonel Olcott and Madame Blavatsky on their arrival at Madras, where it was expected they would arrive in a fortnight. He then explained the real position of the gentleman and the lady named, their objects in coming to India, the work they had been doing for the good of India and its people. He further explained the result of the study of the occult sciences and that of the ancient *Yoga*, which the Theosophical Association intended to revive in India. Mr. Srinivassa Rao then read extracts from Mr. Sinnett's work on "The Occult World," and pointed out the deep interest which the Hindu adept of the Himalayan brotherhood took in furtherance of the objects of the Association.

"Dewan Bahadur R. Ragnath Rao then rose and said that he was personally acquainted with Colonel Olcott and Madame Blavatsky, that they had been trying their best to do good to the people of India in various ways, and that it was fair and proper that a fitting reception should be given them.

"After this, some discussion took place, among the members present, about the nature of occult phenomena and the use of *Yoga Vidya* and other matters relating to it. It was then proposed, by the Dewan Bahadur Ragnath Rao, and seconded by the Hon'ble Rajah Gajapathi Rao, that a suitable reception be given to Colonel Olcott and Madame Blavatsky.

"The President next addressed the meeting. He said that, though he had not the pleasure of being personally acquainted with Colonel Olcott and Madame Blavatsky, yet, from reports that had reached him, he had reason to believe that the said gentleman and lady had been received, by the very cream of Anglo-Indian society, with great regard, and that, wherever they went, they were treated with the respect due to their rank and reputation, and for the work they had been doing in India. With these remarks, the Chairman put the above resolution to the vote.

"The resolution was unanimously carried.

"It was next proposed, by Mr. Viziaranga Mudaliar, and seconded by Dewan Bahadur Ragnath Rao: That the following Sub-Committee do the needful to give effect to the foregoing resolution, with power to add to the number—

The Hon'ble Humayun Jah Bahadur,
The Hon'ble Rajah Gajapathi Rao,
Dewan Bahadur Ragnath Rao,
M. R. Ry. P. Srinivasa Row Pantulu Garu,
" " G. Muthuswamy Chettiar,
" " V. Kristnama Charriar,
" " Viziaranga Mudaliar,
" " Lukshmikanta Row Pantulu,
" " T. Subba Rao, *Secretary*.

"After a vote of thanks to the Chairman and to the owner of the building for giving the use of it, the proceedings were brought to a close."

On the 17th the Founders received from Madras the following telegram from Mr. T. Subba Rao :—"Influential meeting arranged for fitting reception."

The inhabitants of Guntoor, who had invited Colonel Olcott to come to their place, hearing that Madame Blavatsky was at Calcutta and was going to Madras with him, sent that lady an address, signed by nearly forty names, inviting her to visit them. She will probably accompany the President-Founder to that place. Of their further work and tour more will be given in our next number.

We gladly make room for the following from the *Madras Times* :—

THEOSOPHISM AT MADRAS—Madame Blavatsky and Colonel Olcott, the well-known Founders of the Theosophical Society in Bombay, arrived at Madras by the steamer *India* which anchored in the roads on Sunday morning at 9 o'clock. In anticipation of their arrival, the native community assembled in the premises of Messrs. Woodroffe & Co., and made arrangements to give their visitors a formal reception at 5 o'clock in the evening. Accordingly, at about the hour fixed, the native community mustered strong at the pier, among whom were the Hon'ble Rajah Gajapathi Row; Dewan Bahadur Ragnath Rao; the Hon'ble W. Dabrew, a Member of the Legislative Council in Ceylon; Messrs. P. Srinivasa Row Pantulu, Muthuswami Chettyar, T. V. Ponnusawmi Pillai, and several other leading members and merchants of the community. Dewan Bahadur Ragnath Rao and Mr. Subba Row, Secretary, entered the boat, fitted up and tastefully decorated to receive their visitors, and, accompanied with a few other boats, proceeded to the steamer, and having received Madame Blavatsky and the Colonel, landed them at the Pier head, where they were greeted, with welcome cheers, by those assembled, and introduced, by the Dewan Bahadur, to most of the leading members present. After an interchange of compliments, they were ushered into a saloon carriage in waiting on the Pier, from which they were subsequently transferred to a carriage and pair, and, accompanied by the Hon'ble Rajah Gajapathi, were driven to Mylapore to the residence fitted up for them, opposite to Mr. Bashim Iyengar's house. Here the Hon'ble Humayun Jah Bahadur and several other native gentlemen received their visitors, and after the usual exchange of compliments, Mr. P. Viziaranga Mudaliyar, Deputy Inspector of Schools, read the following address :—"We, the undersigned, who entertain great respect for you, welcome you to the capital of Southern India. We need hardly express our appreciation of your valuable services for our country, and we trust that your advent here will be a means of placing, within our reach, the advantages afforded for investigating the mysteries of nature and psychical powers latent in man." Colonel Olcott, on behalf of himself and Madame Blavatsky, thanked the assembly for their warm expression of welcome and for their hearty desire to work out, in concert with him, the spiritual regeneration of India according to the standard of Theosophy. After some further friendly conversation, the assembly dispersed.

THE BENGAL THEOSOPHICAL SOCIETY.

To DAMODAR K. MAVALANKAR, Esq.,
Joint Recording Secretary, Theosophical Society.

DEAR SIR,

A meeting of the Theosophical Society was held at Calcutta on the 6th day of April, 1882, President-Founder in the chair.

After the ceremony of initiation, it was proposed by Babu Peary Chand Mittra, and seconded by Babu Norendra Nath Sen : "That a branch of the Theosophical Society be established here in Calcutta." Carried unanimously.

Upon motion, the name adopted was "Bengal Theosophical Society."

Resolved on motion that the bye-laws of the Parent Society be temporarily adopted for the guidance of the Society. Resolved that no permanent officers be appointed for the present.

On motion, Babu Peary Chand Mittra was appointed provisional President.

On motion, Babu Norendra Nath Sen was unanimously elected Provisional Secretary and Babu Balai Chand Mullik was elected Provisional Assistant Secretary. On motion, Babus Janaki Nath Ghosal, Mohinee Mohan

Chatterjea, Debendra Chandra Ghose, and D. N. Cardozo, Esq., were appointed members of the Provisional Council, with power to add to their number for the organization of the Society. The Secretary was afterwards asked to take charge of the funds of the Society.

I beg to send you the above for information and publication.

Calcutta, April 7, 1882.

Yours truly,

BALAI CHAND MULLIK,
Assistant Secretary, B.T.S.

After the above was in type we received the following further report:—

At a meeting of the above Society held at the *Baituckhana* house of the Hon'ble Maharajah Jotendra Mohan Tagore, C.S.I., on the 17th of April, 1882,—Colonel H. S. Olcott, the President-Founder, in the chair—the following rules and bye-laws were adopted:—

RULES AND BYE-LAWS.

I. The Bengal Theosophical Society is established with the following objects:—

(a) To cultivate the feeling of Universal Brotherhood among the various Theosophical Societies, other *Somajes* and mankind at large.

(b) To promote, by all legitimate means, the moral reform and spiritual progress of the people of Bengal in particular.

(c) To give countenance and support to the Founders and promoters of the Parent Theosophical Society by word and deed.

II. The Society is open to all persons of good character, without any distinction of creed or colour, who may sympathise with the aims and objects of the Society.

III. Applicants for membership must be recommended by at least two Fellows.

IV. A knowledge of English is not essential, but every candidate must possess a fair knowledge of some spoken language. Instructions and *updeshas* will, from time to time, be translated, as required, into the Vernacular, for the convenience of members.

V. Candidates must, before being permitted to join the Society, sign the documents prescribed by the Parent Society, pledge themselves to endeavour, to the best of their ability, to live a life of temperance, morality and brotherly love, to devote themselves unselfishly to the Society's aims, and to conform to the rules and bye-laws of the Society.

VI. The officers of the Society shall be a President, two Vice-Presidents, a Secretary and Treasurer, two Assistant Secretaries, and seven Councillors. The officers shall be *ex-officio* members of the Council.

VII. The President of the Society shall take the chair at the meetings of the Council, as well as at the ordinary meetings of the Society; shall seek from deserving persons, and impart to earnest enquirers, information and instruction on important Theosophical questions; and deliver an address, at the beginning of the Society's year, reviewing the past year's transactions of the Society and offering suggestions for its future guidance.

VIII. The Secretary shall keep records of the proceedings and transactions of the Society, and read the same at the meetings; submit an annual report; reply to all Official letters, and correspond, in consultation with the President, with individuals and other Societies in sympathy with this; and convene all meetings of the Council, as well as of the Society. He shall also have charge of all monies belonging to the Society; keep accounts of receipts and disbursements; collect subscriptions and donations; make payments under the sanction of the Finance Committee of the Council; and render a monthly account of income and expenditure to the Council.

IX. The Council shall be empowered to transact all ordinary business connected with the Society. Three members of the Council shall constitute a quorum.

X. The subscription of the Fellows, besides the Initiation Fee of Rs. 10 (paid once for all to the Parent Society), shall be eight annas per mensem, payable monthly in advance. It shall be appropriated for payment of printing, stationery, postage and other contingent charges. It will be optional for any member to pay for the year in advance, or more than the minimum amount fixed.

XI. Should any member be too poor to pay the Initiation Fee, the President-Founder's consent having been obtained, the Council may, at its discretion, on the recommendation of a brother Theosophist, either reduce it or entirely exempt such Fellow from the payment of such fee, as the circumstances of the case may require. It will, however, be optional and meritorious for any Fellow to pay for any other member who may thus be unable to pay.

XII. The officers of the Society are elected annually from among the Society's members, and by them they may be re-elected any number of times with the consent of the President-Founder, the day of election being the seventeenth of April unless altered by the Council.

XIII. The ordinary meetings of the Society shall be held on the first and the third Sunday of every month, at such convenient hours as the Council may from time to time direct; and those of the Council on the alternate Sundays; the Secretary being empowered to summon an extraordinary meeting whenever, in the opinion of the President, the necessity for it arises.

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

XV. The above rules are subject to revision by the Branch at the annual general meeting of the Society, and also at extraordinary general meetings convened for the purpose with the sanction of the Council, but at no other time. Should the Branch be not unanimous, at least two-thirds of the members, then residing in the town, must vote in favour of the alteration.

The following gentlemen were appointed Office-bearers for the ensuing year:—

President: Babu Peary Chand Mitra; Vice-Presidents: Babu Digidier Nath Tagore and Rajah Syamasankar Roy Bahadur; Secretary and Treasurer: Babu Norendra Nath Sen, Editor, *Indian Mirror*; Assistant Secretaries: Babu Balai Chand Mullik and Babu Mohini Mohan Chatterji.

The election of the Council was postponed until the next meeting.

It was resolved that the following gentlemen form themselves into a Literary and Publication Committee:—

Rajah Syamasankar Roy, Babu Jiben Kissen Ghose, Babu Kheter Mohan Ghose, and Nil Comul Mukerji.

THE ROHILCUND THEOSOPHICAL SOCIETY.

RULES AND BYE-LAWS.

(Confirmed by the President-Founder at Bareilly, on the 3rd March, 1882.)

I. The Rohilcund Theosophical Society is established with the following objects:—

(a) To cultivate the feeling of Universal Brotherhood among the various Theosophical Societies, other *Samajes* and mankind at large.

(b) To promote, by all legitimate means, the moral reform and spiritual progress of the people of Rohilcund in particular.

(c) To give countenance and support to the Founders and promoters of the Parent Theosophical Society by word and deed.

II. The Society is open to all persons of ordinarily good character and respectability, without any distinction of creed or colour, who may sympathise with the aims and objects of the Society.

III. Applicants for membership must be recommended by at least two Fellows.

IV. A knowledge of English is not essential, but every candidate must possess a fair knowledge of some spoken language. Instructions and *updeshas* will, from time to time, be translated into the vernacular for the convenience of the majority.

V. Candidates must, before being permitted to join the Society, make a solemn declaration that they earnestly and sincerely sympathise with its aims and objects; and must pledge themselves to endeavour, to the best of their ability, to live a life of temperance, morality and brotherly love; to devote themselves unselfishly to the Society's aims; to keep secret from non-members all its legitimate transactions and psychological or scientific researches and experiments except as permission to divulge may be given by the

President or his temporary substitute; and to conform to the rules and bye-laws of the Society.

VI. The officers of the Society shall be a President, a Secretary, an Assistant Secretary, a Treasurer, and Councillors, whose number may vary from three to seven. The officers shall be *ex-officio* members of the Council.

VII. The President of the Society shall take the chair at the meetings of the Council as well as at the ordinary meetings of the Society; shall seek from deserving persons, and impart to earnest enquirers, information and instruction on important Theosophical questions; and deliver an address, at the beginning of the Society's year, reviewing the past year's actions of the Society, and offering suggestions for its future guidance.

VIII. The Secretary shall keep records of the proceedings and actions of the Society, and read the same at the meetings; submit an annual report; reply to all official letters; correspond, in consultation with the President, with individuals and other Societies in sympathy with this; and convene all meetings of the Council, as well as of the Society.

IX. The Treasurer shall have charge of all monies belonging to the Society; keep accounts of receipts and disbursements; collect subscriptions and donations; make payments under the sanction of the Council; and render a monthly account of income and expenditure to the Council.

X. The Council shall be empowered to transact all ordinary business connected with the Society. Three members of the Council shall constitute a quorum.

XI. The subscription of the Fellows, besides the Initiation Fee of Rs. 10 (paid once for all to the Parent Society), shall be Re. 1 per mensem, payable monthly in advance. It shall be appropriated for the purchase of books and journals, and payment of printing, stationery, postage and other contingent charges. It will be optional for any member to pay for the year in advance, or more than the minimum amount fixed.

XII. Should any member be too poor to pay the above fee,—the President-Founder's consent having been obtained—the Council may, at its discretion, on the recommendation of a brother Theosophist, either reduce it or entirely exempt such Fellow from the payment of such fee, as the circumstances of the case may require. It will, however, be optional and meritorious for any Fellow to pay for any other member who may thus be unable to pay.

XIII. The officers of the Society are elected annually from among the Society's members, and by them they may be re-elected any number of times with the consent of the President-Founder, the day of election being the seventeenth of November unless altered by the Council.

XIV. The ordinary meetings of the Society shall be held on the first and the third Sunday of every month, at such convenient hours as the Council may from time to time direct; and those of the Council on the alternate Sundays; the Secretary being empowered to summon an extraordinary meeting whenever, in the opinion of the President, the necessity for it arises.

XV. Any one, who, for reasons that may appear satisfactory to the President and Council, may prefer to keep his connection with the Society a secret, shall be permitted to do so, and no one, except the officers of the Society, has the right to know the names of all the members.

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

XVII. The above rules are subject to revision by the Branch at the annual general meeting of the Society and also at extraordinary general meetings convened for the purpose with the sanction of the Council, but at no other time. Should the Branch be not unanimous, at least two-

thirds of the members, then residing in the town, must vote in favour of the alteration.

CHEDA LAL, B.A.,
Secretary, Rohilkund Theosophical Society.

THE ADHI-BHOUTIC BHRATRU THEOSOPHICAL SOCIETY.

We gladly make room for the following from the President of our Branch Society at Berhampore (Bengal):—

To the Manager of the "THEOSOPHIST."

SIR,—Under Rule XIII. of this Society's Regulations, I have the honour to inform you of the receipt of Rs. 50, as donation to our Library fund, from Her Highness Rani Annakali Devi, of Kassimbazar. I have, as President of our Branch Society, to acknowledge, with the warmest thanks, receipt of this kind favour from Her Highness who shows so much interest in our work and appreciates our efforts.

Berhampore, } Yours, &c.,
Bengal, } NOBIN K. BANERJEA,
18th April, 1882. } *President.*

PERT QUESTIONS AND PLAIN ANSWERS.

How little the "beliefs and creeds" of the Theosophical Society—which has *no* belief or creed—are understood by the average public in India after three years of constant explanations, may be inferred by the letter that follows. Crude and childish as it is, yet, finding in it the echo of the public bigotry and blindness to facts and practical proofs, we give it room in our *Supplement*. Unless we are greatly mistaken, it was written under a direct inspiration than which there is not a more bigoted or more intolerant one the world over—we mean that of a Protestant missionary.

9th March, 1882.

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,—With reference to a leading article that appeared in the *Bombay Gazette* of the 4th instant, (from the pen of a correspondent, signing himself "Senex,") and also to an extract from Bishop Sargent's Journal, dated October the 24th, which also appeared in the *Bombay Gazette* of the same date (Saturday, March 4th, 1882), allow me to make the following conclusions:—

"Senex" speaks of "Theosophy" to be a new religion imported into Bombay. Is "Theosophy" a religion, or a belief? Does the Theosophical Society propagate any kind of belief (directly or indirectly)?* The Theosophical Society comprises three sections, and each section comprises three classes. I ask whether there is a single member recognized of the first or second section who is permitted (according to the rules of those sections) to retain his orthodox religious views † I presume to answer the question in the negative. *Multum in parvo*, "Theosophy" tends to a Buddhistic philosophical and religious belief. Though the rules of the Theosophical Society do not directly compel one to renounce his orthodox religious views, yet indirectly they do so, for one has to renounce his religious orthodoxy if he desires (to be recognized) to be initiated into the higher sections. The "neophytes" receive instruction in what is called "the occult sciences" unknown to the scientists of this day, which sciences treat of "the spirits," and certain fluids and forces in nature. Furthermore "Occultism" teaches man how he can hold direct communication with these forces (by the so-called Occult Psychological Telegraphy), and how he can have a certain amount of control over them, so as to direct these forces, and make them the means of accomplishing certain wonderful phenomena. If such be the case, "Occultism" disproves the truth of miracles (superhuman powers)‡. "Occultism," then, affects all the popular faiths of this planet, which claim to be of Divine origin (*i. e.*, revealed by God to man miraculously through some prophet).§ In short, "Occultism" teaches that Paul, Moses, Confucius, Mahomet, Zoroaster, and Buddha were liars and deceivers when they said that they received

* Useless to repeat that which was asserted over and over again—namely, that the Theosophical Society, as a body, has no religion.—ED.

† Most undoubtedly every one of them is allowed to do so if he likes; but whether, after learning the truth, he will do so and persist in his dogmatic views, is another question.—ED.

‡ Most undoubtedly it does. It rejects the very idea of there being anything supernatural (*i. e.*, above, below, or outside of nature) in this infinite Universe—as a stupendous fallacy.—ED.

§ To "claim," is one thing, and "to be"—and to prove it—is quite another.—ED.

Divine inspirations.* Thus "the Occult Sciences" as professed by Koot-Hoomi and his brother (and sister) Theosophists do indirectly affect the religions of this world. Mr. Siunett, in his work entitled "The Occult World," informs us that the Corresponding Secretary of the Theosophical Society "is an adept to the extent of possessing this magnificent power of psychological telegraphy with her Occult friends."

"Senex" goes on to say that "Theosophy" is a speculation of certain visionaries who pretend to be able to hold direct communication with the Deity and to direct and combat the influence of the Deity ("the Supreme Light") by the medium of Genii, (spirits), or demons, or by the agency of stars or fluids (as electricity).† It must not be forgotten that Spiritualists are already wrangling on points of spiritualistic dogma. "Senex" (referring to the spirits of the dead) is of opinion that the theory of the "Theosophists" (that the raiment is fashioned "out of the cosmic matter of the universe") is a trifle less absurd than that of the Spiritualists. I see no difference between "Occultism" of the Theosophists and "Spiritualism" as professed by Zöllner, Mrs. Hauffé, Eglinton, Sladet and a score of other mediums in the United States, except that the Spiritualists perform their phenomena through spirits pneumatic, (†) while the adepts of theosophy do theirs by nature's laws *without the aid of spirits (apneumatic)*. Bishop Sargent informs us "that the king-cocoon, planted by Colonel Olcott and the Tinnevely Brothers in the temple-yard of the Great Pagoda of Tinnevely, was soon after removed, and that the whole temple-yard had to be ceremonially purified of the contamination it had thus contracted by the intrusion of the foreigner."§ Yet Colonel Olcott makes no mention of this in his address at the Framjee Cowasjee Institute of the 12th January.¶

Either the Theosophical Society has its inconsistencies or the Bombay public have not been correctly informed concerning these matters.

Would you kindly satisfy me (by letter) on the following points:—

- (1) Whether an adept of "theosophy" like Koot-Hoomi and others can "foretell future events;" whether they have such powers?
- (2) Whether "adepts" have the power of curing diseases?
- (3) And, lastly, whether "adepts" have the power of temporarily raising the dead as "Senex" gives me to understand.

I remain yours &c.,

ANSWER TO * * * MISCONCEPTIONS.

Secretary's Office of the Theosophical Society,
Branch Candy, Bombay, India, 10th March, 1882.

Sir,—The Editor of the "Theosophist" having no leisure to answer letters, but turning that work over to the Secretaries, I have the pleasure to reply to your letter of 9th March. You seem to rest all your arguments upon the two letters in the *Bombay Gazette* of the 4th instant. One of these is from a correspondent, while the other one is an extract from Bishop Sargent's Journal, dated 24th October, 1881. When reading "Senex's" letter, we were the first to laugh over it heartily, as it is very witty and quite free from any malicious innuendoes, such as some of the hard-headed bigots have been wont to use against us.

At any rate, it is easy to perceive that the writer's intention was far from conveying any such absurd conclusions as you seem to have arrived at—such as "temporarily raising the dead!" Some people seem entirely impermeable to literary wit. They have no sense of true humour, and seem incapable of appreciating it. Hence—their perversion of the meaning.

"Theosophy" and the "Theosophical Society" are two quite different things, since the latter, embracing the former,

* We would advise our young friend to study a subject before he presumes to speak of it. Buddha never claimed to have received "Divine Inspiration," since Buddha rejected the very idea of a god, whether personal or impersonal. Therefore, Occultism does not teach that he was a "liar," nor does it give that abusive epithet—so generously bestowed by the Christian *padris* on all and every other prophet but their own—any more to Moses, than to Mahomet, or Zoroaster, least of all to Confucius, since, no more than Gautama Buddha, has that great sage ever claimed "divine" inspiration.—Ed.

† If our correspondent is unable to appreciate journalistic humour and wit, and takes the definition copied out by "Senex" from Webster's Dictionary as a Gospel Truth, we cannot help him to more intuitive perceptions than he is endowed with.—Ed.

‡ This is to be deplored, but so long as our correspondent will rush into print to discuss upon subjects he knows nothing about, he is sure to commit such ridiculous blunders.—Ed.

§ Which only proves that Bi-hop Sargent also speaks of what he knows nothing about, or gladly repeats unproved missionary calumnies. (See the remarks under the heading "Milk for Babies and Strong Meat for Men" on page 5 of the Supplement to the last issue).—Ed.

¶ Pleading "guilty" to never reading or paying attention to missionary and other pious organs, and not being endowed with omniscient clairvoyance to help him following the constant intrigues of their editors and their inventions against our Society and its Founders, Colonel Olcott could not "mention" that which he was not aware of: namely that, after the calumny had been well spread by our meek and humble missionaries and as effectively shown to be false, no less a personage than a "Bishop" would take it up, and circulate what he knew was a malicious falsehood.—Ed.

includes still a few other things. Permit me to remind you that, in our *Rules*, our objects are defined as follows:—

- (1) To form the nucleus of an Universal Brotherhood of Humanity, without distinction of race, creed or colour.
- (2) To promote the study of Aryan and other Eastern literature, religions and sciences, and vindicate its importance.
- (3) To investigate the hidden mysteries of Nature and the Psychological Powers latent in man.

Of these, the first is the most important for us. It is urged that this Idea is Utopian. But whether it is or is not, is quite beside the question. What people want to know is, whether it is conducive to the happiness and well-being of humanity, and so, worthy of being given a trial—or not. And if it is, that is all we care for. How far we have succeeded in our endeavours, can be seen from the practical results of our work. If we succeeded so far, it is because we ever kept in mind that we could admit only those who were capable of understanding what that term of Universal Brotherhood meant, and of appreciating the honour of having been accepted within its ranks. Therefore, we extended the Brotherhood only to those who could comprehend and hoped to conquer the immense difficulties encountered between Intellectual Solitude and Intellectual Companionship. This is a position difficult to master; but once mastered, the Theosophical Society has found many recruits capable of forming and leading companies of their own. Thus has the Idea spread, thus have numerous Branches been formed, and thus have our operations extended almost all over the world. And the practical benefits, accruing from such an organisation, each of our members can testify to, any day. Composed, as we are, of various nationalities and divers religious creeds, it was essentially necessary that we should have certain stringent rules to enforce harmony. And how could we do that except by allowing no one to enter before he pledged himself to abide by the principle of mutual religious Tolerance and Sympathy? There is a deal of difference between orthodoxy and bigotry. A person may be very orthodox and not at all a bigot. An orthodox will cling tenaciously to his views, whatever they may be, while a bigot will try his best to enforce his ideas upon others, whether they be willing or not. We, therefore, have to admit only such persons who will not interfere with the views of their Fellow Members, but will try to promote mutual Intellectual Sympathy. Between calm and philosophical discussion and bigoted compulsion, there is a world of difference; and a person, who desires to arrive at Truth, must accept it from whatsoever quarter and wheresoever it may be found. Most of us, Asiatics, believe that we can find it in ancient religions, and, therefore, encourage their study. And here comes in Theosophy. But it is a term which is not properly understood, I fancy, by the majority of our critics: hence—there have been many misconceptions about our Society. Ordinary people say that Theosophy, derived from "*Theos*—God" and "*Sophia*—wisdom," means the wisdom of God. Hence they rashly jump to the conclusion that we are all believers in a *Personal* Deity. No graver mistake could ever be committed. "Theosophy" with us (and it did so with Plato and other ancient Theosophists) means "divine wisdom," or rather the knowledge of that which is yet a mystery to the ordinary run of mankind. In this sense, even a Materialist is a Theosophist, because he is ever trying to find the operation of such laws of nature as have not yet been discovered; a Buddhist,—who recognizes no God,—is also one, for he strives to attain to a knowledge of that which he terms "Motion" and with its help to attain "Nirvana"; so also is a Vedantist, as he is in pursuit of the knowledge of that which he calls "Parabrahm," and thus reach "Moksha"; similarly is a Zoroastrian, for he is striving after that course which will enable him to perceive, with his inner eye, the God Zoroaster saw; and so on and on. But, if we take the religious history of the founders of all these different faiths, we find that they proceeded by the same path and arrived at the same conclusions. It might be said: "How is it then that there should be so many antagonistic passages in different religious books?" Here then comes in true Theosophy, which is the only key to unlock the mysteries of all these noble, ancient philosophies. Secure this key, and all these inconsistencies will fade away. At least those, who have tried it and have succeeded, assert this to be a fact. For a student of occultism, these externals have no charm. He tries to penetrate into the spirit of everything. For him, all exotericism is a mere wrangling of terms.

Most certainly, our superior sections are meant only for occultists. Therefore, very few people are in any of those sections, Occultism is not meant for all. Just

as, although surgery is open for all, yet not every one can be a skilful surgeon, so also, not every one can be a good occultist. In that line, as in every other, it is better not to touch it at all than to prove a failure. As occultism is not meant for the public, very few can appreciate it or understand its true significance and they, therefore, invent one of their own. Nevertheless, it does seem absurd to find such misconceptions about occultism. Certainly, the students are taught by its proficient to believe there is no such thing as a "miracle." That the idea of something taking place outside of the Laws of Nature is absurd; and, therefore, we reject it most emphatically. To us, however *apparently* miraculous a thing may appear, yet, we are sure that it always happens in obedience to the impulse of forces of Nature, not of any supernatural cause. This is the position assumed by the occultist. Therefore, he has never said that the miraculous phenomena attributed to the world's sages were not genuine; but only that they were *not* "miracles," in the sense of the supernatural, and were performed through their knowledge of the operations of the hidden or occult forces of Nature. Any one can produce them; any one—who is possessed with the purity of Buddha, undergoes the same training and obtains the same knowledge,—may become a Bodhisatwa. Gautama "Buddha" never claimed, to the knowledge of men, any *divine* inspiration—that is, any influence *external* to himself, since he rejected the very idea of the existence of God. He obtained his Buddhahood by developing his *latent* psychological faculties, which every man more or less possesses. The occultists, therefore, never called him or any one of the personages enumerated by you—"liars." From the above you will also realize, it is to be hoped, that no Eastern occultist ever "pretended" or claimed to "hold *direct* communication with the Deity;" since he believes in and invokes no other Deity but the one enthroned within his own being. Having thoroughly realised that man is the microcosm within the macrocosm, he does not go to seek that in the external universe, which he fails to find within himself.

If you see no difference between occultism and vulgar Spiritualism, it is to be regretted, but it is not our fault. We cannot read books and understand things for you. Instead of seizing one or two humorous remarks made by witty correspondents and *interested* enemies, if you had carefully, and, *with an impartial spirit*, read our various books and publications, you would have been spared the trouble of writing your letter.

If you take Bishop Sargent's words as Gospel-Truth, we do not. Here, again, if you had read the other side of the case, you would not have committed such a mistake, as the Editor's *note* above will perhaps convince you of having made. I again refer you to the *Subodha Patrika* of 4th December, 1881, as we cannot waste our time with persons, who will take up *ex parte* statements, to establish their own *preconceived* theories. You will find in the *Subodha Patrika* above referred to, the two trustees themselves, of the temple where Colonel Olcott planted the cocoanut, stating that the worshippers of the place, of their own accord, *formally* purified the place, *according to their usual custom*, and that no disrespect, as no exception, was meant to Colonel Olcott. According to custom, they would have purified the place just in the same way, if any other European or even a *Hindu of a lower caste* had entered the place.

The cocoanut plant was never "rooted out," nor was it ever removed from its original place. On the contrary, it is well taken care of, and surrounded by a fence, within the enclosures of which it flourishes and thrives, as if defying the calumnies and malicious lies of our detractors.

No "inconsistencies" in the Theosophical Society, therefore, exist in the mind of any *evenly* disposed person; but they do, and in a very high degree, in those of *partisans*, as none are as blind as they who WILL NOT SEE.

I am not at liberty to mention anything about the adepts. For myself, I would never even utter their names to the *profane* ears of persons bent only upon picking holes in other people's coats. Enough and too much has already been said by Mr. Sinnett in his "*Occult World*," and any one, who reads that book carefully, has no need to put such childish questions as you have. Upon one more subject I can enlighten you, however, and that is that no living adept has ever set up the ridiculous claim of being able to "raise the dead," once that a person is really dead. To do so, would be a

"miracle" indeed—never yet performed in *history* by any living man—but in *Fables*—by many.

Yours obediently,
DAMODAR K. MAYALANKAR,
Recording Secretary.

THE "ARYA" ON THE THEOSOPHISTS.

It will be seen how unexpectedly must have come upon the Arya Samajists the recent fulmination of their respected Leader against ourselves, upon reading the extract from the April number of the *Arya* given below. In point of fact, a feeling of strong personal regard has gradually grown up between us and the members of the Samaj, despite their sectarian relations and our eclecticism. No doubt the hasty action of the learned Swami has pained them as it has us, for they must have seen how ill-deserved it is, in view of our constant loyalty to an organization which we always regarded, and still view, as one needed agency for the moral welfare of India. This, quite apart from any theological views it may represent. This feeling will be the more strong with them since they all recollect that the Swami publicly admitted, before his Samajists at Meerut, that the phenomena, shown by one of the Theosophists at various places, were done by real *Yoga* power, and were not conjuring tricks. (See the "*THEOSOPHIST*" for December, 1880). The extract from the *Arya* is as follows:—

"The whole Truth about the Theosophical Society'.—We have been favoured with two copies of a pamphlet, bearing the above title, by our esteemed brothers and allies, the Founders of the Theosophical Society. A careful perusal of this little brochure would, we hope, go a great deal to remove certain misconceptions formed about this well-known Society by the ignorant public. The honesty of purpose, the purity of motives, and the respectability of the Founders of the Society, have been often questioned by many maliciously, and by some sincerely. In an age when the doctrines of the struggle for existence, egoism and selfishness, are complacently propounded by the leaders of the modern scientific thoughts, the establishment of a Society, on such broad and universal basis, came like a thunderclap on the self-satisfied Philosophers. The world was not prepared for the reception of such a Society, and hence the many misrepresentations and insinuations about the probable motives of the Founders. But the documents contained in this pamphlet will most satisfactorily prove that the Founders of the Society, far from being dreamers, are persons of clearest common sense, respectability and trust. They are the first and the staunchest champions of the Vedas and the ancient philosophy of Aryavarta in America, and, as such, deserve the love, veneration and respect of every true patriot and son of mother India. The Theosophical Society is the most powerful ally that the Aryan religion and science have at the present time in the West. They are actuated by feelings of deep respect and reverence for the learning of the ancient sages of the world. There is not about them that supercilious and grand patronising air of the average Western orientalist, who looks upon the highest products of Eastern genius accessible to him with the same eye, as ordinary men look with amusing and supererogatory interest on the dams of the beaver and the stone implements of the anthropoid monkeys.

"Therefore the cause of the Theosophical Society is the cause of the Arya Samaj, and any insult offered to the former is equally painful to the latter. The work, which the Theosophical Society is trying to accomplish, is in perfect harmony with the objects of the Arya Samaj."

NOTICE.

The opponents of Pandit Dayanand Saraswati Swami may as well understand, at the outset, that the columns of the "*THEOSOPHIST*" are *not* open to indiscriminate attacks upon him or the Arya Samaj. Because there is a rupture of the relations of our Society with him, it is no reason why we should make our paper the channel for the ventilation of personalities interesting only to the individuals concerned. We have kept silence as to our own grievances, and do not feel bound to take up the quarrels of others, the more so as no good can come of it. The question of the Swami's Vedic Scholarship is one that may be left for the Pandits of India and Europe to decide; and, however much we may grieve to see so learned a man carried away by such wild misconceptions in our case, no one can deny that he is a loyal champion of Aryan culture, and imbued with a patriotic feeling for his native land. That he should be true to our alliance is of far less consequence, than that he should be true to India.

H. S. OLCOTT,
President of the Theosophical Society.
Calcutta, 17th April, 1882.

The Proprietors of the THEOSOPHIST acknowledge, with thanks,
 receipt of the following additional subscriptions* for the Third
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