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THE *THEOSOPHIST*

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

CONDUCTED BY H. P. BLAVATSKY.

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THE THEOSOPHIST.

VOL. VII. No. 83.—AUGUST 1886.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

HISTORICAL CHRISTIANITY.

"At the present moment two things about the Christian religion must be clear to anybody with eyes in his head. One is that men cannot do without it; the other that they cannot do with it as it is."—*Matthew Arnold*.
 "All sacred books are initiations more or less veiled."—*Eliphas Levi*.
 "In every error there is a kernel of truth; let us seek to detach that kernel from the envelope that hides it from our eyes."—*Bailly*.

DOGMATIC Christianity has had its day. Its claim to possess the exclusive sanction of a divine revelation and to be something more than a mere exoteric aspect of the Truth is openly disputed. Men are no longer content to accept as valid the speculations handed down from Council and Congress, or to base their views of the problem of existence on the very unreliable authority of the early Fathers of the Church. The necessity for a spiritualization—if I may so put it—of our national faith is of paramount importance. Despite the continuous efflux of missionary zeal from her shores—the last glow as it were, of radiated heat from a cooling globe—the religious sentiment of England is on the wane. The recoil from the dominance of ecclesiasticism and blind belief is apt to carry men too far; and often a barren scepticism as to the very fundamentals of natural religion is the outcome of an appeal to pure reason. And I maintain that the irrational adhesion of clerical authorities to assertions and doctrines at variance with the established facts of modern science, undoubtedly furnishes the Materialist party with an opportunity of which they are not slow to avail themselves. Proven the Church is at fault on specific points, it is not difficult to carry the inference still further and to brand as a relic of superstition—an empty ancestral legacy—that thirst for immortality, which we intuitively regard as an independent proof of a future life. I do

not pause here to analyse the terrible creed of Materialism,—a creed which, while it robs existence of its charm and meaning and stultifies the whole evolutionary process of Nature,* lashes into fury the darkest passions of the human heart; but I do utter a protest against that blind credulity which brings about its own reaction, and is the direct cause of that oscillation of opinion to extremes which is the marked characteristic of the 19th century.

As an instance of this false conservatism, it is only necessary to revert to the conflict between Religion and Science as to the inspired nature of the Pentateuch. On the theory of a Divine revelation, it is of course necessary to accept the Biblical record in its literal crudity. To do so, however, is nothing less than an act of intellectual suicide, and granted that the bigot can gild the pill with "faith" (a word which too often signifies blind credulity), it is equally certain that the earnest inquirer after truth will not forfeit his mental integrity in the same manner. Are we to omit from our survey the misconceptions of the canonical writer as to the process and duration† of "Creation," the conditions and surroundings of primitive man, the origin of evil; his delusions as to a solid firmament with sluices, a vegetation without sunlight, and stars brought into being subsequently to the earth, for its illumination; his faulty arrangement of the succession of life in the evolutionary chain, etc., etc., etc.? Are we, I say, to ascribe these shortcomings to a Personal God‡ in human form who dictated false cosmological teaching to a selected auditor, or is it not an immeasurably more rational conclusion if we recognise the allegory of Genesis as the vision of an initiated seer who had *partially* penetrated behind the veil of the Egyptian mysteries? Does not the whole of the Pentateuch bear unmistakable indications of an Egyptian origin in its symbolism, subject matter and appropriated fable? Was not Moses himself an Initiate, after the severe training he underwent among the Essenian priesthood at Heliopolis? Surely then we have here the reconciliation between Religion and Science. Once let this truth be recognized, and Christian Orientalists will no longer have to distort history to derive all Indian traditions from a Hebrew source, nor the orthodox Anglican to experience a cold shudder at perusing a text book of geology. But putting aside the claims of the Old Testament, which, although teeming with gorgeous outbursts of poesy and interspersed with a sweet mysticism, is interesting rather as the rough record of a semi-barbarous tribe

* The independent evidences of immortality seem to be: 1, the Religious sentiment; 2, the wish for immortality itself (every longing in Nature having its appropriate object); 3, the actuality of Consciousness; 4, the argument from Evolution; 5, the inconceivability of Annihilation.—E. D. F.

† It cannot be contended that the six days stand for six aeons, as the fourth commandment is based solely on the former supposition.—E. D. F.

‡ The Jehovah of primitive Judaism is in no way the "God" of the New Testament; Jesus himself repudiates the notion of an anthropomorphic being when he says "God is a spirit (i. e., an impersonal essence) and they that worship him, must worship him in spirit and in truth" (i. e., by inward self-development).—E. D. F.

than as constituting the essential foundation of Christianity, it remains to consider on what basis the sweeping dogmas peculiar to this creed are supposed to rest. Prophecy and miracle are the two pillars on which stand the current creeds of Christendom, and around these—the banner of our contradictions as Renan* would say—the struggle between Religion and Science has been most keenly contested. "I will not believe a miracle," said Voltaire,† who was no believer in the imaginary Personal God of creeds or in a break in the link of causes and effects. "But the evidence, the honest testimony of the apostles," urges the Bibliolater, "how do you account for that?" Here then are the three positions: (1) that of the Scientist who denies the possibility of phenomena because assumed to be "miraculous"; (2) that of the orthodox Christian who admits the reality of the same, and accounts for them on the supposition of supernatural interposition; (3) that of the Theosophist who admits the phenomena, but classes them as instances of the control possessed by initiates over the obscurer forces of nature, which, however, are strictly scientific effects and conformable to law. Those sectarians who claim an *exclusive* consideration for Christian doctrine in view of its assumed derivation from a supernatural source must first grapple with the following points: (a) The probable or improbable authenticity and correctness of date assigned to the prophetic books of the Old Testament; (b) The proof that the exercise of prophetic vision constitutes an instance of "divine" interposition, and if so why accounts of the same faculty as recorded elsewhere, are to be abruptly dismissed as legendary? (c) Has the Christian religion alone of all others been attested by exhibitions of thaumaturgic power, and if not, on what possible authority is a special sanction claimed for it?

§ Is it necessary to recall the multitudinous instances of seership in the different countries of the world or to point out that, although European ecclesiasticism has long since lost the Logos of the symbolical Gospels, the wonder-working faculty still survives among the Lamaist Hierarchy of Thibet,‡ and the yet more lofty sages of the Himavât; that the records of the life of Sakyamuni, of Sankara, of Kanada and of numerous other Eastern saints teem with anecdotes of this thaumaturgic display, that even in later times the biographers of Apollonius of Tyana, of Simon

* I have often been struck with the air of mystic spiritualism which seems to pervade the works of Renan, Newman and Greg, especially those of the latter. It is difficult to realize that they are not Theosophists.—E. D. F.

† The most serious attack on the "Miracle" theory has come from within the walls of the Church itself; see the articles by Bishop Temple and Rev. J. Baden-Powell in "Essays and Reviews."—E. D. F.

‡ Even so unimpeachable a witness as M. Huic, the French Lazarist, remarks on the wonder-working powers possessed by the great Lamas, and says, "I am convinced the devil has a good deal to do with it." This is a desperate argument indeed. No wonder the description of the Tree of the Ten Thousand Images at the lamasery of Kounboun, of the similarity of Lamaist rites to Roman Catholicism, of the black magic practised by the lower priests, etc., etc., displeased his Holiness the Pope.—E. D. F.

the Magician, of St. Francis d'Assisi, and Savonarola* have handed down to us accounts as wondrous and impressive as any of the accredited "miracles" of the thrice blessed but little understood Arhat of Galilee. Consequently we maintain that even were the credibility of the vast array of "miracles" recorded in the Gospels and the Acts—manifest as it must be, how many are but parables,† original or adapted—satisfactorily established, the bigot would still be no nearer proving the *exclusive* claims of Christianity than at present amid the doubts and questionings of scepticism. *Prophecy and miracle prove nothing save the self development of the individual teacher or seer*; but once let a gleam of the true spirituality break over the sordid dogmatism of Western churches, once let it be recognized that modern Christianity is only an aspect of the Inner Truth and no arbitrary creed, and that its founder is of no "Divine" origin,‡ though divine in the perfection of his higher self, and much impediment will have been removed that now stands in the way of a truer comprehension of his noble and devoted career. Then, stript of its husk of historical inaccuracies, self-contradictions and absurdities, will that Secret Doctrine blaze forth anew from the exoteric symbolism of the Bible and awake a responsive glow in the hearts of that despairing multitude who are now struggling so vainly in the slough of Materialism.

But what is the creed of Christendom to-day but a mockery of humanity, an icy unspiritual, unsatisfying superstition? In the words of a well-known Positivist,§ "What is the creed taught to the millions of children around us? That they are born totally depraved; thus they are in danger of eternal damnation; that they have incurred this danger by no act of their own, and can be saved by no act of their own; that they were corrupted by a man and woman who lived 6,000 years ago, and must be saved by the murder of a man who lived over 1,800 years ago." He adds, "What does human culture believe? That such teaching is utterly preposterous." Here at least Positivism and Theosophy have met and kissed one another.||

* "Then shall rough places become plain and crooked places shall become straight, and ye shall tread on serpents and heal the diseased, and open the eyes of the blind and cleanse the lepers, and stop the mouths of the lions and quench the violence of fire, and cast out devils and raise the dead, and be yourself raised from the dead." These were the "miraculous" powers promised by Jesus to his true disciples. In the next verse to this he distinctly alludes to the elementals. "Rejoice not that the 'spirits' are subject to you."—E. D. F.

† Such, for instance, as the raising of Lazarus and the recall of Jairus' daughter to life, the loaves and the fishes (symbolising exotericism and esotericism), etc. Most of such refer to the regeneration of the soul as portrayed in the turning of the water into wine.—E. D. F.

‡ St. Paul himself disclaims this error, Corinthians I. xii. 3: "No man can say that Jesus is the Lord except by the Holy Ghost." This chapter is also interesting as enumerating those spiritual gifts mentioned elsewhere by his Master, but which are only conspicuous by their absence in modern religionists.—E. D. F.

§ Moncure Conway.

|| Says a well known and respected priest of the Church of England on the Athanasian creed:—"We have set up a definition of the deity we worship, compared to which every heathen, pagan or barbaric conception of God is simple and rational.....our children ask for nourishment according to their years, and from their infancy we force into their mouth an impossible creed to be swallowed at peril of eternal damnation."—*Moxley's Reminiscences*.

Whence came then this mistaken doctrine of the Vicarious Atonement? Like the prodigious array of "pagan" importations, which served as a framework for the life of Christ, it owed its origin to an external cause. Draper identifies it as an adaptation from gnostic metaphysics, arising from a misconception of the symbolism of that illuminated sect. It was certainly unknown to the first Christian communities and equally so to the earliest Fathers of the Church. Its tendency is mischievous and demoralising, it sets a premium on late repentances, ignores utterly the operation of the law of cause and effect, and would manifestly be extremely unjust in its practical application. Where do we find a parallel to this conception in the relations of social life? Do we visit the sins of the guilty on the head of the righteous, and refuse to recognise the repentance of a reprobate except through the person of an intermediary? This Dogma, which is not illustrated in the action of the laws of heredity, was in fact imported into Christianity in order to meet the difficulty of accounting for the widely different conditions under which men appear to start in the struggle of life, an anomaly inexplicable except by a comprehension of the workings of Karma. In the words of the Christian Apostles, "Be not deceived, he who doeth righteousness is righteous." "Love is the fulfilling of the Law." "Pure religion and undefiled is to visit the widow and the fatherless in their affliction and to keep oneself unspotted by the world." Surely Tertullian and his associates would have done well to expunge these texts before transmitting the Dogma of the Atonement to a too credulous posterity. True it is, and will ever be, that as we sow so shall we reap, and he who sows the wind must reap the whirlwind, be he Pope, peer or peasant.

But although modern Christianity is in its *historical* aspect mainly a revival of the myths and mysteries of paganism, it can claim one dogma which, in the atrocity of its conception, transcends the uttermost extravagances of barbaric creeds—the dictum of eternal punishment. How it is possible for unprejudiced Westerns to sneer at the delusions of the "poor heathens," when this grotesque superstition is paraded in the pulpit, is to me inconceivable. Whether we revolt at the picture of a material hell or at that of an eternal state of mental torture, the doctrine is equally absurd and unthinkable.* We must assume an ETERNITY of bliss or woe determined by a few years of earth life, the conditions of which vary for every individual—a régime under which those whose physical organisation, temperament and education endow them with glorious opportunities for good, those to whom the necessities of their existence render virtue almost a miracle, those whose mental constitution does not permit them to accept certain dogmas, those whose

*As is usual in these questions of dogma, there is no real authority in the matter unless we are to accept as authentic certain doubtful passages in the *exoteric* teachings of the Nazarene Reformer. This is not the Christianity of the Sermon on the Mount. Besides, as Canon Farrar himself remarks, the Greek word *αἰώνιος* in the New Testament does not necessarily stand for "eternal" at all, this being an unusual meaning. Moreover the word "Hades," which occurs eleven times, is in every case translated as "Hell"—a sense that properly belongs to "Gehenna" (itself a purely symbolical term).—E. D. F.

country or creed places them "outside the pale of salvation," are asserted to be weaving a chain of causes which must result in everlasting and infinite misery or rapture as the case may be. How eminently preposterous this is, it needs no words of mine to show, but happily the great religious question does not rest for its solution on the acceptance or rejection of mediæval dogmas.

It matters little whether part of St. Matthew is legendary, whether Marcion recast the second synoptic, and whether the Gospel and Epistles according to John are the misty reminiscences of an old man or the fervid outpourings of a faithful apostle, or what interpolations have been added by monkish transcribers and too zealous Fathers. These things are but as dust in the balance. It is not the dead letter, but the truth enshrined in it that claims our allegiance and awakes our sympathies—a truth which shines forth in all lands under the varying symbolism of exoteric creeds and kindles the rudest traditions into life. While the externals of religion are but the results of chance, modified by the influences of climate, race and degree of civilization, the one esoteric Logos that underlies the Vedas, the Zend Avesta, the Kabbala and the Koran, also lights up the pages of the Christian Bible. In each of us burns that spark of divine fire which is alone "the way, the truth and the life;" the kingdom of Heaven is within us if we will but strive to find it. This was the secret of the austerities of the Indian Gymnosophists, of the mysteries of the Essenean priesthood of Egypt, Greece and Palestine, of the Chaldean Magi and Zoroastrian Mobeds; this is the magic of the Rosicrucian order and of the Spanish Illuminati, the philosopher's stone of the Alchemists. Look where we will, everywhere we discover the eternal truth, "Whosoever liveth the life, shall know of the doctrine."

E. D. FAWCETT.

ANURADHAPURA AND MIHINTALE.

VERY little is known by the great majority of people about the early history of the island of Ceylon; and even of those who have read something of its ancient splendour, there are probably few who at all realize to what a height that splendour must have reached. When one considers the small size of the island itself, and the fact that its kings (with the exception of temporary conquests of small districts in Southern India) never ruled over any country outside its borders, it is somewhat startling to hear of one chief city covering over seventy square miles of ground—of a defensive wall, erected round another chief city, which included an area of over three hundred and fifty square miles—and of a road one hundred and sixty miles in length, along which a man could walk upon the roofs of the houses from end to end; and yet all this does not rest upon mere tradition—the ruins are there to this day to testify to these and many other evidences of the enormous wealth and the extraordinary command of labour possessed by the ancient Sinhalese kings. Much as the slight and partial excavations already made have revealed, there must still remain much

more to reward a further and more systematic search; for many miles of country, apparently as fertile as any in the world, and shewing unequivocal signs of having once possessed a dense population, are now entirely overrun by jungle. Surely here is a good opening for the eager capitalist; the land is to be purchased at a low rate, and when cleared would, undoubtedly, produce first rate crops, while in the process of clearing who knows what interesting and valuable relics of a bye-gone age might not be discovered? If these considerations, together with the fact that the climate is probably the pleasantest and most equable in the world (average mean temperature 80°, rainfall 51 inches) were made generally known, settlers would assuredly be forthcoming.

In view, then, of the fact that one hears so little of these ruined cities of Ceylon, I have thought that a short account of a flying visit recently paid to some of them might not be uninteresting to the readers of our Magazine. The earlier part of the journey from Colombo is performed by railway, and for the first fifty miles there is nothing specially worthy of note, except the marvellous luxuriance of the vegetation and the occasional lovely glimpses of flowery glades that relieve at intervals the monotony of the dense jungle growth. After passing Rambukkana Station, however, the scenery suddenly changes, becoming picturesque, varied, and even romantic. In the course of the next thirteen miles the line rises two thousand feet, and is consequently composed principally of sharp curves and steep gradients. Sometimes it is a mere groove cut out of the face of the cliff, and in one place it runs for some distance along a ledge only just wide enough for the rails, with a perpendicular wall of rock on one side, and on the other a sheer precipice of three or four hundred feet in depth, down which two little mountain streams fall in graceful cascades into the valley below. It is a sort of tropical complement to the railway up the Righi, and it is quite possible that some persons, when making the descent, might share Mark Twain's feeling of nervousness at finding himself "sliding down the banisters in a railway train," as he expresses it. At Kandy it is necessary to change trains, and take the branch line to Matale—the most northerly point to which the railway at present extends. Thus the first ninety miles of the journey are performed in comparative ease, though only at a very slow pace; but the remaining distance of seventy-two miles is far more formidable. If the enterprising traveller leaves Colombo, as our party did, by the 7-30 A. M. train, he will reach Matale at noon, and will have to leave again almost immediately by a sort of curtailed waggonette drawn by two skeleton horses, which is dignified with the title of a mail-coach. This will take him twenty-eight miles on his way, to the village of Dambulla, but there he will have to abandon it for a still more horrible contrivance called a "bullock-coach," which carries him over the remaining forty-four miles at a slow jog-trot of about four miles an hour, depositing him at Anuradhapura at about 6-30 on the following morning. It is possible, with some contrivance, for three persons to make some approximation to comfort in this vehicle; but when, as in our case, a cargo of eight unfortunates has to spend the whole

night sitting bolt upright, with no room for the knees, and with iron supports bruising the back at every jolt of the crazy machine, this stage of the journey is simply unalloyed misery. I would also advise the traveller to possess himself quietly of the guard's bugle at the commencement of the evening, and keep it carefully hidden until morning, as otherwise his torture will be enhanced by a frequent and excruciating performance upon it. However, when the ancient capital is at last reached, all the fatigue and trouble of the journey will be speedily forgotten.

The ruins stand in the midst of a vast plain; and except that the surrounding land is unusually fertile, it is difficult to imagine why the Sinhalese dynasty established its capital here in those warlike days for the position has no strategic advantages of mountain, river, or forest, and all its riches must have lain very much at the mercy of the Malabar invaders when once they had obtained a footing on the island: indeed, history seems to show that more than once they found it a comparatively easy prey.

The first thing that attracted our attention on descending from the coach was a collection of sixteen hundred square granite pillars, arranged in rows of forty, and standing about six feet apart, so as to cover an area of about two hundred and forty feet each way. Though they stand some twelve feet out of the ground, each pillar is one solid block of stone, rough and undressed, apparently standing now just in the condition in which it was brought from the quarry two thousand years ago. I am told that it is considered probable that these pillars were originally sheathed in copper, and there can be no doubt that they must have been covered in some way; for a nation capable of executing the neat and refined working in stone which we see all around us here, would certainly never have left a prominent part of one of its great edifices thus unfinished. These sixteen hundred pillars, it seems, originally supported the floor of an enormous monastery called "The Great Brazen Place," built by King Dutugemunu in the year 161 B. C. This building, we read, was nine stories in height, each story being less in size than the one below it; it contained a thousand dormitories for priests, besides various other apartments, including a great hall supported on golden pillars resting on lions, in the centre of which stood a magnificent ivory throne: and as the whole vast fabric was roofed with tiles of burnished brass (whence its name), it must have presented a truly imposing appearance in those brave days of old.

Only a short distance from the Great Brazen Place is the celebrated Bo-tree—the oldest historical tree in the world. All students of Oriental history will remember how the Princess Sanghamitta, daughter of the great Asoka, king of Magadha, and sister to Prince Mahinda, the apostle of Ceylon, brought with her from India a branch of the sacred tree under which the Great Teacher sat when he attained the Buddhahood. It was planted here with much ceremony in the year 245 B. C.; and the story of its life has since been handed down in a continuous series of

authentic records. It is now a widespreading tree, and in spite of its 2131 years of life, it still looks hale and vigorous. It is surrounded by three tiers of terraces, which are raised in the centre of a small grove of palms and Bo-trees. At the foot of the steps leading up into the grove lies a curious and beautifully-carved semi-circular stone—a specimen of what students of Buddhist architecture have agreed to call the "moonstone," though beyond the resemblance in apparent outline it has no connection whatever with the moon. Several of these stones are to be found among the ruins, and all are alike in general design, though it seems that no two resemble one another exactly in arrangement of details. So, at least, says Mr. S. M. Burrows, the Assistant Government Agent of the district, in his little book "The Buried Cities of Ceylon." No traveller visiting these places should be without this work; we found it a most invaluable hand-book, telling us just what to look for and where to find it, and giving us facts and figures for which we must otherwise have searched through many volumes. I quote his description of these moonstones:—"As a general rule, the outer border of the stone presents a procession of the elephant, the horse, the lion, and the Brahman bull; the next two or three circles show designs taken from the stem and leaf of the lotus plant; then comes a procession of the hanza, or sacred goose; and the innermost circles represent the other stages of the lotus growth—the flower, and the round bud." Ascending the steps and entering the grove we find lying on the ground some fine granite pillars and several images, all more or less defaced by time. Passing up a flight of steep stone steps and under a heavy arched doorway, we at last attain the highest platform, and stand before the iron railing which guards the Sacred Tree from the touch of the profane. This is the spot where the enthusiasm of the devotees culminates; and I have seen few sights more striking than the enormous crowd of pilgrims which came steadily pouring along what is called "The Sacred Road" and up those steps to lay their flowers and perfumes and incense at the foot of that venerable tree. Through the whole night that crowd streamed steadily in, as it had done through the whole of the previous day, and as it did up to the moment of our departure on the following day; through the whole night the High Priest of Anuradhapura stood patiently at the head of those steps, answering questions, directing the surging mass, and averting by judicious exercise of authority what might otherwise have sometimes been a very ugly crush indeed. A suggestive scene, truly; suggestive to see the expression of rapt devotion on the faces of the pilgrims; suggestive to note how each band of weary and travel-stained men, when from a distance of half-a mile or more, they first caught sight of the sacred enclosure, raised a great shout of gladness and pressed on their way with renewed vigour, many even weeping with joy, like the Jews of old at the sight of Jerusalem: most suggestive of all to remember that just such a huge procession as this—nay, one which must often have been many times as large—has poured along that road and up those steps on every greater festival for more than two thousand years.

Not far from the Bo-tree is a mound surrounded by a circle of fine pillars (monolithic as usual) with beautifully carved capitals—all that now remains of the "Peacock Palace" described in the ancient chronicles, but time failed us to examine half the objects of interest that presented themselves even close to the high-road; every few yards we came across fallen columns or fragments of stone carving. All I can do, therefore, is to give an outline description of some of the more prominent buildings, referring those whose interest is excited, and who wish for fuller particulars, to Mr. Burrows' book above-mentioned.

The next place we visited was the Ruanweli or Gold-dust Dagoba, also built by King Dutugemunu, to commemorate his victory over the Tamil usurper Elala—for whom, by the way, (having killed him with his own hand) he built a magnificent tomb, the remains of which, I believe, are still to be seen, though we had not time to visit them. It is said that the precise spot where the dagoba is erected was selected, because a stone of early date was discovered there, bearing engraved upon it a prophecy that a great and victorious king should raise in this place a most sacred monument. The stone is still to be seen—a huge pillar of granite—but the inscription is now illegible. The present height of the Ruanweli dagoba must be rather less than two hundred feet, but no doubt it was originally much higher. The upper portion presents the appearance of a very steep mound, covered with grass and creepers, but the lower part has been restored to its original size by the exertions of the priest in charge, under whose directions the work is rapidly progressing. Strictly speaking, members of the Lord Buddha's order are forbidden to collect money for *any* purpose whatever; yet one can hardly help admiring a man who, in this half-hearted nineteenth century, has the courage to undertake single-handed so stupendous a task as the restoration of one of these royal dagobas. He told us that to build a course of only one foot in height required sixty four thousand bricks, and that a sum not far short of £20,000 had already been spent in the work. He has been severely censured by many for attempting this restoration, and all kinds of insinuations have been levelled at him in consequence: I can only say that we found him straightforward, manly, and kind-hearted. He willingly shewed us all that there was to see in the grounds under his jurisdiction, and even accompanied me in a break-neck scramble to the summit of the dagoba in order to point out the various objects of interest which so thickly stud the surrounding country. At parting he presented me with a relic of the Arahat Sivali in a beautiful golden case, and also a pretty little silver-gilt figure of the Lord Buddha.

Various objects of interest will be found upon the platform surrounding this dagoba—among others a small stone dagoba, which is said to have been the model on which the larger one was constructed. There is a circular bathing-pool, some sixty feet in diameter, and about twenty-five in depth, carefully lined with blocks of granite; also several statues and stone altars, more or less broken, and the remains of some very curious grotesque figures in alto-relievo. Outside the enclosure is a large hollowed

stone, perhaps seven feet by two and a half, which is called "King Dutugemunu's bath," but is more probably some sort of sarcophagus; and also a raised slab of granite, surrounded by small pillars, upon which tradition says that the King had himself laid down when his death drew near, so that his last glance might fall upon the sacred shrine which he had reared. The present appearance of this and the other ruined dagobas gives but little idea of what they must have been in the time of their glory, for not only were they then considerably larger than they are now, but they were also coated with some sort of plaster which was susceptible of a very high polish, so that they seemed as though built of white marble.

A smaller dagoba erected by the same King bears the name Miriswetiya (curry and chillies)—the story told to account for the name being that this pious monarch always made it a practice to offer part of every dish he ate in charity, but having for some reason once forgotten to do so, he built this dagoba to atone for the omission and gave it its present title, so that every one might ask for and hear the reason of its erection—this being apparently part of the expiation. It is as yet only very partially excavated, but on the wall of a sort of chapel or shrine on one side of it is quite the finest carving in high relief that I have seen in Ceylon. The visitor should particularly notice a most life-like row of elephants' heads, and a form of decoration which at a little distance, gives exactly the effect of the well-known "dog-tooth ornament," and is quite probably its prototype. Not far off stand some sixty huge granite pillars, supposed to mark the site of a monastery.

One of the largest dagobas in Anuradhapura is the Abhayagiri—"The Mountain of Safety," or, as the Chinese pilgrim Fa-Hian calls it, "The Mountain without Fear." He tells us that at the time of his visit (413 A. D.) there were five thousand priests attached to this establishment, and he describes a beautiful image of blue jasper, twenty feet in height, which stood in the principal hall of its monastery. Even now this huge mound—325 feet in diameter and 230 in height—is completely encircled with ruins, which shew how important a place it must once have been. There are still some fine specimens of stone carving visible, among which may be specially mentioned three huge cobras—one a seven-headed one of gigantic dimensions. This building was erected by King Walagambahu in the year 89 B. C. Tennant says of it that the materials used in its construction would build a town the size of Ipswich or Coventry, or would form a wall ten feet high and one foot thick reaching from London to Edinburgh.

The oldest and one of the most venerated of the dagobas is a comparatively small one—only sixty-three feet in height—called the Thuparama, which was built by the celebrated King Dewa-nampia Tissa in the year B. C. 307, for the purpose of enshrining the collar-bone of the Lord Buddha. The Dalada, or "Sacred Tooth," was also kept here for some centuries before its removal, first to Pollanarua and afterwards to Kandy. This dagoba is surrounded by one hundred and thirty pillars, arranged in three

rows. Close by is a huge block of granite hollowed out so as to form a kind of bath or cistern ten feet long, five feet broad, and two and a half feet deep. This is said to have been filled with food for the use of the pilgrims on the Wesak festival only a few years ago.

Other interesting shrines at Anuradhapura are the Jetawana-rama (a companion in point of size to the Abhayagiri), the Lankarama, and the Isurumuniya, this last being carved out of the solid rock; but these we unfortunately were unable to visit. I cannot pretend in these few pages to give a thorough account even of the little that we could find time to examine in the intervals of business; the place must be seen to be appreciated, and to do it justice many days' study would be required. The same may be said of Mihintale, which we visited on the following day. This much venerated spot is about eight miles from Anuradhapura, but some distance from the coach-road, so that it has to be reached by the one conveyance of the country, the bullock-cart. Arriving at the foot of the hill the traveller has to follow a pretty jungle-path for some time, and then finds before him a gigantic staircase of 1,840 broad granite steps. The ascent, though of course fatiguing, is most interesting, as ruins of some sort mark every few steps. Everything, however, is now overgrown with a dense though beautiful jungle, in which troops of the grey Wanderoo monkey are frequently to be seen. Numerous sidepaths branch off from the main flight of steps, each leading to some spot worthy of long and careful study, but the only one we could spare time to follow was that which passes the Naga Pokuna, or snake-bathing place. This is an irregular hollow in the rock, about one hundred and thirty feet in length and perhaps five and twenty in breadth, filled with clear, cold water, in which we found some priests bathing. On the wall of rock which rises behind the pool is sculptured a large five-headed cobra, the hood—some seven feet in diameter—and two or three feet of the body being all that is visible above the water, as the creature seems to rise out of it. The little path leading to this pool struck us as specially beautiful; indeed the most lovely bits of jungle scenery which I have yet observed in Ceylon are on that hill of Mihintale. There is said to be a well preserved portion of a fine stone aqueduct not far from the Naga Pokuna; but time compelled us to press on to the summit without staying to search for it. At the top of the last flight of steps is a small building said to be a guard-house, through which one passes on to the platform of the Ambustala dagoba—one of the holiest in Ceylon, since under it lie the ashes of the great apostle Prince Mahindo and it also marks the spot on which he first met King Dewenampia Tissa as the latter was returning from a hunting expedition. It is built of stone, and is only of very moderate height; but it is surrounded by a circle of octagonal stone pillars with beautifully carved capitals. The pansala, or residence of the priests, is upon this platform; and surely a pleasanter situation it would be hard to find. Another flight of slippery rock-cut steps leads to the Mahaseya dagoba, which occupies the summit of this peak of the hill. The twin summit—the higher of the two—is also

crowned by some ruins, but these we were unable to explore. This Mahaseya dagoba, like the great Shway Daigôn at Rangoon, is said to enshrine a hair of the Lord Buddha. It is built of brick in perpendicular stages, and its summit would be quite inaccessible were it not that a breach made by the Malabars in search of treasure has transformed one side of it into a very steep inclined plane up which it is possible, though certainly dangerous, to climb. The view from the top, however, is so fine as to render it well worth while to make the effort.

Another path from the Ambustala platform leads through a rocky ravine in which grow the most lovely ferns to what is perhaps the most interesting spot of all—Mahinda's cave. Certainly the great Missionary Prince chose his locality well, for it would probably be hard to find anywhere in the world a scene of more romantic beauty than this. To give any real idea of it would require a painting by one of our great landscape artists; mere words can never do it justice. As I have said, the traveller follows a steep path through a ravine apparently in the heart of the group of hills, and, towards the end of it at least, progress becomes so difficult over the sharp-pointed rocks and the huge slippery boulders that he is too fully occupied to get any hint of the surprise in store for him. Finally he scrambles into the cave itself, and with a suddenness that takes his breath away, finds a prospect of fifty miles of country stretched very literally at his feet, for he stands less than three yards from the edge of a precipice, and at an elevation of some eight or nine hundred feet from the jungle-covered plain below. The cave is formed at the extreme point of a spur of the hill; its floor is a smooth slab of rock, perhaps nine feet in length and about six in breadth, and its roof is an enormously strong natural arch of granite, rather over six feet from the floor at the higher end, and about two at the lower. Thus both sides of the cave are open, and as the Royal Priest lay there to take his noonday rest, he had on his left the beautiful rocky glen before referred to, in which huge grey boulders peep out at frequent intervals through an indescribable luxuriance of vegetation, and on his right, far, far below, an unbroken sea of verdure extending to the horizon, dotted at intervals by a few smaller hills. But no; that statement is incorrect; that is what the enraptured visitor sees *now*, but in Mahinda's time that desolate plain was no doubt covered with populous villages and highly cultivated gardens, and that lonely glen filled with the residences of his priestly pupils. Then or now, no situation could be more striking; and no one who has had the good fortune to see it will ever forget Prince Mahinda's cave.

On the journey back to Kandy we found ourselves with an hour to spare at Dambulla, and so hurried off to visit the famous rock-temples there. We saw only enough to make us wish for time to see more, but even that little is well worth describing. The ascent to the temples from the road is a steep one, partly up slippery rocks and partly up a very picturesque old staircase. The view from the gate-house of the temple platform is said to be one of the finest in Ceylon, but on that point I am unable to speak from

personal experience, as when we were there everything was hidden by torrents of rain. The five temples are simply caverns in the side of a huge mass of gneiss rock, and it is said that King Walagambahu (B. C. 104) had frequently used them as a refuge during the unsuccessful years of his long war with the Malabars, and so, when he was finally victorious, he celebrated his triumph by turning his asylum into a magnificent shrine. A narrow outer gallery has been built under the overhanging rock in front of the entrances, thereby much spoiling the external effect. In the first temple is a gigantic recumbent figure of the Lord Buddha, cut out of the solid rock, and about fifty feet in length; around it are several smaller figures, one being a wooden statue of Vishnu, from which this cave is called the Mahadeva Dewale. The next temple is called the Maha Vihare, and is about one hundred and seventy feet long by fifty or sixty broad, the roof being twenty feet high in front, but sloping down gradually to the floor. In this gloomy cavern is a semicircle of huge sitting figures of the Lord Buddha which presents a very striking effect as one enters from the glare of daylight outside. There are some smaller statues also, but I should say that fifty at least are above life-size. A small dagoba stands at one side, and parts of the roof and walls are covered with very curious paintings—utterly innocent, most of them, of any idea of perspective—representing historical events, such as the landing of Wijeya, the preaching of Mahinda, and the planting of the Bo-tree. In one place water drops from a fissure in the roof, and is caught in a stone vessel and reserved for sacred purposes.

The third temple is about eighty feet in length, and varies in breadth from some sixty feet to perhaps about twenty-five. In its centre sits under a stone canopy a large image of the Lord Buddha, and at one end is a recumbent brick figure of him thirty feet in length. There are at least fifty statues in this chamber. The fourth and fifth temples we had not time to visit, but we were told that they were both smaller than those we saw; one is said to contain some fine specimens of wood carving, and another gigantic reclining statue of our Lord.

This account of the little that we ourselves were enabled to see cannot, of course, be considered as giving more than a mere hint of what would reward the researches of a traveller with more time at his disposal. Surely therefore when our Indian neighbours require rest and relaxation, they might do worse than pay a visit to what Mr. Burrows describes as "an artistic and archaeological treat, which is perhaps unique in the East." They will at the same time be enabled to form something like a just estimate of the past history of a very interesting nation—a nation which, as the same author remarks, "could build a city of gigantic monoliths, carve a mountain into a graceful shrine, and decorate its pious monuments with delicate pillars that would have done credit to a Grecian artist."

C. W. LEADBEATER.

THE DESATIR.

THE *Desatir* is a Zoroastrian work on Occultism. Originally it was written in some mysterious language; but afterwards, in the reign of Khoshrû Parveiz, *i. e.*, a little before the Arabian hordes invaded Persia, it was translated into Persian by Dastur Sassani Panjom, who was himself an occultist. The *Desatir* at present in existence appears to be an abridged edition of the original work, which must have been a mine of occult literature; for in a passage in the works of Sassani Nakhost it is said that the present is a rudimentary work, extracted for beginners from the original one. This conjecture was confirmed by a Mahomedan from Afghanistan, who, when in Bombay in 1828 (Y. D. 1179), informed the Parsis that he had in his possession in Afghanistan a work bigger than this; and convinced the Parsis by reciting and explaining chapters from the present edition as if he had them by heart. What the then Parsis did to acquire the larger edition is not known.

The present is a rare work that has escaped the destroying hand of time. It came into the possession of the modern Parsis in a peculiar way. A copy of the *Desatir* was lying among the old stock of a bookseller at Ispahan, Persia, probably food for the worms. No Mahomedan of the place being able to understand the mysterious chapters of the book, it was carelessly left among the old rubbish, where, but for the timely arrival of two Parsis from India, it would have been lost for ever. In the year 1778 Mulla Kaús and his son Mulla Phiroz, two Parsis of India, went to Persia in search of some of the sacred books of the Parsis. Hearing of their arrival in Ispahan and their errand, the bookseller came to them and told them about the old book he had to dispose of, and the Mullas at once bought it.

It is believed, however, that before this time it was known among the Parsis. In the sixteenth century when the Courts of Akbar and Jehangeer in India were full of learned men of all creeds, and religious and philosophical controversy was at its highest, the *Desatir* was among the books used by Ajar Kaivan, the Parsi Dastur. Mention is made of the *Desatir* in the *Dabistan* and the *Burhanikati*, two later works written after the great Philosophical Assemblage.

During his last stay at Calcutta, Sir William Jones made a passing remark in one of his works about the *Desatir*, which attracted the attention of the European residents in India. Jonathan Duncan, the then Governor of Bombay, being a Persian scholar himself, was so pleased with the work, that he desired an English translation of it to be made. With all the responsibility of a Governor, His Excellency himself, undertook with the assistance of Mulla Phiroz, the work of translation. It was a very difficult task indeed. Five years passed away and the work was not completed, when, unfortunately, Duncan died in Bombay. The incomplete English translation was sent, with the other private papers of His Excellency, to England, and nobody knows what became of it.

During the time, however, of Sir John Malcolm, Mulla Phiroz was again entrusted with the work. He was assisted this time by Mr. William Erskine, of the Bombay Police. They both worked hard and perseveringly, and in the year 1818 was published the English translation and commentary of the *Desatir*.

Now came forward the Christian Missionaries. They raised a hue and cry against the truthfulness of the work; and, with the aid of several Anglo-Indian newspapers of the time, Mulla Phiroz and the Chelas of Azar Kaivan were accused of fabrication. A hot controversy ensued, but Mulla Phiroz passed successfully through this ordeal. He proved by arguments that the religious systems preached in the *Desatir* were not a production of imagination, but were systems familiar to the people of the pre-Zoroastrian period. Students of Oriental Philosophy, like Sir William Jones, the Marquis of Hastings, Sir John Malcolm, Sir George Ousley, Mountstuart Elphinstone, Baron Von Homer, Anthony Troyer, Rosk, St. Martin, Burnouf, Lassen, and others have been satisfied with the genuineness of the work, and have expressed their satisfaction in their writings.

The *Desatir* contains, among other matters, chapters on the unity of God, the evolution of the universe, the *Avatar* theory and directions to be observed by Chelas. The ideas contained in the *Desatir* are so identical with those of the Hindu Shastras that some of the Parsis are prejudiced enough to believe it to be a Hindu rather than a Parsi production. Once I asked an Aerpāt (Parsi priest) who is a student of Sanskrit as well as of Zend, and a recognized authority among Parsis, what he thought about the *Desatir*, and why it is not quoted in Parsi religious controversy? He said that its author, Dastur Panjom, travelled in India, and in company with Brahmans, that he was imbued with Hindu ideas, and therefore not worthy of attention. This is the general belief about the book among the modern Dasturs. The book of course contains some words which cannot be easily understood by the uninitiated; but that is no reason that it should be left on the shelves, like the old lantern of Aladdin for the coming of some magician.

Some Theosophists and non-Theosophists have in contemplation, however, to republish the Gujarati as well as English translation of the *Desatir*. The task is not so easy as it was first considered. To republish it as it is would be useless; and it must be therefore annotated with an extensive commentary. Arrangements have been made to have this scheme carried out and we hope that the reading public will soon be in possession of this rare and valuable work.

N. F. BILLIMORIA.

A CANDIDATE FOR CANONIZATION.

THE Roman Catholic Church has always laid great stress on the efficacy of prayers to dead saints as a part of its religious system. It also enjoins on its votaries a firm belief in the miracles performed during life by the saints, and there is indeed a vast literature devoted to the various legends of those men and women who have been canonized, or officially recognised as saints. Moreover the Romish Church does not relegate the existence of saints and miraculous performances to the early ages of Christianity, but is logical enough to acknowledge that there is no reason why there should not be saints among us to-day as well as in olden times, and admits that, if miracles were performed in the days of Christ and his Apostles, there is no reason why miracles should not be performed even now.

The right of canonization or admission to the rank of saint appears originally to have been vested in the great Councils of the Church, but now it is one of the prerogatives of the Pope. There was a period during the history of the church when the admission of a new saint to the calendar was a comparatively easy matter. It only needed a strongly expressed popular opinion, together with allegations of miracles performed at the tomb of the deceased, to secure his or her admission to the ranks of those who are supposed to act as mediators in heaven between God and sinful men. So much was this the case, that it was found necessary to make it a rule to admit no more saints until a hundred years after their deaths had taken place, it being thought that if their reputation could stand the test of time, it was less likely that mistakes would be made. It has also become the custom that a sort of ecclesiastical committee for psychical research shall be appointed, to make careful and detailed enquiry as to the truth of the claims of the candidate for saintship. These enquiries are said to be very long and costly, and there seems to be a general dislike to fresh canonizations. Some of our readers may remember that a few years ago such an enquiry was held regarding Joan of Arc, and the result was that the heroine was disqualified.

From a little pamphlet by Max Steigenberger, cathedral preacher of Augsburg, Germany, we learn that there is now proceeding an enquiry into the merits of Maria Crescentia Hoess, who died in 1744, and some account of her life may prove interesting as showing the modern idea of what constitutes a saint.

It appears that as long ago as 1801, the then Pope, upon the report of a commission appointed for the purpose, solemnly declared that Maria Crescentia Hoess had possessed the moral and saintly virtues to a heroic degree. After this time the proceedings were dropped until 1884, in which year another commission was appointed, and up to July 1885 it held eighty-nine sittings and examined fifty witnesses.

As we often find in the legends of the saints, Maria Crescentia used to have visions of Christ and the Virgin. These visions began at a very early age, for when she was not more than three years old she had a vision of the Christ-child who appeared as a

little boy. After Maria had exchanged a few words with the object of her vision, she fell into an ecstasy and visited paradise, where the heavenly Father himself instructed her in the mysteries of the Trinity. These visions occurred several times subsequently, and on one occasion the child Jesus put a ring on her finger as sign of mystic betrothal. As a consequence of these visions Maria at once began to lead a pious life, and from the age of four she used to fast and discipline herself in order to overcome the body.

At school she was distinguished by the excellence of the answers she gave to religious questions, as well as by her exemplary behaviour. Indeed she became known all over the town as one who was rather an angel than a human child.

Her great desire was to enter a convent, but for some unexplained reason various difficulties arose as to her admission, and it was two years before her application was successful.

Her entrance into the convent must have been a sad awakening, for we learn that she found there none of the love and holiness she had expected, but found herself the object of all sorts of petty jealousy and suspicion, while all the most disagreeable and menial tasks fell to her share. Her difficulties were further complicated by a series of diabolical visitations. For a long time she kept silence about these persecutions, which took the form of disturbances while she was at her work—dishes would be snatched out of her hand, and thrown to the ground and broken, the fire was often extinguished, and so on. All these accidents were attributed to her carelessness by her superiors who, doubtless, made them excuses for punishing the poor girl.

After a time, however, these visitations took a more visible form and were seen by others. One night, a man dressed as a hunter, but without any head on his shoulders, was seen by another sister to enter Maria's cell. This sister at once told the startling news to the other inmates of the convent, and Maria had to confess that such visitations were not new to her, and that the devil had often appeared to her in various shapes and had beaten her severely.

Another manner in which the fiend made himself publicly felt was by violently knocking her head against the stone floor of the chapel when she prostrated herself. So violent was the blow that it caused blood to flow from her nose and mouth, and all present thought her skull must have been fractured. At table a similar thing happened—her head was knocked against the wall behind her seat. On two occasions an invisible power is said to have snatched her from the room with the speed of lightning, without allowing her feet to touch the ground. After some search she was found, the first time, in a distant corner of the house under a heap of carrots that were piled over her, and the second time in a cellar between the supports of the casks,—a position from which she was only rescued with much difficulty.

At night, noises as of the clanking of chains, the cracking of whips, the braying of horns, and so on, would sometimes be heard coming from her cell. She said too that at times her cell would be filled with all sorts of terrible animals, such as snakes, toads, crabs

and spiders. She used to send these away by telling them that the law of obedience appointed her and not the animals to occupy the cell.

At other times she would be thrown out of bed, and one night she was taken forcibly out of her cell, through several doors, and laid on the snow-covered ground with her face to the earth, and with several logs of wood piled upon her. In this plight she was found half-frozen. It is said that she was similarly treated more than once, generally being plunged into the millstream and half-drowned. Another time she was thrown down from a roof and had two teeth knocked out and also received an injury to the bone of her nose. When she was in the kitchen a sister relates that she saw a bowl of hot milk taken from the hands of Maria by some invisible power, and poured over the head of the nun, so that she was severely scalded.

For four years this diabolical persecution continued, but though all the other nuns were aware of what was taking place, they were by no means at once ready to hail their sister Maria as a saint. On the contrary it is said that all these extraordinary occurrences only served to make her an object of suspicion and calumny! But she went on in silence, neglecting no duty and replying to no accusation.

After the four years had passed, a new superior was appointed to the convent and also a new confessor, and this priest was much exercised as to the real truth of Maria's conduct. He therefore contrived a test. He was sitting in the guest-room and was just about to seal up a letter, when he thought to himself: If Maria will now come in, unsummoned, with a lighted candle in her hand, I will take it as a sign that she is guided by the Spirit of God. A few moments after there was a knock at the door, and Maria entered with a lighted taper.

"What is that for?" asked the priest, "we do not want candles by daylight." She replied, "Did you not want a lighted candle to seal a letter with? I felt impressed to bring you one."

This instance of thought-reading under test conditions quite convinced the priest, and from that time Maria had no more persecutions to endure from the inmates of the convent, where she lived until her death,—the whole time of her cloister life being forty-one years.

Her motto throughout her life was: It is better to die than to disobey. One day the superior gave her a sieve, in which were, moreover, some large rents, and told her to go to the well and fill it with water. She went to the well in obedience to the command and returned to the house with the sieve full of water.

During the greater part of her life she used to suffer from a disease that bent her body, so that she was obliged to remain in bed, and moreover caused her great pain, especially about the back and shoulders. She was however never heard to complain, and used to praise God who had given her the capacity to endure so much suffering.

Her habits were very simple. She only took one meal a day—sometimes fasting for two or three days, she never slept for more

than two or three hours, and towards the latter part of her life used to take her repose on a great wooden cross laid upon a bed. In addition to this she used to beat herself always once, and generally three times, a day. During the six weeks that her last illness lasted she neither ate nor drank anything but a little warm water.

Already during her life she had become famous as a saint, and many persons of rank used to correspond with her, asking for her prayers in their trials and difficulties. Among these were the Emperors Joseph I and Charles VI, and the Empress Maria Theresa.

After her death miracles were performed at her grave. The place where she was buried became a centre of pilgrimage, and was visited by from thirty to seventy thousand persons annually.

Such was Maria Crescentia, always patient, always obedient, and always cheerful. Surely if the Catholic Church wants any more saints she is a fitting candidate, especially as the obedience which was one of the ruling traits of her character, would prove a useful theme for Romish sermons in these days of independence and rebellion against authority.

Whether all the marvellous deeds recorded of her are strictly true it is not possible, perhaps, to determine so long after the events have taken place. There is nothing impossible in them, and there are many mediums to whom even more wonderful things have happened. It will be noticed that her frequent ecstasies and bodily contortions through illness point in the direction of hysteria. Her great leaning towards passive obedience which was, as we have said, one of her main characteristics, must have given a certain passive direction to her temperament. Her ecstatic devotion was also a predisposing cause to mediumship, while the natural rectitude of her character and her steady refusal to be made to do anything that she did not consider right—her refusal in fact to surrender herself utterly to the “control”—resulted in the persecutions mentioned above.

From a different point of view the moral influence that her pure and unassuming life exercised all over Germany must have been very great. To a whole population she stood out as a living example of a holy life. The true strength of Christianity lies in the records and examples of such lives far more than in any particular body of dogmas and doctrines. The craft of ecclesiastics has used these life-records as instruments for the spread of the influence of the churches by representing them as being sanctified by orthodox religion, rather than being, as indeed they were, the very pillars of orthodoxy. On the other hand, the limitations manifested in the characters of so many of the saints bear witness to the terrible effects of the galling bonds of psychic servitude that confine the bigot and the devotee.

MAURICE FREDAL.

ZOROASTRIANISM (MISCELLANEOUS).

THE following are some of the principal Manthras which are constantly recited by the Zoroastrians:

AHUNA VAIRYA. (*)

“As is the will (or law) of the eternal existence, so (its) energy, solely through the harmony of the perfect mind, is the producer of the manifestations of the universe, and (is) to Ahura Mazda (the living wise one) the power which gives sustenance to the revolving systems.”

The above manthra indicates the power of the creative intelligence to manifest itself in the phenomenal world, whereby is brought about the existence of the universe. It implies the highest knowledge of the philosophy of Being, necessarily carrying with it the strongest determination and power in man, in the direction of attaining to beatitude.

ASHEM VOHU. (*)

“Purity is the best good, a blessing it is, a blessing to him who (practises) purity for the sake of the Highest Purity.”

This manthra almost always follows the Ahuna Vairya and indicates that, in order to attain to beatitude, a man must be pure for the sake of purity itself; that is, disinterestedly with a view of merging self in the Infinite. It means that one should observe purity in thought, word and deed, and thus elevate oneself so “that the soul can be raised to the vision of eternal truth, goodness, and beauty—that is—to the vision of God.”

VISPA HUMTA.

“All good thoughts, words and works are done with knowledge. All evil thoughts, words and works are not done with knowledge. All good thoughts, words and works lead to Paradise. All evil thoughts, words and works lead to hell. To all good thoughts, words and works (belongs) Paradise—so (is it) manifest to the pure.”

In the above, knowledge signifies the opposite of ignorance. Ignorance—ignorance of the true philosophy of Being—is the root of all evil. Ignorance being removed, and knowledge obtained and then realized by one's essential self, evil loses its hold and power.

PART OF YASNA XII.

“I praise the well-thought, well-conceived, well-performed thoughts, words and works. I abandon all evil thoughts, words and works. I bring to you, O Amesha Spentas, praise and adoration with thoughts, words and works, with heavenly mind, the vital strength of my body.”

(*). The translations are given as rendered by Mr. N. D. Khandalawala. Ahuna Vairya is composed of 21 words and Ashem Vohu of 12. These numbers have an occult significance. The former represents the descent of the seven-fold power of God into three spheres or regions. The latter means that one must surmount three squares to gain the ultimate end. The square is a symbol of matter.

NIRANG KUSTI.

(Recited during the binding and unbinding of the sacred girdle.)

"Let Ormuzd be king, and let Ahriman, the wicked holder-alooft, be smitten and broken. May Ahriman, the Devas, the Drugas, the sorcerers, the evil Kikas and Karapas, the oppressors, the evil doers, the Asmogs, the wicked, the enemies, the Paris, be smitten and broken. May the enemies be afflicted. May the enemies be far off. Ormuzd, Lord! Of all sins I repent with Patet.

"All the evil thoughts, evil words, evil deeds, which I have thought, spoken, done, committed in the world, which are become my nature—all these sins, thoughts, words, and deeds, bodily, spiritual, earthly, heavenly, O Lord, pardon; I repent of them with the three words, (*i. e.*, with thoughts, words and works.)

"Contentment for Ahura-Mazda, contempt for Anra-Mainyus. What is highest for the wish of manifest works. Ashem Vohu. Ahuna Vairya. Ashem Vohu, Come, O Ahura! for my protection. I am a Mazdayasnian. As a Mazdayasnian, a follower of Zarathustra, as a praiser, as a follower I will confess myself. I praise the well-thought sentiment, the well-spoken speech, the well-performed action. I praise the good Mazdayasnian law, the free from doubt, removing strife. (I praise) marriage between relations, the pure of the (women)* who are pure, and are about to be, the best, greatest, fairest, the Ahurian, Zarathustrian. To Ahura-Mazda I offer every good. Let this be the laud of the Mazdayasnian law."

The first two paragraphs of the above Nirang are subsequent introductions and are in the Pehelvec dialect; while the third paragraph belongs to the original texts and is written in Zend. Ormuzd and Ahriman mentioned in the first paragraph are the Ahura Mazda and Anra-Mainyus of the original writings; and for an interpretation of them the reader is referred to my papers on the Spenta Mainyus and the Anra-Mainyus and on Ahura Mazda and the Amesha Spentas. The Devas and Drugas and other like names have reference to the evil spirits of the astral plane, and also to the sorcerers and black magicians who always have recourse to these spirits. Enemies are those who make it their business to pervert mankind from the path of God—from the path of Being—and lead them to that of non-Being—of annihilation.

RITES AND CEREMONIES.

As in the case of many other doctrines, Zoroastrianism has its rites and ceremonies, and they are based upon the philosophy of Being, and were preserved as mysteries in the various mystic Lodges of different ages and different countries. Every rite or ceremony is supposed to have as its basis a certain truth disguised under various symbols. The most prominent of the ceremonies of the Zoroastrians is called the Ijeshne ceremony. It is difficult at

* The interpretation of the passage is obscure and should not be taken quite literally.

this distant day to give a complete interpretation of all its details, but judged from the writings of the Platonists, it may be stated generally that the leading ceremonies represented the descent and the ascent of the soul, and indicated how the ascent could be accomplished. In the Christian ceremonies, wine and water symbolize spirit and matter respectively, and the Haoma juice and the Zaotkra (or water) in the Ijeshne ceremony do the same. The Haoma plant is selected, because, like certain stones and many other plants, it is supposed to possess a sort of magnetic property which repels the evil influences of astral spirits and the bad magnetic aura emanating from vicious and evil people. The strainer with nine holes signifies the nine spheres through which, according to the Platonists, the soul passes while descending into the material world. The Barsom twigs signify the projecting power of spirit—the power to project itself into the phenomenal or material world—and are thus a symbol of the Creative Principle. The Aiwyonhanem, or the girdle with which the Barsom twigs are tied, is the encompassing matter around the spirit projected, and is identical in meaning with the sacred girdle (Kusti) round the Sudreh (the sacred shirt).

Fire is always a symbol of Spirit—of God—representing the ever-living and ever-active light-essence of God. The perpetual preservation of fire typifies the essential truth that one should in like manner make this his sole and constant object, viz., to preserve the divine principle in himself—which can be accomplished by acting in conformity with the laws essential to Being. In the Ijeshne ceremony, however, the fire appears more particularly to signify the spirit purified, the result accomplished by undergoing the crucifixion of matter.

The object of reciting various mantras and invocations during the performance of the ceremony appears to be to proclaim mystically the universal truth—the truth of God—viz., what the universe is, how it came into existence, and how it will end; in short, the whole secret of God, and to invoke divine beings to take part in the divine proclamation and in the rejoicings consequent thereupon*. The mysteries were not revealed to all the initiates, but to a select few only. There were various grades of initiates, and they had to pass through different trials and purifications, physical as well as psychical and through the knowledge of the transcendental philosophy. Of these but few could elevate themselves so as to know the truth by self-illumination.† We give

* There may be other reasons probably known to occultists alone. The reader will, however, gain some information by reading the "Eleusinian and Bacchic Mysteries" by Thomas Taylor and the "Mysteries" by Iamblichus.

† "But in order to understand what Olympiodorus means by *self-beholding intellect*, it is necessary to observe that there are four modes of knowledge which we are able to acquire in the present life. The first of these results from opinion, by which we learn that a thing is without knowing the *why*; and this constitutes that part of knowledge, which was called by Aristotle and Plato, *erudition*; and which consists in moral instructions for the purpose of purifying ourselves from immoderate passions. But the second is produced by the sciences; in which from establishing certain principles as hypotheses, we deduce necessary conclusions, and arrive at the knowledge of the *why* (as in mathematical sciences); but at the same time we

below a few lines from the invocations used in the Ijeshne ceremony.

"Zaotbra, I wish hither with praise.

"Baresma, I wish hither with praise.

"Zaotbra, united with Baresma, I wish hither with praise,

"Baresma, united with Zaotbra, I wish hither with praise.

"Here by means of the Zaotbra, I wish this Baresma hither with praise.

"Together with Zaotbra, I wish this Baresma hither with praise.

"This Baresma, together with Zaotbra, together with binding, the bound together with purity, wish I hither with praise.

"Here with this Zaotbra, with this Baresma, I wish hither with praise : Ahura Mazda, the pure lord of purity.

"The Amesha Spentas, the good rulers, the very wise, wish I hither with praise.

"Here with Zaotbra and Baresma, I wish hither with praise: the day times, the pure, the lords of purity.

* * * * *

"To Ahura Mazda announce we this Haoma, the uplifted.

"The very profitable (to him) the victorious, the promoter of the world.

"To him the good ruler, the pure; to him the ruler over the lords of purity.

"To the Amesha Spentas make we the Haomas known.

"To the good waters, make we the Haomas known.

"To (our) own souls we make known the Haomas.

"To the whole world of purity we announce the Haomas.

"These Haomas, these Haoma utensils.*

"These covers, these Myazdas.

"These stones, the first among the creations.

"These stone mortars, these brought hither, O golden Haoma.

"These iron mortars, brought hither, O golden Haoma.

"This Haoma juice, this Baresma, which is bound together in holiness.

"These bodies, these strengths, these flowing Zaotbras.

"This pure Haoma, the well created cow, this pure man.

"The heavenly souls of the pure, the heavenly souls of the profitable."

The above translations are not to be taken as infallibly correct. Before long, when the Zend Avesta is translated by persons conversant with esoteric philosophy, the versions will have a more intelligent aspect. We have said already that the

are ignorant with respect to the principles of these conclusions, because they are merely hypothetical. The third species of knowledge is that which results from Plato's dialectic; in which by a progression through all ideas, we arrive at the first principle of things, and at that which is no longer hypothetical; and this by dividing some things and analyzing others, by producing many things from one thing, and one thing from many. But the fourth species is still more simple than this; because it no longer uses analyzations or compositions, definitions or demonstrations, but by a simple and self-divine energy of intellect, speculates things themselves, and by intuition and contact becomes one with the object of its perception; and this energy far surpasses the indubitable certainty of science." (Note by Thomas Taylor in his translation of the *Phædo* of Plato.)

"And the occultist needs neither the external eye nor the external light. His perception arises from the conjunction of the mind with the soul, assisted by the spiritual light, which results from such conjunction, and shows itself in the cavity of the forehead above referred to. 'The Yogi,' says Patanjali (*Vivekakhya*ti) 'disregarding all other instrumental causes, sees everything solely from *Pratibha*, i. e., the light or light knowledge instantly produced from the conjunction of the mind and soul, antecedent to the exercise of the reasoning faculty.'" (*Annotations to "Light on the Path."*)

* The utensils and stone mortars are implements used in the ceremony for making juice of the Haoma twigs. That the colour of Haoma is golden, is not a rhetorical expression. The colour of God's essence is, according to Hinduism, golden. Read in this connection, P. Sreenivas Row's *Annotations to "Light on the Path."*

invocations and recitations are also mystical, and that is why we find the names of various symbols recited. Even the initiates were not privileged to know the underlying truth, a select few excepted.

SUDREH AND KUSTI.

Some, if not all, of the ancient mystic Lodges had their mystic dresses. The Sudreh and Kusti are the mystic garb of the Zoroastrians. The Sudreh, a garment worn next the skin, is white in colour and is symbolical of the light-essence of Spirit—of God. The three rounds of the hollow Kusti girdle, encircling the Sudreh, mean matter or the phenomenal world in three stages wherein the Spirit manifests itself. The circular binding of the Kusti symbolizes eternal revolution or eternity, and a Zoroastrian must surmount three stages of the phenomenal world (identical with those of thought, word and deed) before he can attain to the eternal lights.

When Sudreh and Kusti are first bestowed upon a Zoroastrian, the ceremony is performed by a priest whose pure and powerful magnetic aura is supposed to be imparted to the Kusti. The Kusti, thenceforward, serves as a talisman to repel the influences of evil spirits and the bad aura* of evil persons. But the same property is imparted to the Kusti by the wearer himself (provided he be of a pure nature), who unbinds and binds it many times in a day, reciting the Nirung Kusti while so doing. This frequent unbinding and binding, with the recitation of the Nirung, serve also to remind us constantly that renunciation of evil and love of God should be our sole and first objects, even while engaged in the duties of life.

Viewed from the standpoint of the Yoga philosophy, the three rounds of the Kusti represent the three principal Nadis, through which the soul-essence runs; the seventy-two thinner threads of which the Kusti thread is composed represent the 72,000 Nadis, the principal among which are the above three; the Kusti is hollow like a pipe and so are the three Nadis; while unbinding the Kusti, the wearer recites mantras renouncing evil spirits, evil thoughts, words and deeds, and while binding it on he praises purity, concentrating his mind with a view to becoming one with the Deity; and the Yoga student, while performing psychic exercises, does the same. The Sudreh in this case corresponds with the Mount Meru around which the three Nadis are entwined, symbolizing spirit manifested in the three stages of the phenomenal world. Meru is the source of Spirit, or the Infinite Spiritual Source itself.

* These odylie emanations, which are constantly radiated by mankind, upon the surrounding atmosphere and objects, affect not only the physical and psychical constitution, but also the moral sentiments of the persons who come in contact with them. It is these odylie emanations that are mostly at the bottom of all the various austerities and purifications observed by Zoroastrians in respect of ceremonies, dead bodies, and females in menses. That this is no fanciful view will be seen by those who read P. Sreenivas Row's. "Annotations to the Light on the Path" and other literature treating of this subject.

THE COMING ASHA.

In many doctrines there is mentioned the arrival, at some distant future date, of a great redeemer, at whose coming will begin an everlasting blissful state. Mankind will then be relieved from the sorrows and troubles now attendant upon them. Now this anticipated eternal blissful state is none other than the attainment of the state of transcendent being, of pure spirit, and of union with the Deity. Applied individually, it means the spiritual perfection of an individual; and applied universally, it is the total absorption of spirit into the Divine source. Asha may, in the latter case, well be said to indicate the Mahapralaya of the Hindu cosmogony. But we shall explain how the word Asha has been made to bear this interpretation. Asha is an abbreviation of the word Asha-Vahista, which is the second month of the Zoroastrians and represents the sign Taurus or the Bull. During the period when the equinox was at Taurus, the sun on his return to this point was regarded as being in the most perfect position. This was due to the fact that the sun was regarded by the Persians (as well as the Egyptians, Syrians, Grecians, &c.) as the agent of goodness and light. His movements through the signs of autumn and winter were supposed to be attended with great hardship to himself and to the world. Hence is it that the Zoroastrian books say that when the millennium came to Libra (*i. e.*, Mithra), Ahriman rushed forward and slew the Bull. This indicates the commencement of autumn, which is equivalent to the commencement of the assertion of its power by matter. The Bull is slain to revive again at the sun's arrival at the spring equinox. The coming Asha signifies therefore the arrival of the sun at the highest perfection after having passed through the hardships of autumn and winter. Applied more universally, it means the arrival of the state of the highest perfection of Spirit. Subsequently the equinox arrived at Aries, and this sign was called the Cow by the Zoroastrians, the Lamb by the Christians, and the Ram by the Egyptians. Christ is supposed to have been born when the equinox was at Aries, and the sign Virgo was above the horizon. The words Bull and Cow are frequently used in the Zend Avesta, and regarded from the above standpoint, they must be taken to signify the divine principle in man which should be preserved, or else extinction of one's individuality must be the result. There are, no doubt, passages in which the words (Bull and Cow) are made to stand for the animal kingdom. For this, there are reasons which we will for the present reserve.

DHUNJIBHOY JAMSETJEE MEDHORA.

UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

(Fourth Series.)

IX.

THE third chapter of the Sephir Dzeniutha, continued:

"The two sons of Adam, Cain and Abel, represent respectively the worshippers of the God of shadow and the children of the God of light.

"For the astral serpent, violently penetrating the woman, implanted in her the germ of all desires, the source of impurity.

"Man, intoxicated by desire, seized upon woman as a prey and communicated his own brutality to her.

"Cain is the son of the man, and Abel is the son of the woman.

"When the god of Abel gazes on the god of Cain, the Black Ancient turns his head and in his place there appears the figure of a woman which is divine providence.

"And if the Black Ancient looks at the turned head of the White Ancient, he also sees the figure of a woman who is divine mercy, and whom he calls: my mother!"

This passage gives a lofty interpretation of the allegories of Genesis, and gives the reason of the worship of the mother of God among the Catholics.

This God whom the priests represent to us as always angry but always appeased by the tears of his mother, is the black God of the vulgar, and we see how and why the ideal woman is here put in the place of the true God, whose goodness she represents.

We know how the adorers of Mary have vulgarised the symbol; but this materialism is the realism of the ignorant who are unable to feel the realities of the ideal.

Thus for them the divine mother is woman, having a heart that bleeds, transfixed by a sword of sorrow, and surrounded by our iniquities as by a crown of thorns.

She is at once virgin and mother; she is conceived without sin and all the rest of the legend, very beautiful when it is properly understood, and perfectly absurd if taken literally.

Translation continued:

"Thus man has placed his own image on the throne of heaven.

"But man is only complete in the human pair, and for this reason the primitive type of Adam was androgynous.

"Ezekiel says: I saw a throne in heaven, and on the throne, one who had the appearance of a man.

"When humanity sees God as a man, she presents herself to him as a spouse.

"She prays to him nine times, according to the idea she conceives of him, and thus clothes him with the form of her desires.

"Then there is as it were a marriage between the divine ideal and the human prayer, and God appears at first stern and cruel, and afterwards he softens towards her, and fills her with joy and gladness.

"The nine prayers that man may address to God are:

"1. To preserve his life in time and in eternity.

"2. To inspire him with wisdom.

"3. To illumine his intelligence.

"4. To make him righteous.

"5. To make him just.

"6. To embellish his existence with all that can charm the soul, the heart and the eye.

"7. To give him victory over his enemies.

"8. To give him peace of soul.

"9. To give him offspring.

"10. To give him earthly possessions.

"In the first of these prayers he calls God Kether, that is to say, the crown of life eternal.

"In the second, Chochmah, in the third Binah; that is to say, wisdom and intelligence".

Then he calls God mercy, justice and beauty. He attributes to God the triumph of the eternal order; he calls him father; he invokes him as creator and king of nature.

"Thus is composed the triple light, which is one only light, three times triple and three times one.

"Because it is our prayer that diversifies for us the essence of God, for God produces number, and is not himself governed by number. He is the infinite and indivisible unity, which can neither be multiplied nor decreased."

The above translation has been so far paraphrased that further commentary is unnecessary.

We now come to the most obscure and dangerous portion of the book of mystery. This passage has driven mad a multitude of Kabbalists whose intentions were not perfectly pure. It relates to the terrible Sphynx who devours the imprudent—it relates to the power of the divine names to subject nature to the will of man.

You know the light in which miracles must be regarded. Nothing happens in nature except by the action of nature-forces, but certain hidden forces become manifest at the will of man, when that will is either perfectly regulated or abnormally unregulated.

Man is the master of order and disorder, with the difference, however, that order saves and disorder kills him.

The will of man is exercised and strengthened by acts frequently repeated. Do the works of wisdom and you will become wise; do the works of folly and you will become fools.

Speech is the first act of intelligence. By it thought is formulated, and it determines the will. Only true words deserve the name of speech, false speech is but a noise.

Jesus said that we shall have to give account of every idle word. The real meaning of the expression 'idle word,' is not a word used in innocent jest, but a serious word that is not translated into action. It is a promise made to oneself and not kept; it is a culpable abortion of the will.

Words are the expression of thought, and those that express it the most perfectly are engraved the most deeply in the memory and are the most efficacious in the direction of the intention.

The Catholic church attaches an infinite efficacy to certain words, such as those of the formulas used in baptism and absolution.

The Catholic religion is the only inheritor of the secrets of the magic of the Kabbala. But if the Catholic church has preserved the traditions of the mages, she has completely lost their interpretation. She no longer possesses initiates, and her sacraments are like seven lamps that burn and shine in a temple full of blind men.

The whole of the Kabbala is contained in one word, and that the great hierophant alone was able to read. That word is the JHVH which we have turned into IEOUA, the five vowels necessary for the formation of all sounds. But the real sacred word has four letters, of which the first alone is an invariable vowel. The others are consonants or aspirates. The way to pronounce the tetragram is to say the names of the letters: Jod, He, Vau, He; and herein there was a great mystery, reserved among the Hebrews for the High Priest alone.

You know how this name may be written in twenty-four points crowned with seventy-two rays, forming the clavicles of Solomon, and the elements of the tarot. You know also that a talisman is a sign that we can magnetise by our personal magnet, and which identifies us in some sort with those sublime things expressed by the symbols inscribed on the talisman. You know that talismans are not necessary for the true adepts, for their will is strong enough to enable them to dispense with auxiliaries. Talismans are good for the apprentices of magic.

Our will, when it is strong and well equilibrated, becomes like a magnet that attracts to us the persons and things necessary for the accomplishment of our legitimate desires. All happens naturally, but when we reflect, we cannot avoid recognising that the results are marvellous.

Translation continued:

"We read in Genesis that when Jod, He, Vau, He had separated the land from the water, the waters, at first agitated, became calm, the mud descended to the bottom, and the Lord said: Let the waters bring forth life!

"And the waters were filled with fish, shining and silvery like themselves; agile and sinuous like the winding brooks.

"Thus will it be with thy thought, O thou who dost meditate upon the great mystery, when thou shalt have purified thy soul and produced equilibrium in thy life; when thou shalt have freed thy spirit from the mixture of gross things; when thou hast raised on high that which ought to be above, and put down those things which ought to be below.

"Thou shalt then pronounce in their order the names of the omnipotent virtue, and these names will become thine and this power will become thine.

"Thou shalt pray, and thy prayer will be efficacious, whether thou dost commence by Kether, Chochmah and Binah, to arrive at Malchuth by Gedulah, Geburah, Tiphereth, Netsah, Hod and Jesod, or whether thou dost commence with Malchuth and rise by degrees to Kether.

"When thou art able to pronounce the perfect verb of Chochmah, thou wilt evoke wisdom and it will be in thee, and thou wilt become Chochmah, and thus it will be with the other Sephiroths.

"Then thou wilt feel that the seven letters, Jod, He, Vau, Aleph, Daleth, Nun, Jod, govern the heaven and earth.

"The seven sublime angels who rule the celestial spheres obey the name Jod, He, Vau, He. It is the ineffable word, which causes the heaven to revolve and the earth to become fixed.

"The metatron trembles when a sage pronounces the name of Jod, He, Vau, He, and he stands up saying: Here am I! what do you want with me?

"The temple* of God is not an edifice of marble and stone. The temple of God is the true knowledge of God.

"And he who knows the order of the names, and who invokes God by the Sephiroths—he, in whatever place he may be, is in the temple of God.

"It is only in the temple of God, says the law of Moses, that it is permissible to offer sacrifices.

"But the sacrifices that God demands are those of the spirit and of the heart, and those are legitimately offered in the temple of the mind.

"The true prayer is not offered by him who moves his lips to pray; but by him who offers to the Eternal a firm will and a pure heart.

"We read in Genesis that God said: Let us make man in our image and in our likeness.

"But to whom did he say this if not to man himself who ought, in his soul, to finish the image of God by giving it a resemblance to him?

"And if man has no veritable notion of God, if he makes a defective image of God, how can he arrive at a resemblance to a model of which he knows nothing?

"Man is not finished and complete until he resembles God, and it is of this latter, and not of the animal man, that God spoke when he said: Let us make man.

"And it is of him alone that he said: I wish him to be lord over the birds in the sky, the animals on the earth, and the fish in the waters."

This explains why the rabbins attached to the knowledge of the Kabbala the possession of all magic powers. He who knows the truth can will nothing but justice, and all that he wills is accomplished as if nature herself anticipated his desires. He is conscious of his strength, he knows that God and reason are on his side, and he dares what he wills, because he knows he has the power.

The portion of the mysterious book just translated, reveals the most secret arcana of the great science.

The masonic legends relate that on the heap of stones that concealed the corpse of Hiram after his assassination, there was a

* The temple of Solomon was wholly Kabbalistic, and the material edifice was but the symbol of the spiritual one.

branch of acacia; and when the masons accompany one of their brothers to his last resting place, they wear a branch of acacia in their button-holes.

The science of the acacia constitutes the secret of the masters, and I can assure you that in modern masonry there is not a single master who knows the symbolical acacia. The nine faithful masters found beneath the acacia the mutilated body of Hiram. Hiram signifies the man of light, the hierophant, always sacrificed and always rising again like the phoenix; he is the immortal victim whom we adore under the name of Christ in his Jewish personification. The branch of acacia is cruciform and reminds us of the staff of the pontiffs.

It is a thorny plant, and Christ was crowned with thorns.

The meaning of its name in Greek is: negation of evil.

Evil being the negation of good, the negation of evil must be the good.

Thus we have the corpse of a just man, and on the stones that cover him there is a hieroglyphic sign that signifies: there is no evil.

The freemasons say that they are looking for the lost word and they must take the acacia in their hands to help them to find it. They know how the lost word is written, but they do not know how it is pronounced, though on their cubic stone the letters are arranged in triangles and form the words of the Schem Hamphorasch. The lost word is the Kabbalistic verb synthesized by the four letters of the Schema, and the supreme key of this verb is acacia—negation of evil.

The sacred book tells us that all that is living is good. And a living savant has written:

"Wherever life is manifested, intelligence is revealed, not as an accident, but as a principle and a cause."

Let us add that all that is, lives, and that every death is a rebirth, every suffering a work of regeneration, every pain a remedy, and you will understand how, even in the presence of the inanimate remains of Hiram, of Orpheus, of Pythagoras and of Jesus, we may pluck the symbolical branch of acacia and say: There is no evil. A miserable or a violent death is the coronation unction of the kings of initiation. These great unknown ones change the face of the world, and their great works are attributed to puppets clothed in tinsel whom men call generals and kings. It is by ideas that empires are raised or thrown down.

But the word acacia reveals moreover the way to arrive at the destruction of evil. One must oneself be acacia, that is to say, without perversity and without weakness. The only object of the trials of antiquity was to make sure of the disposition of the neophyte.

Among the ancient books of initiation that have escaped the ignorant fury of Christian and Mussulman, we have the life, allegorical for the most part, of Apollonius of Tyana, written by Damis the Assyrian and reproduced in Greek by Philostratus.

In this work, unintelligible for the profane, to whom it is but a mass of ridiculous fables, there is the following legend. One of the

disciples of Apollonius fell in love with a beautiful Thessalian woman and was about to marry her without having consulted his master.

The nuptial ceremony was already over, and the guests were seated at the festal board, when a curtain at the end of the room was suddenly drawn aside and Apollonius entered. The Thessalian became terribly pale and shrank from the appearance of the sage. At every step the hierophant took she seemed to grow ten years older. At last Apollonius touched her—her hair fell off, her ornaments vanished, and a horrible stryge sank into the earth.

Behold! said the master to the disciple, the spouse you had chosen.

There are many similar legends and all of them represent the deception that awaits those who profane the great mysteries; and those who get themselves initiated without having their reason sufficiently free, and their characters sufficiently firm to enable them to go through the trials without succumbing to them.

The object of initiation is the perfection of human liberty: the liberty that constitutes relative omnipotence. The initiate has a right to use everything when he no longer needs anything. Nothing must attract him, nor subjugate him nor dominate him. He must repose on the fixed point of perfect equilibrium, and then he is like one of the Elohim, knowing good and evil, without being the slave of either the one or the other.

"All things are lawful for me" said St. Paul, "but all things are not expedient." If then such a man does not commit what is called evil, it is not because he refrains through fear, but because *he knows* that evil is of no advantage to him.

The true enjoyment of things, that which is without danger, is that which we accept, or even know how to procure for ourselves *without fear and without desire*. This seems difficult and even impossible to the profane, but the initiates discover it for themselves, for with them to know is to will.

The oldest and most accredited books of magic say that the spirits evoked by necromancers may wring the necks of the latter for two causes:

1. When some rite has been neglected in the magical ceremonies.

2. When their pentacle is not regular.

The great pentacle that commands spirits and keeps them to their duty is that of Solomon, having inscribed within it the sacred sign of the pentagram.

The pentacle of Solomon represents the perfect equilibrium between the light and the shadow, between the thought and the form; between real good and apparent evil. Any irregularity in the form given to it, represents a fault in the equilibrium and as in magic, a sign ought to be the realisation of an idea, and is, as the masters say, its veritable signature: every pentacle traced in order to influence spirits is a compact made with them. It is like a bill drawn to order to be paid by them or the magician.

But in order to understand the effect of an error in the sign, it must be compared to a bill of exchange on which there is the omis-

sion or the addition of a zero in the figures representing the sum to be paid. Hence, when the divine pentacles are badly drawn, they become diabolical signatures.

We need not suppose that when we summon the spirits they hear us, and immediately make a journey from heaven or from hell to obey our call. It is by entering ourselves into their magnetic circle, that we attract towards us the astral current which they influence. Prayer is an invocation, but it may become an evocation when addressed to the powers of error, or to spirits that are not equilibrated. If you evoke the tempest without being firmly placed upon a rock, it will carry you away like a dead leaf.

Evocations are therefore infinitely dangerous, and moreover they are always productive of disaster to those who practise them; because the adept whose pentacle is regular, that is to say, whose thought is in perfect harmony with the perfect sign, has *no need* to evoke or even to invoke, in order to attract to himself those currents that are salutary, and to repel those that are the vortices of error and disorder. The difference between the sorcerer and the magician is, that the former makes evocations and gives himself to the devil in order to get help in some bad action; the magician on the other hand, annuls the effect of evocations, and forces the devil to surrender himself to him. That is to say, that even the very vortex of evil brings him nothing but good.

But the devil, that is to say evil, may appear under the most seducing forms, he is as beautiful as a nymph, and he sings like a syren. He must be looked at and listened to, but without allowing him to move the listener. The devil is a dog that cringes when he is threatened, and who bites when he is caressed. If you despise him he flatters you and serves you and provides for your smallest wants.....Woe to you if you desire something that he alone is able to offer you! For then you are his. The palace of Psyche crumbles to dust, the nymphs become monsters, and with an infernal shriek they cry out: Here am I! What do you want with me?

THE IDYLL OF THE WHITE LOTUS.

(Continued from page 661.)

THE assurance and the advice given by the Lady of the White Lotus to Sensa in the holy of holies marks the great turning point in the history of his career. He has perceived the light of the Divine Wisdom and has brought himself within the pale of its influence. This light of the Logos, which is represented in the story as the fair goddess of the sacred flower of Egypt, is the bond of union and brotherhood which maintains the chain of spiritual intercourse and sympathy running through the long succession of the great hierophants of Egypt, and extending to all the great adepts of this world who derive their influx of spiritual life from the same source. It is the Holy Ghost that keeps up the apostolical succession or Guruparampara as the Hindus call it. It is this spiritual light which is transmitted from guru to disciple when the time of real initiation comes. The so called "transfer

of life" is no other than the transmission of this light. And further, the Holy Ghost, which is, as it were, the veil or the body of the Logos and hence its flesh and blood, is the basis of the holy communion. Every fraternity of adepts has this bond of union; and time and space cannot tear it asunder. Even when there is an apparent break in the succession on the physical plane, a neophyte following the sacred law and aspiring towards a higher life, will not be in want of guidance and advice when the proper time arrives, though the last guru may have died several thousands of years before he was born. Every Buddha meets at his last initiation all the great adepts who reached Buddhahood during the preceding ages: and similarly every class of adepts has its own bond of spiritual communion which knits them together into a properly organised fraternity. The only possible and effectual way of entering into any such brotherhood, or partaking of the holy communion, is by bringing oneself within the influence of the spiritual light which radiates from one's own Logos. I may further point out here, without venturing to enter into details, that such communion is only possible between persons whose souls derive their life and sustenance from the same divine ray, and that, as seven distinct rays radiate from the "Central Spiritual Sun," all adepts and Dhyan Chohans are divisible into seven classes, each of which is guided, controlled and overshadowed by one of seven forms or manifestations of the divine wisdom.

In this connection it is necessary to draw the reader's attention to another general law which regulates the circulation of spiritual life and energy through the several adepts who belong to the same fraternity. Each adept may be conceived as a centre wherein this spiritual force is generated and stored up, and through which it is utilized and distributed. This mysterious energy is a kind of spiritual electrical force, and its transmission from one centre to another presents some of the phenomena noticed in connection with electrical induction. Consequently there is a tendency towards the equalization of the amounts of energy stored up in the various centres. The quantity of the neutral fluid existing in any particular centre depends upon the man's Karma and the holiness and purity of his life. When evoked into activity by being brought into communication with his guru or initiator it becomes dynamic, and has a tendency to transfer itself to weaker centres. It is sometimes stated that, at the time of the final initiation, either the hierophant or the "newly born," the *worthier* of the two must die (see page 38, *Theosophist*, November 1882). Whatever may be the real nature of this mysterious death, it is due to the operation of this law. It will be further seen that a new initiate, if he is weak in spiritual energy, is strengthened by partaking of the holy communion; and for obtaining this advantage he has to remain on earth and utilize his power for the good of mankind until the time of final liberation arrives. This is an arrangement which harmonizes with the Law of Karma. The neophyte's original weakness is due to his Karmic defects. These defects necessitate a longer period of physical

existence. And this period he will have to spend in the cause of human progress in return for the benefit above indicated. And, moreover, the accumulated good Karma of this period has the effect of strengthening his soul, and when he finally takes his place in the Sacred Brotherhood, he brings as much spiritual capital with him as any of the others for carrying on the work of the said fraternity.

If these few remarks are borne in mind, the incidents related in the last five chapters will soon disclose their real significance. When Sensa gains his power of spiritual perception through the grace of his guardian angel, and begins to exercise it knowingly and voluntarily, he has no occasion to rely on the flickering light of intuition. "You must now stand alone," says the gardener and places him in possession of his beloved flower, the full meaning of which Sensa begins to understand. Having thus gained the seat of spiritual clairvoyance, Sensa perceives the hierophants who preceded him and into whose fraternity he has entered. The guru is always ready when the disciple is ready. The initiation preceding the final struggle for liberty from the bondage of matter is pretty plainly described. The highest Chohan reveals to him the secrets of occult science, and another adept of the Brotherhood points out to him the real basis and nature of his own personality. His immediate predecessor then comes to his assistance and reveals to him the mystery of his own Logos. "The veil of Isis" is removed, and Sensa discovers that within the bosom of the Lady of the White Lotus, his real Saviour lay concealed. The light of the Logos enters his soul and he is made to pass through the "baptism by Divine Fire." He hears the final directions given by his Queen and recognises the duty cast upon his shoulders.

His predecessor, whose soul is so "white and spotless," is commanded to give him a portion of his spiritual strength and energy. The three great truths which underlie every religion, however disfigured and distorted, through ignorance, superstition and prejudice, are then taught to him for the purpose of being proclaimed to the world at large. It is needless for me to explain these truths here, as their enunciation in the book is sufficiently plain. Thus fortified and instructed Sensa prepares for the final struggle. During these preparatory stages the passions of the physical man are, as it were, dormant, and Sensa is left alone for the time being. But they are not entirely subdued. The decisive battle is yet to be fought and won. Sensa begins to enter on the higher spiritual life as a preacher and spiritual guide to men, directed by the light of wisdom which has entered his soul. But he cannot pursue this course for any length of time before he has conquered his foes. The moment for the final struggle of the last initiation soon arrives. The nature of this initiation is very little understood. It is sometimes represented in vague terms as a terrible ordeal through which an initiate has to pass before he becomes a real adept. It is further characterized as "the baptism by blood." These general statements do not in the least indicate the precise nature of the result to be achieved by the neophyte or the difficulties he has to encounter.

It is necessary to enquire into the nature of the psychic change or transformation which is intended to be effected by this initiation before its mystery is understood. According to the ordinary Vedantic classification there are four states of conscious existence, viz., *Viswa*, *Thyja*, *Pragna* and *Thureeya*. In modern language these may be described as the objective, the clairvoyant, the ecstatic, and the ultra-ecstatic states of consciousness. The seats or *upadhis* related to these conditions are the physical body, the astral body, the *Karma Sarira* or the Monad and the Logos. The soul is the Monad. It is as it were the neutral point of consciousness. It is the germ of *pragna*. When completely isolated no consciousness is experienced by it. Its psychic condition is hence compared by Hindu writers to *Sushupti*—a condition of dreamless sleep. But it is under the influence of the physical body and the astral body on the one side, and the sixth and seventh principles on the other. When the attraction of the former prevails the *jiva* becomes *baddha*, and is subject to all the passions of embodied existence. The power of these passions grows weaker and weaker as the neutral point we have indicated is approached. But so long as the neutral barrier is not crossed their attraction is felt. But when once this is effected, the soul is, as it were, placed under the control and attraction of the other pole—the Logos; and the man becomes liberated from the bondage of matter. In short he becomes an adept. The struggle for supremacy between these two forces of attraction takes place on this neutral barrier. But during the struggle the person in whose interest the battle is fought is in a quiescent, unconscious condition, almost helpless to assist his friends or strike hard at his enemies, though the result of the fight is a matter of life and death to him. This is the condition in which *Sensa* finds himself in passing through the last ordeal, and the description of the said condition in the book under examination becomes clear by the light of the foregoing explanations. It can be easily seen that the result of the fight will mainly depend upon the *latent* energy of the soul, its previous training and its past Karma. But our hero passes successfully through the ordeal; his enemies are completely overthrown. But *Sensa* dies in the struggle.

Strangely enough when the enemy is defeated, the *personality* of *Sensa* is destroyed on the field of battle. This is the final sacrifice which he makes and his mother, *prakriti*—the mother of his personality—laments his loss, but rejoices at the prospect of the resurrection of his soul. The resurrection soon takes place; his soul rises from the grave as it were, under the vivifying influence of his spiritual intelligence, to shed its blessings on mankind and work for the spiritual development of his fellow beings. Here ends the so-called tragedy of the soul. What follows is merely intended to bring the story in its quasi-historical aspect to a proper conclusion.

THE SOLAR SPHINX.

SOWING AND REAPING.

(Continued from page 652.)

CHAPTER VII.

The Maniac.

THE following morning I went in to Ralph's room. The most tragic sight in Nature is a noble mind overthrown. Something peculiarly tender and touching mingles with the tragic element in some phases of insanity. There sat Ralph, the manly beauty of his countenance unimpaired, but rather improved by an utter absence of passion, which so peculiarly stamps manhood and separates it from the angelic state of infancy. His large grey eyes, with a shade of pensive melancholy added to them, appeared a trifle larger in comparison to his pale face, rendered thinner by the suffering the inner man had undergone. To the first observation he presented rather the appearance of a penitent whose soul had received the conviction of divine forgiveness than that of a maniac; but when on being spoken to he lifted his head, a vacancy in the eyes instantly betrayed the absence of the controlling guidance of the spirit within.

When I came in I found him dressed with his usual precision of neatness, sitting at the table reading a volume of Epictetus. On my entrance he pushed aside the book and for a moment seemed to recognize me, and then the same indescribable vacancy returned to his eyes. Scarcely I had taken a seat when he grasped my hand, somewhat convulsively:

"No philosopher," Ralph said, regaining composure in a moment, "no philosopher has yet found a remedy for the lost innocence of childhood. In the morning I went into the garden and saw the little rose-bud covered with the dew of the night. I thought how when I was a little child my mother used to kiss me and say, 'Ralph, you are my angel baby, you will be good and make your mother happy.' I used to sit on her knee and say, 'Mother, why are you unhappy?'"

"I am not unhappy, my boy, so long as I have you," my mother would say.

"I was unwilling to disturb the sad, sweet fancies of the unhappy man, but I was afraid that dwelling too long on them might bring on a paroxysm."

"Ralph," I interposed, "have you nothing to say to your friends, have you forgotten me?"

"I forget nothing," he continued, "but wait. I am not yet away from my mother. One day I came up to her crying, and said, 'Mother, cousin Ethel was telling me how she loved her papa and he loved her. I want a papa whom I would love and he would love me.'"

"My darling boy," my mother said, "papa is in heaven. I know he loves you now. But I am your papa and mama both."

"How naughty of papa to go to heaven and leave us here. I do hope you love papa and papa loves you."

"I love him and have loved him," my mother sobbed, "but he cared not for my love. He left me and went to a strange land among

strange people. He would not stay even for the sake of his sweet baby. God bless him and you my angel."

"Papa was bad, I shall not be like him. I don't like him to make you cry."

Tears were running down Ralph's cheek. With all my self-control I confess the beating of my heart nearly choked me. I hated to have to shed tears, but yet some fascination seemed to bind me to the placid face of Ralph. I wished Ralph would stop, but was powerless to make any attempt to stop him. Suddenly there was a knock at the door, breaking the strange thrall in which I was held. Ralph's Indian servant entered and gave me a note from Barlowe, who was waiting to see me in the drawing room. I left Ralph to join Barlowe. That gentleman was pacing up and down the room in a great state of excitement. On seeing me, he advanced, and put both his hands into mine.

"St. Clair, my boy," said he hurriedly, "a great misfortune has lighted upon us. You do not know how violent Ravenshawe was all yesterday when you were away. We were at our wit's end. Now that you are come back, I feel a little relieved. For we saw yesterday you have a great influence over him."

"That may be so," I replied, "for all the time I was with him there was not the least symptom of violence."

"Then, I hope, you will not leave us until Captain Ravenshawe comes down to arrange about his going home," Barlowe said, taking a chair.

"Yes, I think I will stay till then," I said, sitting down, "for, as you know, Ralph is my dearest friend upon earth, and I shall not think of leaving him until I have seen Captain Ravenshawe and made all arrangements about Ralph's going to a safe place at home. I was thinking of asking you to let me stay here until Captain Ravenshawe's arrival."

"My dear fellow," said Barlowe, "it would be a great favour to us if you would stay, and I am sure Miss Stanley will be greatly obliged to you for your kindness."

"But how is Miss Stanley?" I asked. "All I could learn from the ayah was that she had come to for a little while and then again passed into the unconscious condition."

"Yes, she did come to for a time, but her head was so confused that she did not even know Mrs. Barlowe. The doctor was here late in the evening when you were away, and he gave a very hopeful account of her state. But tell me, do you know this Captain Ravenshawe?"

"Not very intimately," I replied. "I have met him several times. Have you heard when he is coming?"

"Yes," said Barlowe. "I sent him a telegram as we settled before your departure yesterday morning, acquainting him with the sad turn affairs had taken with his cousin."

"Poor fellow!" I interposed, "he was very fond of Ralph, and the news must have been a terrible blow to him, especially as he was in high spirits, preparing to come to Ralph's wedding and act as the best man. But what does he wire back?"

"He says," replied Barlowe, "that the arrangements about his taking leave have progressed too far to be disturbed now. But that he would be here by the close of the month."

The servant then announced the doctor, who immediately came in. He had been to see Grace, and with a beaming face, which bespoke his undiminished self-satisfaction, he reported his patient's progress towards recovery.

"Mr. St. Clair," he said turning towards me, "I hear from Mr. Barlowe you are my colleague. You took a medical degree in Edinburgh. Do you know I too am from the same University? It does not matter that you don't practise; in this country we must not stick to forms with pedantic pertinacity. I shall therefore look upon you as being Miss Stanley's doctor. I am only the consulting physician, so long as you are in the house. Now you must enter upon your duties. What do you say Mr. Barlowe, is not that a satisfactory arrangement?" Dr. Christopher concluded with a gracious smile.

"You learned gentlemen," replied Barlowe, "must settle about that; what can I, a poor ignorant layman, have to say about matters of such importance?"

"Now, what is your opinion Dr. St. Clair," Dr. Christopher said, in a voice which left no doubt in my mind that he wanted me to appreciate the honour he was conferring upon me.

"If I am considered worthy of such an honour," I replied, taking the cue from the doctor, "I shall discharge my duties to the best of my abilities."

Dr. Christopher smiled again, immensely pleased with himself. He leant back in his chair and began stroking his beard with a smile of satisfaction playing all over his features.

"Now, Dr. Christopher, what do you think of Mr. Ravenshawe's condition, have you been to see him yet?" broke in Barlowe.

"Mr. Ravenshawe—oh, no—I have not seen him this morning," said the doctor, looking grave and serious. "Besides I don't think there's much that I can do for him. He is a violent maniac and ought to be kept in strict confinement till he can be sent to some safe place at home. That's all the advice I can give. What do you think Mr. St. Clair?"

The doctor was evidently bent upon impressing Barlowe with his own merits by his discovery of merit in me, where no one had discovered it before.

"Well," I replied, thus questioned, "as far as I can see, Ravenshawe is beyond the physician's help. So far as that goes I fully agree with you, Dr. Christopher. Ravenshawe is only amenable to a friend's care and kindness, and while I am here he will be in need of neither."

"You are a good man, St. Clair," said Barlowe with some enthusiasm, "I have always thought so."

"Your conduct merits all commendation," said the sententious doctor.

With this approval from the man of science our consultation came to an end. Before parting, however, Barlowe told me he

would give orders to the household that they were to obey me as if I was the master of the house. I thus found myself involuntarily placed in a very strange position. Circumstances forced me to occupy a place of great responsibility in the family on the plantation. As regards Grace, I did not feel much anxiety after all that had happened between me and the Master. That she would recover I had not the least doubt. I was equally convinced that she would lose her reason. My Karma for some wrong done to her in a past incarnation would, I thought, require me to accept the care of the fair lunatic as long as our joint life would last. But as for Ravenshawe, the deep pathos of his affliction went into my very heart. To me, duty would have been a pleasure, melancholy and tender, if I could link my life to his by the devotion of friendship. But I knew, alas! it could not be. In a few hours, I went back to Ravenshawe. He was not in his room; his servant told me he had gone into the garden, whither I went in search of him. I found him sitting on a garden seat in the little summer-house, reading Epictetus. I went and sat down beside him, but without taking the least notice of me he went on with his reading. After a while he threw down his book and went to a small jessamine bower.

"This little flower," he said, "is my sister; we were born together. She says she was a happy innocent maid. She had told the sun and breeze never to cause her to bloom. No, she would not bloom, but clung closely to her mother's breast. She would not bloom, she would not bloom, she would *not* bloom, she said. But the breeze came, and came, and came. She forgot herself and bloomed. Her tender scent of love grew into a passion of perfume as the sun smiled upon her with contempt and the breeze kissed her and bore her song of love on his wing. Her passion grew fiercer and fiercer till her own perfume bereft her of sense and left her mad. The breeze no longer bore her love-ditty, but her funeral wail. Poor child! she will not smile again. But others will take her life and live, who would not have lived but for her life. It is all a wheel."

Restraining my tears with difficulty, I put my arm in Ralph's and turned towards the ornamental waters. To me he was docile as a little child, and slowly we walked to the side of the lake.

"Do you know," said Ralph, when we had sat down upon a small bench, "what the little flower told me? She said our passions open our hearts, and that all the perfume vanishes, leaving the heart mad and vainly searching for its lost treasure." She said, "my brother, you come to me too late and find but the withered petals which crumble at your touch. But it is better you should scatter my petals away. It is not good that I should dwell among opening buds with the poison in my breath."

I was quite mute. It seemed like sacrilege to touch the strings that Nature herself was swaying. In a little while, Ralph fell into a deep silence and sat in statuesque repose, in perfect harmony with the noontide stillness. An autumnal noon on the hills is a thing quite unique. You look in any direction of the

compound, no human figure is seen to disturb the perfection of restfulness. The air itself seems tenantless except when the dragonfly flashes by like a bright spark of colour. The feathered tribe obliterate their existence, except the solitary woodpecker who seems to strike a weird hammer on your heart, which nothing can describe. The note of this bird has a peculiar influence on the mind which has won for it the name of the *delirium tremens* bird. At long intervals you see a distant human figure slowly appear in view and then disappear, intensifying rather than lessening the mystic feeling that seems to pervade everything. Or, you hear the rustling of the leaves which reassures you for a moment as to the reality of the scene, and then leaves but its ghost behind. A little bird will twitter perhaps behind you, and then, when you have turned your head to look, you see nothing but a speck of colour shooting into the clear blue. The effect of the mystic influence began to seize hold of me, and I felt as if I was floating in some unknown element, whose brightness was devoid of heat. A sudden thought brought Ravenshawe back into my mind and stopt my mystic wandering. I looked at the face of my friend. There he sat mute and motionless, with a peculiar far away look in his eyes, which alone was out of keeping with his statuesque appearance. In a few seconds the calm flow of my thoughts was interrupted by the feeling of a hand touching my head. I was startled and turning round, I saw Punditji. He was standing behind me as the genius of the mystic scene, his snow-white dress almost shining in the splendour of the noonday sun, his smile infusing cheerfulness even into the vegetation around. I was beyond the world and myself for a moment. Then, quickly recovering myself, I stood up to salute him.

"St. Clair, my good friend," he said, "you have done well. I give you my blessings. Ralph Ravenshawe is deserving of your friendly devotion. There are elements of good and evil in him of which you have no conception. The volcano has burst and covered the green fields with the fiery lava of destruction. But again the grass will grow in its freshness and the flower will bloom in its beauty, and again the house will be built. But patience and care must not be lacking. What do you intend to do with him?"

"Send him to some place in London, where he will be properly taken care of," I replied.

"That is wise," Punditji said, "but so long as he remains here bring him to this seat every day and leave him alone. Let no one come to this place while he is here. Never fear; he will not fall into the water. But I warn you of one thing. Talk about him as little as you can, and do not think about him when he comes here. All will go well."

Before I could fully realise all I heard, Punditji was gone. Ralph awoke from his strange reverie with a child-like smile on his face. We arose and walked back to the house.

CHAPTER VIII.

Soul-union.

SEVERAL days had come and gone. Grace was convalescent. Every morn as it came and went, left its rosy imprints on Grace's cheeks, and imparted to her the freshness with which a budding lotus blooms after a storm. At last she was able to take morning rides on her grey mare, Sultana. I accompanied her in these excursions to all the romantic spots in a country which was embodied romance itself. We went to see the tiny cascade which, like molten silver, leaped from crag to crag with a music that seemed to cry for want of words. We rested under the biggest *Deodar** tree in the forest, and Grace repeated to me the weird legend connected with it. The tree was the trysting place of the Phyllis and Damon of the village that skirts the eastern boundary of the forest. It was many years ago that after midnight the frightened villagers used to mutter the name of Rama and touch their ears as the soft music of the bamboo flute came floating on the still air. They thought it came from the *apsaras* engaged in their forest frolics. But no, it was Malli playing to Reva, the carpenter's fair daughter, whom the law of the heart united, though the customs of the caste kept them apart. The music in course of time came to be looked upon as a regular feature of the night, summer and winter. Many were the theories started by the wise men and women of the village to account for the strange phenomenon, till it came to be universally regarded as *apsaras*† music, and the belated villager avoided the spot even at the cost of a longer walk home. For several years this went on, till one night there came a terrific thunderstorm, so peculiar to India. The next morning some woodcutters went into the forest to follow the track the *deo* (God) had left behind. When they came to the weird tree they found Malli and Reva dead in each others' arms, and the bamboo flute lying beside them. The mystery was solved, but another took its place. Although the music disappeared for a time it was heard again when the moon was full. And since that time, whenever the moon is full, the music of the bamboo flute is sure to make its appearance.

Thus in a few days I made the acquaintance of every nook and corner of the country side, and learned every legend with which the village mind is full. For there was not a single romantic story current in the neighbourhood but Grace knew it. Strangely enough, neither in these peregrinations nor at any other time, did she make the slightest allusion to Ravenshawe or to anything connected with him. I religiously adhered to the injunction of the Master and avoided the subject both in speech and act. Grace's conduct confirmed me in my theory—fool that I was!—of her loss of memory through illness.

One day we took a long ride to explore a distant stream which shone like a silver thread on the green breast of the hill. We had miscalculated the distance, and before our goal was reached

* *Pinus deodard.*

† Indian fairies, forming a class of musicians in Indra's heaven.

the sun grew uncomfortably hot, and we had to dismount, and tying our horses to some trees we sought the shade of a large *Sal** tree. We chatted freely on various subjects, suggested by the forest scenery. Grace tried to weave out a romance about our getting lost in the forest and being obliged to find the cottage of the nearest forest watchman.

"Suppose," she said, "we do not find the watchman at home but only his wife, whose baby is ill and she cannot shew us the way. Then we shall be obliged to roam about in the forest until the watchman comes home at sun-down, and then it would take the whole night to get back to the plantation, for we shall have little or no moon to-night."

"All that and much worse might no doubt happen," I replied, "but I promise you nothing of the kind will, as a matter of fact, come to pass."

"You have a strange prosaic perversity Mr. St. Clair," Grace said, "your philosophy, which I sincerely respect, would not only make one indifferent to the actualities of life, but would even clip the wings of imagination. To pass to another subject, do you think the watchman's wife, whom we passed this morning, is quite happy and contented?"

"In a great measure the answer will depend upon a knowledge of her husband's character. I dare say her cup of happiness is full if he does not beat her under the influence of arrack. For she has a little baby, and he gets enough to satisfy all their desire of comfort."

"Ah, Mr. St. Clair," Grace said, "how you have become orientalized! you never thought whether the woman loves her husband and he her. You are a perfect disciple of Manu. You do not think love has anything to do with marriage."

"There are marriages and marriages," I replied. "You will see."

"One moment," Grace interrupted, "I see a beautiful bunch of wild magnolias behind that bush. I am going to gather them. I forbid your coming with me. Stay where you are. Half the pleasure will be lost if I do not pick them myself."

Grace ran towards the bush, leaving me alone to make up my mind as to now or never. I thought it my duty to lay my proposal before her then, as I might not have another opportunity. Captain Ravenshawe would arrive in a few days, and then my visit would come to an end. I determined to open my mind to her and then leave the rest to Karma to work out. My resolution was made. I looked towards the bush to see if Grace was coming, and to my utter surprise I saw for a moment the Master's astral body standing beside her. Before I could believe my eyes the form melted away. But I heard his voice saying, "St. Clair wants this experience to exhaust his Karma. Be firm." In a few minutes Grace came back covered with flowers. There were flowers in her hair, flowers in her breast and flowers on the skirts of her dress; and there were two long chaplets of flowers round her neck.

* *Shorea robusta.*

"I declare, Miss Stanley," I said as she came back, "Kalidása must have seen you to have described the beautiful daughter of the mountain as *Sancharini Pallavini latera*, the moving creeper in full bloom."

Paying no attention to my words she came and sat down on a protruding root of the tree.

"Now, Mr. St. Clair," she said, "we were speaking about Manu's ideas of marriage. Please continue what you were saying."

"Yes, that I will. But may I in the meantime ask you a question?" I said, "Did you see anybody when you were picking flowers?"

"No, I saw nobody."

"Well, then, did you see any soul?"

"Mr. St. Clair," Grace replied, "you are a philosopher, and you know very well that the soul can only be perceived by the soul, and that the visions of the soul are sacred."

"Pardon my indiscretion, I did not properly understand the situation. I thought you had no suspicion that the vision was not physical," I hastily replied.

"Don't mention it Mr. St. Clair, but merit pardon by continuing your exposition of Manu. It is always a great delight to hear you discourse on Indian philosophy. Had I not been so frivolous and stupid, I should have offered myself as a pupil to sit at your feet to drink in the words of wisdom," said Grace with such an unaffected sweetness of smile that her remarks were entirely shorn of the character of compliment. She seemed an embodied voice, and the words rushed out of her heart as naturally as water rushes down hill.

"Miss Stanley," I replied, "I am extremely grateful for having been the means of helping the growth of your thoughts."

"But why should you be grateful for that, the gratitude is all on my side," said Grace.

"I do not see that. The happiness arising from our intercourse is shared by us both; so gratitude is also reciprocal."

"You are very often too subtle for my mental growth; but I hope you are not going to deprive me of your exposition of Manu's ideal of marriage," said Grace.

"Before I enter into the subject," I said, "it is to be understood that I do not for a moment believe that in the present day, even among the Brahmins, the ideal of marriage, described by Manu, is frequently—if at all—realised. Like the famous *Udambara* tree it blossoms but once in a century. But that ideal is the purest and the highest that the human mind can reach—of this there is no doubt. We Europeans talk of unions of the soul, but the expression very rarely has any meaning with us, except that it is a vague antithesis to animal or bestial union. Before we can experience the 'union of souls' we must realize to some extent the nature of soul itself. But in real life one constantly hears men and women talking of soul-unions, and yet having no other conception of life except what is associated with the five senses by present sensation, past memories, and future expectations; they would

never miss any ingredient from their cup of happiness so long as it was full of the things that physical life needs. I mean physical life not animal. I include in it the ordinary emotions which have their origin in sense. In the cases I am thinking of, soul-union has just as much meaning as the phrase 'the childless woman's son.' To get even a dim apprehension of what the soul is, we have to imagine ourselves dead, devoid of senses, and then see with what life and love we become filled—that is the life of the soul. We, Europeans, never think of the true union of souls; whenever it comes among us it comes in spite of us. The reason for this is not far to seek. According to the received acceptation of Christianity, marriages are of the earth earthly. There is neither marrying nor giving in marriage in heaven. So you see a human couple, however lofty their love on earth, and however pure their lives, have to lay aside that love and that life in heaven."

"That is hardly fair to Christianity," Grace struck in, "for I think a Christian will hold that it is only the earthly portion of life and love that is left behind when the soul ascends to heaven. The human love becomes in heaven replaced by the love of angels."

"Which is universal," I rejoined. "I think I can make myself better understood by approaching the subject from another standpoint. Suppose there are two men, one a celibate and the other married according to the highest ideal of marriage prevalent in Christian countries. Both of them live highly Christian lives and merit heaven. The married man in such a case does not carry anything to heaven of a special kind from the love he cherished for his wife on earth. Both men in heaven are filled with the love universal, which puts out the special love, which had its birth on earth."

"But the Founder of Christianity," Grace said, "gave expression to true love in his life."

"I do not for a moment deny that," I said, "since he said to his mother 'woman, I know thee not,' and yet loved his disciples with all the tenderness of a mother himself. All mankind formed the object of the divine love in Jesus, and the love of his individual soul was given to all who did the will of his Father. The ideal of marriage in Manu contains the ideal of soul-love. The soul, as manifested in physical life, is a pilgrim following the path of the law. The life of the soul is in the law, and its love is attachment to the law. One embodied soul can love another only to the extent that it finds the law embodied in the other. For this reason Manu looks upon the following of the law as the first requisite in a marriage, and the perpetuation of the race occupies but a very unimportant position in his eyes. The Sanskrit word for wife, *Sahadharmini*, as you know, really means 'a female companion on the path of the law.' Such a marriage or union, it is obvious, does not die with the body, but re-appears whenever the soul re-appears in incarnation and exists in heaven between incarnations. Many instances are to be found in which the Hindu sages entered into the married state without the least desire for offspring. You know the celebrated case of Yáguvalka, the sage legislator, and his two wives. These soul marriages were most frequently no marriage at all, as we understand it."

"You have given me a new light on the subject," said Grace. "Manu truly understood woman's nature. We want the friendship of men, not what they call their love. But in the present age we cannot buy that friendship at any other cost," and a sigh escaped Grace as she finished.

"The age is not altogether so black, Grace," I said, "suppose you do get a husband to whom Manu would have given his blessings, do you think you would unite your soul to his?"

"The soul must follow its natural affinities," Grace replied, "our determinations cannot alter its course. I cannot say what my decision would be if I ever met with a husband instructor such as Sajnavalkya was to Maitreyi and Gargi."

"Now, Grace, if you will trust me, I will be a husband to you as one soul may be to another, even as my spirit is to my soul. Can you trust me?"

Grace was looking on the ground. She said nothing, but gently raising her head, she took a chaplet of flowers from her neck and put it round mine. I put it back on her, and she hung the other round my neck. Thus our union was made, soul to soul, in the solitude of the forest, according to the ancient Hindu custom. But it had to be made in the eye of the world. This was our engagement, which, for the present, we determined to keep secret.

M. M. C.

(To be continued.)

THE RULES OF PRACTICE FOR THE STUDENT OF RAJ YOG,

OR

SARTHANTHIKAVIDHI SLOKAMS.

(Continued from page 656.)

PART VI.

51. Whatever is heard by the ears should be regarded as *atma*.

52. Whatever is smelt by the nose should be regarded as *atma*.

53. Whatever is tasted by the tongue should be regarded as *atma*.

54. Whatever is cognized by the sense of touch should be regarded as *atma*.

[These rules, from 50—54, inculcate the principle that all that we perceive is *atma*, who is everything and omnipresent. The senses above enumerated point to *atma* alone, everywhere and in everything. Both the perceiver and the perceived are *atma*; without its influence the five senses themselves have no power of perception. In fact, the *atma* as 'I' perceives the *atma* as the universe—a permanent unity in cyclic change and diversity. But the selfish, ignorant, earth-bound man cannot realize this truth. Trying to show to others that he is too strong and wise to be caught in such a thin web as this hazy idea, existing only in name, he deceives himself by sheer spiritual ignorance and through lack of special training. To him, the real is unreal, the permanent is impermanent, unity is diversity, and spirit or God, but the letters

that make up the word. In order to gain the perception that everything is *atma*, and the recognition of the distinction between *atma* and *anatma*, the four practical rules, known as *Sadhanachathush-tayams*, are prescribed. They are as follows:—

(1) निर्यानियवस्यु विवेकः ॥

(2) इहामुत्रार्थफलभोगविरागः ॥

(3) शमादिषट्कसंपत्तिः ॥

(4) मुमुक्षुत्वं ॥

To quote from Sri Sankaracharya's *Atmanatma Viveka*:—

(1). "What is meant by *Nithyanithyavasthu-viveka*?

To know for certain that *Brahm* is real and permanent, and the world is unreal and impermanent.

(2). *Itamuthrarthha-phala-bhogaviraga* means to have the same strong disgust for worldly things and enjoyments which are not absolute necessities for keeping soul and body together, that one has for filth.

(3). *Samadi-Shatka—Sampaththi* consists of the following six parts:—

(a). *Sama* = Conquering the seat of desire, i. e., *Manas*.

(b). *Dama* = Conquering or foregoing external enjoyments.

(c). *Uparathi* = Lawful renunciation of appropriate duties.

(d). *Thithiksha* = Forbearing or enduring with equanimity, good and bad, pleasure and pain.

(e). *Samadhdhana* = Whenever the mind, by former affinities and attractions, falls or runs into the old grooves of passionate desires, enjoyments or excitements, then the *chela* should calmly, serenely and soberly recognize the inutility and harmfulness of such a course and drag back the mind to the right path; and

(f). *Sradha* = extreme love and reverence for the *dicta* of Vedas and Guru; and

(g). *Mumuckshuthwa* means an earnest and eager desire for *Moksha* or *Nirvana*.*

Man, in his proximity to spirit in the beginning of *Manvantara* and before his downward course to gross materialism, or matter as matter, began, recognised God or Deity in everything he perceived. He perceived a deity in the wood, the fire, the river, etc. Everything was God to him. To him the omnipresence of God was perfectly clear. As his material descent blinded him, the spirit vanished. The one spiritual hope is a blank to him. Its place is now filled by the "sense of separateness," which is the cause of so much suffering and sorrow* (*Vide* the Article on *Unity* in *Theosophist* July 1886; also "*Light on the Path*."). To avert these baneful consequences the above recognition of the universal spirit is the *sine qua non*. Then the individual, a part, feels himself in the whole, and thereby gains strength and hope and enjoys health and comfort. This recognition, again, is the keystone of the Universal Brotherhood preached, and, to a vast extent, practised by all religionists, and more especially by the Theosophists.]

55. The neophyte should change his external sight to the internal one or *Gnyana drishti* and look upon the world as *Brahm*.

56-57. Where there is no longer the seer, the seen, and the seeing, there he should fix his sight, and not on the tip of the nose.

* For an account of the beneficial tendency of this training, the reader will kindly refer to the article on "*Qualifications for Chelaship*," by Babu M. M. Chatterjee, in the *Theosophist* Vol. V, page 281.

[The unmanifested Unity, when manifested, becomes Trinity. The subsidence of this Trinity necessitates the unmanifested Unity. The Trinity is the representation of the *Triputi*. *Brahm* is above and beyond *Triputi* and is therefore Unity. The neophyte should fix his mental gaze on this Unity—*Brahm*. The inconceivable *Brahm* remains a Unity so long as he is unmanifested; and, when manifested, he is conceived only as a Trinity and never as a Unity—for the very law of conception requires (1) the conceiver, (2) the conceived, and (3) the act of conception. This analysis is true of every perception. Thus every human idea, thought, or conception of God is finite—is only of a man-made God and not of the Supreme Being—indefinable, inconceivable, and inexpressible, as implied by, and embodied in, *Om*. That Being is only felt and realised, but not seen or heard. Thus He is visible to the mental, but invisible to the material, eye. The *chela* should therefore fix his mental or inner sight on the seen-yet-unseen *Paramatma* and not on the tip of the nose or a dark dot on the wall, or the sun or the moon, or the star in the sky, etc., as recommended in Hata Yoga treatises. Sri Sankaracharya's *Aparokshanubhuthi* is the best guide of a Raja Yogi in his study of books on Hata Yoga.]

58. He should dwell either in temples, in places of sacrifice, beneath trees, or in caves, in solitude, and perform actions of a mystical nature.

[Such a dwelling and such a behaviour are necessary in order to avoid the worry and annoyance of the world. *As man proceeds, so God recedes*, applies very well to the *Rishis* who hide themselves from our pursuit, and who seek impenetrable hills and dales, and dreary caves and thick jungles, in order to preserve their magnetic aura from pollution by contact with the intoxicating, nay, suffocating, material aura of the earth-bound masses.]

59. As fire without fuel, he should remain tranquil and fear nothing.

60—61. He who masters his passions, who is well trained, who is unaffected by cold and heat, and who is karmaless, should lead any mode of life freed from *Ishanathraya* and *Runathraya*—three kinds of love or desire, and three kinds of debt or duty.

[*Ishanathraya*—the three kinds of love or desire—are (1) *Vittheshana*, *i. e.*, desire for wealth; (2) *Dareshana*, *i. e.*, desire for a wife; and (3) *Puthreshana*, *i. e.*, desire for progeny.

Runathraya—the three kinds of debt or duty—are (1) *Devarunam*, *i. e.*, debt or duty to God; (2) *Pithrurunam*, *i. e.*, debt or duty to parents; and (3) *Manushyarunam*, or *Rishirunam*, *i. e.*, debt or duty to man or *Rishis*, *i. e.*, very good men.

The *Sruti* says that a Brahmin inherits these three kinds of debt by birth; and he liquidates them as follows:—that of the *Rishis*, by observing *Brahmacharya* or celibacy; that of gods, by *Yagna** or sacrifices; and that of father, by begetting progeny. These desires and debts have no longer any hold upon a karmaless *Gyani* who strictly observes the aforesaid rules. Sri Bhagavat Gita inculcates the same truth in several chapters.—*Vide* also *Katopanishat* XI, 14, 15.]

* The *Yagna* which a Raja Yogi has to perform is what is prescribed by *Atmayagnam* in *Narayana Upanishat*.

62-63. He should purify his body (internal) by practising *Yama*, *Niyama*, and *Asana*, and then perform *Pranayama*.

64—65. Giving up all thoughts, all concerns, and all anxieties, with a pacific heart, resolute mind, and with the presence of *Buddhi*, he should well practise *Pranayama*.

66. In restraining the breath, &c., he should also restrain the mind. The wise should not let their mind wander.

[From Rule 62, though the Rules are like those of Hata Yoga, yet they are amenable to interpretation as belonging to Raja Yoga. I here give the two interpretations side by side:—

HATA YOGA.

YAMA.

Being extremely innocent and curbing the external passions and organs. (*Vide* Hata Yoga treatises, and other Vedantic works, such as *Vedantavarthikam*, Sri Sitharaman Janeyam, &c.)

"To recognise everything as *Brahm*, and then to control and conquer the host of passions, is *Yama*." (*Vide* 'Aparokshanubhuthi' of Sri Sankaracharya, verse 104.)

NIYAMA.

"Renouncing all family delights, seeking a lonely and unmolested place either in a monastery or a cave, not entering into any other kind of talk, giving up shaving and the oil-bath, and delighting in the practice of Yog."—(*Ibid.*)

To overcome the differences and distinctions in names and forms of beings of the same category as ours—viz., Brahmins, Kshathriyas, Vaisyas, Sudras, men, women, &c., and of beings of a different category, from ours—viz., *Deva*, *Rakshasa*, *Gandharva*, *Pisacka*, *Pasu* (animal), *Pakshi* (bird), *Krimi* (worm), *Kita* (insect), etc.; and to have a firm and unswerving faith in eternal and unbroken bliss;—to do this is called *Niyama* by the wise." (*Ibid*, verse 105.)

ASANA.

"Taking one's seat on a cloth, or deer-skin, or a mat woven with *kusa* grass; practising the sixty-four kinds of postures; and sitting in the special and important posture of *Siddhasana*."—(*Ibid.*)

"To remain always in the enjoyment of the bliss resulting from the knowledge of *Brahm*, is *Asana*; and all other bodily postures are the parents of sorrow. The means adopted by *Siddhas* or *Gnyanis* for ascertaining the truth that everything is *Brahm*, who supports and maintains everything, and who is one and has nothing second to, and separate from, him;—this means of the *Siddhas* is the *Siddhasana*" (*Ibid*, verses 112, 113.)

PRANAYAMA.

"Inhaling breath through the left nostril called *chundranadi*, and preserving or storing it up twice the length of time occupied in inhaling, and then exhaling it through the right nostril called *suryanadi*; and again beginning the process with the right nostril and ending it with the left, carefully observing the time of retaining the breath; and all the while thinking of *Pranavam Om*. Alternately repeating this process is *Pranayama*." (*Ibid.*)

"To conceive everything as *Brahm* despite diverse conceptions, and to curb and control all mundane actions, is said to be *Pranayama*.

"*Rechaka* or exhalation is to give up the idea of world as world, or to resist earthly temptations.

"*Puraka* or inhalation is to believe that one has become *Brahm*. *Kumbhaka* or retaining breath is constantly acting on the full belief that one has become *Brahm*." (*Ibid.*, verses 118—120.)

B. P. NARASIMMAH.

THE VEDAS.

WE *Aryas* rightly glory in the possession of such a priceless treasure as the sacred Vedas. No other nation, ancient or modern, can claim such a complete storehouse of knowledge.

The Vedas are quite different from all the existing religious books of the world. They contain the most perfect religion—religion intimately connected and combined with science. All the doctrines, texts and tenets that are inculcated therein, are based on purely scientific principles.

The Vedas are four in number,—*Rig*, *Yajur*, *Sama*, and *Atharva*. Of these the first three are very sacred and of the greatest importance. They enforce the doctrines of *Karmakanda* and *Gyanakanda*, or, in other words, *Karma Yoga* and *Gyan Yoga*. The former is chiefly conducive to material progress and development, and the latter to purely spiritual. The object of the one is simply to secure terrestrial peace and happiness, and of the other to effect liberation from the material ties and trammels of this visible world, and to secure permanent rest, happiness, and *Moksha*.

The sacred and mystic word (*Om*) is the quintessence of the foregoing three Vedas. The *Akar* is the essence or spirit of the *Rig Veda*, *Ukar* of the second, and *Makar* of the third (*Manu*, Book II, Sloka 76, and Book XI, 266). This is also proved by the sacred *Gayatri*, which is as follows:

Om, *Bhur*, *Bhuba*, *Sama*, *Tatsabitur bareyum*, *Bhargo*, *Debeswa*, *Dhima*, *Dheoyana*, *Prochodyat*.

This also contains essence of the above mentioned three Vedas.

Leaving aside the first mystic word, and the three following ones, which are three *Bhyaritees* derived from the first; the above three lines are the *Bijamantra* or the spirit of the three Vedas. [*Manu*, Book II, Sloka 77]. This *Gayatri* consists of twenty-four syllables altogether. The first metre is the essence, taken out by *Brahma* the creator, from *Rig Veda*, and similarly the second and third metres from the other two Vedas, but they all

contain eight syllables each. This *Gayatri* is the most sacred property of the Brahmins, and every Brahmin ought to know its meaning and repeat it daily, for it is the principal part of his prayers. [*Manu*, Book II, 78—85.]

Our Vedas have two distinct branches or divisions as I have already stated (*Bhagavat Gita*, Chapter III, 3). The one is *Karma Yoga*, which means the peaceful performance of the *Nitya Naimirtic Karya*, and perseverance with unswerving faith in the laws of *Karma*. This branch serves one purpose and one end. It teaches and trains the mind of every individual in his respective sphere and rank. By proper performance of his duties man can, in each incarnation, slowly but surely shorten his distance from the final goal. This branch has many divisions and sub-divisions. All the precepts of the *Karmakanda* are based on purely scientific principles—mesmerism and spiritualism are to be found at the base of the minutest action prescribed by it. We are ridiculed as a nation, because we worship idols and bathe in the river Ganges, considering it very sacred; we paint our foreheads; we worship and adore the *Ashatha* (*Ficus religiosa*) and *Tulse* (*Ocymum sanctum*) plants with due respect and reverence; we stand and dance, gazing at the sun; we value our *Yugya Pabita* (holy thread) above all earthly things; we wear long hair, we burn, instead of burying, our dead bodies; we abhor and avoid taking animal food, considering the lives of animals as sacred and valuable as our own; we annually perform the *Sradha* ceremonies of our parents, &c., and we perform the *Tarpan* ceremonies daily. But all these rites and ceremonies of the *Aryas* have a deep scientific foundation. Mesmerism and spiritualism were understood and carefully developed by the *Aryas* of old, and all our religious services and ceremonies, such as worshippings and prayers, *Upanaans* (investiture of the holy thread), marriages, *Sradha* and *Tarpan*s, are, in fact, meaningless, except as explained by mesmerism and spiritualism. The Western mesmerizers and spiritualists do not understand and cannot even imagine the ruinous effects of both indiscriminate mesmerizing, and invoking disembodied spirits. The *Aryas* always condemned and abhorred such practices. Spiritualists and mediums are like ignorant children, playing on the brink of a precipice.

Kunneydan, the marriage ceremony of the *Aryas*, is simply a mesmeric process. The *Sradha* and *Tarpan* ceremonies relate to spiritualism. *Upanaan* (the investiture of the holy thread) relates to both; the first portion of the ceremonies relating to spiritualism and the rest to mesmerism.

The mesmeric power is called in Sanskrit *Teja*. It exists, more or less, in every individual, and it is within the power of every man or woman, to accumulate and develop it. Bad men may use it to serve bad purposes and ends, as is done by black magicians. Good men, on the other hand, accumulate it with great care, and try to make the best use of it in the right direction. The *Aryas* of old were thoroughly acquainted with the real value and use of this power and the best means of acquiring it. Our *Munis* and *Rishis*, adepts and *Yogis*, performed many wonders simply by the

help of this power alone, the existence of which we their descendants now doubt and disbelieve.

The *Atharva Veda* contains, properly speaking, the science of the black magicians. It also contains many valuable things as well. This *Veda* alone inculcates the principles of *Marun*, *Bashikarum*, and *Uchatan*, (killing, controlling, and producing discord) and many such [Manu, Book XI, Slokas, 33 & 34, & Book VII, Sloka 78]. This *Veda* shows and teaches its votaries, (for instance in the *Argirashree Sutra*) the ways and means of acquiring and developing the power of doing many nefarious and detestable things. It leads its followers to the left hand path.*

P. N. CHUCKRAVARTI.

THE CREST JEWEL OF WISDOM.

(Being a translation of Sankaracharya's *Viveka Chudamani*, continued from page 665.)

191. THIS *vignana-maya*, reflecting the light of the logos, is manifested in the vital breaths (subtle currents of the *sukshma sarira*) and in the heart.† This *atma* being encased in this *upadhi*, appears to be the actor and enjoyer.

192. The *atma*, being limited by mind, appears different (from other objects) through the illusive nature (of mind), just as the water-jar and the rest (appear different) from the earth.

193. *Parátmá* by reason of connection with an objective basis, appears to partake of the attributes (of this *upadhi*) just as the formless fire seems to partake of the form of the iron (in which it inheres). The *atma* is, by its very nature, essentially unchangeable. The pupil said :

194. Whether through ignorance or any other cause, the *atma* invariably appears as *jiva* (higher portion of fifth principle) ; this *upadhi*, having no beginning, its end cannot be imagined.

195. Hence the connection of the *atma* with *jiva* does not seem to be terminable, and its conditioned life appears to be eternal, then tell me, O blessed Master, how there can be liberation ? The blessed teacher said :—

196. O wise man : you have asked rightly. Now, listen carefully. The illusive fancies arising from error are not conclusive.

197. Without error truly the *atma*, the independent and non-acting, cannot be connected with objects, just as blue colour is attributed to the sky (on account of our limited vision.)

198. The seer of the self (higher self), being without action, without attributes, all-pervading, is knowledge and bliss. Through the error (caused by) mind it appears conditioned (connected with *jiva*) but this is not so. When this error is dispelled, it no longer exists, hence it is unreal by nature.

199. As long as there is this error, so long this (connection with *jiva*) created by false knowledge, exists ; just as the illusion, pro-

duced by error, that the rope is the snake, lasts only during the period of error—on the destruction of error no snake remains—it is even so.

200, 201. Ignorance has no beginning, and this also applies to its effects ; but upon the production of knowledge, ignorance, although without beginning, is entirely destroyed as is everything of dream life upon awakening. Even though without beginning this is not eternal, being clearly analogous to *prábháva*.*

202, 203. The connection of the *atma* with *jiva*, created through its basis, mind, though having no beginning, is thus seen to have an end. Hence this connection does not exist, and the *atma* is entirely different from the *jiva* in nature and attributes. The connection between *atma* and *buddhi* (mind) is established through false knowledge.

204. This connection can only be terminated by true knowledge—it cannot be otherwise. The knowledge that *Brahm* (the supreme spirit) and *atma* are one and the same is true knowledge and according to the Vedas.

205. This knowledge can only be acquired by the perfect discrimination of ego and non-ego ; therefore discrimination is to be practised in relation to individual and universal spirit.

206, 207. As the most muddy water appears pure water on the removal of the mud, even so the *atma* shines clearly when it is removed from unreality. Therefore the *atma* should be separated from all that pertains to the false self.

208. Hence the supreme spirit is not that which is called the *vignanamaya*. By reason of its changeable, detached character and limited consciousness, as well as on account of its objectivity and liability to error, it (the *Vignanamaya sheath*) cannot be regarded as eternal.

209. *Anandamaya sheath* is the reflection of the absolute bliss, yet not free from ignorance. Its attributes are pleasure and the like, through it the higher affections are realised (e. g. in *swarga*.) This *sheath*, whose existence depends upon virtuous action, becomes manifest as *Anandamaya* without effort (that is, as the necessary result of a good life) in a virtuous man enjoying the fruits of his own merit.

210. The principal manifestation of the *Anandamaya sheath* is in dreamless slumber. In the waking and dreaming states it becomes partially manifested at the sight of pleasant objects.

211. Nor is this *Anandamaya* the supreme spirit, because it is subject to conditions. It is a modification of *Prakriti*, an effect, and the sum of all the consequences of good acts.

212. According to the Vedas the *atma* is what remains after the subtraction of the five sheaths. It is the witness, it is absolute knowledge.

213. This *atma* is self-illuminated and different from the five sheaths ; it is the witness of the three states (waking, dreaming and dreamless sleep) ; it is stainless, and unchanging, it is eternal

* We think the writer has failed to grasp the true meaning of this *Veda*.—Ed.

† The seat of abstract thought.

*Antecedent non-existence. Cf. Nyaya philosophy for explanation of this term ; e. g., the state of a pot before manufacture is one of antecedent non-existence.

bliss and thus it must be realised by the learned Brahman. The pupil said :—

214. When the five sheaths are subtracted on account of their unreality, I do not see, O Master, that anything remains but universal negation. What, then, remains to be known by the learned Brahman, as ego and non-ego? The Master said :—

215. O wise man, thou hast spoken well, thou art skilful in discrimination, *atma* is that which is void of all changeful things, such as egotism, etc.

216. That by which everything is known, that which is not known by anything—through the subtle intellect, realize that knower to be the *atma*.

217. Whoever knows anything is the witness thereof. With regard to an object not perceived by any one, the characteristic of being—the witness—can be rightly postulated of none.

218. The *átmá* is itself the witnessing essence, for by itself it is perceived. Therefore this *atma* is itself the witness and not another.

219. The manifestation of this *atma* is identical in the states of waking, dreaming and dreamless slumber; it is the one inward manifestation of self-consciousness in all egos; and is the witness of all forms and changes, such as egotism, intellect, etc., and manifests itself as absolute consciousness and bliss. This realize as *atma* in your own heart.

220. The fool, having seen the image of the sun in the water of the jar, thinks it is the sun. So an ignorant man seeing the reflection of the logos in any of the *upadhis* (vehicles), takes it to be the real self.

221. As the wise man looks at the sun itself and not the jar, the water, or the reflection; so also the wise man looks towards the self-illuminated *atma* through which the three (*upadhis*) are manifested.

222, 223. Thus it is that the individual, abandoning the body, the intellect and the reflection of consciousness, becomes sinless, passionless and deathless by knowing the self-illuminated *atma*, which is the seer, which is itself the eternal knowledge, different from reality as well as unreality, eternal, all pervading, supremely subtle, devoid of within and without, the only one, in the centre of wisdom.

224. The wise man who becomes *Brahm* by knowing it, is free from grief and filled with bliss. He fears nothing from anywhere. Without knowledge of the true self there is no other path open to those desirous of liberation for removing the bondage of conditioned life.

225. The realization of the oneness of *Brahm* is the cause of liberation from conditioned existence; through which the only *Brahm*, which is bliss, is obtained by the wise.

226. The wise man, becoming *Brahm*, does not return to conditioned existence; hence the unity of the self with *Brahm* must be thoroughly realized.

227. *Brahm* which is truth, knowledge and eternity, the supreme, pure, self-existing, uniform, unmixed bliss, always pre-eminent.

228. By the absence of all existence besides itself this *Brahm* is truth, is supreme, the only one; when the supreme truth is fully realized nothing remains but this.

229. By reason of ignorance this universe appears multiform, but in reality all this is *Brahm*, (which remains) when all defective mental states have been rejected.

230. The water-pot which is the effect* of clay is yet not different from the clay, its essential nature always remaining clay. The form of the water-pot has no independent existence but is only a name generated by illusion.†

231. By no one can the water-pot be seen as itself and distinct from the clay. Therefore the water-pot is imagined from delusion; the clay alone is essentially real.

232. All products of *Brahm*, which is reality, are themselves also real; and there is nothing different from it. Whoever says that there is (anything different,) is not free from illusion but is like a man talking in his sleep.

233. *Brahm* is this universe—such is the saying of the excellent *sruti* of the Atharva Veda. Therefore all this universe is but *Brahm*, what is predicated of it as separate from *Brahm* has no existence.

234. If this universe is a reality, then the *atma* is finite, the Vedas have no authority and *Ishwara* (the logos) has no existence. These three things cannot be accepted by great souls.

235. The Lord, the knower of all objects in their reality, has declared, "I am not distinct from them nor are they distinct from me."

236. If this universe is a reality, it should be perceived in dreamless slumber. Since, however, nothing is perceived (in that condition) it is as unreal as dreams.

237. Therefore there is no real existence of the universe, distinct from the supreme *atma*; its distinct perception is as unreal as that of the serpent in the rope. What reality can there be in that which is merely manifest through ignorance?

238. Whatever is perceived through error by an ignorant person is nothing but *Brahm*—the silver is truly but the mother-o-pearl.‡ In this way *Brahm* is ever and again invested with forms, but they are nothing but mere names ascribed to *Brahm*.

239. Therefore the supreme *Brahm* is the one reality, without a second, it is pure wisdom, the stainless one, absolute peace without beginning and without end, void of action and the essence of ceaseless bliss.

240. When all the differences created by *maya* (illusion) have been rejected, (there remains) a self-illuminated something which is eternal, fixed, without stain, immeasurable, without form, unmanifested, without name, indestructible.

241. The wise know that as the supreme truth which is absolute consciousness, in which are united the knower, the known and the knowledge, infinite and unchangeable.

* Effect = product.

† An empty abstraction with no substance to correspond to it.

‡ In reference to the well-known analogy of the erroneous perception of the mother-o-pearl as silver.

242. *Brahm* is the infinite, eternal, all-pervading light, it can be neither taken hold of nor abandoned, inconceivable by the mind and inexpressible by speech, immeasurable, without beginning, without end.

243. *Brahm* and *atma* which are respectively designated by the terms 'that' and 'thou,' are fully proved to be identical when investigated by the light of Vedic teaching.

244. The identity of the two thus indicated and predicated, cannot be proved on account of mutually exclusive attributes (that is, when the *atma* is connected with *upadhi*), any more than that of the fire-fly and the sun, of the king and the slave, of the well and the ocean, of the atom and the mountain (*Meru*).

245. The distinction is created by conditions (*upadhis*); in reality, there is no conditioning basis for the *atma*. Listen, the *Maya** of the logos (*Iswara*) is the first cause of *Mahat* (sixth principle) and the five sheaths are the effect of *jiva* (higher portion of fifth principle).

246. When these two *upadhis*—those of the *atma* and the *jiva*—are completely rejected, there is neither *atma* nor *jiva*. The king has his kingdom, the warrior his arms; on the removal of these there is neither king nor warrior.

247. Hence the *sruti* (Veda) says that the duality created (by illusion) in *Brahm* is eliminated through knowledge, then *atma* and *jiva* disappear.

248. Through logical inferences having rejected as unreal every conception of what is visible, created by mind like the notion of the serpent (imagined) in the rope, or like (things seen in) dream; the identity of *atma* with *Brahm* is realized.

249. Therefore, having ascertained these attributes, their identity is established just as that of a figure of speech which loses its original meaning and takes an additional sense. But in order to realize this identity, neither the literal nor the figurative signification is to be lost sight of, both must be united in order to realize the identity of the logos and *parabrahm*. (Harmony must be sought in the analogy of contraries).

250. 'That Devadatta is myself',—here the identity is indicated by the rejection of the contrary attributes of the terms. Similarly in the saying, 'that thou art,' rejecting the contrary attributes in both terms, identity is established.

251. The wise know the perfect identity of the *atma* with *parabrahm* by attaining the standpoint of the logos. In hundreds of great aphorisms is declared the identity of *Brahm* and the *atma*.

252, 253. Renounce the false conception you have formed and understand through thy purified intellect that thou (*atma*) art *that* subtle, self-existent, *Brahm* which is perfect knowledge.

254. Just as the pot made from clay is to be considered clay, so what is evolved out of *atma* is always *atma*, and every thing is *atma*, and there is nothing existing apart from it; therefore thou art 'that'—absolute peace, without stain, great,—*Brahm* without a second.

* *Maya* here = the life current issuing from the logos and creating illusion.

255. Just as in dreams the place, time, objects and intellection are all unreal, so also this world, created by ignorance, is unreal, and so are also this body, senses, vital airs, egoism, etc. Therefore understand thou art 'that'—absolute peace, without stain, great,—*Brahm* without a second.

256. Realize that thou art 'that'—*Brahm* which is far beyond caste, worldly wisdom, family and clan, devoid of name, form, qualities and defects, beyond time, space and objects of consciousness.*

257. Realize that thou art 'that'—*Brahm* which is supreme, beyond the range of all speech, but which may be known through the eye of pure wisdom. It is pure, absolute consciousness, the eternal substance.

258. Realize that thou art 'that'—*Brahm* which is untouched by the six human infirmities†; it is realized in the heart of Yogis,‡ it cannot be perceived by the senses, it is imperceptible by intellect or mind.

259. Realize that thou art 'that'—*Brahm* on which rests the world, created through ignorance, it (*Brahm*) is self-sustained, it is different from (relative) truth, and from untruth, indivisible, beyond mental representation.

260. Realize that thou art 'that'—*Brahm* which is devoid of birth, growth, change, loss of substance, disease and death, indestructible, the cause of the evolution of the universe, its preservation and destruction.

261. Realize that thou art 'that'—*Brahm* which is the cessation of all differentiation, which never changes its nature and is as unmoved as a waveless ocean, eternally unconditioned and undivided.

262. Realize that thou art 'that'—*Brahm* which is the one only reality, the cause of multiplicity, the cause that eliminates all other causes, different from the law of cause and effect.

263. Realize that thou art 'that'—*Brahm* which is without modification, very great, indestructible, the supreme, different from all destructible elements and the indestructible logos, eternal, indestructible bliss, and free from stain.

* The *Turiya*, consciousness, or *atma* being no object of any subject can only be indicated by paradoxes. The highest consciousness that is in nature (the *atma* being absolute) is *Iswara* or the seventh principle of the macrocosm. When the individual realizes his identity with *Iswara* the *atma* is self-manifest. There was no time when the *atma* was not, there will be no time when it will not be. It neither grows, nor fades away. When a man becomes emancipated, still for that man it is, and nothing else is. Thus the *Turiya*, having no connection with action, cannot be attained by any action. It is not perceptible by *buddhi*, yet when *Turiya* is attained as it can only be attained—through initiations, incomprehensible to us—all faculties receive a modification. St. Paul hesitates to give it a name—"whether in the body or out of the body I cannot tell." (Cor.)

Iswara, I have said, is the highest consciousness in nature. He is God, unchanged in the profoundest depths of *pralaya* and in the intensest activity of the *manvantara*. Beyond is "*atma*," round whose pavilion is the darkness of eternal *Maya*. The only intellectual representation possible of it is the sentence "that thou art." This and the nine stanzas following deal with the identity of *Parabrahm* and *Pratyatma*.

† Hunger, thirst, greed, delusion, decay and death.

‡ i. e., in *Samadhi*.

264. Realize that thou art 'that'—*Brahm*, that reality which manifests as many through the illusions of name, form, qualities, change, but is yet ever unchanged like gold (in the various forms of golden ornaments.)

265. Realize that thou art 'that'—*Brahm* which alone shines, which is beyond the logos, all-pervading, uniform, truth, consciousness, bliss, having no end, indestructible.

266. By known logical inferences and by intuition realize thyself as *atma*, just as the meaning of a word is understood; the certainty of this truth will be established without doubt just as (the certainty of) the water in the palm of the hand.

267. Having realized the supremely pure truth, and being supported by it, remaining ever constant in the *atma* as a king in battle depends on his army, merge this objective universe in *Brahm*.

268. *Brahm*, the truth, the supreme, the only one, and different from both (relative) truth and untruth, is in the centre* of wisdom; whoever dwells in that centre has no rebirth.

269. Even if the substance (or truth) is intellectually grasped, the desire which has no beginning (expressed in the words) "I am the actor and also the enjoyer" is strong and firm, and is the cause of conditioned existence. That desire may be got rid of with great effort by realizing that *atma* is *Brahm*. The sages on earth call the getting rid of that desire (literally thinning away, desire being compared to a rope) emancipation.

270. The erroneous conception that attributes one thing to another, such as that *atma* is the egoism, body, senses, etc., must be rejected by the wise through devotion to *atma*.†

271. Knowing that *atma* as the witness of mind and its operation, and having realized through pure conduct, that *atma* is the self; abandon the perception of non-spirit as spirit.

272. Having given up following the way of the world, the body, or the scriptures, remove the erroneous conception that *atma* is non-*atma*.

273. Owing to a person's desire for the things of the world, the scriptures and the body, true knowledge cannot be produced.

274. This cruel trinity of desire is called by those who know the iron chain that binds the feet of one aspiring for liberation from the prison-house of conditioned existence; he who is free from this attains liberation.

275. As by mixture with water and by friction, sandal-wood emits an excellent odour, removing all bad smells; so divine aspiration becomes manifest when external desire is washed away.

276. Aspiration towards the supreme *atma* is covered by the dust of fatal desires lurking within, but becomes pure and emits a fine odour by the friction of wisdom just as the sandal-wood (emits odour).

277. The aspiration towards *atma* is stifled by the net of unspiritual desires, for by constant devotion to *atma* they are destroyed, and divine aspiration becomes manifest.

* Literally the cavity between the eye-brows.

† Cp. Light on the Path.

278. In proportion as the mind becomes firm by devotion to *atma*, it renounces all desires for external things; when all desires are completely exhausted, the realization of *atma* is unobstructed.

279. By constant rest in the *atma* the (individualized) mind of the Yogis disappears and desires are exhausted; therefore remove the erroneous conception that not-spirit is spirit.

280. The quality of *tāmas* is eliminated by the other two qualities,—*rajas* and *satwa*,—*rajas* by *satwa* and *satwa* by purified *satwa*; therefore, having recourse to *satwa*, remove the erroneous conception that not-spirit is spirit.

281. Having ascertained that the body cherishes past *karma*, become firm and calm and with great efforts remove the erroneous conception that not-spirit is spirit.

282. By realizing "I am not *jīva* but *Parabrahm*," remove the erroneous conception that not-spirit is spirit, which is produced by the force of desire.

283. Having understood from the scripture, from logical reasoning and from experience, the all-pervading nature of your *atma*; remove the erroneous conception that not-spirit is spirit, which might arise through the reflection of that something somewhere.

284. For the *muni* (ascetic) there is no activity concerning giving or taking, therefore by devotion to the one, diligently remove the erroneous conception that not-spirit is spirit.

285. In order to strengthen the conviction of self-identity with *Brahm*, remove the erroneous conception that not-spirit is spirit through the knowledge of the identity of self and *Brahm* which arises from such sentences as 'thou art that.'

286. So long as the notion 'I am this body' is not completely abandoned, control yourself with great concentration, and with great effort remove the erroneous conception that not-spirit is spirit.

287. O wise man! So long as the notion remains that there is *jīva* and the world, even but as a dream; without interruption remove the conception that not-spirit is spirit.

288. Without allowing any interval of forgetfulness through sleep, news of worldly affairs, or the objects of sense, meditate on the self in the self.

289. Having quitted this body which is composed of flesh and impurities and produced from the impurities of father and mother, as (one quits) an outcaste; become *Brahm* and attain the end.

290. Having merged the *atma* in *Paramatma* even as the space occupied by the water-jar is merged in free space; remain for ever silent, in that state.

291. Having become the self-illuminated, basal *Brahm* through the logos, the macrocosm is to be abandoned as well as the microcosm, like a pot containing foul matter.

292. Having transferred the concept of "I," as inhering in the *atma* which is consciousness, truth and bliss, and having abandoned all attributes, become for ever ONE.

293. Realizing as the "I" that *Brahm* in which this universe is reflected as a city in the mirror, thou shalt attain the final object.

294. Having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandon this illusive body that has been assumed by the *atma* just as an actor (abandons) the dress (put on).

295. The objective universe is false from (the standpoint of) the logos, and this (objective universe) is not "I" (logos) because only transitory. How then can the concept "I know all" be established with regard to transitory objects (such as) egoism and the rest?

296. The substance 'I' is the witness of the egoism and the rest as its being is always perceived—even in dreamless sleep; and the scripture itself calls (it) unborn and eternal; therefore the *atma* is different from (relative) truth and untruth.

297. The eternal unchangeable *atma* alone can be the knower of all differentiations of those which are differentiated. The character of these two (differentiable and differentiation) is unreal because repeatedly and clearly perceived in the desires of (physical) mind, in dream and in dreamless sleep.

298. Therefore abandon the notion of "I" in connection with a mass of flesh as also this notion itself which is a product of *Buddhi*. But having known the *atma* which is affected by neither past, present nor future, attain peace.

299. Abandon the notion of "I" in family, clan, name, form and state of life, which all depend on this physical body and also having abandoned the properties of the *linga sarira* such as the feeling of being the actor and the rest—become the essential form which is absolute bliss.

Reviews.

THE ASTROLOGER'S GUIDE.*

THIS latest contribution to the literature of astrology is also one more volume added to the increasing number of literary productions by members of the Theosophical Society. It is a reprint of a unique copy of one of the most important of the publications of William Lilly, the famous English astrologer of the seventeenth century.

All those persons who have studied astrology are aware that one of the difficulties with which they have to contend is the liability to overlook some of the more obscure combinations, although these may materially affect the whole reading of the horoscope.

The work before us is not a manual of astrology like that of Zadkiel for instance, containing directions how to erect a figure and place the different planets within it and so on, but it is a collection of important considerations that ought to be taken into account before delivering any judgment. It is thus not an elementary book, but intended for those who have made some advance in astrological studies.

* The Astrologer's Guide, being the one hundred and forty-six considerations of the famous astrologer Guido Bonatus, translated from the Latin by Henry Coley, together with the choicest aphorisms of the seven segments of Jerom Cardan of Milan, edited by William Lilly (1675). Now first republished from a unique copy of the original edition, with notes and a preface by Wm. C. Eldon Serjeant, Fellow of the Theosophical Society. London: George Redway. 1886.

In a preface to this work by Henry Coley, the following anecdote is given of Bonatus. It is said that Guido, Earl of Mount-Serrant, being besieged in that city, our author Bonatus sent him word, that if on such a day and hour he would make a sally on the enemies' camp, he should give them an absolute defeat, and force them to raise their siege and quit the place, but should himself receive a dangerous but not mortal wound in the thigh. The Earl took his counsel, made his sally on the day appointed, providing himself of all things necessary in case of a wound, and according to the prediction, though vastly inferior in numbers, obtained a most signal and entire victory, but following the pursuit was wounded in the place foretold, of which in a short time he recovered.

The author of the second part of the book, Jerome Cardan, lived in the sixteenth century and enjoyed a wide reputation as a man of great though eccentric genius.

The first two considerations of Bonatus are upon the important question of whether the enquirer is really in earnest, or whether he is merely playing a trick upon the astrologer. Bonatus, in another part of the work, gives a combination that, he says, generally signifies bad faith on the part of the querent, and he tells us that when this was the case he used to say "Pray, friend, do not trouble me unless you ask seriously, for I suspect that you would put a trick upon me, by not proposing this question as you ought; however if you will give me trouble for your pleasure, be pleased to give me likewise satisfaction for my pains"; and he adds, "immediately, if there were any deceit intended, away they went." Perhaps a due attention to this seventh consideration of Bonatus on the different ways in which an astrologer is liable to make mistakes, might have prevented a recent appearance of an astrologer in a London Police Court.

Mr. Serjeant deserves the thanks of all who are interested in astrology for rescuing this important work from oblivion. Astrology has many votaries in the West, and we may mention that two of them erected figures for the success of the Irish bill recently thrown out in the English Parliament, and it was found that the adverse influences exactly coincided with the very time at which Mr. Gladstone's speech was being delivered, and also with the time at which the division actually took place. The growing interest in mystical science will lead to a revival of astrological study, and advanced students will find this book an indispensable addition to their libraries.

The book is well got up and printed. On the cover there is the Kabbalistic figure of the moon surmounted by that of the intelligence of Jupiter, and according to Cardan it would seem that this signifies true news.

Literary Notes.

Two little brochures have come to us from American Theosophists—*The Secret Doctrine of the Ancient Mysteries*, by Dr. J. D. Buck, F. T. S., of Cincinnati, and *The Riddle of Riddles, or the Secret of the Rings*, by an anonymous contributor to Mr. Cable's journal, *The Occult Word*. Apart from their literary and ethical merits, which are high, they are beautiful specimens of the typographic art, in which the American printers display remarkable taste and skill. We have rarely seen anything prettier than the type, borders and paper of their pale blue wrappers.

DR. ANNA KINGSFORD has three works in the press, all of which will very shortly be ready. One, entitled "Health, Beauty, and the Toilet: Letters to Ladies by a Lady Doctor," will be issued by Messrs. Frederick Warne and Co. (London and New York). Another book of an occult nature, "Astrology Theologized," with an Essay on "Bible Hermeneutics," is in the hands of Mr. George Redway. The third is a review and criticism of M. Louis Pasteur's Prophylactic Theories and Practices.

A NEW novel by Mr. A. P. Sinnett (author of *Karmā* and *Esoteric Buddhism*), has been published by Mr. Redway, of York Street, Covent Garden. It is called *United*, and is in two volumes. It is a story in which mesmerism and psychic attributes play a large part, though the scene is laid in English society of the present day.

THE London Literary Club called "The Sette of Odd Volumes," has just issued as the twenty-third of its publications, for private circulation, a list of the principal learned societies of Great Britain, compiled, together with a catalogue of their publications, by Mr. Bernard Quaritch, to whom we believe the Club owes its inception. Mr. Quaritch is well known all over the world as the largest dealer in old books, and his sale catalogues are as the gates of elysium to the bibliophile. Moreover he has compiled a great list of modern books that has saved many a weary search to the readers at the British Museum who are uncertain about recent publications. The present work, a tiny volume, exquisitely printed in antique type on rough-edged, rough-faced tinted paper, and bound in gilt lettered vellum, does not profess to be complete—it only gives the chief societies—but Mr. Quaritch promises a more complete list at no distant date and, when he publishes it, we hope he will give a complete list of such publications as those of the Camden Society for instance, and in fact make his new volume a complete bibliography of books printed by learned societies. In the present volume, the lists of Oriental works will be those most interesting to our readers, especially the publications of the Oriental Translation Fund, the existence of which has now, we regret to say, come to an end.

Among these we can only mention here the *Raghuvansa* (Sanskrit and Latin), *Harivansa* (French translation), *Sankhya Karika* (Colebrooke's translation), *Rig Veda Samhita* (Sanskrit and Latin), *Kumara Sambhava* (Sanskrit and Latin), *Vishnu Purana* (H. H. Wilson's translation), *Sama Veda* (translated by Stevenson), *Kalpa Sutra* and *Nara Tatva* (two Jain works translated by Stevenson), and the *Kalidasa* (Griffiths' translation). Although further publications have been discontinued, we believe that copies of most of the seventy-three volumes already issued are still available and doubtless Mr. Quaritch would be able to supply any that were wanted.

MR. GEORGE REDWAY invites subscriptions for a translation of a portion of the *Kabala Denudata* by Mr. S. L. M. Mathers. Students would be very thankful to Mr. Mathers if he would undertake, if not a complete translation, at least a digest, with explanations, of the whole of Rosenroth's compilation.

The same publisher announces a new work on Paracelsus and his doctrines, by F. Hartmann, M. D., who has had the advantage of access to a number of unpublished MSS. relating to this subject.

Correspondence.

CATHOLICISM IN SOUTHERN INDIA.

SIR,

Mr. deSouza in an article on the above subject in the July No. of the *Theosophist*, refers to the Italian Jesuit Roberto de Nobili. Max Müller, in his "Science of Language," speaks of him enthusiastically as one of the first discoverers of Sanskrit and its treasures. He wore the Brahminical thread, and the frontal caste mark and passed as a Brahmin. His policy was, it seems, at first condemned at Rome, but was at last approved. This encouraged others to follow his example, and notably among these Fathers Beschi and Bouchet. We learn from the "Jesuits, their foundation and history," by B. N., published by Burns and Oates, the great Catholic publishing firm in London, that Father Beschi "adopted the habits and dress of the most severe among the sanniasis," was made Prime Minister of the Nabob of Trichinopoly, and marched through the streets in all Oriental pomp and display, followed by thirty horsemen, twelve standard bearers, camels, &c. How far this is true, nobody can tell. There is no local tradition about the statesmanship of this "white sanniasis."

We read further on in the book above quoted: "At this period, the Jesuits in India might be divided into two distinct classes, the apostles of the Brahmins and those of the Pariahs As long however as these prejudices (of caste) were generally accepted, the missionaries resolved to yield to them rather than let them impede the progress of truth and thus two classes of missionaries were created. To the first belong Father de Nobili, Beschi, and Bouchet who, under pain of losing all influence with the Brahmins, were bound to keep completely aloof from the Pariahs and to follow a mode of life combining a certain amount of prestige with the most severe bodily privations while the Brahmin Jesuit passed on horseback or in a palanquin, escorted by the priests and learned men of the higher castes, the Pariah missionary went on foot, clothed in rags; he was forbidden even to rest under the porticoes of the houses; his food was the putrid meat on which his disciples lived; and if he met any of his Brahmin brethren, he could not recognize them except by prostrating himself in the dust as they went by." What a gross deception is exultingly described in these lines! This mission collapsed, never to revive, when the Society of Jesus was suppressed. After its revival all efforts to revive this system proved unavailing.

O.

KARMA.

SIR,

There is some difference of opinion between some European members on the working of the law of Karma. They would deem it a special favor if Mr. Subba Row would give his views on the subject.

The operation of the law of Karma and justice is said to be universal, therefore nothing can happen to a person unless he has deserved it owing to some good or bad Karma, whether of this or some past incarnation. So in a case, where the evil influence emanating from the bad thoughts or revengefulness of a person is found to affect another, it is simply the exhaustion of the latter's bad Karma. If not, the influence, however powerful, could have no effect. This is one view.

The view maintained on the other side is that there are, and can be, cases in which such an influence can affect a person who has not deserved it by the law of Karma.

FRANZ GEBHARD, F. T. S.

ELBERFELD, 4th June 1886.

SIR,

In every article of the *Theosophist*, in every lecture by the leading members, Karma and Soul are dwelt on. If a Fellow is at liberty to disown these and God, there is no meaning in calling the Society Theosophical. One in a hundred fellows may dare to call himself "Nastik," with whom everything ends with the death of the body, and in order to retain him are we to allow the public to say that the Society may, for all our rules and publications, consist of materialists and jugglers? We tolerate, of course, all forms of religion, but we must maintain "Astikyam" as the basis of all religions. An "Astik" will avoid the aura of the "Nastik," and how is it possible to have "Brotherly love" between them — between the would-be tenants of Devachan and Kama Locam? I hope the question will be put at the next Convention whether those who do not believe in the soul and have no sense of responsibility for its future incarnations, can love or be loved as members of the Theosophical Society. They will simply infect and inconvenience the others. At any rate the Nastik and Astik sections should not be confounded, and it is worth while to know the strength of each at present in the Theosophical Society, and to note comparative progress every year.

A. SANKARIAH,

Answers to Correspondents.

R. L. KRISHNA AIYAR:—

I. The principle of Universal Brotherhood embraces the whole moral law that ought to govern us in our relations to our fellow men. Because there happen to be many bad people in the world it is no reason why the highest good should not be taken as the guide of conduct. The Vedas do contain the best guide to the higher development, but you will only fully understand to what extent this is true when you have gained initiation.

II. See "Five Years of Theosophy," pp. 278, *et seq.*

III. There are many members in the Theosophical Society and each of them is free to adopt what form of religion he pleases. The Society as such is committed to no particular form of religion.

IV. The hoisting of a flag on Buddha's birthday implies no more than a recognition of his greatness.

V. If you confine yourself to stating that the Vedas contain the true Wisdom Religion you will be more exact. That religion is the basis of Buddhism also, but there are many sects of Buddhists and many sects of Hindus. The title of a single book seems to have misled you, go carefully through all the Theosophical literature and you will find you are mistaken.

SUPPLEMENT TO

THE THEOSOPHIST.

AUGUST 1886.

BANGALORE.

On the 17th July Colonel Olcott left Madras for this place to found a new Branch of the Theosophical Society. The following account of his reception is from the *Bangalore Spectator*:

"Colonel Olcott, the President of the Theosophical Society, long expected by many, arrived at Bangalore on Saturday, by the passenger train at 9-7 P.M. About 200 or 300 native gentlemen had assembled at the station to welcome the Colonel. Soon after he alighted on the platform Mr. Sowcar Arunachellum Moodeliar, and Rai Bahadur Gangathara Chettyar, leading Hindu gentlemen, on behalf of the Hindu community, received him with the usual presentation of garlands of flowers and sprinkling of rose-water in the native fashion. He was then introduced to some of the native gentlemen, and was afterwards taken in a carriage and pair to premises No. 12, St. John's Hill Road, belonging to Mr. Sowcar Arunachellum Moodeliar, who kindly placed it at the disposal of the Reception Committee: the house was comfortably fitted up for his occupancy. The bungalow was tastefully decorated with flowers, evergreens, &c., and elegantly furnished; over the entrance was the inscription in gold letters on a crimson ground, "Welcome Colonel Olcott, President Founder of the Theosophical Society." The friends and others who followed the Colonel from the Station quite filled the brilliantly-lighted Reception Hall. Mr. Shunmugavel Pillay, the Town Magistrate of Bangalore, being called to the chair, he introduced the Colonel with a few appropriate remarks to the audience present, and called upon Mr. Vydhyalinga Moodeliar to read the following address, which was printed in gold letters on parchment, bearing the signatures of nearly 150 persons:—

"To Colonel Henry S. Olcott, President Founder of the Theosophical Society.

DEAR SIR,—Upon this occasion of your first visit to the Ancient and Historic Raj of Mysore, we, the undersigned inhabitants of Bangalore, bid you a most cordial and hearty welcome. Our people have long heard of you as one who reverences the Rishis and Sages of Aryavarttha, and who loves our country and race. We have heard of your journeys to various countries, and your appeals to the intelligence of the world on behalf of the Founders of Hindu Philosophy, Religion, and Science. Some of us already understand and accept your views; but many more wish to have them explained to them, so that, if persuaded, they may take more than a merely passive part in your labor for the revival of Sanscrit, and the diffusion of Aryan knowledge. The growth of modern education has not destroyed our patriotic instinct, and, in welcoming your presence here, we wish to express our readiness to pay the tribute of gratitude to every person, of whatever race, creed, or condition of life, who tries to do good to our beloved Motherland.

(Signed) V. ARUNACHELLA MOODELIAR AND OTHERS.

"After reading the Address it was presented to the Colonel in a casket of carved sandalwood, with the inscription. "Presented to Colonel Henry S. Olcott, President Founder, Theosophical Society, by the Hindu citizens of Bangalore," engraved upon a silver plate fixed in it. Colonel Olcott, amidst

great applause then rose and briefly responded." At a lecture delivered by Colonel Olcott on the 20th there was a remarkable display of enthusiasm, and several persons were unable to gain admission to the crowded hall.

THEOSOPHY ABROAD.

A judicious correspondent writes from England that despite any feeling of prejudice that may have been aroused against any individual connected with our movement, the ancient philosophy itself "finds a serious consideration at all hands, even among positivists. Realising the impossibility of rivalling the feat of the juggler with the mango stone, I always prefer to sow the seed and leave its development to the action of natural causes. It is out of the question to enforce the acceptance of truth by a mere series of propositions however logically put together. It is the subjective receptivity of the individual mind which alone can assimilate objective facts; wanting this, the latter have no reality for the person addressed. To spring a whole philosophy—like an armed Minerva—on an unprepared recipient, is rather to damage than to forward your case. The best omen in England for the future of the Theosophical movement is not in the number of its avowed adherents, but in the manner in which literature, and even pulpit oratory, is being tempered with occult speculation. Many of the Broad Church clergy are Theosophists in all but name, as an orthodox cleric remarked to me the other day sadly and despondingly."

BHAGALPORE.

At a special meeting of the members of this Branch, at which were present, in addition to the local members, Babus Dina Nath Ganguly (Berhampore), Nibaran Chandra Muckerji (Adyar), Advaita Charan Mitter and Raj Coomar Roy (both of Jamalpore), and Pundit Keshub Chandra Vidyaratna (Berhampore), the following officers were, elected: *Librarian*, Babu Ladli Mohun Ghosh; *Councillors*, Babu Chandra Bhushan Bhattacharya, Moulvi Abdul Hain and Babu Bhakta Lal Misra. The other officers were re-elected.

It was resolved that weekly meetings be held on Sundays and that members should use all efforts to collect subscriptions for the Library of the Society.

The following presentations were announced:—

Babu Ladli Mohun Ghosh, a glass almyra for the library; and Babu Bhakta Lal Misra, the *Theosophist*, vols. II to VII. The meeting closed with a vote of thanks to the visitors.

JAMALPUR.

A special meeting of the Jamalpur Branch Theosophical Society was held at the house of the President, on Monday, the 28th June 1886. Babu Dina Nath Ganguly, President of the A. B. B. Theosophical Society, Berhampore, Pundit Kesav Chandra Vidyaratna, Librarian of the same branch, and Babu N. C. Muckerji, Treasurer, Head-quarters, were present, besides the local members.

Babu Dina Nath Ganguly opened the meeting and introduced Pundit Kesav Chandra Vidyaratna to the meeting, and suggested that we should hold two meetings every week; one for reading Bhagwat Gita and other Oriental philosophies, and the other to discuss points raised at the previous meeting and to transact the business of the branch.

This was carried unanimously.

Then Pundit Kesav Chandra Vidyaratna addressed the meeting in a stirring speech and recommended the brothers to be always engaged in reading Shastras and Theosophic literature, whether written in English or in any other language, and observed that for spiritual culture and attainment, *purity* in all its phases must be our guide.

At the last meeting held on the 3rd July 1886 it was resolved the members shall meet on Saturdays and Sundays for the purposes suggested by Dina Babu.

CEYLON.

Having attended the Wesak Festival, several prominent members of the Colombo Theosophical Society drove down on the following day to Talwatte, where Mr. C. W. Leadbeater had engaged to deliver an address. The rain, however, still descended in torrents, and much of the surrounding country was found to be under water. The number of persons present at the preaching-hall was consequently very small, and as the inundation appeared to be rapidly spreading, it was decided after consultation with the priests of the village that the address should be postponed until the dry season, when all the leading men of the neighbourhood could be readily assembled. The Theosophical party reached the Head-quarters at 8 p. m., but had to start again immediately for Bambalapitiya, where they were due at nine o'clock. A very good *Dharma-sala* has been erected there by the exertions of some brothers of the Theosophical Society, and we are happy to be able to report that, like the Hall at the Head-quarters, it is used by priests of all sects without distinction. No priest, however, being present on this occasion, Mr. Leadbeater gave *Pansil* (which appeared to please the assembled Buddhists greatly) and then spoke for about an hour and half. The audience was large and enthusiastic, and cheered the Theosophists heartily as they drove away. The party eventually reached the Head-quarters about 2 a. m., drenched to the skin and somewhat fatigued.

This was on the 18th instant. On the morning of the 20th Mr. Leadbeater, in company with the noble hearted Priest Medankara, started on a tour through the Veyangoda, Henerotgoda, and Minuangoda districts, which lasted until the 8th of the following month. It is believed that much good has been done in that portion of the country by this tour, though the financial gain to the Buddhist National Fund was not very great. That this would be so we were warned by the good priest before starting; he told us that, in the first place, the people were extremely poor—the majority of them owning, perhaps, a few cocoanut trees or part of a paddy field sufficient to supply their daily wants—but hardly knowing the use of money; and, in the second place, the district in question had only just passed under his jurisdiction—in fact, in many of the villages neither pansalas nor preaching halls were yet built, and there were no regular dayakyas, so that the addresses had to be delivered either in private houses or in the open air. Nevertheless, the time spent in the tour was by no means lost; the Society and its work were brought to the notice of the people of that district, and many enthusiastic friends to the cause were made in those villages; a great impetus was given to the revival of Buddhism, and many copies of the Society's two Buddhist Catechisms were disseminated—777 of the smaller and 242 of the larger one being sold. It is impossible to speak too highly of the untiring zeal and energy for the cause of Theosophy displayed by the reverend Priest Medankara, and the best thanks of the Society are due to him for the whole-hearted assistance which he has given.

On the 14th Mr. C. W. Leadbeater, in company with the well-known and energetic old Priest Megittuwatte, started by the 7-30 train for Anuradhapura, to address the pilgrims at the full moon festival there. Matale was reached at noon, where the party was met by Mr. Louis Wijisingha Mudaliyar (the learned translator of the Mahawanso) and other leading men, and arrangements were made for a speech there on the return journey. The remaining seventy-two miles to Anuradhapura had to be done in horse and bullock-coaches, so that the party reached its destination only at 6-30 on the following morning. The morning was spent in interviewing the priests and leading men of the place, and in the afternoon an address was delivered to a most enthusiastic audience of between five and six thousand people. The next morning a special meeting of the local magnates was held at eight o'clock, and a committee of influential men was formed to carry on the work in that district, and correspond with the Head-quarters on the subject. The north Central Province has thus been opened up as a field for Theosophical work, and there is reason to expect very good results from this auspicious commencement. On their way back to Matale the party visited Mihintale, and also made a hurried

inspection of the marvellous rock temples at Dambulla. At Matale an address was delivered near the Court-house, and there was a very good attendance in spite of the usual unpropitious weather. Some idea of the feeling manifested at Anuradhapura and Matale may be formed from the fact that at these two places alone 530 copies of the Introductory Catechism and 282 of the larger one were sold.

On his return Mr. C. W. Leadbeater spent a day and a half in Kandy where he had interviews with the Mulvathe High Priest, the Deva Nilame, and the Basnayaka Nilame, and succeeded in effecting a compromise in regard to a dispute which has been pending for some time between these officials and the Branch Theosophical Society there. He also convened a meeting of the Kandy T. S., and urged its members to commence practical work at once by starting a Buddhist school. A committee was appointed to collect subscriptions for this purpose, and it is hoped that we may soon be able to announce that this school, which has so long been urgently needed, is really established at last.

The adjourned meeting of the Buddhist Defence Committee was held at the Theosophical Society's Head-quarters, Maliban Street, Pettah, Colombo, on the 11th July at 4 p. m.

There were present, the High Priest H. Sumangala, Messrs. Batuwantudawe, Pandit, A. P. Dharmagunawardena, (President, Colombo Theosophical Society), W. D'Abrew, F. T. S., C. P. Goonewardena (Secretary, Colombo Theosophical Society), Richard deSilva, Sub-Inspector of Schools (Delegate from Kandy), R. deSilva, F. T. S. Don Philip deSilva, Epa Appuhamy, D. J. deSilva, F. T. S. (Delegate from Kaduganawa), H. Don David, F. T. S., G. F. Weerasekera, F. T. S. (Delegate from Nawalapitiya), N. D. Palis, F. T. S., B. H. Cooray, F. T. S.

The following officers were elected for the current year :

Chairman, D. A. de S. Batuwantudawe, Pandit.

Vice-Chairmen, M. Don Carolis, F. T. S., and D. Philip deSilva Epa Appuhami. Secretary, W. D'Abrew. Asst. Secy., H. Don David. Treasurer, N. S. Fernando. Legal Adviser : C. A. de Silva, Proctor.

Colonel H. S. Olcott and Mr. C. W. Leadbeater were unanimously elected Honorary Members of the Committee.

The code of Rules suggested at the meeting of a temporary Committee held at Vidyodaya College, Maligakanda, was adopted.

Mr. Edward R. Gooneratne, F. T. S., the Attapattu Mudaliyar, or Chief Native official of the Galle, District of Ceylon, has taken six months' leave and gone to Siam and Japan on a tour of Buddhistic observation. In the latter country he will be the guest of the Emperor and no doubt, owing to his high official and social position among the Sinhalese people, in Siam also he will receive a welcome at the hands of the sovereign.

Mr. T. B. Panobokke, F. T. S., a nobleman and Government official in the Kandy province, has been selected by Col. D. M. Strong as President of a local Branch of a Buddhist Revival Society now forming in London by our colleague, Mr. St. George Lane-Fox. Mr. Panobokke is one of the few highly educated men in the Island, and in that respect exceptionally well qualified for the position. But the other qualities of persistence and unflagging public spirit are even more necessary and less common in Ceylon.

A Colombo member writes that when Madame Blavatsky's return is decided upon, it is the ardent wish of the local Branch that she may come by that route and stop a week at Colombo, to give them the opportunity to "make such arrangements as will show their devotion and love to her."

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