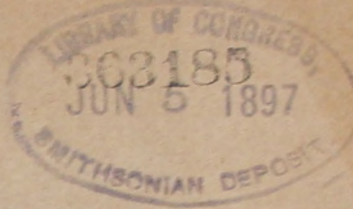


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THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. S. OLCOTT.

VOL. XVIII. No. 8.—MAY, 1897.

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THE THEOSOPHIST.

VOL. XVIII. NO. 8, MAY 1897.

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER II.

CAN any of H. P. B.'s old friends figure to themselves how she must have looked and felt on being received at a railway station by a Governor's band playing "God Save the Queen," and then taken in procession, to the clang of music, to our lodging-house? That is just what happened to us on reaching Pondichéry, and I draw the veil over the amusing picture, as I have not the talent of Bret Harte to do it justice. At the house, in the presence of a select number of dark-skinned French 'citizens,' an address in a rickety sort of French was read to us and duly responded to by me; after which presentations, welcomes and compliments followed and our rooms were thronged by visitors day and evening. The next morning I had ceremonial visits to make to His Excellency, the Governor, His something, the Mayor, and various other local officials, by all of whom I was courteously and kindly received. Then I had a look through the town, upon which the French *cachat* was placed wherever possible—the blue-and-white enamelled street signs at the corners, the little sidewalk tables and chairs at restaurants, the Paris names and shops *in petto*, the French look of the Place Duplex, the unmistakable French look of the functionaries and white traders, the very aping of French manners by the Natives. This little seven-by-nine colony, comparatively to British India, as big as a postage stamp, and hemmed in by it on the three land sides, was totally unlike it, even in the attitude of the white and dark races towards each other. That, indeed, was what struck me most forcibly, accustomed as I had become to the immense gulf between the races in the Great British Dependency. My introducer to all these high officials was a dark, almost black, Tamil gentleman, a Membre du Conseil, and I was no less pleased than surprised to see how they received him as an equal, quite as though his dark skin did not prevent his being a human being as good as themselves. While I might have been amused to see my friend playing the citizen, I was not amused but very much gratified to see that his right to respect was freely conceded.

Before our arrival it had been arranged that I was to lecture in English and the Mayor would translate me into French. At the appointed hour I confronted a large audience of both races, the Mayor presided and I began speaking, but after a sentence or two, paused

for my interpreter to take up the running. This went on for perhaps ten minutes, when the Mayor confessed that his stock of English was exhausted, and called the Interpreter to Government, a French gentleman, to replace him. Five or six sentences finished him up, and a third translator, a Tamil, was brought forward, but he broke down almost at once. There I stood feeling like a fool, and ready to give it up as a hopeless case; but the Mayor, in his best French, told the audience that he had had a long conversation with me on Theosophy that morning and that I knew quite enough French to speak without interpretation, whereupon I was called upon from all parts of the room to go ahead, and that I had finally to do despite my excuses and protestations. In a fashion that I dare not look back upon, I went on, and on, for more than an hour, expounding our ideas and Eastern philosophy as best I could, and the audience were kind enough to signify by loud applause that in coming out to India they had brought with them that lovely national trait of courtesy and forbearance for strangers who try to speak their tongue. You should, however, have seen the face and gestures of H. P. B. when I returned home and told her what I had done. She held up both hands in amazement and made comments strongly suggestive of her horror at the possible and probable mistakes I had made in the use of genders and verbs! However, I did get through after a fashion, and we did form a T. S. Branch in the town, which was the chief thing after all.

I was so busy telling her the above and hearing her comments that, beyond a sweeping bow to the dozen or so of visitors sitting on the floor about her, whom she had been entertaining during my absence, I took no notice of them. She, however, presently gave me a certain look and by slightly inclining her head made me look towards her right, at one man who sat behind the others, and who met my startled gaze with a kindly smile. It was none other than one of the Masters known to me at New York during the writing of "Isis Unveiled;" one who disliked English so much that he always spoke and wrote French in his communications with me: the very one who gave me that cutting rebuke by duplicating several times the lead-pencil I hesitated to lend "H.P.B."—his temporary shell. I can't say if the others saw him, but certainly they could not have left him so unnoticed if they had, for he was to them, in majesty, as a lion to a whippet. I longed to approach and address him, but his eyes expressed the command that I should not, so I took my seat on the floor to H. P. B.'s left where I had him in full view. The company did not stay long after my arrival, and he, after saluting H. P. B., like the rest, with folded palms, in the Indian fashion, spoke a word or two to her apart and followed them out.

We left Pondichéry for Madras, September 23rd, and got home that afternoon, rejoiced to see the dear place again. As usual after a tour, I had no end of arrears of correspondence and literary work to make up, but by the next midnight it had been disposed of. On the 25th, we celebrated the first Anniversary of the Madras T. S., at Pachiyappa's

Hall, a great crowd attending. Besides myself, Dewan Bahadur R. Raghonath Row and the regretted T. Subba Row made speeches. My stay at home was so very brief that on the 27th, I started again on a long journey to the northward, with our friend L. V. V. Naidu as my Private Secretary. Bellary, Adoni and Hyderabad (Deccan—the Nizam's capital) came in sequence, and the usual events of Branch making, question, answering and patient healing, occurred. My receptions by friends were always kind, and personal ties of brotherhood were made which are still unbroken. At Mr. Narasimhalu Chetty's house, at Hyderabad, there was a most interesting case of the cure of blindness in one eye, within the half hour's treatment. I remember it so well. Facing the house, on the farther side of the road that skirted the compound, stood a telegraph pole. The patient, an adult Hindu, had been brought to me by his physician, Dr. Rustomji, F. T. S., to the upper verandah, where I sat talking with friends. He had done his best for the patient but had failed to even temporarily relieve the total blindness of the eye. It looked as healthy as the other one, but on testing in the usual way, I found that it was unmistakably sightless. I, therefore, breathed upon the eyeball, "with mesmeric intent," through the small silver tube I carried in my pocket for that purpose, made the proper passes over the forehead and nape of the neck, and after the time mentioned had the pleasure to receive the patient's joyous assurance that his sight was restored. To make sure, I laid my finger on the other eyeball and told him to describe what he saw straight ahead of him. He at once said, "The compound, the fence, the gate, the road and a telegraph pole: on the glass knob to the right hangs a bit of colored rag." All was correct. The doctor was perfectly delighted, while as for the patient, after a prostration before me he hurried away. When the doctor and I came to talk over the case, I wanted to recall the patient for us to make an optical examination with an instrument, but Dr. Rustomji soon brought back word that the fellow had gathered his few effects together and hastened away to his village to take his people the glad tidings. Whether the rumour of this got spread through the town or not I cannot say, but certainly my audience the next day was so great that the hall was—as a Hindu correspondent wrote to his paper about another such meeting—"crowded to the proverbial pin-drop," and we had to adjourn to the compound and let them spread over the lawn. Secunderabad, Bolaram, Sholapore and Poona followed next: at the latter place—I see by my Diary—I received the shortest address on record—a model of brevity. The members met me at the station, drove me to the bungalow prepared for my accommodation, got the company placed, and then the spokesman, taking my hand said: "Mr. President and dear brother, I welcome you to our station." I replied, "Thank you heartily," and that finished it. Oh! that those concocters of long, tiresome addresses in Sanskrit, Pali, Sinhalese, Tamil, Telugu, Bengalee, Urdu, Hindi, Hindustani, Guramukhi, Marathi, Guzerati and a dozen other, to me unknown, tongues that I

have had to listen to, often at midnight or even at 4 o'clock in the morning, after a long, bone-banging railway journey, could only have had the inspiration of the Sholapore President, how happy it would have made me. At this station a new recruit—Mr. W. T. Brown, of Glasgow, "Poor Brown"—joined me for the tour. He, and a Mrs. Sarah Parker, of Dublin, had just arrived at Madras under the impulse of service, and Brown had volunteered to help me. I wrote him from Hyderabad a kind but most explicit letter, warning him of the self-sacrifice he must expect to make; the public ingratitude, individual treacheries, libellous attacks on character, unjust suspicion of motives, bad fare and fatiguing journeys by nights and days in all sorts of conveyances: warning him to return to Europe if he had expected anything else, and leave H. P. B. and myself to continue the work we had begun with our eyes open. His reply was a telegraphic notice of his coming to me, and he overtook me at Sholapore.

The coming into the electric intellectual atmosphere of Poona was a delightful sensation. The cultured Marathi mind is capable of grasping the highest problems of philosophy with ease, and the tone of conversation among the cultured class is as high as one could imagine to exist anywhere, even in a German or English University town. In travelling through the east one feels acutely these contrasts, and gauges towns by the mental standard alone. If you ask me to describe their physical features I could scarcely do it, for the recollection of all these thousands of temples, dharmshalas, tanks, bazaars, streets and bungalows is almost a dim jumble in the memory; but I can give a pretty fair description of the intellectual state of almost any of the towns and villages which I have visited. Now that I recall it, this is just what I was surprised to find in an old classical teacher of mine whom I revisited many years after leaving his school; he recollected almost nothing of the personal appearance of my old classmates, but when I mentioned a name it associated itself with the boy's mind, and as such he remembered him. The subject given me to lecture upon at Hirabag, in the Town Hall, was "The Future Life", and Sir Jamsetji Jijibhoy, the second baronet, occupied the chair. From Poona we moved on to Bombay.

For lack of house accommodation, the Branch put us in large tents on the Esplanade and we found it very cool and comfortable until the next day when an untimely storm burst upon the city and we were drenched with torrents of rain during two days. Our tents became soaked, our effects damp and mouldy, and the flat ground about our camp, not being able to receive the deluge as fast as it fell, was turned into a shallow pond. This meaning fever to us and consequent interruption of work, our colleagues put us into some large empty rooms in the old building of the *Bombay Gazette*, where we were at least dry. A lecture was given on the 17th, at Framji Cowasji Hall, and young Brown's remarks at the close were received with great friendliness by the crowded audience.

It may be a relief to some of the readers of these sketches to learn that at Bombay I received orders from my Guru to suspend all healings until farther advices, and that the narratives, which must have sorely tried their feelings, will henceforth practically cease. The prohibition came none too soon, for I am persuaded that I myself should have become paralyzed if the strain had been kept up. One morning, at Madras, just before starting on the present journey, I found my left fore-finger devoid of sensation—a clear warning to be careful; and between Madras and Bombay it had taken me much longer and demanded far greater exertions to effect cures than it had previously: there was also a much larger percentage of failures. This is not to be wondered at for, after treating one way or another some 8,000 patients within the twelve month, the sturdiest psychopath, let alone a man of fifty-odd, might be expected to have come to the last 'volt' in his vital battery: a state to which the tiring journeys, the nights of broken sleep, the often meagre food, and the ceaseless intellectual strain of a large correspondence, dally conversazioni, and almost daily extemporaneous lectures on profound themes must, naturally, have greatly helped to bring about.

On the 20th October, H. P. B. joined me at Bombay to make a joint visit to the Maharaja Holkar, who had invited us and sent us money for our railway expenses. But a telegram to us at Bombay put an end to the affair, as he was unable to receive us, so H. P. B. returned to Madras and I kept on my pre-arranged itinerany. While at Bombay we received an intimation from King Thebaw, of Burma, that he would be pleased to have us visit him at Mandalay. Mr. Brown, Damodar Mavalankar and L. V. V. Naidu went North with me, and another F. T. S.—T. Narainswamy Naidu—got permission to join us as a mere companion. To avoid confusion on these long tours, a programme was always settled upon in advance, and printed copies circulated to the Branches and groups on the route; giving the hours and minutes of my arrivals at and departures from stations, and information as to the kind of food, the quantity of fire-wood, water and accommodation required, and all other details: the Branches were left to select the subjects for my lectures, but sometimes neglected it until I was actually ready to mount the platform.

From some of our best-beloved colleagues, who were then living at Jubbulpore, we received an affectionate welcome and good service for seeing persons and places. I visited the High School and the Rajkumar College, one of those schools for young princes and nobles, that the Government has founded throughout India. It was interesting to see together these lads who, in time will rule over millions, and I spoke kind words of counsel to each class as I passed through the rooms. I was told later that my words had stirred the hearts of the princelings, so that they formed a friendly league between themselves, to keep up their friendship and encourage each other to lead the good life prescribed

for kings in the old scriptures. They all came to my lecture the same evening, which, because of the crowd, was given in the open air.

The next morning we rose at 3-30, and at 5, drove away to the Marble Rocks, one of the tourist's sights of India. To one who had seen Niagara and many great rivers of the world, it was a tame affair. The sacred Nerbudda River is here hemmed in between barriers of white limestone, which it has seamed and cross-seamed with numberless cracks. The rocky scenery is rather artistic *in petto* than grand and imposing; though by moonlight it must seem quite fairy-like. Far more striking to me was an old Bawa (ascetic) whom we found living in an adjacent cave. He had great repute as a proficient in the physiological feats of Hatha Yoga, and obligingly performed a number of them—not a whit more difficult than those one sees in our modern European variety halls and hippodromes—at my request. He told us that he had spent the past 47 years of his life in making *Pradakshina* (circumambulation) of the Nerbuddha River as a work of merit, the distance to travel is 1,800 miles, and the time occupied in each circuit of his foot-pilgrimage, three years. He was a fine, hale man, with a bright eye and the expression of a firm character on his face. While I was studying these details, I was startled by his asking me to be good enough to teach him how to concentrate the mind! If that was what his half century of struggle had resulted in, certainly it offered no inducement for anybody else to try his Hatha Yoga. Here was a man who had got his body under such control that he could almost turn himself inside out and walk down his own throat, but had not yet learnt how to fix that wandering mind which gives us so much trouble. Needless to say, I “improved the occasion” to tell him a little homely truth about seeming and being, on the lines of the *Gîtâ*, the *Dhammapada*, and St. Matthew xxiii. What a lesson it is in self-development!

My lecture that evening was upon the necessity for a revival of Sanskrit literature, and at the close I started a subscription for the opening of a Sanskrit School, towards which the handsome sum of Rs. 1,500 was pledged with a great show of enthusiasm. The same idea was broached by me at my first lecture at Allahabad, whither I went from Jubbulpore. The great audience caught at the idea at once and Rs. 2,007 was subscribed that evening, and Rs. 2,500 more was reported at a meeting of the local Branch on the 30th as having been inscribed on the subscription paper.

On the 31st, we moved on to Ghazipore, where we were given hospitality by the Maharaja of Dumraon, and where, on arrival, I had to reply to three addresses, in English, Sanskrit, and Urdu, to the last-named two through interpreters. The next halting-place was Cawnpore, of tragic memory, where the bungalow of the Maharaja of Burdwan had been placed at my disposal. When we drove through the compound we found the house illuminated with 1,000 *chirags*, or Indian clay lamps, and the rooms were a blaze of light.

H. S. OLCOTT.

THE SEARCH FOR A GURU.

THOUGH Theosophy has been the most important of the causes that have brought about the present spirit of inquiry in the minds of our countrymen, and though all enterprises and movements calculated to induce a religious revival are encouraged and patronised by Theosophists everywhere, yet there is an indirect and implied opposition to Theosophy by the outside public, by reason of its so-called mysticism. What is this mysticism of which we are accused? It is nothing but the assertion that this Society has been launched into existence at the bidding of the Masters, who belong to the Himalayan Brotherhood. We do not at any time ask people to believe in their reality, if such they cannot appreciate with their hearts. We are liberal enough in our views when we ask them to take the existence of the Mahâtmas as probable, and as ideal advanced souls, if they cannot bring themselves to believe in them as facts. We do not mystify at all; but we say that some of us have had the opportunity of seeing the Masters, and we put before the world this evidence (personal in the case of some) to be taken by the world, or not, as it likes. Is this a mystery? Is the veil to be thrown open to every scoffer who challenges us to a personal interview with those great souls? and could any man have this veil cast aside for him by another? No, every man has to do that work for himself; make himself purer and purer, more and more spiritual, and ready to enjoy the bliss of having the veil disappear, of itself.

Is there any religion in the world which has not such a mystery? Are there not many things which are not destined for the eye of the ordinary mortal?

The Miracles of Christ and several other initiates, the doings of Bhaktas all over the world and the timely intercession of invisible beings in certain cases; are these to be brought before the physical eye of unbelieving man? Supposing Mahâvishnu himself appears with his four hands and his mace, conch, disc, and pitambar, the unbelieving man will call it an illusion brought into existence by some magician to beguile the ignorant and the credulous. While such is the case, I do not wonder that people call it a mystery and accuse us of mystifying matters when we say that we do certain works at the bidding of the Masters.

In ancient days, when Brahmavichâra was taking place everywhere, when there was an earnest demand for a guru on the part of several enquiring souls, the Rishis that appeared to their disciples instructed them in Vedântic lore and enabled them to realise Átmic bliss, and even then they (the Rishis) acknowledged their allegiance to their respective Masters, as is seen in several Upanishads.

(“ इति शुश्रुमधीराणां येन स्तत् व्याचक्षिरे”)

“So we hear from Those learned and wise who instructed us in that subject.” Is such a plain confession of one’s obedience to his Guru to be called mystifying? Did the disciples ever require those Rishis to bring forth their Gurus before them? No, such blaspheming was not prevalent then. Many a thing was taken on trust and acted upon and realised to be true. Now there is no attempt at realization; whenever anything transcending the reach of the senses is mentioned, at once the unbeliever, the materialist, and the scoffer, rise up, clap hands, and declare “It is all a mystery.” No doubt, it will be a mystery, so long as you do not try to realise it. If you intellectually grasp it, and try to put faith in it, then at least you will sooner or later come to realise it.

To put faith in it! Ah, there is the difficulty. It may be asked, “Are we to blindly believe what others say?” “Are we to suppose that the realisations of unseen things by certain individuals are not illusory, but on the contrary real?” I think, in matters concerning metaphysics, blind faith based on the words of great and good persons (which on that account does not deserve the epithet “blind”) is far better than no faith at all.

Even veritable scientific phenomena are explained on the basis of some hypothesis, which is only assumed and not proved. The existence of an imponderable, luminiferous, all-pervading medium known by the appellation of ether; the undulatory theory, the atomic theory, and a host of such theories are taken to be true and worked out into more and more credible theories. While so, is it not necessary, when experimenting upon metaphysical phenomena, that we should have some theories to work out, some hints (practical) to begin with? Have not almost all the mighty intellects of Europe, as Professor Huxley and others, given vent to their inmost thoughts with regard to the unseen world, with regard to something besides the brute matter and force of the materialist—with regard to consciousness, which is beyond the grasp of purely physical experimental research? What do these facts go to prove? They tend to prove that the West was evolving, progressing in a material way till now, and that as its material progress has become well-nigh stable, the All-merciful has thought fit to give them a thirst for spiritual research. They go to prove that we need some working hypothesis before something more tangible can be secured.

Faith, therefore, is absolutely necessary. A guide, a spiritual guide is absolutely necessary; and this spiritual guide is not easy to get, and at the same time not difficult of access. Gurus, who can lead us in the Path of salvation; are everywhere, seeking fit opportunities to present themselves before disciples; and disciples are told clearly in all our books to practise certain virtues and characteristics which will enable them to obtain the bliss of seeing their Guru. We know what our worldly Gurus are. We know how liable they are to change. We know how rajasic and tãmasic some of them are.

Though they may be of use for a time, in making one a fit disciple for a purely spiritual Guru, yet they cannot themselves serve as such Gurus ; for they are contaminated by thirst of praise, by association with all sorts of persons without sufficient safe-guards, by the flatteries of their disciples, &c., &c. We should not therefore entrust ourselves to the care of such worldly gurus, (a warning which I wish to give just at present when there is seen everywhere a desire to learn, and no fit person to teach).

Have faith, therefore, in the existence of highly developed human souls, who have reached the threshold, and who want to raise up to their level, out of compassion, many an earnest soul ; not upon my words only, but upon the words of learned and wise men, who have more than faith (even realisation) of the existence of such developed beings. Make yourselves fit receptacles of instruction from them, by cleansing your minds, getting rid of desires, &c., and they will be ready to approach you with the help you need.

I shall relate to you a story which will aid in showing how they come in time to our help. There was a Brahmin of old who lived on the banks of the Ganges. It was his habit to bathe in the river every morning and to study the Gîtâ once through, every day. It so happened that his relatives, who depended on his small property for maintenance, seeing that his means diminished more and more and that he might not support them any longer, left his house and went away to other places.

When he returned home from the river on that day, and after worship and prayer, ordered his wife to bring the food for consecration before God, she said there was no rice, no meal had been cooked, and all the relatives had left their residence. Thereupon the patient Brahmin, not in the least affected, placed the vessel of water brought from the river and dedicated it to God, knowing the Gîtâ by heart and fully remembering the Sloka,—

पत्रपुष्पफलंतोयं योमेभक्त्याप्रयच्छति ।

तदहंभक्त्युपहृतमश्रामि प्रयतात्मनः ॥

“ A leaf, a flower, a fruit, water, when any one dedicates to me with devotion, the same brought by the devoted man with love, I take.” He and his chaste wife then partook of the holy tirtham or consecrated water and spent the day in fasting and prayer. The next day also the Brahmin went to the river as usual, bathed, read the Gîtâ after performing preliminary ceremonies, and returned home. Of course there was no food at home, and he again dedicated the river-water to God. That day also was spent in fasting and prayer. The third day the Brahmana, weak in body yet strong in mind, placing his faith in God as the protector of all, went to the river as usual. While he studied the Gîtâ and came across the passage,—

“अनन्याश्चिन्तयन्तोमां येजनाःपर्युपासते ।
तेषानित्याभियुक्तानां योगक्षेमंवहाम्यहम् ॥”

“I look after the welfare of those, who are ever-devoted to me, who serve me with their minds concentrated upon me in an undisturbed manner,”—when the Brahmana came across this passage, he thought (he had such faith in the words of Sri Krishna in the Gîtâ) that the good God would have come to his help if the passage were authentic; but since the help did not come, it must have been an interpolation. Forthwith he drew his iron pen and scored out the two lines of the verse. Before he returned home, some young man, bearing on his head a basket full of all necessaries (nothing excepted), knocked at the door of the house, got admission, and saying that the adjoining choultry manager sent him with all the necessaries in accordance with the request of the Brahmana, left the basket there, and went out. The boy, whose features were extraordinarily beautiful, was seen by the good woman to have on his back a red streak of blood, but she made no question of it as he went away immediately. The pativrata, who was more sorry to see that she was not able to feed her husband, than that she was starving, gladly prepared meals, rather sumptuous, as the materials were far more than sufficient, and were of all kinds. The Brahmana returned, did pûja, and before it was over, the good woman brought food of various kinds and arranged them in order before God. The joy of the Brahmana knew no bounds when after enquiry he learnt, that as he had made no request to the choultry-manager, it must be He, whom he believed to be his supporter. His idea was confirmed on learning from his wife that the young man had a red streak of blood on his back. Immediately he opened his precious book, laid it before God, showed his hasty action to his wife, and prayed along with her for forgiveness. The story says, the Brahmana never after felt want, his house being supplied with necessaries every day by some unknown hand.

Whatever may be the truth of the story, it illustrates full well that faith, deep-rooted faith in higher beings, in gods, &c., will never be in vain. Says a certain Kanarese poet: “No one, oh God, who has been faithfully devoted to Thee, has been neglected by Thee; and I am not sorry for those who suffer without faith.”

In this Kali Yuga, when gods do not present themselves on earth, when seeing higher and higher developed souls requires greater and greater qualifications in us, it is not objectionable at all to be led to Masters, who are above us, whom we can see—with certain well-defined qualifications,—Masters who are free from faults, who are ready to guide us higher and higher. The Purânas, such as the Kalki, clearly assert that certain Rishis, living in a village in the North, are to purify the world to make it fit for the incarnation of Kalki. So that it must

be understood that every religious movement is backed up by some unseen power, unknown but not unknowable, and that success depends upon obedience and faith in the source of the benefit that reaches us, and then and then only can we have a real, a well-defined and definite progress. May you all qualify yourselves to become good disciples, and may the Higher Intelligences guide you in your ever-progressive path of salvation!—Amen.

B. S. R.

EUSAPIA'S SEANCES AT CHOISY-YVRAC.

[Official Report sent to *The Theosophist* by Col. de Rochas.]

(Concluded from page 407).

(I am indebted to my distinguished colleague, Col. de Rochas, Administrator of the Ecole Polytechnique, for the subjoined official report of the scientific observations on the mediumship of Eusapia Paladino, recently made in France by himself and a committee. The excellent translation is by Mrs. Elin Salzer, F. T. S.)

H. S. O.

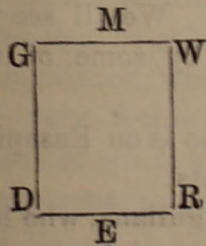
FIFTH SE'ANCE, SUNDAY, OCTOBER 11TH.

The séance begins at 3 o'clock in the afternoon.

To the usual four investigators (Messrs. de Rochas, de Gramont, Maxwell and de Watteville) are for this séance added Madame Maxwell, Mr. Lefranc and Baron Brincard, Lieutenant of Artillery.

Monsieur Bechade, a friend of Mr. Maxwell, has, besides, at our request, brought Mme. Agullana, a *seeing medium* from Bordeaux.*

Both of these are, at the beginning of the séance, with Mme. Maxwell and Mr. Brincard, at the other end of the room, by the window whose shutters were closed. The others are seated round the table as the following sketch shows :



Mr. Lefranc watches at the left and Mr. de Rochas at the right. The light is supplied from the large lantern the glass of which is covered with parchment † turned, so that Eusapia only gets the light reflected by the walls, yet this light is sufficient for us to clearly distinguish the hands on the table.

Outside it is raining ; the room which has no fire-place is very damp.

* Mme. Agullana is a native of a wild hamlet in the Landes where her father was a miller. From her childhood she has had visions and produced extraordinary phenomena, as for instance levitation, which gave her the reputation of being a witch and obliged her to seek service in a place far away from her own country. She married in Bordeaux a skillful cement worker who earns enough to provide for his household and she does magnetic healing without charge, out of pure charity, for those who apply to her.

† Mr. de Rochas thought that, since the nervous fluid circulated in the interior of the human body, protected from external light by the skin, the light that came to the medium through a skin of parchment would tire her less than any other. In fact, Eusapia often asked, sometimes for this and sometimes for the light given through a yellow glass.

FIRST PART.

At the end of 7 or 8 minutes' keeping the hands on the table, Eusapia lifts her's and holds them outstretched over the table at a distance of about 10 centimetres from the same, and it follows, with a tilting motion, the hands of Eusapia, who makes us notice that she neither touches it with her hands, legs or feet. She asks Mr. Lefranc to lean on the uplifted part so that he may realize what force is needed to press it down.

We wait for 20 minutes; the curtain is moving on Mr. Lefranc's side and touches him several times on his hip and arm; the sensation is as if a large India rubber balloon was pushing out the curtain; Eusapia takes the hand of Mr. Lefranc and holds it against the curtain which, although elsewhere waving freely, makes a strong resistance in the place he is touching. Mr. Lefranc notices several times that the curtain pushes forward as if to touch his head, but that the contact is lower down, as if the object placed behind the curtain and which tries to effectuate the contact, was falling back, not having strength enough to rise to the height of his head, in measure as it approaches his body.

We ask Eusapia to produce lights. She sends us for the Electric Machine, the chains of which she takes in her hands. The machine is set in motion, and after a few turns Eusapia lets go the chains and a bright light, large as a nut, appears about 50 centimetres above the medium's head. Mr. de Gramont is waiting in vain with a portable spectroscope, for the appearance of another light so as to be able to determine its nature.

The electrification seems, besides, to have increased the forces notably; because, presently, Mr. Lefranc is slapped strongly on the back by the palm of a large hand; we all hear the noise. Mr. Lefranc then feels himself seized by the shoulder by a man's large hand. We all see the movement caused by this hand, but it is seen only by some of the persons present.

Similar phenomena occur with Mr. de Rochas, who is on Eusapia's right. The séance is now suspended for a few moments.

Remarks:—1st. During the whole time Madame Agullana, who had been advised to say nothing aloud, described to her neighbour, Mr. Brincard, what was taking place behind the curtain. She professes to see a "spirit," with a long beard, manipulating the fluid so as to produce the phenomena that have just taken place, and which she foretold. In this way she said, at the beginning of the séance, when the table was raised, that she saw a luminous ball projected by the spirit under the table and lifting it.

2nd. The control of Eusapia's hands was complete, the hands being not only held all the time but also seen.

3rd. At certain intervals Eusapia took the leg of Mr. Lefranc between hers and pressed it strongly, and on those occasions the most intense phenomena were produced.

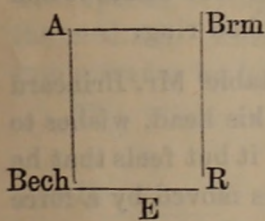
SECOND PART.

Madame Maxwell replaces Mr. Lefranc at Eusapia's left. The others remain in their places. After 7 or 8 minutes the curtain begins to swell; Mme. Maxwell feels touches; these touches quickly come to the point of giving the sensation of a hand working through the curtain. Then, outside the curtain, Madame Maxwell's chignon is seized by a hand, one finger of which is thrust into the midst of the hairs on the head, and is strongly shaken. Messrs. de Gramont, Maxwell and de Watteville all see more or less distinctly, this hand, which Mr. de Rochas cannot see on account of his position. Madame Maxwell, hinting that perhaps this was done by a neighbour, is violently pinched on the side and Colonel de Rochas receives at the same time a friendly tap on the arm.

Madame Maxwell withdraws and is replaced by Mr. Brincard. The curtain continues to move and produce touches. The medium asks, moaningly, for a drink, when two energetic blows, signifying *no*, are struck by the foot of the table. The same request is made two or three times, and every time the table gives the same answer. Eusapia then declares that she is tired and that there are too many people; she asks Mr. de Rochas to wake her by passes, which is consequently done.

THIRD PART.

We were about to disperse: there remained in the room only Mesdames Eusapia and Agullana with Messrs. de Rochas, Brincard and Bèchade who were seated round the table as the sketch below indicates.



Mme. Agullana declares that she sees the spirit who is making signs that he still wants to act and that he wishes to see the lantern extinguished, which is done, so that the room is now only lighted by the very feeble light that a rainy day emits filtering through the cracks of windows and blinds, which helps to throw over the observed phenomena an air of uncertainty.

Eusapia's hands are held on the table by her two neighbours who, being desirous above all to notice the expected phenomena, *did not give the same close attention to the matter as during the previous séances*, when all the spectators were already very well acquainted with possible trickeries.

Mme. Agullana asks the spirit to take force from her and to spare Eusapia, who, in fact, remains awake till the end of the séance, following without apparent fatigue and with a lively curiosity, all the phenomena of which it seems that she is for the first time a conscious witness.

The table soon begins to rock and all the spectators, even those at the greatest distance from the medium, **feel the touch of hands.**

The spirit is asked, through Madame Agullana, to show us lights, and almost as soon as this demand is made, a bright light, large as a nut and resembling a spiral shaped nebula, appears in the opening of the curtains, above the head of Eusapia. Mr. de Rochas insists that this light shall show itself nearer, and on the table, and immediately all see five or six little luminous balls, large as a filbert, skipping between our hands on the table. At this moment we take particular notice that Eusapia's hands have not been released by Messrs. Bèchade and de Rochas.

The music box, placed on the little stand behind the curtain, comes on the table, plays before us, and is then lifted on to the head of Mr. Brincard after which it replaces itself on the table; finally we hear it turn upside down.

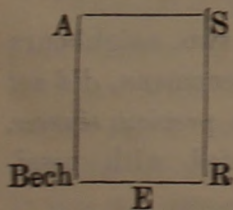
Mr. de Rochas feels his face being touched as by a beard, and sees at the end of the room, better lighted from the window, a long waving lock form itself in black. Messrs. Brincard and Bèchade feel a black gauze, very light and transparent, enveloping their heads and falling as far as the shoulders; it melts away before they have time to seize it.

Mr. de Rochas and Madame Agullana feel almost simultaneously a cold object applied to their foreheads and they feel also the contact of moist fingers holding this object. A moment afterwards this same cold thing is placed between the fingers of Mr. de Rochas who seizes it and recognises it to be the key to the door D', with its broken ring.

The stand behind the curtain is floated above the table. Mr. Brincard who sees it in the air and is afraid to receive it on his head, wishes to take it and put it down at his side; he takes hold of it but feels that he does not guide it and that this piece of furniture is moved by a force sufficiently strong to maintain it in the air for two or three minutes, in spite of the efforts made to put it down.

Messrs. de Gramont and Maxwell enter the room, Mr. de Gramont takes the place of Mr. Brincard who leaves the room.

We ask John whether he will try to make imprints on the clay.



After an affirmative answer the dish containing the clay is brought and placed in the middle of the table. Almost immediately the dish, which weighs almost two Kilos, is levitated and balanced on the left forearm of Mr. de Rochas, whose left hand clasps Eusapia's right. Mr. de Rochas feels three successive and distinct pressures on the dish, on his forearm; a friendly pressure on the upper arm seems to inform him that the phenomenon is finished. Mr. de Gramont carries away the dish and we notice in full daylight, impressions have been made in the clay by finger tips which seem to have been enveloped in a fine tissue, the woof of which is perceptible in the clay. The circle is again formed. Mr. de Rochas, whose chair is moved, feels a hand

slipping under his right armpit and uplifting it. He thinks that this is a sign for him to stand up; he rises and his chair immediately travels up the length of his back to the top of his head, which is thus placed between the four legs of the chair. Mme. Agullana says that it was a misunderstanding on the Colonel's part and that he was too much in a hurry in rising to his feet; she pretends that John would try to carry him off with the chair but that he did not have time to do so.

Everybody being tired, the séance is ended at a quarter to six, although Mme. Agullana declares that John was ready to produce other phenomena.

SIXTH SE'ANCE, TUESDAY, OCT. 13TH.

1ST PART.

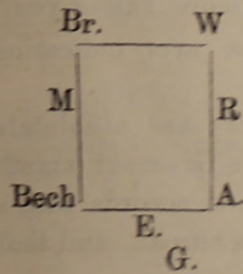
The séance begins at 3 o'clock in the afternoon.

Present: Messrs. Maxwell, de Gramont, de Rochas, de Watteville, Brincard, Béchade and Mme. Agullana.

The room is lighted as usual with the photographic lantern and there is sufficient light to be able to plainly distinguish every object.

Mr. de Rochas, who is seated opposite Eusapia, tries first to put her to sleep with passes, and asks Madame Agullana to report what she sees. Madame Agullana says that she sees luminous clouds mixed with sparks, trying to form the head of a man, emerge from the body of the medium. Eusapia refuses to have the passes continued and falls into a trance by herself.

The circle is formed. Madame Agullana places herself on the medium's right, Mr. Béchade on her left, Mr. de Gramont remains standing behind Eusapia in the cabinet *whose curtains have been pulled aside*.

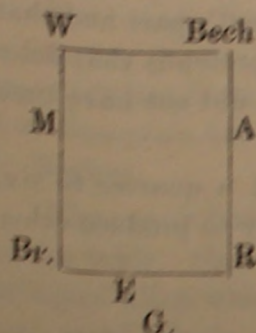


The other spectators are placed as the sketch indicates.

Mr. Béchard is touched several times and is strongly shaken by a large, very vigorous man's hand; and is then seized by the shoulder.

Mr. de Gramont goes to look in a neighbouring room for two pieces of cardboard which previously had been blackened with smoke; he satisfies himself that the lamp-black is intact, and lays the cardboards down on the small stand at the inner end of the cabinet, taking good care that his fingers do not leave any marks on the cards. Eusapia, grasping the right wrist of Colonel de Rochas, carries it in the direction of the cardboards, which are at a distance of more than a yard from this hand; she presses Mr. de Rochas' wrist several times, bringing it towards the cards, and finally says "E fatto" (it is done). Mr. de Gramont takes the cardboards, slipping his fingers beneath them, and carries them to the light. We see plainly the mark of five fingers on the lamp-black, with the imprint of the skin-corrugations.

A new experiment with a fresh card gives the same result. The cigar box, which we described in the second séance, is brought, and, although the box is only closed, without being sealed, the card inside, covered with smoke, remains intact.



Messrs. Brincard and Béchade, change places, as well as Mme. Agullana and Mr. de Rochas, so that Mr. Brincard now is to the medium's left and Mr. de Rochas to her right.

Monsieur de Gramont, remains all the time standing in the cabinet behind Eusapia whose movements he observes by holding his hand to the nape of her neck.

Mr. Brincard feels himself being touched on the right side. This being the first time that he ever experienced these extraordinary contacts, he says :

"Thank you, John."

Mr. de Rochas relates, jokingly, that the same phrase had been used by a lady sitting next to him, whom he had embraced in the darkness during a séance. The curtain immediately begins to swell violently, and puts itself against the left cheek of the Colonel who feels a thumb pressed closely under his chin and four fingers sunk into his cheek under the eye, as if to close his mouth. "All right, John," the Colonel says, "I understand, I shall not make any more fun of you," whereupon a hand taps him in a friendly way on the arm, indicating that peace is made.

At this moment Messrs. Brincard and de Rochas are absolutely sure of having seen and held Eusapia's hands. Mr. de Gramont, standing behind her, verifies besides, that each phenomenon accords with a violent contraction of the muscles of the medium's throat, and that none of her limbs have been moved.

John says that the medium is exhausted and that she must have some brandy, which is given to her. Eusapia leans her head on Mr. de Gramont's shoulder, he standing behind her, and makes him look towards the window whence filters some diffused daylight. Three different times Mr. de Gramont sees the black shadow of a hand, the five fingers outspread showing themselves against the window at the height of his face and at a distance which appears to him to be about 30 centimetres ; he sees it each time for several seconds, announcing the fact in a loud voice, and Messrs. Brincard and de Rochas affirm that, during the time, they held and saw Eusapia's hands.

Mr. de Gramont extends his arm towards Eusapia's left, the hand open, the fore-arm leaning on the head of the medium, and asks John

to shake hands with him. He feels his hand caressed three different times by damp fingers which he neither can manage to press nor to see. He puts his hand on the top of Eusapia's head, and this hand is again twice caressed by some fingers.

Eusapia tells him again to look towards the window, when he sees coming towards him over the head of the medium, a black hand, holding a dark, pointed object. He cannot well distinguish this object, but when the phenomenon is repeated with more intensity a second time, Mr. de Gramont recognises the characteristic form of a whistle. It is noteworthy that no whistle was, on this occasion, in the room, but that at the moment when the phenomenon occurred, Eusapia turned towards Mr. de Rochas, and whistled with her mouth.

Another time, Mr. de Gramont having his left hand on Eusapia's neck and his righthand on her upper arm, is touched in the face, through the curtain, by a hand which first takes him by the nose and then places itself on the top of his head. We must not forget that Mr. de Gramont is *standing* behind Eusapia whose movements he does not cease to watch one moment, and that the two watchers see and hold her hands.

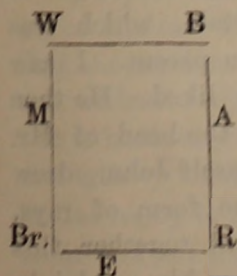
SECOND PART.

Mr. Bernard, Madame Maxwell's brother, enters the room and takes the place of Mr. Brincard at the medium's left. The usual phenomena of touchings are reproduced several times.

We ask for a materialization or the exhibition of lights. After several vain efforts for more than a quarter of an hour, Mr. de Rochas awakes the medium by transverse passes, and the séance is again suspended for some minutes. It is now 5-20 p. m.

THIRD PART.

The darkness is almost complete. The assistants are seated round the table in the same order as before, and are holding their hands on the table.



The medium, who has not been magnetised again, remains somnolent and perfectly dumb. The table lifts itself first on the side of the medium, resting on the two opposite feet. Then it twice lift its four feet and remains suspended in the air. All hands, including Eusapia's, are removed from the table which *nevertheless remains suspended*.

Several present try to make it fall by pushing on it, but without success; they meet with much elastic resistance; after a few seconds it falls of itself, with a crash.

Eusapia, now perfectly awake, begins to prattle; she is pulled with her chair and the table towards the back of the cabinet; she is touched several times and asks in a frightened way who has touched her. John asks, by energetic knocks on the table, to have the light lowered; the medium, being afraid of darkness, refuses. We ask John

if he wants electricity. Three violent knocks sounding on the table answer "Yes." Eusapia, perfectly awake, pretending that she is suffering, declines; she declares that she will withdraw from the circle if we use the electric machine. We let her do so and replace her in the circle by the machine, the chains of which are taken by Messrs. Briacard and de Rochas. The machine is set going, but no phenomenon follows.

Eusapia decides then to return to the circle, giving her hands to the two persons who are already holding the chains, and almost immediately Mr. de Rochas and his chair are drawn backwards about ten centimetres; touches are again felt and we ask for lights, but after a few minutes of waiting in vain, we decide to finish the séance. It is 6-45 P. M., and the medium is very tired.

So ended the sixth and last séance before Eusapia's departure, which occurred on the following day, the 14th of October.

APPENDIX.

Report by Mme. Agullana, of the séance of the 11th of October (the 5th séance).

At the beginning of the séance and before the levitation of the table, a light, resembling one from a lamp, passed under the table; then, at the moment when the table lifted itself, the guide of the medium appeared to me, very different from the medium herself.

When the medium was entranced the guide signed to me to approach so as to give him my fluidic forces. But, as I had been told to remain at the end of the room, without saying anything, I did not obey the guide, who shook me violently until Mr. de Gramont made me come nearer; Madame Eusapia then asked me to join the circle, which I did.

The Guide or Spirit told me then, *mentally*, that he was going to touch Mr. Lefranc, who at that moment was seated at the medium's left, and that he afterwards would pinch him, which was done.

He told me again to look at him behind the curtain, which was lowered. The curtains and walls became to me transparent. I saw the spirit as in space, manipulating the fluid as he liked. He then asked me to announce that he was going to touch the head of Mr. Lefranc; which was done. The spirit, who called himself John, drew towards him the medium's aura which escaped in the form of rays, from the nape of her neck, and stomach. He massed together this fluid, not for the purpose of materialization, because I saw him as plainly as I did the persons present, but to give the latter touches through the curtain. They seemed to me black and transparent in the midst of the pale greyish fluid.

When asked to make lights he demanded the electric machine, the chains of which the medium took, one in each hand. When the machine began to operate I saw the spirit rubbing the pale greyish fluids in order to make the fire spring out, which took place almost

immediately at a distance of about a foot above the head of the medium, in the openings of the curtains.

The medium, having already produced many phenomena which I do not mention here, seemed tired and was awakened, when we asked John whether he could make use of our combined auras without using Madame Eusapia's. He made me an affirmative sign, by nodding his head; he then stooped as if to pick up something and showed me a black stone which he, approaching us, carried between his hands. At this moment I saw all those present equally saturated with a fluid that sparkled throughout the whole room, and, to the end of the séance, I saw no more fluidic ray exude from the medium who remained perfectly conscious, feeling the touches and seeing, like the rest of us, the shadows, without experiencing any fatigue.

I was told to ask the spirit to make some more lights, when he showed us a large one on the medium's head, and then five other smaller ones skipping about on the table between our hands. John seemed so satisfied that he took from the small stand behind the curtain, a music box, passed it over the medium's head and placed it on the table where he made it play; he then lifted it and let it play in the air, and at last laid it on our hands so as to get rid of it.

When somebody told that it was only the devil who could make such tricks, he made on my forehead with his finger the sign of the cross and made me kiss the back of his hand; Mme. Eusapia added that there are no other devils than bad men.

Shortly afterwards Colonel de Rochas said that he felt a hand lifting him up and he told us that his chair had just been placed on his head.

The spirit finally removed the small stand from behind the curtain, made it pass over the medium's head, the large table, and the head of Mr. Brincard, and deposited it in the room.

I repeat that all this was accomplished without the spirit making use of Madame Eusapia's fluidic rays as previously. When I, surprised that the medium took part in all this as an amateur like the rest of us and without fatigue, asked him mentally for an explanation, he answered "It is because you all here have a friendly fluid. Thou givest me much strength by looking at me; thy rays are good. Had the Colonel been in less hurry to rise to his feet I would have lifted both him and his chair and put them both on the table, and I would have tried to be fully seen by all of you. When there are friendly fluids the dampness and bad weather create no inconvenience except when it thunders, as the thunder stirs up, too much, the elementals." I did not understand the meaning of this last word.

Throughout almost the whole séance, John, who is easily recognised by his beard and the cloth round his head, stood behind Colonel de Rochas; there was also another spirit, without any beard, standing beside Mr. Maxwell.

At the close, when he told me that he would continue the séance, we bade him observe that there was no longer any object behind the curtain to move, he said that he knew quite well how to make one.

PREDESTINATION AND FREE-WILL.

No. VI.

WHAT DO HINDU BOOKS SAY ?

[Concluded from page 425.]

With God, the third basis of Hindu Theism, comes the doctrine of Devotion to Him. With the doctrine of Devotion comes the Doctrine of Grace. The Doctrine of Grace is simply the help that comes from a higher source to the man who is struggling. This is the cardinal doctrine of Bhagavad Gîtâ, as set forth in chapters VII. to XII. One important and interesting passage is that which occurs at the end of the sixth chapter, setting forth most clearly the advantages of a loving devotion to God, and how that helps the emancipation of the man in his struggle for the same. The translation is this:—

“Of all the God-seekers by the various paths (requiring self-effort, such as works, knowledge, &c.), who, with his inmost soul secreted in Me, and who in all fervour adores Me, such an one is the most nearly united to Me.” This division of the Bhagavad Gîtâ, viz., chapters VII. to XII., is the cream of the whole work, and treats exclusively of *Isvara*, His attributes, His relation and functions towards souls and the world. A highly monotheistic system is found here for those who are anxious for such a system as distinguished from Pantheism.

The beauty and reasonableness of, and the grand principles involved in Pantheism never seem to strike those who look upon it as blasphemy. It is Christians and Mahomedans that shy at Pantheism, but ask them what they mean by, “We live and move and have our being in Him”, and other sayings of their prophets, and ask them also the reasonableness of an extra-cosmic Deity. In this middle section of Gîtâ is contained some of the noblest speculations on the Supreme Being, and it shows how faith, adoration, reliance, resignation, consecration of, and the soul's entire offering to, that Divine Principle, are necessary conditions of salvation. This seems to imply that all self-effort is useless; but it is not so, however. Salvation requires both the conditions. The over-importance of the one to the total exclusion of the other is what is attended with danger. The extremists of Râmânûja's school affirm what is called the “*mârjâla-kisora-nyâya*,” or the analogy of the cat and its kitten: *i. e.*, God stands to souls in the relation of a she-cat to her kitten whom she carries from place to place by her teeth. This is to say that the kittens never help themselves, but are entirely at the mercy of their mother. Even here it will be seen

that the kittens accept their situation in great trust and loving confidence, and never attempt to oppose. This would mean that the very living acceptance of grace when it is granted, instead of resisting it, is but the free consent given willingly by the accepting party. This is the very *finesse* of devotional theism, but our readers need not at present be taken over the vast fields of inquiry and research that Visish-tâdvaita saints and sages have traversed in this direction. The vast literature on this, by them, most dearly cherished doctrine, *viz.*, that of devotion plus grace, has yet to see the light of the western world. To confine ourselves now to ordinary conceptions:—

In the commentaries of Mr. P. Srinivasa Row, on "Light on the Path," he asks himself the question "how are we to account for the popular notion that every act of man, indeed his every movement, is commanded by God, and that man has no liberty of choice to do or not to do anything, however small and insignificant?" He says in answer that the three following causes,—among others, it may be,—seem to have fostered this idea.

"The first and foremost appears to be the over-zealousness of certain classes of men, who consider it a great merit to acknowledge their absolute dependence on God, and to deny to themselves the least liberty of will, even so much as to raise a little finger or draw a breath, without the command of God expressly given for that purpose and on that occasion."

* * * *

"The second ground of the theory of Divine intervention in every act of man, is to be found in the fact that one of the words used to represent the result of past action (*i. e.*, Karma) in the Sanskrit Books, and notably in the *Bhagavad Gîtâ* (XVIII., 13, &c.) and *Mahâ-bhârata* (Anusâsana, ch. VI.), quoted above, is *Daivam*. This word taken literally does certainly mean *Divine*, that which relates to Deva, God. * * * * There is (however) sufficient to establish the fact that what is meant by *Daivam* is *Karmam*."* * * *

"And the third ground for the popular belief in the Divine interposition appears to be based on passages like this:—'All are dependent on God' (*Bhagavad Gîtâ*, IX., 4). It is clear that such passages are intended to proclaim the Divine Supremacy, but certainly not to declare that man—endowed with organs of sense and action, together with a rational faculty, is nothing but a toy, incapable of moving a finger or drawing a breath, without the special command of God."

One party is all for self-effort, and this requires no God. The other party is all for God-dependence which requires no self-effort. There are passages by tens and hundreds to support both positions. One saying is this: "सप्तमं देवचितनं," *i. e.*, in "the seventh place comes God's providence," six attempts, previous to which being left to man's liberty of action. Again, *Gîtâ* says, in chapter XVIII., 14:—

“Body, soul, the organs of sense and action, the five vital airs and God are the five necessary factors required to complete an act.” Here is another saying: “तेनविनातृणमपिनचलति,” *i. e.*, “Without Him, even the blade of grass cannot move.”

The secret of all this is, that these diverse notions arise from the several experiences which pertain to the various conditions in which travellers on the spiritual highway find themselves at different states of their development.

The Vedântas declare that *Karma*, or “predestination plus free-will,” determines man’s destiny but that *Karma per se*, is not capable of granting the reward due to Karma, Karma being mere ‘dead’ action and void of intelligence; and it wants an intelligent principle, God, to keep note of men’s acts and dispense justice to the actors. *Bhâgavata*: (X., xxiv, 13) says: “Man’s birth and death, happiness and misery and every thing else, are determined by his Karma; and although there is *Īswara*, who deals out rewards and punishments, he does so with reference to the resultant Karma of each individual, and never does anything regardless of Karma.”*

Srī Râmânujâchârya says in his gloss on Brahma Sûtra (II., 3, 33), ‘कर्ताशास्त्रार्थवत्वात्’†—the meaning of which is that “man is actor, as then only have the Sâstras, (showing right and wrong) any use,” and says also that man (*Ātma*) is given the capacity to act and, in the same manner, capacity to think. But it may be objected that action is not an intrinsic quality of man, as action pertains to *pradhâna*, or the material part of his being. Do not verses III., 27, and XIV., 19, of Bhagavad Gîtâ, declare so? To this objection, Râmânuja says that *Sâstra* or Revelations are spiritual truths; it is that knowledge by which we can achieve *Svarga* (or those celestial regions of unalloyed happiness), and *Apavarga* (eternal spiritual life). It is clear that it is man *as spirit* who is to adopt and follow these injunctions of the *Sâstras*, not man *as body*. To him who *understands* (*i. e.*, *Chit*), is revealed law or instruction, and *pradhâna* or insentient matter is a thing which is incapable of instruction. “Adore Me,” “serve Me,” &c., are forms in the imperative mood, used by *Sâstra*. Hence such injunctions can only be addressed to a person who has the capacity to think and to act.

It is clear from this that while man becomes a responsible creature in that he can act from choice, his action reaps its fruit according to law. God is the law-maker, and He enjoins man to obey. Obedience becomes merit, and disobedience brings forth sorrow and pain. Man goes through various experiences, and he may be thus supposed to undergo tuition in a great school. To learn is his part, to teach belongs to others who are his masters, and God is the Master of all masters.

* *Vide* p.—78. Commentaries on “Light on the Path.”

† See this Sûtra explained, p. 107. *Theosophist* for November 1896.

Brahma Sûtra, II., 1, 34, is an interesting one for all theologians to know, and what Râmânûja says thereon is of momentous importance. It bears on the question of the extent of man's responsibility as a *free* agent. The Sûtra runs thus :—

वैषम्यनैर्घृण्येन सापेक्षत्वात्.

“If partiality and mercilessness be (attributable to God), (we say), no, for, He judges by (Karma)—”

Râmânûja glosses on this in this fashion : “If it be said that partiality is to be charged against God, because He has proved Himself partial in creating inferior and superior creatures, like the Devas, man, &c., and that He has proved Himself merciless in that souls are made to pass from womb to womb, full of pain and sorrow and misery, and that therefore such a world of odds and crudity cannot be the design of an exalted and perfect God, even if the purpose of creation was no other than a kaleidoscopic sport (!), the reply is that God moulds man's destiny and grants fruit according to his *Karma*. It is man's own *Karma* which operates under the inexorable Law of God, which he cannot transgress with impunity with any amount of his 'free-will'. Man has 'free-will,' but he is to exercise it in conformity with natural laws, with which he finds himself face to face, and which he dare not disobey. Man is thus subject to laws, and the laws are those which he did not make, but some Higher will has made them for him. The patent fact that man's freedom is circumscribed is proof that he has freedom, but that it is a freedom under conditions, is proof that a higher will imposes them under karmic law. This will would be arbitrary and tyrannic if it did things without regard to individual acts. Morality is inherent in God's nature and co-eternal with Himself; nor can He be conceived of as capricious so as to constantly busy himself in reversing it. But it may be said 'Is he not omnipotent and therefore able to reverse it'? We say, “Yes, He certainly can if he will; but if He does not, that is His will again.” Who is to question His ways? We might as well ask why He does not give us all *môksha* at once? And God might ask us in return, 'Why should I not give you all *naraka* at once?' Such inquiry is futile. *Brahma Sutra* II., 3, 40, says :—

‘परात्तुच्छेत्:’

i. e., “Man's so-called independence or independent action is really dependent (on Him), for, so say the scriptures.” In other words man's freedom is within the limits of a Law. This is easily conceivable by the analogy of man's liberty of action defined under the laws of a country. The *Sruti* text says :—“He penetrates into the interior of men and rules them.” यथात्मानमंतरमययति,* *i. e.*, He who controls the (*jîva*), A'tma, dwelling in his interior. Hence man's liberty of action is dependent on God. Like a sovereign empowering his minister, these invested powers cannot be abused by the minister, but he has all the liberty to exercise them; and they are liable to be withdrawn on abuse; so is the

freedom that is given to man to exercise; and the wrong exercise of that freedom makes the man liable to punishment, and the right exercise liable to reward.

The following verse from a Visishtâdvaita sage, Ammâl, expresses tersely and beautifully all the foregoing :—

“आदावीश्वरदत्तयेव पुरुषस्वातन्त्र्यशक्त्या स्वये तत्तज्ज्ञान चिकीर्षण
प्रयतनान्युत्पादयन्वर्तते । तत्रोपेक्ष्यततोनुमत्य विदधत्तान्निग्रहानुग्रहौतत्तत्कर्म
फलप्रयच्छति ततस्सर्वस्यपुंसो हरिः” *

This is explained by Vâdi-Kesari Jîyart as follows :—“ God, who is the Universal Ruler and the inner Soul of all things, commits to man some understanding and power to act, with which the man goes forth and uses those faculties in the display of intelligence, effort and work. Hence God waits for a display of conscious effort on the part of man, and moulds his destiny accordingly. And if his efforts be to ever remain with God, such a thing God is ready to grant”; and here comes in all the teaching of all the religions, and Theosophy can be no other than this.

It must now be clear why we have a necessary “Triangle of Being—Purusha, Prakriti and Mahat”—or Soul, Matter and God, from which “go forth all life and form, in numerous hierarchies, on the seven planes of existence.” † In the inter-relation of these three main features inherent in all Cosmic expression of Divinity consists the sum of all *predestinations* and *free-wills*. And these two commodities do not all lie in the province of the Soul. As the ancient Greek maxim says :—

“The last link in Nature’s Chain must needs be linked to the foot of Jupiter’s Chair,” which is on exact lines with the teaching of Srî Bhagavad-Gîtâ, which requires the laying of all that one considers as “he, his and his work” ultimately at the feet of Him, because He is the Ultimate, and the sacrifice demanded is demanded as a matter of right. Not only so, the demand comes from Grace, and graceful indeed it is to readily respond to the call.

The several links in the Chain tied to “Jupiter’s Chair” are known in common parlance as secondary causes, but these (the latter) can have no existence independent of the last link or Primary cause. God is as necessary a factor in the question of predestination and free-will, as man is. When the One gives forth all, in the One must rest all.

We shall now consider the popular proverb, “Man proposes, God disposes.” In this expression is involved either the proposal of man as against God’s will, or his proposal in subjection to God’s will. And

* *Tatvasâra*, 46th stanza.

† *Vide* ‘*Dipa-prakâsa*,’

‡ *Vide* (p. 759, *Theosophist*, vol. I, 1889), Annie Besant’s review of “The Secret Doctrine.”

there is a middle situation, *viz.*, the proposal of man, not knowing what is God's will, and therefore leaving it to God to dispose of it. Whichever of these three may be the frame of mind in which a theist may find his solace, it is still half-adeptship when compared with the full adept in theism, who is required to act in the manner set forth in that stanza of Sri Bhagavad Gîtâ, commencing—“यत्करोषि” and the prayer or proposal of such an adept takes this form:—

“यद्भित्तममदेवेश तदाज्ञापयमाधव.”*

i.e., ‘Lord of the Devas! propose *Thou* for me what is good for me.’

Going back however to our proverb, it shows that man makes proposals, which means that he makes terms of his own actuated by his individual wishes and motives, and as far as such motives and wishes are prompted by his contracted intelligence, which centres itself round his selfish individuality. It must then happen either that his terms are satisfied or not, or even opposed, by the workings of a Higher Intelligence. In this relation between the limited intelligences and the Higher Intelligence arises the sharing of the world's destiny. What is called the “inevitable” is one that none can stem, and that is ordered by a responsible Higher Intelligence, who is, as it were, the great Auditor of *Karmic* accounts.

In the saying “God helps those who help themselves,” there is implied a certain amount of freedom for men which they are permitted to exercise. And in that exercise they are not left alone, but there are higher powers which further their endeavours. Of course, this saying (or proverb) describes not that full adept whose desires are expressed in terms of absolute resignation to the Divine Will, but of him (and it is this phase that the present number is mostly dealing with) who has but learnt to trace to the operations of God, a portion only of his destiny, the portion, *viz.*, which he cannot work out himself, and it is he who uses the expression, “God helps those who help themselves,” to denote his belief that God's operation is but the complement of his own, and not a substitute for it, *i.e.*, such as is capable of superseding it.

Those who would place all power in *Karma* must remember this, that the operation of *Karma* is as far beyond their calculation, and it is as much an unknown quantity, as the workings of Higher Intelligences, which it is impossible they could comprehend (until of course they rise to the higher planes of consciousness). (See p. 199, *Theosophist* for Jan. 1897). It is therefore unreasonable to vest all power in one unknown quantity and totally deny the possibility of a Supreme Intelligence over-ruling all, if this be an equally unknown quantity. The world's experience must convince any body that acts are generated which remain impotent unless and until they are judged by intelligent manipulators. A better attitude which would serve as a good working

* *Jitaniâ Stotra.*

hypothesis for all practical purposes of life would be to recognize both as simultaneous factors, and say:—

दृष्टं कर्माधीनं अदृष्टमीश्वराधीनम् ॥

The story related of Frederick the Great, of Prussia, is to our point. Says Macaulay:—"Order was strictly maintained throughout his dominions. Property was secure. Great liberty of speaking and of writing was allowed. Confident in the irresistible strength derived from a great army, the king looked down on malcontents and libellers with a wise disdain; and gave little encouragement to spies and informers. When he was told of the disaffection of one of his subjects, he merely asked, "How many thousand men can he bring into the field?" He once saw a crowd staring at something on a wall. He rode up and found that the object of curiosity was a scurrilous placard against himself. The placard had been posted up so high that it was not easy to read it. Frederick ordered his attendants to take it down and put it lower. "My people and I" he said, "have come to an agreement which satisfies us both. *They are to say what they please and I am to do what I please.*"

Here are then some indications for our readers to pursue this complicate question of *Predestination and Free-will*, and our missionary friends, the Christians, ought now to know something of what the Hindu Books say on the subject.

In closing we refer our readers to the views of the sage Vêdântâ-chârya, as expressed in his stanza:—

नास्तिचेन्नास्तिनोहानिःअस्तिचेन्नास्तिकोहतः ।

And the substance of much modern philosophy is embodied in a famous passage of the *Taittiriya-upanishad*:—

“असन्नेवसभवति । असद्ब्रह्मेति वेदचेत् ।

अस्तिब्रह्मेतिचेद्वेद । सन्तमेनंततो विदुरिति ॥

(*A'nandavalli*, VI—1).

A. GOVINDA' CHA'RLU.

A MISSING LINK.

EXCEPTING Miss Mary Carpenter's *Last Days of Rajah Ram Mohan Roy*, I think no biography of his has yet been attempted in English. The want of it is kindly felt and leaves a void that the English speaking and writing public of any country either in the East or in the West would do well to fill up and thus take off the slur that is otherwise cast on them. But the Rajah has a very good biography in Bengali written by a member of the Sadharan Brahma Somaj in the person of Babu Nagendra Nath Chatterji. An improved, enlarged and illustrated edition of it has just appeared. It is worth reading by all, who know that language. The biographer would thus have public patronage as he should. I am an invalid. I am incapacitated from serious reading,

writing, as I am, from a sick-bed. From a glance at the book in question I find that in his youthful days the Rajah travelled over to Thibet. This fact is doubted by some people. But we have the authority of Miss Mary Carpenter, who writes to say that she herself has heard of this Thibetan travel of the famous reformer and author, from himself. Under such circumstances we have no room whatever for disbelief in the story as narrated by the eminent lady and handed down to us by tradition. Like Theodore Parker working in the same field that he worked in, had Ram Mohan Roy kept a diary and for our benefit had it been published, all this would have been obviated, as we would have then profited by it. But he has left, unfortunately for us, no diary, not to say, autobiography. These two are things of quite foreign growth. They have been imported overland in a degenerate period from our contact with our foreign prototypes, and engrafted on a prepared kindly soil. It will be thus seen that the Rajah, true to his Aryan instinct, is conspicuously guilty with the Aryan *savans* of the by-gone times, of an omission we sadly deplore in these days. In the absence of anything like that, one's curiosity naturally makes one a little too inquisitive in the matter. And I am no exception. In course of conversation one day, with my friend, Rai Bahadur Sarat Chandra Das, C.I.E., the Thibetan explorer under the Bengal Government, I hoped to be enlightened on the subject and to subsequently enlighten the public, if I could. I regret to say that he had been able to gather very little from the Lamas and their works. Why, I asked myself, as I do now. But the Bengali biographer throws some side-light on the question. Though lurid, it is sufficient to my mind to place me in a position to make the following inference: that the Lamas (I hazard the remarks with a view to court examination by the readers) have studiously refrained from taking any notice of the great and good Bengali traveller, then a mere stripling in their midst. He was a staunch advocate of Female Emancipation. He found that the condition of woman in the rugged Lama-ridden country was most degraded. They profess Buddhism. But theirs is a corrupt form of Buddhism, which does not give her liberty any more than a zulu does. This he did not and could not tolerate. He fought, tooth and nail, for their legitimate share of liberty and, of course, at tremendous odds, in a foreign ultra-conservative country. The consequence could not be otherwise than it had been. His name was in their bad book. He retraced his steps homeward unrecognised (for which he cared very little), though not unrequited as far as the benefits resulting from travels in a foreign Buddhistic country were concerned. Lest their best interests be tampered with, they do not extend to the ultramontane intruders the right hand of fellowship but give them a very cold reception. This was why he was altogether ignored; and his name was wilfully omitted from the annals recorded and preserved in the monasteries—the repositories of learning. If this had not been the case, a Count Notovitch would ere long have found out an unknown

and unrecorded account of his peregrinations in Thibet in a Himis Monastery, though not a "life" of Rajah Ram Mohan Roy.

From the true sense of the term *Theosophy* I venture to say that Ram Mohan Roy was a true Theosophist, *minus*, may I be permitted to say, the *Mahâtma*-question, concerning which the professed Theosophists and the professed Theists of the day do not agree. This is the cardinal point of difference between them.

NAKUR CHANDRA BISVAS.

[ED. NOTE.—It appears that our contributor has fallen into the common error of positing faith in Mahâtmas as constituting an integral part of Theosophy, notwithstanding the fact that it has been iterated and reiterated, officially and otherwise, that the Society is "*absolutely unsectarian*," and that, "*No person's religious opinions are asked*," on joining.

One's disbelief in the existence of Mahâtmas is not likely to affect the personal knowledge of those who, like the President of the T. S., and a number of other Theosophists, have met, in the flesh, and conversed with, some of those individuals who are much further advanced than ourselves and are variously designated as Brothers, Masters and Mahâtmas. S. J. Padshah, F. T. S., referring to *one* of these Masters, says in the *Indian Mirror* of February 10th, 1897: "Must I repeat what I must have said and written a hundred times, that I know him, love him and worship him? I bear this testimony, for the Master's own words to me were"...

Still, no Theosophist is under the slightest obligation to believe in any thing that has not the sanction of his reason or his knowledge; in fact he would be false, both to himself and the Society, did he do so; yet he is under obligation to extend to others the same degree of toleration in matters of belief, which he wishes shown to himself.] E.

THE MANIFESTATIONS OF SIVA AND HIS SPOUSE.

(Continued from p. 398.)

UMA, the wife of Paramasiva, is represented to have been at first the daughter of Daksha and then the daughter of Himavân, passing under the two names of Dâkshâyanî and Pârvatî. Daksha, one of the Prajâpatis or patriarchs, and a son of Brahmâ, enquired of his father as to who was supreme in all the worlds. "Sîva," was the reply. Thereupon Daksha made Tapas unto him for 21,000 years. Then Sîva appeared before him on his Vrishaba and asked him to name the boon. Daksha said—"I should reign over all the worlds. Sons and daughter I should have, many in number. One of my daughters should be married to you." These boons were granted by Sîva who at once disappeared. Then Brahmâ built for him a city and gave unto him his daughter *Vedavalli* in marriage. Through her, a thousand sons were, at first born, who were called Haryasvas, who devoted themselves to Tapas for the procreation of the species, after bathing in the Mânasa tank or

the tank of the mind. But Rishi Nārada is said to have stepped in then and to have dissuaded them from doing so ; thus leading them away from the worldly to the spiritual path. Again were another thousand sons, called Sabalāsvas, generated by Daksha, who were similarly taken by Nārada into the Tatvajnāna path. Then Daksha is said to have cursed Nārada thus:—" Be born in the womb ; there shall not be a resting place for thee in all these regions." After which, Daksha is said to have begotten sixty daughters, of which Gourî or Umâ is married to Siva. A group of twenty-seven daughters, beginning with Asvatî and ending with Revatî, were said to have been united in wedlock to the moon god who showed partiality in favor of one of them, Kritikâ, by evincing more love towards her ; then all the rest of the daughters went and complained to their father, Daksha. The patriarch thereupon cursed the moon with decrease in her light. This went on for fifteen days, when on the sixteenth day the moon, at the advice of Indra, propitiates Siva who modifies the curse into one of the increase of Kalās after fifteen days waning, and goes even to the length of donning the moon as an ornament on his head. This provokes the wrath of Daksha which was greatly augmented by the following circumstances :

Paramesvara and his consort were discoursing upon the origin of Cosmos, when she remarked, with an air of pride, that the whole universe was due to her. To humiliate her, the Lord transformed himself into a Jyotis, or a mass of radiance from the former state he was in. Thereupon all things in the universe got themselves into one vast mass of sable darkness and became non-existent. Finding her own powers to be of no avail then, she felt contrite for her own impudence and asked the Lord to regenerate things, who, on her request, awoke all powers with the eleven Kotîs of Rudras at first. These Rudras went to Thiruvadamarathur and contemplated upon him on the Siva-râtri day, and entreated Him to bless those who should do Pûjâ unto Him on that day. As Gaurî was responsible for all these changes and difficulties, she asked the Lords for some means of expiation for the sins committed through her egotism ; whereupon he ordained that she should make Tapas as a *Sankha* or discus, on the banks of the river Yamunâ. Accordingly she did, when Daksha arriving at the spot and finding her transformed into a lovely female, took her home and reared her up as his own daughter. Gaurî, when she reached her fifth year, made Tapas for getting at her Lord, Paramesvara. In her twelfth year, the Lord assumed the guise of a Brahmin, and having appeared before her asked for her embrace. On her refusal, he assumed his real form. Then preparations were made by Daksha for his daughter's marriage ; and just in the nick of time, Siva disappeared. Again Pârvatî performed Tapas, when Siva again appeared and took her away to his own place, *viz.*, the Kailâsa, without Daksha's knowledge ; hearing which, the patriarch was greatly incensed ; and yet at the intervention of Brahmâ and others, he went to the hills of Kailâsa to see his daughter and her husband but was refused ingress by the porters at the gate of Siva.

These acts of Siva, together with his other acts concerning the moon, exasperated the patriarch to such an extent that he refused to allot to Siva a portion of the offering in the sacrifice he made—much less to send for him. But Nandi, the vehicle of Siva, attended the sacrifice; and when he found his master slighted, he cursed that the heads of those not offering oblations to his master should be splintered into pieces. Finding the officiating priests to be unwilling to play their parts in the sacrifice, Daksha asked the heavenly architect, Visvakarma, to rear up another Yagna-S'ala on the Ganges, to which all were invited except Mahadeva, or Siva. The Rishi followers of Mahadeva did not attend the ceremony, except Dadhichi, who went there to remonstrate with the progenitor, Daksha. Meanwhile Uma, the spouse of Mahadeva, in spite of the remonstrances of her Lord, went to attend the sacrifice, where she was not courteously treated by her father. This matter having been reported to her husband by her, he created a being like a fire of fate, called Virabhadra, who was accompanied by Kali, a being likewise created by Gauri for the destruction of Daksha and his sacrifice. Both these beings went to the scene of Yajna where, after despoiling and destroying the whole of the enemy's hosts, Daksha was decapitated; and when all the hosts of opponents were revived, Daksha also was revived with a ram's head put upon his headless trunk. From that day forward, Daksha became a porter at the gates of Mahadeva. Thus ends the first episode of Gauri's, manifestation.

PARVATI.

Now let me trace my course over the next field. Siva's spouse was loth to have that body which she possessed as the daughter of the degraded Daksha. So in order to obliterate her recollections of having been Dakshayani, she appealed to her Lord for another tabernacle to live in. Himavan (the mountain) was performing a rigid Tapas for a child, and his wife Menaka was ever by her husband's side contemplating upon the lotus feet of Mahadeva's consort. This house was pointed at for Dakshayani by her Lord; and to that house, she wended her way. Himavan assuming the robes of a Tapasvin went to the Manasa tank to bathe, when lo! there he beheld the Devi lying as a blooming child, with scarlet lips and beautiful smile, on a lotus flower. The Lord of Mountains picked her up and handed her over to his wife. As if in possession of a large treasure trove, she was beside herself with joy, and nursed the baby up. It was surnamed Parvati, being the daughter of Parvati or mountain. As before, she entered upon a hard Tapas in her fifth year for the purpose of seeing her Lord, in spite of the dissuasions of her parents.

Meanwhile the Lord was engaged in quite a different affair. Sanaka and other Munis were not bent upon the worldly affairs of creation but wanted to approach the feet of Mahadeva by treading the path of Salvation. Hence they performed Tapas unto Mahadeva who appeared in the guise of Dakshinamurti before them and wanted to initiate them into the final secrets of Jnana, under a Vata (banyan) tree. But being under

the influence of Mâyâ, they were unable to cognize the secrets imparted to them, not being yet fully worthy. Hence, long afterwards, they had again to resort to Mahâdeva on the top of Kailâsa, where he initiated them into the secrets. Strict injunctions were then laid upon Nandi, the porter, not to let in any other than Kâma, or the God of Love, during the process of initiation. Whilst affairs stood thus, the whole universe was brought to a dead lock. No generation of beings took place, as the passion between the pairs died away in the hearts of all, through the primeval pair separating itself. Even Kâma, the God of Love, forgot his tenderness towards Ratî, his spouse. Added to this was the panic which a great Asura, by name Sûrapadmâ, had created in all. Then Brahmâ, Vishnu and other Devas held a solemn conclave in which they deliberated upon the course of action. Being themselves unable to get into Siva's presence they, one and all, pitched upon Kâma, the God of Love, as the most competent person to go to Siva and produce a change in his attitude by aiming his darts. But Cupid felt himself unequal to the task. Being goaded to it by the Devas, he assented with great reluctance and went to Mahâdeva's presence but to find himself reduced to ashes through a spark arising out of the forehead of Siva, ere he essayed to sling his arrows at him. But the arrows, having been let loose on Him, were not able to produce any effect, through the Humkâra Mantra; and hence sped in a moment from Kailâsa to the Himâlayas where Pârvatî was, and stuck in her breast. Thereupon the Devas, headed by Vishnu, unable to bear the atrocities of the Asuras, flocked in a body to Siva and implored Him to immediately create Kumâra or Subrahmanya; for which purpose this patron of Yogis went to the Lord of Mountains and appeared before his daughter who was doing Tapas unto Him. Having appeared first as an old Brahmin and then revealed his identity, he was married to her in right royal form. After this marriage, the birth of Kumâra happens—the war god, the six-faced one. Thus is the second anecdote of Umâ.

Now if we read the anecdote of Daksha as above stated, along with that of his as contained in the Vishnu Purâna, we are able to assign the period when the events of Dâksâhyani occurred. In the Vishnu Purâna, it is recorded thus—“This great sage (Daksha) for the furtherance of creation and the increase of mankind created progeny. Obeying the command of Brahmâ, he made locomotive and fixed things, bipeds and quadrupeds; and subsequently by his will, gave birth to females, ten of whom he bestowed on Dharma, thirteen on Kâsyapa, twenty-seven (*viz.*, the lunar asterisms who regulate the course of time), on the moon. Of these, the Devas, the Daityas, the Nâgas, cattle, birds, the Gandharvas and Apsaras, Dânavas and other things were born. From that period forwards, living creatures were engendered by sexual intercourse; before the time of Daksha, they were variously propagated by the will, by sight, by touch and by the influence of religious austerities practised by devout sages and holy saints (by yogic power).”

From the above extract, it is clear that Daksha's Yoga should refer to that period when human beings were engendered as in the present age. This must have been at that time when the distinction of bodies, male and female took place. This was, according to the "Secret Doctrine," in the middle of the Third Race; the early third race having been hermaphrodites. "It is Daksha who establishes the era of men engendered by sexual intercourse. But this mode of procreation did not occur suddenly, as one may think, but required long ages before it became the one natural way. Therefore his sacrifice to the gods is shown as interfered with by S'iva, the destroying deity—evolution and progress personified—who is the regenerator at the same time; who destroys things under one form but to recall them to life, under another more perfect type. S'iva-Rudra creates the terrible Vîrabhadra (born of his breath), the 1,000 headed, 1,000 armed (&c.), monster, and commissions him to destroy the sacrifice prepared by Daksha. Then Vîrabhadra, abiding in the region of the ghosts (ethereal men)—created from the pores of the skin (Roma-Kûpas) powerful Raumas (or Raumyas)." Before the time of Daksha, creatures were created from eggs, sweat, &c. And hence in the description of Daksha Yoga, according to the Vâgna Purâna, we find mention of creatures, in the fight, "of every class born from the womb, from eggs, from vapour or vegetation." There Daksha typifies the transition stage or "the early Third Race, holy, still devoid of an individual ego and having merely the passive capacities." The double set of 1,000 sons each, represent those Jnânis of Jîvamuktas who incarnated at first in a bodily encasement—not through themselves, to multiply the race, but to give impetus to creation to go on. It is represented that in the fight, Daksha loses his head which is replaced by a ram's head. According to H. P. Blavatsky, "the ram's head and horns are ever the symbol of generative power and of productive force and are phallic." Hence this means that the old order of things was reversed and a new state of procreation arose as we find it now.

In this case we find that Daksha generates in himself a regenerating power to produce a new order of things, which is represented by the wife of Rudra taking birth as the daughter of Daksha. It means nothing more than that the passive side of the destructive power is inherent in every object and nation, so that when the proper time comes, the passive side allies itself with the active and becomes the active element at the right season, *viz.*, when nature is worn out in that stage. So the germs of destruction are to be found everywhere, even in the creative stage, so that, when the outer-covering is worn out, a new order of things may arise.

Then going into the second story of Gaurî as the daughter of the mountain, we find that there too when a new era of creation or procreation arises the same laws have to be obeyed. We find that, at first, pairs could not be created. The oblations poured in the Yagna, or sacrifice of the pairs of males and females, will not fructify simply because of the

cessation of the original impulse. Mahâdeva was separated from his consort who went to be born as the daughter of Himavân. Hence no procreation could take place. And so Kâma or Cupid was asked to vent his darts upon Siva. But He was engaged in the initiation of Sanaka and other Munis. Here Sanaka and others represent no other than the egos themselves, as H. P. Blavatsky puts it, though in another sense it means perfected saints. At first when Parama Siva initiated them into Jnâna, under the shades of the Banyan tree, they were unable to understand his teachings, as they were yet young. And it was long afterwards, when they had gone through the many stages of worldly experience, that they were able to understand his teachings in his seat, Kailâsa. For it should be remembered, as the books say, that none will be able to ascend the Kailâsa hill unless he has completely purified himself. It was only in the midst of initiation that Kâma was burnt up by a scintilla of fire emanating from Dakshinâmûrti. From all these facts it will be clear that Sanaka and others represent no other than the egos that were awaiting birth in the new era of creation and that were not able therefore to understand Mahâdeva's teachings at first. In the new period, multiplication of the race arose only after Siva's marriage with the daughter of Himavân. Himavân is herein introduced probably because the First Race that came up then was moon-colored, *wir*, white. Hima means either frost or moon. Soma presides as the ruling deity over the latter Third Race or the early Fourth Race. It is only afterwards that the color of the Races changed into Siveta lohita. This transformation is recorded in the suggestive allegories of the Pancha-Brahman of Parama-Siva.

K. NARAYANSAMI AIYER.

(To be continued.)

THE PLAGUE AND ITS CAUSES.

PHYSICAL ASPECT.

ALL are aware of the fever epidemic known as the Bubonic plague, which commenced in Bombay in the latter half of 1896. The files of newspapers will furnish ample matter to the future historian who will have to write an account of the frightful events which transformed the magnificent city of Bombay into a Bubo-bay, *i.e.*, the bay of the Bubonic plague. The subject is so much talked of from the physical stand-point that from this point there remains hardly anything to be said. The almost universal opinion was that the plague was the result principally of the faulty drainage system of the city, together with overcrowding and filth. These were the most manifest causes no doubt. But are we to be satisfied by these? May there not be any other causes? What I want to bring to notice is that there may be causes which we are apt to overlook or disregard by merely dwelling on the physical aspects of the question. This subject, therefore, may be investigated a

little more deeply, in order to ascertain if any other cause or causes may be found. The causes above mentioned existed in Bombay years before the epidemic broke out;—nay, the sanitary condition of most of the lanes of this city was worse some years before than it was in the year 1896. It is rather unfair, therefore, to assign the causes wholly to the drainage system and overcrowding, and overlook other causes that may be detected as we proceed with our research.

It was observed while the plague was raging, that it increased or decreased often with a change in the atmosphere. When the weather was warm and fair—which was seldom, however—the number of new cases, as well as that of the deaths, diminished; but in cloudy or chilly weather the attacks and deaths increased to an alarming extent. The sunlight during that period, in spite of the clear sky, was like that of a day of solar-eclipse. Cold, chilly blasts were blowing almost every-day from the North, which is considered harmful to mankind by the Avastâ and other scriptures. Nature wore a sombre appearance and cried, as it were, over the mournful events that were passing in Bombay. Cold or sultry weathers we had formerly; but the winter that had just passed was a terrible one judging from its effects.

If we could find out the cause of this change in the phenomena of the atmosphere we might come to a stage where it might be safe to posit our hope of arriving at a solution more satisfactory than hitherto.

Instead of making any inquiry regarding this matter, the attention of the authorities was wholly centered on the necessity of observing the rules of sanitation. This was essential, no doubt; but very few paid attention to the astronomical phenomena. Those who did not care much for the physical world were carried away to the other extreme. They cast their eyes heavenward, and implored the help of gods; but the gods did not hasten to their help, as the plague was known to increase even after the performance of fasts and feasts—the *yagnas* and *jasan* ceremonies, observed by various religionists in their propitiation. The different votaries could not make their supplications so efficacious as to be heard by the gods, much less by the Supreme One. In spite of their prayers, individual and congregational, the plague spread in the suburbs of Bombay, then to Karachi, Poona, Guzerat, Thana, and then to the North and surrounding country. I may be wrong in my opinion, but the facts cannot be overlooked. Are we justified—or have we any just claim—in invoking the Higher Powers in times of our need; we who never before devoted a single hour to forming their acquaintance, and in some cases even not recognizing their existence?

To please or console the orthodox class of people there now entered on the scene the soothsayers and the astrologers, but unfortunately they were generally quacks. They gave out the death-moments of the plague. The moments passed away; but the plague did not. People became more impatient and quite naturally lost all trust in the astrologers who were more careful in their predictions. An exodus of vast

numbers of people began, and in a few days Bombay was deserted. But let us find out the cause of all these troubles. It is unwise to drop a subject after it has proved a failure in its first trial. If we have even a distant hope of being benefited by any method of science, it is necessary that we should patiently persevere until we succeed in that line. As we have to find out some other cause or causes of the plague, we will try to examine the question, patiently, as related to astronomical phenomena.

ASTRONOMICAL AND ASTROLOGICAL ASPECT.

Can a distant planet influence this world or its inhabitants? Not only an astronomer, but a common schoolboy who has a rudimentary knowledge of Astronomy, will say that the moon influences the earth and its inhabitants. We know for certain that the ebb and flow of the tides can be predicted by the course of the moon; and, in like manner, any physiologist or medical man will assure you that the power of certain diseases is increased or decreased in accordance with the waxing or waning of the moon. This is a fact well marked in their daily observations. Now the moon is only a satellite. The influence of the planets, which are more powerful, must be greater on the Earth as well as on her inhabitants.

Paracelsus, in explaining the claims of Astrology to a respectful attention, says, "whereas Astronomy deals only with the physical aspect of planets and stars, Astrology, nobler and higher, deals with the psychical influences which the souls of the heavenly orbs exert upon the microcosm of man." Commenting on the above, the late Professor Richard A. Proctor, one of the leading Astronomers of our day, observes—"There is something more impressive in the thought that the souls of the sun and moon and planets act not only upon each other, but on the microcosm of man." "But in all seriousness, astrology in its inception was a science—if one ought not rather to call it a religion—deserving of respectful consideration, to say the least. Direct observation was all in favour of the belief that the heavenly bodies influence in a most special manner the fortunes [Karma] of men. The chief of all the heavenly bodies, the sun, produces such manifest effects, both in his daily and his yearly course, and the moon seems so obviously powerful over the waters of the sea, and in other ways, that it was the most natural thing in the world to assume that the other celestial orbs also have their special influences, though it might not seem quite so obvious what those influences were."*

Astrology, therefore, though scoffed at by the ignorant and the sceptic, did formerly and does still form part of almost every religion, especially the Aryan, as will be seen from the *shastras*. According to these, every planet is presided over by an *yazata* or god. These planets are, it is said,

"Carrying through ether, in perpetual round,
Decrees and resolutions of the gods;"

* *Knowledge*, vol. xi, p. 242.

o equalize the accumulated Karma of mankind. We shall try, therefore, to support our paper by the records of the more careful observers in this line of science, and see if we can arrive at a solution that might help us in our further and deeper investigation.

Let us now examine the plague statistics in relation to the astrological calculations. It is almost impossible to get at the accurate figures of deaths caused by the plague in Bombay, as the measures adopted by Government and the Municipal authorities were so misleading and against the popular belief and ideas that, in many cases, the persons responsible were obliged to give some other reason as the cause of death, hiding the true fact. It is, therefore, necessary to take the total number of deaths from all causes which occurred during the period. We can easily find out the plague figures by simply deducting from the total number, the number of deaths during the past year. The population of Bombay was 821,764 according to the last census (1891), and the death-rate was from 24 to 30 per 1,000 of population, before the plague occurred. In the year 1891, which was reported by the Health Officer of Bombay in his Annual Report as an "unfavorable" year, in regard to health, the death-rate was 29.01 per 1,000 of population, but the following figures, which are taken from the official returns, give us an idea of the havoc the plague has made.

Week ending,	Total number of deaths from all causes.	Average per 1,000 of population.	Week ending,	Total number of deaths from all causes.	Average per 1,000 of population.	Week ending,	Total number of deaths from all causes.	Average per 1,000 of population.
7 July '96	531	31.51	27 Oct. '96	698	42.08	16 Feb. '97	1728	108.20
14 "	566	33.79	3 Nov. '96	668	42.62	23 "	1650	103.39
21 "	524	31.51	10 "	623	37.77	2 Mar. '97	1484	92.82
28 "	599	35.68	17 "	704	42.14	9 "	1326	82.95
4 Aug. '96	564	33.22	24 "	760	45.94	16 "	1258	78.59
11 "	598	35.49	1 Dec. '96	772	46.95	23 "	...	†
18 "	650	38.34	8 "	1051	65.30	30 "	1149	70.87
25 "	669	40.18	15 "	1310	81.24			
1 Sept. '96	667	39.80	22 "	1416	87.76			
8 "	593	35.62	29 "	1853	115.41			
15 "	618	36.70	5 Jan. '97	1711	107.13			
22 "	647	38.78	12 "	1638	102.06			
29 "	720	42.45	19 "	1758	109.78			
6 Oct. '96	791	47.71	26 "	1721	107.13			
13 "	634	38.72	2 Feb. '97	1645	102.76			
20 "	606	36.82	9 "	1911	119.65*			

The movements of the planets, as shown in the *Jam-é-Jamshed* of 16th February last, by Mr. Behramji Bomanji Patel, and generally supported by another Native astrologer, Joshi Mathuresh Pitamber, of Dakor, in the same paper's issue of 23rd idem, show the following indications:—

* Four times worse than the "unfavourable" year.

† Returns not available.

“The signs of the plague and the famine began to appear at the end of July 1896, and their effects must continue for a year. At 12-5 midnight on the 28th July 1896, the hot-tempered planet Mars entered the sign Taurus. On the same day, Jupiter, which is the best and the kindest of planets and which presides over doctors, the learned men, the officials and kings, came within the shadow of the sun and was, as it were, eclipsed and continued to remain in that position till the 27th August 1896. [The men in authority were indifferent.] On the 5th August 1896, Jupiter entered the sign Leo, at 12-7 midnight. In this he came within the quartile evil aspects of 90° of two evil planets, Mars on one side and Saturn on the other. From the 17th July 1896, Saturn began to move in his forward course, after a long retrograde motion, and had therefore become more evil. At 7-55 p.m., on the 10th August, the sun, who had already been within the evil aspects of Mars and Saturn from the beginning of the month, entered his own sign, Leo. From the beginning of July 1896, the evil planets, Mars and Saturn, came into opposition, which is the worst aspect in the heavens. [Here the position of the moon in relation to Saturn is noted]. On the 19th September 1896, at 10-20 p.m., Mars entered the sign of Gemini, the house of his enemy, Mercury. [Plague became manifest.] On 15th October, Saturn joined the good planet Venus. [Slight decrease.] On the 11th October, Saturn entered the sign Scorpio, the house of Mars. On 3rd November, Mars began to retrograde, and therefore increased his evil effect, from which movement he returned in his usual course on the 17th January 1897. [Plague increased.] On 13th November 1896, Saturn and Sun were in the same degrees and therefore the Sun lost all his good powers. [Plague continued to increase.] On 30th November, the best planet, Jupiter came within the evil quartile aspect of 90° of the Sun and therefore became helpless to do any good. He is said to be presiding over the Parsis. [Increase of deaths among the Parsis.]... On 11th December, Mars and Sun were of the same degrees and the latter was therefore afflicted. On 14th December, at 10-2, Mars, which was retrograding, again entered Taurus from Gemini and came in opposition to the Sun in Sagittarius. [Increase of the epidemic.] On the 27th December, the good planet Jupiter retrograded. [Plague at its highest till February] from which it will return to its regular course on 26th April, when the epidemic is expected to gradually subside. Up to this time no measures would be entirely successful. Besides, Saturn, which has much to do with the epidemic, will retrograde on March 11th up to 29th July 1897, after which the plague should disappear. [It is now rapidly decreasing.]

The above calculation generally corresponds to the fluctuation of the death-rate, the panic, the exodus, the measures adopted by the authorities, &c. Zadkiel and Raphael both had predicted these events in their political aspects. News from India and Egypt, says Zadkiel, will cause some anxiety to the British Government in February, for Mars disturbs those countries. In February the plague was at its highest.

This is not a great thing, one might say ; it can be easily guessed. But this guess-work, if guess-work it may be, could not have been made nearly two years earlier. Because the plague, as well as the famine in India, were predicted by Zadkiel so far back as 1895, and as every almanac or calendar is prepared some months before the commencement of every year, it cannot be said that it was merely guess-work. For mark what Zadkiel writes in his almanac for 1896, of course calculating some months beforehand :—

“ At Calcutta, the figure of the heavens for the autumnal equinox threatens a drought, for Mars is the ruling planet and is in Gemini, in south latitude. The solar ingress into the sign Libra, took place at 6 h. 56 m. p. m., at Calcutta ; *Capricornus* 14° 44' culminating, and Aries, 21° 2', ascending. Mars, the ruler of the ascending sign, was in Gemini 19° 39' with 0° 38' south latitude. I therefore predicted drought in India, for it is the nature of Mars to produce such an effect. Had the Indian Government paid attention to Astrology—which was cradled in India—and to this forecast, measures might have been taken in advance to mitigate the evils now arising from the scarcity and dearness of grain. From the summer solstice I also foretold '*much epidemic sickness*' in India, and Bubonic fever has broken out in Bombay. I trust that these facts will attract the attention of the authorities and the scientific world to the most ancient of all sciences.”

That the plague had been anticipated is another reason of our searching for the cause or causes in another direction in preference to dwelling wholly on the visible causes. If the drainage, the overcrowding, &c., were the only causes of the epidemic, Zadkiel and others need not have predicted the plague and famine, months before they occurred in India. One might say that if the plague was predicted it was pre-ordained by God and we need not take measures against what was inevitable ; but God should not be accused of wrathfully inflicting such calamities on mankind.

N. F. BILIMORIA.

(To be continued.)

THE FINDING OF KUSINARA.

ASSUREDLY, it seems as if some unseen Power favorable to Buddhism were at work in our time, for scarcely has the reading public recovered from its admiring surprise over the discovery of the Asoka pillar in the Lumbini Garden, where the Prince Siddhartha was born, than a member of the Theosophical Society announces his identification of Kusinâra, where the corpse of the Buddha was cremated. In his discovery of still another Asoka pillar, Babu Purna Chunder Mukherji has secured the perpetuation of his name as an Archæologist and conferred an honor on our Society. Does it not seem a strange coinci-

dence that the identification of the four Buddhist shrines most closely connected with the last incarnation of the Tathâgata—Kapilavastu, Buddha Gya, Isipatâna and Kusinâra—should have occurred at the very epoch of the Buddhistic revival which is now in progress? Some dull or prejudiced people may see nothing in this, but the facts are so striking that they are calculated to make the open-minded man see that they are due to another cause than chance. For my part, I will go so far as to record my belief that the whole historical record of the services rendered to Buddhism by the Emperor Dharmasoka will be made up from pillars, tablets, rock inscriptions and excavated buildings within the next few years. What we know already of that great sovereign, yet devoted follower of the Buddha, has shown him to have been one of the noblest of rulers. Professor Rhys-Davids says that his “edicts are full of a lofty righteousness; obedience to parents; kindness to children and friends; mercy towards the brute creation; indulgence to inferiors; reverence towards Brahmins and members of the Order (the Buddhist Sangha); suppression of anger, passion, cruelty and extravagance; generosity, tolerance and charity—such are the lessons which the ‘kindly King, the delight of the gods’, inculcates on all his subjects.” In fact, it seems almost as if Dharmasoka had been specially incarnated at the time of his birth, to consolidate, purify and permanently protect the Sangha, to ensure the continuance of the religion to distant ages, and to leave behind him, in his rock-inscriptions and pillars the most unanswerable proofs of the Buddha’s real existence as a man and a world-teacher. But I shall not be surprised if my old friend and colleague, P. C. Mukherji, should unearth a collection of records embodying all that is inscribed on rocks in the Edicts, with much more that has thus far escaped the notice of the Archaeologists. With these prefatory remarks I give place to the important letter of Purna Babu, the forerunner, let us hope, of a more detailed and confirmatory report of his finding of Kusinâra.

H. S. O.

CAMP LAURIYA, *via* BETTIAH,

2nd April, 1897.

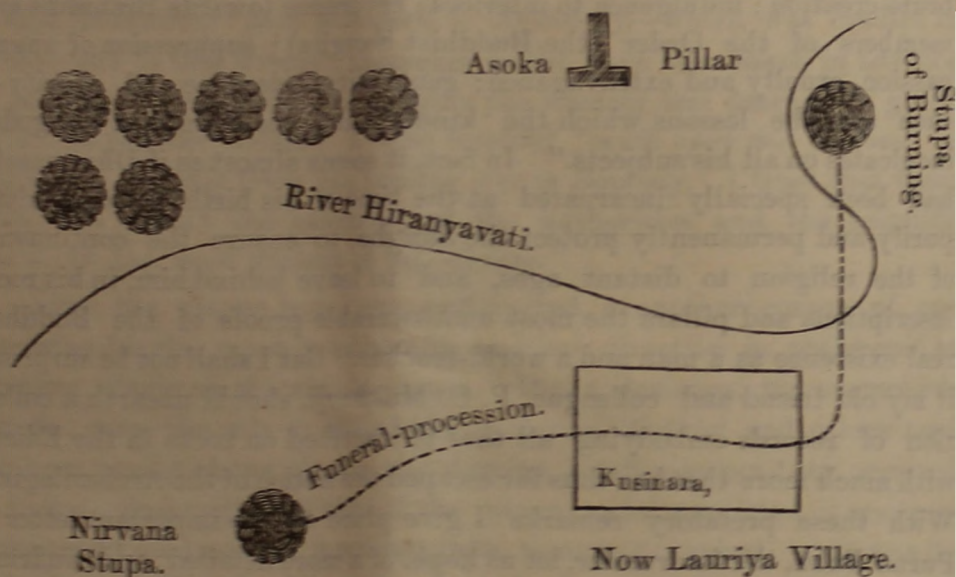
DEAR SIR AND BROTHER,

I doubt not you will be glad to learn that I have been able to discover the lost site of Kusinâra here—the spot where the Buddha departed his physical life.

Dr. Waddell, the author of an important book on Tibetan Buddhism, discovered the lost site of Kapilavastu in the Nepaul Terai, for which purpose Dr. Führer, of Lucknow Museum, was deputed there (the latter did not discover it, as noted in *Theosophist* of March last); and he, in order to find Kusinâra, induced the Bengal Government to depute me to the Terai just below the hills, to search for it. But though I discovered some Brahminical remains of temples and images at Mahajogin, Sahdara, &c., I was disappointed in not finding what I came for.

But, brooding on the extracts from H. Thsang (Beale's Western World), and Rockhill's Tibetan Buddhism, it struck me that Lauriya, which contains the greatest number of *stupas* of a primitive kind, might represent the site of the Buddha's *Pari-Nirvana*.

So, coming here and studying the ancient remains for three days, I have succeeded in determining two important points. One is the Asoka pillar, which is inscribed, where the dead body of the Lord was burnt, and the other—the great *stupa* of Asoka, showing the place of Nirvâna, just south-west of the present village, which stands on the ancient site of Kusinâra. The latter's diameter is about 300 ft. and still about 180 ft. high, which was 200 ft. when Hinen Thsang, the Chinese pilgrim visited it, in the 6th century A.D. I have also been able to identify the River Hiranyavati, in Turakha, and the *stupa* where the dead body was burnt, in a bend of the river, which still exists. A rough sketch-plan will show all this :



If my identification stand good, then kindly notify it to the Buddhist world through your Journal, for it will turn out an important place of pilgrimage, and is easily accessible. There is a Railway Station at Bettiah, and Lauriya is about 10 miles north, easily visited by Ekka, pony or elephant. More I shall write afterwards.

Fraternally yours,

(Sd.) PUNA CHANDRA MUKHERJI,

Archæologist.

LATER.

BANKIPUR, 22nd April 1897.

DEAR SIR AND BROTHER,

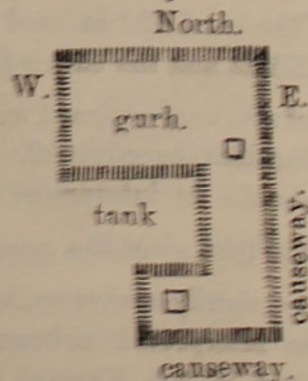
Since writing you from Lauriya, which I identified with Kusinagara,* the site where Buddha departed his physical life, I beg to inform you, that I have also discovered the birth-place of Chandra-Gupta, the grandfather of Asoka the great, at Pipariya, which I propose to identify with Pippalivana, the forest of Pippala trees, which received a portion of Buddha's relics at the cremation-ground. This portion of relics was enshrined in a *stupa*, which was opened and rebuilt by Asoka to abstract the contents. This Pippalivana was the town of the Mauryas at the time of the Buddha, subsequently some of the Maurya princes appear to have migrated to Vaisâli, which was captured by Ajâtasatru. The Mauryas escaped and founded a town in their own name, at some distance east of Vaisâli. About 150 years after, this new town was sacked; and a Maurya princess, escaped to Pippalivana, where she gave birth to a son, who, however, was cast off. The wife of a cow-keeper, Chandra by name, adopted him,—whence he was known as Chandra-Gupta, protected by Chandra. The boy, while playing with his companions, assumed the air of a king.

Chânakya Pandit, who is now well-known for a small treatise on morals, saw royal marks in the boy, whom he bought for 7,000 silver coins, and adopted as his son. He taught him in the different lines of learning, and giving him his whole treasure, instructed him to dethrone the Nanda king at Pâtaliputra,—he himself becoming the king, who, out of gratitude, built him a fortified palace, now known as Chandki or rather Chonakya-gurh.

Now this vast building in solid brick-work, about 600 feet long, by 150 ft. broad, and about 150 feet in height, still exists about 8 miles south of the ruins of Rampurwâ, or rather Pipariyâ, where are two *stupas* of a primitive type, and two Asoka pillars, now imbedded in the sandy soil,—one being inscribed with his edicts.

This vast and solid edifice, of which the superstructure is now fallen, had a tank on the south side, embanked by a causeway of solid brick-work, which, rising from the south and west, and going to the east corner, turned to the north to give access to the main building in the south-east corner, thus :

This appears to be cyclopean in structure and style, and dated about 320 B. C., the hitherto first historical monument in India, that I have been able to bring to light.



Yours fraternally,

P. C. MUKHERJI,

Archæologist.

* Same as Kusinara.

BHIMA AND DURYODHANA.

TO what or whom is the term Bhîma of the Bhagavad-Gîtâ applicable ?

भीमोमहाबललोके सर्वपुरुषेषुतिष्ठति*

The above text occurs in the Chandradîpikâ, Kosa, and means that the term Bhîma applies to the strongest of all the men in the world. This interpretation would be an accepted one in consideration of the tendencies of the present time, but the context of the term under notice is not concerned with the tendencies of any special time. It deals with Jnâna, Bhakti, Karma and Upâsnâ as links in a chain, and aims at pointing out the way to liberation. This being so, the *pros* and *cons* of the interpretation given above should be discussed before it is accepted as consistent with and befitting the context of the term interpreted.

The first point is, does the physical strength in man serve any object in connection with Moksha? The answer to this must be in the negative and is founded on the authority of Vyâsa given in the Gîtâsâra-Sangraha—

नबलेनभवेन्मोक्षः नैवलोकसुखेनच
कर्मणायोगरूपेण नैवलाभःप्रभूयते

“The liberation is not attained through physical strength, nor through worldly prosperity, nor through mundane deeds, nor through Yoga (Hatha) process. This is beyond doubt.”† This is a distinct authority to show that the supreme strength of body is not a means to the end of Moksha. The reasoning of this authority will further invalidate the interpretations of Bhîma as Kâma. To this the following may be urged in refutation.

अश्वभीमावतीनारीपुरुषमिच्छयति

The word Bhîma used in this passage seems to signify nothing else but Kâma and the entire passage translated stands thus—“a woman 20 years of age, overwhelmed with passion, seeks a man,” Here the word भीमावती signifies over-lustful. This being so the word Bhîma used in the Gîtâ should be interpreted as Kâma. This is an untenable refutation. In the first place the word भीमावती employed in the passage cited does not signify a woman imbued with passion. Here the word भीम can also be interpreted as beautiful, for the subject of the context of the passage cited is not Kâma. Further, granting for the sake of argument that the word Bhîma as used in the passage cited signifies Kâma, that is no

* There is a mistake in the metre.—Ed..

† The translation does not tally with the Text.—Ed.

reason why the word Bhîma of the Bhagavad-Gîtâ should also mean Kâma.

The context wherein the word Bhîma is used in the Gîtâ is the exposition of and exhortation to virtuous deeds—Kâma is a vicious desire. This being so, to interpret as Kâma the word Bhîma as used in the text of the Gîtâ would be an anomaly. Therefore the word Bhîma of the Bhagavad-Gîtâ does not signify Kâma.

चक्रोनाडी मनश्चैव भीमोविद्या महाबलः

This passage is taken from the Nirukta. The word Bhîma as interpreted here refers to one made strong by Vidyâ, which is qualified as imbued with very great strength and as venerated for being an instrument in accomplishing the subjugation of चक्रनाडी + मन ; the word चक्र signifies evil deeds, नाडी meaning the course or path of evils, deeds मन—as embracing Ahankâra and the like, excepting बुद्धि ; and Ahankâra (egotism) as originator of the evil deeds and their path meriting subjugation. The Vidyâ which serves as an instrument in accomplishing the conquest of चक्रनाडि + मन is imbued with very great power. To this Vidyâ alone the word भीम as interpreted in Nirukta refers. The passage cited from the Nirukta and its interpretation taken from Sesha Chandrikâ go to show that the term भीम refers to that Vidyâ alone which originates good Karma and destroys that desire which works the bondage of man.

नहिविद्यां विनादेवि शुद्धकर्म प्रभाव्यते
कर्मणाशुद्धचित्तेन मुक्तिकामो भवोन्नरः
विद्यया सर्वभूतानां विश्व कांक्षा निवर्तते
तस्माद् विद्यासमं देवीनान्यं लोकेषुकिंचन

This is a dictum of Srî Krishna taken from Byasuab Samhitâ (?) and translated stands thus : “Where knowledge is not, there the good Karma is undoubtedly not. Man with good Karma and purified heart becomes a candidate for emancipation. Through knowledge the mundane desire of man is killed out. Therefore knowledge exceeds all earthly bliss.”

This dictum of Srî Krishna demonstrates beyond all manner of doubt that knowledge (Vidyâ) alone originates good Karma.

Further, Gâlaba Rishi in his aphorisms interprets भीम as शुद्धचित्तः purified heart. Now as long as knowledge is not gained, so long discrimination does not originate. Without discrimination the heart is not purified. It is through knowledge that the heart is purified, discrimination is engendered, thought control is brought about, renunciation is effected and desire is killed out (Chandrahopanishad). On this authority too the word भीम should be interpreted as Vidyâ.

The passage अध्वमीमावतीनारी पुरुषमिच्छयातिकामुकः taken from नारिचन्द्रिका means, a girl aged 20 years imbued with Vidyâ seeks a man endowed with knowledge, and the word मीमावती signifies neither कामवती (overlustful) nor सुन्दर (beautiful). Wherefore the term Bhîma of the Bhagavad-Gîtâ signifies Vidyâ (knowledge).

I cannot conclude this contribution without an apology to the reader for tacking to it the following passage in Sanskrit—" Knowledge is power. "

This in its English garb would mean knowledge of physics which gives its master control over the elements with the end that it ministers to his mundane wants and earth-born cares at the sacrifice of the secular and spiritual progress of his fellow-beings. But to the Hindu mind of bygone days the saying conveyed a far more potent signification.

DURYODHANA.

To what or whom is the term Duryodhana of the Bhagavad-Gîtâ applicable? Mr. John Davies in his foot-notes to his translation of the work, on page 19, adds that Duryodhana was the eldest of the one hundred sons of Dhritarâshtra and was the unscrupulous foe of the sons of Pându. Mr. Apte, in his Sanskrit Dictionary, gives Duryodhana as the eldest of the one hundred and one sons of Dhritarâshtra and Gândhârî. These two versions do not seem to materially differ in the sense. The only difference noticeable is in the number of sons, and being a difference simply in the degree of generosity on the part of the two enlighteners of the blind king may with safety be overlooked as irrelevant. But Ganesa, son of Siva, in his venerable work entitled the Nirukta, gives a version entirely inconsistent with and diametrically opposed to the two versions given above. It will be for the reader to choose between the two.

दुर्योधनो मनो विद्ध्यात् प्रस्थितत्वं चनिवृतम्
भूतोत्तरस्य देहस्य दुस्तरत्वं ततो जयम्

Verily the term Duryodhana, of the Bhagavad-Gîtâ, signifies 'Manas' or the instrument by which are cognised the impressions of the objects of sense made on the external organs. What is meant here is the Manas of man and of no other monad. Its subjugation is a paramount or inevitable duty and is beset with difficulty.

There are in this universe seven planes through which a monad has to pass before its liberation from bondage imposed on it by the union of the two Prakritis Aparâ and Parâ. Mûlaprakriti and Devâprakriti. These seven planes are enumerated as follows :—

Mineral Kingdom	= धात्वादीनाम्	} Sthûla Upâdhi.
Vegetable Kingdom	= वृक्षादीनाम्	
Animal Kingdom	= पश्यादीनाम्	
Saurâtma	= सौरात्मा	} Sûkshma Upâdhi.
Chandrâtma	= चन्द्रात्मा	
Abhyarâtma	= अध्यरात्मा	

Human Kingdom = मानव Union of all the Upâdhis
Sthûla-Sûkshma and Kârana.

The Jivan Muktas alone live in Kârana Upâdhi.

Manas is one of the eight sub-divisions of the Aparâ Prakriti and plays a very important part in the enthrallment and liberation of the monad. While the monad remains encased in the Sthûla Upâdhi of the mineral, vegetable and animal kingdoms, the Manas as an element of the Aparâ Prakriti is quite dormant and therefore its control by us, is out of the question. In these kingdoms the Aparâ Prakriti alone is partially powerful while the Para is quite inactive. After the passage of the monad from the Sthûla to the Sûkshma Upâdhi, the Aparâ Prakriti ceases to rule, being superseded in office by its adversary the Para Prakriti. Here Manas, though existing, does not assert itself in opposition to any adversary. The qualification attachable to it while the monad is incarcerated in the Sûkshma Upâdhi is Parajay.

In man the two Prakritis in their entirety find field for active work Jnâna comes into play. Karma is created, enchainment is felt and exertion is made to throw off the shackles of bondage brought about by Manas and its coadjutors, Buddhi and Ahankâra. The more strenuous is the effort made for liberation, the greater is the exertion of Manas in the contrary direction to frustrate the action of energy put forth for its control. Where there has come into play the faculty of discriminating good from evil, where there is heard the voice of conscience, and where there has been awakened the craving for emancipation, there the Manas is fully aroused into activity and is as a consequence found difficult to be restrained and controlled.

The legitimate function of Manas is to supply food, gathered from the external world through the organs of sense, to Ahankâra and thereby promote individualism and separateness and put on the monad fresh fetters of bondage. The monad is originally free and as such has an inherent tendency for liberation. The non-subjugation of Manas impedes the progress of the monad towards emancipation. Therefore the subjugation of Manas is the paramount duty.

Where the dual activity is absent and only one set of actions is to be performed, there the conditions of difficulty in connection with the performance of those actions is also absent. On the Sûkshma Upâdhi the activity is not dual. In man the activity is dual and therefore the conquest of one set by the other becomes beset with difficulty. And as Manas in man is the most active element of the Aparâ Prakriti and most obstructive to the progress of the human monad towards liberation, its control is absolutely necessary and at the same time difficult of accomplishment.

In the human Upâdhi the monad is capacitated for Moksha. To think of emancipation and to work for its attainment is the highest duty of man. Anything that imperils or even tends to imperil his progress towards Moksha must be checked and controlled. Manas in man

is the most perilous element in this connection. It should therefore be subjugated.

For the reasons set forth above, the term Duryodhana, of the Bhagavad Gîtâ means the Manas in man whose subjugation is beset with difficulty.

PURMESHRI DASS AND DHAURAJ.

Theosophy in all Lands.

LONDON, *March 26th, 1897.*

Mrs. Besant arrived here on the 7th inst., having made the long sea-voyage from Brindisi; passengers from Bombay being prevented from landing at that port owing to quarantine arrangements. Her visit was very short, as she sailed again for New York on the 10th instant. I understand she will make a lecturing tour some months in the United States, where she will be accompanied by the Countess Wachtmeister and Miss Willson. A new departure in the lectures will consist of the use of lantern-slides showing thought-forms, and the human auras. The pictures as shown by some of the slides taken to America by Mrs. Besant are said to be very beautiful and will be found of very great interest.

There have been several lectures given to the members of the Blavatsky Lodge during the month and I am glad to be able to send you a short account of two of them.

On Thursday, March 4th, Mr. Leadbeater lectured to a crowded lodge, in place of Mrs. Besant who was so unfortunately delayed. The subject dealt with was "The Akâshic Records", and the lecture proved most valuable in clearing up many points which earlier literature on the subject had left more or less obscure. He opened the address by saying that the terms "Akâshic Record," and "Record of the Astral Light," were both not what one could wish, because the real Records are far beyond the Astral plane, where only glimpses of them may be obtained by double reflection; it is on the Devachanic plane that these Records must be dealt with, and the word "Akâshic" has been used to indicate its matter.

He then gave the very suggestive thought that the *true* Akâshic Records must be looked upon as existing in the memory of the Logos. Just as we recognise that the whole Solar System is contained in, and is part of the Aura of the Being who is its Life, so must we remember that everything that takes place within our System must be recorded in His consciousness. So we understand that the *real* Records are higher than we can reach, and that only reflections of them come down on to the lower planes. Those on the Astral plane are always partial and distorted, just as an image reflected on ruffled water would be distorted, for on this plane you never get a still surface; it is only by rising to the Devachanic plane that you get accuracy—there you cannot be mistaken—but then comes a difficulty in bringing down the mental picture to the physical plane, and also in expressing it in physical words. The personal equation has also to be considered. If any two clairvoyants looked up a record together, the account each brought back would differ, as each would report the particular incidents which appealed to him. On the

Buddhic plane the records would be still clearer than on the Devachanic plane, for then you would get the past, present, and future of an event simultaneously—here you get beyond time and space.

He said that in looking at the record from the astral plane, you might see any event, such as the landing of Julius Cæsar, but it would look more like a picture; whereas on the plane above, you would seem to be standing among the people. He also said that there you might look at your own past from without, as a spectator, and that the events of the life you were viewing would be very real to you. Glimpses of the past sometimes come in dreams, but there are so many possible explanations of dreams that such glimpses are very unreliable, and he gave the wise advice that it is a good rule never to seek for an occult explanation of anything, if a plain common-sense physical reason can be given for it.

He concluded his very interesting lecture by saying that Occultism is the apotheosis of common-sense, and that one must not imagine that all experiences are revelations from on high, as too many people do. We must try to keep our balance always, and endeavour never to lose our self-control and a reasonable view of things, and thus we shall be better Theosophists, and better occultists than we are now.

Another interesting lecture was given to the same Lodge on the 11th inst. by Mr. Mead, on "Theological Geometry." He commenced by giving some account of the Pythagorean schools of Occultism, and then insisted on the study of Mathematics as a means of achieving the higher gnosis or wisdom. In the Platonic System the soul was regarded as a permanent entity with knowledge on its own plane, and Mathematics was the means to arouse the memory of the soul. By this study it would seem that the Platonists formed a conception of the Astral plane, *i.e.*, of a four dimensional world. The study of Euclid trained the mind in the formation of mental images—a training which must be of value to the student of Occultism. The lecturer then devoted some time to the description of the five Platonic Solids, illustrating his remarks by a beautiful set of cardboard models, sent by a young Spanish student, who had pointed out the relationship of these forms to each other, and produced some most intricate and beautiful combinations by the interpenetration of two or more. Plato asserted that the solids were not dead, but living things, and Mr. Mead reminded his hearers that all the multitudinous forms of the Universe are variants of mathematical forms, and can in numberless ways be traced as obeying Mathematical and Arithmetical laws in their growth and development. The physical atom has for its limiting field the *dodecahedron*, and one of the gnostic teachers wrote that regular solids are developed from the atom—the monad, *i.e.*, the invisible point from which all Mathematical science starts. This lecture was full of points suggestive to the student, but these cannot be given in a brief report.

The Century Magazine for March, in a series of short articles on "The Art of Large Giving", has one on *The Exploration of Mind*. Among the large gifts whose usefulness is acknowledged is the one which established the "Clark University" at Worcester, Massachusetts. In this University experimental psychology has one of its centres, for investigators are here training knowledge of mind to account in the economy of education. To this end they examine the children with regard to their quickness in recognising tones and forms, in discriminating colours, in detecting the features where flowers resemble each other, etc., etc., and by doing so the aptitudes and deficiencies

of each child are revealed and definitely measured. The teacher is thus enabled to judge of the receptivity of each child's mind, and to see what talent in each would repay cultivation, while he would also give the necessary attention to those minds which appear sterile. A psychologist in the classroom will, they say, solve many difficulties, and the result of his efforts will be far-reaching, for the children's lives will be enriched when the ability of their young minds is rightly appraised and developed. By such method too, any uncommon talent would be sure to be discovered. How far they are right in supposing, as they do, that such a curriculum is now put before the world for the first time is open to question, but their method is one which looks like the beginning of better things, for it will tend to help the children who are looked to as those who will carry on the work of the world.

Nature is publishing a paper by H. E. Armstrong, on "The need of organizing Scientific Opinion." He considers that our want of culture as a nation, and our apathy to science when compared with the German Schools, is the fault of our Universities, because it is from these that come the teachers whose example goes through our whole educational system: also, that we fail to recognise that "the sole aim of University education should be to develop faculties, and to give training in research." Research work, he says, is confined to the very few. His words are very suggestive as to the way in which changes in the system will have to be made, and he points out that there need be no delay in carrying out changes, if those capable of working in such a cause will co-operate. This, he says, can only be done in the one way which he gives in words uttered by Helmholtz—it may be done if "each of us think of himself, not as a man seeking to gratify his own thirst for knowledge, or promote his own private advantage, or to shine by his own abilities; but rather as a fellow-labourer in one great common work bearing upon the highest interests of humanity." These last words are, I think, what every Theosophist should take to heart, when he thinks of himself as a worker in a still higher cause.

E. A. I.

NEW ZEALAND SECTION.

MARCH 1897.

Circulars have been sent out by the General Secretary to Branches and unattached members, asking them to collect small sums among their friends on behalf of the sufferers in India, and already a fair response has been made to the appeal, and several small remittances have been sent to Adyar,

Miss Edger's Auckland lectures are continued, and attract large and interested audiences.

There is increased activity in Christchurch. One of the members, Mr. McCombs, has lately been lecturing in the suburbs of the City, and also in the neighbouring towns of Kaiapoi and Rangiora, with very fair success. Sufficient interest has been aroused to encourage him to continue his efforts to extend the sphere of the Theosophical teachings.

Mrs. Richmond, the President of the Christchurch Branch, has been visiting Auckland this month. She lectured in the rooms of the Auckland Branch on "The Message of Theosophy", to a very good audience. The lecture was followed by questions and discussion. On her return journey to Christchurch, Mrs. Richmond will lecture in Wanganni and Palmerston, North.

AMERICA.

MRS. BESANT IN AMERICA.

To the Editor of the Theosophist.

Mrs. Besant's long and stormy journey of nearly five weeks, from India to America, was completed on Thursday, March 18th, when she arrived in New York and was welcomed by Mr. Fullerton, the General Secretary of the American Section of the Theosophical Society.

Even on the landing place a number of reporters surrounded Mrs. Besant, and a paper, *The Tribune*, received on the way to the Hotel, already contained a notice of her arrival. The whole afternoon was occupied with interviews and the papers next day contained accounts—more or less inaccurate, but on the whole very friendly in character—of what Mrs. Besant had said.

Time flew, on Friday and Saturday, in receiving people, writing articles and letters and making final arrangements for the lectures to be given in Chickering Hall, on Sunday evening. Early on Sunday morning, the Countess Wachtmeister arrived from Buffalo and Toronto, where she had been lecturing daily and working with many people in the movement. The Countess is still much exhausted after her arduous labours, which resulted in the formation of thirteen Branches and one centre for study, and also in many other new members.

The Countess accompanies Mrs. Besant and thus the tour will be one of double activity.

During the absence of Mr. Walters, Count Axel Wachtmeister has been acting editor of *Mercury*, the American Theosophical Journal, and under his careful direction the paper has improved and is largely extending its circulation.

Mrs. Besant's lecture in Chickering Hall, on Sunday, was a distinct success; the audience was attracted and interested and the slides showed up well; so prospects are good for the next two Sundays.

On Monday evening, after a busy day spent in seeing enquirers, in correspondence, and in arranging the details of the proposed six months' tour through the States, a reception was held in the largest room of the hotel, and for an hour and a half, a crowd of attentive listeners proved that New Yorkers are ready to hear and appreciate deep truths clearly expressed.

The next two weeks are full of appointments, and Mrs. Besant is now well launched on her American work, with every indication so far that the result will be a great revival of public interest in the Theosophical movement and that groups of earnest students will be formed into Lodges of the Society.

On Monday, we leave for Washington and the week is to be spent between that place and Philadelphia, the return to New York being in time for the Sunday lecture. On Monday, April 5th, we start for St. Louis and will go on to Kansas, Topeka, Denver, Colorado, Leadville, Salt Lake City and Ogden, on the way to Los Angeles. W.

ANOTHER REPORT.

The steamship *Toutonic*, on which Mrs. Besant sailed from England, arrived in New York on March 18th, after a tempestuous voyage, during which several high seas broke over the vessel. One of these struck the Fourth Officer and a quartermaster, knocking them about violently. The former sustained a fracture of the thigh, and several other injuries, while the quartermaster was very seriously bruised. Of course, many reporters have called at the Hotel Jefferson, in East Fifteenth Street, where Mrs. Besant is staying. She tells them she comes "to plant the seeds of esoteric truth among the people, not to wage war with any one." She also frankly affirms that "Mme. Blavatsky has been reincarnated in the person of a young Brahmin, now about 19 years old, whose soul had departed. The reincarnation took place five years ago, and the lad who previously knew only Sanskrit and Hindustani, now speaks Russian, French, German and Hebrew; but she says "his identity must be held secret for some time to come. I knew from Mme. Blavatsky of this reincarnation, before it was consummated. There can be no doubt of it, and the fact can be established without difficulty, when the right time comes." Mrs. Besant also told *The World* reporter that she regretted the split in the Theosophical ranks, and expressed a readiness to welcome a reconciliation. She said to a *Herald* reporter: "I do not come to antagonize Mrs. Tingley, or to proselyte among her adherents. We are preaching the same truths and the world is large. I will try to draw converts from the outside public, and aid as much as I can those Branches of the T. S. that remain loyal to the Parent Society.

On the evening of March 21st, Mrs. Besant lectured before a large audience in Chickering Hall, New York, on "The Constitution of Man in his Invisible Bodies," illustrating her subject through the aid of artistically tinted pictures thrown upon a large screen, by a stereopticon. From her remarks as reported in the *New York Journal* of March 20th, we glean the following brief paragraph:

"The real aura which surrounds every individual is a colour effect resultant from the vibration of waves of psychic ether emanating from the soul of that individual. The aura is not necessarily a sign of spirituality, for very unspiritual people are thus surrounded with this nebulous vapour of character—expression. It may indicate emotionality, intellect, passion, devotion. It expresses them all. In the lower forms the aura often expresses the physical temperament and indicates the condition of the possessor's health."

Pictures were also thrown upon the screen illustrating in beautiful colours the different varieties of thought forms, as they appear to the clairvoyant eye. Other lectures are to be delivered in New York City, and then Mrs. Besant and her travelling companion, Miss Wilson, together with Countess Wachtmeister will make a tour of America, for six months or more. It is evident that an immense amount of good will be accomplished through the agency of these illustrated lectures.

CHICAGO.

MARCH 26, 1897.

The eagerness to learn whatever can be learned from Orientals themselves, has not worn off. The several paying classes of Virchand Gandhi, B. A., M. R. A. S., meeting twice weekly, progress from one course of instruction, to the

next advance. The metaphysical subjects, strenuously tax the interest of minds, not before versed in even the terms necessarily used. Mr. Gandhi has calls for the same courses elsewhere, and will go, after April finishes the season's work; and will return here next Fall or Summer. His style of teaching is the ultimatum of conciseness. It is as unmistakably clear, as it is direct. His presence in the class-room, is also most pleasant and acceptable. His features constantly remind one of Adelina Patti's half brother, Nicola Barili, the baritone. Mr. Gandhi grows in the estimation of his pupils, and is considered by lecture agents, a good candidate for engagements.

The Brahma-charin and Dharmapala are still busied elsewhere.

The Pandit Lalana continues with daily augmenting ability, and wonderful acceptability, his classes, lectures, &c. He holds forth in the Van Buren Theosophical Hall; Mr. Gandhi, in his office in the great Masonic Temple. Lalana invites whosoever will, to join him in Scientific Meditation, at 5½ A.M., at his present residence which is at least an hour away from the centre of Chicago.

The day classes of both teachers are mostly women, but not altogether. The evening classes and the 3 P.M. Saturday and Sunday lectures, are heard by many men. At all times, women are in the majority. Lalana is a vivid, happy teacher of Sanskrit; taking up only the primary, general principles of the language, the root forms, etc.

The President of the Chicago Theosophical Branch, a superior and remarkable young man, is in Florida, seeking to recuperate from an almost fatal railroad accident. The excellent and popular Office Secretary, Mr. Parker, is absent for several weeks at least, in his home in a distant State. He happened in Chicago at a critical moment of Branch need, when the desk was to be vacated. He kept the Office and Reading-room and Hall, open daily and punctually, from 10 A.M. to 5 P.M. The Rooms are commodious, light, ample, and must be kept open every day in Chicago, if a Branch is to thrive, or even continue to exist.

The now Acting-Secretary is happily Miss Stevens who has for some time been helping the over-running desk work. She is a thorough lady, of winning presence. The slender Chicago Branch cannot entirely pay even her living;—so she earns her board in the forenoon, and keeps the Rooms open daily from 1 to 5 P.M. On lecture and class days, they are thronged.

ANNA BALLARD.

Reviews.

KARMA: A STUDY OF THE LAW OF CAUSE AND EFFECT.

BY JEROME A. ANDERSON, M.D.

The subject is dealt with "in relation to Rebirth...Post-Mortem States of Consciousness, Cycles, Vicarious Atonement, Fate, Predestination, Free-Will, Forgiveness, Animals, Suicides, etc.," and the author has evidently studied it to some purpose, for his book shows that it has been elaborated by a clear-headed thinker. We commend it to our readers as a standard work on the subject discussed, and as deserving of being widely read and studied. The mechanical execution is of a high grade throughout, the binding is substantial and artistic, and the book contains 126 pages.

E.

THE MYSTERIES OF MAGIC.

A DIGEST OF THE WRITINGS OF E'LIPHAS LE'VI.

With a Biographical and Critical Essay, by A. E. Waite.

[London: Kegan Paul, Trench, Trubner & Co.; 10s. 6d.]

In this second edition, the author has revised and enlarged the previous one of ten years ago, re-arranged the contents, and added an index. He says in the Preface, that his object has been "to give a harmony of Lévi's writings, an interpretation and qualification of his earlier by his later works, to make also a philosophical and reasonable presentation of the historic claim of magic...to distinguish what is theoretically possible for the magician, from what is expedient...." We find presented in the work, "Doctrine and Ritual of Transcendent Magic," the portions of the "History of Magic" which are non-historical, the substance of the "Key to the Great Mysteries," of "Fables and Symbols," of the "Science of Spirits," and selections from the "Paradoxes of the Highest Science." The author has also drawn, in this edition, from two posthumous works, "The Book of Splendours," and the "Clavicles of Solomon." The main portion of the works following the Biographical and Critical Essay is divided into XIII. parts, covering 523 pages. The success of the present edition may be safely predicted, owing to its various improvements and to the growing demand for occult literature.

EGYPTIAN MAGIC.*

By S. S. D. D.

If any reader expects to get from this or other published works on the subject, a practical knowledge of Magic, he is certainly destined to be disappointed. The author says on page second: "In studying Egyptian Magic one has at once a thoroughly scientific satisfaction. One is troubled with no vague theories, but receives precise, practical details;" nevertheless after reading this book, one might well exclaim, "Where are the practical details?" Surely they are not to be found upon its 85 pages, though it contains much that is of value. On page eleven we read;

"Now on the face of the matter, it is very easy to see that a great part of Egyptian Magic lay in a species of Hypnotism, called by later magicians, Enchantment, Fascination, and so forth. Anybody with intelligence and charm can hypnotise an innocent person...but such a practice is derogatory both to fascinator and fascinated...Rituals or Ceremonies now simply regarded as a waste of time by those who have to assist at their celebration, had a potent effect when the symbolism of each action was fully recognised, and when the imagination was extended and ultra-sensitive, and the will concentrated firmly and repeatedly on the object to be accomplished.

The Ka (Ego) of the Ritualist was thus at high tension, acting upon its counterpart, the concave germ in the Ab (heart) or vessel of conscious desire; this reacts upon the Hati (instinctive habit) or unconscious executant. The whole human Ego then being in a state of theurgic excitation, the Baie (spirit) descended and the whole being became a luminous Khou or shining body of super-human potency, the Angooides of the Greek Mystics. This glittering being established in the midst of the Sahu (elemental body) then by its radiation can awake corresponding potencies in nature."

* This is volume VIII. of COLLECTANEA HERMETICA, edited by W. Wynn Westcott, M. B., D. P. H., London, Theosophical Publishing Society; Price 3s. 6d. net.

And on page twelve it is stated :

"We may now perceive dimly how the Egyptians conceived the seed of the Tree of Life-eternal to be implanted in the heart of each man or woman born on earth ; how it can wither and fade ; how it can be cultivated until the man becomes either an Evil Demon or a God."

But *imagination* and *will* cannot be transcribed to paper.

The book contains various "Hymns" to the gods ; "Songs powerful against the inhabitants of the waters," and "adjurations against lions, crocodiles and reptiles."

Some of these hymns show how majestically these noble thoughts of the ancients were expressed, 4,000 years B. C., and with what stupendous flights of fancy they spanned the universe. Following are extracts from the "Book of the Dead," commencing on page 13 :

"I am yesterday, To-day and To-morrow, for I am born again and again. I am That Whose Force is unmanifest and nourisheth the Dwellers in the West. I am the Guider in the East. The Lord of the Two faces Who seeth by His own Light. The Lord of Resurrections who cometh forth from the Dusk and Whose Birth is from the House of Death.

This is the Lord of Shrine which standeth in the centre of the Earth ; He is in me, and I am in Him.

I am he who bursteth the Bonds, Uttermost Extension is My name. I bring to its fulness the Force which is hidden within me. . . .

I am He Who cometh forth as One Who breaketh open the gates : and Everlasting is the Daylight which His will hath created. . . .

I shine forth as the Law of Life and the glorious Law of Light. . . .

I travel on high, I tread upon the Firmament ; I raise a flame with the lightning which mine eye hath made, and I fly forward towards the Splendours of the Glorified, in the presence of the Sun who daily giveth Life to every man. . . .

Blessed are they who see the bourne. Beautiful is the God of the motionless heart, who restoreth Peace to the Torrent."

The above are extracts from the "Triumphant Death-Song of the Initiated Egyptian."

the style of this reminds one of what Srî Krishna says in Bhagavad Gîtâ, Chap. IX as follows :

"I (am) the oblation ; I the sacrifice ; I the ancestral offering ; I the firegiving herb ; the Mantram I ; I also the butter ; I the fire ; I the burnt-offering ;

I the Father of this universe, the Mother, the Supporter, the Grandsire, the one Purifier to be known, the Omkâra, and also the Rig, Sâma, and Yajur ;

The Path, Nourisher, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, Treasure-house, Seed imperishable.

I give heat ; I hold back and send forth the rain ; immortality and also death, Sat and Asat am I, Arjuna. . . .

They also who worship other Gods with devotion, full of faith, they also worship Me, Oh son of Kuntî ; though contrary to the ancient rule."

There are also extracts translated from a Gnostic Papyrus preserved in the Bodleian Library, in which are given brief conversations between Jesus and his Apostles. We quote a sample from page 46 where the latter are reported as saying :—

"Jesus, Lord of Life, tell us how we can make the Heavens to descend, for we have followed Thee in order that Thou mayest show us the Light of Truth."

Jesus replied :

"The Word was in Heaven before the Cosmos existed. If you know my Word you may make Heaven descend upon Earth, so that it may abide in you. Heaven is the invisible Word of the Father; if you know it you have the Power to bring it down unto you. As to the Earth, I will show you how you may raise it unto Heaven; for the Earth which rises to Heaven is that which hears the Word of Wisdom, which has ceased to be terrestrial spirit and has become celestial."

But the dialogue here breaks off abruptly, and then follow explanations (?) of inexplicable things, such as "The Twelve Abysses," "The Twelve Fountains," "The Twelve Paternities," "The Crown of the three hundred and sixty-five Radiations," &c. The work contains illustrations of various mystic signs and seals, and the "Name of the Great Force," which Jesus tells unto his disciples—a "Name which you must speak in the interior world." This word contains ninety-two letters which are chiefly repetitions and combinations of A, O, Z, and E. Then we have an illustration of a seal for use in the exterior world; it resembles a wheel, the circumference of which is thickly studded with alternate small circles and crosses. The name of this seal is "ZZEEOOKHA-AS EZAZA," which the disciples are told to pronounce and "then turn towards the four quarters of the Holy Place, make the sign of the seal," &c. In closing, the author says :

"To the Egyptians of old the cultivation of discernment was the aim of life; the want of it was a deadly sin in their eyes, and ended in the annihilation of the individuality. To gain perception of Truth, and so guide these fatal instincts, was the object of initiation. From the first step even, the aspirant was taught to look upon himself as the centre of a universe of instinctive force, made on the pattern of the vast universe of which he formed a microscopic portion." "The first necessity of the study of Magic among the Egyptians was the cultivation of all the faculties dormant in human nature. For they considered human power was only limited by weakness of Will, and poverty of Imagination." "Finally, the Magic of the Egyptians was founded on an elaborate scheme of the universe; and the interaction of natural forces was most carefully observed and studied."

The mechanical execution of the work is excellent.

E.

MAGAZINES.

Lucifer—March 1897. "On the Watch-Tower," treats upon quite a variety of interesting topics. "The Phædo of Plato," by W. C. Ward, is continued, and in this number the views held by Socrates are discussed at some length. W. H. Bowring next deals with "Some Remarkable Passages in the New Testament." Referring to "our daily bread," mentioned in the *Lord's Prayer*, he says: "The 'bread' meant is clear from John VI, 32, for it is 'the bread which descends from heaven and gives life to the world,' i. e., the Spirit." The article is to be concluded.

"Among the Gnostics of the first two centuries," by G. R. S. Mead, deals with "The Serpent Symbol." "The Myth of the Going Forth,"—the exodus—"The Gnostics of Irenæus," "The Gnostics of Hippolytus," "Justinus," &c. "Cataclysms and Earthquakes," are considered scientifically and philosophically, by A. P. Sinnett. The very interesting article on "Theosophy and Science," by Professor John Mackenzie, is concluded. We transfer one of the paragraphs to our *Cuttings and Comments*. "Our Relation to Children," by C. W. Leadbeater, pleads for a more considerate

treatment of the young, and should be carefully read by all parents and teachers. It is to be continued.

Mr. B. Keightley's continued article on "The Sankhya Philosophy," first deals with the "Five Gross Elements" and the way in which they are produced from the *tanmâtras*. "The Vâsanâs" are next considered, and defined as being predispositions or tendencies resulting from intellectual deposits. Further, the writer concludes that "almost the whole of the Cosmology and Theory of Evolution, as well as much of the Psychology and Eschatology of the Vedânta as now held, and even as contained in the works ascribed to Shankârachârya, seem to be distinctly Sânkhyan, and to have been taken over, almost bodily, into the Vedântic systems;" and, while desiring to compare these Eastern systems of thought with Theosophy, he sees the great difficulty of determining "the real source and inter-relation of certain of their fundamental conceptions;" and sees that before the consummation of such a great undertaking, "several generations of steady scholarly work are indispensable for the mere task of clearing the ground." He also finds that a strictly and scientifically accurate analysis of Theosophical teaching is by no means easy. "Theosophical Activities," throughout the world, as noted by *Lucifer*, seem to be decidedly on the increase.

Mercury—March. The leading article, on the "Mission of Theosophy," by Kate Buffington Davis, is deserving of special notice and attention. "Hindu Cycles, and the Circle's Ratio," by A. Marques, deals with those incomprehensible periods of time some of which are beyond the scope of the finite mind. "The Model Prayer," is an extract from a lecture given by Will C. Bailey, before the Golden Gate Lodge, T. S., in San Francisco, on, "Whom Did Jesus Worship", "Boodh," by Annie Elizabeth Cheney, evinces much breadth of thought. The "Forum Department" is getting to be an important feature in *Mercury*. "The Fairy Necklace" (in "Children's Corner") is continued.

Theosophy in Australasia, closes its second volume with the issue of March, and will henceforth appear in an enlarged and improved form, "a sixteen page magazine with a cover, in appearance and size something like our American cousin *Mercury*;" so it will hereafter aim to have something of interest to the general reader as well as to members of the Section. We hope the plan may meet with entire success. The main article on "The Soul," by T. H. M., contains quite a fund of instruction. "Activities" are cheering.

The Vâhan—April—contains, in addition to European Activities, an extensive mine of information in reply to various enquiries.

Theosophia—Amsterdam—March number, opens with a dissertation by Afra, on John III., 16, and continues those useful translations of standard theosophical works. In the *Gleaner*, for April, the leading article, "Do we Pursue the Real Object of Life," by D.D. Writer, is concluded: an interesting selection of gleanings completes the number.

Prasnottara—March—continues the "Law of Sacrifice," and "Extracts from a Neophyte's Correspondence," and commences "Extracts from some Private Letters," in which the wonderful memory of young Pandit Dhanraj, is alluded to, and a list of "real original works (Moola-Granthas) on every subject treated of in the Sanskrit tongue," is given, as furnished by him, forming "a complete encyclopedia of Saoskrit"—a large claim, surely. Activities follow, as usual.

Awakened India—April—has a leader on "Para Bhakti or Wisdom," a continued article on "The Great Renunciation," "Seeing God, a Story,"—

which beautifully illustrates a certain aspect of truth—and a portion of one of Swami Vivekananda's class-lectures on "Gnâna Yoga." There are also papers on "Sri Ramakrishna Paramahansa," "Elements of the Vedânta, Chap. IV," and "The Greatness of Vasudeva Sastry."

Arya Bala Bodhini—April—has among its contributions "The Story of Nachiketas," which is very well told, "The Sages of India," "Theosophy and Home"—important for the young—and "Yagnopavitam, or The Holy Thread," which embodies a lecture given by our Southern Provincial Secretary, K. Narayanasawmi Iyer, at Paramakudi.

The Brahmavâdin gives us first, a "Hymn from the Rigveda," next, a few "Sayings from Sri Ramakrishna Paramahansa," a broad-minded Editorial on "Upâsanâ, an excellent paper on "Jnâna-Yoga," by Miss S. E. Waldo, a continued translation—"Vedârtha Sangraha," a poem on "Swâmi Vivekânanda," and a hymn from the Sufi poet, Zaffir.

The Thinker—April 3rd, concludes an instructive article on the "Destiny of Man;" the issue of April 10th has an editorial on "Yogam," and both numbers have papers illustrating different points in Hindu philosophy.

The Journal of the Maha Bodhi Society explains "The Wesak Festival;" gives brief extracts from "Dharmapala's Address to the Vegetarians of Chicago;" discusses the great "Buddhist Revival in Burma," which is being energetically directed by Dr. Norman, of the Burma Sanitorium, Moulmein; expounds "The Monastic Order of Buddhism" and republishes from the *Monist* "The Philosophy of Buddhism," according to the views of Professor Oldenburg. *Rays of Light* gives a poem, "Be Free," embodying some noble thoughts, by W. H., "Theosophy Misunderstood," by R. F., and "Statistics of Premature Burial," by Jas. R. Williamson. *The Buddhist*, issue of April 9th, notes the preparations that are being made for the reception of His Majesty, the King of Siam, in Ceylon, is republishing Mrs. Besant's valuable contribution to *Theosophist*, on "The Education of Hindu Youth," and an article from the *Monist*, on "The Religion of our Ancestors," and publishes a letter from H. Dharmapala, wherein he states that he has had an interview with the Governor of Iowa, and spoken before the House of Representatives of the same State, to arouse their sympathies on the Indian Famine question. He has also "addressed a letter to all the Governors and Senators of the United States, asking them to help the starving thousands." This cannot fail of resulting in some good. E.

We have the March number of the Theosophical Review at hand. It is published by the Vienna T. S. We hope it will live up to the promises of the Secretary's able address, which it contains.

Metaphysische Rundschau, for February, maintains its usual interest.

Lotusblüthen for March contains some very timely remarks on mysticism and its often misunderstood field of action. There is also a good study of the Bhagavad Gîtâ and an article on Karma. The German Magazines, on the whole, are doing good work. K.

Le Lotus Bleu, and *Teosofisk Tidskrift* will be noticed next month. From America we have received *Theosophy*, *The Forum*, *Theosophical News*, *Child Life*, and *The Pacific Theosophist*: the latter has revived, after a long period of rest. The present issue is nearly filled with two excellent articles; the first being entitled, "Why are Men Brothers"—the second

"Devachan." We also have from America, *Notes and Queries*, *Philosophical Journal*, *Banner of Light*, *Phrenological Journal*, *Journal of Hygiene*, and *The Metaphysical Magazine*; the last deserves more than a passing notice, though our space is limited. Those who are just beginning to turn their attention to metaphysical subjects will find in it, much to interest and instruct. "Our Place in Life," contains some very practical thought. "The Gardener and the Corn" is an exceptionally beautiful allegory. The department of "Psychic Experiences," and that of "Healing Philosophy" each embodies much food for thought.

Modern Astrology—April—presents "The Esoteric side of Astrology," touching upon the use of reincarnation in acquiring an understanding of the varied phases of life, and explaining the spiritual meaning of astronomical signs. "The Theoretical Basis of Astrology" is continued, also the "Simple Method of Instruction in the Science of Practical Astrology." *The Theosophical Isis*, edited by Herbert Coryn, has changed its name and will hereafter be *The Grail*. *Nova Luce*, the new organ of the T. S. in Rome, is also received and *The Irish Theosophist*, *Sophia* (Spanish), *Sophia* (Indian), and numerous Indian exchanges, including *The Light of the East*, *The Indian Journal of Education*, *The Christian College Magazine*, *The Sanskrit Journal*, *Dawn*, &c. Our thanks are due to R. Sivasankara Pandiyaji, B.A., F.T.S., for a package of his valuable Hindu theological and ethical pamphlets, and to R. H. Randall, 324, Dearborn St., Chicago, for "A Key to the Esoteric Meaning of the Bhagavad Gîtâ," by Pandit F. K. Lalan—a very valuable little pamphlet.

CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

Phillip Brooks says:

Let us try
to
live this life. "Be such a man, live such a life, that if every man was such as you, and every life like yours, the earth would be God's paradise."

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The noted
Indian
Scientist.

A correspondent of the *Hindu* says, in its issue of April 14th:

The news of the enthusiastic reception given to Professor Bose by the French *savants* will be received in India with gratification. Professor Bose delivered his first lecture at the Sorbonne, before the Facultie des Sciences. The experiments there exhibited were regarded to be of the highest scientific interest. At the conclusion of the lecture, Dr. Bose was warmly congratulated by M. Poincre, M. Lippman, M. Becqueral, M. Caitelot, M. Maseart and M. Corun. The next lecture was given before a crowded meeting of the Societi de Physique. M. Corun (late President of the Academie des Sciences), in introducing the lecturer, made a speech, eulogising the great importance of Professor Bose's researches, and the extraordinary perfection of his apparatus, the duplicates of which French Physicists are anxious to possess. He also made an eloquent reference to the great contributions to knowledge made by India in ancient times, and from the recent intellectual activity, he foresaw a great future for India, worthy of her past.

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*Occultism
in
Japan.*

The Shinto ideas as to *Souls* are very curious in Japan. They believe in a possible separation of souls. The following is an extract from Mr. Hearn's book, "Glimpses of Unfamiliar Japan":

"And there is another and more wonderful thing known to us of Nippon, which you, being of the West, may never have heard. By the power of the gods, for a righteous purpose, sometimes a Soul may be withdrawn a little while from its body, and be made to utter its most secret thought. But no suffering to the body is then caused. And the wonder is wrought in this wise:—a man loves a beautiful girl whom he is at liberty to marry; but he doubts whether he can hope to make her love him in return. He seeks the Kannushi of a certain Shinto temple, and tells of his doubt and asks the aid of the gods to solve it. Then the priests demand, not his name, but his age and the year and day and hour of his birth, which they write down for the gods to know; and they bid the man return to the temple after the space of seven days, and during those seven days the priests offer prayer to the gods that the doubt may be solved, and one of them each morning bathes all his body in cold pure water, and at each repast eats only food prepared with holy fire. And on the eighth day the man returns to the temple, and enters an inner chamber where the priests receive him.

A ceremony is performed, and certain prayers are said, after which all wait in silence. And then, the priest, who has performed the rites of purification, suddenly begins to tremble violently in all his body, like one trembling with a great fever. And this is because, by the power of the gods, the Soul of the girl whose love is doubted has entered, all fearfully, into the body of that priest. She does not know; for at that time, wherever she may be, she is in a deep sleep from which nothing can arouse her. But her Soul having been summoned into the body of the priest, can speak nothing save the truth; and it is made to tell all its thought. And the priest speaks not with his own voice, but with the voice of the Soul; and he speaks in the person of the Soul, saying: 'I love,' or 'I hate,' according as the truth may be, and in the language of women. If there be hate, then the reason of the hate is spoken; but if the answer be of love, there is little to say. And then the trembling of the priest stops, for the Soul passes from him; and he falls forward upon his face like one dead, and long so remains." A note says that the temple would be "usually an Inari temple. Such things and never done at the great Shinto shrines."

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*A Case
of Wilful
Ignorance.*

"Hypnotic phenomena, less crudely muscular in character, but not less well marked, form the chief distinguishing characteristics of the Theosophists. It is instructive to note that this is at once both the only modern religious sect of any importance founded and led by women, and the only modern sect established on magical and esoteric doctrines and practices. It is thus of profound interest for the student of history, as it enables him to understand how magical and esoteric sects—in which again women played a conspicuous part—sprang up and flourished under eastern influence on the decay of the Roman Empire."

The above choice bit of consummate nonsense is copied from "Man and Woman"—Contemporary Science Series—Havelock Ellis. (pp. 286-287.)

*A wonder-
working
ascetic.*

We have from Lahore an account of the wonders worked by Pandit Balmakand M. Jhingan, a young Brahmin ascetic of Amritsar. He is evidently a born psychic and ought to put his powers to a good use. Thought reading and reading unseen writings as well as higher gifts are said to be very well done by him, as many prominent people testify.

He can produce, at will, flowers, vegetables, fruits, betel leaves, etc. Can remove ponderable objects from room to room without apparent physical means of transference. He has made lamps stand in the air without supports and, at will, make them swing back and forth. Among his higher powers is that of controlling his body. For instance, he slit a hole in his tongue and passed a handkerchief through it, such cuts being at once healed by power of will. Another feat deserving mention is that of making a stick stand on end without support of any kind; thus, by mental force, overcoming the law of gravity. All these tricks he will do anywhere without any prearrangement such as platforms, etc., and often in the open street. On one occasion, standing before a shop on the street, at the request of a gentleman unknown to him, he produced in the following manner, a watch, which had been lost. He first washed his hands in water brought from the shop, then at his request some rice was brought and he read some message in it. A glass of water was then placed, six or seven yards from him. In it the watch was to appear, though Mr. Jhingan never touched it. After scattering the rice around about him, he held his hands to his mouth and shut his eyes. In a few moments he announced its arrival, and the owner, going to the glass, found his watch in it.

He cannot always perform his wonders, as he is very much exhausted after doing them. Most people think this is sleight of hand, being ignorant of the concentrated power which can be developed by a psychic.

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*Can the
Ethiopian
change his
skin?*

A friend in Australia sends us a photogravure of Simon Gabriel, a pure-blood negro whose skin has changed perfectly white without any disease. This change commenced when the man was about thirty-two years old, and in one year's time he had become entirely white. A delegation of medical men and representatives of the press recently held an interview with him in Melbourne. His certificates and photographs place his identity beyond doubt, and he is well known to the servants of the Adelaide Hospital, as the former "black cook."

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*More about
the
Yogic sleep.*

Dr. Hartmann, in *Borderland*, says :
"The Yoga sleep is induced by attaining full control over one's own thinking faculties, as is thought by *Patanjali*; that is to say, by the soul's retiring within its own consciousness, to that extent where all thought and corporeal sensations cease to exist. It is the opposite to obsession; for in obsession the individual goes, so to say, out of himself, and his body becomes possessed by a foreign power, while Yoga is a concentration within one's self, not due to excitement, but to an entering into perfect peace... The soul of the world is one and the individuals therein are only temporary forms. All beings, as taught by the Vedanta philosophy, are one in essence, and only differing in their manifestations as individual forms. Thus we may compare

the soul of the world to an ocean, the personalities to icicles swimming therein. The icicles are essentially water, they are distinguished from each other only by the difference of the forms and qualities which they have assumed by their frozen state. By the influence of heat they will return to their natural condition. Each icicle will then appear as water again, and each will constitute, not a separate part of the ocean, but, together with the rest, the ocean itself.

"In a similar way the true Self (God) is essentially only one; but by the delusion of separateness, individualities and individual human beings come into existence. By the influence of divine love, which means the recognition of the oneness of God in all things, the hard crust of selfishness and self-conceit becomes dissolved, and when the delusion of self ceases, the soul returns to its natural spiritual state in God. With the reawakening of the physical senses the illusion of self enters again into existence."

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A regular contributor to the *Harbinger of Light*,—
Visits from Australia—says: "On five different occasions it has
astral been my lot to receive a visit from, and to converse
phantasms. with, the spirits of persons then living." He gives
the names of the persons who have thus communicated
with him. This experience is by no means unknown to psychic investi-
gators, and shows that the astral double is sometimes projected
unconsciously.

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Does God
countenance
Black Magic?

If the following paragraph—which is going the
rounds of the press—be true, it involves a very seri-
ous question. For a man to prolong his physical ex-
istence by absorbing the vitality of another to the
point of causing that person's death is an act of
supreme selfishness, an interference with the Karma of both, and,
virtually, murder. From time immemorial it has borne the ugly name
of Vampirism, and as such been accursed by common consent, the
world over. It is black magic and sorcery, try as one may to gloss
it over, and we therefore hope that the subjoined story about the
Pope may be false. The paragraph says:

"The pope, in a speech to papal soldiers, referred to his longevity and
good health. He related how two months ago, a nun had come to him, stating
that she had offered herself as a sacrifice to God in order that the Pontiff's
life might be prolonged. She had lately died, and he was strong and well,
it thus being shown that God had approved of the arrangement!"

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Sights and
sounds from
indelible
records.

The Baltimore Sun, referring to the sights and
sounds of past ages says:

"It has been recently suggested that somewhere in the
storehouse of nature the sight of all that has taken place is
stored up, and that Moses got his account of the creation
from a kind of kinoscope, which was disclosed to him as he
stood in the cleft of the rock and saw the picture of the procession of events
pass by..."

"When people in New York City can hear the roar of Niagara, when
machinery can be driven by a water-wheel five hundred miles distant,
when we can see through boards and take photographs of a fat man's
bones and the money in his pockets, when we can talk with our friends
a thousand miles away and recognize the tones of their voices, when
we can warm the baby's milk at night by touching a button, we must
be obstinate, indeed, if we refuse to believe anything. There is nothing
in the "Arabian Nights" as marvellous as the things we see in the
electrical exposition in New York. And yet, if we apply the logic
of David Hume in his essays on the miracles, to these things, we should

refuse to believe that a photograph of a living man's skeleton may be taken. Hume refused to credit the miracles because they are contrary to all human experience, and nearly all the phenomena at the electrical show are contrary to human experience. It is a matter of curious speculation: Have we reached the limit of knowledge of electricity, or are we upon the threshold of scientific revelations? Will we in time discover that apartment of nature's storehouse where she keeps the sights and sounds of past ages?

During the past half-century, Psychic science has been coming to the front, and many have been found who are sensitive to impressions from the invisible realms of nature, and who can read from these records in the astral light, the secrets of past ages. This tenuous etheric substance contains impressions of everything that has existed and of all that has transpired since the world began, and those whose psychic senses are sufficiently keen (psychometrists) can view these records at will. Professor Draper, in referring to this subject, says:

"A shadow never falls upon the wall without leaving thereupon, a permanent trace—a trace which might be made visible by resorting to proper processes..... The portraits of our friends, or landscape views, may be hidden from the eye on the sensitive surface, but they are ready to make their appearance, as soon as proper developers are resorted to. A spectre is concealed on a silver or glassy surface, until by our necromancy we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done".

And not only things and events but thoughts also are registered on this canvas of eternal ages. Scientific minds, like Babbage and Jevons, have stated their belief that thought starts vibrations in the brain particles, displacing and scattering them, and that "each particle of the existing matter must be a register of all that has happened."

A third of a century has elapsed since Professor Denton wrote his great work, "The Soul of Things," wherein it appears that, in addition to the foregoing, the secrets of the heart, the very motives which impel to action leave their indelible imprints upon the aura of surrounding objects. (See pp. 160—163, vol. i).

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In the interest of transcendental physics we copy the following from an exchange:—

The Röntgen ray Wave-length. "The wave length of the Röntgen rays has been determined by Dr. Fromm, of Munich, by interference phenomena. It is fourteen millionths of a millimeter—that is to say, about seventy-five times smaller than the smallest wave-length of light. It has been found that the alkaline metals are the most transparent to the Röntgen rays; and, according to Professor Marangoni, lithium is the most transparent of these. Sodium is more transparent than potassium, a fact which may indicate that transparency is proportional in some way to the weight of the atom and the density of the metal.

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Reading in the back numbers of the *Theosophist* several short articles under the above title, I was prompted to record my own experience in this line. Being much troubled by warts on both my hands I had tried several so-called remedies in vain and had already despaired

of ever getting cured, when one day a Norwegian labourer asked me if I cared to get rid of them. I assented readily and asked what remedy he knew of, thinking it might be some herb-decoction such as the peasants in all countries have faith in. Instead, he told me of a charm. Thinking it superstition I disdained to pay attention to it, but next day offered to give it a trial. He then told me it was his wife who knew how to do it; the *modus operandi* being to tie an ordinary knot in a string, one for each wart, touching the knot to its corresponding wart.

Not wishing to take the trouble of visiting his house I immediately took a strand from a cotton string in my pocket and carefully made a knot for each wart, touched them all as prescribed, and, rolling the thread in a small ball, gave it to the man to take to his wife, saying that if there was any efficacy in the charm it ought to work at any distance. My informant told me, later, that the woman (his wife) merely muttered a few words as a charm, to the string and buried it, saying that as the string decomposed the warts would disappear. And, sure enough, within a month every one had vanished: the most of them coming off as loose skin will, after a blister. I am sorry that after the lapse of several years the words of the charm have escaped my memory. The efficacy seems to lie in the decomposition of the substance which has touched the warts; one of the *Theosophist* articles above referred to, making a piece of raw beef the scape-goat. Another wart-cure I have heard from my father, as being used in the part of Norway from whence he came, consists in touching the wart to a corpse, and saying: "Go to the body in which no one now lives," or words to that effect. K.

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*Theosophists
and
Spiritualists.*

It is gratifying to notice some indications of community of thought, and closer fraternal relations between Spiritualists and Theosophists. Mr. Leadbeater, an active worker, speaker and writer, of the London Lodge T. S., lately addressed the "Spiritualist Alliance" of that city; and in the *Banner of Light*, of March 20th, we find a report of a lecture delivered in San Diego, by W. J. Colville, a noted spiritualistic speaker, on "Reincarnation," in which he says:

"The real individual exists always in the spirit world, and only makes a partial manifestation of itself through a material form; therefore you no more lose your identity or your spiritual individuality by changing your body, than an organist loses his by playing one-day upon one organ and another day upon another instrument." Believe it or not; ridicule it if you will... We shall continue to positively assert that reëmbodiment is a fact, for we number among us those who have lived on earth many times, and who can recall their varied earthly experiences as readily as you remember coming into this hall to-day.

No matter what may be asserted, knowledge and memory cannot be denied out of any one. No one can give up knowledge he has once really gained. As it is our plain and positive duty to speak truthfully, we tell you we can recall different earthly existences—several of them; and we know as an actual fact in human experience that successive embodiments of the spirit actually occur. If some of you do not know this, we do not suppose you need to remember it at present. The physical body being only the outermost rind, so to speak, of the spiritual body, no embodiment is really at an end till the full measure of experience pertaining to a given personal expression is completely fulfilled."

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* *

A
beautiful
thought.

like the sun.

As the sun does not wait for prayers and incantation that he may rise, but shines at once and is greeted by all ; so neither wait thou for applause, and shouts and eulogies, that thou mayest do well ; but be a spontaneous benefactor, and thou shall be beloved

A
psychic
experience.

The Metaphysical Magazine for March, publishes an experience which occurred in Chicago some years since, which may interest our readers, so we reproduce it.

In 1891, while the late Wiley S. Scribner was recorder of Cook County, Illinois, he had in his employ an old gentleman named Speare, who was taken ill and obliged to leave. Mrs. Scribner, who had charge of one department of the office, knew casually of the occurrence, but, as the illness proved a lingering one, the man's place was given to another. In an office of two or three hundred clerks, the matter soon passed out of mind.

Some months later, in the murky watches of a Chicago night, Speare suddenly appeared at Mrs. Scribner's bedside, and said, placidly and distinctly : " You see, I am well at last, Mrs. Scribner ; and I wanted to tell you that, all along, the doctors mistook my case and treated me for erysipelas, while the real trouble was blood-poisoning." With a spring, the startled woman, who was fully awake at the time, leaped to her feet, turned on the lights, and gazed wildly about for some trace or explanation of her mysterious caller. All was silent and unchanged in the familiar room, and no sign of any disturbing presence appeared. Then, as usual on such occasions, she looked at her watch to note the exact hour ; and, rousing her husband, she told him excitedly what she had seen. " You dreamed it, of course," he said, sleepily ; " but its odd that the poor old gentleman should disturb your dreams." Then they talked of other things, and soon were fast asleep.

By nine o'clock the next morning, when Mrs. Scribner entered the court-house, all midnight visions were as far from her thought as garish day with its crowding calls could banish them. As she went down the dingy hall, however, the first person she met said, abruptly : " Mrs. Scribner, did you know that Mr. Speare, who used to work in your husband's office, died last night ?" Startled and almost terrified, as the night vision returned, she answered as briefly as possible, expressing her regret and surprise, and hastened on. But, before she had reached the recorder's rooms, a son of the dead man met her, and, repeating the statement, named the hour of death, which preceded by only a few moments the time of her night vision. Then the younger Mr. Speare added, sadly : " But the worst feature of it is that the physicians all along mistook my father's case and blunderingly treated him for erysipelas, never discovering till the last moment that his trouble was blood-poisoning !"

Mrs. Scribner, who had never had any occasion or desire to consider herself a " psychic," received this last announcement with an inward shudder. As rapidly as possible she escaped to her husband's office, to relieve her mind by laying the matter before him. She is unwilling to discuss or to relate the strange case, and it is only through the present narrator's desire for light that the incident is brought to the attention of the readers of *The Metaphysical Magazine*.

(Signed) IRENE SAFFORD.

Karma
and
Free-Will.

From the tenth chapter of Dr. Jerome A. Anderson's excellent work, a notice of which may be found in our review columns, we cull the following on " Karma and Free-Will" :

There is nothing which Infinite Wisdom cannot plan ; nothing which Infinite Will cannot accomplish. It is conceivable—nay, it is probable and philosophical—that when the Infinite One caused the separation

within itself of those units which we now find at infinitely varying stages of their evolutionary progress, it bestowed upon each separate one of all these infinite hosts of atom-souls all the divine potentialities embosomed in its own inconceivable perfectness. Therefore, when, after eons of evolutionary progress, the atom-soul awakens to a knowledge of its divine Source, discovers by evolving the latent divine potentiality into the active divine potency that it is one with the Divine, it makes the further discovery that the divine Will is also its own will, and that as the divine Will is dominated by the divine Consciousness, so also is its newly awakened divine consciousness superior to and capable of dominating and changing the perfectly impersonal action of Karma into a potent factor in its further development.

* * * * *

Every thinking being, therefore, has free will to the extent that he is capable of choice. This capability is only limited by the stage reached in the evolutionary widening of the atom-soul into the god-soul. That is to say, the greater his progress, the more divine the state he has won, the greater his freedom of will. For at each step the true nature of his energies will become more apparent, the egotistical sense of separateness and self-importance will disappear, and the essential unity of his will with that of the Divine Will will dawn upon the soul, and, no longer desiring a selfish happiness, but rather the good of all creatures, his will will become that of Divinity, and even in this sense will he be absorbed in the Universal. For this is all that absorption, or Nirvâna, means—to recognise the unity of all, and to work in perfect harmony with the will of the Divine. Then nature makes obeisance; man becomes a divine creator, and takes a self-conscious part in the construction and government of that world in which he now seems to occupy such an insignificant and subordinate position.

* * *

*The
liquefaction
of air.*

Dr. Carl Linde has made a successful experiment which resulted in reducing atmospheric air to a liquid, by an average pressure of 190 atmospheres, without the use of auxiliary refrigeration.

* * *

*A new
translation
in the press.*

In response to the growing demand for English translations of the more important works in Hindu literature, we may state that *Lalitasahasranama* with the great Bhaskara's Commentary translated into English by R. Ananthakrishna Sastry, the Adyar Library Pandit, is now in press. We hope the venture will be crowned with success.

* * *

*The Provin-
cial Social
Conference.*

Judging from the reports which reach us through the press, we may conclude that the Social Conference lately held in Madras, was pervaded by a real desire to benefit the masses of India, and was on the whole, fairly successful.

The resolutions concerning Child Marriage, Enforced Widowhood, Female Education, Foreign Travel, Social Intercourse between Sub-castes, Elevation of Depressed Classes, Temperance and the Nautch, were ably supported and adopted almost unanimously, and an influential committee, with Dewan Bahadur R. Raghunatha Rao, as chairman, was appointed for the furtherance of the above objects.

In so far as any reform is carried on in the true spirit of brotherhood, with an earnest desire to uplift the suffering and degraded classes, and to promote the happiness and well-being of all, by establishing justice and equity and thus aiding in the evolution of the race, so far should it have the sympathy of every active, earnest Theosophist.

SUPPLEMENT TO THE THEOSOPHIST

MAY, 1897.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge, with thanks, the following donations and subscriptions to the various funds of the T. S. from 26th March to 26th April 1897.

HEAD-QUARTERS FUND.	Rs. A. P.
Mr. Alexander Fullerton, General Secretary, American Section. Further Remittance of Sectional Dues	80 4 0
Mrs. E. K. Rogers, \$1; Mr. Wm. L. Dully, \$10; Mr. D. D. Chidester, \$10; Mr. F. H. Brook, cents. 50 and Mrs. S. B. Rotner, \$2. Donation	75 8 0
Mr. A. F. Knudsen, Adyar, Entrance Fees	10 0 0
.. Alexander Fullerton, General Secretary, American Section. Further Remittance of Sectional Dues... ..	224 15 0
.. A. Zettersten, General Secretary, Scandinavian Section T. S. Remittance of Sectional Dues... ..	466 0 0
.. C. Sambiah, Mylapore Subscription	1 8 0

ANNIVERSARY FUND.	Rs. A. P.
Mr. A. F. Knudsen, Adyar, for 1897	3 0 0
.. A. Mahadeva Sastry, Mysore, Donation	10 0 0

LIBRARY FUND.	Rs. A. P.
Mr. C. Sambiah, Mylapore, Subscription	1 8 0

ADYAR, } 26th April 1897. }	T. VIJIARAGHAVA CHARLU, <i>Treasurer, T. S.</i>
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WHITE LOTUS DAY.

We trust that, as usual, the eighth of May—the day which commemorates the noble service rendered to the cause of Theosophy, by H. P. Blavatsky, will be duly observed by our Indian T. S. Branches, as well as in all sections of the Theosophic field.

CEYLON.

The President has been ceaselessly active throughout his stay in the Island. The *Buddhist Catechism* has been finished, and revised by the High Priest, Sumangala, the preparations for the reception of the King of Siam threw a heavy burden of responsibility upon him, and he visited a jungle temple in the interior, back of Rambukkana, and lectured to a large mixed assemblage of delegates from several surrounding villages of low-caste people. To show the perfect eclecticism of the Buddhist religion, he had a low-caste man bring him a bowl of water, which he drank in presence of the assemblage, and used the incident as a text to recall the well-known scene of ancient Buddhist history, where the great Ananda, Buddha's favorite disciple, drank at a well, water drawn for him by a Matanga woman, a Pariab. This must have been the original for the Bible story of Christ taking water from the woman of Samaria.

H. M., the King of Siam, on first meeting Col. Olcott, shook hands with him very cordially and said he was rejoiced to meet one who had been known to him by report for years as a benefactor of Buddhists. Throughout his stay at Colombo he showed the same cordiality, and when leaving the jetty for the Royal Yacht, crossed first to where the Colonel stood, shook his hand with warmth, and begged him to tell the Buddhists what great pleasure their kind reception had given him and that he should never forget it. He presented him at the Queen's House, with a large and splendid copy of his full length photograph, taken in full uniform, with his autograph and the Colonel's name written beneath.

On the 23rd, Prince Hespère Ouchtomsky, Gentleman of the Chamber of H. M. the Emperor of Russia, with Prince Workousky and two other gentlemen in his suite, met Col. Olcott, by previous appointment, and spent the whole day with him in visits to Sumangala Sthavira, the Prince of Siam Prisdan Choonsai, now a yellow-robed Buddhist monk of Ceylon, the Kotaheina Temple of the late Megittuwatte, and the girls' schools of Mrs. Higgins (the Musanus) and Mrs. Pickett (the Sanghamitta). He expressed the greatest delight with all he had heard and seen, and carried away with him, when his steamer sailed that night, several valuable and unique images and other Buddhistic curios given him by Sumangala and the Siamese priest. He gave liberal donations for the girls' schools, and his photograph and friendship to Colonel Olcott, from the latter of which much good may result to the T. S. in Russia.

The President-Founder was at latest accounts to sail for Madras on the 29th by the French mail steamer "Eridan."

Later news from Colombo is that the Buddhist Executive Committee, at a special session on the 24th ultimo, unanimously requested Col. Olcott to postpone his return to Adyar for a few days and take charge of an inquiry into the circumstances of an unpleasant nature which attended the visit of the King of Siam to the Temple of the Tooth Relic, at Kandy. It appears that two officials (Sinhalese Kandyan aristocrats) protested against the King's handling the Sacred Tooth, although his brother, Prince Damrong, and even the Christian Czarewitch were permitted to do so when they visited Kandy. Naturally, His Majesty took it as a personal affront and the whole body of Sinhalese of the maritime provinces are very indignant against the offending Kandyan chiefs, and were to hold a Mass Meeting at Colombo on the return of Col. Olcott's Sub-Committee from the mountain capital. The Colonel's associates are Dharmapala's father, H. Don Carolis and Dr. Perera, of Perak, with Mr. Jayatilaka, Principal of our Kandy High School for boys, as Interpreter and Assistant. Word has been sent to the Siamese Ambassador at London of this action of the Sinhalese nation.

NEW BRANCHES AND REVIVALS.

TRIPATTORE,
MADURA DIST.

I am glad to report that the Dindigul Branch T. S., which became dormant was revived on the 10th of March, with the addition of eleven members, along with three old members who were already in the station; the President being Mr. P. Venkateswara Aiyer, Tahsildar, Dindigul, and the Secretary Mr. S. Subramania Aiyer, Second Grade Pleader, Dindigul. I lectured there for five days and was instrumental in reviving the Branch. After visiting Madura and lecturing, I went to Ramnad, Paramakudi, and Manamadura where I also lectured. Paramakudi is a Branch T. S., where I stayed six days and delivered five lectures. Then I came to Sivagunga where I organized a new Branch of fourteen members strong, with Mr. N. Sambasiva Aiyer, B.A., B.L., (District Munsiff) President, and Mr. M. S. Sankara Aiyer, B.A., Secretary, Sheristadar, Lessee's Office. Learning "from *The Theosophist* that the Tripattore Branch T. S. was revived, I came to the place only to find it not right. I think the mistake has arisen thus. There was a Branch T. S. organized here many years ago by the late S. Ramasawmi Aiyer. It became dormant. Now there is a place called Tri-

pattore in Salem. In that place there seems to have arisen a new Branch which has been mistaken for Tripattore of Madura. However I shall deliver two or three lectures here. I mean to return to Sivagunga where they wish me to deliver another series of lectures.

K. NARAYANSAMI AIYER,
Prov. Secy., T. S.

NEW BRANCHES.

A Charter was issued, March 11th, 1897, to the Rotterdam Branch of the Theosophical Society, the charter members being, H. W. Hagenberg, J. A. Terweil, G. van den Hoek, P. G. van den Hoek, C. J. Rebers, J. Maas, and M. E. Terweil.

The two following charters were granted, March 30th, 1897. To F. J. B. v. d. Beek, H. van Amerom, G. H. Adema, E. L. A. van Vliet, J. Strang, H. A. M. van Ginkell, and F. van Bodenhausen, to be known as the Gravenhaagse (the Hague) Branch of the Theosophical Society:—

And to D. de Lange, A. J. van der Laan, P. C. de Jong, M. de Jong, K. de Lange, A. de Lange and M. van Gasteren, to be known as the Vlaardingen Branch of the Theosophical Society.

G. R. S. MEAD,
General Secretary.

THEOSOPHY IN CUDDAPAH.

A Correspondent writes:—M. R. Ry. R. Jagannathiah Garu, the well-known Hindu Missionary and lecturer of Bellary, was in our midst on his lecturing tour. A Series of Lectures in English was delivered by him under the auspices of the Cuddapah Branch of the Theosophical Society, on (1) Symbolism, (2) Aryan daily duties, and (3) "Are Theosophy and Modern Science at variance." The lectures were well attended and were very much appreciated by the public. Besides the lectures in English, he delivered a number in Telugu to the masses in the market square; and a special lecture was addressed to the merchant class. The lecturer made a very strong impression on the minds of the people.—*The Hindu.*

REVIVAL OF BUDDHISM IN BURMA.

Quite an active revival of Buddhism is in progress in Burma, under the direction of Dr. Norman, of the Burma Sanitorium, Maulmain. He is trying to emancipate Buddhist children from the influence of foreign proselytising, by establishing schools and colleges where, in addition to a sound secular education, they may also be instructed in the elements of the Buddhist faith. This will help to obviate that confusion of mind which usually results when a foreign religion is taught to children, and prevent that regrettable loss of parental respect which is liable to ensue therefrom. The first of these Buddhist schools was opened Feb. 4th, at Thaton. Among the various reforms which the energetic Doctor is endeavouring to inaugurate may be noted (1) The Buddhist Text Publishing Society; (2) *The Buddhist Text* (English), and *Tha-tha-na Hi-ta* (Burmese) weeklies, to be published by the Buddhist Text Propagation Society; (3) Annual Conferences of the Buddhist Associations: the first Conference was held at Thaton, in March, during the great festival of Tahoung; about 20,000 Buddhists being present; (4) the observance of the Anniversary of the Nativity of Lord Buddha. It is also proposed to form a Buddhist Council, for the control of educational and other Buddhist affairs. We hope Dr. Norman may be well supported, for those who are willing to make such efforts are few. He does not limit his labours to Buddhists alone, but is working to establish native schools for Hindus also.

E.

The *Maulmain Advertiser*, Burma, of 23rd March, refers to a stirring address delivered by Dr. R. Guelph Norman, F. T. S., before an anniversary meeting of the Hindu Charitable Association, on the subject of Education. He dwelt on the responsibility of parents, and the advantages that would

accrue to Hindus, and Buddhists, by having schools of their own. He urged them to act at once, and told them that Rs. 10,000 would suffice to open a school. His remarks were applauded, and they actually subscribed over Rs. 10,600 on the spot. Dr. Norman received the hearty thanks of the association, which also presented him with a beautiful bouquet of choice roses, after which refreshments were served.

A DEPARTED SCHOLAR.

Mr. Sundram Pillai, M. A., M. R. A. S., of Trivandrum, a noted scholar, writer, linguist and archæologist, has departed this life. He was a member of the Royal Historical Society, and Professor in the Maharajah's College, Trivandrum, and was held in high esteem in Southern India.

GAUDAPADA AND HIS DEVI SUTRAS.

As the concluding portion of the abovenamed translation, by Pandit R. Ananthakrishna Sastry, would not prove interesting to the general reader, it will not appear in *The Theosophist*; the translator, however, intends publishing the whole paper in pamphlet form.

THE BOMBAY THEOSOPHICAL PUBLICATION SOCIETY.

The above named Society, of which Mr. Tookaram Tatya, F. T. S., of Bombay, is Managing Director, is doing good service to the cause of *truth*, by publishing a large number of Theosophical works, and books on Hindu and Buddhistic matters.

INDIA.

A SUGGESTION.

In March issue of the *Theosophist* there is an able article by Mrs. Annie Besant, on "The Education of Hindu Youth," which deserves the most serious attention of Hindus. She dwells upon the advantages of the study of History by Hindu boys and girls. Unfortunately there is no History of the Indian Empire worth the name, previous to the Mahomedan period. The European authors are generally prejudiced by the Biblical theory of the creation of the world in 5,000 years, and thus they try to bring all historical events of old nations within that period. Being generally of materialistic tendencies they disbelieve in the occult powers possessed by ancient sages of all countries—and thus record the old events to suit their own imaginations. Moreover they indulge in many fanciful theories, such for instance as the Central Asian home of the Hindus—an assumption contrary to results to be derived from the study of our time-honored *sastras*—which relate *Āryāvarata* or *Bhārata Khanda* to be the old and original home not only of the Hindus but of all the nations of the world. Our *Vedas*, *Smrities*, *Purānas*, &c., mention hoary Himalya Vindhya-chala, the sacred Ganges, *Narbada*, *Benares*, &c., or the old seats of holy contemplation of our *Rishies*—and the scenes of worldly transactions of our races and people. Had we been foreigners like the Parsis, our poets and authors would have mentioned with patriotic feelings the rivers and mountains of Central Asia.

I mention this as an instance of the erroneous theories of European historians regarding India, and beg to suggest the great necessity of compiling an authentic early history of India which will be a source of pride to the Hindus and a means of raising the nation to that grand ideal from which they have fallen by the force of circumstances.

I hope some of my able and energetic countrymen will take up the task; the labour spent will be more than repaid by the happy results anticipated for the nation.

The Vernacular translation of the work can afterwards be done in the different languages of India.

HARRI CHAND, F.T.S.

Advertisements.

Will be sent by V. P. P. on application to the Business Manager of the *Theosophist*, all books, pamphlets and magazines.

NEW BOOKS.

The Secret Doctrine, by H. P. Blavatsky: 3rd Edition, 2 Vols., and a third Vol. for Index. Price £2 5s. Will be sent to any part of India and Ceylon. Price Rs. 40. Price of Index Vol. to Secret Doctrine is Rs. 14 for non-subscribers to the new edition.

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Theosophy, Religion and Occult Science, by Col. Olcott. Paper-bound copies of the English Edition. Price is now reduced to Rs. 3-8.

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The Path of Virtue, by W. R. Old. 5 annas.

A Modern Panarion—a collection of Fugitive Fragments from the pen of H. P. Blavatsky. Rs. 15.

New Aspects of Life, by Dr. Pratt, M. D. Price Rs. 3-8-0.

The Story of Atlantis (with 4 maps), by W. Scott Elliot. Preface by A. P. Sinnett. Rs. 3-8.

The Upanishads, Vols. I & II, translated into English with a preamble and arguments by G. R. S. Mead, B. A., M. R. A. S., and Roy Choudhuri. Paper cover. Price 8 as. each. Cloth Re. 1.

The System to which we Belong. Transaction London Lodge No. 30. By A. P. Sinnett. Re. 1.

In The Outer Court, being Five Lectures delivered at Blavatsky Lodge, T. S., London, by Mrs. Annie Besant. Rs. 1-8.

The Aura: An enquiry into the Nature and Functions of the Luminous mist seen about Human and other bodies (Reprint from the *Theosophist*). 2 annas.

The World Mystery, by G. R. S. Mead. Rs. 3-8.

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Orpheus. Rs. 3-15-0.

Yoga-Vasishta (Laghu) translated into English, by K. Narayanasami Iyer. Rs. 3-4-0.

The Growth of the Soul, a sequel to Esoteric Buddhism, by A. P. Sinnett. Of great value to all students. Rs. 4-6-0.

Old Diary Leaves. The true History of the Theosophical Society, by Col. H. S. Olcott, P. T. S. Mr. Stead notices this book in his *Borderland*, and calls it "A Remarkable Book about a Very Remarkable Woman. This is the real Madame Blavatsky." Cloth Rs. 7. Paper Rs. 4.

OLD DIARY LEAVES.

THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY,
By COL. OLcott, P. T. S.

Illustrated Crown 8 vo. Cloth, 483 pp.
Price Rs. 7. Paper cover Rs. 4.

Mr. Stead notices this Book in his *Borderland* and calls it:—
“A Remarkable Book about a very Remarkable Woman. This is the Real Madame Blavatsky.”

A gentleman writes from America—“After many years of study of spiritual problems, and the reading of all the best-known works, from Eliphas Levi to Anna Kingsford and Sinnett, I still had a good many problems unsolved until I read ‘Old Diary Leaves.’ Then, things I had pondered over many a day flashed clear to me from simple paragraphs in that book, which, often, related to other subjects, but at the same time helped me to solve my old riddles.”

ANNIE BESANT'S ADYAR CONVENTION LECTURES.

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The Devachanic Plane, by C. W. Leadbeater. Price As. 14.

Man and his Bodies, by Mrr. Annie Besant. Price As. 14.

THE ARYA BALA BODHINI.

(Or Hindu Boys' Journal.)

Is the organ of the Hindu Boys' Association, of which Countess Wachtmeister is the President, and Col. Olcott, the General Adviser. It is to be published punctually on the 15th of every month. The aim of the Magazine is to stimulate the moral and religious education of Indian youth, and to create a true patriotic and religious feeling among them. First number began in January 1895.

Does any Hindu father begrudge one Rupee for his son's welfare?

Annual subscription including postage, Re. 1-0-0. Half-yearly, Rs. 0-12-0. Single copy, 0-2-0.

Names are registered only on receipt of subscriptions. All remittances must be made to the Business Manager, *Theosophist* Office, Adyar, Madras, India.

Foreign subscription is 2 shillings or 50 cents per annum.

The Theosophical Society.

INFORMATION FOR STRANGERS.

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

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

Second.—To encourage the study of comparative religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

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

The Head-quarters, offices, and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which is available for current expenses; these are mainly, however, met by donations, and one fourth of all fees and dues collected by Sections, and fees and dues from non-sectionalised countries.

All Requests intended to benefit the Society as a whole, must be made to "The Trustees for the time being of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th of December 1892, and duly enrolled."

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