

THE THEOSOPHIST

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

VOL. I.

BOMBAY, MAY, 1880.

No. 8.

SPECIAL NOTICES.

It is evident that the THEOSOPHIST will offer to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, and on the Persian Gulf. Our paper also goes to Great Britain, France, Germany, Hungary, Greece, Russia, Constantinople, Egypt, Australia, and North and South America. The following very moderate rates have been adopted :

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Ceylon: Isaac Weeresooriya, Deputy Coroner, Dodanduwa; John Robert de Silva, Colombo.

THE THEOSOPHIST.

BOMBAY, MAY 1st, 1880.

The Editors disclaim responsibility for opinions expressed by contributors in their articles. Great latitude is allowed to correspondents, and they alone are accountable for what they write. Rejected MSS. are not returned.

THE OCTOBER AND NOVEMBER ISSUES OF THIS JOURNAL having been reprinted, the offer to purchase copies, made in the March number, is withdrawn.

New subscribers who wish to have their year begin with the October number, will now be charged annas eight additional to cover the extra cost of the republication. Those who order their subscriptions to date from the December, or any later issue, pay Rs. 6 only.

THE CIRCULATION OF THE THEOSOPHIST CONTINUES TO increase. Within two days of the last month five Rajahs and Maharajahs registered their names on our list.

A MEDAL OF HONOR.

The importance of the action, taken at its late meeting by the General Council of our Society, in voting the foundation of a Medal of Honor, to be annually awarded by an unbiased Jury of Native gentlemen of eminent character and learning to Native authors, will doubtless be appreciated. To recognize that Aryavarta has a grand history, and that the sons of the soil are her proper hystriographers, and to stimulate a brotherly competition for a prize of real dignity, with ample guarantees for the impartiality of the awards, is to take a long step towards creating that feeling of nationality on which alone great states can rise. Let this action stand as one more pledge that the honor of India is dear to the heart of every true Theosophist. Our innermost feelings are summed up in a single sentence of a letter received by last mail from America. "When I read of those noble Buddhists and Hindus who have passed through so much to make the soul dominant master," writes the respected Dr. Ditson, "I feel as if I could kneel and kiss their feet. How grand they seem to me! Tell all such whom you may chance to meet that I am with them in deep sympathy." At another time we shall publish extracts from the letters of Theosophists in different parts of the world to show how universal is this love and reverence for India among them. Meanwhile we give the following:—

(Extract from the minutes of the meeting of the General Council, held at Bombay, February 5th, 1880.)

"With a view to stimulate enquiry, by the Natives of India, into the literature of ancient times, to increase their respect for their ancestors, and to thus accomplish one important object for which the Theosophical Society was formed, it is by the General Council

RESOLVED

That there shall be founded a high prize and dignity to be known and designated as 'The Medal of Honor of the Theosophical Society,' for award under competition.

"The said medal shall be of pure silver and made from Indian coins melted down for the purpose; and shall be suitably engraved, stamped, carved or embossed with a device expressive of its high character as a Medal of Honor. It shall be annually awarded by a committee of Native scholars, designated by the President, to the Native author of the best original Essay upon any subject connected with the ancient religions, philosophies or sciences; preference being given in the Department of Science, other things being equal, to the occult, or mystical, branch of science as known and practised by the ancients."

"The following conditions to govern the award, viz—

1. The Essay shall be of a high merit;
2. Each Essay shall bear a cipher, initial, verse or motto, but no other sign by which the authorship may be detected. The author's name, in each case, to be written in a closed envelope outside which shall be inscribed the cipher or other device which he has attached to his Essay. The manuscript to be placed by the President in the hands of the Jury, and the envelopes filed away unopened and not examined until the Jury shall have made their award.

3. All Essays submitted to be at the disposal of the Society, whose officers may designate such as are pronounced most meritorious for publication in the THEOSOPHIST, with their authors' names attached, so that their learning may be properly appreciated by their countrymen.

4. The Society to be allowed to publish in a separate pamphlet, the Essay which shall be deemed worthy of the Medal of Honor, on condition of giving to its author the entire nett profits of the publication.

5. Essays to comprise not less than 2,500 nor more than 4,000 words—foot-notes and quotations included.

6. The Jury shall also award to the authors of the Essays which they consider second and third in degree of merit, special diplomas, to be entitled Diplomas of Honor and authenticated by the seal of the Society.

7. The Jury may also specifically name three other Essays besides the three aforesaid, for the distinction of certificates of honorable mention, to be issued to the respective authors under the seal of the Society.

8. Essays to be submitted in English, but it is not obligatory that the author shall himself know that language.

9. All competing manuscripts to be in the President's hands by 12 o'clock noon of the 1st day of June 1880, and the Jury to announce their awards on the 1st day of September, 1880.

10. Upon the receipt of the report of the Jury, the President shall at once identify the names of the successful authors, and officially publish the same throughout India and in all countries where there are branches of the Theosophical Society.

11. Full authority is given to the President to adopt whatever measures may be required to carry into effect this Resolution."

Attest :—

KILARSEDI N. SEERVAI,
Secretary, Eastern Division.

NOTICE.

By virtue of the authority conferred in the second clause of the above Resolution, the President of the Theosophical Society has appointed as Jurors to award the Medal of Honor, the following gentlemen :—

Ráo Báhádur DADORA PANDURANG, Fellow of the Bombay University, and Author (Bombay).

Ráo Báhádur JANARDAN SAKHARAM GADGIL, F.T.S., Judge of the Varishtha Court, (Baroda).

Babu PEARY CHAND MITTRA, F.T.S., Author and Antiquarian (Bengal).

K. R. CAMA, Esq., Author (Bombay).

Babu ADITYARAM BHATTACHARYA, F.T.S., Professor of Sanskrit, Muir Central College, Alláhábád, (North-Western Provinces).

A NEW PROPHET IN INDIA.

Kesub Chunder Sen, a high caste Brahmin who for some time has been a rising light in India, has cast aside appearances and become a founder of a new sect. He has long and earnestly protested against the superstition of his own country, and at times the hearts of missionaries were gladdened by his praise of their works, and his seeming acceptance of the doctrines of Christ. To establish Christianity, however, was not his object. He claims to be a re-incarnation of the divine Bhakti, under the name of Chaitanya, and that he is commissioned to establish the church of the future. He is the Prophet Nadiya; an organization has been completed at Calcutta and the apostles, "a preaching army," have been sent forth on their mission to convert the world. This army moves from place to place with banners flying and music, and so great is the enthusiasm that devotees roll themselves in the dust before it.

The object of the new Prophet is to deliver his country from dry rationalism and supply a living faith. Whatever the results may be, the movement is of deep interest to the student of religious history, as an illustration of the rise and progress of sects. *Kesub Chunder Sen*, with his

pretence of being a re-incarnation, in the light of the present, is a sham and a farce; removed two thousand years into the past, and a few wonder works would have made good his pretence, and untold millions would have received him as God.—*Religio-Philosophical Journal, of Chicago.*

A PARSI ASCETIC.

BY KHAN BAHADUR NOWROJI DORABJI K....., F.T.S.

"The path by which to Deity we climb,
Is arduous, rough, ineffable, sublime.
And the strong, massy gates, through which we pass
In our just course, are bound with chains of brass."

The ways by which we arrive at a knowledge of God, and of a future life, are two; and these are denominated in modern Persian *Istedalál* and *Musháhedát* or *Makúsh-fát*. The first is that knowledge which we derive from our observation and experience of the material universe and the changes we see therein; while the second is the illumination consequent on the practice of great purity and intense contemplation, by which the soul acquires the power of visiting the spiritual world.

Those who follow *Istedalál* are of two classes:—(1) *Hukmá Masháyin*, who believe in natural religion without acknowledging the authority of any one prophet, and (2) *Hukmá Muthakemín*, who believe in some revealed religion.

Of those who practise *Musháhedát*, there are three divisions:—(1) the *Hukmá Elakíyat*, who look upon all prophets and all objects as the light of God; (2) *Hukmá Ishrákín*, who do not believe in any one religion, but look upon all religions as true in principle; and (3) the *Sufis*, who outwardly profess the religion that they are born in.

The laws of the ancients according to which *Musháhedát* (Yog) is practised, are called *Elm-i-Tosavof*, or *Elm-i-Saluk*, and the student is called *Sálek*. There are four states in which the adept sees the glories and secrets of the world of spirit:—(1) *Kháb*, or sleep, (2) *Gaíb*, (3) *Másti*, or *Mouinat*, and (4) *Kháb-badan*. Those whose inner self is not altogether powerless, often see real visions in their *Kháb*, or sleep; but when "divine grace is communicated to the holy ascetic from the worlds on high, and the transport arising therefrom locks up external perceptions, it is the state of *Gaíb*. *Másti* means that state in which divine grace being communicated without the senses being overpowered, the person is transported for the time being from the world of reality. The state higher than this, called *Kháb-badan*, is the power of the soul to quit the body and return to it at pleasure."

"Among the modern Parsis, the chief of the Abadian, or Azur Hoshangian sects was Azur Kaivan, who resided in Khum for 28 years, and removed in his latter days from the land of Iran to India where, in A. D. 1617, he died at Patna, at the age of eighty-five." He was at the head of the *Ishrákín* philosophers of his time, and having attained all the four states of *Musháhedát*, was styled *Zul ulum* or the master of sciences. Leading a pure and holy life, practising austerities from his earliest years, he had developed the powers of the soul to the highest extent. His visions of the empyrean worlds have been portrayed by him in Persian verse, and are still extant in the book called *Jam-i-Kai-Khoshrú*,* which contains an admirable commentary on the poem by Khoda Joi, one of his disciples.

He thus begins:—"I purified my body, and leaving aside the observances of every religion or sect, I betook myself to the rules enjoined by the sages of old. Silence, sedentariness, living in a dark and narrow cell, gradual diminution of food and sleep, and constant recitation of the name of God, constituted my discipline, which in time unfolded before my soul's eye the visions of the world on high. In the state of *Kháb*, or sleep, a ghastly form first broke upon my sight, and I was terrified, and invoked the name of

* The present paper is based upon a Gujarathi translation of this book, published from the "Sir Jamsetjee Jeejeebhoy Translation Fund," in 1812; and partly upon the notice of Azur Kaivan and his disciples given in the *Dabestan*.

God, when the form disappeared, and a glaring fire rose to view and struck me with alarm. It gradually melted away, and in its place appeared a scowling, fiery form with its head hanging down the breast and navel, and kept me in agitation. Next there burst upon my sight fires of various hues, and my soul acquired the power to swim over the ocean. I saw crystal water, beautiful avenues, and grand palaces, with tables richly spread, birds singing, and fair men and women moving about. A brilliant splendour played before my breast, and I saw a blue blaze out of which a sweet scent pervaded on every side. I also saw lights of red, blue and yellow, and various souls; besides dark and variegated lights, and I heard a voice which said 'Who is then here like unto me?'

"I next perceived a light of excellent color in which I saw numerous veils, good and bad, which might be computed at ten thousand, and a blue light seemed to envelope me, and ten thousand veils of beautiful hues met my gaze. Splendours of ruby-red, of brilliant white, and golden yellow next came across me, and I saw in each ten thousand curtains. Then came to view a form dark and terrific, before which I forgot myself and began to tremble. I heard fearful sounds, and ghastly forms met my sight; but I flinched not, and passing through ten thousand such veils, I saw a splendour of green, but I was unconscious, and next a splendour, boundless and without form, overtook me, and seeing it, I felt as if my existence was wrapped up in it, and I was one and the same with it.

"In the second state, called *Gaib*, I first saw a splendour of green which seemed unlimited, and there a sovereign of noble aspect was sitting on a throne, surrounded by learned and brave personages, with guardsmen all dressed in green. When I offered praise to the king, he did the same in return and seated me beside him. He was an *Izad* (angel), and I embraced him a hundred thousand times, and each time I did so, methought I became an *Izad* too, and when I separated I became myself again. Next, I came to other regions—purple, white, yellow, scarlet, blue and azure, in each of which I met the respective kings and, embracing them, became an *Izad* like them. Thence I came to a joyous place where I met numerous other kings and noblemen whom I embraced, and they were happy to see me. Going further, I came to a vast and lonely desert where I could see nothing for a long time till, at last, a being of benignant and cheerful aspect came before me, and embracing it, I became an *Izad*. I next came upon a dark form, and onwards I came in the presence of the Almighty, where I found that nothing of my individuality remained and that, wherever I turned my eye, I saw myself. Thus having mounted upwards, step by step, I came back again to this earthly abode with consciousness.

"In the third state of *Masti* or *Hâl*, I first saw a large and prosperous city in which I found myself sitting on a throne, with four sages standing around me. I there heard many sweet sounds and I saw beautiful youths, incomparable viands, and downy beds. A person next came to me and said I was called, and following him, I found myself in a place where they made me sit on a throne and up it flew and brought me to a place where there were wise and illustrious personages dressed in green, who paid me respect and took me to a palace, where I embraced the king who made me sit beside him. He asked me several things, and I learned wisdom from him. I then went to a place which was all blue, where there were scribes, sages, mathematicians, magicians, astrologers, merchants, physicians, and prophets, who, coming up to me, took me with great respect to the presence of the king, who embraced me, and made me sit down beside him. From him I derived a great part of my knowledge of the mysterious. I next went to other worlds which were white, golden, red, blue, azure, and there I was treated in the same way. Further I went to a vast place where also I derived great profit. Thence I went to a dark world, where God Almighty guided me by his splendour, and as I saw Him He drew me within Himself, and my existence

was lost in His. All the future was revealed to me, and I returned the same way I came.

"In *Khâb-badûn*, the fourth state, I passed to a world where I could see objects in endless variety and all the different cities of the world. There were many men and women there, who showed me a palace where I went and sat as king. I learnt every language, and was taught wisdom by the sages of every country, so that I am able to tell every thing regarding their various creeds, languages, customs and observances. Wandering in this world, I returned again to my body, and leaving it again, I learnt all the mysteries of the creation, its beginning, end and aim. Casting aside this body as if it were a garment, I could see all the worlds on high at a single glance. Going to the first heaven, I saw it all, and thence I went to the worlds of Mercury, Venus, Mars, Jupiter, Saturn, to the fixed stars, and lastly, to *Falk-Atlas*, or the highest Heaven. All the planets and stars shine by their own light except the Moon, and their revolutions cause all the happiness and misery which men experience in this world. When I passed onwards I came near pure souls and found myself in a congenial atmosphere. If the soul that dwells in man love understanding and justice, it attains to Heaven by its righteousness, and, leaving this earthly body, tastes of the fruits of purity, and benefits itself by the association with Intelligences higher than itself, ultimately reaching Heaven. But if a man be impure and unholy, the soul wanders about in misery underneath Heaven, and all the evil acts committed in this world, surround it with their hideous forms. Sometimes the soul frees itself from this state and joins the sprites and elementaries, or, if the man be very wicked, the soul enters the body of one of the brute creation, or that of a vegetable.

"All this I saw myself. Next, out of the souls that were moving around me, I drew one towards myself and united myself with it. Then I reached up to *Sarosh*, and there a flash of light came upon me from the splendour of the Almighty. As the radiance increased my understanding departed, and I found myself an *Izad* among *Izads*. God alone existed and there was no sign of my individuality; everything appearing to be but a shadow of myself. From the Angelic Intelligences to the souls I moved about, and from them up to the earth there was nothing but myself. I became acquainted with a thousand mysteries of the Almighty and returned the way I had gone up. I can at will leave my body, and ascending upwards, stand before the presence of God. I am willing to leave this world wherein I am as it were a bird from Heaven. The dignity of the Supreme Lord is too exalted for intercourse with his servants. By His effulgence, intellect becomes illumined as the Earth by the Sun. Through love He confers bounties upon His servants and raises up the downfallen. None but He can duly praise Himself, as He cannot be the object of speech or hearing."

The above is a short abstract of the visions which the great Parsi ascetic has himself described, and those who would like to know more should read the book itself, which contains an excellent commentary.

"Azur Kaivan was master of noble demonstrations and subtle distinctions. He mixed little with the people of the world; shunned with horror all public admirers, and seldom gave audience to any but his disciples and searchers after truth; never exposing himself to the public gaze." The author of the *Dabestan* has given a short but interesting account of him and his many disciples, several of whom—as he relates—he personally met and conversed with.

To the ordinary reader the above visions will probably appear to be the product of a disordered or overwrought imagination; let such a one, however, before he dogmatically passes his verdict, read, and if possible, try to examine the beautiful and wondrous phenomena revealed by mesmerism, which modern science has so grossly neglected. These phenomena conclusively show that in mesmeric sleep or trance, and in extasis, distinct states of consciousness are evolved. Dr. Gregory, in his book on "Animal Magnet-

ism," quotes a case of extasis, which is worth while reproducing. At page 83, he says:—"In the very remarkable work of M. Cahagnet, already alluded to, there is an account of a most remarkable clairvoyante, who could at pleasure and with the permission and aid of her mesmerisers, pass into the highest stage of extasis, in which she described herself as ineffably happy, enjoying converse with the whole spiritual world, and herself so entirely detached from this sublunary scene that she not only had no wish to return to it, but bitterly reproached M. Cahagnet for forcing her back to life. On one occasion, at her urgent request, he allowed her to enjoy that state longer than usual. But he took the precaution of placing another very lucid clairvoyant, a young lad, *en rapport* with her, with strict orders to watch her closely. She seemed at first unconscious, but by degrees her body assumed an alarming aspect, pulseless, cold, and devoid of respiration. The lad who kept his eye (the internal vision of clairvoyance) on her, at last exclaimed, 'She is gone! I see her no longer?' M. Cahagnet then, after much fruitless labour, and not until, as he informs us, he had prayed fervently to be enabled to restore her to life, succeeded in establishing warmth and respiration. The girl on waking overwhelmed him with reproaches for what he had just done, and could not be pacified till he succeeded in convincing her, she being a young woman of pious character and good feeling, that what she desired amounted to suicide, and was a grievous crime, for which he would be held responsible." Numerous other well-authenticated instances could be adduced to prove that "the soul has the capacity of a conscious existence apart from the body; and that it is limited by neither time nor space, being able to visit and return from the farthest localities." But all these instances would be useless to the skeptic, who is not actuated by the spirit of true inquiry. To the humble searcher after truth, however, who, doubting, seeks to gauge the mysteries of Nature, they are invaluable. *Musháhedát*, or *Yog*, has been practised in every age and country, in some more so than in others, and not always by the practice of rigorous austerities. Self-denial, self-control, and the highest morality form its bases. These are universally preached, but easily acted upon. No wonder, then, that the power of the soul is so little known and "God-knowledge" is a secret.

IT BEING UNDERSTOOD THAT THE AMERICAN BAPTIST missionaries in India are thoroughly disheartened at their poor success in converting the "Heathen," they may feel obliged to us for indicating a field of labour where their services would be valuable, viz., in America itself.

The Rev. W. H. Young draws a gloomy picture of the state of religion as he finds it in the southern end of the state of Delaware. He thus sets his views before the readers of the *National Baptist*: "While it is true that, at present, Delaware affords a meagre prospect for multiplying Baptist churches, yet just as truly it is, outside the larger towns at least, going to the devil unchecked, and its blood, I fear, will rest upon some of us. I affirm, from personal observation, that the greater mass of the people in this Peninsula, who live beyond the limits of the larger towns, are wofully ignorant of practical and even theoretical Christianity; and I say this in full view of the fact that there is a church to every five miles of country. Any one who knows the condition of the country people in the lower counties is aware that they are, as a rule, peculiarly ignorant. Indeed, I have seen whole settlements of those who seemed to have lost their title to the name 'human.' Such are wild and shy of religion as a strange cat, and one needs peculiar patience and tact to approach them, together with unusual faith to believe they can be truly converted. Yet our duty is to go to men benighted, as well as to those more favored. It is, of course, quite necessary and highly romantic to send missionaries to strange and savage tribes; but we need not leave this Peninsula to find that ignorance, prejudice, and even caste necessary, to make a people heathen. Of course, I have here taken the

very worst and most unpromising cases, but they are by no means scarce."

CASTES IN INDIA.

BY DÁMODAR K. MAVÁLANKAR, F.T.S.

No man of sincerity and moral courage can read Mr. G. C. Whitworth's Profession of Faith, as reviewed in the April THEOSOPHIST, without feeling himself challenged to be worthy of the respect of one who professes such honourable sentiments. I, too, am called upon to make my statement of personal belief. It is due to my family and caste-fellows that they should know why I have deliberately abandoned my caste and other worldly considerations. If, henceforth, there is to be a chasm between them and myself, I owe it to myself to declare that this alienation is of my own choosing, and I am not cut off for bad conduct. I would be glad to take with me, if possible, into my new career, the affectionate good wishes of my kinsmen. But, if this cannot be done, I must bear their displeasure, as I may, for I am obeying a paramount conviction of duty.

I was born in the family of the Karháda Maháráshtra caste of Brahmíns, as my surname will indicate. My father carefully educated me in the tenets of our religion, and, in addition, gave me every facility for acquiring an English education. From the age of ten until I was about fourteen, I was very much exercised in mind upon the subject of religion and devoted myself with great ardour to our orthodox religious practices. Then my ritualistic observances were crowded aside by my scholastic studies, but until about nine months ago, my religious thoughts and aspirations were entirely unchanged. At this time, I had the inestimable good fortune to read "Isis Unveiled; a Key to the Mysteries of Ancient and Modern Religion and Science," and to join the Theosophical Society. It is no exaggeration to say that I have been a really living man only these few months; for between life as it appears to me now and life as I comprehended it before, there is an unfathomable abyss. I feel that now for the first time I have a glimpse of what man and life are—the nature and powers of the one, the possibilities, duties, and joys of the other. Before, though ardently ritualistic, I was not really enjoying happiness and peace of mind. I simply practised my religion without understanding it. The world bore just as hard upon me as upon others, and I could get no clear view of the future. The only real thing to me seemed the day's routine; at best the horizon before me extended only to the rounding of a busy life with the burning of my body and the obsequial ceremonies rendered to me by friends. My aspirations were only for more Zamindáries, social position and the gratification of whims and appetites. But my later reading and thinking have shown me that all these are but the vapours of a dream and that he only is worthy of being called man, who has made caprice his slave and the perfection of his spiritual self a grand object of his efforts. As I could not enjoy these convictions and my freedom of action within my caste, I am stepping outside it.

In making this profession, let it be understood that I have taken this step, not because I am a Theosophist, but because in studying Theosophy I have learnt and heard of the ancient splendour and glory of my country—the highly esteemed land of Aryávarta. Joining the Theosophical Society does not interfere with the social, political, or religious relations of any person. All have an equal right in the Society to hold their opinions. So far from persuading me to do what I have, Mme. Blavatsky and Col. Olcott have strongly urged me to wait until some future time, when I might have had ampler time to reflect. But the glimpse I have got into the former greatness of my country makes me feel sadly for her degeneration. I feel it, therefore, my bounden duty to devote all my humble powers to her restoration. Besides, histories of various nations furnish to us many examples of young persons having given up everything for the sake of their country and having ultimately succeeded in gaining their aims. Without pa-

tricts, no country can rise. This feeling of patriotism by degrees grew so strong in me that it has now prepared my mind to stamp every personal consideration under my feet for the sake of my motherland. In this, I am neither a revolutionist nor a politician, but simply an advocate of good morals and principles as practised in ancient times. The study of Theosophy has thrown a light over me in regard to my country, my religion, my duty. I have become a better Aryan than I ever was. I have similarly heard my Parsi brothers say that they have been better Zoroastrians since they joined the Theosophical Society. I have also seen the Buddhists write often to the Society that the study of Theosophy has enabled them to appreciate their religion the more. And thus this study makes every man respect his religion the more. It furnishes to him a sight that can pierce through the dead letter and see clearly the spirit. He can read all his religious books between the lines. If we view all the religions in their popular sense, they appear strongly antagonistic to each other in various details. None agrees with the other. And yet the representatives of those faiths say that the study of Theosophy explains to them all that has been said in their religion and makes them feel a greater respect for it. There must, therefore, be one common ground on which all the religious systems are built. And this ground which lies at the bottom of all, is truth. There can be but one absolute truth, but different persons have different perceptions of that truth. And this truth is morality. If we separate the dogmas that cling to the principles set forth in any religion, we shall find that morality is preached in every one of them. By religion I do not mean all the minor sects that prevail to an immense extent all over the world, but the principal ones from which have sprung up these different sects. It is, therefore, proper for every person to abide by the principles of morality. And, according to them, I consider it every man's duty to do what he can to make the world better and happier. This can proceed from a love for humanity. But how can a man love the whole of humanity if he has no love for his countrymen? Can he love the whole, who does not love a part? If I, therefore, wish to place my humble services at the disposal of the world, I must first begin by working for my country. And this I could not do by remaining in my caste. I found that instead of a love for his countrymen, the observance of caste distinction leads one to hate even his neighbour, because he happens to be of another caste. I could not bear this injustice. What fault is it of any one that he is born in a particular caste? I respect a man for his qualities and not for his birth. That is to say, that man is superior in my eyes, whose *inner* man has been developed or is in the state of development. This body, wealth, friends, relations and all other worldly enjoyments that men hold near and dear to their hearts, are to pass away sooner or later. But the record of our actions is ever to remain to be handed down from generation to generation. Our actions must, therefore, be such as will make us worthy of our existence in this world, as long as we are here as well as after death. I could not do this by observing the customs of caste. It made me selfish and unmindful of the requirements of my fellow-brothers. I weighed all these circumstances in my mind, and found that I believed in caste as a religious necessity no more than in the palm-tree yielding mangoes. I saw that if it were not for this distinction, India would not have been so degraded, for this distinction engendered hatred among her sons. It made them hate and quarrel with one another. The peace of the land was disturbed. People could not unite with one another for good purposes. They waged war with one another, instead of devoting all their combined energies to the cause of ameliorating the condition of the country. The foundation of immorality was thus laid, until it has reached now so low a point that unless this mischief is stopped, the tottering pillars of India will soon give way. I do not by this mean to blame my ancestors who originally instituted this system. To me their object seems to be quite a different one. It was based in my opinion on the

qualities of every person. The caste was not then hereditary as it is now. This will be seen from the various ancient sacred books which are full of instances in which Kshatriyas and even Mâhârs and Châmbhârs who are considered the lowest of all, were not only made and regarded as Brahmins, but almost worshipped as demi-gods simply for their qualities. If such is the case why should we still stick to that custom which we now find not only impracticable but injurious? I again saw that if I were to observe outwardly what I did not really believe inwardly, I was practising hypocrisy. I found that I was thus making myself a slave, by not enjoying the freedom of conscience. I was thus acting immorally. But Theosophy had taught me that to enjoy peace of mind and self-respect, I must be honest, candid, peaceful and regard all men as equally my brothers, irrespective of caste, colour, race or creed. This, I see, is an essential part of religion. I must try to put these theoretical problems into practice. These are the convictions that finally hurried me out of my caste.

I would at the same time ask my fellow countrymen who are of my opinion, to come out boldly for their country. I understand the apparent sacrifices one is required to make in adopting such a course, for I myself had to make them, but these are sacrifices only in the eyes of one who has regard for this world of matter. When a man has once extricated himself from this regard and when the sense of the duty he owes to his country and to himself reigns paramount in his heart, these are no sacrifices at all for him. Let us, therefore, leave off this distinction which separates us from one another, join in one common accord, and combine all our energies for the good of our country. Let us feel that we are Aryans, and prove ourselves worthy of our ancestors. I may be told that I am making a foolish and useless sacrifice; that I cut myself off from all social intercourse and even risk losing the decent disposal of my body by those upon whom our customs impose that duty; and that none but a visionary would imagine that he, even though chiefest among Brahmins, could restore his country's greatness and the enlightenment of a whole nation, so great as ours. But these are the arguments of selfishness and moral cowardice. Single men have saved nations before, and though my vanity does not make me even dream that so glorious a result is within my humble grasp, yet a good example is never valueless, and it can be set even by the most insignificant. Certain it is that without examples and self sacrifices there can be no reform. The world, as I see it, imposes on me a duty, and I think the most powerful and the only permanent cause of happiness is the consciousness that I am trying to do that duty.

I wish it understood—in case what has preceded has not made this perfectly clear—that I have neither become a Materialist nor a Christian. I am an Aryan in religion as all else, follow the Ved, and believe it to be the parent of all religions among men. As Theosophy explains the secondary human religions, so does it make plain the meaning of the Ved. The teachings of the Rishis acquire a new splendour and majesty, and I revere them a hundred times more than ever before.

AMERICA'S FIFTEEN INVENTIONS.—An English journal frankly gives credit to the American nation for at least fifteen inventions and discoveries which, it says, have been adopted all over the world. These triumphs of American genius are thus enumerated: First, the cotton gin; second, the planing machine; third, the grass-mower and grain-reaper; fourth, the rotary printing-press; fifth, navigation by steam; sixth, the hot air or calorific engine; seventh, the sewing-machine; eighth, the India-rubber industry; ninth, the machine manufacture of horse-shoes; tenth, the sand-blast for carving; eleventh, the gauge lathe; twelfth, the grain-elevator; thirteenth, artificial ice manufacture on a large scale; fourteenth, the electro-magnet and its practical application; fifteenth, the composing machine for printers. It is not often that American achievements in this direction receive due credit from such a source.—*New York Sun*.

SPIRITUALISM AND THEOSOPHY.

BY W. STAINTON MOSES, M.A., F.T.S.

Spiritualism is a much misunderstood term, and not less so, it would seem, in Eastern than in Western lands. I know some people who look upon it as a recent American invention, to be classed with telephones, wooden nutmegs, and the electric light. Some regard it as a subject to be studied in public seances, where, at the small charge of a rupee a head, real spooks play real guitars, and make disintegrating attacks upon the furniture. Some look on spiritualists as emotional fanatics who are engaged in hunting down their departed friends, and forcing them to return to an earth that they loathe. Some again conceive that spiritualists are unanimous in the opinion that all the bizarre phenomena of the promiscuous circle are the product of the beneficent efforts of their dear relations and friends, who return for this special purpose, and to give them a sort of beatific vision of what they in turn may expect to come to. And some, less insane and stupid, seem to postulate an antagonism between Spiritualism and Theosophy, as though a man could not cultivate the highest powers of his own spirit, and yet lend an ear to what is going on outside of him : as if a Theosophist must be self-centred, and self-contained, and selfish altogether.

Of course, views of this kind are crude and foolish, and the mere statement of them shows this at once. I should not think them worth refuting, were it not that some such antagonism between Spiritualism and Theosophy, and some misunderstanding of what Spiritualism is, unfortunately prevails even amongst the instructed writers who grace your columns. Spiritualism is by no means the silly and wicked thing that some consider it. We, Western Spiritualists, who fall under the ban of Ráo Báhádur J. S. Gadgill, are serenely unconscious of meriting any such rebuke. We smile blandly at the misapprehension of our position that the paper in question displays. We are by no means prepared to admit either that we, Spiritualists of to-day in England, are engaged in an attempt to drag our dead relatives back to earth, and to cause them willy-nilly to "revisit the glimpses of the moon;" nor that, if we did engage in that wild-goose chase, we should merit the charge of anything more than folly and bad taste. The evidence of existence outside of a human body, from which may logically be argued a general spiritual survival after bodily death, may be had in various ways, and by no means exclusively from one's dead ancestors and friends. The point is to get it, to get it in abundance, to get it beyond the shadow of a perhaps, and to repeat it till a crass Materialism cries, Hold, enough ! If, in that beneficent work, I come across some of my own friends, I certainly shall not turn my back on them and run away crying, *Pie*, for shame : you ought not to be here. Why, you are a *Pishacha* ! I should rather thank God and take courage from the presence of friends that I had known and trusted in the days of their earthly life ; and my respect for them would be increased by the work that they are engaged upon, even as fresh lustre has been shed on the name of woman by the deeds of Florence Nightingale, and many another such labourer in the slums and alleys of those advanced products of high civilization—our great cities.

I, for one, would never seek to attract to this unlovely life of mine, one who had passed beyond it. I should deem it selfish so to do. And my search after evidence of a spiritual life has not been fettered by any preconceived notions of what I would or would not ask for and accept. I have not thought it within my province to prescribe. I have simply weighed and tested the evidence offered by the Reason that is in me, the only standard I have by which I can judge. I have, in this way, come upon evidence most abundant, most conclusive, and totally unimpeachable, that what is loosely called Spiritualism is a great and organised scheme for acting upon humanity in this state of existence by Spirits in an advanced state of knowledge and progression. In the course of this attempt,

through the gates that are set ajar, a motley crowd, who live in this world's atmosphere, have no doubt intruded themselves. Human ignorance and human folly have attracted congenial spirits : and disorder has prevailed to an extent that might be expected. But all this is but the fringe, the mere border and edge of the subject. If the fringe were clipped off, if that which is vulgarly known as public Spiritualism were to be extinguished at once and for ever, that which I know and trace in its effects on modern thought and on modern Theology and Theosophy or, if you please, modern Religion, would not be in the least affected except beneficially by the removal of an incubus and drag from its progressive march.

No ; the Spiritualism which I deal with is not that which your Essayist understands, and its effects are so far from being narrowed down to the little emotional titillation of the affections, that he contemplates, that they find their chiefest expression in fields of thought where the intellect rather than the emotions reigns supreme. That which I understand as Spiritualism is so far from being mere ghost-hunting that it deals fully as much with the spirit that is in the body—the Ego, the Self—as with any of the denizens of the vast world of spirit, of whom it is a mere accident that they are not my friends and relations, and of whom the vast majority whom I have come into communication with, are persons of whom I had an antecedent knowledge, and with whom, save as children of one common father Adam, I am not in any way connected. They have come to me from no solicitation of mine ; they are, one and all, animated by a rational motive in seeking my society ; and when they have done their work, they go their ways. Why not ? They do me good, and I thank them. They do other people good through me, and I am honoured in being the instrument of their beneficence. They are themselves the intermediary agents of higher powers, and the work on which they are employed is one of far-reaching importance to mankind, with which any one may well be proud to be associated.

Spiritualism in my vocabulary includes much that is contained in your definition of Theosophy. I have no sort of objection to the term ; I will adopt it with pleasure, and avow myself Spiritualist and Theosophist too. In the sense that Porphyry passed at the close of a life, spent in one long yearning for union with the Supreme, from a lower Spiritualism to a higher Theosophy, I can understand and dimly appreciate the development. In his earlier years he had striven much after communion with the world of spirit ; but he had found only vanity and vexation of spirit ; illusion, delusion, and uncertainty. As the higher necessities of his nature, fed by meditation and prayer, centred on communion with the Supreme and Ineffable Deity, "the thought of a visible or tangible communion with any Being less august became repugnant to his mind. For what purpose should he draw to him those unknown intelligences from the ocean of environing souls ? For on those things which he desired to know there is no prophet or diviner who can declare to him the truth, but himself only, by communion with God, who is enshrined, indeed, in his heart." And so, popular Spiritualism gives way to esoteric Theosophy ; and Porphyry, the Spiritualist, developed into Porphyry, the Theosophist. That is a piece of progress that commends itself to my mind. If Spiritualism meant for me grovelling spook-worship, I would have none of it. If it meant fruitless attempts to solve riddles propounded to me by conscienceless Spirits, who have powers I cannot gauge, and who are untrammelled by any law that I can fathom, I would give it up, and do something better worth the doing, if it were only to teach the alphabet to little boys. But this is not the case. And, while I am prepared to admit the moral elevation and grandeur of Porphyry's later aspirations ; while I see that for the individual spirit no greater boon can be reached after than this union with the highest conceivable ideal, I am not prepared as yet to say that it is incompatible with the true Spiritualism which claims so much of my attention, nor even that it might not become, when carried to its legitimate issues, a sublimated and

superfine selfishness. It befits, at any rate, the close rather than the noon-day of life; and though never, as I should conceive, out of place, it should, as the medicine of spirit, in days of vigour and activity, temper the effect of the conflicts and worries of life, which to evade is to lose a portion of education, and await the close of that part of experience before it assumes undivided sway. The perfect Theosophist would be a Spiritualist and he would be but a sorry Spiritualist who was not, in some sense, a Theosophist as well.

REAL BUDDHISM—KAMMA.

BY THE REV. P. T. TERUNNANSE, F. T. S.,

Buddhist High Priest at Dodanduwa, Ceylon.

The Pali term *Kamma* admits of a variety of meanings almost synonymous with each other, but they are of less importance in conveying any sense, and consequently do not call out serious contemplation, than its religious technical meaning, which reveals one of the main features of the Philosophical teachings of our Lord Sákya Muni. *Kamma* when viewed in this light is good or bad deeds sentient beings by the infallible influence or efficiency of which the said beings are met with due rewards or punishment, according as they deserve, in any state of life. Thus, a man who robbed his neighbour may be born in this world destitute of any kind of wealth, begging from door to door, after having been punished for an innumerable number of years: insulting a righteous man is a sufficient cause for a man to be punished for a countless number of years and to have his birth among the most degraded of mankind, where it is ten to one if he will be able to lead a life that we call righteous. On the other hand a man who abstained from stealing would be born in this world a very wealthy man, and a man who was of assistance to others would be attended with every prosperity when born in this world. If we see a blind, a cripple or any other deformed person, we attribute the cause of his deformity to his own *Kamma*.

However simple it may appear to those, whose knowledge of the doctrine of *Kamma* inculcated by Buddha does not extend beyond what has been already alleged above, yet I think it demands some sort of explanation as to its nature and the manner in which it manifests itself. I shall, therefore, in the first place, call the attention of our readers to a fact our Lord Buddha has taught us, that the world (*satwa loka*) has no being, and that it is subject to an alternate process of destruction and renovation. Admitting this, therefore, the inference we are to draw from such a dictum will be quite unfavourable to those who believe in the instrumentality of a divine agency in the world's coming into existence and such other matters of importance. But are we to be content with such a conclusion alone? On pushing our inquiries into the abstruse doctrines of Buddha, so as to know whether the affairs of the mighty government of the world (*satwa loka*) are directed by any kind of power, or whether the vacuity thus caused by the non-existence of a creation, is filled up by any other kind of power, at least almost equivalent to that of creation, we hit on the word *Kamma*, the very subject of this theme, as a potent monarch directing the general administration of the moral government of the world. In this respect *Kamma* occupies such a prominent place in Buddhism as that of the creator in Christianity:—The mysterious influence of *Kamma* may be explained thus:—At the death of a being nothing goes out from him to the other world for his rebirth, but by the efficacy or, to use a more figurative expression, by the ray of influence which *Kamma* emits, a new being is produced in the other world, very identical with the one who died away. In this light *Kamma* may be defined as the link which preserves the identity of a being through all the countless changes which it undergoes in its process through *Samsara* (transmigration of the soul), and hence we may call it that irresistible force which drags the criminal into the hell-fire amidst his loud lamentation,

the powerful hand that rescues the wretch from the merciless hands of the infernal angels, and takes him to a happier place for the amelioration of his miserable condition, or the heavenly angel who bears away, as it were, the enrapturing soul to the blissful abodes above, and takes back after a very long course of heavenly enjoyments to this world, or to hell itself, paying little or no attention to the sorrowful tales of the reluctant soul.

"That birth is an evil to man" says our Lord Sákya Muni, for wherever life is, and in whatever state it may be it is inseparably bound up with grief, pain, sickness, old age, death, &c., hence the final emancipation of the soul or attaining *Nirvána*, is the highest bliss and ultimate goal of Buddhism. It is *Kamma* that gave life to man, it is *Kamma* that supports life, and carries it, as it were, around the wheel of *Samsara*. In this sense *Kamma* is an enslaving foe of the human soul, for it detains the soul in *Samsara*, subjecting it thereby to grief, pain, &c., and on the other hand *Kamma* is that spiritual power by the aid of which the final deliverance of the enslaved soul is effected.

It is a well-known fact that misfortune attends many righteous people and reduces them to fearful extremities in spite of their virtuous, temperate, industrious and economical habits and that desperately wicked people, are thriving in the world as though they had discovered the secrets of prosperity. In the enquiring mind there arises a doubt as to the propriety of the government of *Kamma* over such people. He may ask himself how is it that *Kamma* is so unjust as to make a wicked man proper, &c. To this the answer would be very simple, that it depends on the *Kamma* in one of his past states of life, the present *Kamma* being reserved for another occasion. Some see good days for years together, and are darkened with clouds of adversity for the rest of their lives; others enjoy the sunshine of prosperity after a long course of adversity. All these vicissitudes of life are attributable to man's own *Kamma*. Such is the vital importance of *Kamma* for man's being, that he is born of it, and lives with it, and is governed by it in all his affairs. The very essence, the spiritual food of his life, death itself the detainer of it in Transmigration, and the power that assists the wearied soul in gaining its final redemption, is man's own *Kamma*. The very existence of the animated world, the changes which it undergoes are all attributed to *Kamma*, without which the world (*satwa loka*) would come to nought.

(To be continued.)

ALL WHO CAN RECEIVE ADMITTANCE, HURRY TO SEE one of the greatest of natural phenomena, in the presence of which all the medical celebrities of London stand perplexed. In the London Hospital lies a young girl plunged into a lethargic sleep. For over three weeks, she has remained motionless, cold, without food or drink, dead to all intents and purposes, as the pulsations of the heart have completely ceased. Her eyes are shut; but, when the doctor deliberately lifts her eyelids, the looker-on is struck with the clear, intellectual expression of her bright eyes, in the pupils of which all her life seems to have concentrated itself, and in which light shines and sparkles; the subject evidently understanding and hearing all that takes place around her. Nevertheless, she remains in this state of apparent death, with the exception of an occasional flutter of the pulse. The doctors confess their inability of explaining this extraordinary manifestation, and expect everything from time. Attempts have been made to arouse the patient by galvanism, electric currents, and fire, but all to no result. The young girl had been about a week in the hospital, when one night she awoke everyone with loud cries that she was dying. She was found in convulsions; and before the doctor could be summoned, she uttered a terrific cry and fell backwards motionless. From that time she did not move. For three weeks the doctors could not detect the slightest change. For certain reasons it is impossible to pass into her body any food.—(*Extract from a private letter.*)

[Concluded from the April Number.]

THE SILENT BROTHER.

BY COUNT E——— A———, F.T.S.

Gläuerbach was pale and solemn, but composed. Bianca trembled from head to foot and kept her bottle of aromatic salts in constant use. The Prince and Hector looked like two criminals led to execution. The large room was lighted by only a single lamp, and even this dim light was suddenly extinguished. Amid the thick darkness, the lugubrious voice of the conjuror was heard to pronounce a short cabalistic formula in Latin, and finally, to command the shadow of Alfonso to appear,—if it *was*, indeed, in the land of the shadows.

Suddenly the darkness of the furthest recess in the room became illuminated with a feeble bluish light, which, by slow degrees, brought before the sight of the audience a large magic mirror, which seemed to be covered with a thick mist. In its turn, this mist was gradually dissipated, and finally, the prostrate form of a man appeared to the eyes of those present. It was Alfonso! His body had on the identical dress he wore on the evening of his disappearance; heavy chains clasped his hands, and he lay dead on the sea-shore. Water dripped from his long hair and blood-stained and torn clothes; then a huge wave crept on and, engulfing him, all suddenly disappeared.

A dead silence had reigned during the whole progress of this fearful vision. The persons present trembling violently tried to keep their breath; then all relapsed into darkness, and Bianca uttering a feeble moan, fell senseless into the arms of her guardian.

The shock had proved too much. The young girl had a brain fever which held her between life and death for weeks. The Prince felt little better; and Hector never left his room for a fortnight. No more doubts—Alfonso was dead, he was drowned. The walls of the palace were hung with black cloth, strewn all over with silver tears. For three days, the bells of many churches at Palermo tolled for the unfortunate victim of the pirates and the sea. The inside of the great cathedral was also draped from floor to dome in black velvet. Two thousand-and-five hundred gigantic tapers flickered around the catafalque; and Cardinal Ottoboni, assisted by five bishops, daily performed the service for the dead for six long weeks. Four thousand ducats were distributed in charity to the poor at the portal of the cathedral, and Gläuerbach, clad in a sable mantle like one of the family, represented its absent members during the funeral obsequies. His eyes were red, and when he covered them with his scented pocket-handkerchief those near him heard his convulsive sobs. Never had a sacrilegious comedy been better performed.

Soon after, a magnificent monument of pure Carrara marble, sculptured with two allegorical figures, was raised in Alfonso's memory in St. Rosalia's church. On the sarcophagus grandiloquent inscriptions in Greek and Latin were cut by order of the old Prince.

Three months later, the news spread that Bianca was wedded to Hector. Gläuerbach, who had meanwhile gone to travel all over Italy, returned to Monte-Cavalli on the eve of the marriage. He had exhibited his wonderful necromantic powers elsewhere, and had the "holy" Inquisition upon his heels. He felt full security only in the bosom of the family which adored and looked upon him as a demi-god.

On the following morn, the numerous guests proceeded to the chapel, which was resplendent with gold and silver and decorated as for a royal wedding. How happy looked the bridegroom! How lovely the bride! The old Prince wept for joy, and Gläuerbach had the honour of being Hector's best man.

In the garden were spread enormous banquet tables at which were entertained the vassals of both the families. The feasts of Gargantua were less rich than such a festival. Fifty fountains spouted wine instead of water; but towards sunset, no one could drink any more, for unfortunately—for some people—human thirst is not infinite.

Roasted pheasants and partridges were thrown by the dozens to the neighbouring dogs, which they too left untouched, for even they were gorged to the throat.

Suddenly, among the gay and showy crowd, there appeared a new guest, who attracted general attention. It was a man, thin as a skeleton, very tall, and clad in the dress of the penitent monks or "Silent Brothers," as they are popularly called. This dress consists of a long, flowing, gray, woollen garment, girded with a rope at the two ends of which hang human bones, and a pointed hood which entirely covers the face, except two holes for the eyes. Among many orders of penitent monks in Italy—the black, gray, red, and white penitents—none inspire such an instinctive terror as these. Besides, no one has the right to address a penitent brother, while his hood is pulled down over his face; the penitent has not only the full right but the obligation to remain unknown to all.

Thus, this mysterious brother, who so unexpectedly appeared at the wedding feast, was addressed by none, though he seemed to follow the newly-married couple, as if he were their shadow. Both Hector and Bianca shuddered every time they turned to look at him.

The sun was setting, and the old Prince, accompanied by his children, was for the last time going the round of the banquet tables in the gardens. Stopping at one of these, he took a goblet of wine and exclaimed: "My friends, let us drink to the health of Hector and his wife Bianca!" But, at this very moment, some one seized his arm and stopped it. It was the gray-frocked "Silent Brother." Quietly emerging from the crowd he had approached the table and also taken up a goblet.

"And is there no one, old man, besides Hector and Bianca whose health thou couldst propose?"—he asked in deep, guttural tones—"Where is thy son Alfonso?"

"Knowest thou not he is dead?"—sadly answered the Prince.

"Yes!...dead—dead!"—echoed the penitent. "But were he only to hear again the voice he heard at the moment of his cruel death, methinks he might respond...aye...from his very grave...Old man, summon here thy son Hector!..."

"Good God! what do you...what *can* you mean!—" exclaimed the Prince, pallid with unnameable terror.

Bianca was ready to faint. Hector, more livid than his father, was hardly standing on his legs, and would have fallen had not Gläuerbach supported him.

"To the memory of Alfonso!—" slowly pronounced the same lugubrious voice.—"Let every one repeat the words after me! Hector, Duke of R.—V.—...I invite you to pronounce them!..."

Hector made a violent effort and, wiping his trembling lips, tried to open them. But his tongue cleaved to the roof of his mouth and he failed to utter a sound. Every eye was rivetted upon the young man. He was pallid as death and his mouth foamed. At last, after a superhuman struggle with his weakness he stammered out, "To the memory of Alfonso!..."

"*The voice of my mur-de-ver!*..." ejaculated the penitent in a deep but distinct tone.

With these words, throwing back his hood, he tore open his robe, and before the sight of the horrified guests there appeared the *dead* form of Alfonso, with four deep gaping wounds on his breast, from which trickled four streams of blood!

The cries of terror and the fright of the spectators can be more easily imagined than described. In one moment the garden became empty; the whole crowd upsetting the tables and flying as if for life....But, more strange than all, was the fact that it was Gläuerbach who, notwithstanding his intimate acquaintance with the dead, was most panic-stricken. Upon seeing a real ghost, the necromancer, who had raised the dead at will, hearing him talk as would a living being, fell senseless upon a bed of flowers, and was picked up, late that night, a stark lunatic, which he remained for months.

It was only half a year later that he learned what had taken place after the terrific arraignment. After uttering it, the penitent disappeared from the eyes of all, and Hector was carried into his room in violent convulsions, where, an hour later, after summoning his confessor to his bedside, he made him write down his deposition, and after signing it, drank, before he could be stopped, the poisonous contents of a hollow seal-ring, and expired almost immediately. The old Prince followed him to the grave a fortnight later, leaving all his fortune to Bianca. But the unfortunate girl, whose early life had been doomed to two such tragedies, sought refuge in a convent, and her immense wealth passed into the hands of the Jesuits. Guided by a dream, she had selected a distant and unfrequented corner in the large garden of Monte Cavalli, as the site for a magnificent chapel, which she had erected as an expiatory monument of the fearful crime which put an end to the ancient family of the Princes of R—V—. While digging the foundations, the workmen discovered an old dry well, and in it, the skeleton of Alfonso, with four stabs in his half-decayed breast, and the wedding ring of Bianca upon his finger.

Such a scene as the one on the wedding-day, is sufficient to shake the most hardened scepticist. Upon recovering, Gläuerbach left Italy for ever, and returned to Vienna, where none of his friends was at first able to recognize the young man of hardly twenty-six in this old decrepit form with his hair as white as snow. He renounced the evocation of spirits and charlatany for ever, but became from that time a firm believer in the survival of the human soul and in its occult powers. He died in 1841, an honest and reformed man, scarcely opening his mouth upon this weird history. It was but during the last years of his life that a certain person, who won his full confidence through a service he was enabled to render him, learned from him the details of the mock vision and the real tragedy of the family of the R—V—.

THE CHILDREN OF THE SUN.

BY A FELLOW OF THE ROYAL GEOGRAPHICAL SOCIETY.

In connection with H. P. B.'s paper in the Theosophist on the Peruvian antiquities, may I be allowed to note a few references to the works of Mr. Talboys Wheeler? H. P. B. writes:—"The Incas, judged by their exclusive privileges, power and infallibility, are the antipodal counterpart of the Brahminical caste of India. Like the latter, the Incas claimed descent from the deity which, as in the case of the Sooryavansa dynasty of India, was the Sun." Mr. Wheeler writes in a recent volume:—"The colonization of the ancient world by the children of the Sun is one of the phenomena in India which have yet to be investigated. The Incas of Peru were the children of the Sun." Again, in page 277 of the 4th volume of the "History of India," Mr. Wheeler writes:—"From a remote antiquity, India has been divided between a solar and a lunar race, between the children of the Sun and the children of the Moon. The Persians, the Moguls, and the Rajputs claim to be descended from the Sun." The supposed connection between the Moguls and the children of the Sun is curious. In the preface to his fourth volume, Mr. Wheeler quotes a passage from the travels of Rubruquis, in which is described the worship of the Tartars, as being very like Vedic worship. Elsewhere he notes that the religion of the Moguls of the thirteenth century bears a significant resemblance to that of the Hindus. Especially he notes that "the Moguls had priests like Brahmans who were skilled in astronomy, foretold eclipses, and cast nativities." They had also "saints resembling Yogis who performed miracles by virtue of their sanctity and penances." Marco Polo speaks of these things in the 61st chapter of his first Book; whilst his editor, Colonel Yule, has a learned note on the subject. Colonel Yule quotes the Tartar historian, friar Ricold, and the passage may perhaps interest Theosophists:—"There are certain men" says Ricold, "whom

the Tartars honour above all the world, who are a kind of idol priests. These are men from India, persons of deep wisdom, well-conducted and of the gravest morals. They are usually acquainted with magic arts, and depend on the counsel and aid of demons; they exhibit many illusions, and predict some future events. For instance, one of eminence amongst them was said to fly; the truth, however, was that he did not fly, but walk close to the surface of the ground without touching it; and would seem to sit down without having any substance to support him." This walking in the air, Colonel Yule observes, "was also witnessed by Ibn Batuta at Delhi, in the presence of Sultan Mahomed Tuclac; and the same power was shown by a Brahmin at Madras."

I give the reference, as I know you are interested in the subject. It is with the Sun-descended rulers of Peru, however, that I am now concerned. Unfortunately, I am unable to quote two other books which illustrate the subject, namely, one by Dr. Lopez, "Races Aryennes de Pérou," and another by Ranking which finds a connection between Peru and the princes of the Moguls.

THE VEDANTA PHILOSOPHY.

EXPOUNDED BY THE SOCIETY OF BENARES PANDITS,
AND TRANSLATED FOR THE THEOSOPHIST
BY PANDIT SURYA NARAYEN, SEC'Y.

Although the different researches of the Vedanta Philosophy have resulted in a definite and decided conclusion, as to the existence of one Supreme Being only who is called *Brahma*, still the same Being under the different disguises of *Jiva* and *Maya* is designated by the term *Ishvara* in the Vedanta. Viewing the matter in a different light altogether, when He does not assume the disguises we have just touched upon, He may be called a Pure Animate Being. As, for instance, space, as it is covered by a vessel or by a mass of clouds, will be differently described, while space unaffected by these conditions will be called pure space. By the word *Jiva* we mean that state of the One Animate Being, which consists in the unconsciousness of His real nature. In that state He possesses qualities, in virtue of which He is called a doer, an enjoyer, and a possessor of limited knowledge of things; and the Supreme Being, having as it were brought *Maya*, the instrument of His disguises, under His yoke, is the only possessor of the qualities contrary to those we have ascribed to *Jiva*.

As to the marked difference between *Brahma* and *Jiva*, on account of the one possessing the quality of omniscience, and the other its reverse, we have to say that which follows. For example, "to say this is the very *Deva Datta* (that is, *Deva Datta* and no other), the same man, whom we saw in his childhood," and is the same now in his grey hairs, involves the same kind of difficulty as in proving the sameness of *Brahma* and *Jiva*. But in this example we overlook the different times, at which we had seen him, and take the identity of the man into consideration. In the same manner, wherever the sameness of *Brahma* and *Jiva* is discussed in the *Vedas*, it is to be remarked, that though the quality of omniscience in the case of the one, and its reverse in that of the other, gives rise to some defects in the validity of this argument; still according to the process, called *Bhāgatyaṅga Lakṣaṇā* (भागत्यागलक्षण) which sanctions the dismemberment of the attributes relatively possessed by the things under comparison; neglecting the omniscience of *Brahma* and the unconsciousness of *Jiva*, we reach the point aimed at, which is the direct beam or the sempiternal essence of the beams reflected.

This *Jiva*, when brought back to the right path through an adviser conversant with the precepts of the *Vedas*, recognises his native form. Having been thus released from the troubles he has endured on account of

his actions, he obtains salvation or the everlasting-happiness. An example will make this clear. Suppose there are ten persons in a boat crossing a river, and when the boat reaches the bank they all leave it. While thus on the bank, every one begins, in order, counting his companions exclusively of himself, and necessarily falls short of one in his count every time. This sudden disappearance of one of their number causes a great disturbance among them, insomuch that they think one of them to be lost. If by chance some merciful man passes by and after asking the cause of their crying, sets everything right (by proving the existence of the tenth man) they all rejoice, and each man who performed the office of counting, perceiving himself the tenth man, becomes very happy, and gets rid of the trouble he had endured, when he had no knowledge of his real nature. Thus it is proved that *Jiva* on recognising his native form or real nature obtains salvation through an able adviser.

So far we have discussed the unity of *Brahma* and *Jiva*, and made clear the way to *Moksha* or everlasting freedom for the latter (upon his obtaining knowledge of his real nature with the aid of an able adviser). But the question might be raised that if the attainment of *Moksha* depends solely on the mere knowledge of one's real nature; why should men like *Vama Deva* and others have suffered the pangs of misery in the same manner as those who were quite ignorant of the knowledge of being and knowing? Suffice it to say that as far as even the present standard of rational beings is concerned, we find the above position well taken. The answer to the question just asked is that every one (wise or unwise) undergoes the results of his *Pravdha*-action. But that which lies on the surface is, that one who is unwise bears the brunt of misery very clumsily, while the wise man, thinking he must have to experience the same sorts of troubles, bears its burden without any fear or expression of sorrow. Descend to instances and the intricacy of the argument will come out of its own accord. Let us suppose two persons, one wise and the other unwise, travelling towards the same city. Some unforeseen accident hinders them from completing their journey till the end of the day; the man who knows there are only a few miles left, and that the difficulty may be got over by extra travelling, takes pains to reach the place of destination on that very day. While the other man, being doubtful still of the end of his journey and chilled with the thoughts of the troubles he had experienced in the way, grows heavy-hearted and gloomily magnifies his troublesome task. So we see the troubles of this life do not spare anybody, as a matter of fact; the only difference is that one meets its solicitations without any fear, being unable to escape them, while another meets them with an ever increasing agitation and delusiveness of mind.

It should at the same time be borne in mind that those who are called the wise (*ज्ञानी*) break loose from the transmigration of the soul; but the unwise (*अज्ञानी*) ever after undergoe the same kinds of troubles continuously during their successive *lives*. It is the wisdom of the wise in virtue of which they put an end to the actions called the *Sanchit* or stored, the cause of their successive births and deaths. When it is all over with the *Sanchit* actions, they are, in that case, like scorched grain productive of no plant if sown in a field. Similarly, when there is no chance of the second birth, the generation of those actions called the *Agami* (i. e., those that are yet to be done) is quite impossible. They are like the petals of lotus that do not betray any trace of water on their surface, even when they are first dipped and then taken out of it. There remains to be explained only one sort of action called the *Pravdha* which brings forth its result as soon as the life of man sets in. Therefore, a man whose investigations as to the knowledge of the real nature of *Jiva* have reached the zenith, cannot fall under the different stages of creation.

We deal with three kinds of actions—the *Sanchit*, the *Agami* and the *Pravdha*. The *Sanchit* actions lie buried in the hearts of man without giving vent to the effects

produced. The *Agami* actions are those which remain to be finished or those which are being done, while the *Pravdha* action is the result of our future actions terminating in bringing into light our present existence. For example, the existence of an arrow in a quiver implies the *Sanchit* action, and that which is adjusted on a bent bow for shooting is the *Agami* or the *Kriyamana* action. The *Pravdha* action may be designated by that arrow which is already shot, and hence it must be productive of some result. Thus it is shown that the *Pravdha* action never ceases to work upon created beings; even if they be enlightened in mind and soul.

* * * The above communication we received from Pandit Rama Misra Shastree, Professor of Sankhya, Benares College, as Manager of the said Society.—ED. THEOS.

JOURNALIST vs. MISSIONARY:—Some weeks ago, the *Times of India* in a moment of rancorous spite towards the *Invalide Russe*, which it had caught, *mirabile dictu!* in a political fib, denounced the Russian nation as "all born liars." The insult was, no doubt, more than Russia—Gortchakof, Nihilists, and *Gendarmes* included—could bear. The *Times* having "set a mark" upon the Northern Cain, henceforth every Russian ought to feel himself like one branded and estimate death, nay, even the unpleasantness of being blown up by the Nihilists, as less terrible than such a public blowing up by the *Times of India*. One thing may, however, assuage their woe, and offer a kind of consolation, and this is that they have been most unexpectedly thrown into a most saintly company of "liars." This is what the world-famous Archibald Forbes writes of the Christian missionaries, in his letter to the *Scotsman*:—"I regard missionary enterprise as simply a gross impertinence; and did I chance to be a straightforward and self-respecting heathen, I would kick the interloping missionary who should come canting around me, seeking to pervert me from the faith of my fathers."

Not content with the expressed desire of "kicking" the holy payees, Mr. Forbes seeks to prove—and justice forces us to admit, with no mean success—the position of the missionary as "inherently false and illogical," and clinches his argument with the rather irreverent remark—"My experience of missionaries is, that they are mostly LIARS."

In a letter to the *Pioneer*, intended to pulverize the Theosophical Society and its General Council, the Rev. Mr. Scott, bitterly recriminating against Mrs. A. Gordon's article—"Missions in India"—published in the January number of the *Theosophist*, spoke of it as "an ignorant attempt at making it appear that missions are a failure." We wait with interest to learn what the reverend polemic will have to say now. Prone as they are to fly into the Theosophists' faces for every quiet and polite remark in their organ, what will they answer to this bitter denunciation by the "light of newspaper correspondents," as some journalists call their fiery *conférencé*, who has encountered the missionary in every land? And to think that this Armstrong shell should have been fired from that heavy gun, the *Scotsman*, which is mounted in the very citadel of the bluest Presbyterianism!

A NEW APPLICATION OF PHOTOGRAPHY HAS JUST BEEN discovered in Japan. The manufacturers of Japanese varnish have long since remarked that one of the substances used by them in their trade, when left for several hours exposed to the rays of the sun, becomes as hard as iron. Hence a Japanese workman had the idea of applying a layer of this substance (most probably some kind of pitch or asphalt, though they deny it) on a plank and then placing it behind the negative. The board remained thus for twelve hours; and the image appeared on it of a dull colour and as hard as a stone, while the other parts remained soft and lustrous as before, so that it was an easy matter to remove from the board by mechanical means the layer with which it was covered. This board is made after this process to serve the purposes of a lithographic stone.

(Concluded from the January Number.)

THE LIFE OF SANKARACHARYA, PHILOSOPHER AND MYSTIC.

BY KASHINATH TRIMBAK TELANG, M.A., LL.B.

The north thus disposed of, and accepting the respect and veneration of the Videhas, the Kosalas, the Angas and the Bungalas, Sankara went into the country of the Gandas. It was then that the nefarious designs of the discomfited doctor of the Sakta School—mentioned in my last—culminated. Sankara suddenly caught the disease, called Bhagandara* which had been sent upon him by the necromantic spells of Abhinavagupta, who had performed a special sacrifice to accomplish his malicious plot. The greatest physicians attended on Sankara, but in vain. Meanwhile the patient himself behaved stoically or rather vedantically. But at last when the disease could not be cured, he prayed to Mahadeva to send down the Ashvinikumars, who were accordingly sent down disguised as Brahmans. But they pronounced the disease to be beyond their powers of cure as it was caused by the act of another. On this communication the anger of Padmapada once more came to the relief of the Vedantism of Sankara. For, though dissuaded by Sankara himself, he muttered some mystic incantations which transferred the disease to Abhinavagupta himself who died of it. (1)

About this time Sankara heard of a temple in Kashmir which none but an all-knowing person could open, which had been opened on its northern, eastern and western sides, but which had continued closed till then on its southern side. Sankara accordingly went up to the temple, but the controversialists there would not allow him to enter before they examined him. He was examined accordingly, and was found, as one may say, not wanting. He then entered, but as he was going to take his seat on the stool within, the Goddess of the temple—Sarasvati—said "Your omniscience has been already more than sufficiently proved; but omniscience is not enough to entitle you to take your seat on this stool. Continence is also necessary. Bethink yourself of your acts, and say whether you can claim it under these circumstances." Sankara replied, "This body is perfectly pure. It cannot be tarnished by the sins of another body." This was, of course, a clincher, and Sankara took his seat on the coveted stool! (2)

He thence went to the hermitage of Rishyasringa, and after staying there for some time to Badari. There he taught his Bhashya to some persons who were studying in the Patanjali School of philosophy. Thence he proceeded to Kedara—where he prayed to Mahadeva to send down warm water for his benumbed pupils. That was, of course, done; and Madhav says, the river still flows with hot water in that part of the country. (3)

He had now arrived at the close of his thirty-second year and his term of life being over, all the Gods, and all the Siddhas, and all the Sages came down in divine vehicles to escort him up to heaven. As soon as Sankara made up his mind, his vehicle appeared for him and then "with his praises sung by the principal deities headed by Indra and Upendra, and worshipped with heavenly flowers, supported by the arm of the Lotus-born God, he mounted his excel-

lent Bull, and exhibiting his knots of hair with their ornament, the moon, he started for his own residence hearing the word "victory"! uttered by the sages. (4)

This does seem too materialistic and non-vedantic. Anandagiri has the following account:—"Once in the city of Kanchi, the place of absolution, as he was seated, he absorbed his gross body into the subtle one and became existent; then destroying the subtle one into the body which is the cause (of the world) became 'pure intelligence'; and then (assuming the) size of a thumb, and attaining in the world of the Ishvara full happiness (unbroken) like a perfect circle, he became the intelligence which pervades the whole universe. And he still exists in the form of the all-pervading intelligence. The Brahmans of the place, and his pupils, and their pupils, reciting the Upanishads, the Gita, and the Brahmasutras, then excavated a ditch in a very clean spot and offering to his body pigment, rice &c., raised a tomb over it there." (5)

And here ends the story of the life of Sankaracharya. As I look back over the narrative thus given by me after Madhav, methink I hear the genius of nineteenth century scepticism whisper in my ears. "All this is an absurd fable from first to last; it is the 'tinsel clink of compliment' to one whom a halo of glory surrounds. At the age of two, it is impossible to have learnt what Sankara is said to have learnt; those miracles which he is reported to have performed are 'mere and sheer' impossibilities—in a word all Madhav's narrative is fitter for the pages of a romance than of a work professing to be historical." Now though I confess that I do believe there is some force in this argument, I must also confess that I am not prepared to give it as much weight as those who propound it seem to claim for it. I am perfectly willing to grant that there is a considerable menstruum of poetry in this narrative: but I am not prepared to say that it is as much as may at first sight appear. Even in the sceptical nineteenth century, we have had accounts of historical personages given as history which bear in some points a very striking resemblance to Madhav's account of Sankaracharya. I shall put forward two very good instances in point which occur to me at this moment. Dr. Thomas Brown, a man who flourished in this nineteenth century, a man whose life has been written by a prosaic Western not guilty of Oriental hyperboles, is said to have been engaged in the fourth year of his age, in comparing the narratives of the evangelists in order to find out any discrepancies that there might be between them. To appreciate the full force of this example, it must be remembered, that this critical spirit was brought to bear upon a work, on which an opinion out of the common rut would be—downright heresy. This circumstance, I may mention, is recorded in the memoir of Dr. Brown prefixed to his eloquent lectures on the Philosophy of Mind. (6)

Mr. John Morley, the present Editor of the *Fortnightly Review*, has contributed to the pages of that publication a valuable life of Turgot. Here is his deliverance on the precocity of the subject of his memoir. "It has been justly said of him that he passed at once from infancy to manhood, and was in the rank of sages before he had shaken off the dust of the play-ground. (7)

If more authority is necessary for refusing to subscribe to the theory that every statement which appears wonderful is, at once, and by reason of its being wonderful, to be put down as totally false, we have the authority of that prince of philosophic historians, Mr. George Grote. "In separating" says that great authority upon all matters of historic criticism "between the marvellous and the ordinary, there is no security that we are dividing the fictitious from the real." (8) And not to depend on the *ipse dixit* even of a Grote, I would refer the sceptic to the wonders of science, which are "truths stranger than fiction", which yet we see performed before our eyes.

* A terrible form of ulcerated sore, or fistula.—ED. THEOS.

(1). Madhav XVI. 22—32. [An important point for the student of occult science is here made and should not be overlooked. The law of physics that action and reaction tend to equilibrate each other holds in the realm of the occult. This has been fully explained in "Isis Unveiled" and other works of the kind. A current of Akas directed by a necromancer at a given object with an evil intent, must either be propelled by such intensity of will as to break through every obstacle and overpower the resistant will of the selected victim, or it will rebound against the sender, and afflict him or her in the same way as it was intended the other should be hurt. So well is this law understood that it has been preserved to us in many popular proverbs, such as the English ones, 'curses come home to roost.' 'The biter's bit,' etc, the Italian one 'La bestemio gira, o gira, o gira, e torna addosso a chi la tira,' etc. This reversal of a maleficent current upon the sender may be greatly facilitated by the friendly interference of another person who knows the secret of controlling the Akasic currents—if it is permissible for us to coin a new word that will soon be wanted in the Western parlance.—ED. THEOS.

(2). Madhav XVI. 86.

(3). Madhav XVI. 161. According to Anandagiri the prayer for hot water was made to Narayana, p. 235,

(4). Madhav XVI. 107. (5). Anandagiri, p. 280.

(6). See also the *Contemporary Review*, June 1872, Robert Leslie Ellis, Pro. Grote.

(7). *Fortnightly Review*, August 1866.

(8). See, too, the Duke of Somerset's recent book of Christianity and Scepticism, p. 46, and the Duke of Argyll's *Reign of Law*, *passim*.

Before the fact, what would one have thought of the Electric Telegraph? Before the fact, what was thought of the Railway? I would ask the sceptic to pause here, to consider these matters fully from this point of view, before at once arguing "these circumstances are wonderful; ergo they are impossible." They are not of a piece with the common run of occurrences. I am willing to concede also that they may be much exaggerated. But when I am told that they are wholly false, when I am told that no reasonable man can believe them, then I demur. I rather choose to hold myself in suspense.

I had intended in this paper to say something about the works of Sankaracharya, and about some other matters connected with him. But want of time and the length to which this paper has already extended, have prevented me from incorporating those necessary portions of a biography into the present paper. I hope, however, in another paper to treat of those matters, as leisure and the materials accessible to me will permit.

NOTE A.

According to Anandagiri, Sankara does not seem to have left his birth-place before taking the Samayasa, and when he left the place, he had already got numbers of pupils. He first went from Chidambapur southward to Madhyarjuna (p. 19) where he converted the people to adualism by a miracle (p. 20). Thence he proceeded to Rameshvar near the Setu, where he stayed for two months defeating the representatives of various sects that entered into controversies with him (p. 21). Then he went on to Anantashayana where he remained for one month (p. 51). Travelling westwards, he reached the town of Subrahmanya in fifteen days (p. 81). Proceeding thence in a north-westerly direction he went to the town of Ganavara and sojourned there for a month (p. 102), thence to Bhavaninagara (p. 122), where he stayed for a month, and held discussions with the sectaries of the neighbouring towns of Kovalayapur and others (p. 127). From that town he went northward to Ujjayini where he remained for two months (p. 138), thence in a north-westerly direction to the city of Anumalla (p. 160) where he spent twenty-one days. Going westward next to the town of Arundh, (p. 164), and northward from that to Magadhapura (p. 170) he went on first to Indraprastha (p. 174), and then to Yamaprastha, whence, after staying there for a month, (p. 178) he proceeded to Prayoga at "the confluence of the Ganges, the Jumna and the Sarasvati" (p. 184). Going eastward thence, in "half a fortnight" he reached Kasli (p. 205) and after staying there for some time, he went northward to Badari by the route of Kurukshetra, (p. 235). Having next seen Dvaraka and other heaven-like places, he went to Ayodyha, thence to Gaya, and thence to Parvata by the route of Jagannath (p. 235). After a month he proceeded to Ruddhapura where he saw Kumarila (p. 236) and northward thence to a very famous seat of learning—Vijilabindu—situated towards the south-east of Hastinapura (p. 238). Having there vanquished Mandanamisra, and established a college near Sringapura on the banks of the Tungabhadra, he stayed there for twelve months (p. 251), after which he proceeded to Ahobala, thence to Vaikalyagiri, and thence to the town of Kanchi, where within a month of his arrival he founded Sivakanchi and Vishnukanchi (p. 251). Here his soul left this mortal coil. But before this end, he is said to have authorised five of his principal pupils to found the Shaiva, Vaishnava, Saiva, Sakta, Ganapatya systems of worship (p. 264 et seq.)

NOTE B.

I must confess that even after a great deal of time and labour spent upon the work, I am as far as ever from being able to comprehend the geography of the tour of Sankaracharya as related by Anandagiri and abstracted in the last

note. Many of the names cannot be found noted in our modern maps. The only point worth noting is, perhaps this, that Chidambar which is mentioned by Anandagiri as Sankara's birth-place may be Chillumbrun (so-called in the map) a place to the south of Porto Novo. The account of Madhav is somewhat better, but there are difficulties. Thus, though his progress through the countries of the Pandyas, the Cholas, and the Dravidas, to Kanchi, and thence to the country of the Andhras, may be understood, why should he go up as far as the country of the Vidarbhas—identified with Berar—and then return to the Karnatic districts? What follows, however, is not very hard to understand. It may, perhaps, be worth while to mention some of the names which have been identified. The knowledge may not be new to those who have studied the subject, but it may be new to those who have not looked into it as it was to myself. Mahishmati is mentioned in Raghuvansa (VI, 43) as situated on the Narmada. It is also mentioned in Magha (II 64) as the city of Shishupala, and it is identified in Mr. Garret's recent dictionary with Chul Maheshvar. The Pandya country embraces the Tinnevely and Madura districts; the Chola country is the Coromandel Coast, southward from Godavari and eastward from the hills at Nandidurg (Elphinstone's India, fifth Edition, p. 239); the Dravida country about Madras up to Bangalore on the west (Elphinstone, p. 231). Kanchi is Conjeveran, south of Madras (Elphinstone, p. 239). The Andhra country is about Warangol and forms part of Telingana. The country of the Vidarbhas is Berar; that of the Surasenas is Mathura; that of the Kamarupas is the east of Hindustan; that of the Videhas, Mithila; Kosalas, Oude; Angas, north-west of Bengal Proper. Indraprastha is near Delhi. The probable situation of Chidambara has been already stated, that of Sringeri is well-known. Sasalagram, mentioned above, I cannot find. May it not be the "Sallagrama" in the Mysore province; or perhaps, what is called "Sosilly" in Cassell's Atlas, also situated in the same province? As to Kalati mentioned by Madhav, I can say nothing at all. I may add here that it appears to me to be very probable that Madhav did not regard Sringeri as Sankara's birth-place, for in XIV. 29, he makes Sankara leave Sringeri in order to see his mother in her last moments, and is then described as flying through space, while she herself for aught that appears to the contrary, continued to remain at the town of his birth where he had left her in charge of relatives.

A PRISONER FEIGNING DEATH.

The *Glasgow News* says:—"Sufficient justice has not been done to the genius of a certain native of the Emerald Isle, who, a short time ago, fell into the clutches of the Greenock police. When apprehended, the man dropped into, or feigned to have dropped into, a comatose state, which had many of the characteristics of approaching dissolution. The appearance did not satisfy the Greenock police-surgeon, and a state of consciousness was successfully produced. When removed to the town in which it was alleged he had committed a felony, he was lodged in a cell, and escaped from it three or four minutes afterwards in a way Robert Macaire could not have emulated. A few days afterwards he was caught red-handed, and taken into custody, but not before some hard knocks had been exchanged between him and the constables. Bleeding at the mouth, the result of a blow from a baton, the prisoner, in the presence of the police-surgeon of the district, simulated illness and the last throes of departing life with such faithfulness that the police-surgeon hurried off to the procurator-fiscal to report a fatal assault by the police. The officers were detained, and the seemingly dead man, minus his boots, was laid out in the mortuary attached to the police-station, the door being left ajar. The fresh air of the place effected a rapid cure, and when the police-surgeon and the fiscal arrived the mortuary was empty."

SOUNDINGS IN THE OCEAN OF ARYAN LITERATURE.

BY NILKANT K. CHHATRE, B.A., L.C.E.

Brihat Samhitá.

In a previous article it was shown that the syphon was known to the commonest artisan in Aryáavarta in the eleventh century. This time I propose to place before my readers some interesting information from the *Brihat Samhitá*. This work seems to have been written in the sixth century, A.D. Because, *firstly*, the elaborate commentary of Pandit Utpala bears the date 888 *Sháliváhana*, §1, and *secondly*, the author Varáhamihira quotes from Aryabhata, who was born, as is decided by Dr. Bháru Dájee in the year 470 A.D. §2. We will call the following our second sounding.

(2) *Thickness of Walls.*

The fifty-third chapter of the work under review is devoted to architecture. The massive architectural buildings that have outlived the rude handling of destiny, create an impression on the common people that the ancient Aryás were ignorant of those arts that form the triumphs of modern architecture, that economy was unknown to them, and that they did not know what stability of structures is. This impression is heightened by the comparison always made between old massive structures and the new Public Works buildings. However, they forget that the former may have been designed to last for ages, whereas the latter are emphatically not so. The immense thickness of walls which generally obtains in buildings of old is at the bottom of this impression. But Varáhamihira's rule for the thickness of walls of storied buildings settles the matter at once. I have found out the thickness of walls of the several stories of a building twenty-four feet wide, and thirty-six feet high, divided into three stories. Varáhamihira's rule is as follows:—"Let the height of each story be one-twelfth less than that of the one below §3. For the thickness of walls built of *burnt bricks* take the diagonal length of the cross section of each story and divide it by twelve §4." This gives thirteen feet, twelve feet and eleven feet as the height of the several stories, and 1' 8½" ; 1' 7½" and 1' 7" nearly for their respective thicknesses.

The rule given in the Roorkee, Vol. II., is well known to every engineer. The thickness obtained by it is two feet nearly ; 1' 8¼" and 1' 1" nearly.

The following table will prove that both the results are analogous.

TABLE.

Thickness of walls for	Varáhamihira's rule gives	Roorkee, Vol. II., rule gives
1st Story ...	1' 8½"	2' nearly.
2nd Story ...	1' 7½"	1' 8¼"
3rd Story ...	1' 7"	1' 1" nearly.

It will thus be seen that structures that were designed to outlive ages were as a matter of course massive, but buildings which had no such pretensions, and which were generally used for dwelling purposes, were constructed upon the rules of strict economical engineering.

(3) *Pillars.*

Pillars are perhaps the best index of the style followed in a particular kind of structure. "Pillar" says Varáhamihira "may be in section square, octagonal, 16-sided, 32-sided, or round. They are respectively called *Ruchaka* (pleasing) ; *Vajra* (strong) ; *Dwivajra* (doubly strong) ; *Práleena* ; *Vritta* (round) §5." He is very particular in describing the tapering form of the column. "The diameter of the bottom of a pillar is 9/80 of its height and that of its top 1/10 less than that of the former §6." The Ionic order follows the same rule, though it is otherwise quite distinct. By the bye I cannot but remark, that the double scrolls

or volutes of the capital of this order are very like the horns of a figure which every Hindu knows is carved on the threshold of the temple of Shiva. The several parts of a pillar are described by Varáhamihira as follows:—"Let the pillar be divided into nine parts, the first division being occupied by the figure of an animal (*Valúnaṃ*—beast of burden) and the second by that of a pot. Five divisions are left out for the shaft, which may be turned out octagonal, square, &c.; of the remaining two, one is to be turned into a lotus and the other to serve as *Uttarosta*, i.e., the upper portion having a sufficient bearing surface for the superincumbent weight" §7. It will here be seen that the animal, the pot, and the lotus are three distinguishing features of an order which Varáhamihira has described on the authority of Hindu writers older than himself. The three features just enumerated are so Aryan in conception, that the presence of even a single one of them will suffice to stamp the order as Aryan or Hindu. I think the capitals surmounted by double elephants in the Karli caves, are examples of the developed condition of the order which is spoken of by Varáhamihira.

(To be continued.)

REFERENCES.

- § 1. फाल्गुनस्य द्वितीयायामसितायां गुरोर्दिने वस्याष्टौ (888) मिते शक्ति कृतययितृतिर्मया वराहमिहिराचार्यराचिते संहितार्णवे आधिनामुत्पलधकेर्योत्तये विवृतप्रवं
- § 2. षट्शतानां षष्टिर्यद्यतीतास्त्रयधयुगपादाः त्र्यधिका त्रिंशतिरद्वास्ताद्देहममाजन्मनाऽतीताः । १२२
- § 3. द्वादशभागिनो नो भूमो भूमौ समस्तानां २२ अ० ५३ वृ०
- § 4. व्यासात्षोडशभागः संवेषात्सद्मना भवतिभिनिः पकेष्टकाकृतानां २३।५३।वृ०
- § 5. समचतुरस्रां रूचको वज्रोऽस्ति द्विवज्रको द्विगुणः द्वात्रिंशतातुमध्ये मलिनको वृच इति वृचः २८।५३।वृ०
- § 6. नवगुणतेऽतीत्यंशः स्तंभस्य दशांशहीनोऽंशः २७।५३।वृ०
- § 7. स्तंभं विभज्य नवधा वहनं भागो षटोऽस्य भागोऽस्यः पदं तथोत्तरं कुर्याद्वागेत भागेत २२।५३।वृ०

PUZZLES FOR THE PHILOLOGISTS.

BY M. GRACIAS, ESQ.

In a somewhat lengthy article which appears in the March number of the THEOSOPHIST under the above heading, an attempt is made to revive the question which has hitherto been deemed as settled among philologists and ethnologists, viz., that centuries ago, in the dim past, at a period long antecedent to all profane history, there took place at different intervals those emigrations of people from their primeval seats in the great tableau or table-land of Central Asia, which overflowed Europe up to the shores of the Atlantic, and, extending southward, overran Persia and passed beyond the Himalayas into India till they reached the margins of the Indian Ocean. I need hardly say that the subject is an interesting one, and affords a wide field for intelligent and useful discussions. For my part, I should be glad if it were soon taken up by abler hands than mine, and more light thrown upon it, if possible, than has hitherto been done. However, as there are several points in the article referred to, which the writer has contrived to introduce, but for which there appears to be no valid foundation whatever, although a show is made of their being not without support of good authorities by numerous references in foot-notes to Mountstuart Elphinstone's History of India, and Pocock's India in Greece, perhaps you will kindly allow me to make a few remarks on some

of the most salient of these points, and to endeavour to show that the results of patient and laborious researches of European scholars and others in the matter are not the results of mere speculation and guess-work, but are too well founded upon ascertained facts as brought to light by that branch of exact, though recently developed, science—Comparative Philology—to be swept away by the first vague whisperings of doubt and conjecture. The argument as adduced by the writer in support of his views is in the form of queries to the THEOSOPHIST, and, if I understand it aright, may be resolved and stated as follows:—That if ever the alleged emigration of Aryans took place towards the north-west, i. e., Europe, the European nations would have borne traces of their Aryan origin, i. e., they would have shown traces of Vedic literature and religion, and their oldest extant histories would have contained ample records of their foreign progenitors, as in the case of the Hindus; but as no such traces are forthcoming among either the ancient or the modern European peoples, the allegation that the Aryans ever emigrated into Europe and settled there, must be guarded against, or relegated to the domains of myth and legends. And, looking upon the subject from an historical point of view, he contends that the Aryans were never foreigners who invaded India, but were real aborigines and children of the soil, and refers for authority to a passage in Mountstuart Elphinstone's History mentioned above, which for the benefit of your readers, I feel, I cannot do better than reproduce here *in extenso*, for it is only one of the many references quoted that has any direct bearing on the point at issue:—"It is opposed to their foreign origin that neither in the code, nor, I believe in the Vedas, nor in any book that is certainly older than the code, is there any allusion to a prior residence, or to a knowledge of more than the name of any country out of India. Even mythology goes no further than the Himalaya chain in which is fixed the habitation of the gods."—Mountstuart Elphinstone's History of India, Vol. I., page 97.

I think the argument adduced, such as it is, scarcely requires an effort to be upset; for it can hardly be said to be able to stand on its legs. Instead of there being no traces forthcoming, one would think after witnessing the facts of philology, that there were more than abundant traces and unmistakable ones too, if not exactly Vedic, to be found, which speak as plainly to the philologists of the once Aryan or eastern origin of the European people, as do the stars to the astronomers, or the rocks to the geologists. In short, the languages of Europe are too full of the fossil relics of the old Sanskrit, the language of the Aryans; and more full perhaps than are the earth's strata of the bones of extinct animals, to admit of a doubt on the subject.

As regards the passage in Mountstuart Elphinstone's History of India above quoted, perhaps I might as well quote, and with advantage, one or two from treatises on modern philology as a set-up against the former, to enable the reader to judge for himself, before proceeding to show why I consider that distinguished authority's dictum, at least in this particular case, as not entitled to much weight.

"There have been historically two great streams of Aryan overflow: the one southern, including the Brahmanic Aryans of India and the Persian followers of Zoroaster; the other the northern at the outset, but western in the end, embracing the great families in North-Western Asia and in Europe."—Modern Philology, by Benjamin Dwight, Vol. I., page 31.

Again: "Has the Sanskrit reached India from Europe, or have the Lithuanic, the Slavonic, the Latin, the Greek, and the German reached Europe from India? If historical evidence be wanting, the *a priori* presumptions must be considered. I submit that history is silent, and that the presumptions are in favour of the smaller class having been deduced from the area of the larger rather than *vice versa*. If so, the *situs* of the Sanskrit is in the eastern, or south-eastern, frontier of the Lithuanic, and its origin is European."—Elements of Comparative Philology, by R. A. Latham, M. A., page 611.

And again: "At the first dawn of traditional history, we see these Aryan tribes migrating across the snows of the Himalayas southward towards the "Seven Rivers" (the Indus, the five rivers of the Panjáb and the Saraswati), and ever since India has been called their home. That before this time they had been living in more northern regions, within the same precincts with the ancestors of the Greeks, Italians, Slavonians, Germans, and Celts, is a fact as firmly established, as that the Normans of William the Conqueror were the northmen of Scandinavia. The evidence of language is irrefragable, and it is the only evidence worth listening to with regard to ante-historical periods. It would have been next to impossible to discover any traces of relationship between the swarthy natives of India and their conquerors, whether Alexander or Clive, but for the testimony borne by language. *...* There is not an English jury now-a-days, which after examining the hoary documents of language, would reject the claim of a common descent and a legitimate relationship between the Hindu, Greek and Teuton. Many words still live in India and in England that have witnessed the first separation of the Northern and Southern Aryans, and these are witnesses not to be shaken by any cross-examination. The terms for God, for house, for father, mother, son, daughter, for dog and cow, for heart and tears, for axe and tree, identical in all the Indo-European idioms, are like the watch-word of soldiers. We challenge the seeming stranger, and whether he answers with the lips of a Greek, a German, or an Indian we recognise him as one of ourselves. Though the historian may shake his head, though the physiologist may doubt, and the poet scorn the idea, all must yield before the facts furnished by language. There was a time when the ancestors of the Celts, the Germans, the Slavonians, the Greeks and Italians, the Persians and Hindus were living together beneath the same roof, separate from the ancestors of the Semitic and Turanian races." Max Müller's Chips, Vol. I.—Last Results of Sanskrit Researches in Comparative Philology by Max Müller:—Philosophy of Universal History by Chevalier Bunsen, page 129, Vol. I.

To resume. With all due deference to one who occupies so high a position in the literary world as the author to whom the writer in the article under notice refers for support, when the task before us is one of ascertaining the real origin of any people, we must not allow considerations to bias our minds. A knowledge of the past history of the people might do much to enable us to attain that object, but it is not always the best, or the surest, or the most reliable. Traditions mislead as often as they guide the inquirer, and the indications afforded by mythology, manners, and customs, not to mention books and codes, which are their depositories, are frequently deceptive and always vague. Language alone is the surest and certain means available for this purpose. It is an enduring memorial, and whatever changes it may undergo in the course of ages, it rarely loses those fundamental elements which proclaim its origin and affinity. If then we conduct our inquiry into the origin of the European people by means of their language, we shall have no difficulty in coming to a satisfactory conclusion. Now if Mountstuart Elphinstone says "the common origin of the Sanskrit language with those of the West leaves no doubt that there was once a connection between the nations by whom they were used," * then there is, I submit, little ground for asserting that the Aryans were not foreigners but aborigines of India, and that they had no relationship to their contemporaries of Europe and Persia, but formed an exclusive race among themselves that never went out of, or came into, India. It may be true, as the same authority says, that "neither in the code, nor in the Vedas of the Hindus, nor in any book that is certainly older than the code, is there any allusion made to a prior residence, or to a knowledge of anything more than the name of any country out of India;"

* Mountstuart Elphinstone's History of India, page 97, Vol. I.

but that fact cannot be entitled to any consideration as the Aryans, like the rest of the ancients, we know, were lamentably deficient in philological knowledge, and had no notion of the affinity of languages. It is too well known now to students of modern philology what an important part a knowledge of Sanskrit plays in the study of the languages of the great Indo-European family, especially with regard to roots and derivatives, and in tracing the identity of primitive ideas. And as regards the unity of the languages of this family, I think, it scarcely remains for me to say that it has been more than amply demonstrated by European philologists and scholars, and, above all, by no less distinguished an Orientalist and Linguist than Professor Max Müller himself, as may be seen from his lectures on the Science of Languages, as well as from those on the same subject, delivered recently in connection with his Hibbert Lectures in the beginning of last year. I trust, I have here satisfactorily disposed of this part of the objection, and shown that the results of philological researches are but too well founded to be yet controverted.

The science of anthropology may also be brought to bear upon the subject. According to it, the various races of the human family are classified into five principal types or divisions, according to the various peculiarities and *contour* of the cranium, and general physiognomy, viz., the Caucasian, the Mongolian, the Malay, the African, and the Indians of the American prairies. It will be seen from this classification, as also from a reference to the ethnological or philological map, that the Hindus are included among, and regarded as a member of, the great Caucasian or Indo-European family. Much is not known of this people, except perhaps that they may have belonged to the Neolithic period or the Stone age, and inhabiting the great plateau or table-land of Central Asia, bounded on the east by the Hindu-Koosh ranges, and on the west by the waters of the Black Sea. These regions are supposed by some—not least weighty authorities—to have been the cradle of humanity, at some period long antecedent to all documentary history, and perhaps for the same reasons which political economists in latter days attribute to Irish and German emigrations to America and the Colonies, they issued from their primeval seats and spread over a considerable portion both of Asia and of Europe. In Asia the ancient Aryans who spoke the Sanskrit, and the Medes and the Persians whose language was the Zend, were the two principal branches of these people. In Europe, the Germans, the Pelasgians (the ancestors of the Greeks), the Lettic, the Slavonians, and the Celts were the five chief varieties. The exact period of these emigrations, as I have mentioned above, is not now ascertainable; but if we may accept the Biblical statements, the period would seem distinctly to refer to that immediately following the Noachian deluge, which by Scriptural chronologists is stated to have occurred about 2343 years before the Christian era; and the separation of the three sons of Noah with their children and families would appear to explain the several emigrations in question,† viz., that Cham went to Africa, and Japhet to Europe, Sem remaining at home in Asia.

Of course, further consideration on this subject would lead us to the vexed and unsettled question of the unity and common origin from Adam of the human race. But when doctors disagree, as undoubtedly they do on this head, who shall decide, especially when the theory of "evolution," and the doctrine of "survival of the fittest," with experiments advanced to avouch "spontaneous generation" act like oil poured on raging fire?

Bombay, 12th March, 1880.

A CASE OF OBSESSION.

The particulars of the case of "obsession" alluded to in the April number of this magazine are given in the following letter from a respectable English medical man who is in attendance upon the victim:—

"I take the liberty of addressing you in the cause of humanity, with the intention of exciting your sympathies and obtaining all the aid in your power to afford, in a case of 'control.' You will understand that the gentleman is being *made a medium* against his wish, through having attended a few seances for the purpose of witnessing 'materialization.'

"Ever since he has been more or less subject to a series of persecutions by the 'controlling' spirit and in spite of every effort of his to throw off the influence he has been made to suffer most shamefully and painfully in very many ways and under most trying and aggravating circumstances, especially by his thoughts being forced into forbidden channels without external causes being present—the bodily functions overruled, even being caused to bite his tongue and cheeks severely whilst eating, &c., and subjected to every species of petty annoyances which will serve as a means for the 'control' (unknown) to sustain and establish the connexion. The details are in their most painful features not such as I can write to you; but if there be any means known to you whereby the influence can be diverted, and it is thought necessary to be more particular in my description of this case, I will send you all the information I possess."

So little is known in India of the latest and most startling phase of Western mediumistic phenomena—"materialization,"—that a few words of explanation are needed to make this case understood. Briefly, then, for several years, in the presence of certain mediums in America and Europe there have been seen, often under good test conditions, apparitions of the dead, which in every respect seem like living human beings. They walk about, write messages to present and absent friends, speak audibly in the languages familiar to them in life, even though the medium may be unacquainted with them, and are dressed in the garb they wore when alive. Many cases of fraudulent personation of the dead have been detected, pretended mediums have sometimes gone on for years deceiving the credulous, and real ones, whose psychical powers have been apparently proved beyond doubt, have been caught playing tricks in some evil hour when they have yielded to either the love of money or notoriety. Still, making every allowance for all these, there is a residuum of veritable cases of the materialization, or the making visible, tangible and audible of portrait figures of dead people. These wonderful phenomena have been variously regarded by investigators. Most Spiritualists have looked upon them as the most precious proofs of the soul-survival; while Theosophists, acquainted with the views of the ancient Theurgists and the still more ancient Aryan philosophers, have viewed them as at best misleading deceptions of the senses, fraught with danger to the physical and moral natures of both medium and spectator—if the latter chanced to be susceptible to certain psychical influences. These students of Occultism have noticed that the mediums for materializations have too often been ruined in health by the drain upon their systems, and wrecked in morals. They have over and again warned the Spiritualistic public that mediumship was a most dangerous gift, one only to be tolerated under great precautions. And for this they have received much abuse and few thanks. Still one's duty must be done at every cost, and the case now before us affords a valuable text for one more bit of friendly counsel.

We need not stop to discuss the question whether the so-called materialized forms above described are or are not those of the deceased they look like. That may be held in reserve until the bottom facts of Oriental psychical science are better understood. Nor need we argue as to whether there has ever been an authentic materialization. The London experiences of Mr. William Crookes, F.R.S.;

† The able young writer acts prudently in prefacing his Biblical reference with the conjunction "if." That there never was nor could have been a "universal deluge" in 2343 B.C. is proved beyond any doubt or cavil by geology. Baron Bunsen in "Egypt's place in History" allows a *partial* deluge more than 10,000 years B.C. "Cham" or Ham is now shown by anthropology to have had nothing to do with the Egyptian race, the skulls of whoseummies have been proved Indo-Caucasian and whose high civilization antedated the Noachian deluge as the waters of the Red Sea antedate the Suez Canal - Ed. TUCOS.

and the American ones of Colonel Olcott, both so widely known and of so convincing a character, give us a sufficient basis of fact to argue upon. We assume the reality of materializations, and shall take the instance cited by the English physician as a subject for diagnosis.

The patient then is described as having been "controlled" since attending "circles" where there were materializations, and as having become the bond-slave of some evil powers which force him to say and do painful and even disgusting things, despite his resistance. Why is this? How can a man be compelled to so act against his will? What is Obsession? Three brief questions these are, but most difficult to explain to an uninitiated public. The laws of Obsession can only be well understood by him who has sounded the depths of Indian philosophy. The only clue to the secret which the West possesses is contained in that most beneficent science, Magnetism or Mesmerism. That does teach the existence of a vital fluid within and about the human being; the fact of different human polarities; and the possibility of one person projecting this fluid or force at will, to and upon another person differently polarized. Baron Reichenbach's theory of Odyle or Odic force shows us the existence of this same fluid in the mineral and vegetable as well as the animal kingdoms. To complete the chain of evidence, Buchanan's discovery of the psychometrical faculty in man enables us to prove, by the help of this faculty, that a subtle influence is exerted by people upon the houses and even the localities they live in, the paper they write upon, the clothing they wear, the portion of the Universal Ether (the Aryan *Akasa*) they exist in—and that this is a permanent influence, perceptible even at the most distant epochs from the time when the individual lived and exerted this influence. In one word, we may say that the discoveries of Western science corroborate most fully the hints thrown out by Greek sages and the more defined theories of certain Indian philosophers.

Indians and Buddhists believe alike that thought and deed are both material, that they survive, that the evil desires and the good ones of a man environ him in a world of his own making, that these desires and thoughts take on shapes that become real to him after death, and that *Moksha*, in the one case, and *Nirvana*, in the other, cannot be attained until the disembodied soul has passed quite through this shadow-world of the haunting thoughts, and become divested of the last spot of its earthly taint. The progress of Western discovery in this direction has been and must ever be very gradual. From the phenomena of gross to those of more sublimated matter, and thence on towards the mysteries of spirit is the hard road made necessary by the precepts of Aristotle. Western Science first ascertained that our outgoing breath is charged with carbonic acid and, in excess, becomes fatal to human life; then, that certain dangerous diseases are passed from person to person in the sporules thrown off into the air from the sick body; then, that man projects upon every body and every thing he encounters a magnetic *aura*, peculiar to himself; and finally the physical disturbance set up in the Ether in the process of thought-evolution is now postulated. Another step in advance will be to realize the magical creative power of the human mind, and the fact that moral taint is just as transmissible as physical. The "influence" of bad companions will then be understood to imply a degrading personal magnetism, more subtle than the impressions conveyed to the eye or the ear by the sights and sounds of a vicious company. The latter may be repelled by resolutely avoiding to see or hear what is bad: but the former envelops the sensitive and penetrates his very being if he but stop where the moral poison is floating in the air. Gregory's "Animal Magnetism," Reichenbach's "Researches," and Denton's "Soul of Things" will make much of this plain to the Western inquirer, though neither of those authors traces the connection of his favourite branch of science with the parent-stock—Indian Psychology.

Keeping the present case in view, we see a man highly susceptible to magnetic impressions, ignorant of the nature of the "materializations" and, therefore, unable to protect himself against bad influences, brought in contact with promiscuous circles where the impressionable medium has long been the unwitting nucleus of evil magnetisms, his system saturated with the emanations of the surviving thoughts and desires of those who are living and those who are dead. The reader is referred to an interesting paper by Judge Gadgil of Baroda, (see our December number) on "Hindu Ideas about Communion with the Dead," for a plain exposition of this question of earth-tied souls, or *Pisachas*. "It is considered" says that writer, "that in this state the soul, being deprived of the means of enjoyment of sensual pleasures through its own physical body, is perpetually tormented by hunger, appetite and other bodily desires, and can have only vicarious enjoyment by entering into the living physical bodies of others, or by absorbing the subtlest essences of libations and oblations offered for their own sake." What is there to surprise us in the fact that a negatively polarized man, a man of a susceptible temperament, being suddenly brought into a current of foul emanations from some vicious person perhaps still living or perhaps dead, absorbs the insidious poison as rapidly as quicklime does moisture, until he is saturated with it. Thus, a susceptible body will absorb the virus of small-pox, or cholera, or typhus, and we need only recall this to draw the analogy which Occult Science affirms to be warranted.

Near the Earth's surface there hangs over us—to use a convenient simile—a steamy moral fog, composed of the undispersed exhalations of human vice and passion. This fog penetrates the sensitive to the very soul's core; his psychic self absorbs it as the sponge does water, or as fresh milk effluvia. It benumbs his moral sense, spurs his baser instincts into activity, overpowers his good resolutions. As the fumes of a wine-vault make the brain reel, or as the choke-damp stifles one's breath in a mine, so this heavy cloud of immoral influences carries away the sensitive beyond the limits of self-control, and he becomes "obsessed," like our English patient.

What remedy is there to suggest? Does not our very diagnosis indicate that? The sensitive must have his sensitiveness destroyed; the negative polarity must be changed to a positive; he must become active instead of passive. He can be helped by a magnetiser who understands the nature of obsession, and who is morally pure and physically healthy; it must be a powerful magnetiser, a man of commanding will-force. But the fight for freedom will, after all, have to be fought by the patient himself. His will-power must be aroused. He must expel the poison from his system. Inch by inch he must win back the lost ground. He must realize that it is a question of life or death, salvation or ruin, and strive for victory, like one who makes a last and heroic effort to save his life. His diet must be of the simplest, he must neither eat animal food, nor touch any stimulant, nor put himself in any company where there is the smallest chance for unclean thoughts to be provoked. He should be alone as little as possible, but his companions should be carefully chosen. He should take exercise and be much in the open air; use wood-fire, instead of coals. Every indication that the bad influence was still working within him should be taken as a challenge to control his thoughts and compel them to dwell upon pure, elevating, spiritual things, at every hazard and with a determination to suffer anything rather than give way. If this man can have such a spirit infused into him, and his physician can secure the benevolent help of a strong, healthy magnetiser, of pure character, he may be saved. A case almost exactly like this one, except that the patient was a lady, came under our notice in America; the same advice as the above was given and followed, and the obsessing "devil" was driven out and has been kept out ever since.

WELCOME THEOSOPHY!

BY NARMADASHANKAR LALSHANKAR, ESQ.
(The Gujarathi Poet.)

Composed for, and read at, the Fourth Anniversary
of the Theosophical Society.

(सोरठी)

रुडां मळ्यां समाज, मित्र कवणने ठाम आ !
कवण प्रसंगे आज, करवा कवण विचारने १-१

(दोहारा)

अमेरिकाथि आविया, भरतखंडमोझार
स्थायी करवा वासते, मित्र थया हितकार-२
बहु जाणे विद्या कळा, शोधक वळी समर्थ
जड चैतनना धर्ममां, विशेष दाखे अर्थ-३
आर्यतणी विद्या परम, तेपर मोटो भाव
करवा जीर्णोद्धार ते, श्रमे करे प्रस्ताव-४
देहमाहिनां तत्वने, ज्ञासो करवे शोध
सभा स्थापि न्युयार्कमां, लेवा देवा बोध-५
मुंबईमां शाखा करी, जाणी घणी अगत्य
प्रति मासे ते दाखवे, आर्य शास्त्रनां सख-६

(गीती)

ते मित्राने त्यां सउ, छिये मळ्या आपणे अहीं आज
बहु जिवो ए रोहो, प्रसन्नउदय सदाय सत्काजे-७
योद्धा उभे यशस्वी, ब्लावाट्स्की आलकाट एघुमता
शोध भूमिपर निश्चळ, प्रतिपक्षी ते ममत मुकी हठता-८

(पद)

ओच्छव छे आज सऊ हर्ष मित्र माणे
सभा स्थापि एह दिवस कीर्ति करे गाणे-ओच्छव०-९
शाखा त्यां त्यां मळे जन समारंभ टाणे
साक्षरो तो राजि थइ श्रम यशाळ जाणे-ओच्छव०-१०
सर्वे संबंधि अवे सुप्रतीति आणे
चित्तधर्म गूढ तोय सख ते प्रमाणे-ओच्छव-११
सत्य सत्य सत्य ज्ञान आदिवेद खाणे
ब्राह्म बौद्ध जैन शास्त्र योगने वखाणे-ओच्छव०-१२

(रोला)

वाह्य इंद्रिये लह्यां, तेज साचूं बीजूं नाहिं
आ शैकामां एम, जगतमां चाल्युं जहिं तहिं-१३
जनेो बहु दृढ भाव, पूर्वना सिद्धांतो पर
आर्य तेह पण भुल्या, ब्राह्मतां मोहतणो थर-१४
योग सिद्धिनां सत्य, अतीसे रेविगुवायां
ताण्या तूण्या तर्क, तूत छळ वहेम मनाया-१५
पितृदेवने भूत, वस्तुतः नहीज कोए
कल्पित रूपक नाम, बोध देवामां सोए-१६
मंत्र तंत्र ए जुक्ति, जुठां पाखंड गणाए
धूर्त वर्गनां कृत्य, रांक अणजाण ठगाए-१७
फेरफार ए थयो, धर्मनी पाळ खणाइ
चैतन विद्यावडी, छेक निस्तेज जणाइ-१८
अहियां तेमज वधे, जगत तो स्थूलज जांए
पदार्थ विद्यातणुं, तेज वळ झळकी मोहे-१९

(सावी)

घळी आमजूओ (३) बोलो केम जणाए
जुठुं जाण्युं ते तो हवे साचु थाए-२०

(रोला)

वर्ष अढार उपेर अमेरिकाना लोके
भूतयोनि भणि सत्य, दाखलाअनि थोक-२१
वर्ष थयां छे चार सभा थइ थिओसफीनी
ते मानेछे सत्य विभूतियो सिद्धिनी-२२
पश्चिमवासी विज्ञा अमुक मोटा विद्वानो
परोक्षविद्या विषे कहेछे साची मानो-२३
वर्ष थयांछे बीस लख्युं विष्णु बावाए
दर्श दिथुं प्रत्यक्ष सप्तश्रृंगी माताए-२४
पांच वर्षमां वळी हता जे विचारवंता
संशय टाळी थया सिद्धियोने मानता-२५
पंडित ने प्रख्यात दयानंद स्वामीए पण
आ वर्षे सर्वत्र स्पष्ट भाख्युं शंकाइण-२६
योग क्रियाये करे कर्म अद्भुत आत्माए
संयोजिदेतत्व भितरनां निज इच्छाए-२७
सभा स्थापि अही आर्य पण थया छे साथी
अहिना जनतो थशे मुक्त वेला शंकाथी-२८
नथी लोकने अर्थ जाणवे शास्त्रज कोए
मानि सिद्धिने सत्य क्रिया करशे दृढताए-२९
सिद्धि लाभ छे तुच्छ महात्मा ज्ञानी भाखे
तत्व ज्ञानने धर्म एहने अवश्य राखे-३०
पण सांप्रतमां विषय अवश्ये जोचरचाए
सर्व जगतने लाभ खरो ने मोटो थाए-३१
मरण पछीनी जाण अर्थ संसारी केरी
धर्म नीतिनी जाण व्यापि आत्मा प्रभु तेनी-३२
थाय, वळी विद्वान धर्म चैतनना जाणे
भेद लही बहु भात सुखद उपयोगे आणे-३३
थयो दिठो आरंभ फरंता विचार केहो
चालेछे उद्योग समयने जोशुं वेळो-३४
समय सूचना करे फरीथी सिद्धि मनाश
चैतन विद्यातणुं तेजवळ विशेष थाशे-३५

(पद)

प्रभुतणु चिंतन धरिये हृदयमां, प्रभुतणुं चिंतन धरिये
सिद्धिस्वभावे समये सिद्धि मतेविविध कहेवाय-हृदयमां०-३६
पूर्व कर्मथी ने क्रियमाणे भेदे एम मनाय-हृदयमां०-३७
मंत्र जपे वळि योग क्रियाये साधन ए लेवाय-हृदयमां०-३८
अहं छांडतां नियम पाळतां विधिये कर्म कराय-हृदयमां०-३९
सिद्धेश्वर अनुकूल तोज तप, सिद्धसफलसोहाय-हृदयमां०-४०

(सोरठी)

जयजय नित्यप्रकाश । अस्तउदयलीलारंभ !
अस्त जाड्य नाराश, । उदय उदय थिओसफी-४१

[TRANSLATION.]

Hail, happy gathering of happy men !
What friends and what occasion have combined
To bring ye thus together ? What seek ye ?

2.

Ye come to welcome those who, leaving all
They cherished in their far Columbian home,
Have taken India for their mother-land,
And us, the sons of India, for their friends.
Science and art, and all the past conceals
In its wide womb, all laws of mind and matter,—
This is the empire where they reign supreme,

By obstacles uncheck'd, with hope elate,
Like pilgrims to old Aryavart they come,
Its monuments of learning to restore,
Its pristine grandeur and its holy faith,
Wise teachers, yet meek students : they have joined
Into a learned brotherhood to trace
The elemental secrets to their source ;—
And New York boasts the honour of its birth,
Yet not their labours to one spot confined,
Bombay, too, shares with them their noble task,
And truths of Aryan Shástras every month
Before their eyes shine pure and beautiful.

3.

Such are the friends, who bring ye thus together :
Long may they live ! and may their noble thoughts
For ever such exalted themes pursue !
Blavatsky ! Olcott !—Veterans tried and true,
May ye both prove successful in the field
Of knowledge and scientific research !

4.

O, happy day ! O, day of jubilee !
Day of rejoicing to all friends sincere !
Day of the sacred Anniversary !
Accept this lay—my Muse's offering !
Rejoice, ye brothers ! where-so-e'er ye be,
Wherever met to celebrate this day :—
Your labours are rewarded by the smiles,
Th' approving smiles of wise and learned men,
What confidence is theirs, who move within
The circle of your sphere ! What privilege
To share the knowledge of the truths occult,
That rule the laws eternal of the mind !
The Vedas, that proclaim the praise of Truth,—
The Shástras of the Brahmins, Buddhists, Jains,—
All these extol the knowledge of the Brahm !

5.

Alas ! a change has passed o'er all the world,
And men believe no more their old beliefs :
And the external senses judge between
Their impious cravings and all-holy Truth !
And ye, the sons of Aryavart, who once
Loved from your heart of hearts all ancient lore,
E'en ye have steeped yourselves in disbelief !
What wonder, when Yog Siddhis are denounced
As speculative lies, delusive dreams,
Cob-webs of far-fetched fancies, mixed, absurd !
When the existence of the house-hold gods,
Of ghosts and evil spirits serve no more
Than just to illustrate an idle tale !
When mystic rites and prayers assume the shape
Of slavish bonds, that serve to bind the poor
And the unwise to cunning, greedy men ?
What wonder, if this change has undermined
Faith's strong foundations, and destroyed the bloom
From the fair face of science, as it blest,
With vivifying powers, the human soul ?
And all the world has felt the blighting touch,
And matter, gross and earthy, has usurped
The god-head of the soul's divinity !

6.

But now behold ! Once more the Sun of Truth
Shines radiant, and the mists of ignorance
Vanish before his keen and searching rays !
'Tis thirty summers since America
Gave to the world experimental proof
Of the existence of the spirits of the dead,
And by four summers Time has older grown,
Since the votaries of Theosophy combined
To test and to believe the Siddhis' truth.
No more the learned scholars of the West
Refuse to heed the promptings of the soul,
Which tells them of a world within the world
Of matter, and beyond all matter's sway.
Did we not laugh, when not so long ago,
The hermit Vishnu told us of his dream—

The vision of the goddess Sapt-Shtangi ?
But now the laugh is turned the other way :—
The thoughtful lay aside their sceptic garb ;
For in their hearts the truth of Siddhis shines,
And does he not, the Pandit Dayanand,
The celebrated Swami, prove beyond
The shadow of a doubt, the human soul
Attains to Yog and highest wonders works,
And reconciles all jarring elements ?
And the Theosophists have come to Ind,
And hand-in-hand with th' Aryans work to clear
The mists of ignorance from this fair land,
Yet ignorance sometimes is linked with faith,
And those, to whom the Shástras will not speak,
Still cling to Siddhis with a blind belief.
There are a few, whose wisdom comprehends
All but the truth of Siddhis, and for whom
Philosophy's more common truths have charms,
But let the learned agitate the theme,
And test the truth of this or that belief ;—
The world cannot but profit by the search.
Then shall the veil, that hides the face of death,
Be lifted, and the knowledge of the world,
And the religious and the moral truths,
Of the supreme and all-pervading God,
Flash lightning-like into the hearts of men !
Then shall the learned Titans work to solve
Nature's mysterious laws, and utilize
Their knowledge for the good of human kind.
Now ancient learning once more flows amain,
The tide swells on, and soon the time shall come,
When Siddhis shall resume their former sway,
And the soul's hidden powers assert their own !

7.

Now may God's spirit fill our anxious hearts,
And teach us how to recognise the truth—
If Siddhis are acquired by time and nature,
By previous actions or by present thoughts,
By incantations of the sacred Mantras,
Or by the practice of the highest Yog ;
Or all these ways must contribute to win
The smiling favour of the Siddhis' Lord !

8.

(Glory, Oh glory, to th' Eternal Light !
That shines, and disappears, and shines again !
Before it fades material ignorance,
And dies in agony with pallid fear,
Arise Theosophy ! The world is thine !

THE BUDDHIST IDEA ABOUT SOUL.

The following *errata*, due to misprints in the Sanskrit original already noticed, occurred in the translated article in page 144 :—

- Line 11—'Jártukás' *read* 'Tárkikás.'
" 14—'The animal soul is eternal,' *read* 'In that system the animal soul is also regarded as eternal.'
Line 27—'Sensational' *read* 'material.'
" " 'Nominal' *read* 'perceptual.'
Line 28—'Perceptual' *read* 'mental.'
" " 'Sensationals' *read* 'materials.'
" 31—'Sensational' *read* 'material.'
" 32—'Sensible' *read* 'material.'
" 34—'The nominal aggregates are those that give names as characterising recognition &c.' *read* 'The perceptual aggregates are those that receive the knowledge of objects by the senses.'

Line 37—'Beautiful' *read* 'good.'

Between line 40 & 41 *Insert* 'Of these the four beginning with affectional are called Náma, and material aggregates are called Rûpa ; except these—Náma and Rûpa—there is no soul or person, whatever the living being.'

Line 45—'That which knows,' &c., *read* 'That which is subject to growth and decay is shown to be inconstant (*sic*)'

Line 54—'Bud' read 'bird.'

" 56—'Their' read 'the.'

I beg to say, however, that the translation is admirable. The translator, though learned in Sanskrit and English must have found it difficult to find appropriate terms for technical words in the Buddhist religion.

H. SUMANGALA.

THE "HINDU OR ARYA" QUESTION.

RAO BAHADUR DADODA PANDURANG.

I doubt not but that almost all the thinking Aryans of India will join with me in voting unanimously their approbation of the recommendation of Mr. B. P. Sankdhar, of Meerut, in the THEOSOPHIST for April, that his Aryan countrymen should discard from their vocabulary the name *Hindu* by which they have hitherto been wrongly calling themselves, and substitute instead the old appropriate and dignified term "Arya," by which their ancestors were known. I have long been thinking on the subject, and have always laughed in my sleeve, whenever the Hindus, not content, as it were, with their lamentable ignorance in so designating themselves, have shown a sort of pride, to boot, in the assumption of that contemptuous name or rather nick-name, as I must call it.

The word Hindu cannot, I think, be traced to any other language than Sanskrit for its first origin, viz., to either *Indu*, the moon, or *Sindhu*, the river Indus, giving the name *Ind* or *Hind* to the country, *Hindi* to the language, and *Hindu* to the people of that country, as so-called by the neighbouring Afghans, Persians, and Arabs. The name was not at first intended as a term of reproach, as Mr. Sankdhar is led to suppose, but as a simple designation derived from the name of the country. But, when, in the course of time, the Mahomedans conquered this country and settled in it, they retained the same name. And as conquerors, full of enthusiasm for the propagation of their new religion, they were often led by pride and arrogance to use it in its derogatory and opprobrious sense to signify a dark and weak race; just as the word *nigger* is heard applied to all the races of India in our own days by some inconsiderate and low-bred Englishmen—an ignominious fate which every conquered people must always be prepared to meet and to submit to. Dark, no doubt, appeared to the conquerors the bulk of the population as compared to the fair-complexioned Persians and Turks (of Turkestan and Tartary), who comprised the majority of the governing race. In this way the word *Hindu* soon came to signify dark or black, in the Persian language, as will be clearly seen from the following couplet from the celebrated Persian poet, Háfiz:—

Ager ún Turk-i-Shirazi ba-dast arad dil-i-márá,

Bakhál-i-Hindi ash bakhsham Samarkand-o-Bokhárá.

In this couplet Háfiz qualifies the noun *khál*, a mole, on the fair cheek of a damsel whom the lover is seen here courting with the adjective *Hindu* in the sense of dark or black. I should not, therefore, wonder more at the contemptuous sense in which the name Hindu came to be used by the Mahomedans as the then conquering race, than at the word Native used in the same sense by some proud sons of Britain; though in the intrinsic sense of neither of these two terms themselves is there anything derogatory. Both words are indispensable in the vocabulary of foreign nations, to distinguish one race or community from the other with respect to either its country or its creed. But this view of the question constitutes no argument at all in favor of the appropriation of a name, apparently contemptuous and derogatory, by a race or community at the expense of its own self-respect and dignity. To continue to call oneself Hindu, only because foreigners call one so, is a most lamentable mistake on the part of our Aryan brother, and the sooner he avoids it the better; especially now that he has been told that there is an appropriate and dignified name by which he may designate himself and his whole community and

which was long in vogue amongst his own noble ancestors. Let foreigners call him by whatever name they please, for he cannot control their tongues.

But, allow me to speak here more fairly and candidly than I have already done to my countrymen—Anúrya (not Arya, or opposite to Árya) as they now really appear in the sight of more enlightened and civilized nations, on account of their many self-derogatory practices to which they still cling under the guidance of an ignorant and selfish priesthood, as an essential part of their present creed—that unless they become really Arya in the true sense of the word, as were their ancestors of old, by their moral courage and magnanimity, I would not lay any great stress on the mere assumption or bearing of a name, however high-sounding and proud it may be. Let them, therefore, first strive to deserve the name before they begin to wear it.

As to the term Native, to which many of my countrymen seem to object, as will be seen from another column (page 166) of the THEOSOPHIST, I quite agree in the observation on this point of the Editor of that journal.

Equally, if not more objectionable is another practice into which almost all the English-educated Natives of India appear to be inadvertently and thoughtlessly falling fast, in imitation of the custom peculiar to Europeans. I shall advert to it in my next communication.

BOMBAY, 8th April, 1880.

(Continued from the February Number.)

THE NATURE AND OFFICE OF BUDDHA'S RELIGION.

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

Sammá Samádhi.

RIGHT MEDITATION.

I propose to treat briefly on *Sammá Samádhi*, the subject of this paper. This is the last (*anga*) member of the *Arya astāngikamārga*. In religion *Samádhis* are of various natures, but I shall here confine myself to one particular *Samádhi* and shall endeavour to offer a few remarks, explaining the process by which that state should be attained.

Samádhi is that state of the mind in which dispersed thoughts are brought together and concentrated on one particular object. The chief feature in *Samadhi* is composure of the mind and its essential characteristic is the restriction of thoughts from dispersion. Stability aids its sustentation and undisturbed happiness is its natural result. The mind being thus calm and reconciled attains the state of *Samádhi*. The primary stage of this state of the mind is known as *Upachāra Samádhi* which simply restrains thoughts from being dispersed. The second or the advanced stage is *Uppaná Samádhi* which effects a complete reconciliation and composure of the mind.

Again, *Samádhi* is divided into two classes—*Lokiya* and *Lokuttara*. *Lokiya* (worldly) *Samádhi* is a state into which any one may enter, if he is so disposed, whereas *Lokuttara* (superluman) *Samádhi* can be entered into only by those who are free from worldly desires. *Lokiya Samádhi* is a preliminary step to the attainment of *Lokuttara*. The devotee who is desirous of entering into *Lokiya Samádhi* should be guided by the directions laid down in *Paññābhāwana*, a process of meditation. In order to reach this state the devotee should, as a primary step, entirely give himself up to devotion, and this is to be done in the manner prescribed in the third, fourth, and fifth *angas* of the *Arya astāngikamārga chatuparisuddhi sūtas*. Next he should proceed to free himself from the ten worldly troubles. They are—

1. *Avāsapalibodha*—trouble arising from building houses.
2. *Kalapalibodha*—trouble arising from the connection with a family, its happiness and sorrows.
3. *Labhapalibodha*—from excessive gains.
4. *Gaṇapalibodha*—from duties incumbent on a teacher.

5. *Kammopalibodha*—from any manual work, such as carpentry, &c.

6. *Adhūnopalibodha*—trouble arising from a person having to undertake a long journey in connexion with the affairs of another or for his own gains.

7. *Nātipalibodha*—trouble arising from having to attend to the sickness of one's own teacher, pupils and parents.

8. *Abodhapalibodha*—trouble caused by one's own bodily sufferings.

9. *Ganthopalibodha*—from constant study.

10. *Tadhipalibodha*—from worldly power and its loss.

Freed from these annoyances the devotee should then be acquainted with the systematic process of meditation and should receive instructions from a worthy friend or an eminent preceptor.

Meditation is of two classes—*Subbathhakammattānam* and *Pārihāriyakammattānam*. *Subbathhakammattānam* is that process of meditation wherein the devotee exercises universal love of mankind, reflects that death is close at hand and that the human body and all its component parts are liable to decay, and that, therefore, they are to be abhorred. *Pārihāriyakammattānam* is that process of meditation which applies to a man according to his moral nature.

These are forty in number, but I shall take up one of them and show how abstract meditation should be practised.

The moral nature of man is divided into six classes, viz.,

1. *Rāgacharito*—Sensuous.
2. *Dosacharito*—Irascible.
3. *Mohacharito*—Ignorant.
4. *Saddhācharito*—Faithful.
5. *Buddhicharito*—Discreet.
6. *Vitakkacharito*—Reflective.

The first three of these are evil qualities and the last three are virtues. If in one man's nature an evil and virtue combine, that which predominates will influence his moral character. The process of meditation is to be decided by the preceptor according to the tendency of the candidate's moral character. The devotee should then seek retirement and seclusion where he can be free from cares and troubles, considering himself resigned to either his preceptor or Buddha.

THE JAIN VIEW OF OM.

BY RAO BAHADUR GOPALRAO HARI DESHMUKH,

Vice-President of the Theosophical Society.

In continuation of the explanation of the word "Om," given by the learned Rao Bahadur Dadoba Pandurang, I beg to state that there is an "Upanishat" called "Pranavopaniṣat" to be found in the first chapter of the Gopātha Brahma of the Atharva Veda. It begins with the words

ॐ कारं पृच्छामः को धानुः किंप्रतिपदिकं &c.

There are thirty-six questions asked and answered in connection with the sacred word "Om," which is a "Bijā" according to the Tantric phraseology. Manu in his digest of laws says as follows :

आशंयत्यक्षरं ब्रह्म त्रयीयसिम्प्रतिष्ठिता ॥
सगुणोन्यस्त्रिवृद्धेदायस्तवेदसवेदविन्

अ० ११ श्लोक २६५.

It means "whoever knows the Pranava, knows all the Vedas."

The Padma Puran has the following verse on the subject :

ॐ कारप्रणवो ब्रह्म सर्वं मंत्रेषु नायकः ॥
आदौ सर्वत्रयुंजितमंत्राणां च शुभानने ॥

Translation.

The syllable "Om"—the mysterious name of Brahma—is the leader of all prayers. Let it, therefore, O Lovely-Faced (Shiva addresses Durga) be employed in the beginning of all prayers.

According to this command the word "Om" is always pronounced before any sacred recitation begins.

Vayu Puran has one chapter on the subject. The two following verses are extracted from it :—

ॐ मित्येतत्रयोवेदास्त्रयो लोकास्त्रयोऽग्रयः
त्रिभुक्त्रमास्त्रयस्त्रवेत्तैः क्रमसामानियजूषिच ॥
इत्येतदक्षरं ब्रह्म परमोकारसंज्ञितं ॥
यस्नुयेदयतेसम्यक्कृतयाध्यायतिवापुनः ॥
संसारचक्रमुत्सृज्यमुक्तवचनबंधनः ॥
अचलनिर्गुणस्थानांशिवप्राप्तोत्यसंज्ञयः ॥

The Bhagwat Gita has the following verse :—

ॐ मित्येकाक्षरं ब्रह्म दृष्ट्या हरस्वामानुस्मरन्
यप्रयाति त्यजन् देहं स याति परमर्गित ॥

अ० ८ श्लो० १३

The Mandukya Upanishat contains a long eulogy upon the word "Om."

The Jains say that the word is the most sacred according to their books. They divide it into five letters, अ, अ, आ, उ, and म्.

The first indicates अरिहंत, i. e., a man who has obtained salvation of soul and has attained the degree of तिर्यंकर

The second shows अक्षरी or सिद्ध, a saved soul which has left the mortal body.

The third letter denotes आचार्य or superior teacher.

The fourth means उपाध्याय or subordinate teacher.

The fifth shows मुनि or saint.

These five together are called पंचपरमेष्ठि and the word "Om" is equal to five persons to whom adoration is due and is daily offered.

The following *magadhi* lines express all that is written above :—

अरिहता असरीरा आचरिय उवइज्ञाय
तहेय मुणिणो पचरसर निपन्नो ओंकारो पंचपरमिष्ठि ॥

Each of these five persons is described as endowed with several virtues. The first with twelve, the second with eight, the third with thirty-six, the fourth with twenty-five, and the fifth with twenty-seven, equal to 108. In commemoration of these virtues, they make a rosary of 108 beads and repeat the word "Om" in the morning and evening.

The Jain opinion about God as the creator is that he does not exist. They believe that the universe is without beginning and without end. They hold that matter is eternal in one shape or other. The book, called रत्नाकर Vol. I., printed at Bombay by Sha Bhimjee Manuk at the Nirnaya Sagar Press, states at the beginning of the page 743,

इत्थरवादि कहे ठे के

and maintains that if it is necessary to suppose that there is a creator, then there must be a creator of the creator. Every result must have a cause and by analogy there must be a God for God. The soul is stated to be immortal without beginning, but capable of highest virtue, improvement and salvation. This is the Jain view of the Creator. The above is one of the many arguments which the Jains give for disproving the existence of a creator. They have no creator nor any prayer. They believe that each act produces its result which is either punishment or reward, pain or pleasure. Some Bengali writer in your magazine said that the Jains believed in the existence of a creator, but this does not appear to be correct according to the Ratnakar cited above.

Bombay, 15th April 1880.

THE POONA EXHIBITION OF 1880.

We have received from the Secretaries of the Poona Exhibition Committee, Messrs. Chintaman S. Chitnis and M. B. Namjoshi, the official circular and premium-list just issued. The Exhibition will open in the month of May in Hirabag, and doubtless include a large and important display of specimens of Native Industrial Art.

Prizes of Rs. 100 each are offered by His Highness the Maharajah Holkar for cotton grown in the Deccan or Malwa; by His Excellency Rajah Sir T. Madhav Rao, K.C.S.I., for large or small locks in imitation of Clubb locks; by the Poona Museum Committee for specimens of useful earthenware, with articles made from them; for useful stones for lithographic, tool-sharpening, and other purposes; for woods of all kinds; for grasses and leaves of trees that can be employed in the arts; for glass bangles; and for roshel and linseed oils—specimens and a written description to accompany each exhibit.

As the competitors were required to hand in their essays and specimens by the last day of April, we can only announce the prizes and add our earnest hope that there has been a full response to the Committee's liberal offers. Every attempt to revive Indian art is entitled to the approbation and support of the whole country.

HOW BEST TO BECOME A THEOSOPHIST.

BY DR. GEORGE WYLD,

President, British Theosophical Society.

London, 19th March, 1880.

DEAR COLONEL OLCOTT,

The THEOSOPHIST for March has just come to hand and in order to catch the post, I sit down to write to you at once a few hurried lines.

I thank you for the kind and flattering words you use in speaking of my Presidential address, but at the same time I think you somewhat fail to appreciate the full meaning of the position I take.

When I speak of an Oriental adept, I distinctly declare that I do so with all deference, confessing my imperfect information and even my ignorance. When, for instance, I say that "the adept obtains magical powers which he uses for his own ends and over spirits," you misinterpret me by implying *selfish* ends and *consorting* with spirits.

This is the reverse of what I meant. I meant that his ends were more private than public, and that he *commanded* but did not *consort* with weaker spirits than himself.

As I intend shortly to reprint six of my papers which have during the last two years appeared in the *Spiritualist*, I will take care to express myself so as to correct the words on which you inadvertently misinterpret my meaning.

I suppose you at once admit that the adept works chiefly in secret, and that so far he differs from those Christians who in the history of the church obtained divine powers.

I will also note what you say about female adepts, although we in London are under the belief that H. P. B. led us to understand that no *fully* initiated female adept existed.

You say, your "fifty years' experience forces you to conclude that Christianity is a bad religion, and fosters every sin and vice against which its ethical code inveighs."

Surely you have not pondered your words—for how can a *perfect ethical code* foster every sin and vice?

What you mean is that—so-called Christian churches and priesthoods have been guilty of every sin and vice.

I might with equal logic say, Buddhism must be an abominable religion, because I find the most degrading ignorance and vice is to be found in many of the lamaseries of Thibet.

But, instead of reasoning thus, I, in my address speak of esoteric Buddhism with the greatest reverence and respect, and I assert that esoteric Christianity and esoteric Buddhism are in their central spirit identical.

I hope you may be able to insert this short letter in the THEOSOPHIST, because I wish my oriental brothers to understand that in all I write, I desire truth only, and I am prepared now and always to stand thereby at whatever cost.

Moreover, I feel this, as a conviction of my soul, that were I admitted to intimate conversation with a truly

spiritual adept, we should find our views on religion, in their central essence, identical.

Believe me, dear Brother,

Yours sincerely,

GEORGE WYLD, M.D.

Notes on the above.

My explanations of the real motive of the Indian ascetic's severe course of self-spiritualization, as given in the article to which Dr. Wyld adverts, were so clear that, upon a second reading I do not see that further elucidation is called for. I think I showed that the acquisition of divine powers to use them for good of mankind and not for private benefit of any kind, was what is sought. The ascetic of India "works in secret" while developing his powers only because contact with the filthy selfishness and sensualism of the world would prevent the development. And if the full adept, after becoming such lives apart, it is because he can thus best work for humanity. Though unseen, he is nevertheless ever doing good. I recall no instances of Christian "adepts," or, indeed, any of another faith—who did not at least gain their powers by fasting, meditation, and seclusion; nor any who afterward freely lived and mingled with the gluttonous and vicious crowd. The long list of untrained religious ecstasies we will not take into account. Whether epileptics, mediums, natural clairvoyants, or mesmerized neurotics, they are not to be mentioned in the same breath with the instructed, powerful initiate of Esoteric Science, to whom nature's secrets are known and her laws his auxiliaries.

I re-affirm that I have met some female ascetics possessed of magical powers, and know of more. But I did *not* say that either of these or any female had reached the highest possible degree of power in occult science; there are many stages, and all persons do not reach the same.

Dr. Wyld should not make me appear to call the Christian ethical code "perfect." If it were perfect, then it certainly would not lend itself to a double interpretation and so foster every vice and sin. In my judgment, the doctrine of vicarious atonement, the very basis of Christianity, neutralizes all its lofty moralities, since it pretends that faith, not merit, secures salvation. In this respect Buddhism is vastly superior. As to the degrading ignorance and vice in the lamaseries of Thibet, if Dr. Wyld has "found" them there, it must have been through the eyes of some imaginative book-maker; for no real traveller—the Abbé Hue *not* excepted—has had the chance to make such a discovery. However, let us offset the lamasery, which we *do not* know to be a nest of sensualistic recluses, against the Christian monastery and nunnery which we *do* know to have so often been such, and confine ourselves to the main subject. The author of a very recent essay, speaking in an Australian magazine from the standing-point of personal observation, says:—"On the other hand, savage and uncivilized races may be found whose domestic life is in the highest degree moral, as the Zulus, among whom crimes, such as we regard them, do not exist, and a more honest, truthful, and chaste race is not to be found, as I can affirm from years' residence among them. And that this morality arises from intuition is proved by the fact that, when they are educated and taught 'Bible truths,' they immediately become immoral; and, like the English mistress, who puts into her advertisement, 'No Irish need apply,' the Natal mistress says, 'No Christian Kaffir need apply,' for when Christianised the men are thieves and the women unchaste."

On behalf of Buddhist, Vedantist, Jain and Parsi, I am quite satisfied to let the moral code of either of these faiths, which alike teach that merit can alone save, be compared with the code of Christianity, which teaches that the sinner may be saved from the natural consequences of his sin by faith in the vicarious efficacy of the blood of one named Jesus. As was remarked in my previous article, if my respected friend and brother, Dr. Wyld, were to study Eastern philosophies under Eastern masters, his opinions would certainly change.

H. S. OLCOTT.

Bombay, April, 1880.

MR. WHITWORTH'S GAUNTLET.

To such as do not know the reluctance of the Christian church and its bullies to attack a strong and manly foe (except by *inuen*do), the silence in which Mr. G. C. Whitworth's "Personal Statement of Religious Belief" has been received, must seem strange. This brave pamphlet deserves the thoughtful attention of not only every Christian, but every man of any faith who cares for the approval of conscience. It is a clarion call to honest speech and useful living. Most unfortunately, our extended notice of the work (see p. 189 of THEOSOPHIST for April) was so cramped in between the article on "Cremation in America" and the crowded matter in the last page, that it may have escaped the notice of many; which the printer's aggravating omission of its title from the Table of Contents makes more probable still. If any have passed it over let them read it and take its lesson to heart.

THE THEOSOPHICAL SOCIETY.

Important events in the Society's history occurred during the month of April. Among these were the selection of officers for the current year; the issue of a Charter to Signor Pasquale Menelao and associates, of Corfu, Greece, to regularly organize the IONIAN THEOSOPHICAL SOCIETY; and the foundation of the BOMBAY THEOSOPHICAL SOCIETY, which will be under a special charter and have jurisdiction over Theosophical affairs throughout the Bombay Presidency. Increasing demands upon the time of the executive officers of the Parent Society made the latter step necessary, and the effect will doubtless be most salutary. Another highly encouraging circumstance was the adhesion to the Parent Society of a considerable number of eminent Frenchmen, among them M. René Caillé, the engineer, associate of de Lesseps in building the Suez Canal, and President of the Paris Psychological Society; M. Camille Flammarion, the distinguished astronomer; M. Fauvety, the philosopher and author; M. Trémeschini; Eugène Nus, the well-known author; Charles de Rappard, founder of the journal *Licht, Mehr Licht*; Camille Chaigneau, the poet; Georges Cochet, the magnetist, and others. And now that the "Russian spy" scare about the Theosophists has blown over and we can afford a good-natured laugh with the detectives who at great cost "shadowed" us throughout India, their attention is invited to the names of our British Members of Council, among which is that of a nobleman whose rank as a man of science is very great, since he is one of the Council of the Royal Society of England, and President of the Astronomical Society. Such Englishmen are not commonly supposed to consort with Russian spies!

The next step to be taken by the Society is one of the most important possible. On the 6th instant, the President and Corresponding Secretary, accompanied by a Special Committee of the Bombay Society, will sail for Ceylon to inaugurate the long-contemplated Buddhist branch. Full particulars of the voyage will appear next month.

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PANDIT DAYÁNAND SARASWATI, SWAMI.

[This is a distinct branch of the Theosophical Society and of the Arya Samaj of India. It is composed of Western and Eastern Theosophists who accept Swamiji Dayánand as their leader.]

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Agra.
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 Ahmednagar.
 Ajmere.
 Allahabad.
 Amreli.
 Amritsar.
 Attock.
 Azimganj.
 Balaghat.
 Balidewanganj.
 Bans Bareilly.
 Bandipur.
 Bansda.
 Bapatla.
 Baroda.
 Barsi.
 Basti.
 Bauleah.
 Belgaum.
 Bellary.
 Benares.
 Berhampore (Bengal).
 Berhampore (Madras).
 Betul.
 Bhareich (Oudh).
 Bhaunagar.
 Bhiwandi.
 Bhuj (Cutch).
 Bhusawal.
 Bilari.
 Bombay.
 Broach.
 Buldana.
 Balsar.
 Burrisal.
 Calcutta.
 Cawnpore.
 Chandausi.
 Chandernagore.
 Chapra.
 Charkhari.
 Chatra.
 Chittur.
 Chooadangah.
 Cocanada.
 Coimbatore.
 Combaconum.
 Comillah.
 Conjeveram.
 Cossim-Bazar.
 Darampuri.
 Dehra-Dun.
 Delhi.
 Dháráscó.
 Dharur.
 Dhurangadra.
 Dhulia.
 Didwana.
 Diksal.
 Dinapore.
 Dumraon.
 Erandol.
 Fatehgarh.
 Ferozepur.
 Ghazipur.
 Ghoramara.
 Godhra.
 Gorakhpur.
 Gujránwála.
 Gurdáspur.
 Hoshangabad.
 Hyderabad (Dekkan).
 Hyderabad (Sind).
 Indi.
 Indore.
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Jamocce.
 Jessore.
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 Jhelum.
 Jiaganj.
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 Jullundur City.
 Kadi.
 Kalyan.
 Kapurthala.
 Karachi.
 Karwar.
 Kasauli.
 Katari (Dunera District).
 Khushalgarh.
 Kohat.
 Kotri.
 Lahore.
 Larkana.
 Limri.
 Lucknow.
 Ludhiana.
 Madehpura (via Bhágalpur).
 Madras.
 Madura.
 Malkapur.
 Manbhoom.
 Mandvi (Cutch).
 Mangalore.
 Masulipatam.
 Meerut.
 Mesana.
 Mirzapur.
 Mooltan.
 Moradabad.
 Morvi.
 Mozufferpore.
 Muzaffarnagar.
 Nagpur.
 Naldanga.
 Nankul.
 Nannilam.
 Naosari.
 Narnil.
 Nasik.
 Negapatam.
 Nowanagar.
 Nowshera.
 Oodeypore.
 Ootacamund.
 Palampur.
 Pandharpur.
 Parwaya (Gya).
 Patashpur.
 Petlad.
 Pimpalgaon.
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 Rae Bareli.
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 Rajanpur.
 Rajkot.
 Rawalpindi.
 Rayna.
 Rohri.
 Roorkee.
 Rotashgarh.
 Rungpore.
 Rugar.
 Saharanpur.
 Sakrand.
 Sanganner.
 Satkhira.
 Saugor.
 Secunderabad.
 Seoni.
 Seorinarayen.
 Shahabad (Dekkan).
 Shahjahanpur.

Sherpur (Bengal).
 Sholapur.
 Sibi.
 Simla.
 Sirsa.
 Sitapur.
 Srirangam.
 Surat.
 Tajpur.
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