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THE THEOSOPHIST

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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OUR SIXTEENTH YEAR.

THE present number of the *Theosophist* ushers in its sixteenth year, and fifteen large bound volumes, of some 12,000 octavo pages, record the past life of this, the oldest of our Theosophical magazines. When the *Theosophist* was started in 1879, it occupied an unique position, and was perhaps the only magazine of its kind in existence. To-day, fifteen years later, we find a very considerable number of similar magazines, in various languages, published not only under the auspices of the Theosophical Society, but by outside agencies as well—undeniable evidence, if such be still required, of the enormous spread of those ideas which the *Theosophist* has always striven to bring to the notice of the world. As we compare the position occupied to-day in literature by what, for want of a better term, we may call Mysticism, with the general ideas that prevailed when our magazine first saw the light, we are verily astonished. Surely the labour of the past years has been repaid, surely the workers are now reaping their harvest! Slowly but steadily Occultism has forced its way to the front, and many a person, who before scoffed at, or contemptuously ignored these ideas, is forced, now-a-days, if only for the sake of keeping himself abreast of the times, to pay some attention to them. Thus it is with no jealous feelings, with no sort of resentment that our private domain has been trespassed upon, that we see springing up around us on all sides magazines and publications devoted to the investigation of what a well known editor has popularised under the title “Borderland.” May all the young saplings that surround the older trees grow up in their turn and attain a vigorous growth!

And now a few words of a more personal nature. It was stated in an editorial published in its third volume, that the *Theosophist* was in no sense of the word a business speculation. This is as true to-day as

it was then. The magazine was not started to bring pecuniary profit to its founders, but to be the official organ of the Theosophical Society, and a vehicle for the diffusion and study of those particular lines of thought with which the Society especially concerns itself ; and in addition, if it might be, to render pecuniary aid to the Society. In all respects it has fulfilled its mission. Our back volumes contain a large mass of valuable and deeply interesting information culled from all sources, and they will, as a well-known London publisher said, be always in demand. Since the year of its origination the *Theosophist* office has paid much more than Rs. 20,000 to the Society, and this should effectually dispel the doubts of those who might be inclined to think it not quite fair that the *Theosophist* should reap profits while it gives no remuneration to contributors.

In the editorial above referred to, it is stated :—

“ We have hitherto never employed canvassers, nor to any extent employed advertisements to increase our circulation. If the *Theosophist* had been undertaken as a business speculation, both these aids would, of course, have been called in, and undoubtedly our circulation would have been made ten times as large as it is. We have preferred to leave it to work its own way without adventitious helps, for thus can we best discover how wide and deep is the feeling in India for the philosophy and sciences that were so dear to the forefathers of the present generation.

“ And now is it too much to ask those who have written to us so enthusiastically about the good we are doing to India to take a little trouble to increase our circulation? No one is so devoid of friends as to be unable to get us at least one new subscriber.”

The above words apply now as they did in 1881 when they were written. We do not advertise to-day. We content ourselves with asking our members and present subscribers to do what they can to increase the circulation of the *Theosophist*, and thus help to diffuse a useful knowledge of “ Oriental Philosophy, Art, Literature and Occultism,” among mankind ; at the same time giving us the power to make the Headquarters independent of all special funds and charitable donations from any Section or country for its support. We ask nothing better than to be able pay all its expenses ourselves. And this can be done if each present subscriber will get a friend to subscribe.

The fact that we do not pay our contributors ought not to deter members and friends of the Society and earnest students from contributing to our pages. Our contributors are bound together by a bond that does not exist in the case of paid contributors ; and that bond is the fellow-feeling that must always be engendered among co-workers in the cause of Truth. No matter how poor an opinion a man may hold of his literary ability, let him try to put into words his thoughts, his experiences, the results of his study, and they shall, if possible, be published in the *Theosophist* for the benefit of others. Our editorial record makes it unnecessary now to repeat the editorial words of the first number of our Journal that, in our pages there will never be

“any suppression of fact, nor tampering with writings to serve the ends of any established or dissenting church of any country.”

To our contributors of the past years we render hearty thanks, and shall gladly welcome any additional ones whom the new volume may add to our list. Let our Oriental thinkers reflect that in putting their wisest thoughts into our pages, they cause them to be read by thousands of thoughtful people in all quarters of the globe.

H. S. OLCOTT, P. T. S.

OLD DIARY LEAVES.

ORIENTAL SERIES.—CHAPTER I.

THE first series of these historical reminiscences, which ended with Chapter XXX in the *Theosophist* for September, gave a running sketch of the origin of the modern Theosophical movement, from the first meeting of Madame Blavatsky and myself in the year 1874, down to the sailing of our party for Bombay in December 1878. The present series will take us through the voyage out, see us established in India, recite our journeys, adventures, acquaintanceships, our manifold tribulations, and the ultimate triumph of our cause. No important event will be omitted, no falsification of the record resorted to.

The chief motive which prompted all this writing was to leave behind me for the use of the future historian, an honest record of the beginnings of a great enterprise, and as accurate a sketch as possible of that great personality-puzzle, Helena Petrowna Blavatsky, co-founder of the Theosophical Society. I declare upon honour that I have not written one word about her or her doings, save in the spirit of loyalty to her memory and to truth. I have not written a line in malice. I knew her as companion, friend, co-worker, equal—on the plane of personality: all her other colleagues stood with her in the relation of pupil to teacher, or as casual friends, or passing acquaintances, or mere correspondents. None knew her so intimately as I, for none save me saw her in all her many changings of mood, mind, and personal characteristics. The human Helena Petrowna, with her unchanged Russian nature; the Madame Blavatsky, fresh from the Bohemian circles of Paris; and the “Madame Laura,” the bays and bouquets of whose concert tours of 1872 etc. as a pianist, in Italy, Russia and elsewhere, were not long wilted when she came to New York through Paris,—were as well known to me as, later on, became the “H. P. B.” of Theosophy. Knowing her, therefore, so well, she was not to me what she was to many others—all goddess, immaculate, infallible, co-equal with the Masters of Wisdom; but a wondrous woman, made the channel for great teachings, the agent for the doing of a mighty work. Just because I did know her so much better than most others, she was a greater mystery to me than to them. It was easy for those who only saw her speaking oracles, writing profound aphorisms, or giving clue after clue to the hidden wisdom in the ancient scriptures, to regard her

as an Earth-visiting *aggelos* and to worship at her feet; she was no mystery to them. But to me, her most intimate colleague, who had to deal with the vulgar details of her common daily life, and see her in all her aspects, she was from the first and continued to the end an insoluble riddle. On the hypothesis that she was a medium for the Great Teachers, only that and nothing more, then the riddle is easy to read; for then one can account for the alterations in mind, character, tastes and predilections which have been touched upon in previous chapters; then the H. P. B. of the latter days fits on to the Helena Petrowna of New York, Paris, Italy and all other countries and epochs. And what does the following passage (written in my Diary by her hand on the page for December 6, 1878) mean, if not that? It says: "We got cold again, I think. Oh unfortunate, empty, rotten old body!" Was this "empty" body empty of its proper tenant? If not, why should the phrase have been written with her hand in a variant of her proper handwriting? We shall never get at the truth. If I recur again and again to the problem it is because, the deeper I go into these incidents of the past, the more exciting and baffling grows the mystery. So let us pass on once more and rejoin the pilgrims in the cabin of the good steamer "Canada," of the National Line, bound for London in the bitter month of December, 1878.

Though we left American soil on the 17th of that month, we did not get away from American waters until 12-30 P. M. on the 19th, as we lost the tide of the 18th and had to anchor in the Lower Bay. Imagine the state of mind of H. P. B. if you can! She raged against the captain, pilot, engineers, owners and even the tides. My Diary must have been in her portmanteau, for in it she wrote:—

"Magnificent day. Clear, blue, cloudless [sky] but devilish cold. Fits of fear lasted till 11. *The body is difficult to manage...* At last the pilot took the steamer across the Sandy Hook bar. Fortunately we did not get stuck in the sand!...All day eating—at 8, 12, 4 and 7. H. P. B. eats like three hogs."

I never knew the meaning of the phrase written by H. P. B.'s hand in my Diary on December 17th, 1878: "All dark—but tranquil," until the other day at London, when her niece translated for me an extract from the letter written by her aunt to her mother (Mme. Jelihovsky) from London on January 14th, 1879, and which she has kindly copied out for the present use. H. P. B. writes her sister:—

"I start for India. Providence alone knows what the future has in store for us. Possibly these portraits shall be the last. Do not forget your orphan-sister, now in the full meaning of the word.

"Good bye—we start from Liverpool on the 18th. May the invisible powers protect you all.

"I shall write from Bombay *if I ever reach it.*

ELENA."

* LONDON, *January 14, 1879.*"

If she ever reached it? Then she was not certain that she would; that New York prediction might come true. Very well, but how, then, about all

this romance we have been having circulated, about her having had complete foreknowledge as to our Indian career? The two clash.

There were but ten of us passengers aboard; our three—H. P. B., Wimbridge and myself—; a Church of England clergyman and wife; a jolly, red-faced young Yorkshire squire; an Anglo-Indian army Captain and wife; and another lady and gentleman. Can any one fancy what that wretched clergyman passed through, what with sea-sickness, the biting damp cold, and daily wrangles with H. P. B. ! And yet, although she gave him unreservedly her opinion of his profession, enforced at times with expressions fit to curdle his blood, he had the breadth of mind to see her nobler qualities, and at parting almost wept for losing her. He actually sent her his photograph and begged hers in exchange.

We had fine weather for only three full days. On the 22nd it changed and—as H. P. B. records it—“Wind and gale. Rain and fog came pouring into the saloon skylarks (*sic*). Everybody sea-sick except Mrs. Wise and H. P. B.; Moloney (myself) sang songs.” The next morning was fine again, but a terrific gale burst on us in the afternoon, and the Captain was “telling fearful stories of shipwreck and drowning the whole evening. Mrs.—and Mr.—frightened out of their wits.” After that the storm fiends pursued us as if they were in the service of the opponents of our T. S. It seemed as though all the winds that Æolus tied up in paper bags for Ulysses, had broken loose and gone on the rampage. One entry of mine runs through the pages for December, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30 and 31, *viz.*, “Here follows a train of days and nights of ennui, turmoil and distress. By night, tossed about like a shuttlecock between battledores. By day, the hours hanging so heavily as to seem whole days each. A small company of incongruous passengers, tiring of the sight of each others’ faces.” H. P. B. writes on one day’s page: “Night of tossing and rolling; H. S. O. sick abed; monotonous, stupid, wearisome. Oh for the Land; Oh for India and HOME!” We sat out the Old year and welcomed the New. The ship’s bells rang Eight-bells twice, and down in the engine-room, agreeably to custom, there was a charivari of bells, pans, steel bars and other sonorous objects. On New Year Day 1879 we entered the British Channel in a sea of fog, typical of our as yet unmanifested future. Steaming very carefully and shaving by a number of vessels, we took the pilot, a very old, moss-grown sort of man, at 2-30 P. M. and at 5-30 had to anchor off Deal. As the Captain discovered later, his vision had become so impaired that he could not properly distinguish a red from a green light, and we would certainly have come to grief but for the unflagging vigilance of Captain Sumner—a splendid fellow, an ornament to the British merchant service. If the pilot had not become blear-eyed with age, he would have taken our ship straight through to Thames Haven and so saved us a full day’s misery in the Channel.

As it was, a dense fog closed in upon us, and we felt our way along so cautiously that we had to anchor again the second night, and only reached Gravesend the following morning, where we took train to London and so finished the first stage of our long voyage. We were received with charming hospitality by Dr. and Mrs. Billing at their suburban house at Norwood Park; which became the rallying centre of all our London friends and correspondents, among them Stainton Moses, Massey, Dr. Wyld, Rev. and Mrs. Aytoun, Henry Hood, Palmer Thomas, the Ellises, A. R. Wallace, several Hindu law and medical students, Mrs. Knowles and other ladies and gentlemen. On the 5th January I presided at a meeting of the British T. S. at which there was an election of officers.

Our time in London was completely filled with odds and ends of Society business, receipts of callers and the paying of visits to the British Museum and elsewhere; the whole spiced with phenomena by H. P. B. and seances with Mrs. Hollis-Billing's spirit guide, "Ski," whose name is known throughout the whole world of spiritualists.

The most striking incident of our stay in London was the meeting of a Master by three of us as we were walking down Cannon Street. There was a fog that morning so dense that one could hardly see across the street, and London was seen at its worst. The two who were with me saw him first, as I was next to the kerb and just then my eyes were otherwise occupied. But when they uttered an exclamation, I turned my head quickly and met the glance of the Master as he looked back at me over his shoulder. I did not recognize him for an acquaintance, but I recognized the face as that of an Exalted One; for the type once seen, can never be mistaken. As there is one glory of the sun and another glory of the moon, so there is one brightness of the average good man or woman's face and another, a transcendent one, of the face of an Adept: through the clay lamp of the body, as the learned Maimonides calls it, the inner light of the awakened spirit shines effulgently. We three friends kept together in the City and went together back to Dr. Billing's house, yet on entering we were told by both Mrs. Billing and H. P. B. that the Brother had been there and mentioned that he had met us three—naming us—in the City. Mrs. Billing's story was interesting. She said that the front door was locked and bolted as usual, so that nobody could enter without ringing. Yet as she left her sitting room to go to H. P. B.'s room through the hall, she almost ran up against a tall stranger who was standing between the hall-door and H. P. B.'s room. She described him as a very tall and handsome Hindu, with a peculiarly piercing eye which seemed to look her through. For the moment she was so staggered that she could not say a word, but the stranger said "I wish to see Madame Blavatsky" and moved towards the door of the room where she sat. Mrs. Billing opened it for him and bade him enter. He did so, and walked straight towards H. P. B., made her an Oriental salutation, and began speaking to her in a tongue the sounds of which were totally unfamiliar to Mrs. Billing; although

her long practice as a public medium had brought her into momentary contact with people of many different nations. Mrs. B. naturally rose to leave the room, but H. P. B. bade her stay and not to mind their speaking in a strange language together as they had some occult business to transact.

Whether or not this dark and mysterious Hindu caller brought H. P. B. a reinforcement of her psychical power, or not, I cannot say, but at the dinner-table that evening, she gladdened her hostess's heart by bringing up for her from under the edge of the table, a Japanese teapot of exceeding lightness; I think at her request, though I will not be sure about that. She also caused Massey to find in a pocket of his overcoat in the hall, an Indian inlaid card-case; but I pass that over with a bare mention, as the thing might be explained away on the hypothesis of trickery if one were disposed to challenge her good faith. I shall treat in the same way an occurrence which struck us all—in our then uncritical frame of mind—as very wonderful. On the evening of January 6, "Ski" told me to go to Madame Tussaud's Exhibition, and under the left foot of Figure 158, I should find a note to myself from a certain Personage. The next morning Rev. Aytoun, Dr. Billing, Mr. Wimbridge and I, accordingly went to the wax-works show and actually found the note described in the place designated. But it is recorded in my Diary that on the morning of January 6, H. P. B. and Mrs. Billing went together to the British Museum and, since they were out of doors, nothing prevented their going to Madame Tussaud's if they had been so minded. So, evidentially—as the S. P. G. falterers would say—the case is valueless, although I then thought and still think it was a genuine phenomenon. The next evening we sat again in a seance with Ski, and were well pleased to hear him acknowledge that he was a messenger of the Masters and pronounce the names of several. He also threw at me in the darkness a huge silk handkerchief, on which were written the names of several of them. It was a yard-and-a-quarter square in size!

The next evening, after dinner, H. P. B. explained to ourselves and two visitors, the duality of her personality and the law which it illustrated. She admitted without qualification that it was a fact that she was one person at one moment and another the next. She gave us an astounding bit of proof in support of her assertion. As we sat chatting in the gloaming, she silent near the window with her two hands resting on her knees, she presently called us and looked down at her hands. One of them was as white, as sculpturesque as usual; but the other was the longer hand of a man, covered with the brown skin of the Hindu; and on looking wonderingly into her face, we saw that her hair and eyebrows had also changed colour, and from fair brown had become jetty black! Say it was a hypnotic *Mâyâ*, yet what a fine one it was; produced without the utterance of a word by way of suggestion! It may have been a *Mâyâ*, for I recollect that the next morning her hair was still much darker than naturally

and her eyebrows quite black. She noticed this herself on looking into the mirror in the drawing-room, and remarking to me that she had forgotten to remove all traces of the change, she turned away, passed her hands over her face and hair two or three times and, facing me again, she was her natural self once more.

On the 15th January we sent on our heavy baggage to Liverpool: on the 17th I issued an Executive Notice appointing, *ad interim*, Major General A. Doubleday, U. S. A., F. T. S., Acting President of the T.S., Mr. David A. Curtis, Acting Corresponding Secretary; and Mr. G. V. Maynard, Treasurer: W. Q. Judge was already elected Recording Secretary. This arrangement was for the purpose of carrying on the work at the New York Head-quarters until the future disposal of the Society should have been decided upon according to what should happen after we had settled at Bombay. The same evening, at 9-40 we left from Euston for Liverpool, after a delightful stay of a fortnight with and among our kind friends and colleagues. Many were there to see us off and I remember as if it had happened but yesterday, walking to and fro the vast waiting-room with Dr. George Wyld and exchanging views upon religious matters. The next day we passed at the Great Western Hotel, Liverpool, and at 5 p. m., embarked on the "Speke Hall" in a down-pour of rain. The vessel was dirty and disagreeable to see; and what with that, and the falling of the rain, the smell of damp tapestries and carpets in the saloon and cabins, and the forlorn faces of our forty fellow-passengers, all equally disgusted as ourselves, it was a wretched omen for our long voyage out to India. Filth and noise when embarking at New York; filth, noise and bad smells when embarking at Liverpool; it needed all the bright dream of sunny India, and the phantom mind-pictures of our anticipated Hindu friends, to keep up our courage.

We lay at anchor in the Mersey all the night of the 18th, but got away by the next dawn. My Diary shows how it looked to us: "On board everything is in a pitiable plight. The vessel is loaded almost to the water's edge—it would seem—with railway iron. There is a rough sea and nearly every wave comes aboard of us. Wimbridge and I are quartered in a cabin forward on the main deck, and are cut off from communication with the saloon aft. It is as much as a landsman's life is worth to attempt the transit. How bad it is for seafaring stewards is shown in the fact that we got nothing to eat until 3 p. m." The same misery went on the next day, and but for a basket of bread and butter that had been given us in London, and that by good luck had been put into our cabin, we should have gone hungry enough. Meanwhile H. P. B. was making it lively for the servants and her fellow-passengers who, with one or two exceptions, were shocked by her ironclad language, outraged by her religious heterodoxy, and unanimously voted her a nuisance. The ship being struck by a tremendous sea, H. P. B. was pitched against a leg of the dining-table and got her knee badly bruised. The third day we two got her peremptory command to come aft and

show ourselves ; so we rolled our trousers up to our knees, took our shoes and stockings in our hands, and made rushes through the slip-sloppy water on deck, between the rolls of the ship. We found the saloon in confusion, the carpets up, water and wet things everywhere, and smells that one might expect after a ship's cabin had been shut up for two or three days. H. P. B. laid up in her cabin with her lame knee, and through the confined space of the small cabins her strong voice would ring out the name of the stewardess "Meesees Yetz" (Mrs. Yates) in stentorian tone. O ! Bay of Biscay, under what an unalluring aspect wert thou presented to us poor, seasick wretches.

Cape Finisterre was passed on the night of January 23, and so were we delivered from the raging Bay. But we got no observation of the sun that day, and the passing from our cabin to the saloon was like wading through a wet ditch or a mill flume. The next day the weather broke and we had an azure sky and a sapphire sea. The air was balmy and spring-like, and our bedraggled passengers crawled out to bask in the brightness of the day. The rose-and-opal tinted shores of Africa, seen through a pearly haze, rose like fairy cliffs out of the sea. At the rate of 250 to 300 miles a day, we sailed up the Mediterranean, past Gibraltar, past Algiers, on to Malta, where we anchored for the night on the 28th January and filled the coal-bunkers. We went ashore and viewed the picturesque fortress and town, so famed in history for the deeds of heroism done by its besiegers and defenders. Off again the next morning, with the ship besmeared with coal-dust in its every nook and cranny ; and, as if in keeping, we encountered bad weather almost as soon as we left port. The wretched ship rolled and pitched like mad, shipping seas that would not have been even noticed on a vessel less deeply laden. All brightness fled, of course, from the faces of the passengers and we were miserably seasick ; our only compensation being that H. P. B. herself, who had been ridiculing us for our weakness of will and holding herself up for a pattern, was overtaken by Karma and was sick also ! It was our turn to jibe and jeer, and we paid her back in kind.

Port Said was reached on February 2nd, visited by us all, and then came the blessed rest for the storm-tossed ones, of two days and nights in the Suez Canal. This, it is to be remembered, was in the days before the use of the electric search-light made night passages possible through the Canal. The Speke Hall entered it at 10-30 A. M. on the 2nd ; tied up that night opposite the Arab village of Khandara—where, at an Arab Coffee-house, we had genuine black Coffee and some smokes of *narguilehs* ; the next night, we tied up at a Station 5 miles from Suez—where I passed a merry evening at the Station-Master's house, in company with two Corsican pilots who talked French fluently ; and at last, in the early dawn, emerged into the Red Sea and began the third and final stage of our sea-pilgrimage to the Land of Desire. Letters met us at Suez from some of our Hindu

friends, which quickened our feverish anxiety to get to our destination as soon as possible. That night the moon paved with silver the waters of the Gulf of Suez, and we felt as if we were sailing on a dream-sea. Nothing of moment happened until the 12th, when a flue burst in the boiler and we had to stop for repairs. Patched up, it burst again the next day, and there were two long waits, and many precious hours lost and much irritation felt by us to be checked thus when we ought to be close to the Bombay lights. On the 15th, at noon, we were but 160 miles away from them, and the next morning entered Bombay Harbour. I had sat up on deck until 1 o'clock in the morning, looking at the majesty of the Indian sky, and straining my gaze for the first glimpse of the Bombay light. It came at last, as it were, a lamp rising out of the sea, and I went to bed to rest my weary body for the next day's work. Before sunrise I was on deck again, and as we steamed rapidly towards our anchorage, revelled in the panorama of the Harbour that was spread before me. Elephanta, ahead of us, was the first locality we asked to be shown us, for it was the type and visible representative of that Ancient India, that sacred Bharatavarsha, which our hearts had yearned to see revived in the India of to-day. Alas! as one turned towards the promontory of Malabar Hill the dream was dispelled. The India we saw there was one of sumptuous bungalows, framed in the luxury of English flower-gardens, and surrounded with all the signs of wealth gained in foreign commerce. The Aryavarta of the Elephanta era was blotted out by the garish splendour of a new order of things, in which religion and philosophy have no part, and the sincerest worship is paid to the Queen's idol on the current rupee. We have become used to it now, but at first sight it gave us the painful sensation of our first disillusionment.

The ship's anchor was hardly dropped before we were boarded by three Hindu gentlemen in search of us. All seemed strangers to us, but when they pronounced their names I opened my arms and pressed them to my breast. They were Mooljee Thackersey, Pandit Shyamaji Krishnavarma, and Mr. Ballajee Sitaram—all holders of our Society's diplomas. No wonder I did not recognize Mooljee, clad as he was in the artistic dress of his Bhattia caste, the dhoti and top coat of white muslin and the red turban with its quaint helmet-like shape and horn pointing forward above the brow. When he and I crossed the Atlantic together in 1870, he wore European dress throughout, and did not in the least resemble his present self. Shyamaji's name has since become famous throughout Europe as a learned pandit coaching Prof. Monier Williams; and H. P. B. and I felt for him from first to last a sort of parental affection. Our three friends had passed the night on board a "bunder-boat," waiting for us, and were as joyful for our arrival as we were to come. It was a great disappointment not to be met by Hurrichund Chintamon, our chief correspondent and, until then, our most respected one: we had not yet found him out. As he

did not make his appearance, we went ashore with the others in their bunder-boat and landed on the Apollo Bunder. The first thing I did on touching land was to stoop down and kiss the granite step; my instinctive act of pooja! For here we were at last on sacred soil; our past forgotten, our perilous and disagreeable sea-voyage gone out of mind, the agony of long-deferred hopes replaced by the thrilling joy of presence in the land of the Rishis, the cradle country of religions, the dwelling-place of the Masters, the home of our dusky brothers and sisters, with whom to live and die was all we could desire. All the cruel things that our fellow-passengers had told us on board-ship about their moral weakness, their sycophancy, their inability to keep faith and command the respect of Europeans, were forgotten already; for we loved them for their ancestry and for their very present imperfections, nay, we were prepared to love them for themselves. And, in my case at least, this feeling has continued down to the present day. In a very real sense to me, they are my people, their country my country: may the blessings of the Sages be and abide with them and with it always!

H. S. OLCOTT.

CLAIRVOYANCE.*

From the German of Dr. Carl du Prel.

(Continued from Vol. XV, p. 741.)

IV. THEORY OF CLAIRVOYANCE.

ZÖLLNER'S isolated explanation of clairvoyance by the raising of the soul in the direction of the fourth dimension of space† again demands a separate explanation of clairvoyance as to time. Schopenhauer's explanation of clairvoyance by the ideality of time and space, and the necessity of all that happens, implies that this alteration of the forms of perception cannot possibly affect the brain, but presupposes another organ, which, however, must be endowed with the faculty of seeing into the necessity of all that happens. That this is possible, has however been shown by Schopenhauer in the sense of a single explanation of all clairvoyance, for he says: "Whatever is determined by the law of causality, is not the succession of the facts in bare time, but this succession in reference to a particular space, and not only the existence of the facts at a certain place, but at this place at a certain time. The alteration, *i. e.*, the change occurring according to the laws of causality, therefore affects each time a certain portion of space and a certain portion of time simultaneously and together. Therefore causality unites time and space. But we have found that in action, that is, in causality, consists

* *Sphinx*, 1892.

† Zöllner: "*Wissenschaftliche Abhandlungen*," III, 96.

the whole being of matter: hence both time and space must be therein united, *i. e.*, it must possess in itself and simultaneously, the qualities of time and space however much they may contradict one another, and it must unite in itself whatever in each of those two is impossible for itself, the flow of time which is inconsistent with the motionless, unchanging persistence of space; it has the infinite divisibility of both."*

Since in the Bible those prophecies, which are the earliest to be fulfilled, are the most plain, while those more distant are more obscure; and since our somnambulists often admit their momentary inability to see clairvoyantly, and yet through a remarkable transcendental foreknowledge are often able to fix months beforehand the day on which they will become clairvoyant,† this may be explained from the increased difficulty in looking into causality the greater the distance of the event, while at the same time this faculty is subject to an ebb and flow.

For many cases of spatial clairvoyance we might put forward an isolated and easier explanation, for when the seen event is in the consciousness of some one with whom the seer is in rapport, thought-transference takes place. When, *e. g.*, Kerner relates that he secretly left his somnambulist, went into the street and took off his coat, all which the somnambulist told to those present,‡ thought-transference is a sufficient explanation. It often happens with somnambulists that they announce the coming of their magnetiser, either just before his entrance, or they follow his gradual approach. Here again it is not necessary to assume clairvoyance. It is a simple exaltation of the faculty mentioned when we read that St. Anthony often knew, days and months before their arrival, that certain persons were coming to him, and had certain motives for their visits.§ The magnetic rapport, inasmuch as it may be exalted into a psychic union, explains many cases of apparent clairvoyance. Dr. Hanak speaks of a somnambulist who was in rapport with his doctor and could always say where the latter was at the time.¶ A colonel magnetised his wife; he became unwell and had himself replaced by another officer of the regiment, later he again went on with the treatment himself and tried to put her in relation with that officer. She indicated the place where he was, but added with terror, that he was about to commit suicide. The colonel mounted a horse and rode off, but on arrival found that the suicide had already taken place.|| Professor Kieser tells us that he was once in great danger at Halle of being thrown over the high bridge, in consequence of a collision between several carts drawn by brown horses; his somnambulist who was nine German miles away, simultaneously saw him fall in the room in a throng of brown

* Schopenhauer: "*Parerga*," I. 281; "*Welt als Wille und Vorstellung*," I. 11

† Kerner: "*Gesch. zweier Somnambulen*."

‡ Kerner, *ibid.*, 302.

§ Gorres: "*Die christliche Mystik*," I. 202.

¶ Hanak: "*Geschichte eines natürliehen Somnambulismus*," 80.

|| Chardel: "*Essai de psychologie*," 292.

horses.* It is also possible to look into the past through rapport. The wife of Dr. Comet said in somnambulism to her son-in-law, that he had in his pocket a letter which he had not opened, which had been given to him by the writer, and the contents of which were a request that he would take three places at the theatre. This was all perfectly correct.†

If it were further possible to transfer latent thoughts through magnetic rapport, and this is quite conceivable in a case of intimate psychic connexion, such rapport would furnish an explanation for numerous cases of apparent insight into the past. A somnambulist said to a lady: "Your marriage has turned out very unhappily, but you brought it on yourself." On being asked how she knew that, she continued, "Remember how twelve years ago, you went down into the cellar, and kneeling beside a cask, prayed to God with tears about your present husband. You will remember when I tell you that beside the cask there was a cheese." The lady then recollected the long forgotten occurrence, and confirmed all that had been said.‡

Magnetic treatment is only one of the causes of the rapport which may, in rarer cases, be set up without it. Wilson says that once as he was speaking in public at Minneapolis, two ladies, a mother and her daughter, entered the hall; suddenly he was clairvoyantly transported to a distant place in some past time. He thought the place was Paris. He saw a lady *en deshabille*, with streaming hair, rush through a door and cry for help. From a wound on her shoulder blood was flowing on to her dress. She was pursued by a powerful man with black hair and beard, who held a long stiletto in his hand, but she was protected by two officers. Wilson begged permission to relate this scene to those present—about eighty persons, and the ladies confirmed the narrative in every particular; they were strangers in the place and their past history was known to no one there; the scar from the wound received on the left shoulder was still visible: the occurrence had taken place eleven years ago.§

That this species of insight into the past does not depend upon the psychic activity of the seer, appears to be the case, at all events, when clairvoyance only appears in this form. Zschokke, who is always trustworthy, and who does not claim seership in any other form, had the gift of at times becoming in rapport with others. "It sometimes happens to me", he says, "at my first meeting with a previously unknown person, while I silently listen to his words, that I see, as in a dream, and yet distinctly, his former life, with many of its small details, often only one or other single scene of it, and this happens quite involuntarily and in the space of a few minutes. At such times I usually become so completely absorbed in the picture of this other life, that at last I no longer see the countenance in which I am abstractedly gazing, nor

* *Archiv.* XI. 1. 46.

† Comet: "*La vérité aux médecins*," 105.

‡ Werner: "*Die Schutzgeister*," 397.

§ *Religio-philosophical Journal*, 16th August 1879.

understand what the speaker is saying, though at first his words seem to form a sort of commentary on his features. For a long time I thought that these fleeting visions were mere trifles of fancy; the more so that the dream pictures I saw in the face showed me the clothing, the movement of the persons acting, the rooms, furniture and other details."* Zschokke gives some very remarkable examples of this gift of his, and thinks that there are others who possess it; for once when on a journey he himself became the object of similar insight on the part of an old Tyrolese whom he met.

This would be a very valuable faculty for a judge, and it is not impossible that we shall one day be able to evoke this and other mystical faculties by artificial means.

This rapport may also be manifested through clairvoyance in space, and we ought perhaps to include in this class those cases in which a third person unconsciously serves as the connecting link, as when a force passing through an unreceptive medium, seeks out a receptive one. Dr. Voiture once went to a possessed person who asked him to visit one of his patients named Badirot, as the latter had just had an apoplectic stroke, which turned out to be the fact. Another time the same person told him to hurry home as his child had just fallen into the fire and burned its face. This was also true.†

It may now be asked: Can a scene out of my past life, which I no longer remember, which has in fact entirely dropped out of my memory, be revealed through psychic communion with another person? Even this is conceivable. Baader, the philosopher, says: A somnambulist who was travelling through a place to which she was a stranger, immediately on arrival, and without the least suggestion from the doctor there, told him that for the last six months he had missed a ring that, as he believed had been stolen; that the ring was however still in his possession, he having dropped it into a book over which he had fallen asleep, and that he would find it on a certain shelf in his book-case, as he actually did.‡

The explanation of clairvoyance through rapport is naturally limited in those cases which involve insight into the future. In such cases the rapport can only furnish the stimulus to the psychic activity of the seer, —a stimulus which seems to afford a very favourable starting-point for clairvoyance. Thus Swedenborg told Bishop Hollenius beforehand that he was going to be seriously ill, and that he would then come round to Swedenborg's views. The event happened as foretold, and the bishop became a warm disciple of Swedenborg§. A somnambulist told her doctor that in a fortnight he would fight a duel in which he would be wounded. This he noted in his pocket-book. A fortnight later the duel took place, and as he was being taken home wounded he took

* Zschokke: "*Selbstschau*," l. 311-314.

† Remigius: "*Daemonolatria*."

‡ *Archiv*. XI. ii. 153.

§ Bizouard: "*Rapports de l'homme avec le démon*," IV. 370.

out his pocket-book and showed the note to his adversary.* Dr. Rostan, after having for ten years written against magnetism, at last did what he ought to have done ten years before; he made an experiment out of pure curiosity, and at once obtained somnambulism. "I feel," said the somnambulist, "that Félicité is near her end. The doctors think she has lung-disease, but it is not so, she has disease of the heart. In four days, on Saturday, at five o'clock, she will burst a blood-vessel, you will do all you can for her, but you will not be able to prevent her from dying, which she will do six days later." This prophecy proved accurate in every particular.† A person who was suffering from gout, took a strong dose of opium. In this state he was magnetised, became clairvoyant and told a lady that she would receive a letter from her husband, and that the latter, who was then in good health, would die in two years. This prophecy also came true.‡ Aubry, one of the doctors who was working under Mesmer in his institution, was once visited there by two foreigners, who, without wishing to conceal their disbelief, requested permission to be present during the treatment of the sick. Aubry waited until a certain Marguerite fell into the somnambulic state, and then he placed the hand of one of the strangers in hers. The somnambulist said that he was a foreigner, and, as he desired to know something about the state of his health, she said that three years previously he had broken his arm through a fall. This was correct. When he asked her about his future, she warned him that he was in great danger of being murdered. On leaving, and being asked his name, he said he was Count von Haga. It was Gustavus Vasa, King of Sweden, who travelled under the name mentioned, and who was murdered in 1797.§

The faculty possessed by Zschokke of looking into the past may also be directed to the future. Mme. W. relates a case of this kind in which a Hindu ascetic whom she chanced to meet, foretold her future destiny.¶ More remarkable, because referring to several persons, is the prophecy of the Princesse de Joinville, who was magnetised by Dr. B. in the presence of Louis Philippe and the royal family. She fell into the somnambulic state and accurately foretold the future political events: the day and hour of the flight, the invasion of the Tuileries, the taking away of the diamonds, and a catastrophe which concerned the Orleans family.|| Similar examples are related as far back as Homer** and Herodotus.††

When by placing in the hand of a somnambulist hair, a letter, an article of clothing, etc., a rapport is established with the person to whom

* "Exposé des cures opérées en France par le magn. an.", I. 258.

† Pailleux: "Le magnétisme," 145.

‡ Weserman: "Der Magnetismus," 34.

§ Gauthier: "Histoire du Somnambulisme," II, 247.

¶ *Sphinx*, II. 130.

|| Kerner: "Magikon," V. 124.

** *Odyssey*, XX. 351-357.

†† Herodotus, VIII. 65.

the thing held belongs, clairvoyance may be aroused both in space and time, in which case the rapport is again the cause or the stimulus; the first only where the clairvoyance is spatial or where it goes back into the past, the second where it foretells the future. This is a transition-form to a very remarkable, but well-attested faculty possessed by several sensitive persons, which is expressed by the very unsuitable name of "psychometry." If lifeless objects are placed on the forehead of a "psychometrical medium," he sees pictures connected with the object; these last are put back by the seer into their former surroundings, which are described in detail.

General attention was first directed to psychometry by the work of Denton and Buchanan,* though the phenomena had been previously observed. A somnambulist named A. in Strasburg laid on her heart a book by Boehme and described the author even to the scar on his head which had been caused by a fall.† Gregory also relates a similar case: when Napier was writing the biography of Montrose, he went to see a somnambulist named Emma, who, looking back into the past, gave him various details in the life of his hero, which she saw in fragmentary pictures. This she was not able to do while holding the letters of Montrose, but was successful when his relics were put into her hands.‡

There are numerous accounts of persons, who, sleeping for the first time in a strange place, have dreamed of events that happened there. It is doubtful in such cases whether the surroundings, or some residuum, exercise a psychometric influence, or whether, when we can point to some consciousness in which the recollection of the event witnessed remains, thought-transference takes place, though it may be through some deceased person. The lady's maid in a Russian family, on arriving in Paris, found that, owing to the crowding of the hotel, she could obtain but very poor accommodation, but was afterwards shown into a room on the first floor, which was said to have been only just vacated. After she had closed the door, she went to bed. She then saw a young naval officer come into the room, who, after walking to and fro in an agitated manner, sat down on a chair and shot himself before her eyes. The landlord of the hotel on being questioned said that the tragedy had taken place on the previous night. The description of the suicide given by the lady's-maid exactly corresponded with the facts.§ The *Berlin Post* of the 20th January 1879, contains an account of an architect who, sleeping in a castle in Silesia, dreamed of a portrait that hung there and saw in his dream the tragic fate of the original, who died in 1793.||

One of the most interesting examples of this kind is the dream in Paris, of Professor Bach, great grandson of Sebastian Bach. His

* Cf. Deinhard: "*Psychometrie*."

† Kerner: "*Magikon*," II. 470.

‡ Du Potet: *Journal du magnetisme*, XIII. 506-509. Cf. VIII, 238.

§ Hellenbach: "*Vorurtheile der Menschheit*," III, 154.

|| *Psychische Studien*, 1879, p. 94.

son Leon Bach had bought in a curiosity shop, an old spinet, and soon after Professor Bach dreamed that he saw a man in the costume of Henry III, who told him the history of the spinet, and then, accompanying himself on the instrument, sang a song which moved Bach to tears. In the morning he found on his bed a sheet of music covered with beautifully written notes. Some time after, he heard of writing mediums, and began to think that his dream might be a spirit-communication, and that perhaps Baltazarini, the court musician of Henry III., might write to him. He took a pencil, held his hand on a piece of paper and wrote automatically four verses, the contents of which were to the effect that Henry III. had presented the spinet to Baltazarini, and that the king had written a quatrain on parchment which he had placed inside the body of the instrument, and that Baltazarini, afraid of losing the parchment as the spinet accompanied him when he travelled, had stuck it into the frame at the corner of the left side of the instrument, where it still remained. Bach was not immediately able to verify the truth of this communication, as the spinet was then at the Industrial Exhibition; but when it was returned to him, he and his son made a search, and after the instrument had been entirely taken to pieces, they found under the hammers, covered with the dust of three hundred years, the piece of parchment with the following quatrain :

Moy, le roi Henry trois, octroys cette spinette
 A Baltasarini, mon gay musicien ;
 Mais s'il dit mal sone, ou bien (ma) moult simplette
 Lors pour mon souvenir dans l'estay garde bien.—Henry.

The handwriting of these lines exactly resembles that of Henry III. With reference to the word *ma* which appears in parenthesis, Bach's hand was made to write: "Amico mio. The king jests at my accent in the verses he sent me with the spinet; I always used to say *ma* instead of *mais*." The above account is taken from Perty's short summary,* but readers are recommended to consult the detailed account given by Owen† in order to understand the full bearing of the facts. In this case we evidently have to do with a psychometrically induced view of the past, possibly also by auto-suggestion set up by Bach's excitement, and manifesting in sleep the emotion, in order, as it were, to free the sleeper from its working, arousing a transcendental faculty in him, or lastly—and this is suggested by the automatic writing in the old style and in the hand of the king—with a spiritualistic communication. Possibly all three factors were present.

As early as the year 1816, I find an account of psychometry together with spatial clairvoyance. In this case the letter of an absent person was used to bring about the rapport with the somnambulist, who gives a not uninteresting explanation of the phenomenon.‡ But the most interesting somnambulist of this kind was Dr. Haddock's Emma, of

* Perty: "*Blicke in das Verborgene Leben*," 156.

† Owen: "The Debateable Land," 172-199.

‡ "*Annales du magnétisme animal*," V. 106-108.

whose powers we have a number of well-attested accounts, and indeed Dr. Haddock's book is one of the most interesting of its class. Emma enjoyed a wide-spread reputation and she was visited by a number of persons, who received utterances about absent people, lost articles, criminal cases, etc. I know no somnambulist whose recorded work is so important with reference to clairvoyance in space and in the past, as Emma, and I only hope that in time, possibly through jurists who occupy themselves with what is euphemistically called criminal science, that this work of Dr. Haddock will teach our police authorities that, instead of placing obstacles in the way of occultism, they would do much better to study occultism for themselves and thus become able to lay the foundation of a genuine criminal science. Doctors, too, might be recommended to study chap. 7, on clairvoyance in relation to physiology and medicine. I should have to copy half the book in order to give an adequate idea of the gifts of this somnambulist, so I confine myself to a single case chosen for its brevity. A young man went from Liverpool to New York. His parents immediately afterwards sent him money, but it was never called for, and as they had no news they become very anxious. The mother went to Dr. Haddock, at Bolton, hoping to hear of her son through Emma. After a little time, Emma found the traveller, accurately described him, and gave so many particulars that the mother, full of confidence, begged the doctor to repeat the experiments after the interval of a fortnight, and inform her of the result. This was done, the son was traced to various places and a report was sent to his parents. Some time afterwards, the father received a letter from his son fully confirming all the details given by Emma. On his return to England, on reading all the communications, the young man said he accurately remembered several of the small details given, *e. g.*, the insignificant circumstance that in one place, he and two companions amused themselves by getting weighed.*

(To be continued.)

A NEW STUDY OF THE TODAS.†

THE Todas of the Nilgiri District have engaged the attention of a greater number of antiquarians, ethnologists and philologists than any other hill tribes on account of their great antiquity, the peculiarity of their manners, customs and rites, and their curious language, which is highly difficult to understand, though it is only a corruption of Tamil and Kanarese. A good deal of patience is required in obtaining facts from them and they are invariably illiterate. They speak a language which is never written, and the peculiarities of their pronunciation defy all the rules of phonology. No Toda knows how to read or write any of the current languages prevailing in his district, though he can understand fairly well ordinary words in Tamil and Kanarese. The investigator can

* Haddock: "Somnambulism and Psychism," 156.

† From the *Madras Mail*.

only, by constantly observing their rites and customs, try his best to see whether he can in any way account for them. That the Todas are of Dravidian origin cannot be denied by even the most casual observer. All their words of every day requirement are of Dravidian origin. The word for father is *ayya*; mother *arra*; boy *mogaya*; girl *kugaya*; house *ars*; cattle *eru*; one *od*; two *ed*; three *mud*; four *nang*; five *yuj*; six *ar*; seven *ezh*; eight *et*; nine *minbad*; ten *pat*. All these words are either Tamil or Kanarese corrupted. A nation, however deficient in history, always carries the words of the original stock to which it belonged in its words of daily use. The castes prevailing among them, their priesthood, their dress and games have been very well discussed by Mr. H. B. Grigg in his Manual of the Nilgiri District. But the several ceremonies which a Toda man or woman undergoes from birth to death have not been described in any books published up till now, and my purpose is to supply the deficiency.

Peculiar ceremonies attend Todas from their very birth. To begin with, a Toda mother is confined in a separate mund (a semi-circular hut) called *puzhar*, and in this the baby is born; the mother must stay there till the next new-moon. As soon as the child is born the mother and baby are taken to a temporary hut (*mand*) built of sticks in a semi-circular form near a place in the general *mand* from which the Todas get their water supply. A she-buffalo calf is brought before this hut and the father of the child pours water on the left side of the calf between two sticks of the Nilgiri reed called *odai* and the water is then collected in the hollow of a third reed-stick. Then the mother and her newborn baby are made to sit in the temporary hut and a leaf of kakonda tree—*Mappia foetida*—is placed on their heads and the collected water in the reed is poured on the leaf with the following incantation:—*podar ner atspimi*—I pour the sacred water over you. This answers to the *Jata-karmam* of the Hindu, which should be performed as soon as the child is born, though it is the custom now-a-days to reserve this to a later date. After this the mother and baby retire to the *puzhar*, where they live till the next new-moon. On the morning of the new-moon day all the buffaloes in the *mand* are milked and the collected milk is kept without being used by anybody. At twilight the same evening, after all the cattle have been penned, an elderly woman in the *mand* proceeds to the *puzhar* with a little milk in her hand in a vessel called *nâk* (alak?) to bring the mother and baby to the father's house. A single leaf of the kakonda tree is given to the mother which she holds in the form of a cup. The old woman pours into it three drops of milk. Each time a drop is poured, the mother raises the cup to her forehead touches her hair with it and drinks it off. Then the old woman conducts the mother and baby to the house which is lighted up. From this moment the woman and the baby become members of the family. The Toda baby boy is wrapped up in a thick cotton cloth, called *duppatti*, and the face is never shown to any one. The mother feeds it till it is three months old. At the

end of the third month a curious ceremony takes place called *mutarderd pimmi* or opening the face ceremony, and it is as follows. Just before dawn on the third new-moon day after the birth of the child, the father who has not seen its face till then takes it to the temple in the *mand*—the sacred dairy or *Paltchi*—and worships at the door as follows:

Vishzht tomma—May the child be all right!

Tann nimma—May God protect him!

Semborkumma—May he give him life!

After this prayer the father returns home with the child, and from this minute the wrapping up of the child's face ceases and every one can look at it.

If the maternal uncle of the child is present another ceremony is also conjoined with *mutarderd pimmi*. It is the giving of a name to the boy allied to the *namakarana* of the Hindus. The ceremony of naming is called *tezhantu pimmi*. The uncle gives a name and that is all. Then the ends of the hair of the baby are cut. A wild rose stick, called by the Toda *kodag*—*Rosa Leschenaultiana*—is brought from the forest, the hair of the boy is placed on it, and with a sharp knife the edges that rest on the stick are cut off and carefully preserved in a piece of cloth or paper tightly tied and locked up in a box for three years. The reason for this, the Toda says, is that if the bits are thrown away and are used by the crows in building their nests, the head of the boy will never rest firm on his shoulders but will always be shaky. After three years a deep pit is dug outside the limits of the *mand* and the hair so carefully preserved is buried in it very carefully beyond the reach of the dreaded crow. When the boy is three years and three months old, the head is shaved, three locks of hair only being preserved. Two locks on the forehead are called *meguti* and the third lock on the back of the head is called *kut*. This ceremony is called *kut mad vas pimmi*. All these rites are common to both male and female children born in a family. If the female child has an elder brother she wears only the two front locks without the back one. If she is the first female child in the family—first in order of birth or first surviving—she wears all the three locks. The Toda boy helps in grazing the buffaloes till he is twelve years old. After that his hair is allowed to grow, only the ends being clipped. Let us suppose the boy to have reached a marriageable age. Sometimes his future partner in life is chosen directly a boy is born or when he is only a few years old; sometime he has to choose one when he grows up to manhood. Between 20 and 25 is generally the age for marriage for a Toda man and between 15 and 17 for Toda women. The Badagas have a custom among themselves of tattooing the forehead of marriageable girls. But the Toda has no such custom. The Toda women, who are none the less fond of tattooing their bodies, do so whenever they like according to their own inclination and convenience. This is called among the Todas *pelgaras pemmi*. The Toda man in search of a wife proceeds to the house of the bride-elect, and not wishing to make the business unnecessarily long, for the matter is all pre-arranged, he puts the question to his future father-in-law

or some relation of the bride point blank:—*Nin gug en mog kettidi*—meaning “Will you give your daughter in marriage to me?” To this the father-in-law replies *Mogar kin*—“I give her to you.” This completes the ceremony that takes place in the bride’s house. Rice with milk and molasses is cooked and with as much ghee as each Toda can consume, and full justice is done to these dishes by the parties. These dishes represent the highest kind of eating to a Toda and no festive occasion is without them. The feasts in the house of the bride continue for 2 or 3 days. During this period the bride and bridegroom do not live together as husband and wife. The party then returns to the bridegroom’s house and here the feasts of molasses mixed with rice and ghee are renewed, until the Toda takes his newly married bride to his own house. A fee (allied to the *Sile-hane*—cloth fee of the Badagas)—is fixed on the bride, ranging from 8 annas to Rs. 2. This money is called *put kudivan*. When the girl is engaged while yet a child, the amount is paid at once at the time of engagement; if after, at the time of marriage.

Though the pair live thus as husband and wife the marriage is not really complete and recognised. At any time before the birth of a child is expected the husband or wife may sever their relationship from each other by a *punchayat*, or council of elders, and by returning the *put kudivan* with any presents that one party has received from another. Generally the presents do not take place till after a child is expected. When such an event seems certain, a ceremony called the *ur vot pimmi* takes place. This means the banishment from the house. On the first new-moon day after this, near the *puzhar*—with which our reader is already familiar—a spot is cleared out in which rice with molasses is cooked in a new pot. An elderly woman rolls up a rag to the size of a small wick, dips it in oil, lights it up, and with the burning end scalds the woman’s hands in four places—one dot at each of the lowest joints of the right and left thumbs and one dot on each of the wrists. Then two stumps a foot high of the Puvvu tree—*Rhododendron arboreum*—are prepared and rolled up in a black cumbly—a rough woollen cloth. These two stumps are called *pirinbon* and *pirivon*—he and she devils. Between these two a lamp is placed on the ground, and lighted. Two balls of rice cooked in the new pot near the *puzhar* are then brought and placed before the *pirinbon* and *pirivon* on a Kokanda leaf. The tops of the balls are hollowed and ghee is profusely poured into each while the following incantation is repeated:—*Pirinbon pirivon podya*—“May the he devil and the she devil eat this offering!” This is something like the *bhutabali* offered by the Hindus to propitiate the evil deities. After this offering the woman takes her food and continues to live for one month in the *puzhar* till the next new-moon, when she is again brought back to her own *mand*. The woman lives at home for another month and then another ceremony is performed, answering to the *kaunikattodu* of the Badagas. This is called *purs yet pimmi* and is the marriage proper of the Toda. It is performed in the forest (*kadu*)—in the shola adjoining the *mand*. The new-moon seems to be essential for every festive or social

occasion of the Todas. On this occasion, on the day previous to the new-moon, a spot is cleared in the shola adjoining the *mand*. A grand feast is prepared and all the parties related to the husband and wife assemble there to eat. The inevitable rice with milk and the still more inevitable rice with molasses are cooked. Butter and buttermilk are for some reason or other absent on these occasions. With the rice all other grains available in the *mand* are also mixed. Honey and ghee are used in profusion. Towards evening a small temporary hut of leaves in the form of a semi-circle is constructed near a big tree. In the trunk of the tree, at the height of a few feet from the ground, a small niche is made for a small lamp lit with castor oil. A bow made of the stick of the Puvvu tree with the *nark* grass (a scented grass, the botanical name of which I do not know) is kept ready by the relations of the husband. The father-in-law first of all presents a she-buffalo calf to the husband, and the wife then takes the bow, which the husband takes from her, and asks *purs pul godvayi*—"Shall I tie the marriage badge?" This answers to the Badaga question of *kanni hakala nenta hakala*. To this the father-in-law replies *pul godavu*, similar to the Badaga reply,—“Yes, you may tie the marriage badge” Then the bow and arrow are placed in the niche along with the light, and the husband and wife observe it minutely for an hour. The bow and the string in the form of a circle are afterwards tied round the neck of the woman, who is from this minute the recognised wife of the Toda who married her. As among the Badagas, no divorce of any kind can take place after this ceremony amongst the Todas. In a community where the relationship between the sexes is very lax, there is little or no guarantee that marriage, even after the parties have commenced to live together as husband and wife, will be regarded as binding. But when the wife is soon to become a mother, it becomes necessary for her position as the female representative of the family to be recognised. Thus much importance attaches to this *purs pul godvayi* ceremony, and once it is performed the Toda woman can never leave her husband. The primitive marriage badge made from what the forest affords is retained only during that night. It is taken away on the next morning and replaced by a silver badge called *hyavilli*, of the value of between Rs. 30 and Rs. 50. After this all return to the *mand*.

When a Toda is on his death-bed the nearest relatives remove him to the gates of the *mand* dairy and there give him milk while he is alive. This is called *par poyyat pimmi*. After death the body is removed outside the man's own house, decorated with all kinds of ornaments, and exhibited to public view. Certain *mands* have special days during which only funeral ceremonies are allowed. For instance, Muttanad allows only Sundays for such ceremonies. If any death takes place in this *mand* on a Sunday, the corpse has to wait for its funeral till the following Sunday, for relations from all the *mands* must be invited. On the day on which death occurs and on the day on which the dead body is removed to the burning-ground, a fast is observed by the near relations of the dead man. Others have no objection to eat on these days, and

even near relatives feast sumptuously on other days while the body lies waiting cremation. The days generally prohibited for funeral ceremonies among the Todas are Mondays, Wednesdays, and Fridays; but all the other days of the week are allowed.

In all Toda *mands*, except Muttanad and one or two more, the body is exhibited for three or four days. The body is then removed to the cremation ground—*ket nad*—a temporary shed called *ket palt* having been erected there previously. Near this shed and at a distance of a few yards from it the dead body is placed. In front of the shed a small pit is dug, and from the pit each near relation takes three handfuls of mud, one at a time, and asks, *puzhlhut kema*—“Shall I throw the earth?” A priest who is of a different caste of Toda from the person who has died replies, *puzhlhut*—“Throw the earth.” After each reply a handful of earth is thrown on the dead body. After these three handfuls have been cast upon the body three more handfuls are thrown in the opposite direction. By this time the funeral pyre has been lighted up at a short distance away. The priest has ready in his hand a creeper called *kahgorad* which he throws over a buffalo. This is the order to sacrifice the buffalo—the signal for the *coup de grace*. All the Todas assembled run after the buffalo and drag it to the side of the dead body. Formerly several buffaloes were sacrificed. But now the Government allows only two. As soon as the buffalo brought has been dragged up, the hand of the dead man is placed on its horns, and then the animal is sacrificed. After this all the women assemble round the sacrificed animal and weep, extolling the acts of the dead Toda. The body is now ready for the pyre; but before it is committed to the flames another small ceremony takes place. It is called *kachchad pimmi*—or receiving cloths from the dead man. All the marriage relations of the dead Toda bring these cloths and place them on the dead body, and these cloths are eventually given back to them by the blood relations. This is leave-taking of the dead man. Thus all respect has been shown to the person whose body is soon to be committed to the flames. But where is his wife and what does she do? She is the last person to take leave of her dead husband, and the way in which she does it is primitive and moving. She approaches the body of her dead lord, weeps, by placing her forehead to the forehead of her husband who lives no longer, fills up his cloth with molasses, beaten rice and lime fruits, and stitches up in his garment a flower called *tyalumpu*, and then leaves his side. In the imagination of this poor woman these will make her husband happy and without hunger in the other world. A small portion of hair from the dead man's head is cut to be preserved till the *bara kedu*. Now everything is over. The body is lifted up and shown thrice to the burning fire by being swung to and fro; and then committed to the flames with the face downwards. Thus everything connected with our hero is over, but one small ceremony remains. Every one has returned home except a single Toda who waits by the side of the body as it is being reduced to ashes. When everything is over he removes two bits

of skull bone from the pyre and returns home with them. Between these bones the hair that we saw cut is placed and all the three are tied up and preserved till the *bara kedu*—the present cremation ceremony and everything connected with it being called *hiachche* or green *kedu*. Thus we have traced the Todas—both men and women—from birth to death ; for the ceremonies do not differ except in the one instance of keeping locks which we have noticed. The *bara kedu* and every other information regarding the Todas, their castes, priesthood, &c., are so vividly described by Mr. Grigg that we refer the reader for every other information to his District Manual of the Nilgiri District.

S. M. NATESA SHA'STRI.

BLACK MAGIC IN RUSSIA.*

CHRISTIANITY has been established in Russia for about ten centuries now, but in spite of all the clergy and the government could do—and they have done all that lay in their power—to destroy the vile practices of sorcery amongst the rural population of the country, beliefs and practices of this kind remain just what they were when Russia worshipped her various pagan gods.

N. S. Leskoff, a well known Russian writer of established trustworthiness, narrates the following in his very interesting article on “Russian Demoniacs” :

“In the Government of Orel there existed a hamlet called Gorochovo, in which I first saw the light and where I spent my childhood. The name of the priest of this parish was Father Alexey. He lived for a very long time, and died in this quiet neighbourhood, and I remember him well. It was he who married my father to my mother ; he who baptised me and taught me the Ten Commandments. He had a daughter who, on marrying, brought to her husband, also a priest, the parish of her late father. She was a good quiet sort of girl and made a very good wife for her young husband, but soon after her marriage she suddenly fell a victim to a mysterious illness. During the Summer, year after year, ‘she was taken by the devil and led by him into wandering.’ I use the definition of her illness, as I heard it from the inhabitants of Gorochovo, who in their turn most probably had it first-hand from the clergy. But as a matter of fact this is what happened to her at almost regular intervals : suddenly she began brooding and feeling wretched, she avoided the company of the people she loved the most, would sob and cry her eyes out, then, the struggle over, she arranged all the household matters as best she could for her husband and children and disappeared. Her absence was sometimes as long as a month, during which she was seen by various people, sometimes in very distant places, ragged, dirty, and hungry ; and she invariably told very frightful stories as to the objects with which ‘He led her away.’ Having done with this strange fit, she came back to become again the tenderest of mothers and the

* Translated for the *Theosophist*, from the Russian of N. S. Leskoff.

best of wives; but the regularity of the illness, needless to say, was a torture for herself and a constant cause of deep sorrow to her family.

The rumours of her 'being led' spreading all over the neighbourhood, a girl belonging to the family of a certain nobleman, who lived only some fifteen miles from us, also became afflicted by the same ailment. I knew her still more intimately than the other. She was a handsome, talented girl and excellently educated. Her people were well to do, and she always lived in an atmosphere of affection and good breeding. And in spite of all this she would not resist the approach of the terrible illness and allowed herself to be 'led away like the mother.*' She wandered no one knew where, suffering from men, weather and want, and then returned to her people exhausted, thin, sad, but calmed down until the approach of a new paroxysm, all the time living under the threat of its inevitable approach.

Almost at the same time we heard of a new case; the victim this time being of humble origin and therefore of no education. This happened in our immediate neighbourhood to the wife of my father's coachman, who was the best looking and the smartest of all our servants. She was 'led away' at the end of the first month of her married life. She ran away and was missing for about six months. Quite accidentally she was found at a fair, which was taking place at some small village or other. She was seized, brought home and given back to her husband, who, in conformity with the advice of his family council, had recourse to his driver's whip.† She became subdued; but after a month or two disappeared once more. This time she was found quite easily in the company of the same blind beggars, with whom she was before. Once more she was seized and taught better manners with the same severity. She cried and repented, but never promised to stay, saying she could not as she was 'pursued'; and at the end of a week she was off again.

Many times she was caught in this way, brought home by force, and 'taught', until my mother thought she had better interfere and forbade them to treat the poor woman so cruelly. I don't know whether the servants obeyed mother's orders, but, as to ourselves, we did our best to soothe her with kindness. I remember her so well, she was perfectly childlike in her youth, plump and dimpled, and docile, and besides rather good-looking in the present sense of the word. I remember our diplomatic efforts to impress her with the idea that her husband, our coachman Porphiry, was a handsome, attractive young fellow, a deal handsomer and more attractive than the horrid looking septuagenary blind Nefed, with whom she ran away. She listened to us and was evidently ashamed of herself, but either said nothing or whispered:

* Mother is the name given by the Russian peasantry to the wife of their priest.

† In India it is usual to beat the obsessed victim to drive out the evil spirit; a distinctly vicarious corrective, one would say.—*Ed.*

‘Yes, but what am I to do, when *He* wants me to be off?... Do you think I can help it....?’

When we asked who it is who ‘wants you to be off?’ she answered: ‘I must not tell.’ And after a while she was gone again.

For a long time we all tried our hands at bringing her to her right mind again, but on seeing all our efforts were utterly useless, we abandoned her to her fate. Her husband not being able to bear his shame, left the neighbourhood and went to Kieff, where he soon died, but she continued wandering with the band of blind beggars, whose chief was the repulsive Nefed. She was charged with no duties by this dirty suspicious community; they did not want to make use of her eyes as they had other people to show them their way; they did not want her to keep house for them, as they had a housekeeper, the aged ex-wife of a soldier whose name was Mavra. She simply was, as the blind men themselves, confessed, ‘a kind of general wife.’ She made no secret of it herself, but shamefaced and wretched, submitted to her degradation, saying that were she to resist ‘*He* would torture her still worse and lead her into worse sins.’

I positively refuse to believe that the eternal wanderings and open concubinage with any of the ugly brutes, for whom she forgot her young husband, were in any way pleasing to her. I cannot imagine she did not see the difference between the former and the blind man Panka, for instance, one of her captors, whose whole face was nothing but a scrofulous sore, horrid to look at.

Many were inclined to believe she joined them to gratify her instincts of idleness and carelessness, in order not to be obliged to work,—which is impossible in a peasant’s home. But this explanation never appeared to me to be in any way satisfactory. The life she had to put up with would strike any sane creature with horror and disgust and certainly would make any women prefer the hardest of labour. She evidently was not her normal self, but what was the mysterious cause of her sufferings no one could tell.

She filled her sorry functions of ‘general sort of wife’ for about six years, and at last she was found frozen to death on the road to a village, where at the time the yearly church fair was being held. Probably her party being overtaken by a snow storm, she was too weak to keep up with the blind beggars, and was mercilessly abandoned by them.

In her case *He* got what he wanted, having led her to a miserable death.

It is very remarkable that all three cases of vagrancy under satanic influence happened simultaneously, and in the same neighbourhood. It is also remarkable that, though equally influenced and subdued, the priest’s wife, the well-bred young lady, and the peasant woman, all three behaved quite differently according to their bringing up, their social conditions and their individual habits. The peasant woman alone was pushed by *Him* to the lowest degree of degradation.”

In the discussions which arose lately in Russian literature on the subject of sorcery and the extent of harm sorcerers can do, Ivan Stepanovich Bellustine, whose researches and trustworthiness are valued most highly in Russia, expressed a full belief in the existence of both, adding that sorcerers most certainly are in possession of secret means to harm people's health and ruin their lives.

On this subject, N. S. Leskoff says the following:—"I fully endorse the views of the Rev. T. S. Bellustine: both the results and the science of mysterious mischief-working exist, but it is not in their power to add to their doings the esoteric character in which the latter are regarded. A man may be plunged by them into the worst of moral and physical conditions, but that he should at once perceive in all this the deliberate work of Satan does not depend on the sorcerer, but on the moral condition of the subject, previous to the harm done by the sorcerer, plainly speaking, but coming into full activity only when the influence of the charm has been felt. In such cases, a greater and more important significance must be given to the state of the victim's morals and mind; and the following line from one of the best known idylls of Theocritus, it seems to me, may be fitly quoted here:

‘The dog dreams of bread, and the fisherman of fish’.

In the opinion of N. S. Leskoff, this particular kind of mischief-workers can do harm but to peasants, whose mental condition facilitates all kinds of uncanny influences. He further on mentions a particular instance in confirmation of this view:

“In the same Gorochovo, from which spread the mania for ‘being led,’ there existed at the same time many other varieties of hysteria, as, for instance, ‘shrieks,’* and of sorcery, as, for instance, casting of charms on the harvest, on cattle and people. Gorochovo was a large estate, and my grandfather on the maternal side, P. S. A..... personally supervised its management. Grandfather was an energetic man, always on the move, always busy and, for the epoch, exceedingly well read. Besides he was a very good agriculturist and a very just man. The casting of charms on various parts of the estate continually put him out of patience, and he did everything in his power to put an end to the practice. He was wonderfully good at finding out sorcerers, using his natural power of observation and getting information from people, whether they were willing or not. Certainly they were treated according to the spirit of the epoch: some had to undergo a severe corporal punishment, others were sent into military service,—which at the time never lasted less than twenty-five years,—or to monasteries, or exiled altogether. The number of sorcerers was speedily diminished, but the charms went on as usual, worked, as the expression was, by an ‘invisible hand.’ Rumours began to spread about a certain sorcerer called Ivan, or Gander, or something to the same effect, a sorcerer of such wickedness and power that ‘God himself had to reckon with him.’ The horror-stricken pea-

* *Klikoushestvo*, see “Theosophical Glossary.”

santry whispered that this daring evil-doer could cast charms on a whole field at once, and that it was his habit whilst about it to stand on an ikon—a sacred image—treading with his bare feet the pictured faces of the saints.

Grandfather would have given anything to catch this fellow ; but, above all, he wanted to make sure and lay hands on him when he was in the very act of casting charms.

It was not long before the opportunity presented itself. Grandfather was out in the fields, examining the crops just before harvest time. He was accompanied by Taras, the old headman, and Yokoff, a young fellow, at the time, and the right hand of Taras. They both confirmed the story to me.

All the three were on horseback discussing the crops, when suddenly they saw something white far away amongst the ripening ears of wheat. Meanwhile the white object went on rocking from left to right, and from right to left, as if moved by the wind.

Neither Grandfather nor his headman could make out what it was, but Yokoff's sight was sharp. 'Surely,' he said, 'it is Gander casting charms on our field.'

At first Grandfather refused to believe it ; such luck was too good to be true. But Yokoff went on repeating that there was no mistake.

'If so, we must not lose time,' said Grandfather, 'you two ride round to prevent his escape, and I shall make straight to him. Go ahead !'

And all the three galloped away.

Whether the sorcerer saw them or not they did not know, but they were all of the opinion he did, but pretended not to, and did not move, to show he was not frightened. The old headman as well as his mate both said that the sorcerer wanted to impose on Grandfather, to overawe him, from the very beginning. Whether they were right or not, the sorcerer never showed any signs of being aware of their presence. The three horsemen rode up to him and saw he was actually standing on a holy image barefooted and bare-headed, having no other clothes on except a kind of a bag made of some coarse stuff. He was absorbed tying up one handful of corn ears after the other, whispering something and rocking to and fro all the while. At his feet lay his garments—evidently thrown off anyhow,—and a small earthen pot painted black and containing something living, to judge from the convulsive movements which shook a dirty old rag which covered the opening of the pot. As they learned afterwards, it contained a toad and a milk snake.

Tying the corn ears and reciting his ungodly prayers, the sorcerer seemed to be perfectly insensible, whether he feigned it or not.

For a long time Grandfather stood still contemplating him, then losing patience he gave him a heavy blow on the forehead with his horse-whip.

The man never budged, but went on with his uncanny performance, though his forehead looked as if divided in two by a streak of livid red.

Grandfather tried the same proceeding once more, on the shoulders this time, but with no results. 'Stop this, you dirty rascal, your comedy won't take me in,' said Grandfather.

The sorcerer remained silent and unmoved. Then the young Yokoff, daunted until then by the wonderful sight of the man, gathered his courage and, having moved back a few steps, struck the sorcerer with a long shepherd's whip, which he always carried with a view to clearing the fields of stray cattle.

The shock was so strong that the sorcerer fell down as if cut off the ground. The young fellow jumped off his saddle and tied his hands behind his back. The procession started homewards, the sorcerer led at the end of the rope, just as he was caught, covered only by the piece of coarse canvas; his boots, trousers and shirt being carried by the old headman, and the polluted holy image by my Grandfather in person. On the way, the sorcerer feigned to be perfectly dumb, and neither showed any signs of recognition nor spoke a word.

The appearance of the procession produced a great commotion in the village. The timid villagers stared at the sorcerer through chinks of the windows and gates, not daring to show themselves to him for fear of his evil eye. People were heard muttering prayers for their master, being sure he had but a short time to live. The only thing that reassured them a little was the sight of the holy ikon carried with all due honours leaning against the breast of their lord. However, when the same evening the villagers heard about the sorcerer having been severely chastised in the stables and left there chained for the night, they hardly knew what to expect, whether to give way to hope or despondency and terror.

And in truth the rod was not spared to the sorcerer, till he could keep silent no longer, but begged for mercy. However no sooner had they stopped beating him, than he rose, spat in Yokoff's face and said 'You just wait, before you know where you are. I shall plant a green devil in your stomach and shall turn you into a wolf for five years.'

However great was the effect of this threat, it was never realised, as Mr. Leskoff's grandfather thought it wiser to proceed in a different manner. He strictly forbade any further infliction of corporal punishment, but left the sorcerer chained in the stables, enjoining that he should be set free only in case he proved himself to be a real sorcerer by letting alone peasants, but "spoiling" the master instead. The sorcerer was free, to use his own discretion as to ways and means. But the lower nature was powerless against the higher, and the dread sorcerer's threats ended in a fiasco.

GERMAN VIEWS OF INDIAN PHILOSOPHY.

A GOOD little book is Prof. Deussen's "Elements of Metaphysics,"* just out in its English form, and so full of appreciation of Indian philosophy that it looks almost like gracelessness or extravagance of "national bias" for an Indian to offer to point out errors therein. But there can be no question of "bias," &c., in such high matters, and one may be sure from the sincerity and pure-mindedness of the good Professor, who left behind him everlasting esteem in the minds of so many of us who had the pleasure of listening to him in the course of his recent tour through India, that he will be the first to cordially greet any pointing out of what he may have overlooked in Indian philosophy.

Accordingly we would bring to his notice that the statement he makes at p. 112 of the book that there is noticeable "in Indian . . . philosophy the error . . . that the soul . . . is a knowing being, whereas . . . the centre of man is to be sought . . . in willing," seems to us to be itself an error. The whole of the *Pûrva Mîmâmsâ*, with its vast literature of aphorisms, comments, comments upon these comments, digests of all sizes and extended discussions on single points, is intended to establish that all "Intelligence," "Knowledge," "Information," is subordinate and subservient to "Karma," "Action," "Willing." The *Yoga-Vâsishtha* again repeatedly points out that the very essence of the *Jiva* aspect of *Brahma* is *Chit*, and that *Chit* is nothing else than *Vâsanâ*.

How, then, does the Professor come to make such a statement, and especially when he has before him such *Slokas* as he himself quotes? (p. 113.)

जीर्यन्ति जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः ।

चक्षुः श्रोत्रे च जीर्येते तृष्णैका तु न जीर्यते ॥

and again (p. 231.)

यत्र यत्र भवेत् तुष्णा संसारं विद्धि तत्र वै ।

Is it that a vague suspicion left behind in our mind after a careful perusal of the whole of his book, to the effect that perhaps he is identifying *Brahman*, and not merely its *Jiva* aspect, with "Will," "Chit," is correct?

If not, why does he talk constantly of the "Will" instead of the "Self." "Will" always carries with it a notion of activity with which "Self" is not at all necessarily connected. And the "Self" *Atman*, *Brahman* is indeed spoken of in Indian philosophy as ज्ञानस्वरूप, &c., but that ज्ञान is, as has been pointed out repeatedly of late, something which may indifferently be called "self-knowledge," "self-assertion" (volition) "self-feeling."

* "The Elements of Metaphysics," being a guide for Lectures and Private Use, by Dr. Paul Deussen : translated with the personal collaboration of the author by C. M. Duff, with an Appendix containing the Author's address before the Bombay Branch of the Royal Asiatic Society "On the Philosophy of the Vedânta in its relations to Occidental Metaphysics." Published in Macmillan's Colonial Library, pp. xxiv, 33 7.

Our suspicion is greatly confirmed by comparisons like “Mythical representation of the world process”—a grand effort at explaining the world-process, but apparently not successful, witness the word “inexplicable” in line 3 of para. 171; or in passages like “On the Principle of Denial” and “Conclusion,” where it is candidly confessed that the highest mystery remains unexplained.

This inexplicability of the arising of the “sinful bent, the affirmation of the will to live” (p. 129), and of its again “turning away from life” to denial (p. 311), faces only him who has assumed that the Will is the One, the Changeless, the Supreme. Realise the full significance of the *Sāṅkhya* doctrine (quoted at p. 175 of the book), herein identical with the essence of the *Vedānta*.

प्रकृतिं पश्यति पुरुषः प्रेक्षकवदुपास्थितः सुस्थः, and the difficulty will disappear.*

“Will,” “Activity,” “*Sakti*,” “*Mâyā*,” “*Daivīprakṛiti*,” “*Fohat*,” “Force,” “the Principle of Change” (that change which is a constant violation of the boasted logical laws of Identity and Contradiction) are all in and of *Prakṛiti* and conditioned by Time, Space and Causality (motion)—not in the *Purusha*, the Self which is beyond these three. To talk of the Supreme as Will, and yet to say that it is above Time, Space and Causality, must, it seems to us, always lead to more or less confusion. The unmistakable, the eternal name of the Supreme must always be the *Atman*, the Self, as has been determined once for all by the sages of the *Upanishads* and none may improve it now. The Professor’s lack of ability to perceive the difference between the *Paramātma*, the *Brahman* and the *Jivātma*, the essence of which is *Chit*, Will, may indeed be said to be plainly apparent in his amusingly *naïve* attempt (p. 232) to explain away the all-important doctrine of the transmigration of souls which, it may be noted, his much honoured master Schopenhauer himself seems to have regarded with much more seriousness and favour than his pupil now does.

So much for the essential doctrine of the Professor’s system.

As regards his Metaphysics of Morality, also, we do not feel quite sure that his interpretations of the *Vedānta* doctrine on the point are wholly accurate. But it must be admitted that language is such an uncertain guide in these subtle regions, for we may be and indeed are constantly misled by it when trying to reach each other thoughts with its help. Possibly the Professor has arrived at what we regard as the true meaning of the *Vedāntic* statements on the subject. But equally possibly he has not. For what can he mean when he says (p. 240), “The Consciousness of the freedom of the will..... cannot possibly be explained (as by Schopenhauer) as a self-delusion, due to the intellect becoming acquainted with the resolutions of the will, first in their execution and before that considering contrary decisions possible”? Now

* See articles “To him that Seeks,” and “Findings” in the *Theosophist* for March and May 1894.

Schopenhauer's Self-delusion may or may not be the same as the *Vedântic* "Illusion," "*Adhyása*," and again his reason for considering the freedom of the will a Self-delusion may or may not be right. From what little we know of Schopenhauer we should be inclined to believe the negative in both cases, that is to say, we do not think his self-delusion is the *Vedântic Adhyása*, and we do not consider his reason as stated by Prof. Deussen for regarding the freedom of the will as a self-delusion, is correct in itself, but we believe in accordance with the general principles of the *Vedânta* that the Freedom of the Will is an illusion, just as much as, or rather inasmuch as the feeling of self in the *Jîva* is an Illusion.* The confusion before referred to between Will and *Brahman* is apparent to us in this part of the book also. We would therefore content ourselves with stating that the essence and the whole of the *Vedânta* doctrine on the subject is contained in this text of the *Gîtâ*: नायंहन्ति न हन्यते । (He neither slayeth nor is slain), which might be rendered in other words as अयं हन्यपि हन्यते (He is the slayer as well as the slain.)

On the second section of the book, the *Metaphysics of the Beautiful*, too, we are afraid that Indian philosophy will be found to differ greatly from the Professor's views, which, we may remark, seem again to be based on the confusion of the Will with the Supreme. According to the principles of that philosophy, it would appear that the mere definition given by Dr. Deussen himself to Beauty, namely, "conformity to aim" (p. 192) would necessitate the inference that that was wholly a matter of "emotions," of pleasure and pain, of *संसार*, and had nothing to do with what is beyond *संसार*. The details of this subject may perhaps be treated of later and separately; it is sufficient to say here that possibly Plato's views on the subject, which the Doctor condemns, will be found more in accordance with the Indian views (although none of Plato's IDEAS, which the Doctor also believes in, find a place anywhere amongst those views); and that it is for the reason pointed out above, namely, that the Beautiful and the Ugly belong to the region of emotions, that they have been left by Indian philosophers for treatment to the writers on *Sâhitya*, from whom, it may be remarked in passing, European writers on Rhetoric and Poetics would do well to borrow a few ideas.

We end here, earnestly recommending every person interested in these matters to make a careful study of the book.

KA'SHI.

* See preceding foot-note.

EVOLUTION ACCORDING TO THEOSOPHY AND ZOROASTRIANISM.

I.

THE DAWN.

WE find in the Zoroastrian system, known also by its ancient name of Mazdayasnm, that—

“That which through its progression rejoins its source is Time, and that which leads from the lowest to the highest is the Path of Wisdom. As to Time, it is said that it is in accord with the force of the motion proceeding from its Primal Source, and it moves in regular succession. The first work of the creative power of the Universe began with Time, and the end of such work pertains to the completion of the Limited Time of celestial revolution. The end of time is in the completion of planetary motion. All have to regenerate themselves by their own efforts in (reaching) Boundless Duration. At the time of the renovation those that are in communion with the deity will not have to journey again.”

The Boundless Duration is called Zravâne Akarne, and the Limited Time, Zravâne Dregho Khadhâte, viewed in two aspects of Zravân. Time, it is said, “was originally unlimited, but subsequently it came to have a limit,” and when the end of that limit is reached, “it again acts in limitlessness and again there is an effort to bring about a limit.” Here we can clearly see the Pralaya and the Manvantara of Theosophy acting in slow succession, one after the other. The creative power that works during the great cycle is Ahuramazda, who is said to exist eternally even in Boundless Duration. “What is it that ever was?” And the answer in the *Book of Dzyan* is “The Germ in the Root.” Zravân is the “Rootless Root,” Ahuramazda the “Germ,” and the “Force of the motion proceeding from the Primal Source” is the Great Breath.*

The idea of Zravân is supposed by some of the Zoroastrians, as well as European scholars, to be a later invention of the Sassanide period; but we have this term used in the *Vendidâd* also (Fargard XIX), which, being a pre-Sassanide book of scripture, we cannot afford to neglect. Some have reason to suppose, however, that there may be something beyond Ahuramazda in the philosophical sense, but that something they call “Ahûra.”† This idea may not be far wrong, if we take Ahûra in the same sense in connection with Zravân, as Brahmâ (neuter), the Unmanifested Logos, is with Parabrahman, as we shall see presently.

Ahûra is from the root *Ah* = *to be*; and the Vedic term *Sat* is translated *Be-ness*, *i. e.*, Being as well as Non-Being. “Occult philosophy, viewing the manifested and the unmanifested Kosmos as a UNITY, symbolizes the ideal conception of the former by that ‘Golden egg’ [Hiranya Garbha] with the two poles in it. It is the positive pole that acts in the manifested world of matter, while the negative is lost in the Unknowable Absoluteness of SAT—‘Be-ness.’”—(*S. D.*, vol. i, p. 556.‡) “SAT is

* See “Zravâne Akarne and Zravâne Dregho Khadhâte,” by N. D. K., *Oriental Department Paper*, No. 4, Vol. i, (Eur. Sec.).

† “Mazda—Ahûra—Mazda—Ahûra,” by Dastur Jamaspji Minocherji Jamaspasana, Head Priest of the Parsis, Bombay, 1885.

‡ The references to the “Secret Doctrine” are to the old edition.

the immutable, the ever-present, changeless and eternal root, from and through which all proceeds."—(S. D., vol. ii, p. 449.) SAT is variously used by the Hindu writers, sometimes for Brahman, and sometimes for Parabrahman.

Zravâne Akarne is, therefore, the "Boundless Circle of the Unknown Time," from which issues the radiant light, the *Universal Sun*, or Ahuramazda, the Logos, the First-born, whose manifested shadow is called Ahriman in the Zoroastrian philosophy. The glory of Ahuramazda is too exalted, its light too resplendent for the human intellect or mortal eye to grasp and see. Its primal emanation is eternal light, which, from having been previously concealed in *Darkness*, was called to manifest itself, and thus was formed Ormazda, the 'King of Life.' The "Darkness" is Zravân in the metaphorical sense. "In the sense of objectivity, both light and darkness are illusions—*Mâyá*; in this case, it is not Darkness as absence of light, but as one incomprehensible primordial Principle, which being Absoluteness itself, has for our intellectual perceptions neither form, colour, substantiality, nor anything that could be expressed by words." So says the "Secret Doctrine."

Here we have seen Ahuramazda in union with the "Universal Sun," which is called Hvara [? Ahûra modified] or Khorshed Yazata in the Niyæsh or prayer of that name. The "prayer" or Mantra which is recited before the Sun, the visible symbol of the Invisible Universal Spiritual Sun, by the Parsis, is not the "prayer" of a physical planet, but of Khorshed Yazata,* the Sûrya Nárâyana of the Parsis. Nárâyana is the name of the sun, as well as of Brahman, among the Hindus and, as H.P.B. says, "Ishvara stands for that Second, and Nárâyana for the Unmanifested Logos." It is self-evident also from a passage of Khorshed Niyæsh that "He adores Ahuramazda, he adores the Ameshaspentas, he adores his own soul, he gives satisfaction to all heavenly and earthly Yazatas, who adores the Sun, the immortal, shining, with swift *Aspas*." The last word, which is similar to the Sanskrit अस्व, has been always translated as *horse* or *steed*; but if the term can be taken, for the *Asvini-kumâras* the "bestowers of human mind," a mystery can be solved in explanation of why the Sun is called the lord of the "swift horses."

One of the difficulties of the students of Zoroastrianism, is that the terminology of the words are not settled: the words *Ahûra-Mazda*, *Mazda*, and *Ahûra* are used at random without any consideration of their philosophical meaning. *Ahûra* can be taken, however, for *Beness* as applied in Theosophical literature; *Mazda* for *Divine Wisdom*; and *Ahûra-Mazda* for the Creative Logos.

Before we advance further let us see what it is that is the cause of all the manifestations of Life. In reply to a question of the Holy Zarathushtra, Ahuramazda is made to say, in yasna 19, that it was Ahuna-

* "In the terminology of the Avesta, the word *Yazata* signifies, like the Sanskrit *Yajata*, 'what is worthy of worship, adorable, venerable'; and is applied to Ahûra himself as well as to the Ameshaspentas and other inferior angels."—*Casartelli*,

vairyo which was "before the Heavens, before the Water, before the Earth, before the Primeval Cow, before the Trees, before the Fire, the Son of Ahuramazda, before the Holy Man, before the demons and vile men before this world, before everything good produced by Mazda,—that arises from pure origin." This Ahunavairyo, which is commonly called Ahúnavar or Honover, is the Divine Sound, THE WORD of the Christians and the Shabdabrahman of the Hindus. All the *Tattvas* or elements and their forces are the modifications of this sound; it is the substratum of the heavenly melodies, the spirit within spirit. It throws itself, as it were, into the form of A'kásh, and thence successively into other forms of *Tattvas*, such as Vâyu, Agni, Ápas, and Prithvi, not the material *Tattvas* that we see around us, but their spiritual counterparts. This Ahunavairya is the first manifestation, itself becoming intelligible and revealed in the character of Ahuramazda to a finite being, Ahunavairya being itself one with Ahuramazda.

THE FRAVASHIS OR FEROUER.

Taking Ahûra as Absolute Consciousness, then, the principles evolving out of that Consciousness are the Divine Ideas, which in this System are called Fravashis, and play an important part in the system of the holy Zarathushtra. From Ahuramazda down to gods, man, sky, fire, water, plants, all are endowed with a Fravashi. "Invoke, O Zarathushtra, my Fravashi, who am Ahuramazda, the greatest, the best, the fairest of all beings, the most strong, the most intelligent, and whose soul is the Holy Word" (*Manthra-spenta*).* "We praise the Fravashis. . . . For they are the most active of the creatures of both the heavenlies, the good, strong, holy Fravashis of the Pure, who at that time stood on high, when the two Heavenly Ones created the creatures—the Holy Spirit and the Evil."† The Fravashi existed before the evolution of the material world. They were asked by Ahuramazda either to contend in a bodily form with the Druj that the Druj may perish, or that they may remain under the protection of the evil creator. "The Fravashis of men were unanimous, it is said, with the Omniscient Wisdom about their going to the material world, on account of the evil that comes upon them, in the world, from the Druj Ahriman, and their becoming, at last, again unpersecuted by the adversary, perfect and immortal, in the future existence for ever and everlasting."‡

The functions of the Fravashis are much speculated upon by various writers, but I cannot now dwell upon the controversy. Let us examine this question, therefore, from the stand-point of the teaching of the *Secret Doctrine* only, which doctrine appears to be more in consonance with the fundamental principles of the Avasta literature.

"It is the Logos," says the former work, "who is shown in the mystic symbolism of cosmogony, theogony, and anthropogony, playing two parts

* The *Vendidâd*, Fargard XIX. 14. † Yasht, xiii. 75—76. ‡ The *Bundahish* ch. ii. 10-11.

in the drama of Creation and Being, *i. e.*, that of the purely human personality and the divine impersonality of the so-called Avatârs, or Divine incarnations, and of the Universal Spirit, called Christos by the Gnostics, and the *Farvarshi* (or Ferour) of *Ahuramazda* in the Mazdean philosophy. On the lower rungs of theogony the celestial beings of lower hierarchies had each a *Farvarshi*, or a celestial 'double.' . . . The Roman Catholic Church shows its usual logic and consistency by accepting as the Ferour of Christ, St. Michael, who was 'his angel guardian,' as *proved* by St. Thomas." We are further told by De Mirville "that the Ferour is the spiritual potency at once *image, face* and the *guardian* of the soul which finally assimilates the Ferour." It is the *inner* immortal man or that *Ego* which reincarnates; it existed before its physical body, and survives all such it happens to be clothed in. But, then, what are the Fravashis of the animals, plants and even elements, such as fire, water, &c. ? It is the *spiritual counterpart*, we are told, "whether of God, animal, plant, or even element, *i. e.*, the refined and *purer* part of the grosser creation, the soul of the body, whatever the body may happen to be. Therefore does Ahûramazda recommend Zarathushtra to invoke his *Fravashi* and not himself (*Ahuramazda*); that is to say, the *impersonal* and *true* essence of Deity, one with Zoroaster's own *Âtman* (or Christos), not the false and *personal* appearance. This is quite clear."

Thus the "celestial doubles" were first formed, call them spiritual prototypes or Divine Ideation or what you will.

THE AMESHA-SPENTAS.

Then come the Amesha-spentas. *Ahuramazda*, the Lord of Wisdom, is the synthesis of these Amesha-spentas, the Immortal Benefactors or Blissful Immortals,—the Word and its six highest aspects,—in Mazda-yasna religion. These Immortal Benefactors are described in the *Zamyad Yasht* as "the shining, having efficacious eyes, great, hopeful, imperishable and pure, which are all *seven* of *like mind, like speech*, all *seven doing alike*, which are the creators and destroyers of the creatures of *Ahuramazda*, their Creators and Overseers, their Protectors and Rulers." These few words alone indicate the dual and even triple character—creative, preservative and destroying (regenerating)—of the Amesha-spentas, who, in the Theosophical literature, are called Dhyân Chohans. These Amesha-spentas, in their highest occult meaning, are called "*Sravah*,"* the souls or spirits of those manifested powers, the term Amesha-spentas being used exoterically in terrestrial combinations and affairs only.† "On the spiritual plane they are the Divine Powers of *Ahuramazda*; but on the astral or psychic plane again they are the 'Builders,' the 'Watchers,' the *Pitar* (fathers), and the first Preceptors of mankind."‡

* The *Vendidâd*, Fargard xix. 42.

† The "Secret Doctrine," vol. ii, p. 385.

‡ *Ibid.*, p. 358.

Now we shall see the order of the first manifestations of the Universe. The *Bundahish* ("Creation of the Beginning" or "Original Creation") is a work supposed to be the translation, or an epitome of the Dâmdâd Nûsk, one of the twenty-one books into which the whole of the Zoroastrian scriptures were divided. According to this:—"The first of Ahuramazda's creatures of the Universe was Akâsh, and his Good Thought (Vohuman), by good procedure, produced the Light of the World, along with which was the good religion of the Mazdayasnians. Afterwards arose Ardavahisht, and then Shatvairô, and then Spendarmad, and then Horvadad, and then Amerodad." *

In the above passage of the *Bundahish* we see clearly enough in Vohuman the Mahat or Universal Mind of Theosophy, together with the highest aspect of Akâsh, which the translators have taken for the sky. The names given above of the Amesha-spentas are Pehelvi. In the Avasta language they are called Ahuramazda, Vohumano, Ashavahishta, Kshatravairya, Spentarmad, Hurvatat, and Ameredat.

The above teaching furnishes us with one further proof that Ahuramazda is used not for the second and third Logos only in the Avasta literature, but for the first or Unmanifested Logos also; nay, it carries Him nearer, if not unites him with, Parabrahman. According to the "Secret Doctrine," Akâsh—the highest aspect of it—has emanated from Parabrahman, which we plainly see in the above passage. We are told that "Akâsh alone is Divine Space," and its only attribute, if "attribute" it can be called, is Divine Sound, the Ahunavar of the Parsis. Sound, however, is not an attribute of Akâsh, but its correlation. "The æther of the ancients is Universal Fire, as may be seen in the injunctions by Zoroaster and Psellus, respectively. The former said: 'Consult it only when it is without form or figure,' *absque formâ et figurâ*, which means without flames or burning coals."† "Æther is the Âditi of the Hindus and it is Akâsh."‡ With Ahunavar, the Divine Sound, comes Vohûman, the Divine Thought, together with Ashvahishta, the Divine Fire, and Kshathravairya, Spendarmad, Hurvatat and Ameretat, the rest of the Amesha-spentas.

All these are symbolized in the seal adopted by the Theosophical Society. We see in this seal a symbol of Zravan or Zero-an, the Boundless Circle, the Rootless Root; Ahuramazda, the "Germ" in the root, and the six other Amesha-spentas in the hexagon. But the symbol would remain imperfect without the *Swastika*, the circle of "necessity," which is at the top of the seal. This we find in the *Desatir*, where it is said that the "Sustainer of Life," the Lord of the great Universal Law, is "necessarily existent."

* The *Bundahish*, ch. i. 25-26.

† The "Secret Doctrine," vol. i., p. 331. It is referred to in the "Zoroastrian Oracles" thus—"When thou see'st a sacred Fire without form shining flashingly through the depths of the world, hear the voice of Fire!"

‡ S. D., i., p. 332.

THE ANGELS.

We have seen above the twilight of the Dawn, the beginning of the spiritual manifestations. Now we shall see how other deities manifested themselves from the One:—

“ . . . He shines forth as the Sun. He is the blazing Divine Dragon of Wisdom. The Eka is Chatur (*four*) and Chatur takes to itself three, and the union produces the Sapta (*seven*) in whom are the seven which become the Tridasa (*the thrice-ten*), the hosts and the multitudes.”*

Commenting on this stanza, H. P. B. says in a footnote that “Tri-dasa, or three times ten (30) alludes to the Vedic deities, in round numbers, or more accurately **33**—a sacred number. They are the 12 Ádityas, the 8 Vasus, the 11 Rudras, and 2 Asvins—the twin sons of the Sun and the Sky. This is the root number of the Hindu Pantheon, which enumerates 33 crores or over three-hundred millions of gods and goddesses.”

We have in Zoroastrianism likewise 33 Fareshtas or angels, the root-number. Although no mention is made of the thirty-three crore deities in Zoroastrianism, the Desatir says that “Of their excellencies and number little is said; seeing that the angels are *innumerable*,” a statement which agrees with the teaching of the “Secret Doctrine,” which gives us the number as “*over* three-hundred millions of gods and goddesses.”

These thirty-three angels are in association with the seven archangels in the following manner:—

AHURAMAZDA—Dep-âdar, Dep-meher, Dep-din.

VOHUMANO—Mohor, Gôsh, Râm.

ASHAVAHISHTA—Ádar, Sarosh, Vahram.

KHSHTHRAVAIRYA—Khúr (khúrshet), Meher, Ásmân, Anerân.

SPENDARMAT—Ávân, Din, Árda (Arsesvang), Marespand.

HURVATA'T—Tir, Ardâfrosh (Fravardin), Govâd.

AMERETAT—Rasna, Ástâd, Zamyâd.

Berezad, Hôm, and Daham are independent of the above thirty.

The *Bundahish*, the *Dinkard*, and other books contain some account of the part they play in the universal drama. These angels or Yazatas preside over “everything created that is pure.” They were produced “in order to keep watch over the heaven and the earth, the blowing of the winds, the flowing of the waters, the growth of the trees, and the life and nourishment of cattle and men, and also to protect the material worlds against the creation of the murderous demons.”† One of their functions is to battle constantly against the *Drugas*, the elementals, who are always endeavouring to destroy the “creation of the Pure.”

Out of the above 33, twelve are presiding over heavens, whose names are assigned to twelve months of the year among the Parsis. The *Dabistân* counts Bahman or Vohumans, the 11th, the first created being, with Farvardin, the 1st month, and omitting the 12th month

* *The Stanzas of Dzyan*, iii. 7.

† *The Dinkard*, vol. iii. 125.

Spendarmad, the spirit of the earth, makes the number of spheres **10**, the perfect number. It says "from him [Farvardin] was derived Ardibehesht, the Great (2nd); along with the sublime soul and body of the empyrean heaven; from Ardibehesht the Great proceeded Khûrdad the Great (3rd); from him Tir the Great (4th); from him Murdâd the Great (5th); from him Shahrivar the Great (6th); from him Mihir the Great (7th); from him Abân the Great (8th); from him Ázar the Great (9th); and from him Dai the Great (10th); these are the Lords of Heavens, and after Farvardin the Great are accounted as the months as well as the Heavens collectively."

THE STARRY HEAVENS.

Leaving aside the "Battle of the Gods" that took place in the heaven, we shall now see the result, the formation of the planets and the planetary beings. A reciter of the *Vendidad* invokes "the seven bright Sravah with their sons and their flocks" (Fargard, xix. 42). We have seen above that *Sravah* is the esoteric term for the Amesha-spentas, and "their sons and their flocks" refers to the "planetary angels and their sidereal flock of stars and constellations," says H. P. B. Thus we see the suns and stars forming themselves by, or from the Amesha-spentas. But how? "By the action of the manifested Wisdom, or Mahat [Vohuman] represented by these innumerable centres of spiritual energy in the Kosmos. The reflection of the Universal Mind, which is Cosmic Ideation, and the intellectual force accompanying such ideation, become objectively the Fohat [Apâm-Napât.] Fohat running along the seven principles of Ákâsh, acts upon manifested substance or the One Element . . . and by differentiating it into various centres of energy, sets in motion the Law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System."*

"He fixed a great company of inerratic stars,
Forcing Fire to Fire,
To be carried by a settlement which hath not error.
He constituted them six; casting into the midst
The Fire of the Sun,
Suspending their disorder in well-ordered zones."

The Zoroastrian Oracles.

ASTROLOGY AND THE KARMIC GODS.

The *Bundahish* contains an account of the formation of the planets, constellation stars, and stars not of the constellations, and mentions the twelve signs of the Zodiac.† It would appear from this that the ancient Iranians were not unaware of astrology, and occult astrology, too. "Seven chieftains of the planets," says the Zoroastrian genesis, "have come unto the seven chieftains of the constellations, as the planet Mercury (Tir) unto Tishtar, the planet Mars (Vâhrâm) unto Haptok-ring,

* The "Secret Doctrine," vol. i, p. 110.

† Chapter ii.

the planet Jupiter (Ahuramazda) unto Vanand, the planet Venus (Anâhid) unto Satavés, the planet Saturn (Kêvân) unto the great one of the middle of the sky; Gôchihar and the thievish Mûshpar, provided with tails, unto the sun and moon and stars. The sun has attached Mûshpar to its own radiance by mutual agreement, so that he may be less able to do harm.”*

All the “original creations” are said to have been committed to the charge of the Zodiacal constellations which are watching the welfare of the world, and every constellation is ordained to have “those 6,480 thousand small stars as assistants; and among those constellations four chieftains, appointed on the four sides, are leaders.”† These four leaders are—(1) Tishtar, the chieftain of the East; (2) Satavés, the chieftain of the West; (3) Vanand, the chieftain of the South; and (4) Haptôk-ring, the chieftain of the North. These four leaders or chieftains are the four karmic gods of the Zoroastrians, from which it will be seen why Astrology has a bearing on man’s karma. These four gods are commonly called Tir, Anâhit, Vanant, and Beherâm. In the “Secret Doctrine” these are called the “Mahârâjas.”

“5. Fohat takes five strides (having already taken the first three) and builds a winged wheel at each corner of the square for the four holy ones . . . and their armies (*hosts*).”‡

In explaining the above lines, H. P. B. says:—“Four winged wheels at each corner . . . for the four holy ones and their armies (*hosts*).” “These are the ‘four Mahârâjas’ or great kings of the Dhyân-Chohans, the Devas who preside, each over one of the four cardinal points. They are the regents or angels who rule over the Cosmical Forces of North, South, East and West, forces having each a distinct occult property. These BEINGS are also connected with Karma, as the latter needs physical and material agents to carry out her decrees, such as the four kinds of winds, for instance, professedly admitted by science to have their respective evil and beneficent influences upon the health of mankind and every living thing.”§ In Zoroastrianism, as well as in any other religion, the North and West are considered to have an evil influence on mankind. It will be seen from the above that man’s Karma has a very close relation with the science of the Stars; and hence we find in the *Bundahish* also the following names of the twelve signs of the Zodiac:—

- | | |
|--------------------------|------------------------------------|
| 1. Varak (the Lamb) | 7. Tarâzûk (the Balance) |
| 2. Tôrà (the Bull) | 8. Gazdûm (the Scorpion) |
| 3. Dôpatkar (the Gemini) | 9. Nimasp (the Sagittarius) |
| 4. Kalachang (the Crab) | 10. Vahik or Nahâzik (Capricornus) |
| 5. Sher (the Lion) | 11. Dûl (the Waterpot) |
| 6. Khûshak (Virgo) | 12. Mâhik (the Fish). |

These are sub-divided into twenty-eight *Nakshatras* or mansions whose names also appear in this book.

* The *Bundahish*, ch. v. 1, 2.

† Ibid., ch. ii. 5.

‡ The *Book of Dzyan*, stanza V. 5.

§ The “Secret Doctrine,” vol. i, pp. 122—123.

Leaving this aside we have to turn now to the *Desatir*, in which it is said that the heavy-moving stars, *i. e.*, the fixed stars, in contradistinction to the planets, are many, and each has an intelligence, a soul, and a body; "and in like manner every distinct division of the heavens and planets, hath its intelligences and souls." It is said in the first book, "the Book of Prophet the Great A' bád," that

"The world, like a radiation, is not separate, nor can it be separated, from the sun of the substance of the mighty God.

"The lower world is subject to the sway of the upper world.

"In the beginning of its revolution the sovereignty over this lower world is committed to one of the slow-moving stars;

"Which governeth it alone for the space of a thousand years;

"And for other thousands of years each of the heavy moving stars and swift-moving stars becometh its partner, each for one thousand years.

"Last of all the moon becometh its associate, for a thousand years, like all the rest."

Here the time allotted to the sovereignty of a planet, is "one thousand years." If we take the "sovereignty" for "activity," the *Vishnu Purána* allows us "one thousand *periods* of four ages," at the end of which every planet, as well as the earth, retires into Pralaya. Here we are not talking of the Mahâ-Pralaya, however, but of a planetary Pralaya.

The moon is at present in a state of such Pralaya, we are told, and her cycle of life has been finished long ago. "When the moon hath been king," says the *Desatir*, "and all have been associates along with it, and its reign, too, is over, one Grand Period is accomplished . . . And in the beginning of the Grand Period, a new order of things commenceth in the lower world. And not indeed the very forms, and knowledge, and events of the Grand Period that hath elapsed, but others precisely similar to them will again be produced."

NASARVANJI F. BILIMORIA.

(To be continued.)

MR. GLADSTONE'S ATONEMENT.

SPACE is given to Mr. Gladstone's criticism on Mrs. Besant's views on the dogma of the Atonement, because of the masterly synthesis of the subject by this sage and statesman. We have it here at its best, and it will be highly profitable to our Oriental thinkers to give the closest attention to the subject before dismissing it for ever from their minds. Little more could be said in favour of the Christian view than Mr. Gladstone has here said; and one who has adopted Eastern views of cosmology, will be struck with the geocentric basis of the dogma. Since the Bible nowhere speaks of other inhabited worlds than ours, nor of Christ having sacrificed Himself for the sins of other planetary populations, we must infer that the dogma applies solely to our earth races. If the authors of the Bible knew of other man-bearing globes, then their silence as to them tends to make the Hindu and Buddhist philosopher deduce that there was either no Vicarious Atonement made for their inhabitants, or they were not conceived and born in sin like ourselves, and hence needed no Redeemer. Even Mr. Gladstone seems to sense the difficulty (cf. p. 49). However, we shall not forestall Mrs. Besant's probable rejoinder to her eminent critic, which is sure to be spicy to a degree, and likely to give Mr. Gladstone a bad quarter-hour when he reads it. Our duty is fulfilled in laying on the free platform of the *Theosophist*, the best argument that can be adduced in support of the fundamental dogma of the Christian religion. Our digest is copied as found in the *Madras Mail*.—Ed. *Theos*.

“The publication by Mr. Fisher Unwin of a book entitled ‘Annie Besant: An Autobiography,’ has led Mr. Gladstone to contribute to the September number of *The Nineteenth Century* an article which is headed: ‘True and False Conceptions of the Atonement.’ The writer sketches the lady's ‘spiritual itinerary’ as revealed by herself, from her childhood to her marriage, and to a physical crisis brought about by the sufferings of a child in illness, in which her religion received a shock which it had not strength to survive. She examined its dogmas, and addressed herself chiefly to four propositions, to one only of which Mr. Gladstone devotes his observations. As stated by Mrs. Besant, it is ‘The nature of the Atonement of Christ, and the justice of God in accepting a vicarious suffering from Christ, and a vicarious righteousness from the sinner.’ The latter topic is set aside as being virtually included in the larger question. The suggestion of the former part of the statement is taken to be that ‘Christ being absolutely innocent, injustice towards Him is here involved.’ After remarking that the authoress looks ‘at the forensic or reputed, and not at the ethical, which is, of necessity, the essential aspect of the case,’ Mr. Gladstone grants:—

1. That the ‘sinner,’ that is to say man, taken generally, is liable to penalty for sin ingrained and sin committed.

2. That the Son of God, liable to no penalty, submits Himself to a destiny of suffering and shame.

3. That by His life and death of suffering and shame men are relievable, and have, upon acceptance of the Gospel and continuance therein, been actually relieved from the penalties to which they were liable.

4. That as sin entails suffering, and as Another has enabled the sinner to put all penal suffering away, and, in effecting this and for the purpose of effecting it, has Himself suffered, this surely is in the full sense of the term a vicarious suffering, an atonement, vicariously brought about by the intervention of an innocent person.

This dispensation of Atonement is part and parcel of the Incarnation; and the Incarnation, undertaken in order to suffer, by the Man of Sorrows acquainted with grief, is mystery, but is not injustice; does not involve the idea of injustice, and is not liable to the charge.

Such is the contention which he proceeds to endeavour to make good; and this argument takes the form of a series of propositions which, without pretending to the smallest authority, are meant to be, and he hopes may be, conformable to the established doctrine of Scripture and the Church at large:—

1. We are born into the world in a condition in which our nature has been depressed or distorted or impaired by sin; and we partake by inheritance this ingrained fault of our race.

2. This fault of nature has not abolished freedom of the will, but it has caused a bias towards the wrong.

3. The laws of our nature make its excellence recoverable by Divine discipline and self-denial, if the will be duly directed to the proper use of these instruments of recovery.

4. A Redeemer, whose coming was prophesied simultaneously with the fall, being a person no less than the Eternal Son of God, comes into the world and at the cost of great suffering establishes in His own person a type, a matrix so to speak, for humanity raised to its absolute perfection.

5. He also promulgates a creed or scheme of highly influential truths, and founds therewith a system of institutions and means of grace, whereby men may be recast, as it were, in that matrix or mould which He has provided, and united one by one with His own perfect humanity. . . .

6. We have here laid down for us, as it would seem, the essentials of a moral redemption: of relief from evil as well as pain. Man is brought back from sin to righteousness by a holy training; that training is supplied by incorporation into the Christ who is God and man; and that Christ has been constituted, trained, and appointed to His office in this incorporation through suffering, His suffering, without any merit of ours, and in spite of our guilt, is thus the means of our recovery and sanctification. And His suffering is truly vicarious; for if He had not thus suffered on our behalf, we must have suffered in our own helpless guilt.

7. This appears to be a system purely and absolutely ethical in its basis and such vicarious suffering, thus viewed, implies no disparagement, even in the smallest particulars, to the justice and righteousness of God.

8. It is not by any innovation, so to speak, in His scheme of government that the Almighty brings about this great and glorious result. What is here enacted on a gigantic scale in the kingdom of grace only repeats a phenomenon with which we are perfectly familiar in the natural and social order of

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4. A Redeemer, whose coming was prophesied simultaneously with the fall, being a person no less than the Eternal Son of God, comes into the world and at the cost of great suffering establishes in His own person a type, a matrix so to speak, for humanity raised to its absolute perfection.

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the world, where the good, at the expense of pain endured by them, procure benefits for the unworthy. . . . The Christian Atonement is, indeed, transcendent in character, and cannot receive from ordinary sources any entirely adequate illustration, but yet the essence and root of this matter lies in the idea of good vicariously conveyed. And this is an operation appertaining to the whole order of human things, so that, besides being agreeable to justice and to love, it is also sustained by analogies lying outside the Christian system, and, indeed, the whole order of revelation.

9. The pretexts for impugning the Divine character in connection with the redemption of man are artificially constructed by detaching the vicarious efficacy of the sufferings of our Lord from moral consequences, wrought out in those who obtain the application of His redeeming power by incorporation into His Church or Body. Take away this unnatural severance, and the objections fall to the ground.

10. And now we come to the place of what is termed pardon in the Christian system. The word justification, which in itself means making righteous, has been employed in Scripture to signify the state of acceptance into which we are introduced by the pardon of our sins. And it is strongly held by St. Paul that we are justified by faith (Rom. iii. 28, v. 1), not by works. Were we justified, admitted to pardon, by our works, we should be our own redeemers, not the redeemed of Christ. But there are further and unwarranted developments of these ideas, which bring us into the neighbourhood of danger.

11. I have said that, when the vicarious sufferings of Christ are so regarded that we can appropriate their virtue, while disjoining them even for a moment from moral consequence in ourselves, we open the door to imputations on the righteousness of God. But the epoch of pardon for our sins marks the point at which that appropriation is effected; and if pardon be, even for a moment, severed from a moral process of renovation, if these two are not made to stand in organic and vital connection with one another, that door is opened through which mischief will rush in. And thus pardon may be made to hold an illegitimate place in the Christian system; as when it is said that the condition and means of pardon are simply to believe that we are pardoned; the doctrine charged with extraordinary pertinacity and vigour by Bossuet upon Luther. But in Holy Scripture there is no opening of such a door; no possibility of entrance for such an error.

12. Pardon, on the other hand, has both a legitimate and a most important place in the Christian scheme.

The right hon. gentleman discusses the question what pardon is, and admits that there is a limited or partial accommodation to the forensic idea when use is made in theology of the word pardon, and of a justification which primarily signifies not righteousness, but acquittal. 'If,' he says, 'the heart is right with God in that sense, which so many pages of the Scripture establish and define for us by living instances, then there is pardon; there is that living seed of actual righteousness, which has only to grow, under the laws appointed for our nature, in order to complete the work. Pardon is properly a thing imputed. But, besides what is imputed, something is imparted to the sinner'—namely, relief from the penal inflictions due to sin. Mr. Gladstone continues:—

It is indeed evident that the entire case of the human inhabitants of this planet has been made in most important respects exceptional through the introduction of sin into the world. Hence it is that, as we are assured by the Apostle, we are ordained to be a spectacle for men and angels. In other words, it would seem that this world does not exist for itself alone, but is, in some manner which we cannot yet, unless most vaguely, conceive, to serve a most important purpose of example, warning, or otherwise, on behalf of other portions of God's intelligent creation. But the exceptionality, so to call it, of the Christian dispensation is not an argument against its being true. On the contrary, it is a substantive argument in favour of the Gospel, if it be manifest that the remedy is one adapted to, and so far accounted for by, the disease: that it tends to repair the rent which has been made by disobedience in the fair order of the world, to restore that harmony of original creation which, as we are told, made the sons of God shout for joy. In truth, it seems difficult to account for the blindness which fails to perceive the profundity of wisdom which underlies the simplicity of the Gospel. The philosophy of the Incarnation is, indeed, a great and indestructible philosophy. It was said that Socrates plucked wisdom down from Heaven. The Incarnation brought righteousness out of the region of cold abstractions, clothed it in flesh and blood, opened for it the shortest and the broadest way to all our sympathies, gave it the firmest command over the springs of human action, by incorporating it in a person, and making it, as has been beautifully said, liable to love. Included in this great scheme, the doctrine of free pardon is not a passport for sin, nor a derogation from the moral order which carefully adapts reward and retribution to desert, but stands in the closest harmony with the component laws of our moral nature.

In conclusion, Mr. Gladstone recognises 'that works and proceedings such as those of Mrs. Besant may be useful to religion, not by virtue of what they intend, but by virtue of the controlling Providence which shapes their direction and effect, in total independence of the aims of their authors.' Care and vigilance he finds necessary to be employed, not only against the foe outside the walls, but against ourselves. The possibilities of excess through the narrowness and temerity of unbalanced zeal are more than merely abstract possibilities, and he welcomes aid, from Mrs. Besant or any one else, which recalls us from rashness to vigilance and care.

Again (he says), and in closer proximity to the present subject, we have seen that even now representations are sometimes made which seem to treat the Atonement of Christ not as a guarantee, but rather as a substitute for holiness. For if sin, which is undoubtedly a debt, be nothing but a debt, if it be so detached from the person of the debtor that when it is paid, it matters not by whom, then the debtor can no more be challenged, and remains as he was before in all things except that a burden has been discharged from his shoulders, then again the moral laws are in danger. For those laws will not for a moment tolerate that grace and favour be disjoined from reformation, justification from repentance and conversion of the heart. . . . But I desist from this strain of observation, and bring these remarks to a close with the suggestion that, according to the established doctrine of Holy Scripture and of the Christian Church, the great sacrifice of Calvary does not undermine or enfeeble, but illuminates and sustains, the moral law; and that the third proposition of Mrs. Besant, with which alone we are here concerned, is naught."

THE BHÚTAS, PRETAS AND PIS'ACHAS.

(Continued from page 774).

IT is not possible to give the total number of these entities, for no book has undertaken the task of enumeration. Moreover the few different names given often represent but different aspects of the same entity, just as a *Sahasranámávali* (a hymn of praise of a thousand names, e. g., the Vishnu-Sahásrauáma) enumerates but the different aspects of the same deity.

But there is an enumeration given of the more hideous and terrible forms, the Káli and others that eat flesh and drink blood. These are only enumerations of the important divisions, not of the individual entities. Some of them are to be found in the *Rudrayámala*; but they would be of little interest here. In one of these lists, as many as sixty-four kinds are mentioned.

The most important of each class has a separate name and is generally recognised everywhere. The Bhagavad-Gítá also recognises these names, when S'rí Krishna speaks of the manifestations of the Almighty in all important things "Of all the Gandharvas I am Chitraratha," and so on (*vide* Ch. XI—Vis'varúpa Adhyáya). Still there is a key to the number of these, to be found in almost all books that treat of the subject. The student is at every step advised not to bewilder himself in the ocean of *seven crores* of Mahámantras. *A'mnáyastava*, a famous work on Mantra S'ástra, dwells on the origin of these Mantras. It recognises first the *One Deity*—S'iva, the five-faced, as the Creator of all the Mantras. Then come the Rishis who discovered the Mantras and their efficacy; each of whom chanted a Mantra and obtained Siddhis: and that Mantra came to be fathered on the particular Rishi, who was called thenceforth a *Mantradrashítí* (discoverer of a Mantra). In this work we are also told that two crores of Vedic Mantras sprang from the face called *Tatpurusha*; one crore of Vedic Mantras from the face called I's'ána, one crore of S'aiva Mantras from the face Aghora; one crore of Vaishnava Mantras from the face Sadyojáta; and two crores of S'áktic (Devic) Mantras from the face Vámadeva. These seven crores of Mahámantras have to this day in India their particular *Upásakas* and practitioners, and they give some sort of a clue to the ascertainment of the number of the entities.

But even with this, the ground is not clear. For we are told that many Mantras relate to one deity, that one Mantra by variations in dhyána (contemplation) relates to many deities, and also that one deity has at times as many Mantras as it has aspects. Nevertheless, after a deep study of these keys, one may be able to estimate the number of these entities.

We shall now give a short account of the Bhútas, a class which comes under the division "Pis'achas" of I'svara-Krishna, given above. The God S'iva is the Creator of these evil deities known as Bhútas. When Varáha (one of the incarnations of Vishnu) saw the goddess of

the earth, he was love-stricken and forgot his function of an Avatára—the redemption of the world—and began to trouble the world. The creatures prayed to the Devas and the Devas in turn to S'iva. The God S'iva got angry and from his sweat were born the Bhútas, deities powerful enough to conquer Vishnu. The Bhútas proceeded to work, and soon returned with the answer 'All is done.' Hence the God S'iva called them *Bhútas*—that which is done (Káliká Purána, Ch. XXXI, 88). Hence the name Bhútes'a which belongs to S'iva.

These Bhútas thus created are 26 crores in number and mostly feminine in sex. They are divided roughly into three classes, viz., (1) The *Bálagrahas*; (2) The *Pramathádi Ganas*; (3) The *Mátrikas*, *Bhaginis*, &c.

The *Bálagrahas* are deities instrumental in the diseases of babies. At their head stands the younger son of S'iva, Subrahmanya. The *Pramathádi Ganas* are deities bent always on hindering all *propitiations and pújahs for good*. At the head of this class is the other son, Vignes'vara (Vináyaka): and hence to this day in India, people pray to Vináyaka to remove all obstruction before they begin anything good. Lastly, the *Mátrikas* and *Bhaginis*, &c., are the essentially female deities, under the immediate control of Párvati, the wife of S'iva. These deities have hideous and terrible shapes and forms. To this class belong chiefly the elementals and other minor yet mischievous entities, the presiding deities of black magic and other practices which affect the world for ill more closely than the other classes. But of these we shall speak in detail when we deal with worship and propitiation. The *Mátrikas* are seven in number and the *Bhaginis* four. Śankaráchárya, Madhusūdanasarasvati and other commentators on the Bhagavad-Gítá, explain the word *Bhúta* as including Vináyaka, Sapta Mátrikas, Chaturbhaginis, &c. (Bh. Gítá, IX. 25, and XVII. 4).

One other use of these Bhútas remains yet to be noticed. The following translation (Bhágavata, Bk. X, Ch. 63, 10 and 11), besides showing their usefulness in assisting S'iva in all his wars, contains the names of some of the curious and important entities we are speaking about. I shall therefore give a literal translation:—

“He (Vishnu) beat the followers of S'iva, viz., Bhútas, Pretas, Guhyakas, Dáginis, Yátudhánas, Vetálas, Vináyaka, Mátris, Pis'áchas, Kú'smándas, and Brahmarákshasas.”

A few words now as to others which comprise but a small class. First is the Vírabhadra whom S'iva also created in order to kill Daksha, one of the Prajápatis, the father-in-law of S'iva, who ill-treated him. Then there are the Bhairava and the Vetála, which were also created by S'iva for similar occasions (Káliká Purána, Ch. 49.) The Vetála is the presiding deity over dead bodies. The Brahmánda Purána, Uttarakhanda, devotes 29 chapters to the story of a king Devánga. There also is found the story of Vīkramárka of popular fame, the conqueror of the Vetála. In ch. 23, st. 30, we have, “After killing Bhútas, Pretas, Pisáchas &c., Dáginis, Śakinis, &c. (which, according to the story, are followers

of Vetâla and guard it); he (Vikramârka) went to the Vataavriksha (the Banyan tree) the dwelling place of Vetâla. There are many Mantras relating to the Vetâla.

It is a curious fact that, while Sîva is the Creator and lord of these evil entities, the Sanskrit Mantra literature abounds with Vaishnava Mantras specially devoted to practices in Abhichâra (black magic).

Such are the characteristics of these deities, which, in the popular opinion, are scarcely recognised even to belong to the Daiva Sarga.

Food.

The Chhândogyopanishad (III, 6 to 10) states, "The Devas neither eat nor drink." Thus, on this authority, some hold that the Devas, *i. e.*, the upper four of the Daiva Sarga of the Sânkhya system, take no food or drink. The food or other requirements of the fifth class, *viz.*, the Gandharvas, are, by all authorities, affirmed to be but *Bhoga* (enjoyment, mainly sensual). Manu describes the food of the last three. He says (XI. 96), "Surâ, (all others), intoxicating drinks and decoctions, and flesh are the food of Yakshas, Rakshas and Pisâchas." By these Manu means only the created entities. For, in another place, he gives the food of entities that have become such by their own bad actions (*i. e.*, suicide, &c). Again in XII. 71 and 72, "After becoming Ulkâ Mukha Preta, he feeds on *what has been vomited*. The Katapûtana Preta eats impure substances and corpses. The Maitrâkshajyoti Preta feeds on pus. The Sâilâsaka feeds on moths." The Garuda and other Purânas are full of descriptions of the nastier foods of meaner entities.

There is another theory about the food of the Devas. The story of the *Amrita Mathana* (*i. e.*, nectar-churning) is the basis. The Devas are said to live upon the Amrita (nectar) they once ate: and Amrita is the only kind of food they have ever tasted.

Not only does the entity worshipped determine the nature of the food offered; but the object of the *Upâsanâ* (worship) is also a chief item in the determination. For instance, Abhichâra (black magic), which has chiefly for its aim, the death or misery of other beings, must always be followed by offerings of flesh and blood; the blacker the object of the *Upâsanâ*, the crueller the kind of food and drink to be offered. Again certain entities have special liking for certain kinds of flesh and blood. For example, the Kâlî has a special liking for man's flesh: and her worship is always followed by a *Narabali* (*i. e.*, the sacrifice of a human being).

But for entities that have become such, the worship is not the same; we have no need of flesh and other things. We have only to offer what we eat and drink: and the oblations will reach the entities in the form suitable to their nature. In the Garuda Purâna, Uttara Khandâ, Ch. XI, we have:—

4. "Listen, O lord of winged creatures, I shall now tell you how the food and drink offered by us with great devotion reaches them (departed entities).

5. "If the departed has become a Deva, the food (offered) reaches him in

the form of *nectar*. If a Gandharva, in the form of *Bhoga* (enjoyment mainly sensual). If a herbivorous animal, in the form of *grass*.

6. " If an air-consuming creature, such as a Nāga, in the form of *Vāyu* (air). If a bird, in the form of a fruit. If a Rākshasa, in the form of *flesh*.

7. " If a Dāmya, also in the form of *flesh*. If a Preta, in the form of *blood*. If a man, in the form of *food and drink*."

THEIR POWER.

As we have already remarked there is a predominance of the *Satya* quality in each class of the *Daiva Sarga*, therefore their power is unlimited and infinite. But the power is not the same all through the *Daiva Sarga*. The *Hiranyagarbha*, " the pure *Satya*," has the greatest power; *Virāt* the next in power; and so on the *Pisāchas* possessing the least. But the power of the *Pisāchas* is infinite when compared with any power we can conceive of, though it is insignificant as compared with that of " the pure *Satya*."

They are unlimited by shapes and forms; it is not incumbent on them to assume any shape, they may be without any; they can assume any shape; there is no limit to the number they may assume at a time. Again they are not confined to any space, as men are confined to the earth. They can go to any place, to any of the popularly known fourteen worlds, which are not above their own world; they are in short, as we have said, *Kāmachārus*.

They have in them power to grant anything to anybody. For instance, *Hiranyagarbha* can grant *Moksha* to any individual, however undeserving the individual may be of the favour. But they never use such powers to any disadvantage or in opposition to any law of nature. In *Brahma Sūtra*, II. i. 34, we have " Inequality (of dispensation) and cruelty (the Lord can) not (be reproached with), on account of his regarding (merit and demerit); for so (Scripture) declares."

But in granting the *Purushārthas* (*viz.*, *Dharma*, *Artha*, *Kāma* and *Moksha*), there is a difference as to the power of granting. *Hiranyagarbha* and a *Virāt* alone have the power to grant *Moksha* as well as the other three. *Soma*, *Indra*, and *Gandharva* have power to grant the first three, but not *Moksha*. *Yakshas*, *Rakshasas*, and *Pisāchas* can grant only *Artha* and *Kāma*, but not the other two, *Dharma* and *Moksha*. But of all these entities, *Soma* and *Indra* are the two whose help is most sought in gaining the first three *Purushārthas*.

The popular opinion about the *Gandharvas* is that they have no great power. But it is not so. *Rig Veda*, X. cxxxix. 5, says: " May the celestial *Gandharva Visvavasu*, the measurer of the water, declare to us that which is the truth and that which we do not know! Accepting our praises, *Visvavasu*, protect our sacrifice!"

The *Vedas* do not mention any method of worshipping the last three of the *Daiva Sarga* in order to obtain the *Purushārthas*; for they have no just power to grant any of them. *Artha* and *Kāma* are obtained from them only by *Abhichāra* (black magic). The grants they can make are

not at all innocent; for they generally injure others in granting the desire of their worshippers.

While Hiranyagarbha has the power to grant anything in any way, it may be asked why he is not worshipped in the Abhichâra methods? The question can be answered thus. The conditions of the worship of Hiranyagarbha are that the worshipper shall *renounce* his worldly desires and connections and raise himself to a *universal consciousness*. These conditions amount to this—that there shall be no worldly desire for wealth or enjoyment. But the Abhichâra methods have only this aim, and are therefore inconsistent with the worship of the “pure Satva.” The same is also true of the upper five of the Daiva Sarga.

HOW TO PLEASE THEM.

Are we bound to please them each and all; or is each individual bound to please one or more of them?

In the Vedas, the commandments (*Vidhi-râkhyas*) are of two kinds. First, are the compulsory commandments or the imposition of *duty* (*Nityakarma*); and secondly, come the conditional commandments or the impositions of obligations to attain an object (*i.e.*, *Kâmya Karana*). Of the former, “Desire to know it (Brahman) clearly”; and “You shall worship Sandhyâ every day,” are examples. Of the latter, “Who desires Svarga, shall perform *Jyotisht Oma*”—is a specimen. But nowhere in the Vedas is it said that any body should practise A’bhichâra (black magic) under any circumstances.

The Vedas therefore contain the worship only of the upper five of the Daiva Sarga. It is also to be noticed that even in these the worship of the Gandharvas is rarely touched upon. The Vedas, it is asserted, are exclusively for the use of the Dvijas (Brâhmins, Kshatriyas, and Vaisyas). Therefore the Vedic deities or the upper five are to be worshipped only by the Dvijas.

On the other hand it is said with great truth that there are many Riks (verses) relating to Pisâchas, &c. It is true that there are, but they are all praises to the upper four of the Daiva Sarga and sometimes also to the fifth class, with the object of inducing them to counteract the influences of Abhichâra, *i. e.*, of the Pisâchas and the lower entities. To remove their influence, there is not a single Vedic praise or prayer to the low entities themselves, but all praises and prayers are to the diviner entities. The Rig Veda (1. cxxxiii. 5) says, “Destroy, Oh! Indra, the tawny-coloured, fearfully-roaring *Pisâcha*: annihilate all the Pisâchas.”

The Atharva Veda is popularly believed to treat of black magic and is said to contain many Riks (verses) devoted to Abhichâra subjects. But it is not so. It also, like the other Vedas, contains stanzas in praise of the higher entities, to induce them to avert the bad influence of the Pisâchas, &c. We have the following verses used as a countercharm against the magical incantations of others, or used as a spell to get rid of Gandharvas and Pisâchas.

Bk. IV. xviii. 1. "I make effectual power my help; let magic arts be impotent.

2. "Oh Gods! if one cast a spell on another man's house who knows it not, close as the calf that sucks the cow, may it revert and cling to him."

Bk. IV. xxvii. 2. "With these we scare and drive away Gandharvas and Apasaras."

11. "Youthful, completely decked with hair, one monkey-like, one like a dog, so the Gandharva, putting on a lovely look, pursues women. Him, with efficacious charm, we scare and cause to vanish hence."

Bk. V. xxix is wholly devoted to an account of the destruction of the Piśâchas. Thus a mass of evidence from the Atharva Veda could be quoted to show that the popular opinion is wrong. Yet that opinion is strong, for there are some who hold that there are some S'âkhâs, in the known as well as the lost portions of the Veda, that do treat of A'bhichâra proper. To them the following considerations will be, to a certain extent, a satisfactory answer. The Vedas are well known in Sanskrit as *Thrayî* (=consisting of three): the three are the well-known Rig, Yajas and Sâma. The fourth Veda is thus altogether excluded from *the Vedas*. Again, the Atharva Veda was excluded for a long time from the general scheme of study for the Dvijas, as it was (erroneously) thought to treat of Black Magic; and to this day there are few or none who are followers of this last Veda.

Thus it can be asserted with much certainty that the Vedas do not anywhere treat of A'bhichâra, and that the Vedic divinities, *i.e.*, the upper four, or rather five, are intended to be worshipped only by the Dvijas. The lower divinities and the Mantras devoted to them, found only in the A'gamas (*viz.*, Vaishnava Sâiva, and S'âkta, see *supra*, *vide A'mniyastava*), are all intended for the S'ûdras and the *Anulomas and Pratilomas* (the cross-breeds). S'rîdhara, in his commentary on sl. 31, A'nandalaharî of S'rî S'ankarâchârya, raises the interesting question, "Is it possible that the God S'iva would have been the author of such vile hymns as those of A'bhichâra?" He himself answers it. God has ordained different methods for different people. Of what use is Brahma Vidyâ to a S'ûdra or to low people? The A'bhichâra and other Mantras for pure worldly success were ordained only for the S'ûdras, *Anulomas and Pratilomas*. It is a sin for Dvijas to practise A'bhichâra. S'rîdhara adds that a Dvija who practises A'bhichâra is to be shunned as an outcaste.

Agastya in his S'akti Sûtras devoted to the worship of the Devi, first describes the Veda and the Gâyatrî as the main source of the *Dakshina Pantha* (the right or Vedic method). Then in ch. IV. 65-66, he says that the *Dakshina Pantha* is for the Brahmins, Kshatriyas and Vais'yas, and that the *Vâma Pantha* (the A'bhichâra and the like methods) are for the Sûdras and the Pâshandas. Manu also has (II. 168), "A twice-born man who, not having studied the Veda, applies himself to the other (worldly study) soon falls, even while living, to the condition of a S'ûdra: and his descendants (after him)."

In another place he has (IX. 290) :

“ For all incantations (Abhichâra) intended to destroy life, for magic rites with roots practised by persons (not related to him against whom they are directed) and for various kinds of sorcery, a fine of two hundred *panas* shall be inflicted.”

The latter seems also to refer to certain state-measures to prevent persons from taking to such bad practices. Thus the Vedic gods are to be worshipped by the Dvijas; and the A'gama divinities are to be worshipped only by S'ûdras and the lower castes.

R. ANANTHAKRISHNA SHASTRY.

(To be continued.)

FURTHER FINDINGS.*

MUCH has the sex question puzzled humanity. What is the essence of man-ness, what of woman-ness, and what the mystery of the communion of the sexes which preserves and multiplies the races ?

The *Vedântas* say that the nearest approach in the physical *Upâdhi* to *Brahmânanda* (the bliss of Brahma-hood) is the *A'nanda* of this communion. Why ? Because herein is realised the intensest completeness of the physical self. Herein that self developes and expands to overflowing.

बृहत्त्वाद् बृहणत्वाच्च आत्मैव ब्रह्मेति गीयते ।

(*Upanishads*).

(Because of its immensity and of its expansion is the self-named Brahma).

Kâma (the Indian Cupid) is said to have five arrows to his bow. The five arrows are the five *Jñânendriyas*—which all find their fullest use and enjoyment in this communion; so too the *Karmendriyas*. Is this not why, while this sex separation lasts, man and woman must be more to each other than any thing or being else ?

दुष्पारा खलु सा प्रीतिः स्त्रीपुंसोः विधिनाकृता ।

(*Mahâbhârata*).

(Hard to get across is the love of man and woman created by the Demiurge).

It has been said that Love is the state of the self with reference to an object which gives it pleasure. Can there be greater love than towards what satisfies all that self's capacities for pleasure at once and in the fullest manner ? Is this not why the *philosopher* Bhartrihari says :—

तथाप्येत द्रुमो नहि परहिताद् पुण्य मपरम्,

नचास्मिन्संसारे कुरलयदृशो रम्यमधिकम् ।

* *Author's Note* :—This article is an attempt to apply to the sex problem the principles enunciated by a recent writer in the articles headed “To him that Seeks” and “Findings” in the *Theosophist* for March and May 1894. It is trusted the attempt will be found to be in accord with those principles and will meet with the approval of that writer.

Still we maintain there is no virtue else
Than doing good to others; nor on earth,
Source of joy greater than the Lotus-eyed.

What explains the intensity of love also explains the intensity of the corresponding hate and jealousy.* Why is sexual jealousy supposed to be the most hideous mental pain upon earth? Is it not because the essence thereof is the suppressing, narrowing, crushing of the being's whole physical self in comparison with another self; because it is the man's feeling that he is no man, and the woman's that she is no woman?

This may explain the essential nature of procreative communion and of sexual love. But what is man-ness and what woman-ness?

Aham, Etat, may stand for the feeling during the communion. The *Aham* aspect of *Brahman* represents the male element; the *Etat* aspect, the female. This only means that the *Aham* preponderates in man; the *Etat* in woman. Because in essence and to themselves both are *Aham*, and externally and to each other both are *Etat*. In other words, it might be said, the man idea is "This (woman) is part of me, is included in me"; the woman idea is "I am part of, am included in this (man)." The "I" is present in both cases, but in different ways. Hence there is more abstract intellect, strength and selfishness in a way in man; more emotion and surrender and unselfishness in a way in woman.

So much for the difference between the man nature and the woman nature. Shall we theorise as to how the difference began?

Love and Hate, Attraction and Repulsion, Self-Assertion and Other-denial, have always and necessarily gone along with the Many-ness (the Atomicity), inherent in the *Etat* on account of its opposition to the Oneness of the *Aham*. The *Upanishads* indirectly express this in the *Mahāvākyas*:—

“एको ऽहम् बहुस्याम् प्रज्ञायेय” ।

एकाकी विभेति and द्वितीयाद्वै भयं भवति ” ।

(“May I, the single, become many; may I be born.” “The solitary one fears;” and “Fear arises from a second.”)

The sex differences arise from love with the help of the alchemist, or rather the arch-chemical, Time; under stress of the “Selfishness,” which is set forth in the lines:—

नहि पुत्रस्य कामाय पुत्रो वै प्रियो भवति,

आत्मनस्तु कामाय पुत्रो वै प्रियो भवति;

नहि जायायास्तु कामाय जया वै प्रिया भवति,

आत्मनस्तु कामाय जायावै प्रिया भवति;

आत्मनस्तु कामाय सर्वं वै प्रियं भवति ।

Upanishads.

* According to the principles outlined in the article “Findings” in the *Theosophist* for May 1894, jealousy would be equivalent to dislike—thus the consciousness of a superiority in the object thereof which makes that object stand closer to an object of like to this jealous self.

(Not for the sake of the son is the son dear, but for the sake of the self is the son dear; not for the sake of the wife is the wife dear, but for the sake of the self is the wife dear; all (that is dear) is dear but for the sake of the self.)

The primordial atoms, each an *Aham* as well as an *Etat*, attracted each other and the stronger absorbed the weaker till they grew into considerable organisms. Then instead of pleasure through complete absorption, only, there arose the possibility of pleasures through incomplete absorption also, and friendships began.

The tiger sees in the deer the possibility of only a short-timed pleasure and of one of its senses only, so to say; he *loves* the flesh and takes it unto himself, and the practical result is *apparent hate* and destruction of the deer. In the tigress he sees the possibility of long-lived pleasures of all the senses and *loves* her too, but with the different result of cherishing and affection and preservation.

So, on the other hand, what is complete (although involuntary) self-surrender by complete self-destruction on the part of the deer, is only partial surrender with self-maintenance on the part of the tigress. Such is *Máyá!* Love is Hate and Hate is Love!

संगात् संजायते कामः, कामात् क्रोधोऽभिजायते ।

(*Gítá*).

(From Association is born Love, from Love springs Anger).

Thus in the primeval life when there arose possibilities of long-lived and recurrent pleasures in various ways, from and to each other in consequence of the development of organisms, then, surrender being predominant on the one and acceptance on the other side, the sex possibility began, and under pressure of the evolutionary idea it developed till sex resulted—the self-surrender which is the essence of feminineness in relation to man becoming the function of nursing and motherliness in relation to the child. This may probably explain the differentiation of the man-nature from the woman-nature. The searcher interested in discovering how the physical differences now existing have come about, may trace them through the *Udbhija*, *Svedaja*, *Andaja* and *Jaráyujja* creations which are possibly even now to be found in the various kingdoms of nature.

“*Udbhija*” seems to be the Self-born of the “Secret Doctrine.” Unmistakable instances of such are apparently not now to be met within the vegetable and animal kingdoms; the author of “The Temple of the Rosy Cross” mentions cases which, if true, would be such instances. The growth of minerals may be regarded as an example of this creation in the mineral kingdom.

Svedaja—the Sweat-born of the “Secret Doctrine” corresponding to the multiplication, by fission, of the lower organisms; by grafts, &c., of trees and plants.

Andaja—the Egg-born—the seeds of androgynous plants overflowing from, and nursed by stamens and pistils in the same organism.

Juráyuja—the Womb-born of complete sexual separation.

Note throughout that there is no such difference of organic and inorganic in nature, of animate and inanimate as Western thought is accustomed to. There is a difference of grade only; but all the world is tied together in the bonds of *Aham-tá* and *Mama-tá*. The essential nature of the love for the body is the same as that of the love for a fellow-being or for a house, lands, country, &c.; the difference is only in the intensity. All is truly alive.

Let us consider how these theories apply to the facts around us.

The proper death is the death from old age; after the exhaustion of all the passions, the vital forces, the *Pránas*, through a long and well-balanced and harmonious exercise of all of them; in short, a giving up of the worn out body by a tired and re-tired soul.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।

तथा शरीराणि विहाय जीर्णा न्यन्यानि संयाति नवानि देहि ॥

(*Gítá*).

(Even as the man casts off well-worn clothes and assumes new ones, so too the soul abandons the worn-out body and goes unto a new one).

But what do we see around us? Not such peaceful wearing out, but exhaustion and death through disease consequent on excesses of all sorts. *That* is the rule of the day. Mortality largest among the youngest!

So too the proper de-sexualisation of the race should come gradually and harmoniously by a natural and peaceful exhaustion of the forces which led to sexual separation. Theosophists may locate such in the 6th Round or the beginning of the seventh. But what is the fact? Violent excesses leading to premature exhaustion and an unnatural unsexing by which men become women and women, men. Witness the wars in the current papers and the cry of the "Modern Woman" of Western lands.

To India this fate has not yet come, but may soon. The "slowness" which has been the cause of its long life so far and its escape from many of the diseases resulting from a "fast life," is rapidly passing away. And the "sins" which are coming on will have to end in their natural punishments, as described again and again in the sacred books.

OMEGA.

Reviews.

MAGAZINES.

Lucifer.—August. "Occultism and Truth" is a very wholesome statement by seven members of the Society as to what they believe true Occultism to consist of. It is the belief of these seven members that "the doctrine that the end justifies the means has proved in the past fruitful of all evil; no means that are impure can bring about an end that is good, else were the good Law a dream and Karma a mere delusion." "The Rationale of Death," a particularly thoughtful article by Charlotte E. Woods, is concluded. H. T. E's notes on Science and the Esoteric Philosophy are interesting and well selected. Eliphas Lévi's "Unpublished Letters" become more and more bewildering. We wonder if any one reads them, and if such an one could be found would he answer as the Ethiopian did to Philip's query—"Understandest thou what thou readest?"—"How can I expect some man should guide me?" "Devotion and the Spiritual life" by Annie Besant was a lecture given before the Blavatsky Lodge. The "words" from the "Indian Disciple" which are quoted in the course of it, appear to us somewhat characteristic of that very indefinite and high-flown verbiage which is so common in Spiritualistic communications. A jingle of words though attractive to the ear does not always carry with it profound meaning.

The Path.—August. Of the thirty pages that compose this issue of our American contemporary seventeen are devoted to Activities and Reviews. "Man's Duty to Brutes" is the chief article of interest. The *Path* reviewer waxes still stranger and more complex in his diction.

Theosophical Siftings.—Nos. 6 and 7 of Vol. VII. The Duke St. periodical has contained particularly interesting papers of late, "The Language of Symbols" by S. G. P. Coryn is a useful Preface to a very difficult subject; and "Consciousness" by R. B. Holt is an attempt to epitomise and arrange the metaphysics of the "Secret Doctrine."

THE CULTURE OF THE SOUL.*

This paper deals with Indian methods of Self-culture, touching upon the Hatha Yoga and Râja Yoga Schools, and containing passages from the Upanishads to show the basis of the Hindu belief in these matters.

MODERN THEOSOPHY.†

We have been favoured with a copy of Mr. C. F. Wright's long promised work on Theosophy. The book is a useful compilation of the main principles outlined in the "Secret Doctrine" and other larger works. In places the author dogmatizes somewhat and some of his assertions require to be substantiated, e.g., where he states that the "Spiritualistic" phenomena of the early days of the T. S. were "the direct work of certain Nirmânakâyas."

* By Mrs. Besant. No. 22 of the *Transactions of The London Lodge, T. S.*

† By Claude Falls Wright; Boston, New England Theosophical Corporation, New York: *Path* Office.

THE IMITATION OF SHRI' KRISHNA.*

This is a praiseworthy attempt on the part of the author to follow in the footsteps of Mr. Bowden whose "Imitation of Buddha" was so well received. In the present case the author would have done better had he confined his attention to Ethics and not introduced so many metaphysical subtleties among his quotations, which, with their context, are difficult of understanding, but when taken out of it quite incomprehensible. The spelling of the Sanskrit words is neither accurate nor consistent and we hope a new edition will see a revision in this respect. We must, however, congratulate Mr. Mukopadhaya on his little text book, which will, we feel sure, be appreciated in India.

THE RELIGION OF LOVE.†

This little pamphlet professes to be intended for all sects and churches, and appears to be an attempt to show that love is the Alpha and Omega of all religion. The writer evidently believes in a personal god somewhat after the Christian or Brahma Samaj type, by constant communion with whom man is born again in a mystical sense and attains the highest religious state, when self-love is annihilated.

THE SECRET OF HAPPINESS.‡

The authoress endeavours to show that each of the notes of music is related to a particular feeling, or phase of human consciousness. Not being sufficiently musical ourselves to appreciate the authoress' theories we must leave them to those who have the gift.

Theosophy in all Lands.

EUROPE.

LONDON, August, 1894.

This is our "slack" time, and Head-quarters seems quite depopulated. Mrs. Besant gone, taking Mrs. Lloyd with her; Mr. Mead away recruiting, and I am sorry to say from the accounts we get, not quite so successfully as could be wished; the weather is so bad just now, apparently all over Europe.

Our President-Founder has left us, escorted to the Docks by a group of Theosophists—of all, that is to say, who are left at home. He has done splendid work while with us, and we hope may be spared for many more years of the same self-sacrificing labour in the cause to which he has devoted his life. He and Mrs. Oakley attended the fifth Quarterly Conference of the North of England Federation (T. S.), which was held early this month at Middlesborough, and much good work was done. Our brethren in the North keep up their reputation for "go-aheadness" right well. Especially was the "Hands across the Sea" scheme of correspondence between individuals and Lodges of the different Sections T. S., introduced by Mr. Firth, discussed; and ways and means elaborated of getting the scheme into working order. Colonel Olcott then made a tour of the Northern Lodges, and went over to Dublin, giving a lecture in the Ancient Concert Rooms there; and attending a conversazione held by the members.

* Compiled by S. C. Mukopadhaya. Newton Press, Cornwallis St., Calcutta.

† By Rajnarain's Bose, President of the Adi Brahma Samaj, Calcutta: Sadharan Brahma Samaj Office, 211, Cornwallis Street.

‡ Published by the writer—Ellen S. Atkins. Price One Shilling,

A new centre has been formed at Redcar, as the result of Mrs. Oakley's visit to the North, which will be helped by members of the Middlesborough Lodge, in their work of organization, &c. Altogether, considering that August is the month when nearly everyone flies to the seaside to see the T. S. is progressing steadily in membership and activity, quite beyond our expectations.

During the absence of the Gen. Sec., Mr. Charles Johnston is kindly editing *Lucifer*; and the office work is carried on entirely by Mrs. Oakley and Mr. H. T. Edge. Mr. John Pryse is away for a holiday, and I am sorry to say his brother's health has become so broken of late, that he has been obliged to return to America. By the way, *Lucifer* has reduced its size of page, and will henceforth appear shorn of the picture on the cover. The Head-quarters' Library has taken another room in No. 17, under the new management, for quiet study, which will be a great boon to studious members.

* * * * *

I don't think I noted the fifth number of *Borderland* in my last. Mr. Stead begins his second year full of high hope for the future, both of his Magazine, and also for the successful exploration of all that is connoted by its title. But as he says:—"Borderland is not to be surveyed and mapped out in a year," and students must not be in too great a hurry. His main conclusion as to the results of the first year's work is that "whatever else may be dubious it is becoming tolerably clear that the new faith will have the persistence of the individual after death as its chief corner-stone, and a demonstration of the almost undreamed of potentiality of the complex congeries of personalities that make up our Ego as its chief contribution to human thought."

In the *Chronique* of the Quarter Mr. Stead gives a very interesting account of the "colour cure" in relation to small-pox. The experiments were conducted in Bergen, under Dr. Finsen, a distinguished specialist in skin diseases. The result was eminently satisfactory.

"Dr. Lindholm, hospital physician, fitted up a ward with red curtains, on the theory of excluding the ultra violet rays of light, which Dr. Finsen declares to be injurious to the skin when in a morbid state. Twenty patients were placed in the ward, ten of them being non-vaccinated children, some of them, cases of extreme severity.

All of them recovered and none were pitted. The experiment is now being tried in New York under Dr. Edson, with the sanction of the Board of Health."

This is indeed a notable advance in the utilisation of colour, and Scandinavia is to be congratulated on being the pioneer in so useful a field.*

Dr. Coryn's interesting paper "An hour in Borderland Occultism" is quoted from, and commented on—not altogether favourably; and under the head of "Theosophy and Occultism" Theosophists and Matters Theosophical are touched upon. The sub-headings are "Why the Theosophists are troubled;" "Mrs. Besant and Hinduism;" and "What a Mahatma is;" which latter is practically quotations from Mr. Keightley's paper given before the London Lodge, and subsequently published in their Transactions.

Then we have some interesting "Borderland" books reviewed; and a long and circumstantial account of the Kurumba Sorcerers of the Nilgiris, in which a paper on the subject published in your columns a few years ago is quoted. Altogether *Borderland* begins its second year well.

* Our correspondent forgets all that was done twenty years ago by Major General Pleasanton, U. S. A., by Dr. Seth Pancoast, of Philadelphia and, later, by Dr. Babbit.—Ed. *Theost.*

In this month's *Arena* is a very interesting study by M. T. & W. H. Savage of "Whittier's Religion," which, likethat of all truly great men, is eminently Theosophical. Say the writers :—

"He (Whittier) believed that the inner light could be trusted to guide one in the business of daily life as well as in matters purely spiritual, and he found many confirmations of this in the experiences of his Quaker friends. And all this was quite in keeping with the Quaker belief that life here is in constant touch with the Great Life that is the fountain of all being. According to this belief the gates between the seen and the unseen are always ajar. The life here and the life there flow from the Eternal, are lived in the Eternal; and because of this are always safe and good."

The current number of the *Monist* has a fine little poem from the pen of the late Professor Romanes, called "Immortality that is Now," which could well and appropriately have been published in any Theosophical magazine, so closely does it touch Theosophical thought and ideals. The fringe of thought throughout the poem certainly bears traces of the teachings of Comte but the lesson is none the less Theosophical, *e. g.*, the Professor utters the truism that "The web of things on every side is joined by lines we may not see; and, great or narrow, small or wide, what has been governs what shall be."

Turn where one may this month, so far as the Magazines are concerned, Theosophy and Occultism—and kindred subjects—seem to be more than ever in the minds of men. There is Mr. Sinnett's capital article in the current number of the *Nineteenth Century*, which is practically an account of the astral world, plainly put, so that he who runs may read. Then there is M. Binet's admirable article in the *Fortnightly* on "The Mechanism of Thought," in which of course the Salpêtrière experiments come in with great point. The whole article is most suggestive, more for the lines of research it opens out, than for what M. Binet actually says. In a recent number of the *Arena*, Dr. Cooke treats of the mind-cure, from a favourable point of view one which naturally we cannot altogether adopt. Still, from the ordinary medical point of view, his reply to the question, if the mind can *cause* disease, what can it do in the way of *cure*? is extremely able.

The "Secret Doctrine" teaching as to early races and submerged continents seems gradually to be receiving confirmation at the hands of science. At the Victoria Institute the other day Dr. Prestwich—of geological fame—brought before the meeting all those geological phenomena which had come under his observation during half a century of geological research throughout Europe and the coasts of the Mediterranean, which, he said, were "only explicable upon the hypothesis of a widespread and short submergence of continental dimensions, followed by early re-elevation, and *this hypothesis satisfied all the important conditions of the problem.*" Then we have the quite recent archaeological discovery in Mashonaland, which, the account says, seems to point to previous occupation by a different race of people. A large and curiously-carved bowl was discovered in a sealed cave; Colonel Rhodes purchased this bowl, and it is stated that the officials of the Hon. Cecil Rhodes' Museum and a number of archæologists and scientists in South Africa have examined it, "but are quite at a loss to account for its presence in a Mashona sepulchre"! The bowl is made of peculiar hard wood, quite unknown in Mashonaland, and is about a foot in diameter. The most remarkable point about it is that the signs of the Zodiac—*about which the natives know*

nothing—are beautifully carved round the brim. Moreover the centre of the bowl bears a representation of a crocodile; which is all more than significant to the Theosophical student.

I must not omit to tell you of the advent of a new comer in the ranks of Magazines specially devoted to Occult subjects. This month appeared *The Unknown World*, the first number of a monthly magazine edited by Mr. Arthur Edward Waite. In his Editorial he tells us that *The Unknown World*, will occupy itself with “White and Black Magic, Necromancy, Divination, Astrology, Alchemy, Witchcraft, Crystalomancy, Elementals and Elementaries, the Rosicrucians, the Illuminati, Esoteric Freemasonry, the Mysteries, the Mystics, Hermetic Philosophy, the Archæology of the Secret Sciences;” and in addition to all this, which one would say was rather a handful, the magazine will deal with “the hidden problems of science, literature, and history”! Nay more, it will reprint “the original Rituals of Magic; rare documents in connection with the Rosicrucian Fraternity; rare Masonic Rituals; the most important keys, manuals, and tracts of Alchemy. But even all this does not exhaust its programme! I will give you what I think is quite the best part of the Editorial utterances. Says Mr. Waite:—

“The unversed reader must, however, thoroughly establish in his mind one truth which is all-important in the endeavour to comprehend justly the modern developments of Mysticism and the plan of the present Magazine. The representatives of many schools of esoteric thought will expound the principles and doctrines of their systems in THE UNKNOWN WORLD; but it must be understood that they are not rival schools; they are developments in various directions, but they are not in contradiction to each other and they do not exclude each other. The principles of Universal Biblical exposition, which are in course of exposition by Mr. Edward Maitland, are in no sense out of focus with the eastern transcendentalism of Mr. Sinnett, as they would both be the first to tell us. And so also the Rev. G. W. Allens’s Society of Christo-Theosophy, while it occupies a place distinct from either, is not out of harmony with the Theosophical Society and the Esoteric Christian Union. It must not be thought that there is a Babel of many voices in the camp of the mystics which will produce only discord and confusion in the ear of the uncommitted listener. The essential principles of mysticism are all one, even as the great masters of old Oriental wisdom and the great masters of Western wisdom were in reality of one heart. There is a light of the East and there is a light of the West; some have recourse to one and some to another, but there is an exact harmony of both, where yet others discern the full and perfect illumination.”

Mr. Waite here strikes an excellent, indeed an indispensable note; and when I tell you that the first number contains papers by Edward Maitland, A. P. Sinnett—who is always to the fore in Theosophical pioneer work with the public—Mrs. Dora Stuart-Menteith, and the Rev. G. W. Allen, you will see that Mr. Waite is fully carrying out his Programme of “hearing all sides” Mr. Sinnett’s paper is in his usual happy vein, and is called “The Theosophical Revival.”

A. L. C.

INDIA.

Since I wrote last, Mr. Bertram Keightley, General Secretary, Indian Section T. S., has visited the following places and the reports received and briefed below, clearly show that good results have been produced by his lectures.

Calcutta:—Mr. Bertram Keightley, General Secretary, Indian Section Theosophical Society, arrived in Calcutta on the 21st August 1894, at about 5 p.m., per S. S. "Pekin" and was received at Jetty No. 4, by the members of the local T. S. From thence he was conveyed to the Bellevue Hotel, where he was lodged during his stay in this city.

He received visitors there and conversed with them on Theosophical subjects.

At the request of the founder and proprietor Dr. Rakhal Ch. Sen, Vice-President of the Bengal T. S., Mr. Keightley visited the Anglo-Vedic Institution in company with the President of the branch.

On Wednesday, August 29, 1894, at 5 p.m., at the Town Hall, Mr. Keightley delivered his first lecture on "The Spread of Hindu Religious Ideas in the West" to a large and appreciative audience.

On the following day he was taken over to the Society's rooms to receive a few representative students from the different colleges of this city. About thirty including a few members of the branch assembled to hear him. A number of questions on various subjects were put to him, to all of which he gave satisfactory answers. At parting he strongly advised the students to strictly follow the daily and other religious observances enjoined on their respective castes.

On Friday following, he delivered his second lecture at 5 p.m., at the Albert Hall, on "Hindu Student Life and Its Ideals." The lecture was intended specially for students and the audience commenced arriving as early as three o'clock in the afternoon. By five o'clock the hall became densely packed and there was not even standing accommodation. The stairs below were crowded and about two to three hundred people went back disappointed. The lecture evidently produced a strong effect, specially the peroration which sensibly affected the audience.

On Saturday following, he delivered his third and last lecture at 4 p.m., at the residence of Maharaj Kumar Benoy Krishna Bahadoor, Shobha Bazaar, on "Philosophic Thought in the East and in the West." It was incomparably the most learned of all his lectures and was listened to with deep attention. At the conclusion of the lecture, Mr. Keightley strongly urged on the audience the importance and desirability of a larger and wider study of Sanskrit and advised every one present at the lecture to form himself into a centre for the purpose of creating a strong public opinion in this behalf.

Advantage was taken of his presence to hold "Secret Doctrine" classes. Five sittings were held and the Proem was partly explained by him.

On Thursday evening last, Mr. Keightley took his farewell of the members assembled in meeting and in doing so, addressed to them earnest words of advice.

The following are the results of the many serious consultations held

between Mr. Keightley and the President and other officers and members of the branch :—

I. At the request of the Assistant Secretary, Babu Bireswar Banerji, Mr. Keightley wrote out a course of Theosophical studies which it is intended to print shortly.

II. There were long and earnest consultations held between Mr. Keightley and the President and other officers of the branch regarding the importance and feasibility of a local Head-Quarters for Bengal. On the Bengal Theosophical Society and other branches undertaking to provide the requisite funds Mr. Keightley would undertake to supply the workers.

III. With regard to young men, Mr. Keightley advised the immediate formation, under the care and supervision of members of the Branch, of young mens' societies, which might be taken through a course of Theosophical studies on the plan outlined in the "Course of Theosophical Studies" prepared by him. With regard to the Sanskrit portion of their studies they might very well begin with Yogavâsistha Râmâyana.

IV. In regard to the revival of a spirit of love for Sanskrit, he thought that the creation of a strong public opinion in this behalf was an indispensable prerequisite, and very strongly advised the course. As an initial step he promised to send round a circular to the Branches of the Indian Section, inviting them to commence a strong agitation in this behalf without delay. It was also resolved that in the forthcoming visit of Mrs. Besant to this city, in January next year, she should be asked to devote one whole lecture to this subject and, in consultation with the leading men of the town, make a strong effort, if possible, to place the existing Sanskrit College on a better footing. Mr. Keightley then desired the President to place at his disposal certain information regarding the Sanskrit College before November next, so that he might prepare Mrs. Besant beforehand.

V. A plan for opening separate branches in this city composed specially of young men, was discussed also, but the matter did not advance beyond the stage of discussion.

Mr. Keightley left for Berhampore by the eleven 'o'clock P.M. train on Saturday, the 1st September. The President, the Assistant Secretary, Babu Bireswar Banerji, Babus Ashutosh Gupta and Dhankrishna Biswas saw him off.

Berhampore :—He visited Berhampore on the 2nd September, Sunday. He was received by the members most cordially. He stayed here up to the 7th, on which date he left the station at 2 P.M. for Bankipore. From the 3rd to the 7th instant, he was occupied every morning in discourse with the visitors, members and outside sympathisers. On the 3rd instant at 5 P.M., he was invited to attend a meeting of the residents of Berhampore in which the maintenance of the Hindu Academy where the boys are trained in the pure national style along with their education in English up to the Entrance class, was discussed and settled. Mr. Keightley pointed out to the audience that the future hope of the revival of their religion, true national habits and religious practices, depended upon the active support of such institutions as the Berhampore Hindu Academy. On the 4th September at 7 P.M., he delivered a lecture, at the Berhampore Cantonment Theatre Hall, on "Religion and Theosophy." On the 5th September he addressed a very crowded audience on "The meaning and importance of Devotion." On the 6th

September, at the Sydabad Hardinge School, he delivered an address on "The importance of the revival of Sanskrit to the national and religious life of India." The lecture Hall was over-crowded.

Bankipore :—He arrived here on Saturday, the 8th instant. In the evening of the same day he delivered a lecture to a crowded audience in the Patna College Hall on the subject of "The Mission of India." On the morning of the next day the members of the Society met him in the bangalow where he was putting up, and heard an interesting discourse in the course of which he explained the septenary constitution of man. At 4 p. m. of the same day, he delivered another lecture in the said College Hall on the subject of "Philosophy of Life." Returning from the lecture hall, the members again met him at the bangalow when the discourse of the previous evening was continued. On the evening of the 11th the Patna Hindu Boys' Association held a special meeting in the Patna College Hall, in which the Secretary of the Association read the half-yearly reports of the activities of the Association. After which, Mr. Keightley addressed the Students on the subject of "The Life of Students and its Aims." On the morning of the 13th he left this place by the mail train for Benares.

The H. P. B. Theosophical Propaganda Fund, Surat, is in a flourishing condition. Useful pamphlets are being printed and circulated free. A translation of the "Voice of the Silence" into Guzerati is published this year.

The Nellore branch has translated into Telugu a philosophical work of Vidyananya Swamy's entitled "Jivânukti Prakâshika." The translation is excellently made and will be very much appreciated by Telugu readers.

Pandit Bhavani Sanker will leave Mangalore at the end of this month and visit the branches in the Ceded Districts of Madras.

The Lahore Branch has been pretty active in its work since it received a visit from Mrs. Besant. At the instance of Rai Barodakanta Lahiri of Ludhiana, a meeting of the members of this branch was held in the residence of Rai Bahadur P. C. Chatterji, Judge, Chief Court, Panjaub, when it was unanimously adopted that (1) A Hall for the Panjaub Theosophical Society be erected at Lahore and a committee consisting of Messrs. K. P. Roy, S. B. Mukherji, Rai Bishambarnath, Pandit Gopinath and Igbalnath be formed to collect funds for the purpose; (2) the funds be kept in the Agra Bank Ltd., Lahore, and Messrs. S. B. Mukherji and Igbalnath to be Treasurer and Honorary Secretary respectively. With such distinguished men in Panjaub, the cause of Theosophy is to spread wide and far.

The Panier T. S. centre has now 12 active members and subscribers for useful Vernacular Theosophic Journals. A visit from any competent person will place the centre on a better working basis.

The President-Founder arrived in Adyar on the morning of the 19th *viâ* Bombay. During the eighteen weeks of his absence from Adyar, he travelled about 15,000 miles; arbitrated between the Buddhists at Colombo; presided at Mrs. Besant's French lecture at Paris and at the Sessions of the Judicial Committee, Gen. Council and European Convention; founded a Branch at Berlin; made a tour in Great Britain; conferred with the Marquess of Ripon about Buddhistic educational affairs, and, returning, lectured at Bombay.

P. R. V.

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CUTTINGS AND COMMENTS.

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

Mrs. Bertha Palmer of Chicago is desirous of *For the benefit of Indian Women.* establishing a friendly relationship with Hindu ladies with a view to helping them, and at the same time getting a more correct view of “the much misunderstood Indian Life.” Commenting on this and pointing out the difficulties of the scheme, the *Indian Mirror* says:—

“Following close upon Mrs. Besant’s magnificent contribution to the *World* comes a remarkable letter, which we publish to-day in another column, addressed by Mrs. Bertha Honore Palmer, an American lady of position, to our friend, Mr. Dharmapala. Mrs. Palmer was the distinguished lay-Lady President of the Board of Lady Managers of the World’s Columbian Exposition at Chicago. She has done much for the cause of female emancipation in America, and her husband contributed during last year as much as four hundred thousand dollars for benevolent projects. But to return to Mrs. Palmer’s letter to Mr. Dharmapala, we find that American lady inspired with a great longing to form a close acquaintance with representative Indian women; ‘women of good standing’ is her phrase. The letter is most deferential in tone, for she would rather forbear the communication that she seeks, if it is thought that it will prove ‘detrimental to the women of your nation.’ Mrs. Palmer desires to be put in ‘communication with a dozen or twenty of your most gifted and representative women, so that we may exchange views, literature, etc.’ Mrs. Palmer frankly avows greater sympathy with Western civilisation, but acknowledges that ‘we are broadened by understanding the essential features of the religion and customs of your people.’ It is hinted that Mrs. Palmer may visit India next cold weather, and she will be very welcome. It cannot also be very difficult to recommend the dozen or twenty ladies to correspond with Mrs. Palmer. The great obstacle would be, of course, the language of the correspondence. Not that a dozen Indian ladies cannot be found to write in English. The number of lady-Graduates in India, chiefly in Bengal, is increasing, and they are capable of holding their own with the lady-Graduates of Europe or America. But most of them have in a manner become denationalised. On the other hand, there are not only twenty, but over two hundred Hindu women, worthy to correspond with the most gifted women of the West, but they are innocent of English, and we do not see how Mrs. Palmer can open and maintain communications with them unless she knows Sanskrit and the vernaculars of this country. We then come to this. Exchange of thought, literature, and so on, between the representative women of India and of Europe and America, ought to be brought about by all means. But how? Mrs. Besant has furnished the answer to the question by becoming a diligent student of the Sanskrit language. Her countrywomen and the cultured ladies of America might, with benefit, copy Mrs. Besant’s example. At the same time this advance ought to be met with corresponding advance from the ladies of India. We have been ardent advocates of Sanskrit education, but we should like English education, to go side by side with it. We are acquainted with at least half-a-dozen Hindu ladies who are also great Sanskritists. What an advantage it would be if they knew English as well? In that case, they would be capable of exerting the most beneficial influence upon the minds of the men and women of Europe and America.”

The *Morning Post* has been giving its readers an *A Eurasian* account of a Eurasian Fakir who has been living in the Hunyman Temple on Jako, Simla. Writing to the *Fakir.* *Civil and Military Gazette* to correct certain mis-statements, the "Fakir" in question, Mr. Russett, gives the following particulars of his life:—

"I was for seven years at Bishop Cotton School; after leaving, I foolishly signed a deed of gift in favour of a relative; and afterwards repenting of my rash act, and finding myself destitute and friendless, I fell into a despondent state; and throwing off all European customs, sought refuge with Gopal Dass at present Sadhu of the temple of Hunyman on Jako.

He adopted me, and I dwelt for a year and a-half under a tree near the temple doing penance, living on milk and potatoes, maintaining silence, and enduring all the hardships of my noviciate patiently. After that I went on pilgrimages to Budree Naran, Ganga Sagur, and Umrānath, leaving Ramaeswar for my spirit to take after death, so that I may not have to return to this world again incarnate. I also spent *four months with Madame Blavatsky's guru at Gumta*, where I was astonished to find the water has so wonderful a petrifying power that the Lamas there can neither use it for drinking or for washing. We drank medicated tea, from a cauldron always kept boiling; and I am sorry to say we never bathed!

The journey to Gumta is long and difficult. I went with the Jamath of Sibdaw, who is 300 years old, they say; and I quite believe it, as he has not changed at all during the twenty-five years that I have known him. He taught me many prayers and charms. I have seen him cure leprosy in five days, and diseases of the eye with ashes. He is greatly honoured by all the Indian Chiefs of the north. After living with him for two years, I went to the Jhang State, where for twelve years I lived very happily, receiving much kindness at the hands of the Rana Hurri Chand. The leopard skins with which I am clad, were all gifts from him. His son, who succeeded him two years ago, has treated me badly, and I am present at law with him. I believe I have money, but until the law case is decided, I cannot lay hands on it. I have lately received begging letters from the plains, but as I am at present quite unable to send any assistance to applicants, however needful or deserving, I beg that no one will address me in this way in future. With regard to an application for Rs. 10,000 from Cawnpore, I regret I am able to meet it just now.

I have returned to my native town where I intend to remain a Sadhu to the end."

**

The Hon. Javerilal Umiashanker Yajwik, one of *A valuable* the most influential and best educated Hindu Gentle- *testimony.* men of Bombay, was good enough, although not a Member of our Society, to preside at my recent lecture in that city. Being attacked by the *Times of India* in a prejudiced and silly leading article, which was as full of misrepresentations as might have been expected from that source, he replied in a letter from which the following extract is quoted:—

"Let me tell you, sir, that though not a theosophist myself, I cannot shut my eyes to the potency of the mischief which is being worked into the tend-

er minds of the younger generation by the purely materialistic tendencies around us, and to the usefulness of work done by a body of persons devoted to the setting forth, according to their lights, the ideals of what is pure and noble, what is sublime, and what is everlasting in the teachings of the ancient literature of India."

* * *

No wonder that enthusiastic public meetings of *A Missionary* Hindus have been held at various places—the latest at *Ebb tide.* the Calcutta Town Hall—to express gratitude to Swami Vivekananda for what he has done to make Indian religion known in the United States of America. His success as a public speaker has been phenomenal and the impression made by him upon the public mind, extremely deep. The way had, of course, been prepared by our many years of Theosophical propaganda, but he proved to be the man for the crisis.

The *Press* of New York, says :—

"The number of converts, made by the Hindu missionaries in this country, is creating consternation among the promoters of the Christian religion. Bishop Ninde, of Detroit, thought the matter of enough importance to deliver an emphatic address on the subject to the Methodist ministers at their weekly meeting, Monday morning. He urged his hearers to devote some of their attention to it by studying it thoroughly, thus fortifying themselves against any argument that might be put to them. He said the religion was likely to attract attention among certain classes who have not very much to do, and gave the inference that he meant the wealthier and society circles."

* * *

Mary, Countess of Derby and widow of the late *Lord Derby's* Earl of Derby, has, at Colonel Olcott's request, presented a copy of the engraved portrait of her late husband that hangs on the wall of the Colonial Office, to the Buddhist Defence Committee of Ceylon. The understanding is that it shall be placed in the Library of Widyodaya College, so that the Sinhalese people may see the features of the statesman who, in 1884, gave them their Wessak as a public holiday, and redressed other wrongs that had previously been done them.

* * *

The Council and Fellows of the Unitarian College *An Unitarian* at Manchester, have sent through the same channel as *an peace gift.* the above, a large group photograph of themselves as a present to Sumangala Thera's College. They express the most affectionate interest in the work of clerical and lay education now proceeding among the Sinhalese Buddhists, and beg that their College may be favoured with an exchange copy of a photographic group of the teachers and priest-pupils of Widyodaya Col-

lege. The Rev. J. Barron's letter to Col. Olcott on behalf of his associates breathes the benign spirit of true Christianity, *i. e.*, Theosophy.

* * *

The dispute about Buddha Gaya. Sir Edward Arnold is, it appears, anxious to arbitrate between the Mahabodhi Society and the Mahant in possession of the great Buddhist shrine. To this end he may come out to Calcutta during the next cold season. May perfect success attend him. But it is probable that he does not yet realise the disingenuous and unloveable character of the man he will have to deal with. Besides which, the difficulty has been much increased by Dharmapala's indiscreet precipitancy in trying to set up the Japanese image of Buddha, with a great show of processions and tom-tomming, which naturally alarmed the Mahant and made him see in it a cunning trick to regain the Shrine, whether he might like it or not. Sir Edwin may smooth his ruffled plumes, perhaps : let us hope he will.

* * *

Sale of Dhulip Singh's Granth. At the recent sale of the late Maharaja Dhulip Singh's effects, his copy of the Granth, or sacred scriptures of the Sikhs, sold for four hundred guineas. It was artistically illuminated. Copies of this famous book are rare. The originals are written on prepared bullock or cow hides, and kept in the lovely Golden Temple at Amritsar, where they are objects of worship. A tiny MS. book, of the size of a postage-stamp and containing some fifteen verses of the Granth, was presented to Mrs. Besant, Countess C. W. and myself on the occasion of our visit to the temple last cold weather.

* * *

An unique historical document. Col. Olcott has presented to the Trustees of the British Museum his copy of a poster issued December 20, 1865, by the late Hon. Edwin M. Stanton, Secretary of War, U. S. A., announcing the assassination of President Lincoln, and offering a reward of \$ 100,000 for the capture of Wilkes Booth and his fellow conspirators. Photographs of Booth, Herold and J. H. Surratt accompany the poster.

* * *

Prof. Chakravarti's promotion. Babu Gyanendra Nath Chakravati, M. A., and L. B., Assistant Inspector of Schools, Kumaon, has, we are glad to note, been raised to the Rs. 400 grade, as Assistant Inspector of Schools, Allahabad Circle, and Inspector of Science for all Circles. Since Pandit Lakshmi Sankar Misra, M. A., was several years ago appointed to the grade of Assistant Inspector, no other educated native of culture and acquirements had, in spite of the emphatic recommendation of the Education Commission, been appointed.

The *Hindu* of September 29th gives the following account of the visit of the Incumbent of Sivagunga Temple—a branch of S'ankarâchârya's Sringeri Mutt—to our Head-quarters :—

“His Holiness Srimat Paramahansa Sri Subramanya Swami, High Priest of Sri Sivanganga Mutt of Sri S'ankarâchârya, paid a visit to the Theosophical Head-quarters at Adyar on Tuesday the 25th instant. The President-Founder received the Swami with due respect, showed him the Oriental Library and explained to him how he has been working for the revival of the ancient spiritual science through the Theosophical Society. The Swami was much pleased with everything that he saw, complimented the President-Founder on his disinterested work and wished him long life and prosperity to the Theosophical Society. The Swami stopped in the Adyar compound with forty followers in a house set apart for his use in the Brahmin quarters the whole of Monday night and Tuesday till 5 P. M., and when finally taking leave, honored the President-Founder with the presentation of a shawl as a mark of recognition of, and sympathy with, the Theosophical Society's work.”

* * *

Buddhism in Western lands. While single individuals are converted to Christianity in India, the spread of knowledge of Hinduism and Buddhism throughout the West is causing their philosophic ideas to be accepted by thousands of the most intelligent minds in Europe and America. Mr. Walter Besant, who has not the least leaning to the doctrines of either, writes in his Table Talk of Aug. 31 :—

“I received a month ago a letter from Chicago which spoke of the ‘great increase of Buddhist opinions in America.’ I replied, asking for details of figures. My correspondent now writes: ‘It is not possible for me to procure as yet any detailed account of the prevalence and spread of Buddhism in America; but, given the facts that, after the closing of the Parliament of Religions, the Orientals continued to speak to large audiences, occupied many pulpits, and are still lecturing here; that they have been invited and have spoken in every large city of the country; that there are a number of periodicals now advocating their ideas; that individuals are continually encountered who are out-spoken Buddhists, and many others are met whose conversation betrays the influence of Oriental thought, it appears that Buddhism is invading the minds of the people to a serious extent. I inclose a list of publications, well advertised and extensively read, which advocate Buddhist and kindred doctrines.’

“The list of publications is tolerably long; it comprises about a hundred and thirty works, chiefly tracts.”

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1894.

EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

LONDON, *17th August 1894.*

I. In the hope of extending the usefulness of the Society, by bringing isolated enquirers in non-sectionalised countries into satisfactory intercourse with old members who would be able to encourage and help them, the present Executive Notice is issued. The undersigned warmly approves the scheme of international correspondence devised by Mr. Oliver Firth, F.T.S., of Bradford, England, and by him called "Hands across the Seas", and recommends its adoption by all Sections and Branches. The undersigned, being unable to do justice to the work himself, because of his official duties and constant anxieties, hereby appoints Mrs. Isabel Cooper-Oakley to the office of "Federal Correspondent", now created as a partial substitute for that of Corresponding Secretary, which was abrogated after the death of H. P. B. It will be her duty to answer enquiries from strangers or unattached members of the Society who live in parts of the world not yet brought under the constitutional supervision of a chartered Section, and to aid them in obtaining our literature and forming permanent relations of correspondence with willing members or Branches. Mrs. Cooper-Oakley becomes, under this arrangement, a Federal official, a member of the Presidential Staff, and may hold the same without prejudice to any official position she may now or hereafter hold in any Lodge or Section.

II. To aid Mrs. Cooper-Oakley in carrying on this onerous work, I hereby appoint Messrs. Oliver Firth, F. T. S., of Bradford, and M. U. Moore, F. T. S., of London, Assistant Federal Correspondents.

The above appointments to date from this day and to continue in force until duly revoked by the undersigned.

H. S. OLCOTT, P. T. S.

ADYAR, *27th September, 1894.*

The undersigned gives timely notice to all concerned that the attendance of Delegates is likely to be even larger at this year's Annual Convention than it was last year: possibly 250 may be present from India alone. One moment's reflection will show that, if so many are to be fed and accommodated, the longest possible notice must be given, so that contracts and other indispensable preparations may be made. As quite a number will be coming from Europe and America, the upper floor of the Main Building will be reserved for them, to avoid the inconveniences felt last December. Palm-thatched huts will be erected on the terrace for gentlemen and ladies, and bathing facilities arranged. One application has already been made for the hiring of a tent for private use, to be pitched on the lawn, and orders will be taken for others if desired. The rent for a fully-equipped tent is Rs. 2 per diem, with Rs. 3-8 for cartage pitching and striking, payable to the contractor. The Society makes no charge for lodging or meals, but will receive donations, as voted upon last time.

Mrs. Besant is expected to reach Headquarters on or about December 23rd. She will hold one *conversazione* and give one lecture daily as heretofore. Early in January she will go to Calcutta and to the Northward, and, later, a tour in the Punjab is projected. As at present advised, a South Indian tour will not be practicable this cold weather.

It is hoped that by a friendly agreement with the Managers of the Congress, Fellows of our Society who are Delegates to both bodies, may be enabled to attend the sessions of both.

Indian Delegates to our Convention should apply for accommodation to the General Secretary of the Indian Section; foreign ones to the undersigned. As usual, all should bring their own bedding with them.

H. S. OLCOTT, P. T. S.

ADYAR, 27th September, 1894.

To put a stop to disquieting rumours the undersigned gives notice to the Society:

1. That the Adyar Head-quarters property was only bought after all parts of India had been visited, and the comparative advantages of many sites had been carefully studied.

2. That the Founders were encouraged to purchase it by the superior Advisers whom they recognized as authoritative.

3. That the undersigned has seen no other site at the same time so pretty, healthful, geographically convenient, commodious and cheap. The sole *annual* expense is within Rs. 40, for taxes, for which sum *per mensem* it would not be possible—so far as the undersigned knows—to hire a Head-quarters one-fourth as suitable for our purposes. And wherever we might be, it is doubtful if any smaller sum than we now spend would suffice to pay wages, horse-keep, repairs, etc.

4. That, for the foregoing and other reasons, the undersigned, Managing Trustee for life of the T. S. and responsible for the safe custody of the archives, library books and other property, will not—unless circumstances should entirely change—sell the Adyar property nor remove the T. S. Head-quarters to any other country or place.

5. The Indian Section is, of course, free to choose its own executive centre, and presumably the General Secretary will submit the question for vote in the next Convention. With this the undersigned has nothing to do, save to give his advice if asked.

6. The General Secretaries of Sections are requested to circulate the above notice to their Branches.

7. The above decision makes it unnecessary to publish a correspondence between Messrs. Keightley and Judge and Countess Wachtmeister, with respect to the removal of Head-quarters, which was in type at our printer's.

H. S. OLCOTT, P. T. S.

ADYAR, 27th September, 1894.

1. Mr. Walter R. Old notifies the undersigned officially that, being "unable to accept the official statement in regard to the enquiry held upon the charges preferred against the Vice-President of the T. S.," he resigns the offices of Treasurer and Recording Secretary. He will continue working, but in the private capacity of a member of the Birmingham Lodge. Our regret to lose Mr. Old's agreeable and profitable companionship in India, is tempered by the fact that the climate of Madras was very unsuitable to his delicate constitution.

II. For the present, the duties of the vacated posts will be performed by Mr. T. Vija Raghava Charlu.

H. S. OLCOTT, P. T. S.

ADYAR, 30th September, 1894.

Mr. Sven Ryden, F. T. S., of the Golden Gate Lodge, having to leave for San Francisco on the 13th October, the undersigned will relieve him of the Acting Treasurership and Recording Secretaryship of the T. S., from the 12th proximo. Mr. Ryden has performed the duties of those offices since May last

with great accuracy and fidelity, and earned the thanks of the undersigned and of the Society. His unselfish assumption of these cares without pay made it possible for the undersigned to go to Europe on the grave official business which called him there.

H. S. OLCOTT, P. T. S.

EDITORIAL NOTE.

The undersigned re-assumes full editorial responsibility for the *Theosophist*, and heartily thanks Mr. S. V. Edge for his able management during his absence. Mr. Edge will continue his service as Assistant Editor.

ADYAR, 30th September.

H. S. OLCOTT, P. T. S.

T. S. FINANCIAL STATEMENT.

I beg leave to acknowledge with thanks the receipt of the following donations and subscriptions to the T. S. Funds since August 20th, 1894:—

HEAD-QUARTERS FUND.		RS.	A.	P.
American Section, through Wm. Q. Judge,				
Gen. Sec., Admission and Charter Fees...	£26 16 6			
Mrs. Ida R. Patch	„ 1 0 0			
„ Mary J. Robbins... ..	„ 1 0 0			
	£28 16 6	@ 1-1 $\frac{1}{2}$	495	12 0
J. Jones, Brisbane			4	6 0
Bombay T. S.			8	0 0
Miss F. H. Müller (H. S. O. Trav. Exp.) ...	£20 0 0			
„ H. Hunter. do do	„ 0 10 0			
Dublin Lodge do	„ 3 10 0			
Northern Fed'n. of T. S. Branches do. ...	„ 3 0 0			
	£27 0 0	@ 1-1 $\frac{3}{4}$	471	4 0
F. L. Noake, Wellington, New Zealand ...			4	6 0
W. D. Meers, Christ Church... ..			4	6 0
ANNIVERSARY FUND.				
Tokaram Tatya, Bombay			100	0 0
F. L. Noake, Wellington, New Zealand. ...			2	3 0
W. D. Meers, Christ Church			1	12 0
LIBRARY FUND.				
B. S. Charlu, Hyderabad.			3	0 0
Tokaram Tatya, Bombay			100	0 0
SUSPENSE ACCOUNT.				
American Section, through Wm. Q. Judge,				
Gen. Sec.... ..	£14 0 3	@ 1-1 $\frac{1}{2}$	241	3 6
H. P. B. Propaganda Society, Surat			50	0 0
Madura T. S.			3	0 0
J. Gunda Row, Nandiyal... ..			10	0 0
G. Narainsawmy, Palladum			5	0 0
Dr. Anantrai Nathji, Kundla			100	0 0
Coimbatore T. S.			7	0 0
D. B. Ganguli, Bankipur... ..			10	0 0
Bombay T. S.			5	0 0
Tokaram Tatya, Bombay..			100	0 0
Madanapalle T. S... ..			25	0 0
R. S. Pandiaji, Madras			5	0 0

ADYAR, }
20th Sept. 1894. }

SVEN RYDEN,
Ag. Treasurer, T. S.

THE ADYAR LIBRARY.

The following books have been added to the above Library during the last two months:—

DONATED:—*Advaitamanjari*, part 16, 17 and 18 from The Editor, Kumbakonam; *Census report of Travancore State* (Vols II from Mr. V. Nâgamaeyer, the Census Commissioner; *Churakusamhitâ*, part 9, from the translator; *Dattâtreyatantra*, *Tripurâsârasamuchaya*, and *Sâlagrâmotpatti*, from R. Ananthakrishna Sastry; *Trikândamandana*, a work on A'pastamba Sruntasutras, from Mr. Khandalvala, Poona, *Akbar*, an Indian historical romance, from H. H. Keralavarma, Trivendram; *The Modern Theosophy*, from C. T. Wright; *Telugu Bhâgavata*, from the publisher, Madras;

Sivanmuktiprakarana (in Telugu) from the Nellore Branch, T. S.; *Dhâtârûpâvali*, and *Sâbdaratnâvali* from Pandit G. V. Krishnamacharyar; *S'airudrârârthunâ*.

Mr. R. Sivasankara Pandiaji, F. T. S., has presented a rare bronze image of the recumbent Buddha in Samadhi. It seems of Burmese origin and is very acceptable.

R. ANANTHAKRISHNA SASTRY,
Pandit.

AUSTRALASIA.

THEOSOPHICAL ACTIVITIES IN AUCKLAND, NEW ZEALAND.

Our lodge is still active and progressing, and in several ways its influence is being felt. A young Society, and not numerically strong, it was hardly to be expected that it would have at this early stage made an impression on the Legislative mind, or had any influence in shaping the Legislation of the colony. But such seems to be our good fortune. A few months ago a paper was read at one of our open lodge meetings upon the subject of cremation. A discussion followed the reading of the paper, and when the results of our cogitations were known outside, the subject got further ventilated in the daily press, and the result has been that the Government has submitted a bill on the subject to the New Zealand Parliament, now in session. The Bill is provincial in character, and gives power to adjoining local governing bodies, such as borough councils, county councils, road boards, &c., to join together when convenient to erect the necessary appliances, make the necessary charges, &c., for this manner of the disposal of the dead. As the proposed bill is permissive in character, there is every likelihood of its passing both Houses of Parliament without injury, and thus will be placed on the Statute book a piece of legislation upon an important subject which will be almost sure to be copied by the Governments of the adjoining Colonies; for the Theosophists in those countries will not like to exercise less control in the Council Chambers of their several Colonies than do those of New Zealand. Our various organizations are fairly active and progressing slowly. Our meetings are fairly well attended, and occasionally a new discussion ensues, sometimes, under circumstances little expected. During the past month the following public efforts have been put forth:—On July 27, at an open Lodge meeting, Mrs. Hemms read a paper upon "Occult study—Mahâtâmâs and Chelas;" On August 3, at an open Lodge meeting, Mr. W. will read a paper upon "Self Conquest;" on Sunday evening, August 5, in the Choral Hall, Mrs. Draffin, lectured on "the Mission of Theosophy, and the Theosophical Society;" on August 10, at open Lodge meeting, Mrs. Ellis read a paper upon "The Sleep of the Just;" on August 17, open Lodge meeting, Miss L. Edger, in a lecture on "Self and Help;" and on Sunday evening, August 19, in the Choral Hall, Mr. C. W. Sanders, lectured upon "Buddha and Buddhism." The Lotus Circle, held on Sunday afternoon, is still well attended, and shows signs of life.

W.