

THE THEOSOPHIST

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

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No. 1.

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THE THEOSOPHIST.

BOMBAY, OCTOBER 1ST, 1880.

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

THE OCTOBER AND NOVEMBER ISSUES OF THE FIRST Volume having been reprinted, new subscribers who wish to have their year begin with October, 1879, will now be charged annas eight additional to cover the extra cost of the republication. Those who order their subscriptions to date from December, 1879, or any later issue, pay Rs. 6 only.

OUR SECOND YEAR.

Like all other pleasant things, our first year's relationships with the THEOSOPHIST's subscribers have terminated; and, thus every engagement assumed by the proprietors of the magazine under the contract has been honourably and literally fulfilled.

The case of the THEOSOPHIST calls for a word or two of particular comment. Even in any large city of Europe or America, it is a very rare thing for a periodical of this stamp to survive the natural indifference or hostility of the public for a whole year. Out of scores of attempts made within our own recollection, the successes are so few as to be scarcely worth mentioning. As a rule their term of existence has been in exact ratio with the lump sum their projectors have been ready to spend upon them. In India the prospect was far worse; for the people are poor, cut up into innumerable castes, not accustomed to take in periodicals, and certainly *not* to patronize those put forth by foreigners. Besides, and especially, the custom has always been to give two, three and even more years' credit to subscribers, and every Indian publication advertises its respective cash and credit terms of subscription. All this we knew, and both Anglo-Indian and Native journalists of the largest experience warned us to anticipate failure; under no circumstances, they thought, would it be possible for us to make succeed among so apathetic a people so strange a magazine, even though we should give unlimited credit. But as our object was not profit, and as the Society badly needed such an organ, we decided to make the venture. A sum large enough to pay the entire cost of the magazine for one year was set aside, and the first number appeared promptly on the day announced—October 1st, 1879. Believing that the credit system was absolutely pernicious, and having seen the universal adoption in America of the plan of cash payment in advance and its unmixed advantages, we announced that the latter would be the rule of this office. The results are already known to our readers: in the fourth month the magazine reached, and before the half year was gone, passed that ticklish point where income and expenses balance each other, and its success was an assured fact. Many subscribers have been so anxious for our prosperity that they have sent us their money to pay for the magazine two years in advance, and others have told us we may count upon their patronage as long as they may live.

It goes without saying that the projectors of the THEOSOPHIST have been inexpressibly delighted with the affectionate response to their appeal to the Asiatic people for support in an attempt to snatch from the dust of oblivion the treasures of Aryan wisdom. What heart that was not made of stone could be untouched by so much devotion as has been shown us and our sacred cause of human brotherhood? And it is our pride and joy to realize that all these friends have clustered around us, even when we were under the heavy burden of the suspicions of the Indian Government, because they have believed us to be sincere and true the friends and brothers of the ardent sons of Asia. Though our first year began in uncertainty, it has closed all bright and full of promise. Where our

magazine had one well-wisher then, now it has twenty, and by the beginning of the third year will have fifty. It has become a necessity to hundreds of young Aryan patriots, who love to know what their ancestors were, so that they may at least dream of emulating them. It has won a place in the regard of even Anglo-Indians, of which class many in influential positions take it. Its merits as an Oriental magazine have been acknowledged by a number of the first Orientalists of Europe, who have been by it introduced for the first time to some of the most learned of Asiatic priests, *pandits* and *shastrees*. In another place, in this number will be found a few of the kind words that have been said to and about us, at this and the other side of the world. In short, the Theosophical Society, and its organ, the THEOSOPHIST, are now so firmly established that—entirely apart from the splendid results of the mission to Ceylon—every lover of truth may well rejoice.

Were we inclined to boasting we might hold out very attractive inducements to subscribers for the second volume. We prefer to let our past performance stand as guarantee of what we will do in the future. We have engaged so many valuable articles by the best writers of Asia, Europe and America that we have no hesitation in promising that the THEOSOPHIST for 1880-81 will be still more interesting and instructive than it has been for 1879-80. Naturally, the Ceylon voyage, and the taking into the Theosophical Society of every Buddhist priest in the Island of any reputation for ability or learning, will lead to such a complete exposition of Buddhism in these columns, by the men best qualified to speak, as must arrest universal attention. No Oriental magazine in the world could ever point to such an array of learned contributors as the THEOSOPHIST may already pride itself upon.

There will be no change in the terms of subscription, as we wish to make it possible for even the poorest clerk to take the magazine. Our friends must not forget that the American plan embraces two features, viz., the subscription-money must be in the manager's hands before any copy is sent; and *the journal is discontinued at the expiration of the term subscribed for*. These two rules are invariable, and they have been announced on the first page in every issue, as may be seen upon referring to the Publisher's notices. The September number was, therefore, the last that was sent to our last year's subscribers, except to such as have paid for a further term. And as it takes time both to remit money and to open a new set of books, we advise all who wish to receive the October number to subscribe at once. We must again request that all cheques, hundis, money-orders, registered letters and other remittances on account of the magazine may be made to the order of "the Proprietors of the THEOSOPHIST," and to no one else.

As an inducement to friends to make special exertions to increase the circulation of our magazine, we hereby offer the two volumes of "Isis Unveiled," of the latest edition, as a prize for the person who shall during the next six months procure the largest number of subscribers at our advertised rates. The competitor must himself send us the names and money, or if not the latter, then a certificate from each subscriber that he consents to have his name credited on the competitor's list.

SUPERSTITION IN ESSEX.—The London *Times* says that at the Dunmow Petty Sessions, on Tuesday, Charles and Peter Brewster, father and son, labourers, were charged with misbehaving themselves towards Susan Sharpe, wife of an army pensioner, living at High Easter, in a manner likely to lead to a breach of the peace. The evidence showed that the defendants were under the impression that the complainant was a witch, and they wanted to put her to the test by throwing her in a pond to see whether she would sink or float. They affirmed she had bewitched the younger defendant and his wife, causing the furniture in the house to be disturbed, their domestic animals to die, their bed to rock like a swinging-boat, and a shadow in the "shape" of the com-

plainant to appear in their bed-room. The elder defendant had visited certain reputed "cunning" men and women in the villages around with a view to baffle the supposed witch's evil designs, but without effect—they could get no peace. The chairman observed that such things as the defendants had done might have led some years ago to a serious riot. They would be bound over to keep the peace for six months. (This was far less troublesome for the Judge than to study the elements of psychological science. —ED. THEOS.)

EDUCATION IN ITS PRESENT AND FUTURE ASPECTS.

BY G. WIESE, ESQ.

If we draw the balance of the total results of our present educational work in England and the West (European Continent) the fact will be evident, that we have made progress only in industry, wealth, knowledge and science; but *none* in wisdom and morals!

The number of stragglers in the ranks of our educational army is enormous. At least, fifty per cent. of our able-bodied and able-minded young soldiers of knowledge and science are constantly lingering behind in the rear and leave a small minority of their brave comrades alone to fight in the brunt of the battle for human progress. A large majority of these stragglers appear to have found no aim and purpose for useful activity in life. They cannot, or will not get on, and thus finally they derive no good. Why? asks the reader. Because their *education* has been *defective*! Because they are sadly *ignorant* of even the *first principles* of the spiritual nature of man and its wants. A great many of them have no moral hold, no proper sense of duty or honour, but are slaves of habit and low enjoyments; in short, they are adorers and slaves of matter. Of *spirit*, they generally know so little that they do not even believe in the existence of their *own*,—which, of course, must be pardoned in the case of those that are so poor in spirit. But why have they not risen to a higher level of intellectual and moral condition? Because they have had no able teacher to show them how to acquire and keep such higher knowledge and gifts!

Physical knowledge and science has been put into the foreground at modern schools and universities. Young intellects and memories have been drilled and stuffed with an immense quantity of minor and retail matter in nature, of little or no practical use to the enlightenment and progress of mankind,—whilst total ignorance prevails about the *highest laws* and principles, on which the development and prosperity of their own spiritual nature depends. Why? Because their teachers knew nothing about it themselves, or did not even believe in the existence of such principles when they were told. Our systems of modern education have led to the neglect of the development of independent thought and spirit and to the putting aside of wisdom and virtue, as things of *no material*, and altogether problematical, value.

To change this unsatisfactory condition, and to bring to the front the majority of stragglers now in the rear, we must put the two unjustly-banished royal sisters of science, viz., wisdom and virtue, again into their rightful dominions, and at her head. No attention should be paid to the rage and noise of the *savants* of the so-called "exact" Natural Science, and of the rest of the "worshippers of matter," and disclaimers of "Spirit." They will soon be quieted, for their primitive weapons are no match for ours. We can drive them home to their swamps, where they may continue to feed upon reptiles, physically and spiritually. The result will be a great boon to mankind. It will cause a general progress in the "right direction," and a great economy of time, trouble and material for the welfare, not only of pupils and teachers, but of *all*. It will save many parents from endless grief, many youths from bodily ruin and spiritual misery, who, without a moral hold, are constantly exposed to the danger of being

corrupted, body and soul, through the bad influence of the false materialistic doctrines now afloat and believed in by modern science, and in modern society. This just alteration in our public and private systems of education and instruction will bring forth a more enlightened, virtuous and happy generation. Science will then flourish much better than it does now, where a few scientific sportsmen do, as if they alone had the license of hunting on the vast domain of science, and the right to treat any other honest man that crosses their path on it, like a poacher. Higher and nobler aims will then be discovered, striven for and reached by man, leading to an increase of human progress in spiritual and material wealth, that our philosophers never dreamt of.

[Continued from the July number.]

A GLIMPSE OF TANTRIC OCCULTISM.

BY BABU BARADAKANTA MAJUMDAR.

The third cell, called navel or Manipur lotus above the second lotus, in the region of the navel, is blue like the cloud, having ten petals symbolized by the ten letters; da, dha, na, ta, tha, da, dha, na, pa, and pha, bearing nasal sounds. The Yogi must realize the triangular discus of fire in it, as well as three fire seeds called Swastika outside the triangle.

Within this lotus the Yogi must then contemplate the four-armed god of fire, bright as the rising sun, mounted on a buffalo. On his lap, red like a vermilion, is a Rudra, having three eyes. His body is covered with ashes. This old Rudra is the creator and destructor of the Universe. With one hand he deals out bounty and with another intrepidity.

Within this lotus is a four-handed black-coloured goddess called Lakshmi, who wears a red cloth and many ornaments, and is crazy.

The fourth cell, called Anáhata Padma above the third cell, in the heart, bright as the Bandhuka flower, is a cell symbolized by twelve letters from ka to tha. It is called Anáhata Padma. Within this cell is the smoke-coloured hexagonal air-ventricle (वायो मंडलं).

Within the above-named lotus is the essence of air mounted on a black antelope; its colour is smoky and it has four hands. Within the essence of air is Isa, white as goose, dealing out bounty and intrepidity with the two hands.

Within this lotus is the three-eyed Kakini, bright like lightning, wearing a necklace of bones, and holding in her four hands a snare and a skull.

Within the pericarp of this lotus, bright as millions of lightning is a three-eyed Sakti (negative force). Within this Sakti is a gold-coloured Siva (positive force) called Bana. His head is like a full-blown lotus.

The fifth cell called Bisudha Padma in the guttural region, is a smoky lotus, having sixteen petals of the colour of *Bignonia Indica* symbolized by sixteen vowels. Within this cell is a circular etherial region (*Nabho mandalam*) bright as the full moon. This ether is the essence of Akás, represented as mounted on a white elephant.

The *Sádhás* say that within this etherial region (which is represented as holding a snare, a hook, benediction and intrepidity in its four hands) is a five-faced, three-eyed, ten-handed Siva called *Parva Déva*, wearing a tiger skin, and having his body inseparably associated with *Girija* (negative force).*

There is a goddess, *Sákiní*, in this lotus, holding a bow, an arrow, a snare and a hook in her four hands. Her colour is red. Within the pericarp of this lotus is a spotless disc of the moon, which is the vestibule of final emancipation.

The two-petalled lotus † called *Agná*.—Between the eye-brows is situated a lotus called *Agná* having two petals,

symbolized by the letters *há* and *ksha*. It is argent like the moon-beams and is the place of communion of Yogis. Within this cell is a six-headed goddess, named *Hákiní* of the colour of moonbeams; she holds in her four hands books, a skull, a musical instrument and a rosary.

Within this cell is situated the mind, which is known to be subtle; and in its pericarp is the phallus of *Siva* called *Itára*. This symbol of *Siva* is bright as electricity; It illuminates the mind of men with the true knowledge of God, and is the primordial symbol of the Vedas (*Om*). The Yogi must contemplate it by and by with a steady mind.

The ascetic who can realize in his mind the mysterious powers lying in this cell is able to pass into other bodies and becomes omniscient and seer of all. He lives long and becomes possessed of the power of creation, preservation and destruction. At the extremity of this cell, that is, a little above the eye-brows, is the seat of the intellect.* Above the intellect is a crescent, above which is a dot, symbolized by ॐ, and near it (the dot) is a *Siva*, bright as the moon.

Concentrating the mind at this place the Yogi with the help of air can realize the illumination of his soul.

The seat of the Universal Infinite Spirit, seer of all, is in the brain (at the mouth of the *Sushumna* nerve where the two brains meet, and over which the Brahmins keep a long braid of hair to remind them of the *Paramapad*). The Yogi must carry his intellect to that point, where his luminosity excels the sun, the moon and the fire; and this divine light illuminates the whole human organism from the brain to the mundane discus in the first cell.

The Yogi who breathes his last in communion with this divine light, being freed from his mortal environments becomes commingled with the Universal Infinite Spirit (never again to suffer the pangs of birth and death).

Half of the great vocal *Siva* described above as situated at the foot of the dot is to be considered as the place of the dissolution of the element of air.

The sixth cell, called thousand-petalled lotus at the top of the *Sankhíní* † nerve and of the great vocal *Siva* described above, is a vacuum (region of Ether or Akas) where there are a couple of dots (fissures?). Below these dots is the sixth cell, blown topsy-turvy.

Great effulgence pervades this lotus. Within this effulgence is a triangle bright as electricity, wherein is a very secret vacuum (etherial region of the encased soul?) adored by the immortals.

It is told among the *Sádhás* that in this vacant place dwells the great *Siva*, whose form is etherial (*Akásic*), and who is the destroyer of ignorance and illusion. Ever and ever does this great *Siva* impart nectar and instructions of self-knowledge to the Yogi. It is the creator of all objects and the fountain source of happiness.

The *Sivaites* call this etherial region, the seat of *Siva*; *Vaishnavas* call it, *Vishnu Dhám*; some call it *Harihara-pada*; *Saktas* (worshippers of *Sakti* or force) call it *Devisthán*; the lovers of duality call it the foot of *Hargouri*; and the *Munis* and philosophers call it the pure place of *Prakriti* and *Purusha* (negative and positive powers or attributes co-incident, co-eval matter and the abstract, superincumbent Universal Infinite Spirit).

The man who can concentrate his mind at this place of divine illumination, conquers birth and death and is not bound to any place—heaven, earth or the nether worlds. He becomes possessed of all the psychic powers; he can soar in the air and his word never fails:

There is a phase of the moon ‡ in this cell, like the roseate sun of the morning possessed of sixteen attributes

* The two forces, positive and negative, are distinctly set forth in the foregoing systems, but in the fifth cell they are described as blended into one integral whole.

† This is not properly an independent force-centre—situated as it is in the forehead, between the eye-brows, it is strictly speaking, a part of the sixth cell.

* The reader of Hindu philosophy must be well acquainted with the difference between *Mana* and *Buddhi*.

† The tenth psychological nerve.

‡ The moon is the symbol of the *Tra* nerve. I think this place of the moon is another fine nerve, conductor of transmundane forces.

and is as fine as the hundredth part of a string of the stalk of lotus. It is soft as electricity and its face is turned downwards.

Within the above-mentioned phase of the moon is another phase called Nirvana. It is as fine as a thousandth part of the human hair and as luminous as twelve suns. Its form is crescent-like, and is brittle, (*i. e.* its luminosity is not always visible; it appears and disappears from time to time). It also gives animation to living objects.

Within this place dwells the force called Nirvana, whose effulgence transcends tens of millions of suns. She is as fine as a ten-millionth part of the human hair. She is the mother of the three universes, and from her is incessantly flowing the nectar (of true happiness). She is the *Jiva* (life?) of all objects and she imparts true knowledge to the Yogis.

Within this Nirvana force is the seat of *Siva* (positive force), who is pure and eternal, and accessible to deep meditation. *Munis* call it *Brahmasthan*; *Vaishnavas* call it *Vishnupada* and some philosophers call it *Hansa*. In fact it is the illuminator of the way to salvation, yearned after by Yogis.

The Yogi, who has well practised *Yama*, *Niyama* and other physical and mental disciplines preparatory to yoga and who has received instructions from his *guru*, should know *Kulakundalini* by Hunkar*. He should then free her from the attacks of air and heat to which she is subject. He should then make her pass through the *Siva* described in the first cell and conduct her through *Brahmaramanthra* (aperture between the two brains) to the sixth cell in the brain.

This pure force *kulakundalini*, piercing the positive forces in the first, fourth, and the two-petalled cells, and passing through all the centres of *force-evolution* joins the sixth centre or cell in the brain. As soon as the Yogi discovers her within himself his way to salvation becomes open.

The wise Yogi should bring the *kulakundalini* and his psychic faculties† to the ethereal region of *Siva* in the sixth cell, and there immerse in deep commune.

When the *kulakundalini* drinking nectar at the ethereal region returns by her path to the first cell, it is then that the yogi becomes well acquainted with the nature of all the forces dwelling in this miniature universe, the human body.

Rajshahye in Bengal,
2nd August, 1880.

JOHN GRANGER, WHO RESIDES NEAR MILTON CENTRE, Saratoga county, missed the family cat from his premises about three weeks ago. Imagine his surprise when, at the end of three weeks, Mistress Pussy returned to the domestic hearth, bringing with her a family of five little chickens. These she cared for with maternal tenderness, covering her little brood at night and devoting to them every possible attention. At the end of a fortnight the little family was thought by its strange protector to be able to battle alone with the stern realities of life, and, discharged from her care, they are now as rational and well-conditioned chickens as the county affords. But the end was not yet with this chicken-hearted cat. The owner of the animal, entering his barn a week ago, found the four-footed poulterers' friend in a hen's nest, endeavouring with all the "henery" of her nature, to impart to an egg the genial warmth which is effectual in the process of incubation. To lend dignity to the operation, Mr. Granger put five more eggs under the remarkable quadruped, and upon these the cat has since sat, leaving her charge for only a few minutes at a time. The strange sight has attracted many spectators, who eagerly discuss the effect upon the price of barnyard fowl if the extraordinary behaviour of this cat should become catching. Pussy's chicks are peeping.—*Troy Times*.

* The Tantrik mystic syllable \ddot{r} .

† The Sanskrit word is *Jiva*; but I think it is not used to mean the encased soul. The ethereal region in the brain, it would appear, is the place assigned by mystics to the soul, which, though encased *pro tempore*, is in fact the Universal Infinite Spirit itself. Emancipation is nothing more than the breaking up of the mundane case that environs it, and yoga is the means to effect the dissolution of the various attributes forming the psychic body.

[Continued from the September number.]

A TREATISE ON THE YOGA PHILOSOPHY.

BY N. C. PAUL, G.B.M.C., SUB-ASSISTANT SURGEON.

The following words are endowed with the property of inducing sleep, by diminishing the exhalation of carbonic acid:—*Soham, Om, Bam, Lam, Ram, Yam, Bam, Ham, &c., &c.* The word *Om*, which, for one, has the property of diminishing the quantity of carbonic acid evolved from the lungs during a given time, is employed to designate the Supreme Being. The pronunciation of this word, which prolongs the *Kumbhaka*, or interval between an inspiration and expiration, is monopolized by the *Bráhma*n tribe of the Hindus. A boy put himself to sleep, says Dr. Radcliff, by pronouncing the word *cup* 450 times. Any word which prolongs the *Kumbhaka* (interval), when pronounced slowly and distinctly, may be selected as a hypnotic word. Such a word is *cup*, the pronunciation of which threw the Christian boy into a condition of hypnotic sleep. *Japa* is one of the most essential ceremonies of Yogis. Counting their rosary is also a very common practice of Yogis. The aërial *Bráhma*n of Madras, who practised the suspension of breath (*pránáyama*), counted his beads while he maintained the aërial posture, with his hand resting upon a *Yoga-danda* or staff; and *Parama Swatantra Purushánanda Brahmachári*, who practised *Yoga* towards the latter end of the eighteenth century at Benares, and slept upon a bed of iron spikes, was given to counting his beads. Amongst the orthodox Hindus the counting of the sacred beads leads to indigestion and costiveness. Many of the noted *Japis* of Benares cannot digest more than eight ounces of solid food, which is usually *dál* and *átá*.

When the same air is breathed more than once, the quantity of carbonic acid in the expired air is increased. Allen and Pepys state that air passed nine or ten times through the lungs contains 9.5 per cent. of carbonic acid.

Mr. Coathupe found the average quantity of carbonic acid in air where warm-blooded animals had been confined until they were becoming comatose, to be 10.42 per cent., whereas, if they were allowed to remain in it until they had become asphyxiated, it contained 12.75 per cent.

The act of breathing the same air more than once is known to the Yogis, who call it the *Pránáyána Yoga*. This is one of the easiest methods of effecting self-trance. Whatever tends to increase the absolute quantity of carbonic acid evolved from the lungs, induces the system to absorb a proportionately increased quantity of oxygen in a given time. For every grain of oxygen that is absorbed, 2.54391 grains of normal blood are decomposed.

Animals which breathe rapidly, consume much oxygen, exhale much carbonic acid, and possess a higher temperature than those which breathe more slowly. The temperature of a child, whose respirations are more frequent than those of an adult, and who can less easily bear hunger, is 102.5 F.; and that of an adult, who requires less nourishment than the former, is 99.5 F. A bird dies from want of food on the third day. Its heat is 106° to 109°. The serpent, which, when placed for an hour under a receiver, consumes scarcely so much oxygen as to enable the resulting carbonic acid to be detected, lives for three months, and even longer, without food. The Yogi, like the serpent, endures the privation of air, water, and food, by diminishing his respirations through the practice of *Hatha* and *Rája Yoga*, of which a full account will be given in the sequel.

Comment.—Dr. Tanner of New York, who has set himself to prove "that it is possible to do without any food—sustaining the body on water and air only for forty days and forty nights," is said by the American papers to have been suggested through a reference to the duration of Christ's temptation in the wilderness. But this special number of "forty days" is older than Christianity, and was practised by more than one pre-Christian ascetic, on the strength of ancient pathology which knew the limit of man's endurance and had well calculated the powers of the vital organs. Beyond—no man, unless he is in a complete state of hibernation, can go. Thus, is the extreme limit to the Jain fast prescribed as "forty days;" and we hope to furnish an unimpeachable proof in some future number

that there are here, in Bombay, men who practise and carry out this forty days' fast successfully. We know personally two such fanatics. A month earlier our statement would have been not only questioned but positively denied, "as the opposite of Dr. Tanner's theory has been stoutly maintained by the orthodox American physicians."

According to the Hindu Rishis, there are five stages of the suppression of respiratory movements. They are as follows: 1. Pránáyáma; 2. Pratyáhára; 3. Dhárana; 4. Dhyána; and, 5. Samádhi.

The following table shows the duration of the inspiration, interval, and expiration, of each of the above stages of the suspension of the respiratory movements.

DURATION, IN SECONDS.			
	Inspirations.	Interval.	Expirations.
Pránáyáma,.....	12 seconds.	324 seconds.	24 seconds.
Pratyáhára,.....	do.	648 do.	do.
Dhárana,.....	do.	1296 do.	do.
Dhyána,.....	do.	2592 do.	do.
Samádhi,.....	do.	5184 do.	do.

THE NORMAL NUMBER OF INSPIRATIONS DIFFERS, IN DIFFERENT ANIMALS, AS SHOWN BY THE FOLLOWING TABLE.

Names of Animals.	Normal number of inspirations per minute.
BIRDS.	
Pigeon	34
Common fowl	30
Duck	21
Heron	22
MAMMALIA.	
Monkey	30
Man	12
Guinea pig	36
Dog	28
Cat	24
Goat	24
Rabbit.....	36
Horse	16
REPTILE RACE.	
Tortoise	3

Of all the above animals the tortoise has the least respiration. It is endowed with the power of supporting the abstraction of atmospheric air and of enduring a suspended respiration (Pránáyáma). It also lives to a great age. One instance is recorded of a tortoise having lived 110 years.

Comment.—We believe this period underrated. At Colombo, Ceylon, we were shown in a garden a gigantic land turtle, about five feet long and three-and-a-half wide, which—if we have to believe the inhabitants—has lived in that place and known the Dutch in its palmy days. But this is not yet scientifically proved to us.

The tortoise is more tenacious of life; it is notorious for enduring long abstinence, and is composed and tranquil in its manners and habits. It can refrain from eating and breathing for a great part of the year. This animal retires under ground about the middle of November, and comes forth again about the middle of April. It, therefore, sleeps five months in the year; and during this long hybernal repose it neither breathes nor eats. It sleeps a great part of the summer, it retires to rest before every shower of rain, and does not move at all on wet days. When it first awakes from its winter sleep it discovers but little inclination for food, but in the height of summer it grows voracious. As the summer draws to a close, its appetite, however, declines, so that for the last six weeks in autumn

it hardly eats at all. Milky plants are its favourite nourishment. It is, further, insensible to severe wounds.

Comment.—When Dr. Tanner had fasted for over twelve days, some interesting experiments were made by the physicians to determine whether or not his sensibility was diminished. Says the *New York Tribune* of July 8:—

"The æsthesiometer was employed, an instrument consisting of two sharp points which are arranged at right angles to a graduated scale upon which they can be moved backward and forward. This was applied to Dr. Tanner's feet, legs, hands, and arms. He was almost invariably able to tell whether one point or two had been applied, even when they were very near together. He distinguished distances as small as three-eighths of an inch, and the opinion of the physicians was that his sensibility had not diminished."

Had the physicians gone on with these experiments, they would have probably ascertained that he gradually became quite insensible to physical pain.

The *Lacerta Palustris* is another animal of a similar nature. This creature lives on insects, and hibernates like the land turtle. Common salt is highly poisonous to it, and it dies on being immersed in salt water. It is remarkable for reproducing different parts of the body when deprived of them by accident. I believe this circumstance first attracted the attention of a European medical practitioner in Great Britain, who discovered the new plan of treating Phthisis pulmonalis by enjoining abstinence from common salt. It is by observing a diet similar to that of this reptile, that the Yogis of India have learned the hygienic property of abstinence from common salt. Many fakirs of India abstain from common salt for years together.

The winter dormitory of a Yogi may be compared to the hybernaculum of a land turtle. The Himalayan marmot, which has a small respiration, hibernates five months in the year. Its respiration is very nearly suspended during hibernation. The evolution of carbonic acid ceases with the subsidence of the animal heat to that of the atmosphere. And to this circumstance the endurance of the total abstraction of atmospheric air, and of food and drink, may be fairly attributed.

Amongst the circumstances which favour hibernation the chief are as follows:—

1.—Abstinence. This renders the system more susceptible of the influence of cold; it induces the loss of animal temperature, which subsides to that of the external atmosphere, and produces sleep. Religious fasting has been practised by most nations from the earliest times. Pythagoras fasted for no less than forty days, and Christ abstained from food and drink for as many days together.

Fasting is a common practice amongst the Hindus. Widows of the superior castes, who are forbidden to marry are enjoined to fast two days every month, in addition to other fasts, which are oppressively numerous in India, and more especially at Benares, the focus of Hindu superstition.

Comment.—Simple justice compels us to remind the reader that rigid fasts do not pertain merely to "Hindu superstition." The Roman Catholics have as many, and more than one community of monks—especially in the East—in their incessant endeavour to "subdue flesh," adds to such fastings self-torture in the way of hair cloth, and constant flagellation. In India, Native Christians and Roman Catholic converts are made, as a penance after confession, to whip themselves in the presence of their priests till "the blood trickles in torrents," according to the expression of an eye-witness who saw the scene but a short time ago.

A faithful Hindu widow, who observes all fasts prescribed by the *shústras* and abstains from the indulgence of sexual appetite, generally enjoys good health; and instances of longevity amongst abstinent and continent Hindu widows are not very uncommon at Benares. The longevity of Hindu widows is, in fact, proverbial. It were, indeed, to be desired that the moderation in diet which ensures long life, should be practised by Europeans visiting India, as such persons fall, in great numbers, victims to repletion.

2.—Sheltered situations, as caverns, burrows, &c. &c. These secure hibernating animals from extreme vicissitudes of weather. The guphá, or subterranean retreat, of

an Indian Yogi is nothing but an imitation of the winter hibernaculum of the land turtle. The guphá is as indispensably necessary to the Yogi for the practice of Yoga as the cavern is for their winter rest to some of the hibernating animals.

3.—A state of rest or repose is indispensably necessary to hibernation. Many insects reduce their number of respirations by a state of repose. A Yogi who practises suspension of the breath, resorts to tranquil postures, called the Siddhásana and Kamalásana,—the influence of which on the expired air may be more readily imagined than described. A German physiologist alone could do justice to them, by analyzing the air contaminated by a Yogi accustomed to sit in one of these postures for more than twelve hours in the day.

4.—Confined atmosphere also conduces to hibernation. This is better secured by burrows and caverns, which the hibernating animals construct with such ingenuity as to allow of no free ventilation. The Yogi's guphá is so constructed that there is no ventilation, and no disturbance from light and sound.

5.—Non-conductors of heat are essentially necessary to hibernation. Hibernating animals in general make use of hay, straw, cotton, wool, dry leaves of various plants, &c. &c., for beds, in order to prevent the radiation of the earth's temperature. A Yogi, imitating them, prepares his beds from kus'a grass, cotton, and the wool of sheep.

6.—Aliments. The softest vegetables and the lightest animal food are indispensably necessary to hibernation. According to the Hindu Rishis, the chief aliments that conduce to human hibernation are rice, wheat, barley, mung (Phaseolus mungo), milk, sugar, honey, ghí, butter, &c. In addition to the foregoing aliments, a Yogi indulges in the following vegetables:—Boerhaavia diffusa alata (Punarnavá), Jussiaea repens, (Hilamachiká), Chenopodium album (vástuká), Cassia sophera (kálakásundá), Amaranthus spinosus (kántánatiyá), and Tricosanthes Dioica (Pátola). Of pungent aliments he takes only ginger. He regards common salt as highly prejudicial to health. He abstains from this condiment all his life. He also abstains from acid and pungent articles of diet. Flesh, fish, wine, oil, mustard, onions, garlic, and carrots are forbidden to such as intend to lead a religious, moral, intellectual, or hybernal life. Rice, barley, and wheat constitute the chief articles of food of some of the burrowing animals that pass the winter in a torpid state. The marmot, which is distinguished for its long hybernal sleep, is extremely fond of milk. The badger, which passes the greatest part of the winter in a half torpid state, is fond of honey. The turtle, which abstains from eating and breathing for a great part of the year, is fond of milky plants, such as lettuce, dandelions, sow thistles, &c. &c. The Lacerta Aquatica, which is noted for repairing the loss of its legs, tail, and eyes, and which hibernates, dies when immersed in salt water.

From the above observations it is quite evident the Yogi's selection of aliments has been the result of ages of observation of the habits of temperance amongst torpid animals.

Comment.—The well-known peculiarity of the serpent to live for months together without food, and to cast off its skin, or to rejuvenate; and, its extreme longevity having suggested to the ancient naturalists and philosophers the idea that the secret and instinctive habits of the ophidians might be tried upon the human system, they set to watching, and found that invariably before retiring for the cold season into its hole, the serpent rolled itself in the juice of a certain plant which it did by crushing the leaves. This plant—its name being a secret among the Rája Yoga—brings on without any elaborate preparation or training for the occasion as in the case of the *Hatha* Yoga—a dead coma, during which all the vital functions are paralyzed and the processes of life suspended. The Yogus have learned to regulate the duration of this trance. As, while this state lasts, no wear and tear of the organs can possibly take place, and hence they cannot “wear out” as they slowly do even during the natural sleep of the body, every hour of such a state generally produced towards night and to replace the hours of rest, is an hour gained for the duration of human

life itself. Thus the Rája Yogas have been sometimes known to live the double and triple amount of years of an average human life, and occasionally, to have preserved a youthful appearance for an unusual period of time and when they were known to be old men—in years. Such at least is *their* explanation of the apparent phenomenon. For one who has seen such cases and assured himself that the assertion was an unimpeachable *fact*, and who, at the same time, utterly disbelieves in the possibility of magic, whether divine or infernal, unless the existence of its wondrous phenomena can be accounted for on the principles of exact science and shown as due to *natural forces*, cannot well refuse to listen to any such explanation. It may be but little plausible, and the probabilities against the advanced theory seem great. Yet—it is not one *utterly impossible*; and this, till we have a better reason to reject it, than our simple ignorance of the existence of such a plant—must be considered sufficient. How often exact science is led astray by its dogmatism is once more proved in the following defeat of the orthodox “regular” physicians, as noted by the *New York Tribune* and in the same case of Dr. Tanner.

Another account, issued on the 7th July states:—“Dr. Tanner claims that the crisis is past. No severe craving for food was experienced this morning. Should none make itself felt the test will hereafter devolve entirely upon the ability of the vital organs to maintain their functions without food. One physician expresses the opinion that Dr. Tanner will suddenly become delirious after the twelfth or thirteenth day. Following that event he may die at any moment from lock-jaw or convulsions of the muscles. He might be resuscitated if his condition were discovered in time, but the chances would be against him owing to his excessive weakened condition. The principal change to-day in his condition is a decline in temperature, it being 98.25 at six P.M. If it falls five degrees more the result will be fatal. The doctor is still resolute and hopeful.”

* * * * *

And yet the telegram from New York given in our last number announcing that Dr. Tanner has gone without any food for forty days and has survived——is there!

(To be continued.)

MAROTI BABA'S WONDERS.

BY G. S. KHAPARDE, ESQ.

When setting out last from my native place for Bombay, I observed to my friends and relations, who had come to the station to see me off, that as it was very hot, I was likely to be very thirsty on the way. Immediately one who will form the subject of this memorandum, stooped down and picking up a few pebbles from the graveled platform, and holding them a moment in his closed hand, changed them into four large balls of sugar of two different kinds—one, used by us to satisfy hunger, the other, to quench thirst. This startled some but not many, for he is well known in those parts to be a great Yogi or “magician”—in the better and revived sense of the word.

I have known him upwards of five years, with exceptionally good opportunities of observing him night and day. He made a stay of a few months with us, hence my knowledge and the confidence and certainty with which I can afford to speak of him. Many stories are current about him, and are universally believed. I will, however, content myself with giving a few of them, the instances having mostly happened under my personal observation. They also admit of easy verification. One has but to go to Umrawati, in the Berars, and see my father, Mr. Srikrishna Narahara, or Mr. Devidaspant Bhow, and he will be enabled to converse personally with the Yogi.

Once he was standing near a large well at Elichpur with some few friends, including myself. One of them had two nice silver boxes (tavits) of curious workmanship, and he produced them to be shown to Maroti Bába (this is the ascetic's name) and asked him to take care lest they fall into water. Thereupon the Bába told him to throw them into the water. He hesitated; but was finally prevailed upon to do so; and apparently had no reason to repent, for within a few seconds, the Bába asked him to feel for them in his (the owner's) own pocket, which he did, and found the identical boxes.

The Extra Assistant Commissioner at Karanja, nearly forty miles away from Umrawati, was anxious to see the Bábá, and wrote many pressing letters of invitation to him, but all in vain. It, however, happened that one of the parties in a civil case before him, mentioned the Bábá as one of the witnesses. The Munsiff was highly pleased at this unexpected chance of obtaining his attendance. A legal summons was issued and duly served, but the Bábá refused to go. He was now at Umrawati. His friends represented to him the dangers of disobeying a summons, but despite these repeated representations and remonstrances, he put off going from day to day, until at last the very day appointed for the hearing of the case arrived. Even then he was inexorable, and his friends gave up the matter in despair, with an inward trembling for the consequences. On the appointed day, the Bábá, as usual, breakfasted at 10 A.M., with his friends, and then sat down to his wonted work of meditation, with great ease and composure. Upon this the friends remarked that it would have been infinitely better for him to have gone, but as it could not now be helped, they would seek out a legal practitioner to see if the consequences might be avoided. On hearing this the Bábá roused himself, took his turban and said that he would go. The distance was mentioned to him, and the impossibility of crossing it urged, but to no purpose. He was seen to go out of the front door, but further on, none could trace him. A few days after they heard that the Bábá duly attended the Court on the same day, and at the same hour, at Karanja.

Once he happened to meet the Deputy Commissioner of Nagpur, who having previously heard of his "supernatural" doings, begged him to favour him with an exhibition. Upon being answered in the affirmative, and asked what he wished to see, he said that he would like to pluck mangoes from the Nim tree before which he was standing. The Bábá said "certainly; this is not difficult. Pluck as many as you like!" and straightway everybody saw that in an instant the tree in question had become thickly laden with nice, eatable mangoes. This Deputy Commissioner was an English gentleman.

Once the Bábá was asked to cause to appear some edible substance that should be in such a condition as to show that it must have been instantly brought from a great distance. The questioner mentioned a peculiar sweetmeat that is made in Surat and nowhere else, and asked that he might have some hot from the cooking pan. At once the wonder-worker put his hand under his garment and handed the thing demanded and hot, as had been asked. This respected and extraordinary man appears to be not more than 25 or 30 years old, but he is known to be far older, and his oldest friends have remarked no change in his face or person since they have known him. His father before him was a Yogi, and the son in his youth showed no signs of his subsequent pious self-abnegation; but just before the father's death, he called his son to his side and conversed with him in strict privacy. When the parent had breathed his last and the rites enjoined by religion had been observed, the present Bábá left home and was seen by no one for above twelve years. When he returned he had become an ascetic and began showing the marvellous psychic powers above indicated. How he learned the secret or from whom, no one knows, for upon his experiences during the period of his absence from his home and friends he has ever maintained strict silence.

Parel Hill, Bombay, August 1880.

A SOCIETY, CALLED THE ARYAVATSAL SOCIETY, HAS BEEN formed in Kuntiyana, Kattywar, and has adopted the following sensible rules:—

(1). To devote an hour every morning and evening to meditate upon the Divine Spirit in a secluded spot and perfect calm state of mind, passing all the time in holiness.

(2). To speak always the truth, knowing that our conscience is a witness to all our actions.

(3). To eat, drink, &c., with all men, bearing well in mind the fact that all were alike when they were born; and to regard all mankind as one brotherhood.

(4). Not to commit adultery or give way to lustful desires; in short, to gain mastery over the passions of the body.

(5). To be simple and regular in eating and drinking; in wearing clothes and speaking and in all habits.

(6). Not to use intoxicating liquors or drugs.

(7). Not to tease or kill any animal, knowing well that all are alike, the creatures of one God, and that others feel the same pain as ourselves.

(8). To be honest in all our dealings, and never to have recourse to lies or to fraud.

(9). To remember all our evil actions and to try to be free from them.

(10). To avoid the company of immoral persons.

(11). To abstain from early marriage.

(12). To consult our conscience as to what is right and what is wrong, and then to adopt the proper course which intuition may dictate.

(13). To be kind to the poor and to assist them in proportion to our means.

[Continued from the May number.]

THE NATURE AND OFFICE OF BUDDHA'S RELIGION.

BY THE RIGHT REV. H. SUMANGALA, F.T.S.

(*Sammā Samādhi*). Right Meditation.

The devotee who is desirous of entering into meditation has various ways of doing it, but as Pathavikasina is the first course, I shall here explain the manner in which this process of meditation is practised. This is done by calling to our mind the existence of the earth. The individual who may have practised meditation in a previous existence finds it comparatively easy in the present one. This process of meditation is generally practised by the devotee, expressing the determination that he *will* by this meditation free himself from decrepitude, death, &c., and *will* attain the primary stage of meditation. Thus determined, he procures a quantity of earth of reddish colour found at the bank of rivers and frames a circular structure (Kasinamandala) in a retired spot, such as a jungle, a cave, or a shed covered with boughs, near the abode of an ascetic. The clay of which this structure is made must not be blue, entirely red, yellow, white or variegated in colour. The structure may either be portable or fixed. The portable structure is made by daubing the earth ground into a fine paste on the cloth fixed on a square frame of sticks. The fixed structure is made thus. A certain number of sticks is fixed into the ground and encircled with bark. The enclosure is filled with earth, the surface levelled and daubed with the paste prepared as stated above, and a circle drawn with a circumference of one span and four inches. This being constructed in a secluded spot, the devotee bathes, takes his breakfast, and after some rest, retires thither and in a sitting posture on an elevation of one span and four inches from the ground, and at a distance not further than two-and-a-half cubits from the Kasinamandala, brings to his mind the folly of hunting after sensual pleasures and the sublimity of the destruction of desires and determines by the observance of precepts of Buddha and other sublime teachers to rise above all worldly cares and attain Nirvana. With such a firm determination he should without an effort direct his eyes on the structure before him as lightly as if he was looking at a mirror. This should be repeated as often as possible, and in this way the eyes should be fixed on the structure for a short time and then closed, facing it all the time. This is to be repeated until the Uggaha Nimitta (the sign that this stage of meditation is attained) becomes apparent. Being thus engaged in meditation he must have in mind a word expressive of material earth which should be repeated often and often. The Pali words are Pathavi, Medini;

&c., &c. These or any other word that can with convenience be uttered, ought to be repeated by the devotee. Pathavi is desirable. Repetition or practice will soon lead the devotee to the attainment of his object. After repeating the word hundreds of times, he sees this circular structure before him even when his eyes are closed. This is a sign that Uggaha Nimitta has attained. At this stage of meditation, desires begin to cease and the devotee is on the right track towards the attainment of Samadhi. He should then return home. Here the Mandala will appear to him and if it does not, he should go again to the place, and once more recover this power. Whilst engaged in these devotional trips he has to provide himself with a light, a pair of sandals with soles, and a walking stick. When this stage of meditation is attained, it is to be understood that he has succeeded in the conquest of sensual desires. Obstructive sinful desires will be checked, wicked and sinful thoughts subdued and Patibhāga Nimitta will show itself and the sight of the Kasinamandala will afford greater pleasure.

(To be continued.)

THE GOD OF THE UPANISHADS.

BY JOGINDRA NATH BOSE.

The great philosophical subject of thought and speculation that engaged the closest and the most serious attention of the wisest, the best, and the purest of Aryan Rishis of ancient Aryavart was God. To pry into the hidden depths of Divine Nature was the absorbing pursuit of the holiest Aryan sages of antiquity. It would not be a violation of truth to assert that the only nation on the face of the earth that used to study the Incomprehensible Creator with real enthusiasm and devotion was the Hindu Aryans. Their continuous researches into this subject were crowned with great success, hardly attained by other nations; for the fruits of these researches, as have been handed down to us, clearly show how very perfect and sublime was their knowledge of God. The Aryan conception of God is the soundest, truest, most philosophical, and, I may add, scientific that has ever been formed by any portion of mankind. I think it is the highest, the noblest, the most sublime, and the most perfect conception that man has ever formed of the Supreme King of this mighty, illimitable, and boundless Empire—the Infinite Universe. In this essay it will be my humble endeavour to represent this Aryan conception of God as briefly as I can.

The Aryans taught of God as the cause of all that exists—the Cause of all Causes—the First Cause—the only Creator of the Universe.

“ ततोयदुत्तरतरं तदरूपमनामयम् ॥ ”

“ He who is the Cause of all Causes is without any appearance, and free from diseases.”

“ ततः परं ब्रह्म परं बृहन्तं. ”

“ The Supreme Spirit—the cause of the universe is the greatest of all.”

“ श्वाभूमौ जनयन् देव एकः ” ॥

“ The Lord who is the only one without a second—hath created the firmament and the material world.”

“ स तपोऽतप्यत स तपस्तप्त्वा इदं सर्वमसृजत यदिदं किञ्च ॥ ”

“ The Lord thought of creating the universe, and He by the force of his thought created all that exists.”

The Aryans did not believe in the eternity of matter—in the co-existence of God and matter. They taught that matter was created by God and that it was never uncreate. They sang;—

“ इदं वा अग्ने नैव किञ्चिदासीत् । सदेव सोम्ये दमग्र आसीदेकमेवाद्वितीयम् । सवा एष महानज आत्माऽजरोऽमरोऽमृतोऽभयः ॥ ”

“ Nothing of this Universe existed before. Before creation, existed God alone who is True, one only without a second, and without birth. He is the great spirit. He is without decay, immortal, eternal, and fearless.”

The Vishnu Purana says:—

“ When there was neither day nor night, neither earth nor sky, neither light nor darkness, when there was nothing that could be seen or felt by the physical senses or the faculties of the mind, there existed the One Great Being—God.”

The Aryans taught that the Lord God needed not the help of matter to create this universe. He brought into existence the vast universe unaided. He thought of creating the Universe and immediately He created it, or, to express in Biblical language, the Lord said—Let there be *universe* and there was universe.

“ स तपोऽतप्यत स तपस्तप्त्वा इदं सर्वमसृजत यदिदं किञ्च. ”

“ The Lord thought of creating the universe and by the mere power of his thought He created all that exists.”

The Aryans taught that all that happens in the universe, happens through the fear of the Lord; that is, they happen according to the laws established by Him.

“ भयादस्याग्निस्तपति भयात्तपतिसूष्यः ।

भयादिन्द्रश्ववायुश्च मृत्युर्धावति पञ्चमः ” ॥

“ On account of fear for God the Lord the fire burns, the sun shines, and the clouds, the wind, and death, do their duties.”

The Aryans taught that God is the Mighty Ruler and Governor of the Universe.

“ सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः । ”

“ Everything is under His control; He is the Ordainer and Master of all.”

“ एष सर्वेश्वर एष भूताधिपतिरेष भूतपालः ॥ ”

“ He is the Lord of all, the Master of all, and the Supporter of all beings.”

“ स एष सर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति यदिदं किञ्च. ” ॥

“ This Supreme Spirit is the Ruler and Master of all. He governeth all that is in this universe.”

“ ईशान भूतभव्यस्य ”

“ He is the ruler of the Past and the Future.”

The Aryans taught that God not only rules and governs the Universe, but He is also incessantly providing for all beings their necessities.

“ य एष सुषेसु जागर्तं कामं कामं पुरुषो निर्दिमाण ” ॥

“ When all creatures sleep, the Perfect Being, who is awake, creates the necessities of their lives.”

“ स बहुधा शक्तियोगात् वर्णाननेकान्निहितार्थोदधाति ॥ ”

“ He provides the various necessities of the creatures with His various powers.”

The Aryans taught that every thing depends on God for its existence, activity, and life; that creation exists because God exists, and that if the Lord God pleases to separate Himself from it, it would immediately cease to exist. The Aryans seem to have taught most emphatically the Pauline doctrine—“ In Him we live, move, and have our being.”

“ अस्मिन्श्रीः पृथिवी चान्तरीक्षमोतं मनः सह प्राणैश्च सर्वैः ” ॥

“ The heavens, the earth, the sky, the mind and the senses—all these exist, being dependent on Him,”

“ सर्वस्य प्रभुमीशानश्च सर्वस्य शरणश्च सुदत् ॥ ”

“ He is the Master of all, the Lord of all, the Being upon whom all depend for their existence, and the Friend of all,”

“ यस्मिन् लोकाधिप्रिताः सवा एष महानज आत्मा. ”

"He, on whom the worlds depend for their existence, is the Great Spirit who was never born."

" तस्मिँह्लोकाः श्रिताः सर्वे ॥

"The worlds exist depending upon Him."

" प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रं मनसोये मनोविदुः । ते निचिकयुर्ब्रह्म पुराणमग्रम् ॥"

"They surely know this Oldest and Highest Being, who know Him as the Life of Life, Eye of Eye, Ear of Ear, and Mind of Mind."

The Aryans taught that God depends on nothing for his existence but Himself.

" एतज्ज्ञेयं नित्यमेवात्मसंस्थं "

"God who is existing in Himself, is alone worthy to be known."

The Aryans were most eloquent on the subject of God's omnipresence and existence in every object as if He was its very life and soul. They had a clear conception and a vivid realization of this glorious attribute of God by means of intense contemplation and meditation which they always practised and whereby they trained their souls so as to enable them to behold the Lord in every thing.

" ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् । "

"God pervades all things in this Universe."

" तदेषतितत्रैजति तदरे तदन्तिके ।

" तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥

"He walks, and yet He walks not; He is far, and still He is near; He is in all things, and again He is without all things."

" तेनेदं पूर्णं पूरुषेण सर्वम् "

"The Universe is filled with that Perfect Being."

" स एवावस्तात् स उपरिष्ठात् स पश्चात् स परस्तात् सदक्षिणतः रउत्तरतः । ईशानोभूतभव्यस्य स एवाद्य स उश्चः ॥"

"He is above and below us; He is behind and before us; He is on our right and on our left."

The Aryans taught that the best place for man to behold the Lord is the human soul; God is nowhere else manifested so vividly as in the soul of man. The soul is His best Temple. The consciousness of this fact led the Aryans in later times to adopt the scientific method of Yoga to see the Lord reflected on the surface of the soul, and commune with Him.

" सयं ज्ञानमनन्ते ब्रह्म यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वात् कामात् सहब्रह्मणा विपश्चिता ॥"

"He who has realized the True, Wise, and Infinite Lord with himself in the form of his soul, enjoys all the pleasures he desires to enjoy with the all-knowing God."

" हिरण्म परे कोषे विरजं ब्रह्म निष्कलम् ।

तच्छुभ्रं ज्योतिषां ज्योतिस्तद यदात्मविदो विदुः ॥"

"Those who truly know the nature of their souls, behold the pure, the formless and the bright Lord in His shining and best sheath—the soul."

" तं गुहाहितं "

"He dwelleth in the soul."

The Aryans had a clear conception of God being the greatest, highest and most powerful of all beings. They taught that none is or can be greater and higher than He.

" न तस्य कश्चित् पतिरस्ति लोके न चेशिता नैवच तस्य लिङ्गम् । सकारणं करणाधिपाधिपोन चास्य कश्चिज्जानिता न चाधिपः ॥"

"There is none who is the Master of the Lord or who has the power to dictate law to Him; He has no organs of action. He is the Cause of all and the Master of the mind. He has no Procreator and no Master."

" एकधैवानुद्रष्टव्यमेतदप्रमेयं ध्रुवम् ।

विरजः परआकाशादजआत्मा मन्हान् ध्रुवः ॥"

"Know the Lord as the one. He is beyond comparison. He is eternal. This Holy, Deathless, Great Spirit is above the heavens. He is the Greatest of all beings, and Indestructible."

The Aryans taught that God is deathless, indestructible, unborn, uncreated, eternal.

" न जायते म्रियते वा विपश्चिनायं कुतश्चिन्न बभूव कश्चित् । "

"The Supreme Spirit is neither born nor does He die. He is omniscient. He has proceeded from no cause, nor did He ever become any object."

" एतदमृतमभयम् "

"He is without death and fear."

" यो देवानामधिपोयस्मिन् लोकाधिभ्रिताः सवाष्महानज आत्मा । "

"He, on whom the worlds depend for their existence, is the great soul who has no birth."

" स एवाद्य स उश्चः "

"He exists to-day; He will remain for ever."

In the forty-seventh chapter of the *Shanti Parva* of the *Mahábhárát*, the devotee addresses the Lord thus:—"Thou art True, without a second, Indestructible." Again, in the eightieth chapter of the *Drama Parva* of the *Mahábhárát* we find—"God is the source of all. Like ether, He is without birth, death or destruction."

The Aryans believed God to be Omniscient, the knower of all—the present, the past, and the future of every object.

" यः सर्वज्ञः सर्वविद् यस्यैषमहिमा भुवि दिव्ये ।

तद्विज्ञानेन परिपश्यन्ति धीराः ॥"

"Knowledge enables the wise to behold in every object the Lord who knows all objects superficially and particularly and whose glories are in the earth and the heavens."

" यन्मनसा न मनुतेयेनाहुर्मनो मतम । तदेव ब्रह्मत्वं विद्धि ॥"

"Those who know God say,—know Him to be the Lord whom none can comprehend, but who knoweth every thought of every mind."

" स वेत्ति वेदं न च तस्यास्ति वेत्ता । "

"He knows all things that can be known, but none knows Him."

" अविज्ञातो विज्ञाता "

"None has known Him, but He knows all."

" न जायते म्रियते वा विपश्चित् ॥"

"He has neither birth nor death; He is omniscient."

In the thirty-fifth chapter of the *Bhishma Parva* of the *Mahábhárát*, the devotee addresses the Lord as follows:—

"Thou art the only knower of all and Thou art the only knowable". In the thirty-first chapter of the same *Parva* God declares to His worshippers—"I know the present, the past and the future, but none knoweth me."

The Aryans had a clear conception of God being All-wise.

In the *Upanishad*, He is often called *ज्ञानम्* or the Wise. By calling Him "*Dynánam*" the Aryans meant that God is perfectly wise in all his actions, and unlike man and all finite creatures is infallible.

The Aryans could perfectly conceive that God is the Purest and the Holiest of Beings—that nothing in Him is impure or unholy, and that nothing impure or unholy could come from Him.

“ स पर्यगाच्छुक्रमकायमव्रणमस्त्राविरं शुद्धमपापविद्धम् ।”

“He is omnipresent, *Pure* without organs of action, without veins, without pimples, *Holy and impervious to sin.*”

“ तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।”

“He is called the *Pure*, the Supreme Spirit, and the Immortal.”

“ यआत्मा ऽ पहतपाप्मा ”

“The great soul who is void of any *sin.*” In the forty-seventh chapter of the *Shanti Parva* of the *Mahābhārat* God is thus addressed;—“Thou art without any fault or sin. Thou art the Lord of all.”

The Aryans had a clear conception of the Infinite Goodness of God.

“ सर्वव्यापीसभगवान् तस्मात् सर्वगतः शिवः ।”

“God is omnipresent, *good*, and is within all objects.”

“ शान्तं शिवमद्वैतम् ”

“He is All-peace, *Good* and One without a second.”

The Aryans taught that God is an All-happy and incessantly Joyous Being; that unlike man He is never subject to grief or sorrow which is the attribute of a finite nature.

“ कोह्येवान्यात् कः प्राण्यात् यदेष आकाशानन्दानस्यात् ।

एषह्येवानन्दयाति ॥ ”

“Who could have moved, who could have lived, had the *All-Joyous* Supreme Spirit not been present in all space? He metes out joy to all beings.”

“ आनन्दाह्येव खल्विमानी भूतानिजायन्ते आनन्देन जातानि जीवन्ति आनन्दं प्रयन्त्यभिसंविशन्ति ॥ ”

“These beings proceed from the *All-Joyous Supreme Spirit*, live through Him and at the time of the dissolution of the universe go to Him and enter into Him.”

“ तद्विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद्विभाति ।”

“The wise by means of their knowledge see everywhere the Lord who manifests Himself as the *All-Joyous* and Immortal Being.”

The Aryans taught that God is an Infinite Being—a Being that has none of the finite qualities, and whatever be the quality, He possesses it to an infinite degree.

“ सख्यं ज्ञानमनन्तं ब्रह्म योवेद निहितं गुहायां परमे व्योमन् ।”

“He who has known in the sky of his soul the Lord who is True, All-Wise and *Infinite.*” By calling God *अनन्त* the Aryans meant that He is infinite in all His attributes—infinite in power, knowledge, wisdom, goodness, holiness, joy as well as in time and space.

The Aryans could very well conceive that God is the Friend of all, that He acts towards all creatures as a friend would towards his friends.

“ सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् ।”

“He is the Master and the Lord of all, the Being upon whom depends every thing, *and the Friend of all.*”

In the fifth chapter of the *Bhagvat Gita* we read

“ सुहृदं सर्वभूतानां ।”

“He is the Friend of all beings.”

The Aryans had a bright conception of the close and intimate relationship between God and man. Animated by a firm and devout conviction of this relationship, they exclaimed:—

“ तदेतत् प्रियः पुत्रात् प्रेयोवित्तात्
प्रेयोऽन्यस्मात् सर्वस्मात् अन्तरतरं यदयमात्मा ॥ ”

“The Supreme Spirit that is in the innermost recesses of our being is dearer than son, wealth, and all other possessions.”

The Aryans fully comprehended the immateriality of the Divine Being. They sang:—

“ अस्थूलमनण्वहस्वमदीर्घमलौहितमस्त्रेहमच्छायमतमो ऽ वाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनो ऽ तेजस्कमप्राणममुखममात्रम् ॥ ”

“He is neither thick nor thin, neither short nor long; without colour, or humour; He is neither darkness nor shadow, neither wind nor sky, unmingled with any material object, without savour or odour; He has neither eyes nor ears, nor voice. He is without mind, light, bodily life, and face. There is nothing to which he could be compared.”

“ स नामरूपयोर्निर्वहिता ”

“He is beyond name and appearance.”

Calling God *परमात्मा* or the Supreme Spirit is a sufficiently clear and strong proof that the Aryans conceived God as a Being perfectly immaterial, having no qualities of material things.

The Aryan conception of God is by no means anthropomorphic. The Aryans attributed no human qualities to God, and eloquently proclaimed Him to be devoid of every thing human.

“ अपाणिपादोजवनोगृहीता पश्यत्यचक्षुः सशृणोत्यकर्णः ॥ ”

“He does not possess hands and yet He holds things; He has no feet, and yet He walks; He has no eyes, and yet He sees; He does not possess ears and yet He hears.”

“ यआत्मा ऽपहतपाप्मा विजरोषिमृत्युविशोकविजिघत्सो ऽपिपासः ॥ ”

“The Great Soul [who] is sinless, without decay or death, grief or sorrow, hunger or thirst.”

“ अमनो ऽतेजस्कमप्राणममुखम् ”

“He is without mind, light, bodily life and face.”

“ नतस्य कार्यं करणञ्च विद्यते ॥ ”

“He has no body, no senses, and no physical organs of action.”

“ ततोयदुत्तरतरं तद्रूपमनामयम् ”

“He who is the Cause of all Causes is without any appearance and free from diseases.”

The Aryans taught that God is a Being whom none but Himself can perfectly comprehend, that He is not *perfectly* comprehensible to man, that we could know God only partially and imperfectly, and that this partial and imperfect knowledge of God is the highest knowledge of Him that we could possibly possess. The Aryans had a true conception of the exact nature of the incomprehensibility of the Divine Nature.

“ यस्यामतं तस्य मतं मतं यस्य न वेद सः ।

अविज्ञानं विजानतां विज्ञातमविजानताम् ॥ ”

“He who thinks that he has *not* been able to know the Lord, has known Him, and he who thinks that he *has* been able to know the Lord, has *not* known Him. It is the belief of a truly wise man that he has *not* known the Lord, while an ignorant man believes that he *has* known the Lord.”

“ नाहं मन्ये सुवेदेति नो न वेदेति वेदच ।
योनस्तद्वेद तद्वेद नो न वेदेति वेदच ॥ ”

"I do not think I have known the Lord perfectly. It is not a fact that I know not God, nor is it a fact that I know Him. He who among us knows the meaning of the saying—'It is not a fact that I know not God, nor is it a fact that I know Him,' knows the Lord."

“ यदि मन्यसे सुवेदेति दभमेवापि नूनं त्वं वैश्य ब्रह्मणो रूपम् ॥ ”

"If you think that you have known the Lord perfectly, then surely you have known very little of His Nature.

“ न तत्रचक्षुर्गच्छति न वाग्गच्छति नोमनो न विदो न विजानीमोयथैतदनुशिष्यात् । अन्यदेव तद्विदितादथो आविदितादधि । ”

"He is not an object of the eye, nor of the tongue, nor of the mind. We do not know any thing particularly of Him, nor do we know how to discourse about His Nature. He is different from all known and unknown objects."

From the foregoing it is plain that the Aryans were anything but idolaters. The Aryans were not idolaters in any sense of the term. They denounced and despised all descriptions of idolatry. They pronounced idol-worship fit only for those who are on the lowest step of the ladder of spiritual knowledge and culture, for those who find it difficult to comprehend God as a Formless, Invisible and Infinite Being. The Aryans distinctly declared that God could never be a finite object.

“ यद्वाचानम्युदितं येन वाग्म्युद्यते । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ”

"Know Him to be God who cannot be spoken of by speech but who has given us speech. Any of the finite objects which people worship is not God."

“ यन्मनसा न मनुते येनाहुर्भ्रमनामतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥ ”

"Know Him to be God whom men cannot think of in their minds, but who reads every thought of every mind. Any of the finite objects which people worship is not God."

“ न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः । ”

"He has no image; His name is the Great Glorious."

“ स नामरूपयोर्निर्वहिता ”

"He is beyond name and appearance." In the forty-fifth chapter of the Udyoga Parva of the Mahābhārata we find God declaring—"My nature is unspeakable; the ignorant only represent me as a fish or a tortoise."

All the *shlokās* I have quoted above are from the Upanishads—the fountain head of the purest Aryan theology. The Upanishads are the oldest and earliest theological works extant. Before the Tripitaka, the Avesta, and the Bible had any existence, the Upanishads were composed and their light was illumining the minds of the people of sacred *Aryavarta*. The above sketch will, I believe, enable any man to form a fair idea of the nature and extent of the knowledge of God the Aryans possessed. It would appear to every theological student that no other nation has till now been able to form such a high and noble conception of God as these Aryans of hoary antiquity did, and that in point of truth, reasonableness and purity, the Christian, the Parsee, the Mahomedan and every other sectarian and denominational conceptions of God fall far behind the Aryan. The Aryans were the most enlightened Theists, and if there be any religious body whose conception of God approaches the Aryan more than that of any other, it is the most enlightened religious body of the Theists of the present century—theists like Theodore Parker, Francis William Newman, Charles Voysey and Debendra Nath Tagore. Does it not speak volumes of the mental and spiritual progress of the Aryans that their conception of God is even to this day the highest and best that man can form and grasp?

THE PRALAYA OF MODERN SCIENCE.

If Science is right then the future of our Solar System—hence of what we call the Universe—offers but little of hope or consolation for our descendants. Two of her votaries, Messrs. Thompson and Klansius, have simultaneously reached the conclusive opinion that the Universe is doomed, at some future and not so very remote period, to utter destruction. Such is also the theory of several other astronomers, one and all describing the gradual cooling off and the final dissolution of our planet in terms nearly identical with those used by the greatest Hindu, and even some of the Greek sages. One might almost think he were reading over again Manu, Kanada, Kapila and others. The following are some of the newest theories of our Western *pandits*.

"All the ponderable masses which must have separated themselves at the evolution or first appearance upon the earth from the primeval mass of matter, will reunite themselves again into one gigantic and boundless heavenly body, every visible movement in this mass will be arrested, and alone the molecular motion will remain, which will equally spread throughout this ponderous body under the form of heat....." say our scientists. Kanada, the atomist, the old Hindu sage, said as much... "In creation," he remarks, "two atoms begin to be agitated, till at length they become separated from their former union, and then unite, by which a new substance is formed, which possesses the qualities of the things from which it arose."

Lohschmidt, the Austrian professor of mathematics and astronomy, and the English astronomer, Proctor, treating of the same subject, have both arrived at another and different view of the cause from which will come the future dissolution of the world. They attribute it to the gradual and slow cooling off of the sun, which must result in the final extinction of this planet some day. All the planets will then, following the law of gravitation, tumble in upon the inanimate, cold luminary, and coalesce with it into one huge body. If this thing should happen, says the German *savant*, and such a period begins, then it is impossible that it should last for ever, for such a state would not be one of absolute equilibrium. During a wonderful period of time, the sun, gradually hardening, will go on absorbing the radiant heat from the universal space, and concentrating it around itself.

But let us listen to Professor Tay upon this question. According to his opinion, the total cooling off of our planet will bring with it unavoidable death. Animal and vegetable life, which will have, previous to that event, shifted its quarters from the northern and already frozen regions to the equator, will then finally and for ever disappear from the surface of the globe, without leaving behind any trace of its existence. The earth will be wrapped in dense, cold and darkness; the now ceaseless atmospheric motion will have changed into complete rest and silence; the last clouds will have poured upon the earth their last rain: the course of the streams and rivers, bereaved of their vivifier and motor—the sun—will be arrested; and the seas frozen into a mass. Our globe will have no other light than the occasional glimmering of the shooting stars, which will not yet have ceased to penetrate into and become inflamed in our atmosphere. Perhaps, too, the sun, under the influence of the cataclysm of the solar mass, will yet exhibit for a time some signs of vitality; and thus heat and light will re-enter it for a short space of time, but the reaction will not fail to re-assert itself: the sun, powerless and dying, will again become extinct and this time for ever. Such a change was remarked and actually took place in the now extinct constellations of the Swan, the Crown, and the Ophiuchus in the first period of their cooling. And the same fate will reach all the other planets, which, meanwhile, obeying the law of inertia, will go on revolving around the extinct sun.... Further on, the learned astronomer depicts the last year of the expiring globe in the very words of a Hindu philosopher depicting the *Pralaya*:—"Cold and death blow from the northern pole, and spread along the entire face of the earth;

nine-tenths of which have already expired. Life, hardly perceptible, is all concentrated at her heart—the equator, in the few remaining regions which are yet inhabited, and where reigns a complete confusion of tongues and nationalities. The surviving representatives of the human race are soon joined by the largest specimens of animals which are also driven there by the intense cold. One object, one aspiration huddles together all this varied mass of beings—the struggle for life. Groups of animals, without distinction of kinds, crowd together into one herd in the hope of finding some heat in the rapidly freezing bodies; snakes threaten no more with their poisonous fangs, nor lions and tigers with their sharp claws; all that each of them begs for is—life, nothing but life, life to the last minute! At last comes that last day, and the pale and expiring rays of the sun illuminate the following gloomy scene; the frozen bodies of the last of the human family, dead from cold and lack of air, on the shores of a likewise rapidly freezing, motionless sea!...

The words may not be precisely those of the learned professor for they are utilized from notes taken in a foreign language; but the ideas are literally his. The picture is indeed gloomy. But the ideas, based upon scientific, mathematical deductions are *not* new, and we have read in a Hindu author of the pre-Christian era a description of the same catastrophe as given by Manu in a language far superior to this one. The general reader is invited to compare, and the Hindu reader to see in this, one more corroboration of the great wisdom and knowledge of his forefathers, who anticipated the modern researches in almost everything.

“Strange noises are heard, proceeding from every point... These are the precursors of the Night of Brahma. Dusk rises at the horizon and the sun passes away... Gradually light pales, heat diminishes, uninhabitable spots multiply on the earth, the air becomes more and more rarefied; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom, and plants die... Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one... Surya (the Sun) flickers and goes out; matter falls into dissolution; and Brahma (the creative force) merges back into Dyans, the unrevealed, and his task being accomplished, he falls asleep... Night for the Universe has come!...” (By Vamadeva.)

BEAUTY.—A BEAUTIFUL PERSON IS THE NATURAL FORM of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, grovelling spirit takes all the dignity out of the figure and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness. It is impossible to preserve good looks with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish, disdainful spirit enthroned in the will. Badness and beauty will no more keep company a great while than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years, but with one unvarying result. There is no sculptor like the mind. There is nothing that so refines, polishes, and ennobles face and mien as the constant presence of great thoughts. The man who lives in the region of ideas, moonbeams though they be, becomes idealised. There are no arts, no gymnastics, no cosmetics which can contribute a tittle so much to the dignity, the strength, the ennobling of a man's looks as a great purpose, a high determination, a noble principle, and unquenchable enthusiasm. But more powerful still than any of these as a beautifier of the person is the overmastering purpose and pervading disposition of kindness in the

heart. Affection is the organising force in the human constitution. Woman is fairer than man because she has more affection than man. Loveliness is the outside of love. Kindness, good-will, a prevailing desire and determination to make others happy, make the body a temple.—*Moray (Scotland) Weekly News.*

SHRADDHA AND PINDA.

BY M. V. SOOBBA RAO.

In the March THEOSOPHIST, three questions about “Shraddha” and “Pinda” have been raised with the request of an expression of the Editor's views also on them.

The answer, given by Swamiji Dayānand, is not at all satisfactory, but very much against the prevailing Hindu custom.

As the THEOSOPHIST, an interesting and valuable Journal, is devoted to Oriental philosophy, religion, &c., it is requested that this letter may be published therein for the benefit of its readers.

The three Vedas, the eighteen “Smritis” and the Puranas (also eighteen in number) are the chief authorities accepted by the Hindus in performing their religious rites. Such holy sages as Manu, Yādnyavalkya, &c., are the authors of the “Smritis” and Vedoyasa is of the Purans. Their philosophical and religious discussions are even now held in high esteem. It is only by a reference to these religious text books, that the true meaning of the word “Shraddha” can be fixed, the origin of the Hindu custom of performing “Shraddha” traced and the point—whether the offering of Pinda benefits in any way the persons for whom it is offered, satisfactorily solved. A reference to the Shlokas from 191—200 of the “Manu Smriti,” chapter III., “Shraddha Prakarna” with their commentary, would show how the Hindu custom of performing Shraddha arose.

According to Manu and other sages, the word Shraddha means the offering of eatables or money instead to “departed ancestors.” This is said to confer eternal bliss on them. (*Vide Vidnyāneshwar's commentary, Yādnyavalkya Smriti, Achara Kanda, and, also, Shloka 274 Chapter III. Manu.*)

From this it is plain that the word Shraddha does not at all signify the service of the living parents with all devotion. Of course, nowhere is it stated that we should neglect our living parents; but it is everywhere strictly enjoined that we should worship them like gods during their lifetime and perform Shraddha in their honor after death.

It might be asked here how the departed ancestors who may have gone to heaven or hell in accordance with their former virtuous or vicious deeds, can receive the blessings accruing from the performance of Shraddha. The answer is that they do receive such blessings through the three sects of representative deities, viz., Vasu, Rudra and Aditya. (*Vide Shloka 268 Achara Kanda, Yādnyavalkya Smriti and also Vidnyāneshwar's commentary on the same.*)

I wish to point out that the article, published in the February THEOSOPHIST under the title of “A case of genuine Hindu mediumship” can be taken as an example to show that the offering of Pinda by a Hindu benefits departed ancestors for whom it is offered.

The point C. cannot be answered as I have no time to search for Smriti texts, supporting the non-performance of Shraddha for dead children. I leave it to be decided by some Pandit well versed in Dharma Shastra. As an authority are annexed the Sanskrit texts to be published along with this letter.

Coimbatore, March 1880.

॥पिनृणामुत्पात्तिक्रमः॥

मनुस्मृतौ त्रितीयाध्याये १९१ श्लोक मारम्य, २०० श्लोक पर्यन्तं प्रदर्शितः ॥ तेषामध्ये के च न श्लोक अत्रा लिख्यन्ते, यथा, अक्रोधनाः शौचपराः सततं ब्रह्मचारिणः । न्यस्त इत्रा

महा भागा : पितरः पूर्वं देवताः ॥ ६ ॥ मनोर्हैरण्य गर्भस्य ये मरीच्यादयः सुताः । तेषामृषीणां सर्वेषां पुत्राः पितृगणाः स्मृताः सोमपानामविप्राणां क्षत्रियाणां हविर्भुजः । वैश्या नामज्यपानामशुद्राणान्तु सुकालिनः ॥ ६ ॥ ऋषिभ्यः पितरोजाताः पितृभ्यो देव दानवाः । देवेभ्यस्तु जगत्सर्वं चरं स्था एव नुपूर्वशाः ॥ ६ ॥ अन्तिम श्लोकस्य व्याख्याने “स्वपि तृपिता महानामेषां श्राद्धे सोम पाद योऽपि पूजनीयः पूजिता स्तन्तः श्राद्धफल दानाय कल्पन्तइति” प्रकटी क्रीयत ॥ श्राद्ध शब्दस्यार्थ विचारः, “श्राद्धन्नामादनी यस्य तत्स्थानीयस्य वा द्रव्यस्य प्रेतोद्देशेन श्रद्धया त्यागइति” याज्ञवल्क्य स्मृती विज्ञानेश्वर भट्टारकरुत श्राद्ध प्रकरण व्याख्याने विद्यते ॥

प्रेतत्वशब्दार्थं स्तुते नैव स्फुटी क्रीयते ॥ यथा, “प्रेतत्वंच क्षुत्तृष्णापजनितात्यक्तदुःखानु भावावस्थेति.” मनुनाऽपि श्राद्ध कर्त्रा पितृनु दिश्य श्रद्धयादेयमिति विधीयते ॥ यथा ॥ “यद्यद्दाति विधिवत्सम्यक् श्रद्धा समन्वितः । तत्तत्पितृणां भवति परत्रानन्तम क्षयम्” ॥ परत्रपर लोक इत्यर्थः ॥ अत्रा यंसंशयः कथं पुत्रादि कृत श्राद्धेन, शुभाशुभ कर्म वशेन स्वर्ग नरकादि गतानां मनुष्याणां तृप्तिं जीयेतेति ? संशयस्यास्य परिहारस्तु याज्ञवल्क्य स्मृती क्रीयते ॥ यथा ॥ वसुधैव कुटुम्बकमिति सुताः पितरः श्राद्ध देवताः प्रीणयन्ति मनुष्याणांपितृन् श्राद्धेन तर्पितीः ॥ ६ ॥ अस्य श्लोकस्य भावः व्याख्यानं कर्तृभिर्विज्ञानेन स्वभट्टारकै विशदीक्रियते ॥ यथा ॥ “नह्यत्र देवत्तादय एव श्राद्ध कर्मणि संप्रधान भूताः पित्रादि शब्दै रूच्यन्ते, किन्त्वधिष्ठा तृवस्वादि देवता सहिता एव ॥ यथा देवदत्तादि शब्दैर्न शरीर मात्रं नाप्यात्म मात्रं किन्तु शरीर विशिष्टा आत्मान उच्यन्ते, एवमधिष्ठातृ देवता सहिता एव देवदत्तादयः पित्रादि शब्दै रूच्यन्ते, अतश्चाधिष्ठातृ देवता सहिता एव देव दत्तादयःपित्रादि शब्दैरूच्यन्ते, अतश्चाधिष्ठातृ देवता वस्वादयः पुत्रादिभिर्दत्तेनान्नपानादिना तृप्तास्तन्तः तानपि देवदत्तादीन्तर्पयन्तिः कर्तृश्च पुत्रादीन् फलेन योजयन्तिः यथा माता गर्भं पोषणायान्यं दत्तेन दोह दान्न पानादिना स्वयमुपभुक्तेन तृप्तासती स्वजठरगतमप्य पयं तर्पयति दोहदान्नादि प्रादायिनश्च प्रत्युपकार फलेन संयोजयति तद्वदसो रुद्रा अदिति सुता आदिस्या एते पितरः पितृ पिता मह प्रपितामहशब्दवाच्या, नकेवलं देवदत्तादय एव श्राद्ध देवताः श्राद्ध कर्मणि संप्रधान भूताः ; ॥” अनेन स्वर्ग नरकादि गतानां मनुष्याणां वसुधैव कुटुम्बकमिति देवताद्वारा तृप्तिं जीयत इति सम्यक् ज्ञातुं शक्यते ॥

THE THEOSOPHICAL SOCIETY.

The Founders of our Society, Colonel Olcott and Madame Blavatsky, left for Simla on the 27th of August. On their way they stopped one day at Allahabad, whence they proceeded to Meerut, where they passed about a week with Swamiji Dayānand Saraswati. Colonel Olcott delivered a public lecture there, and then they went to Simla on the 7th of September. There they have been receiving the most gratifying politeness from many of the principal officers of the Government. On the evening of September 17, F. R. Hogg, Esq., Director-General, Post Office, India, gave a dinner at his house in their honour. Among those present were A. C. Lyall, Esq., Secretary to the Government of India, Foreign Department, Hon'ble C. Grant, Secretary to the Government of India, Home Department, D. Fitzpatrick, Esq., Secretary to the Government of In-

dia, Legislative Department, and other high officials. It will thus be seen that the last traces of the old suspicion as to their “real motives and objects” have happily disappeared.

A SIMPLE CURE FOR MALARIA FEVER.

Mr. C. H. Van der Linden, one of our most respected Theosophists, sends us the following facts for publication, and says that he has himself seen the experiment tried over and over again. We earnestly hope with our learned contributor that the experiment may be tried here in India by our Oudh friends and others, and the results made known for the information and consideration of the public.

“Some time ago I noticed in our daily press that in Oudh, thousands of people died last year from malaria fever; and, as we receive through that most ably conducted and well-written magazine, *The Theosophist*, so much light from our Indian Brethren upon that most important subject—soul-development—I feel under great obligations, and beg to give them, in exchange, some of my experiences with that malignant scourge, malaria fever. It may perhaps serve to save the lives of many a victim to that dreadful disease. Some, surely, will laugh at it, others will call it ridiculous, but I hope that the readers will try it and give me the results.

“In 1859, when in Government employ of my native country, Holland, I lived in Leemoarden—a city in the northern part of that country. Through carelessness and lack of foresight on the part of the city government, we had to suffer from malaria fever in its most vehement character; thousands of people were the sufferers and a great many died or dragged the consequences along for many years. My family belonged to the last category. Upon my request the Government removed me to Utrecht, one of the oldest and most healthy places in that part of the world. I had a boy of about two years old, who, it seemed, could not get rid of that fever. For more than two years it baffled all the attempts of the most skilled physicians and the best of care to cure the boy. But, one day, a lady neighbour told us that she wanted to try to take that fever away. She was a God-send! Our grateful acceptance of her help was expressed in less time than it takes me to write down this sentence. Said she, “as soon as the chill sets in, call me at once.” We did so. She took a pair of scissors and cut the finger and toe nails of the patient who lay trembling as an aspen leaf; she gathered the nail cuttings, put them on a buttered piece of bread, which she gave to a dog, and the fever broke up the same moment, never to return, but the dog was seen no more. Later I tried this cure several times over and over again and it never failed—only I omitted feeding a dog with the nails but only threw them away.

“When asked by what theory I explained this cure, I must say I had none at that time, but after I studied mesmerism more or less and became interested in Indian philosophy, I tried to explain it as follows:—‘Does not the magnetiser, in making passes, throw out by way of his fingers, what is so deficiently understood as *vital fluid*; consequently, for healthy *vital force*, by way of the fingers is a gate, so to say, to pass out; why not for diseased fluids forces or what it may be called, as well? But the sufferer by his ignorance or incapability to throw off that diseased fluid is helped by cutting off his nails.* How far this theory is correct I cannot say; anyhow it is short and plausible, and worth to be investigated, for if found to be true, how many other diseases will have to succumb to this harmless remedy.

“The facts stated above, I can testify to as a Brother, as being real and having come under my own observation while living in Holland. Our Oudh brethren may try the remedy and get the blessings of many a sufferer for the given relief.”

* Nail-cutting belongs to the popular belief. Some persons that I knew, would always cut their finger-nails on Friday to prevent toothache. Is there anything known about it in India?

A THEOSOPHIST ON MATERIALISM.

BY P. RATHNAVELA.

The August number of the THEOSOPHIST contains a very ably written article from the pen of a learned *Parsi* member of the "Theosophical Society," which deserves careful study by all Freethinkers. It is full of very wise observations, here and there interspersed with some pungent criticisms on the negative tendency of the age in regard to certain truths, which theosophists feel themselves bound to reveal to the world at large. The article seems to all intents and purposes to have been aimed at the leading scientists of the present century, though the writer makes us believe that it is only "certain scientists" whose teachings are deleterious to the intellectual well-being of the rising generation. If we closely look into the matter, we shall find that it is not a few and "certain scientists" but the leaders in science, the very van that lead the nation in the path of intellectual progress, that are materialistic in their teachings. We are told that "previous to last quarter of a century, European materialistic ideas had made little progress in this country, but now it has to a certain extent succeeded in teaching the young minds to deny everything old, and live in an atmosphere of negation." We do not quite endorse the above opinion with our approbation, as it is a little too strained to be true to a certainty. It is undeniable that it is only to a very limited extent that the Western materialism has influenced the minds of our young men, but it is open to question whether such young minds have been taught absolutely to deny whatever is old, and to breathe in an atmosphere of pure negation. Modern materialism, so far as we know, has done much to provoke a spirit of doubt, in the credulous minds of people long accustomed to blind and unhesitating faith, and a laudable thirst for knowledge. This scepticism is so essential to the progress of humanity that until doubt began there was no knowledge. In the language of Buckle "doubt is the parent of all inquiry" whether after spiritual or materialistic truths. And it is a most salutary sign of the times that young minds have begun to doubt by virtue of the teachings of the scientists, and that for the very reason they are open to conviction. Their love of enquiry has been all the more intense, in spite of the "canker of doubt" that has been raised only to eat away the rusty faith, which has for ever bedimmed the bright parts of man. While avowing that mankind owe a vast debt to Science, for its wonderful inventions and discoveries, which are essential to the well-being of man, the theosophical critic of materialism points out prominently the powerlessness of Science in offering a solution to "some problems of vital importance for the well-being of mankind." True, modern science is not all-embracing and does not arrogate to itself that it can solve all the problems of existence. On the other hand it is still in its infancy, considering the vastness of the universe, and the multifarious forces, both vital and physical, that are at work in it. It has not yet dived into the very depths of nature, and ransacked her unbounded resources. Its materials are yet very scanty, only limited by the finitude of the human powers. But the conclusions that can fairly be drawn from some of its undoubted truths, set at defiance some of man's old prejudices and convictions. The fact of the incompetence of Science to unravel certain mysteries in nature, and to explain the why and how of her secret workings, is no ground for believing in anything that ignorance and abnormal experience may offer to the world in respect of the unexplored parts of nature.

"Matter," our learned *Parsi* observes, "in the present century has almost been deified, and the existence in the universe of any other power or force outside, and independent of matter, is denied." Here the theosophist is a little too imaginative and inaccurate, and lays himself open to criticism. If deification consists not in prostrating oneself before a thing, imploring mercy and begging of blessings, but in asserting and declaring the omnipresence and omnipotence of an existence which cannot be denied and glorying in its self-sufficiency, surely matter deserves all such

deification. And it is no shame to extol nature's powers, and her unbounded resources. And unless it can be arrogated that man can go beyond the illimitable bounds of nature, and ascertain the essence of the very *ultimatum* of matter, and the laws governing its multifarious phenomena, and unless also it can be asserted and pointed out that "here the powers of matter are at an end," it is sheer waste of argument to advance that there is a power or force outside and independent of matter. The assertion that there is such a power or force, implies that man has known all about matter, and there is nothing else for him to know about it. We do not think why matter should be stripped of its immanent power or force, which in actuality is inseparable from it, unless it be to glorify and deify the abstraction and clothe it with human attributes. Force in its statical or dynamical aspect cannot be dissociated from matter, whose manifestation it is. And it is for our theosophist to prove that motion exists independently of the body moving or even can be so conceived. "Science" says he, "boasts that it has divorced spirit from terrestrial regions at least; but modern spiritualism like a goblin assuming protean shapes seems to stare cold materialism almost out of countenance. More than twenty millions of persons of various nationalities and countries of the *civilized* world believe in the reality of these phenomena." The "spirits" of old have really been divorced from the terrestrial regions but with the "spirits" of the enlightened modern science has yet to war. How far any one will be justified in bringing into a discussion of this kind any matter touching the numerical strength of those arrayed on each side of the points at issue, we leave it to our readers to judge. Science takes no account of the number of men that believe in a certain doctrine, be it twenty millions or infinitely more or be it of civilized men or otherwise. Nor can it be swayed by any number of publications that have appeared in favour of a theory that cannot stand the rigid test of Science. All that Science has to do is to enquire whether a certain belief accords with the universal experience of mankind, and can be subjected to the laws of inductive reasoning, and if not, to pronounce that it is either false or lies beyond the bounds of rational and philosophic inquiry. By this declaration it is not to be meant that science in cases in which it may find impossible from want of more accurate knowledge to give a decisive opinion or offer a satisfactory solution, would deny the truth thereof. Far be it from supposing that she is dogmatic in her assertions. If mesmerism and modern spiritualism have not been raised to a science, it is not the fault of those that ignore them; but rather of those that strive to make men believe in them, without taking the trouble to offer to the world a systematic presentment of the doctrines and of the laws which regulate the phenomena in question. Men like Mr. H. G. Atkinson, Mr. Crookes, Mr. Prideaux, Capt. Valiant and Dr. Elliotson, have worked hard in the field of mesmerism and brought to light many wonderful facts bearing upon the truth of mesmerism, but it is reserved for nobler minds to strike out a generalization, and raise mesmerism into a science. And we long to see a day when the marvellous and the almost inexplicable powers of mind such as those manifested in clairvoyance, somnambulism and others, shall be explained on purely scientific principles. We shall in a future number deal with the latter half of the article in the THEOSOPHIST under review, and hope to be able to do the fullest justice to the feelings of our Theosophical friends, while wishing always to shield materialists from unmerited attacks.

A BAD PERSON WILL ALWAYS PUT AN UNCHARITABLE construction upon the motives and deeds of others, whether good, bad or indifferent.

(Continued from the August number.)

EAST INDIAN MATERIA MEDICA.

Group IX.—Anti-fat remedies and those which remove the impurities attacking the seminal fluid. They are :—

मेदोन्नव, शुकुदोषहर.

Sanskrit.	Marathi.	Latin (Botanical).
Mushkaka	मोखाडी, पाडळ	Schreberia swietenoides Roxb.
Palasha	पळस	Butea frondosa.
Dhāvā	धावडा	Conocarpus latifolia.
Chitraka	चित्रक	Plumbago (two varieties.)
Madana	मेळ	Randia dumetorum.
Shinshapa	शिसध	Sesbania Egyptiaca.
Vajravriksha	निवडुंग (फणी)	
Trifala	हिरडा, बेहडा व आंबळा	1. Terminalia chebuli. 2. „ bellerica. 3. Phyllanthus emblica.

Vegetables of this group purify semen and prevent fatty degeneration. They also abate or check fluxes and are lithontriptic. They act remotely in reducing hæmorrhoids and mucous polypi, possibly by preventing the tendency to congestions.

Group X. Irritants, stomachics, and carminatives.

प्रतिश्याय व अनिलहर, दीपन व शूलघ्न.

Sanskrit.	Marathi.	Latin (Botanical).
Pippaleo	पिपली	Piper longa.
Gaja-pippaleo	गजपीपळी (थोर)	„
Chitraka	चित्रक	Plumbago rosea
Shringavera	आले	Zingiber officinale.
Maricha	मिर्च	Piper nigrum
Renuka-bija	रेणुक बीं	Piper aurantia.
Ela	एलची	Elettaria cardamomum.
Ajmoda	अजमोद	Pimpenella involuterata.
Indrayava	इंद्रजव	Wrightia pubescens.
Patha	पहाड मूळ	Cissampelos hernandifolia.
Jeeraka	जिरं	Anethum sowa.
Sarshapa	मोहरी	Sinapis sp.
माहारुख		
Mahanimba	महावृक्ष, महानिंब	Ailanthus excelsa.
Fala-hingoo	नाफळी	Ptychotis montana.
Bhargee	भारंग	Clerodendron infortunatum.
Madhurasā	जेष्टिमध (मधुयष्टि)	Glycyrrhiza glabra.
Ativisha	अतिविष	Aconitum heterophyllum.
Vacha	वेखंड	Acorus calamus.

The vegetables of this group are local stimulants, acting as gentle irritants of the skin and mucous membranes, and are, therefore, capable of removing local congestions, wherever they may occur. They act remotely as stomachics, kindling appetite, removing spasm and pain in the intestines (Carminatives or pain-charmers). They also remove coryza or catarrh of the nasal mucous membrane.

Group XI.—Nervine stimulants, alexipharmics, cosmetics and alteratives of the skin.

(वातकफहर, विषहर, वर्णप्रसादन, कंडुकुटमाशन.)

Sanskrit.	Marathi.	Latin (Botanical).
Ela	एलची	{ Elettaria or amomum Cardamomum.
Tagar	तगर	Valeriana Hardwekii.
Koosta	कोष्ट	Costus speciosus.
Manvsee	जटामांसी	Valeriana Jatamansi.
Rohishatrina	रोहिसगंवत	Citronella vulgaris.
Dhiamaka twak (chandā)	दालचिनी	Cinnamomum zeylanicum.
Nagapushpa	नागचापा	Mesua ferrea.

Priyangu	प्रियंगु	Aglaja Roxburghiana.
Renuka	रेणुकबीज	Piper aurantiacum.
Snoohee	थोर निवडुंग,	Euphorbia neriifolia.
Viaghra nakha	नखला, वाघनख	Nails of a tiger.
Kapikatchoo	कुयली	Mucuna pruriens.
Chorapushpee	चारक (गंवत एक जातीचे)	Andropogonacicularis.
Sarala(sarja)rasa	राळ	Resin of shorea robusta.
Granthiparnee	(स्थानेयक) ककड शिमी ?	A kind of gall, caused by an insect on rhus succedania.
Shreeveshtaka	गंधाविरोजा (श्रीवासउद)	Resin of pinus longifolia.
Toorooshka	तुर्की (लोबानी)उद	Resin of an undetermined species of Boswellia.
Koondoorooka	साळय धूप	Resin of B. Thuriferata or serrata.
Agarū	अगर	Agallocha aquilaria.
Sprikka	कफूरवल्ली	Trigonella corniculata.
Oosheera	काळावाळा	Andropogon muricatus.
Bhadra darū	तेल्यादेवदार	Pinus longifolia.
Koonkooma	केशर	Crocus sativus.
Poonnaga	उंडीचे केशर	Calysaccion longifolium and calophyllum inophyllum (female pistils of flowers.)

Group XII.—Purifiers of milk, alteratives and curers of dysentery and mucous diarrhoea.

(स्तन्यशोधन, आमत्तिसारशमन व दोषपाचन)

Sanskrit.	Marathi.	Latin (Botanical).
Vachā	वेखंड	Acorus calamus.
Moosta	नागरमोथा	Cyperus rotundus.
Ativisha	अतिविष	Aconitum heterophyllum.
Abhaya	हिरडे	Terminalia chebuli.
Bhadradarū	देवदार	Pinus deodara.
Nagakesara	नागकेशर	Mesua ferrea.
Haridra	हळद	Curcuma amada.
Daruharidra	दारुहळद(रसवत)	Berberis Lycia.
Kalāshee	पिठवण	Uraria lagopoides.
Kutajabecja	इंद्रजव	Wrightia pubescens.
Madhooka	मोह	Bassia lufifolia.

Group XIII.—Deobstruents and laxatives (?)

गुल्म विषापह, आनाह (विड्मेदी), व उदावर्तनाशन

Sanskrit.	Marathi.	Latin (Botanical).
Shiama	अनंता(उपलसरी)	Hemidismus Indicus.
Mahashyama	कावळी	Gymnema sylvestre.
Trivrita	निशोत्तर	Convolvulus turpethum.
Dantee	जेपाल	Croton polyandrum
Shankhinee	साखवेल	{ Pladera decussata (N.O. Gentiana).
Rodhra, Tilivaka	रोध्र (लेघ्न)	Symplocos racemosa.
Kampillaka	कंपिला	{ Mellilotus officinalis. (the product of)
Kramooka	सुपरि	Areca betel.
Pātrashrenee	उदीरकानी	Salvinia cucullata.
Gavakashee	लहान कांबडळ	Citrullus colocynthis.
Rajavriksha	बाहवा	Catharto-carpus fistula.
Karanja (two varieties)	करंज व पूतिकरंज (सागरगोटा)	{ Pongamia glabra and Cassalpinia bonducella.*
Goodoochee	गुळवेल	Tinospora Cordifolia.
Saptala vel satala	शिकेकाय	Mimosa coccinea.
Telhagalantree	हैसवेल	Rourea santaloides.
Trisnuhee	निवडुंग	Euphorbia neriifolia.
Suvarnaksheree	पिवळा धोत्रा	Argemone mexicana.

* Why these two botanically distinct plants belonging to entirely different orders are classed together, cannot be determined.

Remedies of this group act by dissolving or liquefying feces and so resolving the products of disintegrated tissues or morbid excretions. They remove constipation and spasmodic closure of the bladder and are, therefore, useful in all cases of intestinal colic.

Group XIV.—Digestives or peptics and repressors of bile and air (pure stomachics).

Sanskrit.	Marathi.	Latin (Botanical).
Brihatee	डोळी	Solanum Indicum.
Kantakarika	रिंगणी	„ trilobatum.
Kutajaphala	इंद्रजव	Wrightia antidysenterica.
Pathā	पाडळ	Stephania hernandifolia.
Madhooka	मोह	Bassia latifolia.

These cure disorders of digestion, and relieve anorexia. They are cordial; they relieve strangury and promote the healing of ulcers.

Group XV.—Anti-bilious and anti-inflammatory agents; febrifuges, detergents (those which clean suppurating surfaces of ulcers or wounds caused by a breach of the tissues), and alexipharmics (which neutralise morbid fluids and poisons.)

Sanskrit.	Marathi.	Latin (Botanical).
Patola	पडवल	Trichosanthes dioica.
Chandana	सफेदचंदन	Santalum album.
Koochandana	लालचंदन	Pterocarpus santalinus.
Moorva	मोरवेल	Clematis trilobata.
Goodoochee	गुळवेल	Tinospora cordifolia.
Patha	पाडळ	Bignonia suaveolens.
Katoo-rohinee	काळीकूटकी	Helleborus niger.

They remove factor of the mouth, diminish excessive heat, relieve vomiting and act remotely by relieving itchiness of the skin and cure eruptions on that surface.

Group XVI.—Anti-inflammatory or antiphlogistic agents including nutritive tonics and galactagogues.

Sanskrit.	Marathi.	Latin (Botanical).
Kankolee	ककिलि	Undetermined.
Ksheera-kankolee	पयस्या, कंद विशेष	„
Jeewaka	ज्ञायमाण ?	Delphinium sp. ?
Rishabhaka		
Moodga-parnee	मुद्गपर्णा	Undetermined.
Mosha-parnee	?	„
Meda	{ बंगाल देशात होणारी वनस्पति }	„
Mahameda	„	„
Chimaroooha	कंदोद्भवगुळवेल?	Tinospora sp.
Karkotashringee	कर्कटी ?	Undetermined.
Toonga-kshiree	वंशरोचन, (बांबूत राहणारे द्रव्य)	Bambusa arundinacea.
Padmaka	कमल बीज	Nymphaea sp.
Prapoundrika	मोत्राकळातले	Nelumbium sp.
Riddhee	ऋध्धि (संस्कृत)	Undetermined.
Vriddhee	वृध्धि („)	„
Mridwika	द्राक्षे	Vitis Vinifera.
Jeewantee	हेमजीवंती	Undetermined.
Madhooka	मोह	Bassia latifolia.

Most of the plants affording the above remedies seem to grow on the Himalayas and other mountainous spots. They are tuberous, affording milky juices when fresh, and contain in their roots feebly bitter principles, sugar and an abundance of starch. They are all, therefore, appropriately termed nutritive tonics.

A TRUE DREAM.

BY GUSTAF EISEN, ESQ.

At the age of fifteen, I had occasion to attend a public school in the quaint old town of Wisby, in the island of Gotland in the Baltic Sea. Wisby is a very old Hanseatic town, surrounded by a large old wall, with battlements and towers in a tolerably good order. Formerly one of the wealthiest and most powerful cities of the Hanseatic League, it is now merely a village of four or five thousand inhabitants, and, of the former splendour, nothing remains except numerous and magnificent ruins of once grand and rich cathedrals. One of them, and certainly one of the finest of all, is the one called St. Clemens. I knew it well. Many an evening after the school was finished, we, boys, used to meet under its lofty vaults and arches, and play and run through its winding walks and up and down its half-dilapidated stairs, which everywhere intersected the else massive walls, in a very remarkable way. For what purpose all these intricate walks were originally made, I do not know, as I have seen nothing similar anywhere else.

Among the teachers in the public school, was one C. Y. Bergman, with whom I became more intimately acquainted. He was a man of deep learning, especially in history, languages and antiquities. Of the ruins of the city, and everything pertaining to them, he had made a thorough study, to which several of his learned works on the subject could testify. Besides, the Professor was always willing and delighted to serve as cicerone to friends, who were less acquainted with the ruins than himself.

Professor Bergman lived not very far from St. Clemens, and one day when I visited him he proposed a walk through the ruin, and within a few minutes we reached there.

It had been and still was an old saying that a large treasure of some kind was or had been hidden in this ruin by the ancient monks, shortly before the Church had been burnt and sacked during one of the many wars of that enlightened, thorough Christian time—the Middle Ages. I asked the Professor about the origin of this story, and was told that the saying was that a few years after the destruction of the Church, a Gotlandic sailor, at the time in Italy, happened to overhear a conversation between two monks, who consulted with each other, how best to recover a golden goose with fifteen golden eggs, secreted somewhere in the now ruined Church of St. Clemens in Wisby.

The story goes on to say that the sailor, of course, immediately went home, searched St. Clemens as well as he could without pulling down the whole Cathedral and found nothing.

But, said Professor Bergman, evidently divining my thoughts, “do not fret yourself about the finding of the treasure, as, I believe, it is here no more, at least something has been found, of that I am sure.” I naturally grew interested, and upon enquiring for the reason of such a belief, he led me up one of those winding stairways, and suddenly stopping in front of a large square stone, which seemed only loosely inserted in the wall, and, pointing to the same, told me that with this stone was connected an at least said strange story.

“In that little brown-painted, time worn-house, opposite St. Clemens,” he went on to say, “there lived only a few years ago, a gold-and-silver-smith, Mr. Strom with wife and a few children. Bad luck in business and hard times had reduced their means considerably, and in fact, brought the utmost poverty in the house and all of their few valuables were pawned long ago. Being a near neighbour, I often, perhaps daily, saw the family, and Mrs. Strom, who did our family washing, called from time to time, and too often confided only to me all her troubles and misfortunes. One morning, at an early hour I was startled by a loud knock at the door, and before I had time to answer, Mrs. Strom entered rather excitedly and immediately began to tell me about a strange and vivid dream she had had the night before. Her story was that an

angel, clad in the whitest robe, appeared to her, told her that her troubles were now at an end, and finally took her by the hand and led her over the street to the ruin of St. Clemens Cathedral. Having entered through the western portal, they turned to the left, ascended this narrow staircase, stopped in front of this wall, when the angel pointed towards this stone, then solid in the wall, and only distinguished from the rest by its somewhat larger size. The angel then vanished, and she woke up. Such was her dream.

"Of course, she did not believe in ghosts, and hardly in dreams, but was, however, too frightened to decide upon visiting the Cathedral alone, and had simply come to me to consult, and, if possible, make me accompany her to the spot dreamt of in the wall. She had herself never visited the ruin and had no idea about the winding staircase and hidden walks, and expressed great surprise when I told her that so far as the winding staircase in the wall goes, her dream might turn out true.

"We decided to visit the ruin immediately, soon found the hidden staircase and ascended the same. From her frequent exclamations of surprise I learnt that she recognized everything she had seen in her dream. At last she stopped and pointed out to me the large square stone, apparently inserted solidly in the wall. This was then the stone shown her by the spirit, and in this she said she could not be mistaken.

"Upon examination we found that the stone evidently had once been loose and afterwards again fitted in among the rest. It did not look as solid as the other stones and upon manipulating it with a pocket-knife and a walking cane, the only instruments at hand, we soon found that it might easily be taken out. To do so, however, was quite impossible without other tools, and we decided to leave the thing as it was until afternoon the same day, myself being engaged in the school until a late hour. We would then try to get the stone out, and see if anything was to be found behind. And so we parted, apparently only for a few hours, but actually for ever.

"I was particularly interested in the case. Perhaps some old relics, some old parchment or something else might be found, which might contribute to our knowledge of the old glorious Cathedral. Fate, however, decided otherwise.

"I had hardly arrived home again, when I was suddenly taken ill with typhoid fever which kept me in bed for several weeks. When again able to be up, my first thought was Mrs. Strom and her dream. She had never called a single time, which seemed to me very strange indeed, as she had been not less anxious than myself to penetrate the dream mystery and its truthfulness. I sent for her; she was gone, family and all. They had sold their cottage, gone across the Baltic, and, as some said, settled in some town on the mainland of Sweden.

"When again able to go out, my first steps were towards the hidden staircase in St. Clemens, and the mystic stone in the wall. It was as I expected; the stone was gone, and, somewhat mutilated, it lay on the floor together with dirt and mortar. It was much narrower than I had suspected, and behind, where it had been in the wall, was a tolerably large chamber of at least one foot each way. The chamber was now empty, and only in one corner I found some old rags, crumbling at my touch. Upon examination I found them to consist of the remains of some finely-knitted cloth. And that was all.

"Of course, I did what I could to trace the goldsmith's family, and finally I succeeded. They had moved to Kalmar on the mainland of Sweden, had bought there a large and valuable property, and lived in a grand style, evidently not wanting in any of the luxuries of this life.

"I wrote to Mrs. Strom, enquiring about any possible find in the ruin. She answered me shortly that except rags, she had found nothing whatever. But the sudden wealth of the family told certainly another story. She must have found something else than rags, if not the golden eggs, at least some treasure hidden by the ancient monks."

THE MIND IS IMMATERIAL.

BY LAKSHUMAN BHATJI.

What is Human Mind? Does it die with our mortal frame? In order that we may be able to answer these questions, let us consider a little about the nature of soul. The word soul is derived from a Gaelic term "saoil" meaning "The thinking principle in man." The developed meaning of the word, as accepted by some of the modern Psychologists is, "The thinking spiritual and immortal essence in man." Well, then, whether we take the word in its original or secondary sense, it is quite the reverse of what Baboo Amrit Lal De, in his article "Mind is material" says that "it is to the mortal mind in man, the power of thinking and reasoning, &c., belongs;" which naturally comes to mean that the power can never act independently after the death of what he calls mind; then, how can we believe that there yet exists a thing whose action is never to be seen? Where there is no action there can be no actor, and where there is action there must be the thing that acts; for nothing can unnaturally hide its nature. Hence it follows that the said thinking power can not but be always thinking, for it is its nature. Sweetness will always remain sweet, and the red colour will always keep red only. Therefore my humble knowledge does not allow me to go so far as to comprehend what he means by saying that our mind is mortal and our soul immortal. The very word "mind" has the same meaning as the word "soul" but he speaks of them as though they were quite separate from each other. I do not know what distinction he makes between the two when their original import is one and the same. He says "Mind possesses or exercises some powers," which means that mind is a thing quite different from the powers it exercises; for it is an undeniable truth that the possessor must be quite different from the thing possessed. The tone of his writing leads me to think that by "mind" he means our very brain or the very "harmonious union of our organisms." Correctly speaking, our mind being a power by nature can never be liable to any sort of destruction or death. Death attacks only those visible things which are the products of several atoms. "Death," defines Gautama, one of the greatest men of antiquity, || अदर्शने नाशः || "is disappearing from sight." When a thing resolves into its cause—the original atoms—it is said to be "dead." Here a power itself is quite invisible and is not composed of atoms. Then how can we assert that it is the "result of the harmonious union of our organisms," and consequently is susceptible of meeting with the same fate as its cause. The very immortality of the Divine Mind which nobody can deny, proves the eternal existence of the human. For the Divine Mind bears the same relation to the human that the waters of the ocean bear to the foams. Foams arise from water when some impure matter is mixed with it. As long as the water and the impurities remain in contact, the foams are sure to exist either on the surface if touched by wind, or inside the water after they vanish on the surface. There lies no difference between the foams and the waters, except some impurities and consequent forms. If impurities be removed, they are not two but one and the same. Then, how can we say that the foams are mortal, while we assume waters to be immortal? Death comes upon the *name* only, not on the thing itself. So also the human mind, differing little from the Divine, except in the filth of carnality, keeps alive through all eternity. The death to the human mind is only the *removal* of the dirt of carnalism, *not the dissolution* of the organs; for it then turns to the Divine, and is no more called by that name. It is owing to this cause that Yogis or adepts can work the so-called "miracles" which no human mind is able even to imagine or comprehend. If there be really no connection between these two minds, we have no reason to believe in the Yogis' power of working such wonderful phenomena as Nature (Divine Mind) only can do, and their nature too should not be one and the same; but the fact is that both act alike and both can create anything they like. They are the *cause* of matter, but

not its effect. As persons of the meditating heart or in dreamy sleep may stand as witnesses to the fact, we require here no Gautama or Kapila, to prove its soundness. A question naturally arises here that if a phenomenon wrought by our mind be really material, why is it that it is not clear to others' view. The answer to this is, that our minds, though germs of one seed (Divine), being different in their courses and qualifications cannot co-operate with each other. Secondly, the matter we see all around us being the produce of the Divine Mind only and not ours, and the understanding principle (चेतना—acting), being one and the same in all things with animal life, our minds perceive it as intended by the Supreme agency to be unanimously done. To prove this by analogy. We have our mind-formed world of matter in our dreams where we can see one perceive and enjoy the same thing as another does; because there stands one understanding principle in us common to all in dream-land. This proves that the nature of the human mind does not differ from that of the Divine, and consequently is immortal as well as the cause of matter,* whereof such systems as ours can be wrought. Do not ask why our mind, if immortal, fails to act its full part in a fainting fit or in a disordered state of our organs. Question not, if our mind be everexisting, why is it that it has no reason to keep motionless in our sound sleep or senseless state. It seems to fail owing to several changes wrought there, but really it does not. Our mind can only work one thing and not two at the same time; it can work either at aught or at nought; while it lingers on aught it knows no nought and vice versa. Our mind, even in contemplating a thing, gets so fully immersed in it that it is quite unconscious even of its own existence or doings. It cannot feel happy or unhappy at its actions until it comes to that point where it has to jump from one thing to another. It is then that it recognises what it has been so long doing. Our mind is so smart and quick in passing from one point of view to another, and the interval is so short that we are almost unable to mark out its motionless state, and are almost led to be proud of having a perfect knowledge of what has passed within. But while it begins a journey in the vast formidable wilderness of व्यतिरिक्त (nothing) it can no more continue its jumps, there being no plurality in it. Our mind after getting quite tired of enjoying the material objects for a long while, takes shelter in the immaterial as it is habituated to repeated changes to refresh itself. That retired state of our mind we call sleeping; it halts there until it is awakened by any external force, or until it feels naturally tired of that state. If our mind in the contemplation of a material object has no associations to awaken and force it from one point to another, it would be no less than a sleep for it. By this it is clear that the word "sleep" does not mean death or absence of our mind, but its perfect immersion in a single or non-quality of a thing. In sleep, it is only to the physical world that our mind is said to be absent or dead, but not to itself. Our mind is subject to meet with another opportunity for returning to the immaterial world, when left quite helpless after the perfect injury or loss of our organs which are its chief instruments for perceiving the external objects. That our mind fails to act its full part when our health fails, is only because it sympathizes with our body and feels it a duty to feel and think often of the disease caught. The force of the love of our mind towards the body is so great that it is almost captivated and enslaved by it. To prove the case where it is not so captivated we may take the instance of our holy Yogis who meet with no changes whatever in their life or powers at any time, which is chiefly owing to the resignation they make of the world and carnalism.

* तस्यांते सुकल्पानं गानि प्रत्याहरतिभूतज्ञमः पृथिवीमसीयंतिपृथिव्यप
आपोज्योतिष जेतिर्वीयं वायुराकाशमाकाशो मनो मनो विद्यामित्यादि ॥
निरुक्त अ० ६ उत्तर डू.—सं० १६ ॥—॥

A GIRL TORPEDO.

We find an amazing story about an electrical girl in the *Phrenological Magazine*, but vouchsafed by many a learned doctor, who has seen the patient. It coincides too well with our personal experience, the views we have expressed, and much that has been given out by us in explanation of the majority of cases of alleged "spirit-rapping" for us to abstain from giving it room in our Journal. It certainly will have an interest alike for broad-minded Spiritualists who are not irretrievably pledged to the "angel" or "spirit" dogma and to the sceptical portion of our readers.

It is a fact not of yesterday's observation that there have always been some persons so peculiarly organized as to present in their bodies the electric peculiarities of the torpedo, popularly known among the fishermen of the Mediterranean and Atlantic as the "cramp-fish." This faculty, as a matter of course, varies in degree and power. Some persons have been found to possess it to such an extent, as to be able—like the torpedo of South America which upon the slightest touch paralyzes horses for hours—to give a terrible shock as though from a galvanic battery to any one who should touch this human torpedo even with the finger tip. Others have called forth electric cracklings and even knocks, and other strange noises from whatever inanimate object they touched. But these powers have generally been mistrusted, if not altogether denied, by exact science, as happened in the case of the French "Electric Girl," whose power for producing such knocks was wonderful, and yet denied withal. Such a stubborn prejudice being very curious, by the way, in men of science, who, ever since the discoveries of Volta, had admitted the fact—scientifically established by such physiologists of note as Dubois-Raymond, Brown-Sequard, Eckardt, Baxter, and others—that electricity is being constantly generated in all the tissues of the living animal economy.

The case now under notice seems to be attracting at the present moment a good deal of attention from physicians at London (Canada); especially as the phenomena involuntarily produced by a young lady of good family, are quite out of the range of what has heretofore been observed. The girl had been sick for over two years, but is now enjoying unexceptionally good health. The physicians who had never been able to comprehend her disease, understand still less what ails her, now that she feels perfectly well. Since her convalescence she had become a kind of perambulating electric battery. Though not especially nervous, yet no one can either touch her or plunge his hand linked with hers into a basin of water, without receiving a terrible shock. Twenty or more healthy vigorous persons, forming a chain and holding each other's hands, fall to the ground upon her merely touching the hand of one of them! Like a magnet, she attracts every metallic object in the room to herself. When about to pick up a knife, it turns its blade towards her, before she has even touched it, and the needles, in their paper sacks, hang to the tips of her fingers. As soon as she enters into a room all the persons present feel her influence; some fall asleep, others become sick at the stomach and so nervous that they are unable to endure her presence for more than a few seconds. Her own sister who tried to resist this power, fell into dreadful convulsions. Infants awake at her approach and begin crying; but she has but to stroke them once, and they fall into a heavy, lethargic sleep. The same fares with grown-up persons. Animals succumb to the same extraordinary influence, and the favourite dog of this very electric young person sleeps for hours together at her feet, stiff and motionless, and deaf to the call of every one. But her mistress has but to softly pronounce her name and the dog instantly awakes.

Even science, sceptical and hard-shelled as it is, has recorded in its past experience several similar cases. Dr. Schneider speaks at length of a Capuchin friar who, on removing his cowl, used to perceive "a number of cracklings, shining sparks passing from his scalp." A lady was, for years, in an electrical state so different from that of surrounding bodies that, whenever she was even imperfectly

insulated, say by a carpet or other non-conducting medium, sparks would pass between her person and any object she approached; sometimes, "four large sparks per minute would pass from her finger to the brass ball of the stove at the distance of one-and-a-half inch." The phenomenon was first noticed during the occurrence of an aurora-borealis, which fact goes to prove Dr. Reichenbach's theory that terrestrial magnetism is not confined to the animal kingdom, but, pervading the whole universe, imbues every atom, whether of animate or inanimate matter, may be perceived in various ways by sensitive persons, has the greatest influence upon life and health, or like electricity and galvanism, has two opposite poles, and may be accumulated in, or conducted away from, animal bodies.

A SENTENCE IN THE ARTICLE ON "RAHATSHIP" IN THE August number, has been caught up by the adversaries of our cause and made much sport of. We wish them joy of their mare's nest. The expression was this: "We even met [in Ceylon] those who had quite recently encountered such holy men [that is, men who had acquired 'the exalted psychical powers of adeptship']; and a certain eminent priest who joined our Society, was shortly after permitted to see and exchange some of our signs of recognition with one." We expressly explained in the article in question that by the term *Rahat* we meant an adept, or one who "has developed his psychical powers to their fullest extent." Such a person is known in India as a *Rishi* or a *Yogi*, and there are many stages and degrees of development before the pinnacle of spiritual perfectibility is reached. Thus a *Rahat* may be of a lower or higher degree of development. The four degrees or stages are *Suska Widarsaka* (lowest), *Tividdhya* (third), *Shat Abhigna* (second), and *Sucupilimbipat* (first) the highest. We affirmed and repeat that neither in India, Egypt, nor Ceylon, has this ancient wisdom died out, and if we believe that there still survive its adepts and initiates, it is because we speak from personal knowledge and not by hearsay. A Ceylon Christian journal charges us with "childish credulity in believing in the so-called eminent priest, and giving publicity to an imposition and a myth." The less our adversary says about impositions and myths the better: his house is of glass, and he had better not throw stones in our garden. Whether the priest did or did not see and exchange signs with a stranger who is acquainted with the occult sciences, and hence what the Buddhists call a *rahat* of some one of the degrees, is immaterial: we believe he did, inasmuch as two of our party of Delegates also had a similar experience at two different places on the Island—to say nothing of the experience of the Editor of this magazine, or that of a certain other person, not of our Society, who both saw and conversed with such an individual. If the priest did see him, he saw a living man, not a ghost, or a god, or a spirit. A few weeks after landing in India, and when none but half a dozen of Bombay gentlemen knew our Society signals, Colonel Olcott, being at the Karli Caves, in the Mofussil, was accosted by a Hindu *sanyashi* who first gave him the most important of our signs and then all the rest. When asked where he had learnt them, he answered that his *guru* (teacher) had sent him from——— to Karli, ordering him to arrive there at precisely that hour and meet a white man to whom he should give these signs and a message which he then delivered. The point for both enemies and friends to realize is that Buddha declares that the state of *Rahat*, or adept, may always be attained by those who will follow his precepts.

A NEW THEORY RESPECTING MATTER.

The *Journal of Science* states that Professor Crookes has communicated to the Royal Society a condensed summary of evidence in proof of the existence of a fourth state of matter. The conclusion arrived at is thus given:

"That which we call matter is nothing more than the effect upon our senses of the movements of molecules.

The space covered by the motion of molecules has no more right to be called matter than the air traversed by a rifle bullet has to be called lead. From this point of view, then, matter is but a mode of motion; at the absolute zero of temperature the inter-molecular movement would stop, and although *something* retaining the properties of inertia and weight would remain, *matter*, as we know it, would cease to exist.—*Banner of Light*.

PRUE GOLD ARTIFICIALLY MADE.

An account of some Experiments on Mercury, Silver, and Gold, made at Guildford in May 1782, in the Laboratory of James Price, M.D., F.R.S., to which is prefixed an abridgment of Boyle's Account of a Degradation of Gold.

TRANSCRIBED FOR "THE THEOSOPHIST" BY PETER DAVIDSON, ESQ., F.T.S.

Introduction.

A frequent perusal of ancient chemical writers, and an early attachment to the metallurgic branches of chemistry, inclined the author of the ensuing narrative to believe that the wonders related in books at present little read, though frequently exaggerated had at least some foundation.

The phenomena which he continually met with in the pursuit of his experimental enquiries contributed greatly to strengthen this opinion; he found also that some discoveries supposed to be modern were really recorded in very ancient writers, but in terms so obscure that the fact must rather be applied to explain the description, than the description to illustrate the fact.

The positions of the Spagyric Philosophers respecting metals, seemed to be very easily reconciled with the notions of more modern chemists.

That their inflammable principle in modern language, or their sulphur in that of the ancients, is the same in all, is now universally allowed.

That the imperfect metals had a saline principle, the ancient chemists knew or believed, and, according to Boerhaave, denoted it by a cross attached to their characters, as in $\text{A} \text{h} \text{♀}$ and the like. The most excellent of modern chemists, Professor Bergman of Upsal (from the experiment of the acute Scheele who has demonstrated an actual acid in arsenic) suspects an acid, at least a saline basis to be common to all the imperfect metallic substances.

Of their earths, most have allowed the diversity; but specific gravity being usually considered as the least dubious mark of real identity between two bodies, otherwise dissimilar, it seemed probable that Mercury and Gold had a basis nearly alike.

The remarkable analogies between the habitudes of Silver and Mercury, to chemical solvents and other agents, are known to every chemist.

These, and a thousand other analogies, too obvious as well as too minute to relate, occurred in a course of incessant experiment, in which an ardent curiosity involved the author at a very early period; and which, in consequence of his being partly engaged in instructing others, and from various causes not material to the public, he had occasion to compare with passages in books containing "all such reading as was never read." Among this mass of unformed matter, where opinion fought with opinion, and *chaos judged the strife*, the specious glitter of some broken gems, allured him to prosecute his search, and, if possible, dive to the bottom; the turbid stream did not permit his view of the utmost depths, but he returns to show that he has been below the surface, and not quite in vain.

To the chemist it is unnecessary to hint at more analogies; to others it would be useless. Allusions to chemical facts to the latter would be unintelligible. It must, therefore, be only to the Philosophers *by fire*, that he can address the former part of this Introduction; for who can teach a science in a page?

Of facts, however, all men of common sense are equally judges. Having, therefore, partly assigned his reasons for

instituting the enquiry, he now proceeds to the attestation of its result.

Exclusion of the confirmation which this will receive from reflecting on the difficulty of deceiving men, even of common sagacity, as to a fact which passed before their own eyes; the testimony at present offered, possesses peculiar advantages.

The characters of many spectators of these processes, whose titles adorn the following pages, are too well known in the political or literary world to require in this place any illustration.

Among the remainder, some—members of a society, whose object is to investigate truth by experiment—were too perspicacious to let error escape undetected; and the sacred function of others must have impelled them to mark it, if voluntary, with public reprobation.

In the first experiment, indeed, the author had only time to request the presence of Captain Grose, a gentleman, advantageously known to the antiquarian world by his researches and publications; that of the Rev. Mr. Anderson, a clergyman, residing near Guildford, well versed in experimental philosophy and studious of its chemical branches; and of Mr. Russell, a magistrate of the place, and a person from his technical employments conversant with the appearance of the precious metals, well acquainted with the usual operations on them, and with the methods employed by artists for ascertaining their commercial value.

As the first process was quickly mentioned, more spectators were present at the later ones; and the seventh was made before a company so respectable as to leave the author little to wish for, in point of testimony.

The experiments, however, which it is the purpose of the following narration to relate, are of a nature so very uncommon, and tend to establish an opinion so generally exploded, that to procure them credit, requires the most respectable attestations.

The place at which these experiments were made, being at a considerable distance from the capital, would not admit of their being seen by many to whom the author would otherwise have been happy in exhibiting them.

The whole of the materials producing the extraordinary change in the metals employed, was expended in performing the processes which are now to be related; nor can the author furnish himself with a second portion, but by a process equally tedious and operose, whose effects he has recently experienced to be injurious to his health, and of which he must therefore avoid the repetition. The repetition indeed would avail but little to establish the facts, or gain belief. That more would believe, if more had been present, is indeed true, but as the spectators of a fact must be always less numerous than those who hear it related, the majority must at least believe, if they believe at all, on the credit of attestation.

Previous to this publication, the author has had frequent opportunities of hearing the opinions of many concerning its subject. Some say they cannot account for the theory of the process, and, *therefore*, the fact is not true. Others ask if it be true, is it profitable? Illiberal minds suggest that the whole was a trick, and without knowing or enquiring what evidence it rests on, modestly call the author a knave, and the spectators fools. And some heroes of incredulity declare that they would not believe it, though they saw it with their own eyes, and touched it with their own hands.

To prejudice, avarice, or illiberality, perhaps no answer will prove satisfactory; but of the candid and impartial he ventures to ask, by what arts of deceit Mercury can be prevented from boiling in a red heat as in Experiment II.; or when actually boiling and evaporating, it could be almost instantaneously fixed by addition of a substance not above 1/480th of its weight as in Experiment III.

Metal might (though not easily before twelve or fourteen spectators) have been secretly conveyed into the crucible, but this will not account for the event of Experiments IV. and V., where the silver was enriched with a quantity of gold eight times larger than the weight of the

powder projected; and yet the absolute gravity of the mixed mass remained the same or rather smaller, than the original weight, which could not have happened had any undue addition been made. He may further ask (though this is not properly an argument with the public at large, but only with those who know his situation) what could induce him to take such laborious and indirect methods of acquiring sinister fame, possessed as he was of total independence and of chemical reputation.

The author is too well aware of the strength of prejudice to be at all sanguine in his expectations of receiving credit; but the curiosity of the public has been so much excited, and his character so rigorously examined, that in justice to himself, and, in compliance with them, he offers the following succinct account of his experiments—an account which was read over to the respective witnesses of each experiment, and of which he now publicly, as before privately, requests their confirmation, without the slightest fear of contradiction, or dissent.

He has endeavoured to give every possible sanction to his processes, by subjecting them to the minute inspection and cautious examination of the spectators, whose rank and discernment confer as much honour on him as is reflected on themselves by their liberality and candour.

Whatever may be the opinion of the public, it is previously necessary that they should have the facts laid before them. And though he would be most happy to meet with belief, he shall not be surprised if he fails to obtain it.

With confidence, therefore, in his own integrity and reliance on their candour, he awaits their decision not void of solicitude, but without trepidation, the more confirmed by the recent honors, with which the University to whom he owes his education have crowned his chemical labors.

Her favors he thus publicly mentions, from a better motive, he hopes, than vanity; by them his scientific and moral character is placed beyond the limits, at least of vulgar scrutiny; and he must ever remember with respectful gratitude that she enlarged his institutions to place him among her graduates, at the instance of her medical professors and with approbation of the Academic Senate.

Abstract of Boyle's Account of a Degradation of Gold.

As every fact becomes more probable in proportion to the number of similar instances, it may not be improper to putting to the following relation, a concise account of the celebrated experiment of Boyle, on Gold.

It would have been easy to collect from books, particularly from the Notes on Boerhaave's chemistry, under the articles, History of Chemistry and Metals, many narratives of changes of metallic bodies *specifically* similar to that of our principal subject, *i.e.*, of not only a change but a *melioration*. Boyle's experiment resembles ours, *generically* only; for it was a change, but not a *melioration*; yet its consequence being to debase the metal, it goes towards the proof of a metallic transmutation.

(To be continued.)

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WHAT
THE PRESS HAS SAID
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"...It will supply a long-felt national want—that of some organ through which native scholars could make themselves felt in the European and American worlds of thought. No Hindu need shrink from comparing the intellectual monuments left by his ancestors with those left by the progenitors of any Western people. The world has never produced but one Vedic philosophy, and the first to fathom the nature of the human soul were the Rishis. Since the THEOSOPHIST carefully abstains from politics, and its plan is one of a Universal Brotherhood, it should be welcomed by every sect and people throughout the world. And as it recognizes the Aryans as the fathers of all religions and sciences, Hindus owe it their enthusiastic support."—*The Amrita Bazar Patrika*, (Calcutta) September 11, 1879.

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".....The present number is well got up and contains a number of excellent articles on the subjects of Theosophy, Spiritualism, &c.....The journal promises to achieve much success and prosper."—*Indu-Prakash*, (Bombay) October 6, 1879.

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".....It is needless to point out that a monthly magazine under her (Mme Blavatsky's) auspices cannot but become a periodical of strong interest for the large and varied public lying between the two religious extremes—atheistic materialism on the one side and simple orthodoxy on the other."—*The Pioneer*, (Allahabad) October 11, 1879.

".....We can only say this much here that the issue to hand fully meets the expectations that were formed of it as to the matter it would contain. We wish every success to the journal it so richly deserves."—*Native Opinion*, (Bombay) October 26, 1879.

".....The THEOSOPHIST made its appearance, as promised, on the 1st of this month, and any one whose curiosity has been aroused by the mission of Madame Blavatsky and her friends from America, may find much to interest them in a perusal of the varied contents of the new magazine....."—*The Times of India*, October 15, 1879.

".....There is a tone of elegance and scholarship about the whole of this periodical, which almost leads European readers to envy it. The translations of the Indian sacred documents given have the advantage of being revised by Hindus and there is, accordingly, a decidedly Oriental aspect to the whole work, which contrasts with the attempts certain German speculators have made to see the Vedas through the spectacles of Vaterland if not of Vater. All students of Oriental lore who have derived their ideas from the current philological treatises, which are, in fact, chiefly mere dilutions of Schleicher, must peruse this work for themselves, and, if they have patience, will be able to understand for themselves how some Hindus accept all the sacred writings of the East. A periodical of this nature being published at the present moment must attract some attention on the part of the intelligent Hindus, who (at least some of them) have not been altogether ground down under the Mahomedan religion of the East. Still there is not a word in this paper which is offensive to any class of theologians. To show that it is a thoroughly

learned production, it is merely necessary to indicate that the name appearing on the cover as conductor is that of H. P. Blavatsky, the erudite author of "Isis Unveiled," and one of the greatest living Orientalists. We wish that the THEOSOPHIST did not come out as far off as Bombay." *Public Opinion*, (London,) November 1879.

".....It is somewhat strange that the Yoga philosophy with its mysterious rites, which had almost died in India, and which every educated native was taught to ridicule, should receive help from this unexpected quarter, and promise to rise again to be a disputed question.....But whatever success the journal might attain in arresting the progress of materialism, or in gaining over advocates to its cause, it is none the less certain, that it shall prove on other grounds eminently useful to our countrymen. The large humanity it breathes in every column, the Universal Brotherhood it advocates, and the sympathy it extends to all classes of people cannot but make it popular and at the same time useful....."—*Native Opinion*, November 30, 1879.

"..... It is a large, well-printed journal, full of interesting reading, much of it contributed by natives of India, and affording an insight into the religious thought of the far East..."—*The Spiritualist*, (London) October 31, 1879.

".....We greet our contemporary as a noble foe, and wish it all success in the domain of utility....."—*The Philosophic Inquirer*, (Madras) January 11, 1880.

"The THEOSOPHIST has now outlived the necessity for a friendly notice from its older contemporaries. But we have taken such interest in it from the beginning of its career, it has so well justified our interest, that we need no excuse for returning to it for the fourth time. The current (January) number is teeming with topics of peculiar value to the Indophile in science, art, and philosophy; while to him who 'reads as he runs,' its columns open up fresh avenues of thought which, like so many new discoveries, fill him with glad surprises and tend to expand his narrow vision. In this respect the establishment of the THEOSOPHIST marks a new era in the history of modern Aryavart; and every true Aryan heart will beat in unison with this expression of our sincere hope that the THEOSOPHIST may have a long, prosperous and useful career..." *Bombay Review and Indian Advertiser*, January 17, 1880.

"The February number of the THEOSOPHIST has just been published, and it is perhaps the most interesting for the lovers of mystical lore of any of the series....." *The Bombay Gazette*, February 3, 1880.

"Its list of 'additional subscribers' throws a halo of golden health over the columns of this month's THEOSOPHIST. This is satisfactory. 'The feast of good things' with which this lusty caterer monthly provides the public has received accession of strength and savour from a Parsi and a Moslem contributor. This too is satisfactory....." *Bombay Review and Indian Advertiser*, February 7, 1880.

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".....As regards the object in view in coming to India, we cannot see that any other result but good can come of honest endeavours to bring about a better, a closer intimacy in thought, word and action between the various races to be found in the East, especially between the governing and the governed. We believe most sincerely that by far the larger portion of the evil that is at work in our possessions in the East, may be attributed to the wide gulf which separates the European from the Native."—*The Ceylon Times*, June 5, 1880.

"The THEOSOPHIST for May is rapidly increasing its merits as a high-class literary organ.....We marvel at the beauty and accuracy with which this magazine is edited."—*Public Opinion*, (London), June 12, 1880.

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