

# THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM : EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

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सत्यात् नास्ति परो धर्मः । W. H. DILLON

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

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- (IV.) *All correspondence to be on one side of the paper only, leaving clear spaces between lines and with a wide margin.*

## THE EDUCATION COMMISSION AT POONA.

The following extract from the *Pioneer* containing a telegraphic account of a totally unprecedented public meeting held by the leading Bramhan ladies of Poona to welcome the Education Commission—will undoubtedly be read with the greatest interest by our Hindu readers. It is an interesting sign of the times that the ladies of India have turned a new leaf and manifested a public interest in the most important of all subjects—education. This strikes the more forcibly when one considers the present unfortunate condition of the Indian ladies. It is to be hoped, however, that the example set by the capital of the Peishwas, hitherto the most orthodox of all cities and the very hotbed of uncompromising Bramhanism, will not be lost upon other and less impregnable localities in this country, and that the enthusiasm and mental revolution worked by Pandita Ramabai will not die away like so many other institutions started by some of our modern Hindus. May

this young and learned Reformer be long spared to her country, of which she is one of the lights and glories, and may she live to see that the seed she has sown, begins to germinate :—

POONA, 10TH SEPT.

A public meeting of an altogether unprecedented character was held by the leading Bramhan ladies of Poona yesterday to welcome the Education Commission. The President having referred in a speech on Friday to the absence of municipal girls' schools here, the Arya Mahila Sabha, or Indian Ladies' Association, convened a public meeting of Maharatta ladies in the Town Hall to show that, although the municipality had not encouraged girls' schools, a real movement was being made by the best families of the Maharatta country.

Notwithstanding heavy rain, about three hundred ladies, nearly all Bramhans, and representing the most influential families in Poona, assembled, with their children, and many of the principal native gentlemen, in the Town Hall. The famous young lady, Pandita Ramabai Sanskrita, the Secretary to the Association, read an address to the Education Commission and made an eloquent speech in Maharatti. She dwelt on the great difficulties which their efforts as women of good family had to encounter from the absence of trained female teachers, whom they could trust, and the absence of school books fit to be placed in their girls' hands. They wanted education for their girls as much as for their boys, but Government had supplied trustworthy teachers and suitable books for their boys, and none for their girls.

The lady's speech was frequently applauded, and evidently expressed the sense of all present.

The President of the Education Commission, in replying to the address, expressed his pleasure at meeting such an assembly, which was altogether a new experience to him in India. He laid stress on the help which such a Ladies' Association could render to the cause of female education. He believed that, if their learned lady Secretary would prepare girls' school-books, which were really suitable, they would be translated into every vernacular. If the women of India had really made up their minds that their girls ought to be educated, all minor difficulties would quickly disappear.

The President of the Association, the wife of the most influential Bramhan in Poona, concluded the proceedings by a Maharatti speech, delivered with great dignity, in which she dwelt on the stimulus which the actual presence of the Commission was giving to female education, both here and in every province which it visited.

The non-official members of the Poona municipality intimated yesterday their willingness to take up the cause of girls' schools, and to provide the necessary funds under the new municipal arrangements resulting from Lord Ripon's scheme of local self-government.

## FRAGMENTS OF OCCULT TRUTH.

## No. IV.

## THE EVOLUTION OF MAN.

BY A LAY CHELA.

An essay on so vast a topic as this can only be a very fragmentary "Fragment"; but an incomplete sketch may be found useful as a framework for speculation. It is one thing to ponder on the origin and destination of man without knowing more of the subject than can be gathered from the open page of Nature before us at any given moment: it is quite another to exercise the imaginative and reasoning faculties in filling up details, after the general design has been made intelligible. All ordinary theories concerning creation and the soul belong to speculations of the former order, and very poor, crude and inaccurate, do they seem, when referred to the broad outline of the facts as known to initiates of occult science.

Greatly more intelligent, within its domain, than religious metaphysics, ordinary science has made out a great deal concerning the evolution of Man's body. And even though its conclusions may be incomplete, they are not altogether wrong. It only errs seriously when it tries to deal with problems outside its proper domain, and fancies that the evolution of animal forms, and their gradual improvement may constitute the whole process which leads to the evolution of humanity; in other words that the intelligence with which humanity is now endowed is merely one of the phenomena of organic chemistry. However, in training modern thought to understand the principle of evolution, physical science has paved the way for explanations which occult science is at last conceding to the world. It has supplied a clue to the true method of investigating the results so unscientifically attributed by vulgar cosmogony to creation. It is difficult to say how far the habit of literally believing the statements of the Bible has really established in the Western mind the idea that God, in the beginning, performed some charm "with woven paces and with waving hands" and that the Earth sprang instantly into existence, furnished with trees and livestock, and ready in the course of the week for the habitation of a no less instantaneously created man. But even when orthodox theologians concede that the days of creation may be long periods of time, they certainly do not, as a rule, get rid of the notion that this Earth and all its inhabitants are the fruit of an act of creation worked out more or less deliberately, *within the limits of the world now before us*, either through laws especially designed to produce the results now perceived, or by a more workmanlike process with lumps of clay, spare ribs, or any other handy materials which a tangible and visible Creator might find lying about his premises.

Certainly physical science, again breaking in upon theological conceptions, disturbs orthodox speculation by pointing out that the earth was at one time a viscid globe of inorganic fiery matter, that further back still it was a ring of incandescent vapour thrown off from the sun, that further back still it was part merely of a vast fiery nebula like that which to this day may be observed in the constellation of Orion, and which the fine instruments of modern physical research have shown with approximate certainty to be actually in that state which reason had previously suggested that our own system must have been in once. But physical science does not go further than to suggest that theology must somehow reconcile its conceptions with these rudimentary facts. It fails to accomplish the reconciliation itself, and offers, for its own part, a theory so unsatisfactory in one direction—that of spiritual mysteries,—that only a small number of thinking men find themselves able to put up with it to the entire exclusion of theological hypotheses, unsatisfactory though these may be in the direction of physical mysteries.

Now occult science can and does bridge the gulf between science and religion. This is not the place to descant at length upon its methods of research. On that head a great deal has been published lately, and the reader may be referred to other writings in reference to opportunities that ordinary people have had for realising the fact that extraordinary persons, by the cultivation of faculties dormant in all, (and the existence of which all may prove for themselves if they are prepared to take the necessary trouble) have obtained the means of exploring regions of the universe inaccessible to the physical senses. By degrees such persons have acquired that enormous mass of knowledge concerning the operations of Nature over vast areas of space and time, which enable them to make positive statements concerning the character of the processes we are about to describe.

The first great fact which occult science presents to our notice in reference to the origin of man on this globe will be seen at a glance to help the imagination over some embarrassments of the familiar scientific idea of evolution. The evolution of man is not a process carried out on this planet alone. It is a result to which many worlds in different conditions of material and spiritual development have contributed. If this statement were merely put forward as a conjecture, it would surely recommend itself forcibly to rational minds. For there is a manifest irrationality in the common-place notion that man's existence is divided into a material beginning, lasting sixty or seventy years, and a spiritual remainder lasting for ever. The irrationality amounts to absurdity when it is alleged that the acts of the sixty or seventy years,—the blundering helpless acts of ignorant human life—are permitted by the perfect justice of an All-wise Providence to define the conditions of that later life of infinite duration. Nor is it less extravagant to imagine that apart from the question of justice, the life beyond the grave should be exempt from the law of change, progress and improvement, which every analogy of Nature points to as probably running through all the varied existences of the universe. But once abandon the idea of a uniform, unvarying, unprogressive life beyond the grave,—once admit the conception of change and progress in that life—and we admit the idea of a variety hardly compatible with any other hypothesis than that of progress through successive worlds. As we have said before, this is not hypothesis at all for occult science, but a fact, ascertained and verified beyond the reach (for occultists) of doubt or contradiction.

The life and evolutionary processes of this Planet in fact,—all which constitutes it something more than a dead lump of chaotic matter,—are linked with the life and evolutionary processes of several other planets. But let it not be supposed that there is no finality as regards the scheme of this planetary union to which we belong. The human imagination once set free is apt sometimes to bound too far. Once let this notion, that the earth is merely one link in a mighty chain of worlds, be fully accepted as probable, or true, and it may suggest the whole stary heavens are the heritage of the human family. That is so far from being the fact that it is almost infinitely far therefrom. One globe does not afford Nature scope for the processes by which mankind has been evoked from chaos, but these processes do not require more than a limited and definite number of globes. Separated as these are, in regard to the gross mechanical matter of which they consist, they are closely and intimately bound together by subtle currents and forces, whose existence reason need not be much troubled to concede since the existence of *some* connection,—of force as etherial media,—uniting all visible celestial bodies, is proved by the mere fact that they *are* visible. It is along these subtle currents that the life-elements pass from world to world.

The fact, however, will at once be liable to distortion to suit preconceived habits of mind. Some readers may imagine our meaning to be that after death the surviving soul will be drawn into the currents of that world with which its affinities connect it. The real process

is more methodical. The system of worlds is a circuit round which *all* individual spiritual entities have, alike, to pass; and that passage constitutes the Evolution of Man. For it must be realised, that the evolution of man is a process still going on, and by no means yet complete. Darwinian writings have taught the modern world to regard the ape as an ancestor, but the simple conceit of Western speculation has rarely permitted European evolutionists to look in the other direction and recognise the probability, that to our remote descendants we may be, as that unwelcome progenitor to us. And the two facts just declared hinge together. The higher evolution will be accomplished by our progress through the successive worlds of the system; and in higher forms we shall return to this earth again, and again, and again. But the avenues of thought through which we look forward to this prospect, are of almost inconceivable length.

It will readily be supposed that the chain of worlds to which this earth belongs are not all prepared for a material existence exactly, or even approximately resembling our own. There would be no meaning in an organised chain of worlds which were all alike, and might as well all have been amalgamated into one. In reality the worlds with which we are connected are very unlike each other, not merely in outward conditions, but in that supreme characteristic, the proportion in which,—spirit and matter,—are mingled in their constitution. Our own world presents us with conditions in which spirit and matter are, on the whole, evenly balanced in equilibrium. Let it not be supposed on that account that it is very highly elevated in the scale of perfection. On the contrary, it occupies a very low place in that scale. The worlds that are higher in the scale are those in which spirit largely predominates. There is another world attached to the chain rather than forming a part of it in which matter asserts itself even more decisively than on earth, but this may be spoken of later.

That the superior worlds which Man may come to inhabit in his onward progress should gradually become more and more spiritual in their constitution,—life there being more and more successfully divorced from gross material needs,—will seem reasonable enough at the first glance. But the first glance in imagination at those which might conversely be called the inferior, but may with less inaccuracy be spoken as the preceding worlds, would perhaps suggest that they ought to be conversely less spiritual,—more material, than this earth. The fact is quite the other way,—and must be so, it will be seen on reflection, in a chain of worlds which is an endless chain, *i.e.* round and round which the evolutionary process travels. If that process had merely one journey to travel along a path which never returned into itself, one could think of it, at any rate, as working from almost absolute matter, up to almost absolute spirit, but nature works always in complete curves, and travels always in paths which return into themselves. The earliest, as also the latest, developed worlds—for the chain itself has grown by degrees,—the furthest back as also the furthest forward are the most immaterial, the most ethereal of the whole series and that this is in all ways in accordance with the fitness of things will appear from the reflection that the furthest forward of the worlds is not a region of finality, but the stepping stone to the furthest back—as the month of December leads us back again to January. But it is not a climax of development from which the individual monad falls, as by a catastrophe, into the state from which he slowly began to ascend millions of years previously. From that which for reasons which will soon appear must be considered the highest world on the ascending arc of the circle to that which must be regarded as the first on the descending arc,—in one sense the lowest, *i.e.* in the order of development,—there is no descent at all, but still ascent and progress. For the spiritual monad or entity which has worked its way all round the cycle of evolution, at any one of the many stages of development into which

the various existences around us may be grouped, begins its next cycle at the next higher stage, and is thus still accomplishing progress as it passes from world Z back again to world A. Many times does it circle, in this way right round the system, but its passage round must not be thought of merely as a circular revolution in an orbit. In the scale of spiritual perfection it is constantly ascending. Thus if we compare the system of worlds to a system of towers standing on a plain,—towers each of many stories and symbolising the scale of perfection,—the spiritual monad performs a spiral progress round and round the series, passing through each tower, every time it comes round to it, at a higher level than before.

It is for want of realising this idea that speculation concerned with physical evolution is so constantly finding itself stopped by dead walls. It is searching for its missing links in a world where it can never find them now, for they were but required for a temporary purpose, and have passed away. Man, says the Darwinian, was once an ape. Quite true, but the ape known to the Darwinian will never become a man, *i.e.* the *form* will not change from generation to generation till the tail disappears and the hands turn into feet, and so on. Ordinary science avows that though changes of form can be detected in progress within the limits of species, the changes from species to species can only be inferred, and to account for these, it is content to assume great intervals of time and the extinction of the intermediate forms. There has been no doubt an extinction of the intermediate or earlier forms of all species, (in the larger acceptance of the word), *i.e.*, of all kingdoms, mineral, vegetable, animal, man, &c., but ordinary science can merely guess that to have been the fact without realising the conditions which rendered it inevitable, and which forbid the renewed generation of the intermediate forms.

It is the spiral character of the progress accomplished by the life impulses which develop the various kingdoms of Nature, which accounts for the gaps now observed in the animated forms which people the earth. The thread of a screw which is a uniform inclined plane in reality looks like a succession of steps when examined only along one line parallel to its axis. The spiritual monads which are coming round the system on the animal level pass on to other worlds when they have performed their turn of animal incarnation here. By the time they come again, they are ready for human incarnation, and there is no necessity now for the upward development of animal forms into human forms,—these are already waiting for their spiritual tenants. But if we go back far enough we come to a period at which there were no human forms ready developed on the earth, but when spiritual monads travelling on the earliest or lowest human level, were beginning to come round. Their onward pressure in a world at that time containing none but animal forms provoked the improvement of the highest of these into the required form,—the much-talked-of missing link.

In one way of looking at the matter it may be contended that this explanation is identical with the inference of the Darwinian evolutionist in regard to the development and extinction of missing links. After all, it may be argued by a materialist, “we are not concerned to express an opinion as to the origin of the tendency in species to develop higher forms. We say that they do develop these higher forms by intermediate links, and that the intermediate links die out; and you say just the same thing.” But there is a distinction between the two ideas for any one who can follow subtle distinctions. The natural process of evolution from the influence of local circumstances, and sexual selection must not be credited with producing intermediate forms, and this is why it is inevitable that the intermediate forms should be of a temporary nature and should die out. Otherwise we should find the world stocked with missing links of all kinds, animal life creeping by plainly apparent degrees up to manhood, human forms mingling in indistinguishable confusion with those of animals. The impulse to the new evolution of

higher forms is really given as we have shown by rushes of spiritual monads coming round the cycle in a state fit for the inhabitation of new forms. These superior life impulses burst the chrysalis of the older form on the planet they invade and throw off an efflorescence of something higher. The forms which have gone on merely repeating themselves for milleniums, start afresh, into growth; with relative rapidity they rise through the intermediate into the higher forms, and then as these in turn are multiplied with the vigour and rapidity of all new growths they supply tenements of flesh for the spiritual entities coming round on that stage or plane of existence, and for the intermediate forms there are no longer any tenants offering. Inevitably they become extinct.

Thus is evolution accomplished as regards its essential impulse by a *spiral progress* through the worlds. In the course of explaining this idea we have partly anticipated the declaration of another fact of first-rate importance as an aid to correct views of the world system to which we belong. That is that the tide of life,—the wave of existence,—the spiritual impulse call it by what name we please, passes on from planet to planet by rushes, or gushes; not by an even continuous flow. For the momentary purpose of illustrating the idea in hand the process may be compared to the filling of a series of holes or tubs sunk in the ground, such as may sometimes be seen at the mouths of feeble springs, and connected with each other by little surface channels. The stream from the spring as it flows is gathered up entirely in the beginning by the first hole, or tub A, and it is only when this is quite full that the continued in-pouring of water from the spring causes that which it already contains to overflow into tub B. This in turn fills and overflows along the channel which leads to tub C, and so on. Now, though, of course, a clumsy analogy of this kind will not carry us very far, it precisely illustrates the evolution of life on a chain of worlds like that we are attached to, and, indeed, the evolution of the worlds themselves. For the process which goes on does not involve the pre-existence of a chain of globes which nature proceeds to stock with life; but it is one in which the evolution of each globe is the result of previous evolutions, and the consequence of certain impulses thrown off from its predecessor in the superabundance of their development. Now it is necessary to deal with this characteristic of the process to be described, but directly we begin to deal with it we have to go back in imagination to a period in the development of our system very far antecedent to that which is specially our subject at present,—the evolution of man. And manifestly, as soon as we begin talking of the beginnings of worlds, we are dealing with phenomena which can have had very little to do with *life*, as we understand the matter, and, therefore, it may be supposed, nothing to do with life impulses. But let us go back by degrees. Behind the human harvest of the life impulse there lay the harvest of mere animal forms,—as every one realises. Behind that the harvest or growths of mere vegetable forms—for some of these undoubtedly preceded the appearance of the earliest animal life on the planet. Then before the vegetable organisations there were mineral organisations, for even a mineral is a product of Nature, an evolution from something behind it, as every imaginable manifestation of nature must be until in the vast series of manifestations, the mind travels back to the unmanifested beginning of all things. On pure metaphysics of that sort we are not now engaged. It is enough to show that we may as reasonably,—and that we must if we would talk about these matters at all—conceive of a life impulse giving birth to mineral forms, as if the same sort of impulse concerned to raise a race of apes into a race of rudimentary men. Indeed, occult science travels back even further in its exhaustive analysis of evolution, than the period at which minerals began to assume existence. In the process of developing worlds from fiery nebulae Nature begins with something earlier than minerals—with the elemental forces that underlie the phenomena of

nature as visible now and perceptible to the senses of man. But that branch of the subject may be left alone for the present. Let us take up the process at the period when the first world of the series globe A, let us call it, is merely a congeries of mineral forms. Now it must be remembered that globe A has already been described as very much more ethereal, more predominated by spirit, as distinguished from matter, than the globe of which we at present are having personal experience, so that a large allowance must be made for that state of things when we ask the reader to think of it at starting as a mere congeries of mineral forms. Mineral forms may be mineral in the sense of not belonging to the higher forms of vegetable organism, and may yet be very immaterial as we think of matter very ethereal consisting of a very fine or subtle quality of matter, in which the other pole or characteristic of nature,—spirit,—largely predominates. The minerals we are trying to portray are, as it were, the ghosts of minerals, by no means the highly-finished and beautiful, hard crystals, which the mineralogical cabinets of this world supply. In these lower spirals of evolution with which we are now dealing as with the higher ones, there is progress from world to world, and that is the great point at which we have been aiming. There is progress downwards, so to speak, in finish and materiality and consistency; and then, again, progress upward in spirituality as coupled with the finish which matter, or materiality rendered possible in the first instance. It will be found that the process of evolution in its higher stages as regards man is carried on in exactly the same way. All through these studies, indeed, it will be found that one process of Nature typifies another, that the big is the repetition of the little on a larger scale.

It is manifest from what we have already said, and in order that the progress of organisms on globe A shall be accounted for, that the mineral kingdom will no more develop the vegetable kingdom on globe A until it receives an impulse from without, than the Earth was able to develop Man from the ape till it received an impulse from without. But it will be inconvenient at present to go back to a consideration of the impulses which operate on globe A in the beginning of the system's construction.

We have already,—in order to be able to advance more comfortably from a far later period than that to which we have now receded, gone back so far that further recession would change the whole character of this explanation. We must stop somewhere, and for the present it will be best to take the life impulses behind globe A, for granted. And having stopped there we may now treat the enormous period intervening between the mineral epoch on globe A and the man epoch, in a very cursory way, and so get back to the main problem before us. What has been already said facilitates a cursory treatment of the intervening evolution. The full development of the mineral epoch on globe A prepares the way for the vegetable development, and as soon as this begins, the mineral life impulse overflows into globe B. Then when the vegetable development on globe A is complete and the animal development begins, the vegetable life impulse overflows to globe B, and the mineral impulse passes on to globe C. Then, finally, comes the human life impulse on globe A.

Now it is necessary at this point to guard against one misconception that might arise. As just roughly described, the process might convey the idea that by the time the human impulse began on globe A, the mineral impulse was then beginning on globe D, and that beyond lay chaos. This is very far from being the case for two reasons. Firstly, as already stated, there are processes of evolution which precede the mineral evolution, and thus a wave of evolution,—indeed several waves of evolution precede the mineral wave in its progress round the spheres. But over and above this, there is a fact to be stated which has such an influence on the course of events. When it is realised,

it will be seen that the life impulse has passed several times completely round the whole chain of worlds before the commencement of the human impulse on globe A. This fact is as follows:—Each kingdom of evolution, vegetable, animal, and so on, is divided into several spiral layers. The spiritual monads,—the individual atoms of that immense life impulse of which so much has been said,—do not fully complete their mineral existence on globe A, then complete it on globe B, and so on. They pass several times round the whole circle as minerals; and then again several times round as vegetables, and several times as animals. We purposely refrain for the present from going into figures, because it is more convenient to state the outline of the scheme in general terms first, but figures in reference to these processes of Nature have now been given to the world by the occult adepts (for the first time we believe in its history), and they shall be brought out in the course of these essays before we have done, but as we say the outline is enough for anyone to think of at first.

And now we have rudimentary man beginning his existence on globe A, in that world where all things are as the ghosts of the corresponding things in this world. He is beginning his long descent into matter. And the life impulse of each "round" overflows, and the races of man are established in different degrees of perfection on all the planets,—on each in turn. But the Rounds are more complicated in their design than this explanation would show if it stopped short here. The process for each spiritual monad is not merely a passage from planet to planet. Within the limits of each planet, each time it arrives there it has a complicated process of evolution to perform. It is many times incarnated in successive races of man, before it passes onward, and it even has many incarnations in each great race. It will be found when we get on further that this fact throws a flood of light upon the actual condition of mankind as we know it, accounting for those immense differences of intellect and morality, and even of welfare in its highest sense, which generally appear so painfully mysterious.

That which has a definite beginning generally has an end also. As we have shown that the evolutionary process under description began when certain impulses first commenced their operation, so it may be inferred that they are tending towards a final consummation, towards a goal and a conclusion. That is so, though the goal is still far off. Man, as we know him on this earth, is but half way through the evolutionary process to which he owes his present development. He will be as much greater,—before the destiny of our system is accomplished,—than he is now, as he is now greater than the missing link. And that improvement will even be accomplished on this Earth, while, in the other worlds, of the ascending series, there are still loftier peaks of perfection to be scaled. It is utterly beyond the range of faculties untutored in the discernment of occult mysteries to imagine the kind of life, which Man will thus ultimately lead before the zenith of the great cycle is attained. But there is enough to be done in filling up the details of the outline now presented to the reader without attempting to forecast those which have to do with existences towards which evolution is reaching across the enormous abysses of the future.

A VERY INTERESTING INSTRUMENT, CALLED A PHOTOGRAPHIC GUN, has been invented by a Frenchman—M. Marrez. It is nothing more nor less than a very large revolver, with a stock to put to the shoulder. The barrel is, telescope, that is to say, it contains the lenses of a camera. There are twelve apertures, which take the place of chambers. The photographer puts a sensitised plate behind these apertures, and, performing an operation analogous to cocking a gun, the weapon is ready for the field. On seeing a flying bird, he takes aim, and pulls the trigger. The chamber revolves once and in one second he obtains twelve little pictures of the bird in various positions. —*The Indian Mirror.*

## THE BIRTH AND GROWTH OF THE PHILHARMONIC ACADEMY OF CALCUTTA.

(Communicated.)

A few months ago, a notice was published in the columns of the THEOSOPHIST, announcing the establishment of a Philharmonic Academy at Calcutta, under the presidency and management of Rajah Sourindra Mohan Tagore, Mus. Doc., C.I.E., &c., the well-known reviver and reformer of Hindu music. In order to understand precisely the necessity and objects of this institution, it would be necessary to review the progress that Hindu music has attained during the last twelve years under the fostering care and liberal patronage of the public-spirited Rajah. Hindu music, both as an art and a science, received the highest amount of development in the ancient days, and formed a powerful help to the *Rishis* and devotees in performing their rituals, and to the worldly people in seeking for the enjoyment of innocent amusements. Music was then, in fact, the hand-maid of religion. But, in course of time, it came to be made the concomitant of voluptuous pursuits, and what had been cultivated by the holy and pure for noble purposes, was eagerly sought for by the wicked and impure, and turned to an ignoble use. Latterly, it had become so degraded, that a respectable father would be shocked to hear his children cultivate this art. And the inevitable consequence was that it became associated with all that was vulgar and base. The cultivation of music received some impetus during the reign of the Moguls in India, and several renowned musicians are known to have flourished during that period. The Mahomedans, be it remembered, are prohibited by their religion to cultivate music, and consequently they had no music of their own. What they patronised was the music of the Aryan nations, and, as practical music, was all that they chiefly cared for— they considering the music to be an art meant to satisfy carnal cravings—the elaborate learned theory of music, as propounded and recorded by several distinguished sages of old, came to be lost sight of. The system of notation devised by the Aryan sages got out of use, and, in the absence of any definite system of musical notation, much of the intrinsic character and integrity of the *rāgs* and *rāginies* was lost in the course of the transit of the art from ear to ear to succeeding generations. The *rāgs* and *rāginies* were in hopeless confusion, each modern musician insisting upon the correctness of their features as learned or taught by him, and rejecting those taught by others as incorrect. With the spread of modern education in this country, a taste for the revival of Indian music grew in many a Hindu heart, but it was not till the movements initiated by Rajah Sourindra Mohan Tagore took a practical form that the revival might be said to have commenced.

Rajah Sourindra Mohan Tagore, who studied music under very able professors, found his favourite study in pretty much the same plight as has just been described, and it was his enlightened liberality of spirit and an enthusiastic love of Aryan lore that prompted him to undertake the enterprise, the result of which has been to him, as to all others interested in the revival of Aryan glory, a matter of such unqualified gratification. It was, on the 3rd August, 1871, that the Bengal Music School was established by the Rajah in the rooms of the Government Normal School, Calcutta, with the object of providing his countrymen with a course of musical instruction upon a systematic basis with the help of elementary books and with a system of notation devised by him—all prepared purposely for their use. This institution was visited from time to time by several Indian gentlemen, and European gentlemen and ladies interested in the art of music, and the encouraging remarks which they recorded in the visitors' book regarding the plan of tuition and the efficient management of the classes, prompted the Rajah to further exertions.

The distribution of prizes to the students was made the occasion of giving musical entertainments to the audience who came gradually to appreciate the merits and beauties of Hindumusic, which, in their previous ignorance, were a sealed book to many. On one of these occasions, the Rajah had, for the first time perhaps in the history of the native stage, exhibited the *Tableaux vivants* of the six principal *rāgas* of Hindu music. The exhibition was as interesting as original, and drew the applause of the appreciative audience. The idea of encouraging music by means of showing public marks of appreciation to distinguished musicians did not escape the Rajah's notice. On the 19th August, 1873, a silver medal was awarded, in the presence of a large gathering held in connection with the school, to Pandit Bissanath Shastri, a musician who came to Calcutta from the Presidency of Madras; a gold medal to Professor Mowla Bux, of Baroda, on the 28th November 1874; a silver medal to Pandit Wasudeo Joshee, of Gwalior, on the 25th June, 1879; and a gold medal to Pandit Gopal Prasad Misser, lately of Calcutta, on the 9th July, 1879. Branch music schools were established during all this time in various parts of Bengal, and these were for the most part supported, as the head institution is, at the expense of the Rajah, and supervised by the Professors and Superintendent of the latter. Steps were taken to introduce music in Government and private schools. Music was taught to the boys of the Normal schools at Calcutta and Jubbulpore, with the sanction of the Government Educational officers.

The classes in the Calcutta Normal School were taken charge of by a teacher deputed and paid for by the Rajah, while those at the Jubbulpore school were taught by means of a manual of vocal music, called, *Gītavali*, published in Hindi by the Rajah for use in schools in the Central Provinces. Some classes in the Unitarian Mission school, and the Calcutta school (now known as the Albert College) were also put under the charge of Professors of Music furnished for a time, free of charge, by the Rajah. Most of the classes where music was begun to be taught under the patronage, or with the co-operation, of the Rajah are still in existence and in a flourishing condition. For the use of schools the Rajah has himself written the *Yantra-Kshetra-Dipica*, a treatise on the *Setar*; *Mridanga-Manjari*, a treatise on the Indian Drum; *Harmonium-Sutra*, a work on the harmonium; and *Gītavali*, a Hindi manual on vocal music. He has caused to be written, under his instructions and published at his expense, an important musical work styled *Saṅgīt Sāra*, *Bahulima Tattva*, a work on the violin, and *Kantha-Kaṁmauli*, a treatise on vocal music. In order to make all these works accessible to the students, these have been priced at a low figure. But the generality of the Rajah's publications, comprising works on music, drama, and cognate subjects, are distributed gratis among the Indian public, and also abroad. The year 1880 was full of importance to the cause of the revival of Hindu music; for it was in this year that the Government of Bengal recognized the music of the Aryans as a subject worth encouragement, and was, at the instance of the Director of Public Instruction, pleased to sanction a monthly grant-in-aid of Rs. 25 to the Bengal Music School. Simultaneously with the awarding of this grant, the Lieutenant-Governor of Bengal and the Director of Public Instruction accepted the office of "Patron" of that institution.

The year 1881 witnessed the establishment of the Bengal Philharmonic Academy under the auspices of the Lieutenant-Governor and the Director of Public Instruction, Bengal, and under the presidency and management of Rajah S. M. Tagore. The Academy was founded by the Rajah on the 29th August, 1881, and during the period that it has been in existence it has secured nearly a hundred honorary members, among whom are some of the well-known orientalists, noblemen, and musicians of both Europe and Asia. The Academy is managed by an Executive Council presided over by the Rajah, the founder of the institution. During this period, the Academy has,

according to the provisions made in the statutes, bestowed Diplomas of Honour and complimentary literary and musical titles, together with the insignias respectively appertaining thereto, to about twelve gentlemen, European and native. At a meeting of the Academy, held in May last, a medal of honour and a purse of money were bestowed on Atta Hossien Khan, performer on the *tubla*, and a Diploma of Honour, as also a purse of money, on Enayet Hosceen Khan, performer on the *sharod*—both musicians belonging to the establishment of the Nawab Nazim of Bengal. Since February last, a music class has been opened in connection with the Sanskrit College at Calcutta (and affiliated with the Academy), where, with the approval of the local Government, the theory of Hindu music, as recorded in learned treatises by classical musicians, is being taught by a Professor deputed to take charge of the class, and paid for by the President-Founder. The Rajah has offered three scholarships of Rs. 40, Rs. 25, and Rs. 15, each, to be held by the students of this class who will stand first, second and third, respectively, in the examination that will be held at the close of the first year's course. It may be mentioned here once for all, that the whole of the expenses connected with the movements, headed by the Rajah, are met by himself, and the sum of the money, that he has spent in furtherance of the noble object with which he is identified, has been by no means inconsiderable, and the spirit in which he has set about the work is above all commendation. Considering the condition of Hindu music, in which he found it when he took up the subject, the success, which he has achieved during this short period, is creditable to his enthusiastic love of this important branch of Aryan learning, and speaks volumes in favour of the patience, moderation and judgment that he has exercised in the discharge of his self-imposed duty. The Rajah has made a very hopeful beginning, and, if the movement speeds on its course at the rate it has hitherto done, Rajah Sourindra Mohan Tagore will have left a name, the memory of which will shine in brilliant lustre in the pages of the future annals of the country, as the redeemer of a noble art which has been turned into ignoble use, but which will regain its pristine position of glory and purity, and which will again become the means of moral elevation and refinement to his countrymen. May all success attend the noble efforts of this liberal-minded nobleman.

#### THE ORIGIN OF THE GOSPELS AND THE BISHOP OF BOMBAY.

The ignorance which commonly prevails among English Christians concerning the history of their own religious books—and, it is feared of their contents—has been amusingly illustrated by a few letters recently exchanged in the *Pioneer* between the supporters and the critics of the Bishop of Bombay—the controversialists breaking their lances over the pastoral concerning the divorce and remarriage question. Much ink was spilt during the correspondence, and still more saintly ignorance shown on both sides. "ONE OF THE LADY," who supports, and "TÜBINGEN," who criticises, close the rather lengthy polemics. A letter from the former, framed in a style that might as well stand for veiled sarcasm as for religious cant (see *Pioneer* of August 19) runs as follows:—

SIR.—I have read, in this and many other newspapers, articles and letters respecting the Bishop of Bombay's pastoral. But it seems to me that they all miss the mark, turning simply on human opinion. The question is a very simple one: Our Blessed Lord whilst on earth, being Almighty God as well as man, and consequently perfectly knowing every controversy that would rage in the future over His words (this one among others) said certain words plainly and distinctly. This is, I suppose, undeniable—at least by Christians. His servant, the Bishop of Bombay (I suppose no one will deny that the Bishop of Bombay is our Lord's servant in a more especial sense than he is the servant of the State) has repeated these words plainly and distinctly. And these same words will be repeated plainly and distinctly, and, to some, with terrible emphasis, on the Day

of Judgment. That is all, enough—too much perhaps. Human respect, public opinion, civil law—all these things will pass away; but the words of Almighty God will never pass away. Personally, I am satisfied with knowing that the Church, having been endowed by our Blessed Lord with absolute and infallible authority in all questions of faith and morals, has put forth certain discipline with respect to marriage; but I know Protestants refuse to allow this. Perhaps a little reflection on the subject of the Day of Judgment may cause them to see that the Bishop of Bombay is right in what he has put forth. If a person can calmly make up his mind to bring forward at the Day of Judgment public opinion, human respect, civil law, as excuses for what he has done, or not done, on earth, by all means let him—and abide the result. Here, on earth, individuals, good and bad, make mistakes. There, there will be none—except those already made on earth; and, as Faber says, it will be an exceedingly awkward time for finding *them* out. I do not pretend to argue against persons who do not believe in revelation, being only, as my card will show you—

#### ONE OF THE LAITY.

This is very plain; and yet can hardly be allowed to pass without comments. For instance, if "Our Blessed Lord" who was "Almighty God" knew beforehand "every controversy that would rage in the future" (the *Pioneer* correspondence among others) then one cannot be very far from truth in supposing that he also knew of the remarks and criticisms in store for "ONE OF THE LAITY" in the *THEOSOPHIST*? This is very encouraging, and really dissipates the last hesitation and doubts felt about the propriety of passing remarks, however respectful, on the Bishop of Bombay's last *pronunciamento*. Our logic is very simple. Since that, which we are about to say, *could never* have escaped Our Lord's attention eighteen centuries ago, and that up to date we have received no intimation to the contrary (silence meaning with us—as with every other trusting mortal—consent) we feel serenely confident that this column or two was so pre-ordained from the beginning; hence—it can give offence to no one. But, before offering any personal remarks, our readers must see what "TÜBINGEN" had to say in reply to "ONE OF THE LAITY." The above-quoted letter elicited the following answer in the *Pioneer* of August 25:—

SIR,—Your LAYMAN correspondent, who knows so much about our Lord's utterances on the subject of divorce, seems to forget a few points which bear on the matter, especially that the "certain words" which he and the Bishop of Bombay rely upon, were certainly not spoken by our Lord, who did not express Himself in English, but are merely a translation of an Alexandrian Greek translation of some documents, the origin of which I thus find spoken of in *Chambers'* most orthodox Encyclopædia:—"The inquiry has been treated in an extremely technical manner by many critics. The object of these theories has been to find a common origin for the gospels. Eichhorn and Bishop Marsh presume an original document, differing from any of the existing gospels, and which is supposed to pass through various modifications. Another and more probable supposition is that the gospels sprang out of a common oral tradition. This theory..... is of course widely separated from the well-known Tübingen theory, which carries the period of tradition down to the middle of the second century, and supposes the gospels to have been then called forth by the influence of opposing teachers." Under the head "Tübingen," in another part of the Encyclopædia, I read that the place is celebrated "as a school of historico-philosophical theology..... the influence of which, on religious thought, has been very great, and is likely to prove permanent." Thus, I am afraid, your LAYMAN, though doubtless a very good man, is not quite so accurately informed concerning our Lord's language, as he imagines himself; and that, considering the unfortunate uncertainty that attends our fragmentary records of these, the Bishop of Bombay is not so wise in regulating his views of divorce according to the exact English text of the Bible, as Parliament has been in regulating the law according to what common-sense leads us to imagine must probably have been the views of our Lord.

#### TÜBINGEN.

The reply is very good as far as it goes, but it does not go very far; because, the point made that "our Lord did not express himself in English" does not cover the whole

ground. He could have expressed himself in any presumably dead or living Oriental language he liked, and yet—since he was Almighty God, who knew the tremendous weapon he was furnishing the present infidels with—he might have avoided "ONE OF THE LAITY" as well as the Bishop, "his own servant," the humiliation of being taught their own Scriptures by the infidel *THEOSOPHIST*. Indeed, while the former has evidently either never read or has forgotten his Bible, the latter who cannot be held ignorant of its contents, has very arbitrarily made a selection of the one that suited him the best, since there are several such commands in the Bible to pick out from, in reference to the remarriage question. Why did not his Lordship refer to those also? And why should the Christian Laity be forbidden the privilege of making their choice, since the Bible affords them the opportunity of suiting every taste, while adhering as strictly in the one case as in the other to the Commands of Almighty God? If "ONE OF THE LAITY" is personally satisfied with knowing "that the Church having been endowed by our Blessed Lord with absolute and infallible authority in all questions of faith and morals," has the right to "put forth certain discipline with respect to marriage," then he must know more than any one else knows. For, if "Protestants refuse to allow this," it is not from excess of modesty, but simply that such a claim on their part would be really too preposterous in the face of the Bible. Jesus Christ, though in one sense a Protestant Himself, knew nothing of Protestantism; and endowed—if he ever endowed any one with anything—Peter with such authority, leaving Paul out in the cold. Protestantism, having once protested against the dictates of the Roman Catholic Church, has no right to assume out of the many alleged prerogatives of Peter's Church that which suits it and reject that which it finds inconvenient to follow or to enforce. Moreover, since Protestantism chose to give equal authority and infallibility to both the Old and the New Testament, its Bishops should not, in deciding upon social or religious questions, give preference only to the latter and ignore entirely what the former has to say. The fact that the Protestant Church, acting upon the principle of "might is right" is, and has always been, in the habit of resorting to it to cut every Gordian knot—is no proof that she is acting under Divine authority. The claim, then, made by "ONE OF THE LAITY," as "TÜBINGEN" will see, does not rest so much upon the correctness of the translation made of Christ's words, or whether it was rendered by a Greek or a Hebrew, as upon the self-contradiction of these very words in the Bible—assuming, of course, that Christ and Almighty God are one and identical. Otherwise, and if Jesus of Nazareth was simply a man, then he can neither be accused of flagrant contradiction nor of inciting his prophets to break the seventh commandment, as done by God in the case of Hosea. And it is also, we suppose, "undeniable at least by Christians," that what was good for a prophet of the Lord God cannot be bad for a Christian, even though he be an Anglo-Indian Civilian. In truth, as "ONE OF THE LAITY" has it, "the question is a very simple one." It is one of Unitarianism and a matter of choice. "Chose ye, this day," might say a modern Joshua, "whom you will serve;" whether the *God* which the Jews served, and who contradicts on every page of the Old the New Testament—the wrathful, revengeful, fickle Jehovah; or him whom you call "Christ"—one of the noblest and purest types of humanity. For there can be no mistake about this: if Christ is one with the Lord God of Israel—all this ideal purity vanishes like a dream, leaving in its place but bewilderment, doubt and disgust—usually followed by blank atheism.

To make the matter plain, if the Lord Bishop, with "ONE OF THE LAITY" insists that Christ being Almighty God said certain words plainly and distinctly, and he "Our Lord's servant... has repeated these words," as given in Matthew v. 32, namely, "Whosoever shall put away his wife saving for the cause of—&c., causeth her to commit adultery, and *whosoever shall marry her that is divorced committeth adultery*"—then the so-called infidels and the parties

concerned, have a right to respectfully insist on his Lordship, showing them why he, the servant of the same God, should not repeat certain other words pronounced far more plainly and distinctly, in the book of *Hosea*, chapter i, verse 2, and chapter iii., 1-5? For certain good reasons—one among others that the THEOSOPHIST not being a Holy Book is neither privileged, nor would it consent to publish obscenities—the said verses in *Hosea* cannot be quoted in this magazine. But every one is at liberty to turn to the first Bible on hand, and, finding the above passages, read them and judge for himself. And then he will find that Almighty God commands *Hosea* not only to take unto himself a “divorced wife,” but something unpronounceably worse. And if we are told by some Bible expounders, as that class will often do, that the words must not be taken *literally*, that they are *allegorical*, then the burden of proof remains with the Bishop to show why, in such case, the words in *Matthew* should not be also regarded as a parable; and why, this one solitary command should be enforced *literally*, while nearly every other that precedes or follows it, is regarded, explained, and has to be accepted simply as a parable. If he would be consistent with himself, the Bishop should insist that as a consequence of temptation every Christian would “pluck” out his right eye, “cut off” his right hand—and (and who can pretend, that neither his eye nor his hand has ever tempted or “offended” him?)—would moreover refuse to take his oath in a Court of Justice, turn his cheek to every bully who would smite his face, and present with his cloak the first thief who would choose to rob him of his coat. Every one of these commands has been “explained away” to the satisfaction of all parties concerned—amongst others that which commands, never to swear at all, *i. e.*, to take the prescribed oath—“neither by heaven nor by earth,” but let the affirmation be “yea, yea; nay, nay.” And if, His Lordship would have no one deny that he “is Our Lord’s servant in a more especial sense than he is the servant of the State,” whose law, disregarding Christ’s injunction, commands every one of its subjects to swear upon the Bible, then the Bishop would perhaps but strengthen his claim and silence even the infidels, if, instead of losing his time over divorced wives, he would use his eloquence in supporting Mr. Bradlaugh, at any rate, in his refusal to take his oath in Parliament. In this respect, at least, the Christian clergy should be at one with the celebrated infidel.

No doubt, but a little reflection on the subject of the “Day of Judgment” may go a good way toward explaining the inexplicable; with all this, it has to be feared, it will never account for all of the above enumerated inconsistencies. Nevertheless—*nil desperandum*. There is a pretty story told of the present English Premier by James T. Bixby, in which, the objection made to a pleasant plan of marrying the late General Garibaldi to a wealthy English lady, *viz.*, that the hero of Caprera had already one wife,—is triumphantly met by the suggestion that Mr. Gladstone could be readily got to explain her away. Perchance, His Lordship of Bombay, having heard of the story, had an eye on the “grand old man,” to help him. At any rate, he seems to be as easy a reconciler of the irreconcilable, and manifests, to use an expression of the same author, “a theological dissipating power of equal strength” with that of the reconcilers of Science and Scripture.

Had “TÜBINGEN,” instead of getting his inspiration from “Chambers’ most orthodox Encyclopædia,” turned to consult what the Fathers of the Church have themselves to say about the Gospel of Matthew in which the *certain words* “ONE OF THE LATTY” and “the Bishop of Bombay rely upon,” are made to appear—then he would have been far better qualified to upset the arguments of his opponent. He would have learned, for instance, that out of the four, the Gospel of Matthew is the only original one, as the only one that was written in Hebrew or rather in one of its corrupted forms, the Galileean Syriac—by whom or when it was written not being now the main

point. *Epiphanius* tells us that it was the heretic Nazarenes or the Sabians “who live in the city of the Beroeans toward Coeli-Syria and in the Decapolis toward the parts of Pella, and in the Basantis” who have the Evangel of Matthew most fully, *and as it was originally written*—in Hebrew letters; and that it was St. Jerome who translated it into Greek: *Quod nuper in Græcum de Hebræo sermone transtulimus, et quod vocatur a plerisque Matthæi authenticum* (*Epiphanius* I., p. 123-24; *Dion. Petav., animadv.*, p. 54; *Hieronymus.*, in cap. XII., Matth. cap. 13.)” Matthew, the despised publican, be it remembered, is the only identified and authenticated author of his Gospel, the other three having to remain probably for ever under their unidentified *noms de plume*. The Ebionites and the Nazarenes are nearly identical. Inhabiting a desert between Syria and Egypt beyond Jordan called Nabathæa, they were indifferently called Sabæans, Nazarenes and Ebionites. Olshausen (*Nachweis der Echtheit der Sämmtlichen Schriften des Neuen Test*, p. 35) finds it remarkable that, while all church Fathers agree in saying that *Matthew wrote in Hebrew*, the whole of them use the Greek text as the genuine apostolic writing without mentioning what relation the *Hebrew Matthew* has to the *Greek* one. “It had *many peculiar additions which are wanting in our Greek Evangel*,” he remarks; and as many *omissions*, we may add. The fact ceases at once to be remarkable when we remember the confession made by *Hieronymus* (or St. Jerome) in his letter to Bishops Chromatius and Heliodorus, and in several other passages in his works:—

“Matthew who is also *Levis* (Levi) an apostle from Publicans, in Ioudæa first with a view to those believing in *circumcision* put together an Evangel of the Anointed, in Hebrew letters and words, it is not known who (first) translated it into Greek,” he writes. “The Hebrew (Syriac) up to this time is in the library of Caesarea. I received permission from the Nazarenes, who at Beroea of Syria used this (evangel) to translate this” (*De viris illust.*, cap. 3). “In the evangel according to the Hebrews, which, indeed, was written in the Chaldean (*Lingua Chaldaica quam vocat hic Syriacam*) and Syrian language, but with Hebrew letters, which the Nazarenes use to-day according to the apostles, or as most suppose according to *Matthew*, which also is contained in the library at Caesarea, the history narrates: ‘Lo the mother of the Lord and his Brothers said to him, Joan the Baptist baptizes unto remission of sins; let us go and be baptized by him. But he (Iasous) said to them: what *sin* have I committed that I should go and be baptized by him?’” (*Hieronymus adv. Pelagianos* III., 2.)

The Gospel we have of Matthew tells quite a different story; and yet Jerome, speaking of the evangel which Nazarenes and Ebionites use, mentions it as the one “which recently I translated from Hebrew into Greek and which is called by most persons the genuine Gospel of *Matthew*” (Book 2nd, *Com. to Matthew*, XII-13). But the whole truth dawns at once on him, who reads Jerome’s letter and remembers that this famous Dalmatian Christian had been before his full conversion a no less famous barrister, well acquainted with both ecclesiastical and law casuistry; and that, therefore, he must have transformed the genuine Hebrew Gospel into something quite different from what it originally was. And such, indeed, is his own confession. Hear him saying:—

“A difficult work is enjoined, since this (the translation of Matthew) has been commanded me by Your Felicities (Bishops Chromatius and Heliodorus), which *St. Matthew himself, the Apostle and Evangelist, did not wish to be openly written!* For if this had not been *SECRET*, he would have added to the Evangel that he gave forth *was his*; but he (Matthew) made this book *sealed up in the Hebrew characters*; which he put forth *even in such a way* that the book written in Hebrew letters and by the hand of himself, might be possessed (only) by *the men most religious*; who also in the course (*successus*) of time received it thus (secretly) from those who preceded them. But this very



book they (the most religious, the initiates) *never gave to any one to be transcribed*: and *its text they related*, some one way and some another (*aliter atque aliter*). And it happened that this book (the original Gospel of Matthew) having been published by a disciple of Manichæus, named Seleucus, *who also wrote falsely the acts of the Apostles*, exhibited matter not for edification, but for destruction; and that this (book) *was approved in a synod which the ears of the Church properly refused to listen to*" (St. Jerome, V. 445).

And, to suit the ears of the Church who "properly refused to listen" to the *original Gospel*, St. Jerome candidly tells us:—

"Matthew first in Judea issued in Hebrew an Evangel of the Anointed. This, at least, *when in our word* (our text) *it differs* and assumes *different sideways* of rills (*et diversos rivulorum tramites ducit*) is to be sought for (accounted) from one source" (the original Gospel). Therefore—"I pass over those codices mentioned by Lucian and Hesychius, which the perverse contention of a few men affirms".....

In other words, the venerable compiler of the Latin version of the Scriptures,—the basis of the present vulgate—in what is called by Alban Butler "his famous critical labours on the Holy Scriptures," distorted the original Gospel of Matthew beyond recognition. And it is such sentences as now stand in the Gospel of Matthew, and which ought to be properly called the "Gospel according to St. Jerome," that the Bishop of Bombay and "ONE OF THE LADY" would have any one but the Christians regard and accept as words of Almighty God, that "will never pass away." *Proh pudor!* Words copied with all kind of omissions and additions, out of notes, taken from various oral renderings of the original text—"a book they (its possessors) *never gave to any one to be transcribed*," as St. Jerome himself tells us,—still claiming a divine origin! If the orthodox exponents of "historico-philosophical theology" in Europe have hitherto handled all these questions which relate to the authenticity of the Bible with a very timid hand, it has not in the least others to examine them as critically as they would Homer's Iliad. And, having done so, they found embodied in that heterogeneous literature the production of hundred anonymous scribes. Its very Greek plural name of *ta Biblia*, meaning "the books," or a collection of small pamphlets, shows it to be a regular hotch-potch of stories having a meaning but for the Kabalist. Every child will very soon be taught that even the Epistles have been regarded as sacred and authoritative a great deal earlier than the Gospels; and that for two centuries, at least, the New Testament was never looked upon by the Christians as sacred as the old one. And, as we can learn from St. Jerome's writings just quoted above, at the end of the fourth century (he died in 420) there was no New Testament canon as we now have it, since it was not even agreed upon which of the Gospels should be included in it and regarded as sacred and which should be rejected. As well may we, Theosophists, claim (and perhaps with far better reasons) that some of the words as occasionally found in our journal, "WILL NEVER PASS AWAY."

### OBSERVATIONS ON THE "PANCHAKON."

BY BABU KEDARNATH BASU.

The readers of the THEOSOPHIST are well aware of the efficacy of the five pointed star (as in the margin) in cases of bites and stings of poisonous insects, &c., but few of them know anything about its mysteries or philosophy. I am, in the following lines, going to give a brief account of the observations I have made in my several experiments. I made more than 50 experiments with the cabalistic sign in cases of wasps' stings,



and I found it to be efficacious in subduing the burning pain and inflammation, in almost all the cases. The potency, as far as I have observed, does not lie with the sign itself, but in the manipulation or passing the finger over the inflamed part. The stings of wasps, &c., cause inflammation by disturbing the state of the equilibrium of the vital electricity of the part stung, and such a disturbance gives precedence to positive electricity which is the sole cause of the inflammation. Now, therefore, when the figure is drawn with the finger, (the muscles of the hand and arm being relaxed,) on the inflamed part, it allows the negative vital electricity of the manipulator to pass into the inflamed part; and thus the equilibrium is maintained by the positive and negative electricities. It matters little whether one draws the figure of the five-pointed star, or any other figure whilst manipulating, for there is no charm in the figure itself; but you obtain the faith and create the belief in speedy cure of the patient by drawing that special figure. It is well known that mental force is the sole prime-mover of vital electricity. This subject will be fully understood by any one who refers to a work on Electro-Psychology, or *Animal Magnetism*, and I should here recommend the reader to go through the great American *savant*, Dr. S. B. Brittan's work entitled "Man and His Relations," and I specially refer the reader to the chapter on "Animal Magnetism as a Therapeutic Agent." It should here be remarked that cures had been effected by some of the correspondents of the THEOSOPHIST by drawing the figure of the five pointed star with pen and ink, but it should be borne in mind that the cures in these cases were effected by the patients themselves by their own implicit belief and faith in the cabalistic sign. I believe, the readers are aware of the renovating and destructive powers of the mind; they are moreover aware of instances in which persons have been known to have been cured of serious maladies; and there are *well-known instances in which persons have been known to expire on their own implicit beliefs?*

The power of mind in adjusting the equilibrium of animal magnetism, or vital electricity, is an undisputed fact. A skilled magnetic manipulator with the determination of his will, in a very short time, brings back the equilibrium of the vital magnetism and electricity of his patient, by his manipulations; and such is the nature of the cure effected by the five pointed star in cases of bites and stings of poisonous insects, &c. The potency in no way rests with the star, for I have effected cures by drawing at random figures while I manipulated my subjects, in the course of my experiments; besides, I simply made magnetic manipulations in many of the cases, commencing from the highest point down to the extremities of the fingers and toes, and found this process to be equally efficacious in allaying pain and inflammation of the affected part within a very few minutes.

The greater part of my experiments were made upon the persons of educated friends, who had very little belief in either the star or magnetic manipulations. These gentlemen volunteered themselves for experiments, and, happily, were convinced of the truth of magnetic manipulations in cases of disturbance of the vital electricity, and they also comprehended the province of animal magnetism in our system in its relation to the mind.

I am of opinion that the Aryans introduced, very judiciously, signs, mystical incantations, and so forth, in connection with their magnetic manipulations, to secure the belief and faith of ignorant people, who would not have otherwise relied upon their efficacy. It is the innate nature of ignorant people and savages to attribute the cause of cures of diseases to miracles wrought by charms or other supernatural means; and this peculiarity is invariably seen all over the world. The Aryans, to satisfy and suit the low mental capacities of such people, introduced cabalistic signs and *mantras*, or mystical incantations, and sundry other processes, merely to secure the patient's faith and belief, which materially assist the

manipulating process towards the cure of maladies. Therefore, it cannot be said that the whole mystery and philosophy lie on the cabalistic signs or *mantras* themselves; but on the magnetic manipulations and will-power evinced in effecting them.

### "THE PERFECT WAY."

The surprise we feel that the authors of the *Perfect Way* should have resented the review of that book, which appeared in our issues of May and June, would be greater than it is, if it were not almost obliterated by regret. Certainly we endeavoured to show that a good deal of what may be called the scientific doctrine of the book,—its occult scientific doctrine—was at variance with that taught in a school, which we believe to be the highest in which such knowledge can be studied. And, so far as we are privileged to be the exponents of that latter doctrine for the service of the present generation, it was clearly a duty to put forward these objections. But setting out with that task in view, we were none the less so deeply impressed with the general merits of the book to be described,—with its lofty spirit, with the great value of that which we conceived to be the "topic and keynote" of the work,—that criticism of details had to be suspended while we gave vent to four or five columns of almost undiluted admiration. The first half of our review was little more than an enthusiastic eulogy from which indeed some sentences have since been quoted and appended to every announcement of the *Perfect Way* in English newspapers. Has any other review, the book has received, embodied anything like so earnest and reverent a tribute to its merits? We should doubt this, and yet the authors now write to us in terms which seem to imply that they have been irritated in a far greater degree by the critical, than pleased by the eulogistic element in our estimate of the work they have done.

But we have no wish to say one bitter word in reply. Against the authors of the *Perfect Way* no angry feeling can go out under any circumstances from people as ardently desirous as we are, to see the spirituality of the world improved. It seems to us that our authors have taken our remarks ungraciously, but it is not with any sensation of wounded vanity that we observe this,—merely with sincere regret. Perhaps if any of our former criticisms seemed to them roughly written, that was merely due to a freedom of speech born of the earnestness of our respect. We never thought that objections to their doctrine introduced by such an exordium, could have annoyed them. Even now we venture to think, in spite of last month's letter from the authors, that our "strictures" considering their setting cannot have been "injurious," and we pass to the question whether they were "warranted."

Now, the principal embarrassment we feel in dealing with that question is due to reluctance to enter into any argument with the authors of the *Perfect Way* that can provoke discord between ourselves and them. Whether they for their part do or do not discern in the Theosophical Society, an agency engaged on behalf of the highest interests of humanity in combatting its direct enemies, materialism and bigotry, we from our side regard them as among the ablest and most powerful champions enlisted in that good fight,—as far as all events as the outer world is concerned. We should prefer to drop all points, now raised in dispute, rather than carry on a fratricidal quarrel. But, then, our authors might declare that we had made groundless charges against their book and had afterwards run away unable to substantiate them.

As regards the division of the Human principles, the present letter seeks to show how the doctrine of the *Perfect Way* may be brought into harmony with the doctrine of the sevenfold division. If there is no substantial divergence of belief here, so much the better; but we failed to realise from the book itself that its authors realised the essential difference between the fifth and sixth principles, the personal and the surviving or individual soul.

And even now, though the two scales have been put in parallel columns and apparently made to fit, there are considerations lying on the very surface of the present letter, which suggest that perhaps the correspondence between them may not really be so complete as it seems. Our authors now write of the sixth principle, which, we said, they ignored:—

".....It is no other than this very element in Man's nature.....that constitutes the chief topic.....of our whole book, and it is in the *perfectionment and exaltation of this element.....* that we place the proper end of all culture and experience."

Our authors in this sentence have put the vindication of our review into our hands. The sixth principle is incapable of perfectionment and exaltation. It is the perfect spiritual monad which survives all transitory existence, and that which is really the proper end of all self-culture and experience is the perfectionment and exaltation of the *fifth* principle, so that it may be fitted to unite with the sixth and preserve its personality—an achievement which, in the fullest sense of the expression, can never be accomplished by more than a very few, but the partial achievement of which may yield immense advantage to any one.

Thus it would seem that the principle of which the *Perfect Way* speaks as its third was our fifth, and that there is no room in the fourfold classification for the sixth, which, in fact, if the fourfold and sevenfold classification are to be reconciled, we should be inclined to seek for in a sub-division of the *Perfect Way's* fourth.

The authors object to the expression "Nature never goes back upon her own footsteps" as unscientific, inaccurate, and beside the mark. But as the idea which that expression sought to convey is one which all occult teaching very emphatically asserts, all we can do is to trust for another form of words. The crude notions of exoteric Hindoo philosophy about the transmigration of souls do not constitute occult teaching. Whatever such doctrine may suggest, we maintain that when the authors talk about Nature allowing the perverse individual to "manifest his retrogression by outward expression, and thus to descend, as well as to ascend, upon the manifold steps of the ladder of incarnation and re-births,"—they are describing just what Nature does *not* allow. We are accused of denying a logical and scientific necessity by recognising extinction, while ignoring the deterioration that leads to it. Will our authors please refer back to the Review? We wrote—"There may be punishment for the self-degraded Egos—*there is a law of retribution most assuredly for all*,—but Nature does not go back, &c." It was impossible to set forth at full length all collateral doctrines, but that sentence just quoted was intended to allude to the process of deterioration which leads to extinction. Only it is *not* a descent on the steps of the ladder which has been already ascended. It is a wholly different ladder that the self-degraded Ego gets upon in a wholly different world. Those two phrases about Nature not going back and shutting the door behind her come out of Eliphaz Levi, but without a great deal of tiresome searching after them in the works of that voluminous writer, we cannot give chapter and verse.

Next about Christianity. It would take pages of this magazine to do justice to the tangle which our authors have made of our argument in that matter. They combat our objection to their explanation of the phrase, "Mary brings us to Jesus," by totally misrepresenting it. The point is not whether *we* were or were not unaware of the inner meaning implied in the formula. We said, and say again, that it is nonsense to attribute that comprehension to "*the Church*," which shows in a hundred different ways that it does not adopt the mystical Christianity which our authors, in common, no doubt, with some few Christian mystics in all ages, have distilled from the gross doctrine of churches. Or, if they like it better, that of our authors is the true original Christianity, and the Christianity of the church a gross clumsy corruption. It comes to the same thing either way. What people understand in these days by Christianity is the ecclesiastical corruption. Anything

said in defence of Christianity is so much support given to the grotesque caricatures of religion put forward in modern pulpits. The mystic who likes to work with Christian symbology, so far as he is a thoroughly educated mystic, is above any symbology really. What does it matter whether men who think alike wear coats of the same colour? But do not let us use words in a double meaning, and so confuse the understanding of people who are not mystics at all, thoroughly educated or otherwise. It would be easy to amplify all this, but, as we said already, we have no wish to dwell upon the points on which we and our present correspondents differ. So far as we have striven against them here, we have been animated rather by a desire to avoid the discourtesy of letting their letter go unanswered, than by the expectation of disturbing conclusions they have formed deliberately, by the agency of half a dozen paragraphs. But, on the other hand, we may have shown them that the Review was not a careless and indefensible production unworthy of their great work—nor its views, even where they were but sketchily indicated—slovenly suggestions of the moment.

There is only one more matter to be noticed. Surely it was beneath the dignity of the present subject to suggest,—what is suggested in the sentence:—"There is no surer test of a man's own interior status than his opinion of women." The opinion of women entertained by the writer of the Review never came on the tapis. It would be impertinent on his part to bring it forward even now. That which he objected to was an occult doctrine embodied in the *Perfect Way*, which gave in his opinion an inaccurate picture of the moral nature of the Genus Homo. He could hardly have made plainer, than he did, his contention that the doctrine of the *Perfect Way* was obnoxious to him for one reason, because it was *degrading to woman*. Women (in the plural) are as much susceptible of that treatment which is described in the *Perfect Way*, as the development of "the woman" within them,—as men are. So that we found fault with the phrases used as awkward symbology and emphasised that objection by passages, which our authors have now affected to regard as evidence that the writer of the Review in his private and individual character has an affinity for women of an inferior type. The insinuation is unkind and beneath the level on which the thoughts of such people as the authors of the *Perfect Way* must generally float,—and above all it is irrelevant to the present discussion.

But let us not quit the subject with an allusion that may seem even in the least degree flavoured with bitterness. The letter to which these few words are a reply is, as we began by saying, a subject of surprise for us, because we hoped that the Review would have provoked feelings exactly the reverse of those which the letter displays. As it has failed to do this, we can only repeat explicitly that our admiration for the book and respect for its writers was really the predominant idea, which that review sought to convey, and, in spite of the present letter, we regard its authors as having produced one of the most, perhaps the most important and spirit-stirring appeal to the higher instincts of mankind, which modern European literature has yet evolved.

## THE HINDOO THEORY OF MUSIC.\*

BY ISAAC L. RICE.

The musical system which next claims our attention is that of the ancient Hindoos. Though unlike that of the Chinese, it is no less curious and interesting. The latter attempted to account for the power of music over the emotions by a mystic symbolical system. But it was not the characteristic of the Hindoos to enter into such geognostic mysteries. They, too, were susceptible to the influence of music, and to a very great degree; but they were too indolent to seek for the natural cause of the phenomenon—they had a simpler way of doing things. Why spend your existence in the futile effort to untie a knot, when you can cut it, and sever its most intricate ramifications at a single blow?

Music is the invention of the great God Mahada-Krishna, who caused five Ragas to spring from his five heads. The sixth owed its existence to Parbuti. Afterwards Brahma himself created thirty Raginits. Each Raga was then personified in a god who protected and governed it, each Raginit in a nymph. The Ragas were the primary modes, the Raginits the secondary ones. Later, Sarasvati, the spouse of Bramha, presented mankind with the most beautiful of instruments—the *vina*. The demi-god Narad was selected to teach its use. Then Mahada-Krishna endowed the Ragas with the power of magic—the Ragas, in turn, endowed the Raginits. Men, animals and inanimate Nature were henceforth compelled to obey them. One Raga was possessed of the power of raising clouds and producing rain. A songstress versed in that mode at one time saved Bengal from an imminent famine by intoning it. Another Raga could cause the sun to vanish. One charmed serpents, another lions and tigers. All heaven is filled with music. The great God Indra is surrounded by Gandharvas; they accompany him in war and sing his praise in peace. Yea, the terrible Shiva himself was charmed by the magic of Ravana's *vina*. Music is the pier of prayer and sacrifice—it is god-compelling.

The original system was much elaborated in the course of time, so that it grew to contain no less than *sixteen thousand* modes, each of which was governed by one of the sixteen thousand nymphs, who attempted to gain the love of Mahada-Krishna during his incarnation. The nymphs are governed by the thirty Raginits, the Raginits by the six Ragas, the Ragas by Krishna himself. Now, as certain Raginits had affinities for certain Ragas, it was conceived that a general marriage had taken place—that each Raga had been wedded to five Raginits, and that eight sons had been born in each family; that each of the forty-eight sons, called *putras*, had taken a nymph for a spouse, whereupon the immediate family of the Ragas comprised one hundred and thirty-two heads, all chief modes.

Later, the Ragas were construed as being also gods of the seasons. This was done, because there appeared to be a great analogy between the frame of mind produced by each of the Ragas, and the one natural to one of the six seasons into which the Hindu year was divided. The joyful strains of one Raga were symbolical of the season of blooming; the gay characteristics of another, of the ripening of the fruits; while the sad and melancholy melodies of another, of the fading and falling leaves. In time it came to be considered a grave offence to the presiding Raga of the season, if melodies in any but one of the modes subject to his control were intoned.

How differently the Chinese and the Hindoos accounted for the emotive power of music! On the one hand, the gloomy mysteries of the numbers and the elements; on the other, the bright, fantastic, gorgeous heaven of sunshine, marriages, and pleasures! And yet, who knows but that the Hindoo philosophers, who established such a flowery system, were thinkers fully as deep as the Chinese sages—that their original conception and hidden meaning

\* "What is Music," by Isaac L. Rice. Mr. I. L. Rice is a well-known Pianist and Professor of New York.—Ed.

PAIN IN A LOST ARM.—From the Danbury (Conn.) Democrat.—The unfortunate young man, George Rae, who lost his arm from an accident received on the New York and New England Road a few weeks since, has been seriously troubled by the cramping of his fingers and arms on the side where there were none. He felt the pain, although there was no arm there and he knew it. A friend of his suggested the propriety of digging up the arm, but he did not believe in the stories he had heard about limbs troubling people after they were cut off. The limb was, however, exhumed, and upon examination it was found that the fingers were cramped the same as he stated his were, the thumb projected out and the arm contracted, corresponding precisely with his description of his fingers put in their proper place, and the patient was relieved of the pain immediately and has suffered no more with it since.

were not as spiritual as those of modern days? It was the spirit of the age to call a force a god—that is to say, to personify the ideal, the spiritual. The first theoreticians, probably, used the word *Raga* as a sober name, signifying mode. As the tones increased in variety, and by the aid of modulation, changes of rhythm, &c., appeared to become almost unmanageable, or rather irreducible to any system; they were compelled to limit them to a certain number of modes fit for practical use, and this number became in course of time extended to sixteen thousand by some calculation, of which we are ignorant. Then came mythological philosophy. The tones, with their wonderful effect on the soul, must have originated in heaven. The next step was to specify how and where they originated, by whom they were propagated, and then the wildest speculations on the subject were the order of the day. The peculiar poetical character of the ancient Hindoo showed itself in the question "What is music?" as part of the question, "What is Nature?"

### ANTHROPOMORPHISM.

BY POLIUTO.

(Concluded from the August Number.)

#### IX.

##### A DEMONIACAL POTENTIALITY.

It may be said that this omnipotent potentate whom I have depicted is no God, but simply a cruel, impossible ogre worthy only the creation of a savage mind. I will not attempt, for one moment, to challenge any such assertion; nay, more, I most thoroughly and cordially endorse it. It is true beyond any possibility of dispute; and yet, this does not alter the fact that all I have described is an intolerable reality; that it seems to be real while I know it to be false and unworthy; that my case is probably representative of any number of others, and that this religious result has most wretchedly effected, not merely my moral, but my intellectual life. Whose nature can have any freedom, any elasticity, and broad and free development when it is weighted down with such a hideous nightmare as that I have carried all my life, and which I presented for your contemplation?

Nor is this incessant torture, extending through an entire life-time, all there is of the diabolical visitation. It is far from being the sum total of the hardships of a destiny, the unfortunate possessor of which is, in suffering, if not in fact, damned before his time. I know that, when the last hours of life shall have arrived, and I shall find myself face to face with the grizzly skeleton, then reason, enfeebled by illness, will lose its sway; that the teachings and impressions of my early life will assert themselves, and that as I glance despairingly into the near and dread future—across the narrow stream which separates the two existences—I shall be confronted only by the menacing glances, the wrathful countenance of this demon who has thrust himself into my life as the only living God. Is there no necromancer who can disentrail a soul enslaved, bound, benumbed by such a horrid spell?

Were my case an isolated one; were I the only victim of such atrocious hallucinations, it might not be worthy of anything more extended than such sympathy, such commiseration as men extend to exceptional cases of deformity, or isolated instances of unusual and poignant suffering. But it seems impossible that these phenomena are without precedent or parallel. There must be others who have thus had forced into their natures a belief which they abhor; a religious faith which they despise, and a god whom they know to be a travesty upon Omnipotence, a diabolical creation who has usurped the eternal throne, and obliterated or obscured the true God and the true heaven. I would like that all who hear these confessions—for they seem to me to be more confessions than aught else—to examine their own souls; and discover how far the God whom they see—if they see one at all—is other than the growth, the emanation of the surroundings

of their childish lives. Perhaps they may find as I have found, that the Deity who is enthroned in their existence, is made up of an accrescence to which the rocks, the soil, the forests, the drifting snows, the plaintive voices of night, the thunders, and early teachings, all contribute essential parts.

If so, what then? Does this relieve the possessor of such a God from any of the terrors or tortures which His presence inflicts? Does it relieve such a one from the shame and humiliation of knowing that a brutal fetich has taken possession of him, and that, while knowing absolutely it is a wretched and degrading burlesque of the character it claims to be, he cannot escape trembling at its counterfeit frown, and shrinking from the wrathful glances of its lifeless eyes?

I am perfectly well aware that, if there be a God, He is a spirit—whatever that may be—and that as such He is utterly beyond comprehension. I know that such a God is omnipotent and omnipresent; but while I abundantly know this, the fact has no influence whatever upon the other God who has taken possession of my life. Thus, what I know—or at least hope—to be true, is without influence upon me; while that which I know to be false exercises upon me an influence which is at once all-potent, and disastrous. It, therefore, is the case that, not only is this God of mine an absolute torture, a source of constant dread and apprehension, but also forces me to reject the possibly true, and believe in that which I know to be a lie.

There are thus produced two conditions, one of which is that of abject moral cowardice—a poltroonery without excuse; and the other is that of intellectual malformation—a case in which the demonstrably false has become an accepted truth.

#### X.

##### AN ISOTHERMAL GOD.

It might be worth while, as a curious, if not as a graver study to ascertain the extent to which reaches this anthropomorphism. It is barely possible that an examination of the success of the souls of each human being would result in showing that, in place of their being only one God, there are as many as there are individuals; and that, in place of this favoured land being the domain of monotheism, there prevails a polytheism which is limitless in its products as the units who make up the human aggregate.

Perhaps such an examination, if thoroughly made, would reveal the fact that no two of us are worshipping fearing, or dreading the same deified potency. I fancy that the sombre, scowling power who haunts and afflicts my life is utterly unlike the deific embodiment which dominates the lives of others. If I may draw conclusion from my own experience, it would be to the effect that the God whom each person sees and comprehends has, as in the case of mine, an intimate relation in appearance and qualities to the early teachings and temperament of each individual and the physical aspects and peculiarities of the region in which were spent the earlier years of life.

Thus, it would be the fact that the God of the mountains is not the God of the valleys, or of the plains. He who is worshipped, or is feared by him who dwells in the green and solemn forests, has the name, but is utterly unlike the God who is the object of adoration—or execration, as the case may be, on the arid plains, where eternal grayness broods over the face of the landscape, and silence and desolation are enthroned in unending security.

Down in the equatorial regions, where the broad leaves of the palm droop in the withering heat; where poisonous reptiles and blood-thirsty beasts lurk in the heavy jungles; where men swelter in a temperature at fever heat; where howling thunder-storms, ablaze with lurid and ghastly flame, are ever wandering athwart the sky; where errant will-o'-the-wisps glean and fade above the tangled grasses of lonely morasses; in these regions, I fancy, the God who reigns is the conglomerate of all these phenomena. He is a gigantic savage, with a spear; whose loins are wrapped

about with a breech-clout; and who has the power of the cyclone and the thunder-storm; the hot wrath of the blazing sun; the blood-thirstiness of the tigers; and the cunning of the venomous serpents that bask in the torrid heat.

Away in the frozen north, the deity of the people is a skinclad creature; who is lethargic; who hibernates; who occupies himself but little with the affairs of men. His *habitat* is a palace in mid-air. Its walls in summer glow redly under the rays of a sun which but just lifts itself above the horizon; in winter, its frozen faces are ablaze with the coruscations of the *aurora borealis*, and which is, in fact, the outbursts of the glories of the inner effulgence of this palace of the Arctic God. All about the home of this Boreal deity, are illimitable fields of ice; which drift, with thundering noises, hither and thither as driven by the changing winds. Icebergs rear their colossal forms in every direction; and upon their shelving precipices sport seals without number, and which fall an easy prey to the spears of the elect who have gained this heaven as their resting-place.

There are, then, in fact, two kinds of God in the composition of the one: the generic God who has the qualities of an isotherm, in that he is peculiar to similar temperatures, and the specific God, who is a variation of the generic God to the extent that he is modified in accordance with the education, the imagination, the temperament of the individuals of the respective isothermal belts.

## XI.

## NO WHY.

Admitting all this to be true, what of it? is an inquiry which may be asked by those who have read these confessions. I do not know that there is any lesson or conclusion of any magnitude to be obtained from their presentation. There may be those, among the philosophical minds, who may find something in all this of wider import than I, myself, attach to it; or they may find it of no possible value from any stand-point whatever. To me, the things herein said are simply of deep personal meaning and importance. They are an effort to show how a whole life may be made wretched, under a certain class of circumstances, by the teachings of a so-called religion, but which is, in truth, a miserable, debasing superstition. I do not mean by this that there is no true religion; that there is nothing upon which men can rely in the hour of need and of death, but simply that the faith which I was taught was, and is, the very essence of malignant and diabolical cruelty; and that, in every instance where it is enforced, its consequences are a despairing infidelity, or a belief which, if honest and sincere, is the synonym of supreme unhappiness.

(Continued from the August Number.)

### SUPERIORITY OF HINDUISM TO OTHER EXISTING RELIGIONS: AS VIEWED FROM THE STAND-POINT OF THEISM.

BY BABU RAJ NARAIN BOSE,

President of the *Adi Brahma Samaj*.

(Translated into English by the Author.)

"I only hand on, I cannot create new things, I believe in the ancients and, therefore, I love them."—*Confucius*.

9. Hinduism is more liberal than other religions. Christians and Mahomedans assert that, unless one be a Christian or a Mahomedan, he is to suffer the pains of eternal hell. The principal doctrine of the Hindu religion is that, if a man follows the religion in which he believes to the best of his power, he will be saved. All Hindus hold this belief. The hymns to Siva contained in the book named *Mukhinnastava*, and daily chanted by the Brahmins at the time of devotion, has the following:—

रुचीनां वैचिख्यादनुकुटिलनानापथजुषां  
नृणामेको गम्यस्तमसि पयसामर्णाविव ॥

"As the ocean is the goal of all rivers, so thou art the ultimate goal of different paths, straight or devious, which men follow according to their various tastes and inclinations."

In what other religion than Hinduism can such toleration be met with? Such Hindus, as transgress the rules of casto and the several orders of life,\* that is, such men, as violate all the rules of ordinary Hinduism, were reckoned as Hindus by Hindus. In the Vedant Sutras it is said—

“अन्तरीचापतुदष्टे”

"It is seen in the Vedas that men violating all rules of caste and the four orders of life are declared to be entitled to Brahmagnan," or the knowledge of, and communion with, the One True God, the highest stage of Hinduism, and deemed by the Shastras as the only path to salvation. Not only are such men entitled to salvation, but even Kiratas, the Yavanas, and other non-Aryan races, who were constantly revolting against the Aryans and throwing obstacles in the way of their Yagnyas, or sacrificial observances, were not considered unentitled to the benefits of religion, or to be forsaken by God. It is distinctly said in the Srimad Bhagavata:—

किरातहूणान् पुनिन्दपुक्कसा आवीरकंका यवनः खसादयः ।

येयेच पापायदपाश्रयाश्रयाः श्रुध्यन्ति तस्मै प्रभुविणविनमः ॥

"Reverence be to that Vishnu by taking refuge in whom the Kiratas, the Hunas, the Andhras, the Pulindas, the Pukkasas, the Abhiras, the Kankas, the Yavanas the Khasas, and other wicked races are purified."

Mark the tolerant spirit of Hinduism in this passage! What other religion is so liberal? A Mahomedan convert to Hinduism, named Darap Khan, composed a hymn addressed to the Ganges, and that hymn is daily chanted by the Brahmins of Bengal without scruple, at the time of bathing in that river. This is another proof of the tolerant spirit of Hinduism. What Christian uses the divine hymns in the Vedas in his daily worship? Those, who are knowers of the One True God, or Theists, among the Hindus, do not worship gods and goddesses, nor observe rites and ceremonies,† but still they are not so intolerant as to exclude idolators from the pale of religion, but merely call them *Kanishthā dhikāris*, or followers of the inferior religion. But different is the spirit of Christianity and Mahomedanism. The Moslem says: "Slay the idolator when you see him." The Christian says: "Hindus do not worship God, but Satan in their Brahma, Vishnu and Siva. Satan lives in them." Such opinions are extremely unreasonable and uncharitable. Those, who worship idols, worship them as God through ignorance. At any rate idolatry is better than atheism. It is certainly, not proper on the part of the knowers of Brahma, or the One True God, to worship gods and goddesses, but on the part of the idolator who does it through ignorance, it is not sin to do so. In fact, all men do not possess the same power of intellect, understanding, or comprehension. Different men think differently of God according to the culture they have undergone, the instruction they have received, and the intellect and the powers of comprehension which they possess. Where, then, is the wonder, that some would, out of ignorance, invest with divinity what is not divine, and worship imaginary gods and goddesses, as the Deity Himself, or as portions of Him? What else does it indicate than the superiority of Hinduism to other religions, that it unites the knowing and the ignorant in one body, and, by precept and example, tries to remove the ignorance of the latter and promote their improvement in religious knowledge? This arrangement of Hinduism strictly accords with the law of nature. It is only by gradual steps that man can comprehend the infinite God. We should, therefore, reckon idolatry to be the ladder towards the attainment of the One True God. It is, however, necessary to

\* Such as the pupil, the house-holder, the hermit, &c., &c.

† Such as the *Veda-sannyasi grihasthas* mentioned in Kulluka's Commentary on Manu, and the present *Paramhansas*.

give this advice to those who have betaken themselves to this ladder:—"Remain not eternally on the ladder, but try to ascend to the roof." But we can never be justified in telling them that they are irreligious or impious.

10. Hinduism is superior to other religions in this, that it gives us minute directions to remember God in all our acts:—

औषधे चिन्तयेद् विष्णुं भोजनेच जनादनं ।  
शयने पद्मनाभं च विवाहेच प्रजापति ।  
युद्धे चक्रधरं देव प्रवासेच त्रिविक्रम ।  
नारायणं तनुयामे श्रीधरं प्रियसंगमे ।  
दुः स्वप्ने स्मर गाविन्दं संकटे मधुसूदनं ।  
कानने नरसिंहं च पावके जलशायिनं ।  
जलमध्ये वराहं च पर्वते रघुनन्दनं ।  
गमने वामनं चैव सर्वकार्येषु माधव ॥

प्रातरुष्याय सायाम्हं सायाहात् प्रातरंततः  
यत् करोमि जगन्मात स्तदेव तवपूजनं ॥

"While taking medicine one should think of Vishnu, or the all-pervading; while eating, Janardana, or the All-Feeder; while lying down, Padmanabha; while marrying, Praja-pati, or the Lord of Creatures; while fighting, Chakra-dhara; while travelling in a foreign land, Trivikrama; at the time of death, Narayana; at the time of reunion with friends, Sridhara; after dreaming bad dreams, Govinda; at the time of danger, Madhusudana; in the midst of a forest, Narsingha; in the midst of fire, Jalasai, or the one lying on the water; in the midst of water, Varaha; on a mountain, Raghunundana; while going, Vamana; and in all acts, Madhava."\*—*Brihad Nandikeshwar Purana, quoted in Raja Radhakant Deb's Sublakulparmma.*

"O Thou Mother of the Universe! from morn to eve and from eve to morn, whatever I do is thy worship only."—*Krishnanando's Tantrasara, or Selections from the Tantras.*

The drift of all these sayings is that we should not forget God in any of our acts. We should not perform any act without first remembering Him. Hindus, when they write a common letter, begin it with the name of God. Such a religious race is nowhere to be seen.

11. There is another point on which Hinduism is superior to other religions, which is that all the acts of a Hindu are regulated by the ordinances of religion. A man of note has observed that "the Hindu eats religiously, drinks religiously, and sleeps religiously." Hinduism leaves out of consideration neither the soul, nor the mind, nor the body, nor society. Firstly, no religion contains such rules and precepts for the preservation of health as Hinduism does. The idea that it is our duty to observe the laws of health, and that their non-observance especially obstructs the practice of religion, pervades the whole of Hinduism. So much so is this the case that the injunction can be found even in ordinary poems:—

शरीर माद्यं खनु धर्मसाधनं

"The body is the primal cause of religion." If the body is kept hale and sound, the mind remains at ease, and, if the mind remains at ease, it helps the performance of religious acts. There is a very intimate connection between the body and the mind. This is patent to all. The sensual propensities gain strength from the use of wine and flesh. The intellect becomes dull by excessive eating. And it is for this reason that rules are given for the regulation of diet in the Hindu Shastras, and particularly in the Shastras

treating of Yoga, or divine communion. It is said in the Bhagavat-Gita:—

युक्ताहार विहारश्च युक्तेष्टश्च कर्मसु ।  
युक्तस्वप्नावबोधश्च योगो भवति दुःखहा ॥

"Proper food, proper amusements, proper endeavours, proper acts, proper sleep, proper waking, constitute the religious discipline which enables us to avert misery." In this way a connection has been kept between religion and hygiene in Hinduism, and, I doubt not, scientific men would approve of this arrangement. Not only hygiene, but politics, military science, sociology, and household economy, are reckoned by it as parts of religion, so also such common branches of knowledge, as grammar and astronomy. There is no such division as sacred knowledge and profane knowledge in Hinduism as in other religions. Hinduism ignores neither the soul, nor the mind, nor the body, nor society. Hence sprung true civilization in ancient India, that is, moral and religious civilization. The present civilization is a hollow one—glitter without but rottenness within. External refinement covers the grossest vices. It is a pseudo-civilization. That civilization, which springs from religion and morality, is solid and sound civilization, and such civilization India could once boast of. Strabo, in his geographical work, compiled from the materials furnished by the writings of those who accompanied Alexander to India, says in the chapter about India, that Indians feel no necessity of using locks to their doors, or of written contracts and engagements. How righteous were the rules of war that obtained in ancient India! Such righteousness is true civilization. When that time arrives when such civilization shall return and spread over the world, the world will assume a new and glorious aspect.

12. Hinduism is older than any other religion, and it sprung long before the rise of history. It is older than Christianity; Buddhism is but its rebel child; Mahomedanism is but of the other day. Hinduism has been existing from a period anterior to the rise of history up to the present time, and this shows that it has something in it that can keep hold of the human mind for a long, long time. It has given, and is giving, rise to many a religious sect, and the faith of each of these sects has become a wide-spreading religion in its turn. Hinduism can be very aptly compared to the Kabir Burr, or the great Banyan tree on the banks of the Nerbudda. This tree is so old, that many of its branches have become trees in their turn. As men grow old, they become feeble in body and weak in intellect, but this is not the case with Hinduism. Hinduism has got the power of rejuvenescence. It possesses extraordinary stamina. Like the Kabir Burr, it has the capacity of renewing its foliage. With the progress of society—with the development of reason—it will assume a new shape which will not fail to satisfy the intellect.\* This internal power gives it a claim to superiority over other religions.

Having thus shown the superiority of Hinduism in general to other existing religions, I now proceed to show the especial superiority of that portion of it, which Hindus consider to be the essential portion of their religion, and which passes by the name of *Jnánkanda*, that is, the knowledge and worship of Brahma, or the One True God. The aim and object of *Jnánkanda* is the direct worship of Brahma. It inculcates the worship of Brahma to those who are capable of comprehending him. The Upanishads amply treat of the nature and attributes of Brahma and the mode or manner in which his worship is to be performed. Every Shastra contains words of Jnan, or knowledge of Brahma, but the Vedant, or the Upanishads, are the principal works on that subject. There are no scriptures in the world which contain such instruction about the nature of God as the *Jnánkanda*. The Bible and the Koran teach that God is *particularly* manifest in a parti-

\* Janardana, Padmanabha, &c., are all names of Vishnu or the All-Brooding.

\* This is testified to by the evolution of Brahmoism out of Hinduism.

cular place in the universe—namely, Heaven. But the Upanishads affirm—

“ विभुं सर्वगतं सुसूक्ष्मं ”

“ He is omnipresent, all-immanent, and of the subtlest essence.”—*Mundakupanishad*. The Bible says that the Supreme Being is seated upon His throne in heaven and Christ sits at His right hand. Astronomers have discovered that as the sun is the centre of the solar world, there is a certain star in the firmament which is the centre of the whole universe, and round which our sun with its attendant planets and their satellites revolve. Dick, an American religious writer, affirms that that star is the habitation of God and is Heaven. The sages of India never fell into such error.

One of the principal teachings of the Jnānkanda is that man should endeavour to see God directly, and not indirectly, by the help of a mediator or prophet.

ज्ञानप्रसादेन विश्रद्धस्त्वस्ततरतु तं पश्यते निष्कतंध्यायमानः ।

“The man purified by the grace of divine wisdom sees Him, the formless, in mood meditation.”—*Mundakupanishad*.

तद्विष्णाः परमं पदं सदा पश्यन्ति सूरय दिवीचक्षुगततं ।

“As the eye sees the expanded sky, so the wise see the omnipresent God.”—*Rig-Veda*.

It appears from a study of the works of Jnānkanda that some of its writers did not blindly depend on what are believed to be inspired writings.

नायमात्मा प्रवचनेन लभ्यो न भेषया न वह्नुना श्रुतेन ।

यमेवैष वृणुतेनेन लभ्यस्तस्यैष आत्मा वृणुते तनूँ स्वाँ ॥

“God is not to be obtained by Vedic sayings, or by remembrance of what is learnt about Him. He only whom He accepteth can obtain Him; to his soul doth He reveal His nature.”—*Kathopanishad*.

यस्तं न वेद किमृचा करिष्यत ।

“What shall sayings of the Rig-Veda do to Him who does not know Him?”—*Svetasvatara Upanishad*.

तत्रापरा तुग्दो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षाकल्पो वृत्तकरणं निरुक्तं छन्दो ज्यातिष मिति । अथपरायया तदक्षर मधिगम्यते ।

“The Rig-Veda, the Yajur-Veda, the Sam-Veda, the Atharva-Veda, Siksha or Pronunciation, Kalpa, Vyakarana or Grammar, Nirukta or Glossary, Chhanda or Prosody, Jyotish or Astronomy, are all inferior knowledge; the superior knowledge is that by which the Undecaying could be known.”—*Mundakupanishad*.

केवलं शास्त्रमश्रित्य न कत्तव्यो विनिर्णयः ।

युक्तिहीन विचारेण धर्महानिः प्रजायते ॥

“We should not determine anything only by help of the Shastra; there is loss of religiousness in judging of religious matters without the aid of reason.”—*Vrihaspati*.

यदाते मोह कतितं बुद्धिर्वीतिचरिष्यति ।

तदागन्तासि निर्वेदं श्रुतस्य च ॥

“When your reason shall be freed from delusion, then you shall become indifferent to tradition (Sruti or the Veda), or what is reckoned worthy of being heard (other Shastras).”—*Bhagvat-Gita*.

ग्रन्धमभ्यस्य भेषावीज्ञानविज्ञानतत्परः ।

पल्लभिव ध्यानार्थां सज्जेदग्रन्धमशेषतः ।

उल्काहस्तो यथाकाश्चित् द्रवामालोक्यतां ताजेत् ।

ज्ञानेन ज्ञेयमालोक्य ज्ञानं पश्चात् परित्यजेत् ।

यथाऽमृतेन तृप्तस्य पयसा किं प्रयोजनं ।

एवं तत् परमं ज्ञात्वा वेदे नास्ति प्रयोजनं

“As the man, desirous of obtaining corn, rejects the husk, so the wise man devoted to the acquirement of the knowledge of God and other kinds of knowledge (leading to the same), should, after studying writings (which treat of God), abandon them as there is no end to books (on the subject). As a man, after seeing an object, which he wants to see by means of a torch, abandons it, so the knower of God, after seeing God by means of books treating of divine knowledge, should abandon them. As he who has drunk nectar does not require water, so he who has known Him, the Highest, does not require the Vedas.”—*Uttarugita in the Bramhanda Purana*.

विज्ञेयोऽक्षर सन्मात्रो जीवितंचापि चंचलं ।

विन्हाय सर्वशास्त्राणि यत्सत्यं तदुपास्यतां ॥

“Knowing life to be transient, one, abandoning all Shastras, should worship Him, the undecaying who is Truth itself and who is the only Reality.”—*Ibid*.

अनन्तं शास्त्रे बहु वेदितव्यं, स्वरूपश्चकानो बह्वश्च विघ्नाः ।

यत् सारभूतं तदुपासितव्यं मंहसा यथा क्षीरभिवाम्बुमिश्रं ॥

“Shastras are infinite, and there is much to be known; but time is short and obstacles many, wherefore a man should accept the essence of books, like the duck which, when it gets milk mixed with water, drinks only the milk rejecting the water.”—*Ibid*.

युक्तयुक्तभुपादेयं वचनं वालकादिपि ।

अन्यं नृणामिव सज्ज्य मणुं क पल्लजन्मना ॥

“Reasonable words are welcome though from a child, unreasonable words are to be rejected like grass though uttered by Brahma (the God who revealed the Vedas to man).”—*Yoga-Vasisth*.

Such a spirit of independence with respect to scripture is not to be witnessed in any other religion than Hinduism.

Another teaching of the Jnānkanda is to renounce all ritual observances. Such renunciation by men who have arrived at *Shreshthadhikara*, or the higher stage of religion, has all along existed in Hinduism. It is said in the *Mundakupanishad* :—

सुवा महेते अदृढा यज्ञरूपा अष्टादशोक्रमवरं येष कर्म ।

एतच्छ्रेयोऽ भिनन्दन्ति मूढा जरा मृत्युं ते पुनरवापियन्ति ।

“The effects of these ritual observances, which are performed by eighteen priests, are unstable and fleeting. Those dunces, who rejoice at thinking them to be important duties, are often and often subject to decay and death (i.e., to transmigration in this world).”

It is said in the *Manu Samhita* :—

यथोक्तान्यापि कर्माणि परिहाय द्विजोत्तमः ।

आत्मज्ञाने शभे चस्याद्वेदाभ्यासेचपत्नवान् ॥

“The best among Brahmins, renouncing these ritual observances, should be assiduous in the cultivation of divine knowledge, the study of the Vedas and the practice of tranquillity of mind.”

Kulluka Bhatta, the ornament of Bengal, whom Sir W. Jones calls the best of all commentators in the world, mentions in his commentary on the *Manu Samhita*, a class of house-holders who were called *Vedasannyasis*. These house-holders totally renounced the ritual laid down in the Vedas.\* Even now there are classes of men known as the *Dandis* and the *Paramhansas* who, forsaking all ritual observances, devote themselves wholly to the contemplation of God.

In the Jnānkanda of the Hindu Shastras, the greatest prominence is given to the contemplation of God, though in the Upanishads or principal work of Jnānkanda there are not only precepts about contemplation, but there are prayers also, for in the Upanishads we come across such beautiful prayers

\* The Vedas, except the small portions which go by the name of the Upanishad, consist of rules for ritual observances, and hymns to the gods in whose honour they are performed.

as "Lead me from the fleeting into the everlasting, from darkness into light, from death into immortality." The ultimate object of religion is the attainment of the company of God; absolution from sin by means of repentance, and prayers are the means for this attainment. If enjoyment of the company of God be the ultimate object of religion, and if by contemplation only we can enjoy his company, contemplation is surely the best form of worship. By means of the body we can go near a man, but never near the Supreme Being who is beyond the senses. It is only by means of contemplation that we can obtain the company of the invisible God.

“ न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।  
ज्ञानप्रसादेन विश्रद्धसत्त्वं स्ततस्तुतं पश्यते निष्कलं ध्यायमानः ॥ ”

“He cannot be seen by the eyes, He cannot be described by the tongue, He is accessible to none of the senses. He cannot be obtained by means of austerities or ritual observances. That man alone, whose mind has been purified by divine knowledge, can, by means of contemplation, see that God who is beyond the reach of the senses.” When this contemplation assumes a fixed unwavering character, when at all times of life—even in the bustle of worldly pursuits—we can calmly contemplate Him, when we can always keep Him full in our sight, when we can see Him without intermission, it is called Yoga, or divine communion. The spirit of prayer is very strong in Europe,—but still for all that, there are not wanting now-a-days men who acknowledge communion to be the best worship of God. An European poet of the highest order has thus expressed himself:—

“Rapt into still communion which transcends  
The inferior offices of prayer and praise.”

For him who has got a true knowledge of God there is no particular ruling of time or place for devotion. For him that place and that time are the best place and time for devotion where and when he can concentrate his mind upon God.

“ यत्रै काग्रता तत्राविशेषात् ”

“Where he can concentrate his mind upon God, there he should worship Him. There is no particular rule about this.”—*Vedanta Sutra*.

To those who have got true knowledge of God, there is no necessity of undertaking pilgrimages. For them the attainment of a pure heart is the best pilgrimage.

सख्यतीर्थं क्षमातीर्थं तीर्थभिन्द्रियनिग्रहः ।  
सर्वभूतदयातीर्थं सर्वत्रार्जवमेवच ॥  
दानतीर्थं दमस्तीर्थं सन्तोषस्तीर्थमुच्यते ।  
ब्रह्मचर्यं परंतीर्थं तीर्थं च प्रियवादिता ॥  
ज्ञानंतीर्थं घृतिस्तीर्थं पुण्यं तीर्थं मुदाहृतं ।  
तीर्थानामपितत्तीर्थं विशुद्धिर्मनसःपरं ॥

“Truth is pilgrimage; forgiveness is pilgrimage; mortification of the senses is pilgrimage; benevolence towards all creatures is pilgrimage; simplicity of heart is pilgrimage; generosity is pilgrimage; restraint of the passions is pilgrimage; contentment is pilgrimage; abstinence from improper sexual intercourse is pilgrimage; speaking sweet words is pilgrimage; the attainment of divine wisdom is pilgrimage; continence is pilgrimage; virtue is pilgrimage. Attainment of a pure heart is the best of all pilgrimages.”—*Kasikhanda in the Scanda Purana*.

(To be continued.)

## Correspondence.

### AN ALLURING PROMISE.

TO THE EDITOR OF THE "THEOSOPHIST."

If ordinary success at college and in life be the measure of ordinary intelligence, then I may fairly lay claim to be an ordinarily intelligent gentleman. Yet I confess that, with my ordinary intelligence, I find myself at the end of months of earnest study, as far almost as ever from grasping, in all their comprehensiveness, the noble truths which are from time to time presented to the readers of the THEOSOPHIST, especially the sublime mysteries concerning the highest interests of humanity, which have appeared under the modest heading of "Fragments of Occult Truth." Such being my position as regards these teachings, it may well be imagined, with what unspeakable delight I read the confident assertion of "H. X." in the last number of the THEOSOPHIST, stating that "in one week" he ("H. X.") "could teach any ordinarily intelligent man, all that in 18 months we all of us have succeeded in extracting from them," meaning the "Brothers." Here, said I to myself, is a glorious prospect specially for one who is, so to speak, groping in the dark! When we consider what it is exactly that the Brothers have "unfolded to us in 18 months," in spite of the exclusive selfishness for which, among other things, your correspondent takes them roundly to task; when we consider that the *Fragments* alone, if they were all that had been conceded to us up to the present moment, would themselves throw no uncertain light upon our knowledge of the hidden mysteries of life and death; and, finally, when we consider what other sterling truths, as yet concealed from the public eye, the Brothers may have already communicated to the favoured few—"H. X." perhaps among the number)—whom they have admitted into their confidence, then, indeed, the charm of making oneself acquainted with it all within a single week is one that it would be sheer madness to throw away. I, for one, embrace it with all eagerness, and humbly beg your correspondent to take me as his *chela*. I will at once join him at Calcutta, if, indeed, as I suspect, he hails from that city—or wherever else he may be. I shall give him implicit obedience and earnest, undivided attention, if only he will undertake at the end of his promised *week* (or, for that matter, at the end of 4 weeks) to send me back armed with all the knowledge (*considerable*, as there is every reason to believe it must be) which he has happily succeeded in "extracting from the Brothers in 18 months." An early and favourable answer would be hailed with delight.

B. J. P.

### CAN A MAN LIVE WITHOUT FOOD?

TO THE EDITOR OF THE "THEOSOPHIST."

What is the purpose of our taking food? In adults it only supplies us with an amount of energy necessary to keep up the temperature of the body and to supply the energy expended by our muscular exertions. Food principally consists of carbon, and the slow combustion of carbon in oxygen transforms the potential energy latent in carbon into a kinetic form of energy, that is heat, and that heat into work. Such was until recently the general explanation of the scientists of the present age.

But now-a-days a question has arisen, whether the energy latent in the molecules of carbon or in those of oxygen is during combustion transformed into heat. I suppose that it is the energy of oxygen molecules and not of carbon molecules which is thus transformed.

To transform a solid into liquid, a certain amount of heat and, therefore, energy must be added; and so is the case in transforming liquid into a gas. From this I conjecture that the total amount of energy in a gas is generally greater than that present in a solid or a liquid.

Amongst gases oxygen is the one which is liquified and solidified with the greatest difficulty; and amongst the solid elements it is carbon which has hitherto defied the attempts of the chemists to turn it into a gas.

I conjecture that while oxygen abounds in energy, the store of energy in carbon is very poor. When two molecules, one of the oxygen and the other of carbon, come together under favourable circumstances, according to the law of equilibrium a certain amount of energy in the oxygen molecule passes



into the carbon molecule as in the case of the transfer of energy from a highly-electrified body to another less electrified. The energy, that so passes, re-appears in the form of kinetic energy, and is the heat of combustion.

If it can be shown that oxygen is the source from which we draw the energy that regulates the temperature of our body, and enables it to do work, and not the carbon, may it not be possible for us to live without introducing carbon at all in the form of food into our system?

Or, in other words, the question asked is—can we not transform the energy potential in oxygen into its kinetic mode, without the help of its chemical affinity with some other elements? There are various processes by which potential energy may be transferred into a kinetic one in a molecule, and chemical combination is only one of them.

Thus, for instance, oxygen in the form of ozone easily yields in the common form of oxygen, and a certain amount of energy is thereby rendered kinetic.

Now, the question arises, whether it is possible that a man could live without food? It is the law of evolution that our organs should be so formed, as to be well adapted to our necessities; or, in other words, it is necessity that has gradually developed and fitted our organs for their various uses. If it be so, then a man might also attempt gradually to give up food, and his system would be gradually so transformed as to enable him to absorb oxygen in a certain particular way, that would transform a portion of their potential energy into a kinetic form.\* To some it may appear something very ridiculous, when I say, that the oxygen molecules may be absorbed in a particular way, &c., &c. But let them think for a moment of the case of a common platinum ball and a ball of spongy platinum. The spongy platinum absorbs hydrogen in a particular way, so that the absorbed hydrogen becomes totally distinct from common hydrogen, in the avidity with which it combines with oxygen. Therefore, I say to those willing to be testing every alleged fact in nature by the formulas of modern science, that, according to this science, there is no reason for disbelieving in the possibility of a man living without any food.

And as almost all our diseases owe more or less their origin to the food absorbed, a man thus abstaining from it ought to be healthier and stronger.

Finally, I must remind the reader that the subtler the fluid, the greater the amount of energy stored in it. Hence, he who will have learnt the secret of drawing energy from ether and will have fitted his organs to perfection for the same, may feel no necessity for breathing the common air.

KRISHNASARMA MOOKERJEE.

Bankipur, The 7th August, 1882.

## THE VIBRATORY HARMONICS OF SMELL.

TO THE EDITOR OF THE "THEOSOPHIST."

By a fortunate chance, a copy of Dr. Mayo's *Kaloolah*† has fallen in my way, and you can give your readers the opportunity to peruse for themselves the evidence that the vibratory theory of smell, propounded by Professor W. Ramsay, of University College, Bristol, in *Nature*, (for June 23rd, 1882) was long ago put forth by an American romancer. In noticing this curious fact in the *THEOSOPHIST* for August, you relied entirely upon your recollection of an episode in the novel, which, as I was told, you had read more than twenty years ago. It is a pleasure now to find that your memory did not deceive you. The novel in question forms one of Routledge's "Railway Library," and may be had at any of the book-shops. We must all feel indebted to Professor Ramsay for opening one more of the hitherto locked doors of the school-room of Occult Philosophy.

Yours, &c.

M. O. L.

"At the conclusion of the piece, the prince inquired whether I should not like to witness a performance upon the perfume-

machine, which had often been the subject of conversation between us. I at once assented, and, rising, we all repaired, by a short passage, to a low, narrow, but very long, hall. It was destitute of furniture, except a couch in the centre, upon which we seated ourselves. At one end of the hall there were two large circular apertures, the open ends of pipes leading to a centrifugal blower, precisely like those in use in the Hudson River steam-boats. Opening in at the centre of motion, around the axis of the revolving fan, the action of the blower was, of course, to suck the air out of the hall, through the pipe, in a steady current. The upper-end wall of the hall was studded with the open mouths of very small tubes, the other ends of which communicated with reservoirs of perfume without the room. Below this projected from the wall a carved shelf, or rather box, supporting a row of keys, the extreme ends of which were attached by wires to valves in the tubes. Upon pressing the keys, corresponding valves were opened, and jets of scented air thus allowed to enter the hall. These odours, borne on the steady current, passed down the room, and out through the pipes leading to the blower.

"There were more than fifty distinct perfumes, that stood in the same relation to each other that tones and semi-tones do to the different parts of the scale in music. The harmonic combinations of these were infinite. There are also several fundamental and controlling odours, by which the whole scale can be modified at pleasure. The three principal of these are garlic, musk, and sulphuretted hydrogen. The garlic, which corresponds to the minor key in music, is exceedingly plaintive and affecting. Compositions in this key almost invariably excite the smeller to tears. Compositions in the musk key are very varied in their expression; sometimes grave and solemn, like church music; at other times gay, lively, and redolent of chalked floors and gas lights. Compositions in the sulphuretted hydrogen key have invariably a spirit-stirring and martial expression. It is the proper key for odorate marches, battle-pieces and storm-rondos.

"The Christian reader, with an uneducated sense of smell, may, perhaps, turn up his nose (in profound ignorance of his nose's capacities) at the instrument I am describing; but if he should ever have an opportunity of snuffing the melodious streams and harmonic accords evolved by a good performer, upon a properly-constructed instrument, he will be compelled to admit that his nasal organ was given to him for a higher purpose than to take snuff, support spectacles, or express contempt.

"True, at first he may not appreciate the more recondite combinations and delicate *aperfumes* any more than a novice in music appreciates the scientific arrangements of notes in Italian or German opera, but he will at once be able to understand and admire the easy melodies—the natural succession of simple fragrances, and, in time, the cultivated sensibility of his nasal organ will enable him to comprehend the more elaborate harmonies—the most subtle and artificial odoriferous correspondences and modulations.

"The name of this instrument is the *Ristum-Kitheron* which, if my recollection of the Greek serves me, is very much like two words in that language signifying a nose and a harp. It was played, upon the occasion of which I speak, by the same artist who had just performed upon the sheep skins, and, although hardly qualified to judge, I had no hesitation in setting him down as equally a master of both.

"For some time, I sat, the complete verification, notwithstanding the presence of the princess, of an observation, I think by Hazlit, that odours better than the subjects of the other senses, serve as links in the chain of association. A series of *staccato* passages amid bergamot, lemon, orange, cinnamon and other familiar perfumes, quite entranced me, while a succession of double shakes on the attar of roses made me fancy, for a moment, that the joyous breath of a bright spring morning was once more dashing the odours of that old sweet briar bush into the open window of my chamber at O—.

"The night was well advanced when the performance concluded, and bidding *Kaloolah* good-night, I was conducted by the prince to my own apartments where Hugh and Jack were waiting for me. In no mood for talking, I despatched them to bed, and withdrew to my own chamber, where, revolving in my mind the question whether odours, instead of being material emanations, may not be like light or sound, mere vibrations propagated in an elastic medium, I threw myself upon my couch, and was soon in a sound sleep, hardly dreaming even of *Kaloolah*."

\* And, in such a case, the wisdom of the man who experimented on his donkey in that direction, and had nearly succeeded in his attempt to habituate the creature to live without food, "but unfortunately it got sick and died" before getting entirely into the habit—would be fully vindicated. But joking apart, do we not know, for a certainty, of Yogis who pass months and years in *Samadhi* without eating; and does not the recent successful attempt of Dr. Tanner and others, who lived forty days without any food, prove the hypothesis more than possible?—Ed.

† *Kaloolah: or Adventures in Africa*. By W. S. Mayo, M.D., London.

## IDOLATRY IN THE VEDAS.

With reference to our esteemed brother "D.'s" letter, published on page 213 of Vol. III. of the THEOSOPHIST, a correspondent of the *Arya*, from Meerut, says:—

"The alleged sentence from the Yajur Veda is neither traceable in that Veda, nor in the Veda Bhashya of Swamiji Dayananda Saraswati. There are no Prashnas in either of these books. I would like to know where and in what Adhyai, or page, of the Swamiji's Veda Bhashya it is to be found. The quotation appears to have been made from some Bramhan, or Upanishad, to interpret which correctly we should have the full paragraph before us, and not a part of the sentence as published. If 'D.' is really in earnest, why does he not undertake to prove it to Mr. Mathuradas Lowji, a learned and spiritually advanced gentleman, who offers a reward of Rs. 5,000 to any person who would prove that idolatry is sanctioned in the Vedas.

"The fears entertained by 'D.' of being guilty of a religious offence by publishing a word or two of the Vedas are unfounded. The inspired Kishis who published the Vedas to the world are the noble example to be followed, and not the peculiar views of a selfish priest or psydo-Bramhan."

The correspondent of the *Arya* seems to have confounded the two questions, about the idolatry in the Vedas and in the Sastras. Our friend, "D.," wrote about the former, while Mr. Mathuradas Lowji concerns himself but with the latter, for the present at least. However, a reference to page 303 of our last Number will show that our worthy correspondent is "really in earnest." He has already applied for the address of Mr. Mathuradas and has announced his intention of undertaking to prove that "idolatry is sanctioned by the Shastras." As regards the challenge of the correspondent of the *Arya* about the sentence in the Vedas, in question, we trust that "D." will soon send his reply defending his position. It is free discussion alone that can bring to light hidden truths. The THEOSOPHIST will, therefore, deem it a great honour, if this vexed question about idolatry is settled once for all through its columns.

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 THE PHILOSOPHY OF SPIRIT.

HIEROSOPHY, THEOSOPHY, AND PSYCHOSOPHY.

By T. Subba Row, F.T.S.

An article by Mr. W. Oxley, under the above heading, has appeared in the last issue of the THEOSOPHIST. It is intended to be a reply to the strictures contained in my review of "The Philosophy of Spirit," published in the May number of the THEOSOPHIST; but a considerable portion of it is devoted to the exposition of some of the important doctrines of what is termed "Hierosophy and Theosophy," as understood by the author. I shall first examine the author's defence of Busiris and the statements contained in his treatise on "The Philosophy of Spirit" regarding the authorship of Mahabharata, and then proceed to point out his misconceptions of the real doctrines of "Theosophy," and the fanciful nature of his speculations on the doctrines of the new system of Esoteric Philosophy and Science, which, it is confidently predicted, will soon supplant the existing systems of Eastern Brotherhoods, and which is hereafter to be known under the name of "Hierosophy."

Mr. Oxley is pleased to state at the commencement of his article, that whatever may be the views of "orthodox Bramhins," regarding his theories and speculations, "enlightened Buddhists" would not be unwilling to sympathize with and receive him as an ally in the work of reform.

Buddhists may not be very much interested either in Bhagavat-Gita, its authorship, or its correct interpretation, and consequently they may not take the trouble of arriving at any particular conclusions about the correctness of the author's interpretation of its philosophy, or the justness of his views concerning its authorship. But if the author would publish another small treatise to explain the philosophy of spirit contained either in the Tripitakas, or in the Dharma Chakra Pravartana Sutra, and assert that the real authors of these works were better known to certain

mediums in England than to all the Buddhist Lamas and Arhats put together, that they were, in fact, certain angels called by names which they never heard in their lives, and that Gautama Buddha's interiors were opened to let in spiritual light and wholesome life influx from the sphere of solar angels, he will have an opportunity of ascertaining the opinion of "enlightened Buddhists" on the real value of his speculations and the extent of their usefulness in promoting the cause of Buddhist philosophy and Buddhist reform. I hardly ever expected that a philosopher of Mr. Oxley's pretensions would think it proper to attack orthodox Bramhinism and inform the public that his reading of the doings of orthodox people in past history and observations of their spirit and action in present times has not left a very favourable impression on his mind, when the said statement is perfectly irrelevant to the argument in question. Busiris must, indeed, have been reduced to desperate straits when this counter-attack on "orthodox Bramhinism" is considered necessary to save him from annihilation. But what does Mr. Oxley know of "orthodox Bramhins?" So far as I can see, his knowledge of the doctrines of orthodox Bramhinism is all derived from the perusal of a few incorrect English translations of Bhagavat-Gita; he is confessedly ignorant of the Sanskrit language, and is, therefore, unable to derive information from any of our Sanskrit works. He must have based his assertion, perhaps, on the statements of some interested missionaries, who are generally fond of abusing orthodox Bramhinism when they find themselves unable to convert Hindus to their creed by fair argument. Under such circumstances, what is the good of informing his readers that he does not patronize "orthodox Bramhinism," when he is not prepared to point out in what respects orthodox Bramhinism is bad, and how far my connection with it has tended to vitiate my arguments against the claims of Busiris to the authorship of Mahabharata? I beg to inform the author that if there is reason to condemn any of the rites, ceremonies, or practices of modern Bramhins, their Bramhinism would be heterodox Bramhinism, and not orthodox Bramhinism. The true orthodox Bramhins are the children of the mysterious *Fire-mist* known to Eastern Occultists. The two Sanskrit words, *Badaba* and *Badabaya*, generally applied to Bramhins, will reveal to the author the real basis of orthodox Bramhinism, if he can but understand their significance. The real orthodox Bramhin is the *Astral man* and his religion is the only true religion in the world; it is as eternal as the mighty law which governs the Universe. It is this grand religion which is the foundation of Theosophy. Mr. Oxley is but enunciating a truism—a truism to Theosophists, at least,—when he says that "esoteric truth is one and the same when divested of the external garb in which it is clothed." It is from the stand-point of this esoteric truth, that I have examined the theories of the author explained in his book, and arrived at the conclusion that they were mere fancies and speculations, which do not harmonize with the doctrines of the ancient WISDOM-RELIGION which, in my humble opinion, is identical with the real orthodox Bramhinism of ancient Aryavarta and the pre-Vedic Buddhism of Central Asia. I shall now request my readers to read my review of "The Philosophy of Spirit" in connection with the article under consideration fully to appreciate the relevancy of Mr. Oxley's arguments.

I stated in my review that as regards the *facts of history* mentioned in Mahabharata, there could not be any need for Vyasa's "interiors being opened," and that as regards the philosophy contained therein, there was no necessity for any thing like a special revelation by angels like Busiris. The learned author objects to this statement for two reasons which may be stated as follows:—

I.—*Vedic* allegories have about as much literal historical truth in them as the Hebraic allegories, &c.,

Therefore, *Mahabharata* does not contain any *facts of history*. It is hardly necessary for me to point out the fallacy and worthlessness of such an argument. Argument

No. II. is still more ridiculous; when stated in plain language, it stands thus:—

Orthodoxy insists on a literal interpretation of such books as Mahabharata,

Mr. Oxley is not favourably disposed towards "Orthodoxy,"

And, therefore, it necessarily follows that Mahabharata contains no facts of history, and that Vyasa's "interiors were opened" to let in light from Busiris.

Having urged these two useless arguments in defence of Busiris, the learned author proceeds to notice the *sixteen states* mentioned in my review, after giving me due warning, that I should meet him as a Theosophist, and not as an orthodox Bramhin. He says that as his twelve states are dualities, he has, in fact, twenty-four states when I have only sixteen, and treating these latter, according to his own method, he asserts that Eastern Theosophists have not gone beyond his eighth stage of ascent. If I were to tell him in reply to this statement, that my states are also dualities, he will probably say that his twelve states are so many *trinities*. Any how, Mr. Oxley's number must be greater than my number; and this is the grand result to be achieved at any cost. Mr. Oxley will do well to remember that just as a geometrical line may be divided into parts in an infinite number of ways, this line of ascent may similarly be divided into various stages in an innumerable number of ways. And, in order to ascertain whether the very last stage reached by Eastern adepts is higher or lower than the last stage conceived by Mr. Oxley, he ought to examine carefully the characteristics of our last stage, instead of merely comparing the number of stages without knowing any thing about the basis of our division. I beg to submit that the existence of any state or condition beyond the Shodasanthum (sixteenth state) mentioned in my review is altogether inconceivable. For, it is the Thureeya-kala which is *Nishkala*; it is the *Grand Nothing* from which is evolved, by the operation of the eternal law, *every existence*, whether physical, astral, or spiritual; it is the condition of Final Negation—the Maha Sunyam, the Nirvana of the Buddhists. It is not the *blazing star* itself, but it is the condition of perfect unconsciousness of the entity thus indicated, as well as of the "*Sun*," which is supposed to be beyond the said star.

The learned author next points out that there cannot be any difficulty or objection "to accepting as a *possibility*, that the actual author of Mahabharata should put in, not an objective, but a subjective, appearance in London, or elsewhere, *if he chose so to do*." Quite true; but he will never choose to do so. And, consequently, when such subjective appearance is stated to have taken place, very strong grounds will be required to support it. So far as I can see, all the evidence is against the said statement. Subjective appearances like these are generally very deceptive. The mischievous pranks of Pisachams or elementals may be often mistaken for the subjective appearances of solar angels or living adepts. The author's statement about the supposed astral visits of "the venerable Koot-Hoomi" is now contradicted by Koot-Hoomi's chela under the orders of his Master. Unfortunately, Busiris has no chela in human form to contradict Mr. Oxley's statements. But the account of Koot-Hoomi's visits will be sufficient to show how very easily the learned author may be deceived by devils and elementals, or by his own uncontrolled imagination. I respectfully beg to suggest to Mr. Oxley that it may be argued in conformity with his own mighty "law of influx," that the Pisacham or elemental, whom he mistook for Vyasa, might have put forth a false statement, being unable to maintain "concurrent consciousness at both ends of the line," or for the same reason, and labouring under a similar difficulty (for we are told by the author that even the highest Deva cannot transcend "the law of conditions"), Busiris might have mistaken himself for the author of Mahabharata, having lost the consciousness of what he really was before he had put in the subjective appearance in question.

The learned author reminds me that Krishna Dwypayana "is only the supposed author of Mahabharata," and confidently asserts that "no man living knows who were the authors of the Hindu sacred records, or when and where they were written and published," relying upon the authority of Professor Monier Williams, who stated in his book on "Hinduism" that Sanskrit literature is wholly destitute of trustworthy historical records.

This assertion does not prove that Busiris was the real author of Mahabharata for the following reasons:—

I. With all due respect to the learned Professor, I venture to affirm that the general proposition relied upon is not correct. We have got trustworthy historical records which no European has ever seen; and we have, besides, the means of finding out any historical fact that may be wanted, or of reproducing in its entirety any work that might have been lost. Eastern occult science has given us these powers.

II. Even if the general proposition is correct, it cannot reasonably be inferred therefrom, that, when the names of the authors of Sanskrit works are mentioned in the said works themselves or in other books, which may be considered as authoritative, no reliance should be placed on such statements.

III. Even if such inference were permissible, it cannot be contended, in the absence of any reliable independent evidence, that, because the author of a certain Sanskrit book is not known, it should be presumed to be the production of an angel.

The following statement is to be found in the author's book, p. 51:—"Busiris expressly declared: 'I am the author of Mahabharata, and I can answer for five thousand years of time, for I was then on earth'; and he goes on to give an interesting account of the civilization, and manners and customs of the inhabitants of his day, long antecedent to the system of caste which now prevails in India." We are now informed by Mr. Oxley that the words, "long antecedent to the system of caste which now prevails in India," were not uttered by Busiris, but that they were written by himself. Even then, Busiris has undoubtedly some connection with the statement. "The interesting account of the civilization, and manners and customs of the inhabitants of his day," given by Busiris, is either consistent with the existence of caste at that time, or it is not. If it is, the author's statement does not harmonize with the account of Busiris, and I do not suppose that the author will venture to contradict the statements of an angel. I should, therefore, assume that the account given by Busiris is inconsistent with the existence of caste at the time he appeared in human form.

If so, the account in question flatly contradicts all the statements in Mahabharata itself, which refer to the system of caste (see Santiparvam and Annsasanikaparvam). The author's quotation of Professor Williams' opinion regarding Purusha Sukta does not show that it does not properly form a portion of Rig-Veda, and no reasons are given for holding that the system of caste mentioned in Bhagavat-Gita is not properly speaking a system of caste. And here again the author thinks it necessary to condemn orthodox Bramhinism for the purpose of enforcing his arguments. If the author really thinks that he will gain his cause by abusing "orthodox Bramhinism," he is entirely mistaken.

After giving us a brief account of the progress of the United States and predicting the future downfall of orthodox Bramhinism, the learned author informs his readers that it would be better not to notice what in his opinion might be urged to prove that my criticisms are from a mistaken stand-point. Certainly, the author has acted very prudently in making this declaration; any attempt on his part to answer the main arguments urged by me would have ended in a disastrous failure.

It is always difficult for a foreigner to understand our religious philosophy and the mysteries of our Puranas, even when he devotes a considerable portion of his time and energy to the study of Sanskrit literature and the real

secrets of Eastern occult science can only be revealed by an INITIATE. So long as Europeans treat the opinions of Hindus with contempt and interpret our religious books according to their own fancies, the sublime truths contained therein will not be disclosed to Western nations. Mr. Oxley evidently thinks that there is no initiate in India, who can interpret our religious books properly, and that the real key to esoteric Hinduism is in his possession. It is such unreasonableness that has hitherto prevented so many European enquirers from ascertaining the real truth about our ancient religious books.

Mr. Oxley means to assume a certain amount of importance by putting forth the following astounding assertion. He says in his article:—"What, if I state to my reviewer that perchance—following the hint and guidance of Swedenborg—I and some others may have penetrated into that sacred region (Central Asia) and discovered the 'Lost Word'!"

If I had not seen the author's book and his articles in the THEOSOPHIST, I would have refrained from saying any thing against such a statement on the assumption that no man's statement should be presumed to be false, unless it is proved to be so. But from the following considerations, I cannot help coming to the conclusion that the author knows nothing about the "Lost Word."

(1.) Those who are in possession of it are not ignorant of the "art of dominating over the so-called forces of Nature." The author confesses that he and his associates are ignorant of the said art.

(2.) Those who are acquainted with the Mighty Law embodied in the "Lost Word" will never affirm that the "Infinite Monad receives an influx of energy from the Planetary Spirits" as stated by the author.

(3.) The author's assertion about the flow of energy from solar angels shows that he is not acquainted with the real source of creative energy indicated by the Name.

Here ends Mr. Oxley's reply to my criticisms. He then proceeds to explain the doctrines of Hierosophy. I shall examine the author's theories in the continuation of this article which will appear in the next issue of the THEOSOPHIST.

(To be continued.)

## THEOSOPHY AND THE AVESTA.

BY A PARSİ F.T.S.

It is now nearly four years that the Theosophical Society has established itself amongst us. During this short period a large number of lectures have been delivered by the President in various parts of India, as well as in Bombay. Many of these lectures reveal a spirit akin to that which is to be found in the older religions of the East, especially the Vedic and the Zendic. Leaving aside the former, I wish to point out, by an instance or two, the similarity and close resemblance which the doctrines of the old Zendic literature, as far as they are now preserved, appear to bear to the teachings of the Founders of the Society as conveyed to us through their lectures and their chief organ, the THEOSOPHIST.

Of course, a student of the *Avesta* would see at a glance how every precept and dogma taught in these sacred scriptures are corroborated, nay, reflected as it were, in the pamphlets which are so extensively published and circulated by the Society. At the same time, any ordinary Parsi, while reciting his daily *Niyashes*, *Gehs* and *Yashts*, provided he yields to the curiosity of looking into the meanings of what he recites, will also, only with a little more exertion, perceive how the same ideas, only clothed in a more intelligible and comprehensive garb, are reflected in these pamphlets. My only object, therefore, in writing this is to give those, who are interested in the revival of the old Zend philosophy, the benefit of sharing in the pleasure which it has been my lot to enjoy almost accidentally.

The first number of a very small pamphlet called "Fragments of Occult Truth" is before me; and at page fifth, I find a description of the several compound principles which go to form what is called (according to occult doctrine) MAN. By quite a fortuitous coincidence I am informed that a description, similar in every respect, is given in the 54th chapter of the *Yasna*, one of the best authentic ancient books of the Mazdiasnán religion. In searching for it (as, of course, not being quite conversant with this literature, I had to), what do I find but that the very first paragraph gives all the information one can require to convince him that *Avesta*, Theosophy, Occultism, Esoteric Philosophy, or whatever else it may be called, are identical. Indeed, as a Mazdiasnán, I felt quite ashamed that, having such undeniable and unmistakable evidence before their eyes, the Zoroastrians of the present day should not avail themselves of the opportunity offered of throwing light upon their now entirely misunderstood and misinterpreted scriptures by the assistance and under the guidance of the Theosophical Society. Be it well understood that the Society does not pretend to offer Madame Blavatsky and Colonel Olcott, as the Alpha and Omega of its researches. If Zend scholars and students of *Avesta* would only care to study and search for themselves, they would, perhaps, find to assist them, men who are in the possession of the right and only key to the true esoteric wisdom; men, who would be willing to guide and help them to reach the true and hidden meaning, and to supply them with the missing links that have resulted in such painful gaps as to leave the meaning meaningless, and to create in the mind of the perplexed student doubts that have finally to culminate in a thorough unbelief in his own religion. Who knows but they may find some of their own co-religionists, who, aloof from the world, have to this day preserved the glorious truths of their once mighty religion, and who, hidden in the recesses of solitary mountains and unknown silent caves, are still in possession of, and exercising mighty powers, the heirloom of the ancient *Magi*. That the *Mobeds* were *Yogis*, and that they too had once the power of making themselves simultaneously visible at different places, though the latter may have been hundreds of miles apart, is something, we are told, in our scriptures; as also that they could heal the sick and work that which would now appear to us miraculous. All this was considered as *facts* but two or three centuries back, as any reader of old books (mostly Persian) knows well and will not disbelieve *a priori* unless his mind is irretrievably biassed by modern secular education. The story about the *Mobed* and Emperor Akbar and of the latter's conversion, is an historical fact, so well known as to require no more proofs at this late hour.

But as the modern Parsi will never fail to ask for a corroboration, and that before we insist upon the results we have to show the existence and reality of the causes that underlie such phenomenal powers in man, called in our days—*jugglery*, I will first of all quote side by side the two passages referring to the septenary nature of man as I find them in our scriptures and the FRAGMENTS.

Sub-divisions of septenary man according to the Occultists.

Sub-divisions of septenary man according to *Yasna* (chap. 54, para. 1).

3

1. The Physical body, composed wholly of matter in its grossest and most tangible form.

1. *Tanvas*—i.e., body (the *self*) that consists of bones (4)—grossest form of matter.

5

2. The Vital principle—(or *Jiv-atma*)—a form of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others.

2. *Ushtan a.*—Vital heat (or force).

- 3. The Astral body (*Linga-sharira*) composed of highly etherialized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity, consolidation and form depending entirely on the *Kama rupa*.
- 4. The Astral shape (*Kamarupa*) or body of desire, a principle defining the configuration of—
- 5. The animal or physical intelligence or consciousness or Ego, analogous to, though proportionally higher in degree than the reason, instinct, memory, imagination, &c., existing in the higher animals.
- 6. The Higher or Spiritual intelligence or consciousness, or spiritual Ego, in which mainly resides the sense of consciousness in the *perfect* man, though the lower dimmer animal consciousness co-exists in No. 5.
- 7. The Spirit—an emanation from the ABSOLUTE; uncreated; eternal; a state rather than a being.

- 6. *Keherpas*—Aërial form, the airy mould, (Pr.) *Kaleb*.
- 7. *Tevishis*—Will, or where sentient consciousness is formed, also fore-knowledge.
- 8. *Boodhas* (in Sanskrit *Boodhi*)—Body of physical consciousness, perception by the senses or the animal soul.
- 9. *Urvanem* (Pr *Rawan*)—Soul, that which gets its reward or punishment after death.
- 10. *Fravashem* or *Farohar*—Spirit (the guiding energy, which is with every man, is absolutely independent, and, without mixing with any worldly object, leads man to good. The spark of divinity in every being).

The above is given in the *Avesta* as follows:—

AVESTA.

1 2 3 4 5  
 वीरुपाओ गमेथाओरस्य तन्वस्य म्मदेनीस्य उरतानांस्य  
 6 7 8 9 10 11  
 कुहुरस्य तेवीधीस्य अमोधस्य उर्वानेभ्य इवधीभ्य परधीयदेमडी  
 12 13 14 15 16 17  
 आस्यवमेधयमडी आस्यत दीश आस्यमेधयमडी गाथाओये स्पेताओये  
 18 19  
 रतुक्षत्राओये अपमोनीओये

TRANSLATION.

12 13 15 14  
 We declare and positively make known this (that) we  
 11 1 2 3  
 offer (our) entire property (which is) the body (the self  
 4 5 6 7  
 consisting of) bones, vital heat, aërial form, knowledge,  
 8 9 10 17  
 consciousness, soul and spirit to the prosperous,  
 18 19 16  
 truth-coherent (and) pure Gathas (prayers).

The ordinary Gujarathi translation differs from Spiegel's, and this latter differs very slightly from what is here given. Yet in the present translation there has been made no addition to, or omission from, the original wording of the Zend text. The grammatical construction also has been preserved intact. The only difference, therefore, between the current translations and the one here given is that *ours* is in accordance with the modern corrections of philological research which make it more intelligible, and the idea perfectly clear to the reader.

The words (3), (4) and (5) need no further explanation. They represent the purely physical part of man: matter and that force which keeps this matter in cohesion for a fixed period of time. The sixth word also has come down to us without undergoing any change in the meaning. It is the modern Persian word *kaleb*, which means a mould, a shape into which a thing is cast, to take a certain form and features. The next word, the seventh, is one about which there is a great difference of opinion. It is by some called strength, durability, i.e., that power which gives

tenacity to and sustains the nerves. Others explain it as that quality in a man of rank and position which makes him perceive the result of certain events (causes), and thus helps him in being prepared to meet them. This meaning is suggestive, though we translate it as knowledge or fore-knowledge rather, with the greatest diffidence. The eighth word is quite clear. That inward feeling which tells a man that he knows this or that, that he has or can do certain things—is perception and consciousness. It is the inner conviction, knowledge and its possession. The ninth word is again one which has retained its meaning and has been in use up to the present day. The reader will at once recognise that it is the origin of the modern word *Rawan*. It is (metaphorically) the king, the conscious motor or agent in man. It is that something which depends upon and is benefitted or injured by the foregoing attributes. We say depends upon, because its progress entirely consists in the development of those attributes. If they are neglected, it becomes weak and degenerating, and disappears. If they ascend on the moral and spiritual scale, it gains strength and vigour and becomes more blended than ever to the Divine Essence—the seventh principle. But how does it become attracted toward its monad? The tenth word answers the question. This is the Divine essence in man. But this is only the irresponsible minister (this completes the metaphor). The real master is the king, the spiritual soul. It must have the willingness and power to see and follow the course pointed out by the pure spirit. The vizir's business is only to represent a point of attraction, towards which the king should turn. It is for the king to see and act accordingly for the glory of his own self. The minister or spirit can neither compel nor constrain. It inspires and electrifies into action; but to benefit by the inspiration, to take advantage of it, is left to the option of the spiritual soul.

If, then, the *Avesta* contains such a passage, it must fairly be admitted that its writers knew the whole doctrine concerning spiritual man. We cannot suppose that the ancient Mazdiasnians, the *Magi*, wrote this short passage, without inferring from it, at the same time, that they were thoroughly conversant with the whole of the occult theory about man. And it looks very strange indeed, that modern Theosophists should now preach to us the very same doctrines that *must* have been known and taught thousands of years ago by the Mazdiasnians,—the passage is quoted from one of their oldest writings. And since they propound the very same ideas, the meaning of which has well nigh been lost even to our most learned Mobeds, they ought to be credited at least with some possession of a knowledge, the key to which has been revealed to them, and lost to us, and which opens the door to the meaning of those hitherto inexplicable sentences and doctrines in our old writings, about which we are still, and will go on, groping in the dark, unless we listen to what they have to tell us about them.

To show that the above is not a solitary instance, but that the *Avesta* contains this idea in many other places, I will give another para. which contains the same doctrine though in a more condensed form than the one just given. Let the Parsi reader turn to *Yasna*, chapter 26, and read the 6th para. which runs as follows:—

1 2 3 4 5 6  
 पमोर्धनांम इमेषनांम पमोर्धनांम सास्तमो गुषामं धदि  
 7 8 9 10 11  
 अपमोनांम अपमोनीनांम्य अहुभ्य दमेनांम्य अमोधस्य  
 12 13 14 15 16 17  
 उर्वानेभ्य इवधीभ्य यस्मिदे येऽपि अपाई वमोतरे.  
 14 9 10 11 12  
 We praise the life, knowledge, consciousness, soul and  
 13 1 2 3 5 4  
 spirit of the first in religion, the first hearers and teachers  
 7 8 15  
 (learners), the holy men and holy women who were the  
 17 16 6  
 protectors of purity here (in this world).

Here the whole man is spoken of as composed of five parts, as under :—

- |   |  |
|---|--|
| <p>9<br/>1. <i>Ahūm</i>—Existence,<br/>LIFE. It includes</p> <p>10<br/>2. <i>Daenam</i>—Know-<br/>ledge.</p> <p>11<br/>3. <i>Baodhas</i>—Consc i-<br/>ousness.</p> <p>12<br/>4. <i>Urwanem</i>—Soul.</p> <p>13<br/>5. <i>Frawashem</i>—Spirit</p> | <p>1. The physical body.<br/>2. The vital Principle.<br/>3. The Astral Body.</p> <p>4. The Astral shape or body<br/>of desire.</p> <p>5. The Animal or physical<br/>intelligence or conscious-<br/>ness or Ego.</p> <p>6. The Higher or Spiritual<br/>intelligence or conscious-<br/>ness, or Spiritual Ego.</p> <p>7. The Spirit.</p> |
|---|--|

In this description the first triple group, *viz.* the bones (or the gross matter), the vital force which keeps them together, and the ethereal body are included in one and called Existence, LIFE. The second part stands for the *fourth* principle of the septenary man, as denoting the configuration of his knowledge or desires.\* Then the three, consciousness (or animal soul), (spiritual) soul and the pure Spirit are the same as in the first quoted passage. Why are these four mentioned as distinct from each other and not consolidated like the first part? The sacred writings explain this by saying that on death the first of these five parts disappears and perishes sooner or later in the earth's atmosphere. The gross elementary matter (the shell) has to run within the earth's attraction; so the *Ahūm* separates from the higher portions and is lost. The second (*i.e.*, the *fourth* of the septenary group) remains, but not with the spiritual soul. It continues to hold its place in the vast storehouse of the universe. And it is this second *Daenam* which stands before the (spiritual) soul in the form of a beautiful maiden or an ugly hag.† That which brings this *Daenam* within the sight of the (spiritual) soul is the third part (*i.e.* the *fifth* of the septenary group), the *Baodhas*. Or in other words the (spiritual) soul has with it or in it, the true consciousness by which it can view the deeds which it subjected itself to, either actively or passively during its physical career. So this consciousness, this power or faculty which brings the recollection is always with, in other words, is a part and parcel of, the soul itself; hence, its not mixing with any other part, and hence its existence after the physical death of man.‡

\* Modern science also teaches that certain characteristics of features indicate the possession of certain qualities in a man. The whole science of physiognomy is founded on it. One can predict the disposition of a man from his features, *i.e.*, the features develop in accordance with the idiosyncrasies, qualities and vices, knowledge or the ignorance of man.

† This is a fundamental dogma of the Parsi religion, which I propose to treat upon, on some other occasion.

‡ Our Brother has but to look into the oldest sacred books of China—namely THE YI KING, or *Book of Changes* (translated by James Legge) written 1,200 B. C., to find that same *Septenary* division of man mentioned in that system of Divination. *Zhing*, which is translated correctly enough 'essence' is the more subtle and pure part of matter—the grosser form of the elementary ether; *Khi*—or 'spirit' is the breath, still material but purer than the *Zhing* and is made of the finer and more active form of ether. In the *huan*, or soul (*animus*) the *Khi* predominates, and the *Zhing* (or *zing*) in the *pho* or animal soul. At death the *huan* (or spiritual soul) wanders away, ascending, and the *pho* (the root of the Tibetan word *Pho-hat*,) descends and is changed into a ghostly shade (the shell). Dr. Medhurst thinks that "the *Kwei Shans*" (See *Theology of the Chinese* pp. 10-12) are "the expanding and contracting principles of human life"! The *Kwei Shans* are brought about by the dissolution of the human frame—and consist of the expanding and ascending *Shan* which rambles about in space, and of the contracted and shrivelled *Kwei*, which reverts to earth and nonentity. Therefore, the *Kwei* is the physical body; the *Shan* is the vital principle; the *Kwei-Shan* the *linga-sariram*, or the vital soul; *Zhing* the 4th principle or *Kama Rupa*, the essence of will; *pho* (the animal soul); *Khi* the spiritual soul; and *Huan* the pure spirit—the seven principles of our occult doctrine!—ED.

## WAS IT "SPIRITS" OR WHAT?

BY A PERPLEXED THEOSOPHIST.

The facts, which I am going to describe, happened a short time ago in our family. As I am unable to account for them myself, and as it is only, I think, explainable on psychological principles, I send them for publication in the THEOSOPHIST, and beg that some explanation will be kindly given of them in the Editor's Note as was often done before for correspondents.

A niece of mine, my younger sister's daughter, whose mother had died when she was only four days old, was brought up until the age of fifteen by her grand-parents. Owing to her affectionate and sympathetic nature and also to her being the first and only child of her mother she was greatly beloved by all her relatives and very much attached to one of her maternal aunts. This young girl was suddenly snatched away from this world, hardly after a few hours of illness, on the 25th of the last month.

So far back as the nights of the 27th and 28th of February last, I had a peculiar dream which, I think, is in some way or other connected with her death. In those days it was my habit, the first thing on rising in the morning, to note down my dreams as much as I then remembered them; and I find the entry of that morning in the following words:—

"Dreamt of the death of a young child. Knew that mother was crying for it; that it was her youngest. Saw father also sad."

I paid no attention to this at the time and had, in fact, quite forgotten the dream. Only lately in turning over the pages of the book in which I note down such things as I consider mysterious and occult, I came across this entry.

Again, the night preceding her death (at that time she was well and hearty) I dreamt of the death of a young girl in my father's house and in my sister's bed-room; and that a number of the female servants had come to see her after the body had been laid out. The dream was realised. After her death, when I reached my father's house, I saw the above scene as described. On the night following, about 4 a.m., I had a most mysterious dream in which my late niece and my youngest brother at Nainital were chiefly concerned. But before the dream was completed I was aroused by a telegram. It was from my father, saying that my niece was very ill and asking me to come. In the excitement and waking up I forgot this dream altogether. My sisters had been dreaming, in their turn, that they were parting with their deceased niece, on more than one occasion; of seeing her off to England—also of seeing for some time two healthy and one sickly infant, then two healthy girls and a sickly boy, and then seeing me appear and telling them the meaning of their dream, the interpretation of which they forgot upon awaking. Besides having continually such bad dreams, they had a feeling of oppression and sadness, and an intense longing of leaving the house and even the station, and of going anywhere rather than stay at home. One of my brothers at Agra, and a niece at Calcutta, had also dreams of this nature before my niece's translation.

All these forebodings culminated in her death and that of another young girl—a cousin—after a very short illness, though both were strong and healthy. And now remains only the little sickly boy of my sister's dream, whose features are identical with those of my brother's youngest child. My sister saw them distinctly in her dreams.

About the time when my niece was falling, before death, into a state of unconsciousness, a figure of a man was seen by my sisters to cross the doorway leading to another room, which figure my sisters recognised at the time as that of a brother of ours, now dead for some years, my dying niece calling out at the same time: "Tell sister, I am coming," then a little louder: "I am coming, sister, coming; wait a little while."\*

\* Our correspondent does not explain whose "sister" was thus addressed. Not a sister of the dying young lady, since he tells us that she was "the first and only child of her mother."—ED.

After the funeral, at about 11 o'clock at night, I was aroused by my youngest sister's voice who, feeling very sick, had called for me. She appeared as one entranced. She asked me to hold her hands and to sit by her bed-side. About three in the morning, the fit seemed to wear away, and I went to take some rest. But I could not sleep. There was a sound in my right ear as though some one was whispering or making an effort to speak to me. I tried to catch the words, to understand the meaning—but with no effect. This state lasted for about ten minutes, perhaps more. At about the same time, my other sister heard foot-steps in the adjoining room.

On the following night I was again called at about 11, as again my sister was feeling bad and had called for me. My mother and my other sister who were sleeping on couches on each side of her bed, were both mysteriously awakened. My mother heard my deceased niece telling her, in her natural voice, to turn round and see how Ellen was; and my elder sister was aroused by some one calling her by her name. On rising, she saw our younger sister looking very strange. She addressed her but received no answer; shook and spoke to her, but to no purpose. The only reply she got was an injunction to call me. When I came, she told me to catch hold of her, and to tell "Granny" to go home. I complied with her request, and she remained quiet, but evidently in a trance-like state, which lasted till about three in the morning. On that night about 2-30, my niece was distinctly seen by her grandfather, standing, clothed in her usual dress. The vision was evanescent, yet seen for some time, standing by him. My other sister felt her hands gently stroked, and saw first a bright speck of light above her hand, and then her deceased niece's hand gently placed over it. While I was seated in the room, I saw three or four times the bust of my sister, who was reclining at the time, as though in a halo of light. This circle of light would remain for a short time, then vanish away, then return again. Sometimes the whole room, at others only half of it, would become suddenly brightly lit up, as with many lights. I also saw a bright light in the shape of a cross through the opening of the door leading into the next room. After looking attentively at it for some time, I went into the adjacent room to assure myself that the servants had not left a lamp burning in it, but found nothing but darkness in it. My sister saw also a number of lights in the room, moving like so many sparks, from place to place.

Next day, as recommended by our doctor, we left the place and came to Allahabad. On the first night here, my youngest sister fell again about the same hour of eleven at night, into her usual trance—in which she continued until about ten in the morning of the following day. The effects then gradually wore off and nothing has happened since. About three in the morning she said she saw her deceased niece dressed up in luminous garments and had received a message from her. In the morning when she had recovered from her trance-state, she had altogether forgotten it.

What I would like to learn is—to what causes can such effects be attributed, and in what way can the phenomena be explained? The sister who became subject to trance, was the first in our family who taught us the effects of WILL-FORCE, about which I had spoken to Colonel Olcott, when the President was here last.

All of the above are—facts without any exaggeration or curtailing, as corroborated by all concerned in it, to whom I have read it. Any explanation, which you may give, will be thankfully received.

I have no objection to any thing I may write, appearing over my own signature; but as my sisters do not wish their names to appear in magazines, I beg that in publishing this narrative you will kindly allow it to appear under a *nom de plume*. I append to this my full name and address, and you are at liberty to give it to any one who may desire to know it.

Allahabad, August 21, 1882.

#### A FEW REMARKS THEREON.

The strict adherence to our duty as an Occultist, while it satisfies a few of our fellow-students, materially detracts, in the opinion of our spiritualistically-inclined friends, from the value of our editorial notes and explanations. The latter find that our *theories* will not bear comparison with those upon similar phenomena of the Spiritualists. They charge us with the double crime of being not only personally unsatisfied with their explanations about spiritual communications, and with refusing to infer the "spirit" presence from the many wonderful phenomena we acknowledge as genuine, but also with leading our readers into *heresy* and error, regarding such. We are not content, they reproachfully tell us, to humbly acknowledge facts, and accept the testimony of the agents at work behind the phenomenal effects which crowd the records of modern spiritualism, but in our pride we seek to penetrate into unfathomable mysteries to not only ascertain the nature of the relations between cause and effect, or, in other words—between medium and phenomena,—but even to fathom mysteries that *spirits* themselves confess their inability to explain. Too much speculation on certain subjects leads the mind into a sea of error,—think our European and American spiritualistic friends,—and it is sure to land us "in regions of Falsity." If men would leave off speculating, and would simply stick to *fact*, truth would be more readily attained in each and every case.

For the sake of those of our friends who have made of spiritualism a new "Revelation" a "glorious faith," as they call it, we feel really sorry to be forced to hurt their feelings by our "blank denial." But truth stands higher in our opinion than any earthly consideration ever will; and, it is truth—at least we so regard it—that compels us to answer those, who come to us for an explanation, according to the teachings of occultism, instead of telling them, as Spiritualists would, that such phenomena are all produced by disembodied mortals, or spirits. To ascertain the laws according to which psycho-physiological manifestations take place from a spiritualistic stand-point is, no doubt, a gratifying kind of knowledge; but we, Occultists, are not satisfied with only this. We seek to learn primal, as well as secondary, causes; to fathom the *real*, not apparent, nature of that power that performs such strange, *seemingly* supernatural operations; and, we think, we have succeeded in unravelling some of its mysteries and in explaining much of the hitherto unexplained. Hence our conviction that the Force, which the Spiritualists view as a thinking, intelligent Principle, a power, that can never be manifested outside the magnetic aura of a sensitive, is oftener a blind energy than the conscious production of any beings or spirits; and, also, that this Force can be replaced by the conscious will of a living man, one of those initiates, as a few may yet be found in the East. We cannot be content with the easy-going theory of returning spirits. We have seen too much for it. And, since we are thoroughly convinced that nearly everything in connection with this mysterious agent—"the Astral Serpent" of Eliphas Levi—had been discovered ages ago, however little knowledge of it we may claim personally, yet we know sufficiently, we think, to judge on the whole correctly of its influence upon, and direct relations with, the corporeal machines called *mediums*; as also of its inter-correlations with the aura of every person present in the séance-room. Moreover, we maintain that it looks far more reasonable to follow the uniform teaching upon this subject of one school, than to be hopelessly groping for truth in the dark, with our intellects literally rent asunder by the thousand and one conflicting "teachings" of the supposed denizens of the "Spirit-World."

Had our correspondent asked—for an explanation of the weird phenomena that have just occurred in his family—one possessed *practically* of that knowledge, he would, no doubt, have received a perfectly correct information as to what really took place, and how the phenomena have come

to pass (that is to say, if the adept had found worth his while to undergo a mentally painful process, and safe to divulge the whole truth to the public). While now, he has to be content with a few generalities. We can tell him for a certainty what *it was not*, but we cannot undertake to say what it really *was*, since similar effects may be produced by a hundred various causes.

We will not touch upon the question of foreboding dreams, since the existence of such is proved to all but incurable sceptics, and is easily accounted for by every one who believes and knows that inside his body of flesh, the gross envelope, there is the real, generally invisible, body of ethereal elements, the Ego, that watches and never sleeps. The facts as described seem certainly as though they belonged to that class of phenomena which are regarded as "spiritual," and which occur, under ordinary circumstances, only where there are one or more mediums in the family. The regular and periodical trance-fits, which our correspondent's relative had suddenly become subject to for several consecutive nights, would point to that lady as being the cause, the principal generator of the phenomena. But, since we know nothing of either her previous state of health, and lack further details that might give an additional clue to the mystery, our explanation must be regarded as a simple suggestion. Though the Occultists reject, on the whole, the theory of disembodied Egos manifesting after death, yet they admit of certain possibilities of a real spirit's presence, or apparition, either preceding or directly following physical death, especially when the latter was sudden as in the case of the writer's niece. We are taught by those, in whom we have full confidence, that, in such rapid cases of dissolution, the body may be quite dead, and buried, and yet the brain—though its functions are stopped—may preserve a latent spark of will or desire, connected with some predominating feeling in life which will have the effect of throwing into objectivity, of thrusting, so to say, into a certain magnetic current of attraction the astral Ego or *doppelgänger* of the dead body. Whenever, we are told, death is brought on by suffocation, apoplexy, concussion of the brain, hemorrhage, or some such change, "the tripod of life"—as the Greeks called it—the heart, the lungs and the brain, the fundamental basis upon which animal-life is erected—is simultaneously affected in its three parts; the lungs and heart, the organs the most intimately associated in the circulation of the blood, becoming inactive, and the blood not being sufficiently aerated on account of this sudden inactivity, the latter often becomes the cause of putting a sudden stop to the functions of the brain, and so terminate life.

Therefore, before pronouncing upon the value of an apparition, an Occultist has always to ascertain whether complete death was brought on by, or primarily due to the death of the lungs, the heart, or the brain. But of all these the latter—on account of its double functions—the spiritual and the physical—is the most tenacious. As cessation of breathing and of the pulse, stoppage of the heart, coldness and paleness of the surface, a film on the eye, and the rigidity of the joints are no sure indications of real physical death; and, as the *facies Hippocratica* has deceived more than one experienced practitioner; so, even complete physical death is no indication that the innermost *spiritual* life of the brain is equally dead. The activity of the mind remains to the last; and the final *physical* function of the brain in connection with some feeling, or passion may impart, for all our physiologists can say to the contrary, a kind of *post-mortem* energy to the bewildered astral Ego, and thus cause it to continue its dynamic seemingly conscious action even for a few days after death. The impulse imparted by the still living brain dies out long after that brain has ceased its functions for ever. During life the astral Ego is dependent on, and quite subservient to, the will of the physical brain. It acts automatically, and according to how the wires are being pulled by either our trained or untrained thought,

But after death—which is the birth of the spiritual entity into the world or condition of effects, the latter having now become for it a world of *causes*—the astral entity must be given time to evolve and mature a shadowy brain of its own before it can begin to act independently. Whatever its subsequent fate, and whatever happens in the meanwhile, no action of its can be regarded as a result of a conscious, intelligent will, no more than we would hold any gestures of a newly-born infant for actions resulting from a determined and conscious desire.

Thus, since the deceased young lady lost all consciousness some time before death, and that, being so young and so beloved in her family, she could hardly, when dying, have her thoughts occupied by anything but those around her;—thoughts involuntary, and perhaps unconnected, as those of a dream, but still in a direct sequence to her habitual thoughts and feelings—every faculty of hers, paralyzed so suddenly, and severed, during its full vigour and activity, from its natural medium—the body—must have left its astral impress in every nook and corner of the house where she had lived so long and where she died. Hence, it may have been but the "astral" *echo* of her voice, directed by her last thought and drawn magnetically to her uncle, the writer, that sounded in his "right ear, as though some one was whispering" or trying to speak to him; and the same astral *echo* of "her natural voice" that told his mother "to turn round." Her appearance to her grandfather "in *her usual dress*" shows us that it was her astral reflection on the atmospheric waves that he saw; otherwise he would have hardly seen a *real* just disembodied spirit in such an attire. The presence of the "usual dress" forming part of an apparition—were the latter, a voluntary, *conscious* act of the liberated Ego—would have naturally necessitated a previous conception in the plans of the latter, the creation, so to say, of that garment by the spirit—(unless we have also to believe in conscious *ghosts* and independent apparitions of wearing apparel?) before it could appear along with its owner. And this would be a pre-determined act of volition difficult to suppose in a still dazed human "soul" just escaped from its prison. Even many of the more advanced Spiritualists admit to-day that, whatever its subsequent career, the freed spirit can never realize the great change, at least for several terrestrial days. Notwithstanding the above we know well that we shall be not only laughed to scorn by scientific men as by all the unscientific sceptics, but also give again offence to Spiritualists. They would have us say: "It was the spirit of your departed niece, *her* voice, and real presence, &c.," and then rest on our laurels without any further attempt at anything like a proof, or an explanation. If the present one is found insufficient, let the Spiritualists and sceptics offer a better one and let impartial judges decide. Meanwhile, we would ask the former—if it was all produced by the conscious spirit of the deceased, why have all such manifestations stopped, as soon as the family had left the station and come to Allahabad? Is it that the *spirit* determined to come no more, or that the mediums in the family had suddenly lost their power, or is it simply because, as the writer puts it, "*the effects then wore off, and nothing has happened since*"?

With regard to sceptics our answer is still more easy. It is no longer a question with any sane man whether such things *do* and *do not* happen; but only what is the real cause that underlies such abnormal effects. Here is a case, which no sceptic—unless he denies the occurrence of the whole story *a priori*—will be ever able to explain otherwise, but on one of the two theories—that of the Occultists and Spiritualists. A case, in which a whole family of respectable persons of various ages testifies to, as eye-witnesses. This can no longer be attributed to a case of isolated hallucination. And in the presence of the frequent occurrence of such cases, every sober man ought to protest against the irrational proceedings of those who condemn without seeing, deny without a hearing, and



abuse those, who have both seen and heard, for putting faith in their own eyes and ears. We have thousands upon thousands of testimonies coming from intelligent, valid persons, that such things do occur and—very frequently. If the senses of those persons are not to be trusted, then what else can be trusted? What better test of truth have we? How can we be sure of anything we hear, or even ourselves see? How are the most ordinary affairs of life to be conducted and relied upon? As a mesmerizer remarked to a sceptic—"If the rule, which the objectors to mesmeric phenomena persist in applying to them, were to be enforced universally, all the business of life must come to a stand." Indeed, no man could put faith in any assertion of any other man; the administration of justice itself must fail, because evidence would become impossible, and the whole world would go upside down. Therefore, and since science will have nothing to do with such abnormal phenomena, the great battle in consequence of the dispute as to the causes underlying them, between natural and unnatural theories, must be fought out between the Occultists and the Spiritualists alone. Let each of us show our facts and give our explanations; and let those—who are neither Occultists, Spiritualists, nor sceptics—decide between the contestant parties. It is not enough that all should know that such things do happen. The world must learn at last—under the penalty of falling back to superstitious beliefs, in the arch enemy of man—the biblical devil—why such phenomena do so happen, and to what cause or causes they are to be attributed. We call for inquiry, not for blind credence. And—until inquiry has established scientifically and beyond any doubt that the producing cause at work behind the veil of objective matter is what the Spiritualists proclaim it to be, namely disembodied, human spirits—we beg to assert the right of the Theosophists, whether they be Occultists, sceptics, or neither, but simply searchers after truth—to maintain their attitude of neutrality and even of modest scepticism, without risking for it to find themselves crucified by both parties.

### MIND, THOUGHT AND CEREBRATION.

BY PROFESSOR ALEXANDER WILDER, F.T.S.

The endeavour of the ablest writers on Physiology as well as Philosophy, has always culminated in the recognition of an ulterior principle or faculty which exceeds our scientific methods. It is a private potency of life within or behind our common phenomenal existence, which is regarded as accounting for what was otherwise unexplainable. It corresponds with every fact, satisfies every question, is allied by the most intimate relations to the whole order of the universe, and is urgently invoked in extreme emergency. Our sense-perception is employed with what is external and objective, while this faculty appears to transcend common consciousness, and indeed to be dissociated from it.

Numerous designations have been invented to denote this occult principle of our nature. Maudsley terms it the preconscious action of the mind, a mental power which is organized before the supervention of consciousness. Agassiz describes it as a superior power which controls our better nature, and acts through us without consciousness of our own. Schelling denominates it unconscious knowledge, a capacity for knowledge above or behind consciousness, and higher than the understanding. It is also very common to style it reflex action of the brain, and automatic brain-work, a brain-activity without thought, but an activity nevertheless, which may subsequently be reproduced in connection with consciousness or thought, or which may, without being reproduced, modify subsequent kindred mental action or thought in the same mind.

Dr. William B. Carpenter has formulated it accordingly under the title of UNCONSCIOUS CEREBRATION. Beginning

with the proposition that the brain furnishes the mechanism of thought, he asserts that there can be no question at all that it works of itself as it were,—“that it has an automatic power, just as the sensory centres and the spinal cord have an automatic power of their own.” He declares, however, that it originates in the previous habit. There can be no doubt whatever, he tells us, that a very large part of our mental activity consists of this automatic action of the brain, according to the mode in which we have trained it to action. The will gives the impulse in the first instance and keeps before the mind all the thoughts which it can immediately lay hold of, or which association suggests, that bear upon the subject. These thoughts, however, do not conduct immediately to an issue, but require to work themselves out. The sensorium, or group of nerve-ganglia of special sensation, which have their place at the base of the brain, and distinct from it, may be in a state of inaction all the while, or perhaps otherwise occupied.

This peculiar activity of the brain though automatic, Dr. Carpenter does not consider to be spontaneous, or the result of any peculiar inspiration. His theory is simply that the cerebrum, having been shaped, so to speak, in accordance with our ordinary processes of mental activity, having grown to the kind of work that we are accustomed to set it to execute, can go on and work for itself. Unconscious Cerebration is defined by him accordingly as “the unconscious operation of the brain in balancing for itself all the various considerations—in putting all in order, so to speak, in working out the result.” This conclusion, he declares, will be the resultant of the whole previous training and disciplining of our minds. He accordingly designates it as the Common Sense.

“I believe,” he says, “that it is the earnest habit of looking at a subject from first principles, looking honestly and steadily at the True and the Right, which gives the mind that direction that ultimately overcomes the force of these early prejudices and these early associations, and brings us into that condition which approaches the nearest of any thing that I think we have the opportunity of witnessing in our earthly life to that Direct Insight which many of us believe will be the condition of our minds in that future state in which they are released from all the trammels of our corporeal existence.”

Earnest von Hartmann, the author of *The Philosophy of the Unconscious*, has given to this subject a greater emphasis. He declares that consciousness has its origin in the cerebral organism of man. It is not a fixed state, but a process, a perpetual change and becoming. Its antecedents are impenetrable to itself, and we can only hope to resolve the problem indirectly. There is no Supreme Being, but an omnipresent Will and Intellect, acting unconsciously in inseparable union with each other,—one absolute subjectivity, a power operating on all unconscious functions, human, animal and vegetable. It is the fashion for all writers of the modern school to decry metaphysics; yet with a curious inconsistency they seem very generally to have a metaphysic of their own. Hartmann is a conspicuous example. He employs the most abstruse and unconscionable metaphysical subtleties to explain and defend his propositions. He defines the essence of consciousness as consisting of a breaking apart of the union between the Intellect and the Will. Perception is forced upon the mind, thus separating and emancipating it from the will, and enabling it to revolt and even to subject the will to its own laws. The astonishment of the will at this, “the sensation caused by the apparition of the Idea in the bosom of the Unconscious—that is consciousness.” In brief: “the Unconscious Thought does not recognize a separation between the form and the contents of the knowledge, the subject and the object in the act of thinking. It is just here that the subject and the object are intimately identical, or, rather, that nothing distinguishes them absolutely, since

they are not yet risen out of their condition of original non-difference."

This proposition of Dr. Hartmann is a curious illustration of the peculiar agreement often attained by persons holding sentiments diametrically opposite. This writer, who is usually represented as denying a Supreme Being and the immortality of the human soul, is in perfect *rappor*t in his expressions with the extremest Mystic who surpasses all others in theosophic conception. Each declares that the person who really *knows* does not cognize the fact of knowing, because such knowledge is subjective; and, therefore, may not be contemplated as an object which is in a certain sense apart from us. It would be wholesome for us to learn from this to be just toward each other, generously considering that difference of opinion is a diverse view of truth and no warrant or occasion for animosity, proscription or disrespect. As the rivers, however much they are at variance in the direction of their currents, all meet in the ocean, so all faiths, philosophies and destinies, we may confidently believe, converge in the Divinity.

The description presented by Dr. Carpenter agrees after a manner with facts in my own experience. I have been utterly at a loss for words and ideas on important occasions, and they came forth on a sudden at the critical moment, and fulfilled the required purpose. I have often felt myself circumscribed in my ability and endeavour to solve and decide urgent questions. I have noticed this peculiar constraint to occur especially when some other person was endeavouring with much imperativeness to constrain me to give a speedy answer to a proposition. I would experience a difficulty to think clearly, or to perceive what to say or do. There appeared to be no alternative but to seem stupid or obstinate, and abide the issue. In other instances when lashing my own mind to a conclusion, a like impediment would be present. Yet, after a time, it might be short or prolonged, there would bolt into the mind a solution of the whole matter. In fact, I am seldom disappointed in this respect, when I am really in exigency. I do not consider it wise or prudent, nevertheless, to forego any mental effort, in supine reliance upon such accessory aid. It would be a species of foolhardiness, and would naturally tend to shut away from me the very succour which I counted upon.

I have never judged it of any utility to inspect critically the moods and processes which wrought thus beneficially, but considered it wiser to accept the results with a modest docility. One is never quite able to understand the operations of his own mind. Yet so far as I remember, these peculiar exhibitions very frequently, but not always, accorded with the explanation which Dr. Carpenter has made. They harmonised with previous ideas and habits of thinking. The readiness and spontaneity seemed to result from a quick memory, which was roused on the instant. The thoughts and words which came to the mind, were very often shaped after forms of expression which I had written or uttered long before and forgotten. Most persons will probably, therefore, regard the matter as being nothing very wonderful.

(To be continued.)

SOME SPIRITUAL THOUGHTS OF CARLYLE from his "Note-Book" given in *Light* are worthy of being republished. The late venerable philosopher seems to have had the true Vedantic ring in him. For instance:—

"You see two men fronting each other. One sits dressed in red cloth, the other stands dressed in threadbare blue. The first says to the other, 'Be hanged and anatomised!' and it is forthwith put in execution, till Number Two is a skeleton. Whence comes this? These men have no *physical* hold of each other; they are not in contact. Each of the bailiffs is included in his own *skin*, not hooked to any other. The reason is, man is spirit. Invisible influences run through society, and make it a mysterious whole full of life and inscrutable activity and capabilities. Our individual existence is mystery; our social still more. 'Nothing can act but where it is!' True—if you will—only

where is it? Is not the distant, the dead, whom I love and sorrow for, HERE, in the genuine spiritual sense, as really as the table I now write on? Space is a mode of our sense, so is time; (this I only half understand); *we* are—we know not what—light sparkles floating in the ether of Divinity! So that this solid world after all is but an air image, our *me* is the only reality, and all is Godlike or God."

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# S U P P L E M E N T

TO

# THE THEOSOPHIST.

VOL. 4. No. 1.

BOMBAY, OCTOBER, 1882.

No. 37

## THE WORK IN CEYLON.

Our latest advices from Colonel Olcott were from Batimulle, a small hamlet in the Ceylon jungle, some twenty-five miles from Galle. He was living in his travelling-cart—that ingenious construction of his which excites the wonder of the unsophisticated natives. At Wallawe, where he lectured the day before, he was in close proximity to the jungly retreats of the wild elephant, cheeta and wild boar, but was not molested. He describes the country as charming in an artistic sense, the landscape comprising wooded hills, a winding valley of paddy-fields, and a tropical luxuriance of vegetable forms and tints meeting the eye at every side. The district, and, in fact, all Ceylon hitherto visited, is paradisaically verdant and refreshing to the sight, a land of perpetual spring, rather than of summer, for the temperature stands at an average of about 81° Fah. the year round. Our colleague has more than once his regret that our friends in the countries of the West could not drop in upon him any day when his lecture is being given, and witness the picturesque scene. Usually he speaks inside the precincts of temples, where they have prepared a *pandal*, or preaching stand, made of a framework of undressed arecan-palm timber, with a thatching of palm-leaves, and decorations of flowers, clusters of young king-cocoanuts (colour, a mixture of cream and umber shading into each other), flags and gay cloths; or in the temple *dharmasala* (preaching-hall), if there be one. A procession of people with flags, tom-tom and pipe-players, costumed sword and small-stick dancers, and *Yakdeheralle*—devil-dancers wearing huge grotesque masks and fantastical costumes—meet him a mile or so down the road, and escort him to the temple or other lecturing place. The first thing, in order, is always the “taking of Pansil,” or recitation of the five obligations that every Buddhist takes upon himself, *viz.*, to abstain from taking life, from stealing, from unlawful sensual gratification, from falsehood, and from the use of intoxicating beverages and stupefying drugs. The priest intones the words in Pali, and the people repeat each pledge in concert. Next comes a brief address from the senior priest, recommending the people to support Colonel Olcott’s object. Then the

lecture by the Colonel, which is spoken *ex-tempore* and without notes, and interpreted, sentence by sentence, into the Sinhalese language. A printed blank form is then laid upon the table and those, who wish to subscribe to the National Fund for founding schools and printing and circulating Buddhistic books and other literary matter, come forward, and their names are registered for publication in the weekly vernacular journal—the *Sarasavi Sundaressa*—which is issued at Colombo by our local Branch at that place. The aggregate subscription is often, though not always, a large amount. It has been as high as Rs. 2,000 in one day, and as low as Rs 5, all depending upon the comparative poverty of the locality, the interest shown by the senior priest, and the pains taken by the village headmen to canvass from house to house before the Colonel’s arrival. The wonder of wonders to the most intelligent among our Sinhalese colleagues is that Colonel Olcott is able to collect anything at all for so high an object as national education and religious reform, from a people so illiterate in the mass and so utterly unaccustomed to this sort of unselfish combination. Mr. Gooneratne, the distinguished Galle Mudaliyar of the Governor’s Gate, says that there is not a man in all Ceylon, native or European, who could get the Sinhalese to subscribe one-tenth part of what they are giving in response to Colonel Olcott’s appeals. The appearance of the Sinhalese people is striking to Western eyes. They are of a brown colour like the Hindus of their own parent stock; of good stature; and often handsome—the women frequently very pretty. Outside the towns the men wear no clothing except a cloth (*sarama*) enwrapped about the lower portion of the body, and confined by a belt or waist-string; their hair is worn long, twisted into a “Grecian-knot” at the back of the head; and a “round” comb, such as school-girls wear, is worn. The women have, beside the cloth, a Dutch short-jacket, or spencer of white calico or muslin, and long pins thrust through the knot of their hair. Both sexes, as a rule, are barefoot.

On the 3rd of September, the sets of trust-deeds by which Colonel Olcott, as principal creator of the Sinhalese National Buddhistic Fund, organized a Board of Trustees

and an independent Board of Managers of the Trust, in the Southern Province of Ceylon, were signed, sealed and recorded in the Registrar's Office at Galle. On the same day, Colonel Olcott transferred, to the credit of the Trustees, the entire sum amounting to about Rs. 3,000, he has collected in the Southern Province thus far; and all monies thenceforth collected will be deposited in their joint names.

### THE COLOMBO BRANCH.

Life has been infused into the branch by the visit of the President-Founder. The members are variously occupied in collecting the unpaid subscriptions to the National Fund collected by Colonel Olcott in the Western Province last year, in organising the new printing office, at which the *Sandaresa* newspaper and all sorts of tracts and pamphlets are to be printed; and other good works. The President, Mr. Andrew Pereira, and new Secretary, Mr. C. P. Goonewardene, a most estimable and systematic gentleman and a true Theosophist, with the co-operation of other members, are doing all that they can, to make the Branch give a good account of itself during the current year.

### GALLE THEOSOPHICAL-BUDDHIST SCHOOL.

(FOR PUBLIC INFORMATION).

(1) "THE THEOSOPHICAL SOCIETY OF GALLE" will, considering the local demands, open on the 15th September instant, an *English School*, (with Vernacular Instruction) at the Society's Office, which is held in the large upstairs sea-view building at Pettigalawatta, Galle.

(2) This School shall be opened in strict accordance with the Government School regulations, managed directly by the Society's President and taught by a staff of efficient and experienced Teachers.

(3) Subjects of instruction are those prescribed for the Government Examinations intended to prepare candidates in due course.

(4) This establishment offers a sound secular education in English, Sinhalese, Mathematics, &c., to children of all nations and creeds, and especially endeavours to school pupils who, by attending other schools, prosecute studies partly against their conscience.

(5) School fees will be demanded only from such boys as can pay; and all orphans and really poor children, are taught free.

Following are the charges of monthly fees:—for VI. and V. Standards at 50 cents; IV. and III. Standards at 36 cents; and II. and I. Standards at 25 cents each.

*No fees whatever will be exacted for this year from all pupils entering this School before the close of the current month.*

G. C. A. JAYASEKARA,

*President, Theosophical Society.*

Galle, 1st September, 1880.

### "BRANDS PLUCKED FROM THE BURNING".

*Statement showing the number of Boys in the Theosophical Society's Buddhist High School at Galle, admitted during the first month.*

From what School.	VI.	V.	IV.	III.	II.	I.	Total	Remarks.
Galle Central ...	1	1	1	...	1	1	5	Government.
Mt. Calvary ...	2	7	8	6	8	31	62	Roman Catholic.
Richmond Hill ...	...	3	3	1	8	13	28	Wesleyan.
Bouna Vista ...	1	4	1	1	4	14	25	Church of England.
Mazalla ...	...	2	2	2	6	31	43	Wesleyan.
Danzedara ...	...	...	...	...	1	8	9	Buddhist.
Materembo ...	...	...	...	1	...	5	6	Wesleyan.
Makuluwa ...	...	...	...	...	...	...	...	
China garden ...	...	...	...	...	...	1	1	Buddhist.
Totagada ...	...	...	...	1	...	3	4	Wesleyan.
Pilame ...	...	...	...	1	...	...	1	1
Mililduwa ...	...	...	...	...	...	2	2	2
Walahanduwa ...	...	...	...	1	6	14	21	Wesleyan.
Talpo ...	...	...	...	...	1	1	2	
Herembore ...	...	...	...	...	...	3	3	3
Buddhist Temples ...	...	...	...	...	...	90	90	
Out-stations ...	1	...	...	...	1	1	3	
TOTAL ...	5	17	15	14	36	218	305	

ED. NOTE.—And now, how do the Missionaries of various Christian sects like to find the above Official Statement headed "BRANDS PLUCKED FROM THE BURNING," as they often head their statements showing the number of heathen children and adults converted by them? For, if they have the right to so regard their converts, the Buddhists and the Hindus have a far better right to return the compliment, considering they are in their own native country and that they never would go out of their way to travel to Christian lands to preach their religion.

Om.

### "OUR ARYAN FOREFATHERS' SOCIETY"

(TINNEVELLY).

*"Na chu Vidya Samo Bandhuk"*

(Inaugurated on the 30th of Vaisaka, Chaitrabham, Kali Era 4984—corresponding to 11th June, 1882).

The formal inauguration of this Society was celebrated at the Hindu College, Viraraghavapuram—the very place where Colonel Olcott delivered last year, to a large Hindu audience, his elaborate and admirable lecture on "The Civilization that India Needs." *M.R.Ry. S. Ramaswamier*, B.A., F.T.S., District Registrar, was unanimously voted to the chair. After the objects of the Society, as published on page 4 of the SUPPLEMENT to the July Number of Vol. III. of the THEOSOPHIST, were read by the Secretary, *M.R.Ry. S. Narayanasami Iyer Avergal*, one of the members gave a fine address. A most able and exhaustive inaugural address by the Chairman terminated the proceedings of the day.

The considerations that gave an impetus to the formation of the Society may be thus summarised:—

The members were considering with great eagerness as to the best way of manifesting their sympathy with the objects of the Theosophical Society, and their sincere appreciation and approbation of the sincere and unselfish efforts evinced by its two Founders, ever since their advent to this land of the Aryas. We had also to vindicate the

memory of our forefathers—those sages who, in the hoary past when *other* countries were only about to enter the first stage of civilization, nay, when very few, if any, besides Aryavarta, had the least conception of anything approaching *the true type of civilization*—had made themselves an ever glorious name and fame by their profound knowledge of Sciences, Arts and Religion. In the scale of social, intellectual, moral and spiritual development, they had attained the highest ideal of perfection—with very few equal, and none superior, to them. What the moderns boast of as developments, discoveries and inventions in arts and sciences, are but *re-discoveries* and reproductions of what was known in those days of old even to the lowest *chandala*. And what are we but the degraded sons of a once noble and world-civilizing nation! Even in this *Kali Yuga* can yet be found, in the caves and solitudes of mountains, and forests, some few remnants of those great men, in the persons of Yogis. But even these rare representatives of the Mighty Past purposely and studiously, though for no reason of jealousy, keep themselves entirely aloof from the profane. For, this our age—one so-called of scientific acuteness and sweeping negation—is an age when our very senses are doubted, and *sight* itself is often looked upon as guilty of optical delusion. But the happy, deserving few are not refused the privilege of initiation into the secret sanctified lore, when indefatigably sought. The cause why such favours are so rarely shown by our adepts, is not that there are no more holy or great Yogis, but that there are so very few men worthy of receiving their favours, than which, there are no higher for one who knows what they confer.

The truth is that “*Western Civilization*” is but a rapid receding to those days, when, having reached the apex of its civilization, our country was at the head of all the nations. It has been undergoing gradually the process of degeneration for many centuries, and now that the apex of the stage of moral and spiritual rottenness is almost reached, we must not allow it to go any further. The dwarfed and degenerate sons of Aryavarta have passed through every phasis of degradation. They have even gone to the length of adopting European dress in place of the well-adapted, simple and convenient national clothing of their forefathers. They have taken to strong European drinks instead of water, the plain drink of nature. They are now assuming an affected, haughty, careless demeanour, instead of their wonted expression of simplicity and modesty. The sacred Vedas are now spoken of as *tush and nonsense*. Is this deplorable and mortifying state of things to be allowed to continue? Should Aryavarta still go on bewailing in secret her lost grandeur? Let us not be cowed down or daunted by any obstacles, since there may still be found to survive in our country some MAHATMAS who may inspire her sons to hasten to the help of their dying motherland!

When a true patriotic spirit moves us; when we get the firm determination to go deep into the study of the achievements of the ancients, to notice the present degraded condition of our country, and resolve to spare no efforts to contribute towards a revival of her glory; when such a feeling takes a firm hold of the hearts of a nation, its regeneration may invariably be said to have begun. The advent of Theosophy has laid this stepping stone. Impelled by certain MAHATMAS, the two Founders of that Society have set out on their arduous and heroic task. They preach no new religion, they favour no particular creed, nor do they entertain the remotest idea of destroying any of the established religions. Their mission is simply to show that no religion is utterly devoid of truths, and that ours especially teems with profound verities significantly hidden, as they may be from skinning bigotry, intolerance and hypocrisy; and that the same eternal truths underlie the different religions of our country, many and apparently conflicting, as they and their external rites and observances may be. Amidst our disgraceful and petty sectarian

squabbles, we are losing sight of the grand common cause of National Advancement. It is on the common platform of “*Theosophy*” only, that our differences being minimised, we can, without fear of failure, jointly work for our mutual benefit and happiness. The two Founders do not claim either superhuman knowledge, achievements in sorcery, or in spiritual phenomena. They do not profess to lead their believers on to the paths of Heaven of innocent bliss and harp-playing. Nor do they threaten their opponents with the revenge of a tyrannical and blood-thirsty deity that can doom them at his will and pleasure to an eternal Hell. They simply show us the way that will, if we accept it, lead to our regeneration and material advancement.

As these two noble philanthropists continue to give a strong helping hand to the different religions of this country, torn to shreds by the cunning misconstructions and misinterpretations of the zealous and deep Christian Padris, the latter spared no pains to misrepresent and lower them in the estimation of their respective followers. But, these charges were, one and all, proved to be false and groundless. The thanks of the sympathisers with the two Founders are largely due to their unconscientious critics; for, had it not been for the direct and utterly false charges against the respectability and social position that the Founders held in their respective countries, the real facts would never have been made so public.

“*The whole Truth about the Theosophical Society and its Founders*” is now so well known to the English-speaking and right-minded Hindus that they can no longer be imposed upon by the dissimulating advocates of the Nazarene Prophet’s creed. But some of those yet, who do not understand English, are still labouring under misconceptions, while there are others who are totally ignorant of the existence of such a Society, and the real good its Founders are doing to our country.

It is chiefly for the wide dissemination of the results of the Theosophical Society’s researches, and the vindication of its Founders’ characters that “*Our Aryan Forefathers’ Society*” was formed. Our other motives, as important as the aforesaid, will be more fully understood by a perusal of the motto and the objects of the Society, already announced.

Like all other good undertakings, ours has not remained free from the attacks of decrying and ever-disparaging enemies. We were not spared our share of scandalous and undeserved reproach and obloquy. Suffice it to say here that those, with whose feelings our objects did not harmonise, were not slow in remarking that our attempt was Utopian, and no better than a childish dream.

A careful examination of the result of Missionary work in India will show that the Tinnevely District has supplied more converts than any other place in India. A further careful enquiry will show that the so nick-named *belly Christians* are all found among the *illiterate Sudras*, the toddy-drawers, and Pariahs (originally slaves), and that these form the great majority. This must naturally lead to the inference that the Missionaries invariably entrap the most ignorant and uncultured classes as the easiest and fittest victims upon which they can work mischief most effectually; the result varying according to the nature and qualifications of the persons so caught in their snare. The illiterate becomes actually converted, while the so-called educated Hindu youth is made to often lose belief in his own religion, and the orthodox is misinformed. These Padris aim at nothing less than eradicating our social and religious principles, by sowing discord among ourselves. Such of our men as are deserters to Western influence are more unsympathetic with our views than the Christians themselves.

Among men of this class, those that know English, are, under the auspices of the Theosophical publications, now gaining belief and beginning to be convinced of the precious truths imbedded in our scriptures. But the

orthodox, who are jealous of all who do not belong to their class, are far from believing that the esoteric truths in the Vedas can be understood by the so-called *Mlechchhas*, while any amount of labour to convince them by mere words—that the Theosophical Society is actually working for our good—is practically futile. It is for them that our attempts at translation and publication of books, pamphlets and tracts, are intended.

Although our objects may *seem* impossible of realisation at the first glance, we are not lacking in courage to work for their attainment; for, the Theosophical Society has substantiated the truth that "Nothing is impossible under the Sun," if only sought for in the right direction. This direction is the one that has been and may from time to time be suggested by the Theosophical Society and its affiliated bodies.

In conclusion, I, in the name of our Society, beg to state that our Association cannot but prosper under the sympathy and patronage of the Theosophical Society *and all the right-minded Hindus*. Namaste.

T. S. V. M. O. A. T. S.

### HYMN TO BRAMH.

1

The mist which hid Eternity from sight  
Of its own shadow, which was like a veil  
The morning clouds weave from the beams of light,  
Rolled slow away, when from the farthest pale  
Of things which long had vanished into nought,  
I sprang into existence like a thought!

2

And with me sprang all that has life from life:  
For a strange longing seized upon my brain,  
A passion like the poet's, when the strife  
Of rushing thoughts exhausts him with their pain.  
Panting I gasped for breath, and in that pause,  
The universe received its changeless laws!

3

And in that pause I burst the chrysalis,  
Which locked my being, as clouds lock the dew,  
And as the dew goes with a tearful kiss  
Fill the earth's heart with softness, and renew  
Her flowers' blushes, so my spirit fell  
Upon the world with a reviving spell!

4

Stars, suns and planets ope'd their dream-dazed vision,  
Unto th' awakening light, in solemn wonder;  
The captive winds rushed from their air-bound prison,  
To meet the sea-waves which leaped up in thunder;  
Earth and the ocean heaved with life new-born,  
With the new dawn of a Great Cycle's morn!

5

And as the mountain-snows perpetually,  
Allured by the sun's ardour, wind their way,  
Through streams and rivers, to the farthest sea,  
Till the same power, which led their steps astray,  
Dry up their falling tears, and so restore  
The errants, heart-whole, to their homes once more:

6

E'en thus, dissolved by Love Divine, my spirit  
Flowed, penetrating Nature's heart; and she  
Forthwith became like what she did inherit,  
Immortal and enduring e'en like me!  
And from her I received what I had given,  
And we were intertwined like earth and heaven!

7.

And like the inessential summer air,  
Or like the moonlight brooding on the sea,  
Or like a happy dream on eyelids fair,  
I lingered on her bosom lovingly:  
And many a shape of wonder and delight  
Leapt from that mystic union into light!

8

I am the Life of life, the Soul of soul,  
I am the unseen God felt everywhere!  
O'er living things I hold supreme control,  
And in my presence Death forgets despair,  
And rises from his ashes: from me flow  
Streams of delight to water fields of woe!

9

Motion and change are but the viewless wings  
With which creation plumes its upward flight;  
And death is the dark cliff whence whose springs  
Is nearer to the fountain of my light.  
He best obtains it who is most like me,—  
But then he is no more, but I am he!

10

My voice sounds like a trumpet in the ear  
Of saints and prophets in the solitude  
Of mountains or of their own hearts: the fear  
Of flesh and matter dare no more intrude  
Wherever I assert my power divine:—  
The realms of purity are ever mine!

11

I AM THAT I AM! Mortal, ask no more!  
Thou, too, like me immortal and eterne,  
May'st grope thy way unto that secret door,  
Whence whose enters never may return  
To tell the tale of the deep mystery  
Of mighty Fate, which is Necessity!

S. J. PADSHAH,

Fellow, Theosophical Society.

### Personal Items.

MR. GREGORIS EDIREWERE, F.T.S., Secretary of the Galle (Ceylon) Theosophical Society, is one of the most unselfishly indefatigable officers we have ever seen. He is sparing no pains to contribute towards the success of Colonel Olcott's canvass of the Galle District this year.

In connection with the same work much praise is due to Mr. Thomas de Silva Amarasuriya, F.T.S., of Unnawatana. At each of Colonel Olcott's lectures, with the preparations for which he has occupied himself, the subscription for the Sinhalese National Fund has been large and almost the whole of it paid down in cash on the spot.

MR. SIMON PEREIRA ABAYAWARDENE, F.T.S., has been elected Chairman, and Mr. D. C. P. Weerakoon, F.T.S., Secretary of the Board of Trustees of the Sinhalese National Buddhist Fund in the Southern Province of Ceylon. The monies are deposited in the Galle Branch of the Chartered Mercantile Bank of India, London and China.

The Board of Managers of the same Fund have chosen Mr. D. O. D. S. Goonsekera, F.T.S., Chairman, and, Mr. Gregoris Edirewere, F.T.S., Secretary.

Mr. William Q. Judge, Joint Recording Secretary of our Society, has recently returned to New York from South America, where he has a large interest in silver mines.

Our faithful friend, Mrs. Hollis Billing, F.T.S., has gone from New York to London for a visit of a few months to recuperate her health.

The Baron and Baroness Von Vay, F.T.S., have returned to their charming estate at Gonobitz, Styria, after passing some months at the Austrian capital.

## Theosophical Correspondence.

### "H. X." AND THE "BROTHERS"

#### I.

TO THE SECRETARY AT THE HEAD-QUARTERS.

.....We have read with more than usual interest the THEOSOPHIST for the current month. It is to be deeply regretted "H. X." should write in the tone he has chosen to do.....I am told a householder (*grihastha*) can be a probationary though not an "accepted" chela. If so, perhaps many more Theosophists would like to aspire for the position.

With best fraternal compliments, I remain,

Yours most fraternally,

BISHEN LALL, M.A.,

President of the Rohilkund Theosophical Society.

Bareilly, 9th September, 1882.

#### II.

I regret our Brothers of the.....Society do not understand their position. "H. X.'s" letter is not written in a good spirit. He takes upon himself to judge as to what knowledge should be given to the public by the Mahatmas and *what is their duty!* There is some thing in the very constitution of the Westerns, which makes them not very fit recipients of such favours and such knowledge as have been vouchsafed to them. The Easterns have a great advantage in this respect over their Western Brothers.

With best wishes and kind regards,

Yours sincerely and fraternally,

KISHEN LALL, B.A.,

President of the Chohan Theosophical Society.

Cawnpore, 9th September, 1882.

#### III.

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,

In the last number of the THEOSOPHIST, "H. X.," a "lay disciple," states that "'Isis Unveiled'—for all but the adepts and chelas—teems with what are practically errors." This statement, however, is likely to mislead and dishearten many a reader of "Isis." Some of the mistakes that may

inadvertently have crept in, in revising the manuscript, could, we think, be eliminated by a careful reader, and the "errors," that "H. X." speaks of, are really no errors at all, unless they be the product of the ignorance of the reader. "Isis Unveiled" was never meant to give anything like a systematic exposition of the Hermetic Philosophy in any part, and, as it suffices to stimulate enquiry, it succeeds in its object. The reader of it, not being in possession of most of the knowledge in connection with the several points noticed therein, is likely to observe seeming discrepancies and errors which should not, however, mislead him into supposing that the book is full of irreconcilable statements; and, therefore, not worthy of careful study.

As to the "Brothers," "H. X." states that he "distinctly holds that, knowing what they do, it is a *sin* on their part not to communicate to the world all the knowledge they possess." We should like to know "H. X.'s" definition of the word *sin*. The word ordinarily means a transgression of the Divine law, and, as "H. X." credits the Brothers, and them only, with "possessing the highest knowledge," he must concede that they ought to know much better what is and what is not *sin*. Consistently with this opinion we would expect "H. X." to hold it a *sin* in well-to-do persons not to give away to the world all their riches, after keeping just sufficient for their wants.

As "H. X." is not in possession of all the facts concerning the Brothers, and the height, depth, and nature of their knowledge, it is certainly premature on his part to assert that the Brothers "care nothing about complete accuracy" or that they are "unable to answer the arguments of their questioners." If this philosophy, so eagerly called for by "H. X.," is merely to serve the reader of it as the Theory or speculation of a set of recluses, it would be scarcely worth having; but, if it is really to serve to change our false notions of things and put an imperfect knowledge on a correct basis, then must those, who ask for that knowledge, strive, as far as possible, to raise the tone of morality—right thought, word, and speech—for that is the key to higher knowledge. Western civilization aims simply at intellectual development, and moral progress is with it of secondary consideration. Here it is the reverse, and the mere desire to gratify the intellect is therefore not easily complied with. It seems to us that when a sincere and consolidated effort is made to give moral progress its right place in modern civilization, the knowledge, that "H. X." says is painfully doled out, will be imparted faster than at present. Impatience raises unnecessary obstacles and no one, who earnestly seeks to gain something of this higher knowledge, ought now and again, by conjuring up various doubts, to think of closing their connection with the Brothers to whom we certainly feel thankful for even the little they have imparted to us. We have every reason to take a hopeful view of this connection with the Brothers of whom it behoves us to speak always with respect. "H. X." is, we believe, the author of the first number of the *Hints on Esoteric Theosophy*; if so, his own writing teaches us in some measure to be patient and persevering. We certainly admire his honest and outspoken views given out in his letter which, however, is likely to mislead his readers in some respects. He is in a position to inspire us with confidence and urge us on to great perseverance; and, therefore, any little disappointment, that he might show, is likely to have undue influence. With all respect, therefore, for "H. X.," we say again,—there is no reason to despond.

NAVROJI DORABJI KHANDALAVALA, B.A. L.L.B.,

President of the Poona Theosophical Society.

20th September, 1882.

## IV.

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,

In the THEOSOPHIST for September, we find a letter from "H. X.," condemning outright the conduct of the Mahatmas in, what we consider to be, the most impious terms. We, as true Hindus, and not as Theosophists, feel it our duty to protest against his statements which are not verifiable.

"H. X." condemns them for the simple reason that those great Beings, who know better than any person living, have not all at once revealed to the public the secret knowledge they possess. This only shows how impatient and hasty "H. X." is. He does not see, being a European, in what veneration we, Hindus, hold those eminent Beings, notwithstanding that we are thoroughly aware of the tedious and tiresome trials a disciple has to pass through, before he is permitted initiation into the mysteries of Nature.

The very Sanskrit word "Sushrusa" imports the idea of implicit obeisance to the orders of the Mahatmas, without going into the question of their reasonableness or appropriateness.

In almost every Purana, we read of the disciple being made to undergo all manner of hardship for years together, and then—(if the Guru is thoroughly satisfied with the conduct of the disciple during the period of trial)—only then is he taught what he is yearning after. This "Sushrusa" is termed by "H. X." slavish, while we consider it a great boon conferred upon us towards our Spiritual improvement. Even after years of "Sushrusa," sometimes we see that the disciples are not blessed with the knowledge after which they are seeking; and even then a disciple is not permitted to speak disrespectfully of his Master. If, therefore, the matter stands thus with the Hindus themselves who have a right to demand of their Masters such powers as they possess, how can a European like "H. X."—whose habits of life from the beginning, and whose mental and moral training are diametrically opposed to those of the Hindus—expect to be led into secret knowledge within such a short space of time as he has had the good luck to come under the notice of the Brothers. While so, "H. X." has really, by his premature protest against the conduct of the Mahatmas, and by the expressions which he has applied to them, given offence to many a true Hindu mind. He, instead of being grateful to them for those very crumbs of knowledge granted by them most graciously to him, finds fault with them and calls them "sinful" creatures! This, in our opinion, is really very "sinful" of "H. X."

We beg to remain,

MADAME,

Yours very truly.

- |                           |                               |
|---------------------------|-------------------------------|
| 1 J. Rungiah Naidu        | 20 C. Seshadri Rao            |
| 2 Ramamohan Singh         | 21 V. Varad a r a y o o l o o |
| 3 S. Badrachellam         | Naiadoo.                      |
| 4 T. Krishnasawmy Naidu   | 22 V. Venkoba Rao             |
| 5 G. Subbiah              | 23 D. Venkatramiah            |
| 6 M. Ramiah Pillay        | 24 D. Subha Row               |
| 7 T. V. Narrain Rao       | 25 K. Sreeramiengar           |
| 8 L. Venkatunbba Row      | 26 V. Seetha Ramiiah          |
| 9 N. Vasudew Row          | 27 N. Kristnama Charlu        |
| 10 N. Veeraraghava Charlu | 28 Doercata Narayaniah.       |
| 11 B. Lohiah Naidu        | 29 P. Mallikharjanu Row       |
| 12 N. Aubramania Aiyar    | 30 K. Srinivsa Chary          |
| 13 C. Subbarow.           | 31 B. V. Sukho Bididi         |
| 14 K. Seshachari          | 32 A. Pinney Adiya            |
| 15 C. Narayaniah          | 33 A. Adinarayaniah           |
| 16 V. Nadhamini Aiyangar  | 34 C. V. Miappen Moody        |
| 17 Ramchandra Rao         | 35 S. Pribriah                |
| 18 K. Bhima Rao           | 36 M. Veld Rata Kristna       |
| 19 (Signature in Tamil)   | Rao                           |

- |                            |                          |
|----------------------------|--------------------------|
| 37 C. Rama Rao             | 47 N. Parthasarathi      |
| 38 K. Kasturi Rangachariar | Ayaiengar                |
| 39 A. Narayen              | 48 (Signature in Tamil)  |
| 40 A. Sriuivas Row         | 49 Chintekumurprasad     |
| 41 A. Chinchiah            | 50 Kisouri Singh         |
| 42 R. Parthasaradi         | 51 D. Soobba Rao         |
| 43 Kegsewchund Laul        | 52 T. Runga Charlu       |
| 44 T. H. Rajier.           | 53 C. Parthasarady Pilly |
| 45 M. Subbarayadu          | 54 V. K. Runga Charlu    |
| 46 C. Venkatakrishniah     | 55 C. U. Subba Rav       |

Nellore, 19 September, 1882.

## V.

TO THE EDITOR OF THE "THEOSOPHIST."

MADAME,

I have to say a word about "H. X.'s" letter in the THEOSOPHIST for September. It shows that "H. X." is not in that frame of mind which is absolutely necessary for a chela. *Sish Bhav* is a *sine qua non* for all *upadesh*. If "H. X." has not the humble spirit of a Chela and, with his limited knowledge, takes upon himself to judge of what is right and reasonable for the adepts to do, he does not understand his position. Really I stand astonished to see that the *Brothers* have condescended to confer incalculable and exceptional favours on a lay Chela who, whatever his literary acquirements be, has the audacity to think he is qualified to receive all the highest knowledge the Masters possess, who is so impatient as to think he can swallow it all at one draught, and who can be so ungrateful and disrespectful (from an Oriental point of view) to those, whose "slave" an *Asiatic* would consider a great honour to be, although every body cannot easily have that privilege.

Yours faithfully,  
P.

## THE NELLORE THEOSOPHICAL SOCIETY.

It is with deep and sincere sorrow that I have to report the death of our worthy President, *M.R.Ry.* Ramaswami Naidu Garu, on the 9th instant. He was suffering from a carbuncle which proved fatal. In his death the Branch loses its chief pillar, as he was an ardent and most devoted Theosophist. His loss to us cannot be easily replaced. Now that he has left us, may his soul rest in peace!

R. CASAVA PILLAY,  
Secretary.

September 17, 1882.

Sad news indeed, both for the President-Founder and the Corresponding Secretary. On their last annual tour this spring, few have shown to them more genuine kindness, sympathy and hospitality than our lamented Brother. This year seems a fatal one indeed, as one after another, some of our best Theosophists have been passing away.—ED.



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