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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER XV.

WAKING the next morning, refreshed and happy, Simla presented to us a charming aspect. Mr. Sinnett's house was so situated on a hill-slope as to command a superb view, and from the verandah the eye took in the residences of the majority of those high Anglo-Indian officials who conduct the government of this giant empire.

Mr. Sinnett's first move was to have a very serious talk with H. P. B. as to the policy she should pursue. I have noted that he most earnestly begged her to consider this visit as a holiday jaunt, and for three weeks, not even to speak a word about the T. S. or the nonsensical watching of us by Government as possible Russian spies; in short, to "sink the shop" entirely, the better to achieve results by making people friendly to us, which they would not be if we forced them to listen to our heterodox notions and complaints of our grievances. Of course, H. P. B. promised and, equally of course, forgot all about it when the first visitor called. News from Bombay about the turn the Bates affair was taking, threw her into a paroxysm of excitement, and the next morning, as usual, she made me the scape-goat; stamping up and down the room and making it appear that I was the proximate cause of all her trials and tribulations. My notes say that Sinnett privately expressed to me his feeling of despair to see that she would not control herself, but threw away all her chances to make friends among the class whose good will it was most important to secure. The English, he said, always associate true merit with calm self-control.

Our faithful friend, Mrs. Gordon, was our first Simla visitor, and after her, came a succession of the most important government officials, whom Sinnett brought to the house to meet H. P. B. From my Diary I see that she began doing phenomena at once. She made her raps on the tables and elsewhere about the room, and out of a handkerchief, with her name embroidered on it, drew a second one marked, by request, with Mr. Sinnett's name in the same style of embroidery. Two days

later, she did a queer phenomenon for a gentleman visitor: she rubbed off from the chintz cover of the chair in which she was sitting, a duplicate of one of the flowers in the pattern. The flower was not a phantasm, like the smile of the Cheshire cat, but a substantial object, as though a piece of the cloth corresponding with the outline of the flower, had been removed from the chintz under her hands; the chintz, however, was unmutilated. This was probably a *mâyâ*.

From this time on, no dinner to which we were invited was considered complete without an exhibition of H. P. B.'s table-rapping and fairy-bell ringing. She even made them to sound on and within the heads of the gravest official personages. One day, after a luncheon, she caused the ladies and gentlemen present to pile their hands on top of each other and then, laying her own hand upon the topmost one, would cause raps to come with sharp metallic clicks, under the lowest hand of the pile. There was no possibility of cheating here, and the assistants were all greatly interested in this proof that a current of psychic force could be sent through a dozen hands and produce sounds on the table beneath. This experiment was repeated on several occasions and once was attended with a striking circumstance. In the dinner party was a certain well-known High Court Judge. When his hands were interposed in the pile, no current would pass through, but the moment he withdrew them, the raps would click again. Possibly, he thought that his special shrewdness prevented the playing of tricks, but of course, the explanation is that his nervous system was not a conductor to H. P. B.'s nerve aura.

Among the notable acquaintances we made was Mr. Kipling, the Director of the Lahore School of Arts, the genius of whose son, Rodyard, had not then burst upon an astonished public.

Up to this time we had been under governmental disfavour as suspected Russian agents, and one object in view was to have this foolish misunderstanding removed so that our Indian work might not be henceforth hampered. But I waited until we had personally met all the leading officials, and given them the opportunity of judging for themselves as to our characters and probable motives in coming out to India.

When the time seemed ripe I had, one day after dinner, a friendly chat with the Secretary to Government in the Foreign Department, and arranged for an exchange of letters, with copies of my credentials from the President of the United States, and the American Secretary of State. For the sake of its historical interest and the importance of its results, I will fill out the record by printing the text of my letter:—

SIMLA, Sept. 27, 1880.

"A. C. LYALL, Esq., C.B.,
Secretary to Govt., Foreign Dept.

SIR,

Referring to our conversation of Saturday with respect to the Theosophical Society and its work in India, I have the honor, in compliance with your suggestion, to put the case in writing.

1. The Society was organised at New York in the year 1875 by a number of orientalists and students of Psychology for the defined purpose of studying the religions, philosophies and sciences of ancient Asia with the help of Native scholars, experts and adepts.

2. It had no other object; especially, it had no interest in or disposition to meddle with politics, in India or elsewhere.

3. In 1878 two of its Founders—Mme. H. P. Blavatsky, an American citizen by naturalization and a life-long student of Asiatic psychology—and myself; with two other members (British subjects), came to India to promote the work in hand. Two of the party being English-born, the third a naturalised citizen and the other a Native of the United States, not even the thought of mixing in Indian politics had occurred to us. I myself bore a special passport (of the Diplomatic form) from Mr. Secretary Evarts with a special circular letter of introduction from the Department of State to American Ministers and Consuls, and one of similar import—an unprecedented honour, as I am told,—from the President himself. Copies of these papers are now filed with the Bombay Government, and triplicates will be sent to your Department as soon as they can be procured from Bombay.

4. False reports, based upon ignorance or malice, respecting the objects of our Indian Mission having been made to the Government of India, we were placed under surveillance; but the work was so clumsily done that the attention of the whole country was attracted, and the idea was put into the Native mind that to be known as our friends would incur the displeasure of high officials and might seriously affect their individual interests. Thus the laudable and beneficent plans of our Society were seriously impeded, and we were subjected to many wholly undeserved indignities, as a consequence of the action of Government upon false and misleading rumours.

5. It has been remarked by every one who has had the opportunity to acquaint himself with the facts, that during our eighteen months' residence in India we have exerted a wholesome and conservative influence upon the Natives, and been accepted by them as the true friends of their race and country. We have letters from every part of the Peninsula to prove this. If the Government would but undo the wrong it unintentionally did us, and restore the character we bore until the stigma of alleged political machination was so cruelly and unjustly placed upon us, we could render great service not only to the Hindus but to Western literature and science. It is not enough that the previous order to watch us should be rescinded, the suspicion has filtered from the officers of your Department through all the classes of the Native population, and a blight rests upon us. An effectual remedy would be for the Department to order its subordinates to make known in their several localities the fact that we are no longer under suspicion, and that so far as our work is for the good of India, it is approved. And this, as an American officer and gentleman, I ask of you as the representative of British equity.

I am, Dear Sir,
Very respectfully your obedient servant,"

The reply of the Government was not quite all that I wished for, while assuring us that we would not be interfered with so long as we did not meddle in politics, it did not say that the orders to British residents in Native states, to watch us, would be countermanded. In a

second letter, I brought this to the notice of the Foreign Office, and in due course, got all that I wanted. From that time we have been free.

On the 29th September, Mrs. Sinnett, H. P. B. and I, went to the top of Prospect Hill. On the slate-roof of a small Hindu shrine that is there, among the many names of visitors scribbled, I discovered the cryptograph of Mahatma M. with my own name written beneath it; but how they got there I can not say. As we sat there chatting, H. P. B. asked what our souls would most desire. Mrs. S. said—"To have a note from the Brothers drop in my lap." H. P. B. took a bit of pink note-paper from her pocket-book; traced on it certain invisible signs with her finger; folded it in triangular shape; took it in her hand; walked to the brow of the hill—twenty yards off; faced the West; made some signs in the air; opened her hands, and the paper was gone. Instead of having the answer dropped in her lap, Mrs. Sinnett got it by climbing into the heart of a tree near by. It was written on the same pink paper, folded triangularly, and transpierced on a sprig. Inside, in a strange hand was written—"I believe I was requested to leave a note here. What do you wish me to do?" The signature was in Tibetan characters. From the evidential point of view, the weak point about this incident was that the note was not delivered in the way desired.

I now come to the much-mooted incident of the finding of an extra cup and saucer at a pic-nic. I shall give the narrative exactly as I find it told in my-Diary entry for the 3rd of October, 1880.

A party of six of us—three ladies and three gentlemen—were leaving the house for a valley some distance from town, where we meant to find a suitable place for our purpose. The Sinnetts' butler had packed the hampers and put in a half-dozen cups and saucers of a peculiar pattern—one for each of us. Just as we were starting, another gentleman rode up, and was invited to join our party. The servants went on ahead with the hampers, and we leisurely followed in single file, down the sinuous and rocky path which led to the valley. After a somewhat long jaunt we came to a flat space on the comb of a ridge covered with green turf, and overshadowed by great trees. Having decided to camp there, we dismounted, and flung ourselves upon the grass, while the servants laid the table-cloth upon the ground and arranged the provisions. They built a fire to boil the kettle for tea, and presently the butler came to Mrs. Sinnett, with an anxious face, telling her that there was no cup and saucer for the Sahib who had joined us at the last moment. I heard her say, in a vexed tone, "It was very stupid of you not to put in another cup and saucer when you knew that the other gentleman would have to have tea." Turning to us, she laughingly said: "Two of you good people must drink out of the same cup, it seems." I remarked that, once, in a similar quandary, we had settled the affair by giving the cup to one person and the saucer to the other. Thereupon, one of the company jokingly said to H. P. B., "Now, Madam, here is a chance for you to do a bit of useful magic." We all laughed

at the absurdity of the idea, but when H. P. B. seemed ready to accept the suggestion in sober earnest, there was an outcry of pleasure and she was asked to forthwith do the phenomenon. Those who were lying on the grass, rose and gathered near her. She said that if she was really to do this, she must have the help of her friend, Major—. He being more than willing, she requested him to take something to dig with, and so, snatching up a table-knife, he followed her about. She looked intently over the ground, presenting the face of her great seal-ring towards one spot after another, and finally said—"Please dig here." The gentleman plied his knife-point vigorously, and found that beneath the grass the ground was filled with a net-work of fine roots of the adjacent trees. These he cut and pulled out, until presently, brushing away the loose soil, a white object was uncovered. It proved to be a tea-cup imbedded in the ground and on being taken out, was found to be of the identical pattern of the other six. Imagine the exclamations of surprise and the excitement of our little group! H. P. B. told the gentleman to continue his digging in the same place, and after cutting away a root as thick as my little finger, he excavated a saucer of the identical pattern desired. This capped the climax of our excitement, and the gentleman who had plied the knife was loudest in his expressions of wonder and satisfaction. To complete this part of my narrative, I will state that Mrs. Sinnett and I, reaching the house first, on the return of our party, went straight to the butler's pantry, and found the three other cups of the nine which she had left of the original dozen, put away on an upper shelf with their handles broken, and otherwise dilapidated. The seventh cup produced at the pic-nic had, therefore, not formed part of her broken set.

After luncheon, H. P. B. did another wonder which surprised me more than any of the rest. One of the gentlemen said that he was ready to join our Society if H. P. B. could give him his diploma then and there, duly filled out! This was, certainly, a large order, but the old lady, nothing daunted, made a sweep of her hand, and pointing to a bush, at a little distance, told him to see if he could not find it there; trees and bushes having often served as letter-boxes. Laughingly, and in apparent confidence that his test would not be complied with, he walked over to the bush—and drew forth a diploma of membership filled in with his name and that day's date, together with an official letter from myself, which I am quite sure I never wrote, but which was still in my handwriting! This put us all in hilarious spirits, and as H. P. B. was in the vein, there is no telling with what other phenomena she might not have treated us, but for a most unexpected and disagreeable *contretemps*. On our way home we stopped at a certain place to rest and chat. Two of the gentlemen—the Major and the one who last joined us,—strolled away together and, after a half-hour, returned in a very serious mood. They said that, at the time when the cup and saucer were exhumed, they thought the circumstances perfectly convincing, and were prepared to uphold that view against all comers. They had now, however, revisited the spot, and made up their minds that by tunnelling

in, from the brow of the hillock, the articles might have been put where they were found. This being so, they regretted that they could not accept the phenomenon as perfectly satisfactory, and offered H. P. B. the ultimatum of doing another phenomenon under conditions to be dictated by themselves. I leave any one who was acquainted with H. P. B., her family pride and volcanic temperament, to picture to himself the explosion of wrath that followed this speech. She seemed about to take leave of her senses, and poured out upon the two unfortunate sceptics the thunder of her wrath. And so, our pleasant party ended in an angry tempest. For my part, in thinking over all the details of the cup and saucer incident, and with every desire to get at the truth, I can not regard the theory advanced by the two sceptics, as at all valid. Every one present saw that the cup and saucer were covered over with multitudinous roots which had to be cut and violently torn away to get at them, and both appeared to be imbedded in the soil as though they were fragments of stone; the turf above them was green and undisturbed, and if they had been introduced through a tunnel, the disturbance of the surface could not have escaped the eyes of our whole party, who were clustered about the digger while he was at work. However, let it pass for what it is worth; H. P. B.'s merit as a public teacher does not depend upon the many phenomena which this marvellous woman produced from time to time, for the instruction of such as could profit by them.

And certainly it is better to have launched the Eastern Doctrine than to have created in the ground a whole tea-service of porcelain.

H. S. OLCOTT.

THE AURA.

ALL members of our Society will be familiar with the idea that every human being is surrounded by a sort of luminous cloud, which we have agreed to call "the aura," and we have heard from those who have succeeded in developing the special sense by which it is cognised that it has various beautiful colours, and that from a study of it much may be learnt as to the disposition, the thoughts, and even the past life of its possessor. In our Theosophical books, however, we find but little mention of this aura: it may, therefore be not uninteresting to collect and arrange such information on the subject as is at our disposal.

This is by no means so easy a task as it might perhaps be supposed to be, for we have first to face the difficulties which arise from the extreme complexity of the human aura, and secondly the fact that in this, as in so many other cases, the *untrained* sight is practically useless for the purpose of close comparison and exact analysis—a consideration which of course reduces the number of available witnesses. The description which follows is therefore not to be considered as by any means complete or exhaustive; the most it can claim is the probability of being fairly correct as far as it goes. It is the result of a series of investigations pursued for some years by several independent trained

observers in the Theosophical Society, and it has also been approved by older students whose knowledge on such points is necessarily much greater.

It is not around the human body alone that an aura is to be seen; a similar cloud of light surrounds or emanates from animals, trees, and even minerals, though in all these cases it is less extended and less complex than that of man. It is, however, with the human branch of the subject alone that it is proposed to deal in this article.

Before considering what may be called the aura proper—that which surrounds as well as permeates the body—it may be worth while to glance at certain phenomena observable by the partially-developed sight within the limits of that body. A person possessed of such sight, even to a very small extent, is at once able to assure himself at first-hand of the accuracy of Theosophical teaching on the subject of the seven principles of man, at least as far as the lower five are concerned. What has usually been called in our writings the *linga-sharira*, for example, is clearly visible as a mass of faintly luminous bluish-grey mist, exactly coinciding with the physical body, and apparently interpenetrating it. It would probably not be scientifically accurate to say that *jiva* itself in the abstract can be seen at all, but what certainly is its manifestation in the case of the human race is conspicuous as a constant stream of particles of a beautiful pale-rose colour which seem to flow over and through the whole body along the nerves in the same manner as the blood corpuscles flow along the arteries and veins, the brain being apparently the centre of this nervous circulation.

The absorption and specialisation, for the use of the human body, of the life force which is being continually poured upon the earth from the sun seems to be one of the functions of the organ called the spleen, and it is apparently to its action that the beautiful rose-colour above-mentioned is due, since *jiva* when it reaches the earth is colourless, though extremely active. In a healthy man the spleen does its work in so generous a fashion that the specialized *jiva*, (which is then known as *prāna*) is constantly radiating from the body in all directions, forming thereby one of the auras with which we shall deal later. A man in perfect health therefore not only is able intentionally to impart some of it to another by means of mesmeric passes or otherwise, but is constantly though unconsciously shedding strength and vitality on those around him. On the other hand a man who from weakness or other causes is unable to specialize for his own use a sufficient amount of the world's life-force, sometimes, equally unconsciously, acts as a sponge and absorbs the already specialized *prāna* of any sensitive person who is unfortunate enough to come into contact with him—to his own temporary benefit, no doubt, but often to the serious injury of the victim. Probably most people have experienced this in a minor degree—have found that there is some one among their acquaintances after whose visits they always feel a quite unaccountable weariness and languor; and a similar lassitude is frequently felt by persons who attend spirit-

- ualistic séances without taking special precautions against the drain upon their vitality set up by the entities evoked on such occasions.

Coming now to what we have called the aura proper,—that which surrounds the body—we find that it is exceedingly complex in its structure. At the first glance it is seen as a luminous cloud extending to a distance of about eighteen inches or two feet from the body in all directions, and therefore approximately oval in shape, whence it is sometimes spoken of in occult writings as “the auric egg.” In most cases it has no well defined outline, but its edges fade into invisibility very gradually.

A closer study of this cloud soon reveals not only that it has several distinct components, but that these components consist of matter in different states. Each of them is, as it were, a distinct aura, and would if the others were withdrawn be seen to occupy the same space as the entire mass. They are, however, of obviously different degrees of tenuity, and each apparently interpenetrates the one next below it just as the *linga-sharīra* is seen to interpenetrate the physical body. No doubt to the sight of the Adept, the aura like everything else, is sevenfold; but to eyes regarding it from the infinitely lower level of ordinary humanity only five of its component parts are usually visible.

The first of these—beginning with the lowest and most material—is the one which we must suppose appertains most to the physical body. It is sometimes called the health-aura, from the fact that its condition is greatly affected by the health of the physical body to which it is attached. It is almost colourless, and has the appearance of being striated; that is, it is full of, or perhaps it might rather be said to be composed of, an infinitude of straight lines radiating evenly in all directions from the body. That at least is the normal condition of these lines when the body is in perfect health; they are separate, orderly, and as nearly parallel as their radiation allows; but on the advent of disease there is an instant change, the lines in the neighbourhood of the part affected becoming erratic, and lying about in all directions in the wildest confusion.

So closely connected with this is the second or *prānic* aura, that it will perhaps simplify matters to describe the latter before proceeding to consider the relation between them. It was stated above that the specialized *prāna* is constantly radiating from the body and it is of the matter radiated that the *prānic* aura consists. But here must be noted a curious fact the explanation of which is not apparent. The *prāna* so radiated no longer possesses the rosy colour by which it is so easily distinguished while circulating through the body, but has a faint bluish-white hue. The easiest way to give an idea of it is perhaps to say that it closely resembles both in appearance and in the character of its pulsations the heated air which may sometimes be seen in the summer rising from the ground exposed to the sun's rays. It is often spoken of as the magnetic aura, and it is by its use that many of the

physical phenomena of mesmerism seem to be produced. This is probably the magnetic flame seen by the sensitives in some of Baron Reichenbach's experiments. It is perhaps this constant radiation of *prāna* from the healthy body that causes the rigidity and parallelism of the lines of the health aura; at least as soon as this radiation ceases, the lines fall into the confused condition described above. As the patient recovers, the normal radiation of this magnetic form of the life-force is gradually resumed, and the lines of the health aura are thereby combed into order once more. As long as the lines are firm and straight, and the *prāna* steadily radiates between them, the body seems to be almost entirely protected from the attack of evil physical influences, such as germs of disease—such germs being repelled and carried away by the out-rush of the life-force: but when from any cause—through weakness, through wound or injury, through over-fatigue, through extreme depression of spirits or through the excesses of an irregular life—an unusually large amount of vitality is required to repair damage or waste, within the body, and there is consequently a serious diminution in the quantity radiated, this system of defence becomes dangerously weak, and it is comparatively easy for the deadly germs to effect an entrance.

It may also be mentioned that it is possible by an effort of the trained will to check this radiation of *prāna* at the outer extremities of the health aura, and there to build it, as it were, into a kind of wall or rather shell which will be absolutely impervious to any kind of astral or elemental influence, so long as such effort of the will is maintained.

The third of the auras with which we have to deal is that which expresses *Kāma*, or desire. It would not be strictly correct to say that this is the *Kāma Rūpa*, since that name can accurately be applied only to the image of the physical body which is condensed from the material of this third aura after death; but it is the field of manifestation of *Kāma*, the mirror in which every desire, every feeling, almost every thought even, of the personality is reflected. From its material a bodily form is given to the dark elementals which men create and set in motion by evil wishes or malicious feelings; from it also (unfortunately more rarely) are bodied forth the beneficent elementals called into life by good wishes, gratitude and love. From it is formed "that astral body" in which those who find themselves able to do so, travel about on another plane while the physical body sleeps. As might naturally be expected, there is little of permanency about its manifestations; its colours, its brilliancy, the rate of its pulsations, are all changing from moment to moment. An outburst of anger will charge the whole aura with deep red flashes on a black ground; a sudden fright will in a moment change everything to a mass of ghastly livid grey.

It should, however, be carefully borne in mind that though these auric manifestations are impermanent, their records in the *ākāsa* are not so; though the elemental created by an evil wish will cease to exist

after a period proportioned to the strength of that wish, yet the living photograph of every instant of its life remains in the akâsîc record, and all the wide-spreading results of its actions during that life are charged with absolute justice to the Karma of its creator.

Very closely linked with this ever-changing kâmic aura is the fourth—the aura of the lower manas—the record of the progress of the personality. This is, however, formed of a higher and entirely different order of matter, that corresponding to the lower levels of the mental or devachanic plane. From this material is formed the vehicle in which the personality passes its period of dream-life in Devachan; from it also is made the Mâyâvirûpa—the body which the Adept or his pupil uses for work on the astral or lower devachanic planes—a vehicle in many respects more convenient and capable than the grosser “astral body” referred to above. This fourth aura represents indeed the general average of the aura below it; but it is much more than this, for in it appear beams of spirituality and intellectuality which have no place on the lower level. If the flashes of colours formed by the vibrations connected with any particular desire are repeated strongly and habitually in the kâmic aura, they undoubtedly set up corresponding vibrations in this lower Mânasic aura, which produce there a permanent tinge of the same colour. In this therefore may be read the general disposition or character of the person—his good points and his bad ones: and through currents in connection with this aura are laid open the picture records of the past earth-life of the personality, which some clairvoyants are able to read page by page like an open book. When a man leaves his body during sleep, this and the higher aura are still with him while the whole of the first and second aura remains with the body, together with the pale residuum of the third which has not been needed in the formation of the astral body. Of course if he passes in a subtler vehicle to the higher devachanic or spiritual plane he leaves very much more behind him.

With regard to these third and fourth auras a subject of some interest is the assignment of their various shades of colour to the mental or moral qualities they betoken. Among untrained seers, however, much difference of opinion seems to exist on this point, and we are told that what is called the personal equation enters even more into this question than into most others connected with sight on higher planes. Indeed it is only after a course of careful training and long-continued and constant practice that an occult student feels he can depend upon the accuracy of his sight upon the astral plane at all. There is of course a higher level of instruction upon which no mistake is possible, but recollections brought back even from that plane *may* be distorted by the personal equation when an attempt is made to express them in words. The list of colours and their meanings which follow must therefore be taken for what it is worth, as the expression of opinion of two or three persons only.

COLOURS IN THE AURA.

- Thick, black clouds* in the aura usually indicate hatred and malice.
- Deep red flashes* on a black ground show anger: but in the case of what is often called "noble indignation" on behalf of some one oppressed or injured, the flashes are brilliant scarlet on the ordinary background of the aura.
- Lurid, flaming red*—a quite unmistakable colour, though difficult to describe—indicates animal passions.
- Dull brown-red*—almost rust-colour—shows avarice.
- Dull hard brown-grey* usually indicates selfishness, and is unfortunately one of the very commonest auric colours.
- Heavy leaden grey* expresses deep depression; and where this is habitual the aura is sometimes indescribably gloomy and saddening.
- Livid grey*—a most hideous and frightful hue—shows fear.
- Grey-green*—a peculiar shade of it which can hardly be described otherwise than by the epithet "slimy"—shows deceit.
- Brownish-green*, with occasional dull-red flashes, seems to betoken jealousy.
- Crimson* indicates love. This is often a beautifully clear colour, but naturally it varies very greatly with the nature of the love. It may be quite a dull, heavy crimson, or may vary through all the shades up to a most lovely rose-colour, as it becomes more and more unselfish and pure. If this rose-colour is brilliant and tinged with lilac, it shows the more spiritual love for humanity.
- Orange*, if clear, seems to indicate ambition; if tinged with brown, it shows pride. But in this colour also the variations are so numerous, according to the nature of the pride or ambition, that it is impossible to give more than a general description.
- Yellow* expresses intellectuality—a deeper and duller colour if the intellect is directed chiefly into lower channels; brilliantly golden, rising to a beautiful clear lemon-yellow as it is addressed to higher and more unselfish objects.
- Bright green* seems to show ingenuity and quickness of resource, and often implies strong vitality.
- Dark, clear blue* usually indicates religious feeling, and naturally varies very much, to indigo in the one direction, and to rich deep violet in the other, according to the nature of the feeling, and especially according to the proportion of selfishness with which it is tinged.
- Light blue* (ultramarine or cobalt) shows devotion to a noble spiritual ideal, and gradually rises to
- Luminous lilac-blue*, which indicates higher spirituality, and is almost always accompanied by sparkling golden stars, which appear to represent spiritual aspirations.
- It will be understood that all the colours are subject to almost infinite combinations and modifications, so that to read the detailed

indications of an aura perfectly is a very difficult task. Then of course the general brilliancy of the aura, the comparative definiteness or indefiniteness of its outline, and the relative brightness of the *chakrams* or centres of force—all these points and many more have to be taken into consideration. It should perhaps be mentioned that developed or developing psychical faculties seem always to be shown by the colours which lie beyond the visible spectrum—by the ultra-violet when used solely for unselfish purposes, but with gruesome combinations of the ultra-red in the case of the intentional dabblers in black magic. Occult advancement shows itself not only by colours, but also by the greater luminosity of the aura, by its increased size and more definite outline.

We now come to the consideration of the fifth aura—that of the Higher Manas or Individuality. Needless to say, it is not round every one we meet that *this* aura is to be distinguished. In those cases in which it is visible it is of almost inconceivable delicacy and beauty. It is perhaps less a cloud of colour than of living light; but indeed words fail one in the attempt to describe it. It is composed of the still finer matter corresponding to that of the higher devachanic levels, and is in fact the Kârana Sarîra—the vehicle of the Reincarnating Ego, which passes with him from life to life, and shows by its condition the degree of his advancement. In the aura of an Adept it so immensely predominates over the aura of the personality that the latter is practically non-existent; but the Adept aura is a separate study, quite beyond the powers of those who stand but at the commencement of the Path. In it, for example, an all important consideration would be that obscure and mysterious factor, the influence of the particular type to which the Adept belonged; and strangely enough, considering the recondite character of the subject, a tradition—a perfectly accurate tradition—of this fact has been preserved in many of the roughly-drawn pictures of GAUTAMA-BUDDHA which one sees upon temple walls in Ceylon. The Great Teacher is there represented with an aura the colouring and general arrangement of which would be grotesquely inaccurate and in fact impossible if intended for that of an ordinary man, or even an ordinary Adept (if one may without irreverence use such an expression), but which *is* a rough and material representation of the actual state of the facts as regards the Adepts of the particular type to which the BUDDHAS belong. It is noteworthy also that the lines of the health aura are drawn in some of these pictures.

The sixth and seventh auras no doubt exist, but no information about them is at present available; and indeed it is quite sufficiently difficult for one who has not seen, to image to himself even those already mentioned. It may perhaps help towards the realization of the idea if we remember that all these constituents of the aura are simply the manifestation of the one entity on different planes—not so much emanations from the man as expressions of him. The very man himself we may not see, but the more our sight and our knowledge increase, the more

nearly we approach THAT which veils Itself in him ; and if we suppose for the moment that the highest vehicle of his which is perceptible to us is the Kârana Sarîra, that is then the nearest to a conception of the true man that our sight will at present give us. But if the same man be looked at as from the standpoint of the lower devachanic levels, only so much of him can be seen as can be expressed in that fourth aura which is the manifestation of the personality ; examining him on the astral plane we find that an additional veil has descended, and only that lower part of him which can find expression through the kâmic vehicle is visible ; while here on the physical plane we are still worse off, since the true man is more effectually hidden from us than ever. And though to the opened sight all these manifestations are visible at once, it is still true that the highest of them remains nearest to the reality ; so that in fact it is the aura that is the real man, and not that aggregation of physical matter crystallized in the midst of it, to which we in our blindness assign such undue importance. Of course this little paper has no pretence to do more than brush the surface of a very large subject, but it may serve to show that the aura is not an uninteresting field of study for those who see it ; and since the sight of it is often one of the earliest evidences of the opening of a super-normal sense, it is not unreasonable to hope that a large number of our members may shortly find themselves in a position to supplement by this more direct method of observation, the information which they are deriving from the study of our Theosophical literature.

C. W. LEADBEATER.

[*Editor's Note* :—The above most interesting and useful essay will make our readers acquainted with the fact—hitherto known to but few—that certain advanced students in our Society have long been pursuing a course of careful researches in the department of Nature's finer forces and their manifestations. It is too early yet to accept without reserve the categorical identification of auric colours with phases of character, since observers differ in their reports. Long observation has almost convinced us that the seer's own temperament has something to do with the affair, and that, while one will take one bright colour as indicating a given degree of spiritual, moral or intellectual elevation in the individual, another will instinctively associate that state with another hue. There is, however, a perfect agreement in the belief that brightness and tenderness of colours go with elevation and ideally perfect human character ; blackness and murky greyish clouds with moral debasement ; blood red with cruelty and savage passions generally, and slimy (not clear and bright) green, with deceit, treachery and selfishness. Even the crude intuitions of the untrained artist have, from times immemorial, led to the painting of angelic and other high spiritual entities as effulgent with light, and demons and demoniacal characters as black, forbidding in aspect and surrounded with dark clouds and the glow of red flames. Mr. Leadbeater's paper will have special interest for the reader who is acquaint-

ed with Indian literature, who will not fail to test his list of colours with those used in the worship of the higher dévatas and the ceremonial invocations of spirits of the lower orders. His statement that inanimate objects, such as stones and rocks, the members of the vegetable kingdom and the animals have each their auric envelopes as well as man, is fully borne out by the reports of Baron Reichenbach's 'sensitives' on the universal prevalence of the odic incandescence in the several kingdoms (*vide* his "Dynamics of Magnetism, Electricity, etc., etc." Ashburner's Trans. Ed. 1851, pp. 251 *et seq*), and of the fact that plants as well as minerals divide themselves into two groups of which one is odically (*i. e.*, aurically) positive, the other negative. The Baron reached the generalisation that "where nature is least busy—where the growing activity is slackened, negativity prevails—where propulsion shows itself, positivity." Applying this to the human aura, it should follow that the more intensely active is any phase of character the more intense should the aura be seen to be, the more passive the phase of character, the more subdued the colour. Taking this for granted, for the sake of argument, we should then expect that a man's character should betray itself in the relative brightness or dimness of the auric colours which belong to the various aspects of character. It remains for us to try to discover by fuller observations by many more observers what colours absolutely indicate the higher and lower qualities of soul, mind and heart: and here opens out a wide field of profitable research. Our Indian readers will do a most useful service by sending us for publication extracts from the Shâstras and other works, translations of passages which bear upon the present question. The Tantras ought to be the most promising branch to examine. The Atharva Veda has, we believe, an injunction against coming within the distance of two cubits of a patient suffering from certain diseases, because the maladies are likely to be communicated to one. This, of course, would mean that they would pass through the two auras when they touched and interblended; and that this would occur when the two individuals—each with an auric envelope of one cubit's radiation—came within two cubits' distance of each other. The recent experiments of the learned Colonel De Rochas, Director of the Ecole Polytechnique, of Paris—which we were permitted by him recently to verify—have a most distinct bearing upon the existence of this human aura. In fact, Dr. Baraduc, of Paris, has shown us a collection of photographs, taken in the dark with the help of a powerful electrical apparatus, which go to prove its existence and its capacity to be affected and modified by the exercise of human will-power.

One more observation may be made before dismissing the subject for the present. Various observers have noticed that the aura of an Adept is not only silvery bright and intense, radiating infinitely farther into space than the aura of ordinary men, but is constantly pulsating and arranging itself into geometrical figures. Whether this actually occurs or not we cannot say; perhaps it is but an impression made upon the

spiritual vision of the seer. Yet it seems strange that such should be the case: the more natural inference would be that these geometrical figures actually form themselves in that divinely pure aura. Can it be that this explains the meaning of Plato's aphorism that "God geometrises?" Can it be that these geometrical manifestations in an aura as pure as that of the Universal Principle, whose pulsations beget all forms in objective Nature, show us how to understand the mysterious occurrence of identical geometrical arrangements of matter in the mineral, vegetable and animal world? Are these concrete presentations that we find in visible matter, in a word, the physical outcome of the connection with A'kasha of the primal geometrical arrangements which pulsate in the Divine Mind?]

O.

THE JAIN THEORY OF KARMA.

(Concluded from page 114).

THE eight Varganas or Mûlaprakritis previously noted are again sub-divided into 158 *Uttaraprakritis* as follows:—

First—The *Gyânâvarni-Mûlakarmaprakriti*. is divided into five Uttara-prakritis which cover the five kinds of self-knowledge or its sources—the intellectual faculties, viz. :—

1. *Mati-Gyânâvarni*—Skandhas which cover that portion of the permanent knowledge (Jnâna) of the soul, which is to be derived direct from the *Mati*, *Buddhi* or Intellect. Its improvement being due to the removal of those dark Skandhas from the intellect by cultivation, thus attaining higher and higher development of various faculties.

Vyanjanâvagrah, Arthâvagrah, I'hâ, Apaya and *Dhârnî* are the five stages at which the intellect respectively touches and pauses in relation to the five senses and the mind during the course of sensation produced by touch of sense with the object.

2. *Sruti-Gyânâvarni*—Skandhas covering that portion of causal and literal knowledge, which is derived by means of hearing (*Sruti*) or Study of Books (*Adhyayana*) or letters (*Akshara*) being the channel or medium to convey the ideas and thus remove the ignorance.

3. *Avadhi-Gyânâvarni*—Skandhas which are obstacles to the internal sight of objects at a far distance. This Psychic faculty or the occult power is attained more and more as these Skandhas are removed (*Kshaya*) by cultivation and development of the higher sphere of mental and moral discipline.

4. *Manparyâya-Gyânâvarni*—Skandhas which interfere with the occult power of thought-reading of men and animals of higher class (*Sangi*) which remains proportionately undeveloped in the different classes of beings of the present age.

5. *Kevala-Gyânâvarni*—Skandhas which are obstacles to the attainment of Perfect Enlightenment of the Soul. The *Kaivalya* (*Clairvoy-*

ance) obtained when the soul is yet under bondage of body is called *Sayogi-Bhavasth*; while the same continued till the end approaches, and thereafter remaining with the liberated soul, is termed *Ayogi-Bhavasth* and *Abbavasth* or *Siddh-Kaivallya* respectively.

No distinction of any kind in the last is to be made when the pure spirit is set free and liberated, and there is nothing but Enlightenment beyond all description.

Secoul.—The *Darsunâvarni-Mûlakarma-prakriti* is again divided into four Darsans (perceptions) and five Nidras (kinds of sleep). When the senses meet the objects, a sensation is produced, and the same has to pass certain degrees before it arrives at a correct understanding.

(1) *Chakṣu-Darsanâvarni*—Obstacle to the perception of objects through the organic sense of sight.

(2) *Achakṣhu-Darsanâvarni*—Obstacle to the perception of objects through other organic senses of the body.

(3) *Avadhî-Darsanâvarni*—Obstacle to the perception of objects at a great distance beyond the reach of sight.

(4) *Kevala-Darsanâvarni*—Obstacle to the perception of the full description of the objects and feelings of men and animals of their present, past and future state. When the obstacle is removed the object is seen in the light of knowledge like a ball on the palm of the hand (*Hastâmalakavat*) all round.

The Five Nidras (kinds of sleep) are:—

(1) *Nidra*—The ordinary temporary sleep.

(2) *Nidrâ-Nidra*—The mesmeric state for a lengthy period.

(3) *Prachala*—The somnambulistic state.

(4) *Prachala-prachala*—The same in its prolonged and higher state.

(5) *Stânardhi*—The same reaching the stage to the power of going to fight in battle during sleep and returning to bed.

Third.—This class of Vedini-Karma is again sub-divided into two kinds, viz:—

(1) *Sâtâ-Vedini*—Skandhas giving the way to secure and enjoy a healthy constitution.

(2) *Asâtâ-Vedini*—Skandhas interfering with the soundness of health—physical and mental.

Fourth.—The Mohini-Karma is divided into 3 kinds of *Darsana-Mohini* and 28 kinds of *Charitra-Mohini*.

(1) *Darsana-Mohini* is the dark affection for objects which keeps the soul in obscurity and prevents belief in reality, or truth. It is sub-divided as follows:—

(a) *Samyaki-Mohini*—that which stands in the way of good faith and pure belief.

(b) *Misra-Mohini*—that which partly gives faith and partly keeps the soul in faithlessness.

(c) *Mithyat-Mohini*—that which keeps the soul in total darkness as regards believing the true nature of self, matter and other *Tatvas*.

(2) *Charitra-Mohini* is formed of passions and moral prakritis which are real obstacles to a knowledge of the truth and interfere with the enjoyment of free-will and liberty of soul. The following are the sixteen *Kashdyas* (passions) (1) *Krodha* (anger); (2) *Mâna* (pride); (3) *Mâyâ* (malice); (4) *Lobha* (covetousness) each of these, according to duration is termed *Anantâbandhi*, i.e., lasting for ever; *Pratyâkhyâni*—lasting for six months. *Apratyâkhyâni*—lasting for a fortnight and *Sanjivalana*, lasting for a moment only.

The nine No—*Kashâyas* are:—

(1) *Hâsya* (Love or laughter); (2) *Rati* (pleasure); (3) *Arati* (sadness); (4) *Bhaya* (fear); (5) *Soka* (sorrow); (6) *Dugancha* (hatred); (7) *Purushaveda* (sexual and mental manliness); (8) *Striveda* (sexual and mental cowardice); (9) *Napumsakaveda* (sexual and mental neutrality).

Fifth—The Aya-Karma or the age or time to which all animated beings live till they cease to exist in their respective individualities. In the lower Order of beings it is *Abyakt* (unaccounted for), while in those of higher classes, viz., *Narakis* (Inhabitants of hell), *Devas* (celestial bodies), *Tiryanchas* (animals), and *Manushya* (man), it is reckoned by the number of breathings which form the vitality as connecting link between soul and body.

The age or time of living in a single birth differs with the state of each individual being according to his other Karmic effects, and is not without its connection with other *Prakritis*, the *Skandhas* which must also be proportionately reserved for the same period except in case of accidental or voluntary suicide (*Upakrama*) when the result of the other prakritis must accordingly be deferred to a future birth while the present individuality ceases to exist.

Sixth—The *Nâma Karma* is divided into forty-two sub-prakritis in all mainly relating to

- 14 *Pindaprakritis* (groups).
- 8 *Pratyeka* (single).
- 10 *Tras* (movables) and
- 10 *Sthâvars* (immovables).

The following are the 13 *Pindaprakritis*.

1. *Gati*—The spheres of existences in which soul transmigrates.

- (a) *Narakis* = Hell.
- (b) *Tiryanchas* = Animals.
- (c) *Devas* = Celestial beings.
- (d) *Manushya* = Man.

(2) *Jâti*. Distinctions of classes, castes, orders and families.

- (a) *Ekindries*—Those possessing only the sense of touch.
- (b) *Beindris*—Those possessing touch and taste.
- (c) *Tenidris*—Those possessing touch, taste and smell.

(d) *Chakrindris*—Those possessing touch, taste, smell and sight.

(e) *Panchendris*—Those possessing touch, taste, smell, sight and hearing.

(3) *Tanu* or *Sarira*—The bodies which different classes of beings separately possess.

(a) *Vaikrya*—The astral bodies of Narakis and Devas.

(b) *Abarak*—The Linga Sarira or the astral body—the double of the external frame.

(c) *Tejas*—The Sūkshma or minute particles which form the Sthūla or apparent body.

(d) *Karman*—The Sūkshma or minute particles which go to form the limbs, beauty, color, &c., of the body. The Skandhas of the last three constantly accompany the soul after death during the whole of its transmigrating period causing formations of different sorts of frames in each separate birth.

(4) The six Upāngas or parts of the body, viz., head, hands, feet, &c.

(5) The fifteen kinds of Bandhana or joints as connecting links between one part of the body and another.

(6) The five kinds of *Sanghāta* or the vacuums relating to the five kinds of bodies.

(7) The five kinds of *Sanghayan* relate to the various kinds of muscles and their attachments—whether with or without ligaments, &c.

(8) The five kinds of *Samsthāna* or the forms and shapes of the bodies.

(a) *Samchaturasra*—equal from one end to the other.

(b) *Nigrodh*—having upper part heavier than the lower.

(c) *Sādi*—having lower part heavier than the upper.

(d) *Bāman*—crooked and short.

(e) *Hendak*—shapeless or irregular.

(9) The seven kinds of *Varna* or Colors.

(10) The two sorts of *Gandhas* or Smell; agreeable—disagreeable.

(11) The six kinds of *Rasas* or Tastes, viz., sweet, sour, pungent, &c.

(12) The seven kinds of *Sparsa* or Touches, viz., heavy, light, cold, hot, rough, smooth and cracked.

(13) The four kinds of *Anupūrvi*, or the Instincts or Tempers of animals, men, Devas and Narakis which lead souls to adopt direct means of rebirth.

(14) The two kinds of *Vihay Gati* or indirect inclinations towards good and bad futurity.

The following are the eight kinds of *Tras*.

(1) *Tras*—The movable.

(2) *Badar*—The visible.

(3) *Paryapta*—The full growth and completeness in physical form of organization of senses.

(4) *Pratyak*—having one life in one body.

- (5) *Sthira*—having no part of the body loose or broken, but attached to its own place.
- (6) *Subha*—attended with favourable circumstances.
- (7) *Saubhaga*—attended with prosperity and success.
- (8) *Suswara*—possessing a melodious voice or a ear for music.
- (9) *Adāya*—Lovely and affable.
- (10) *Yasas*—Famous.

The 10 qualities of the succeeding *Sthavarnam Karm* are contrary to the above.

Seventh—The *Gotra-Karm* by the effect of which all animated beings obtain their respective positions according to the various species and families to which they belong. High and low birth of a man in his different characters is due to this *Prakriti*.

Eighth—The *Antaraya-Karm* is a bar to the material enjoyments in life by being attended with obstacles to earning money, bestowing charity, or acquiring power; and keeps one aloof from the pleasures derived from the different worldly pursuits. It is divided into 5 classes. The above are the eight main classifications with their 158 sub-divisions of the *Karm prakritis*, as believed by the *Jains*—treated here only nominally. Their connection with the different classes of *Jivas* in their respective variations to produce their respective effects in time, are the subjects forming other discourses under separate chapters, and throw more light on the entire movements of all living beings with full descriptions of their causes and effects.

The soul being subject to it, and *vice versâ*, from time *Anâdi* after undergoing the trials of a variety of births and deaths, in the long run at last succeeds in throwing it aside and sets itself free to merge into Eternity and the Blessedness of *Nirvâna*.

GULAL CHAND.

“THE PSYCHIC POWERS AND FACULTIES OF THE CHRISTIAN SAINTS.”

AT the present period of our 19th century developement, many minds are searching into the truth of what is termed supernatural ‘powers,’ i. e., powers and faculties that lie outside the everyday experience of the multitude. This search, in truth, is not so much for the powers themselves, as for the evidence they bring—when well authenticated—of some life, some consciousness, that is not limited to the purely material world. Many of the earnest seekers desire to lift the veil that shrouds their horizon and thus to catch some dim glimpses into the promised land spoken of by Poets and Prophets, by Seers and Saints of all ages. A land in which the body no longer hampers the soul; for the soul is there free from fleshly fetters.

It is worth while then, in such a search, to investigate all evidence, that religious histories place within our reach, of such lives in which

the soul has transcended the body, and has passed into conditions that to the masses are abnormal.

Eastern mystical literature abounds in such instances, and as we follow the mystic traditions westward, we find the same statements about such powers of the soul coming from the lips of great Teachers like Pythagoras, Iamblichus and Plotinus. Then passing yet further to the West, we find the same testimony in the lives of those whom the Christian religion has canonized as saints and confessors.

It is the great mystic Teaching which has come down through all ages, sometimes well-nigh crushed out by material forces which overpower, and drown with their rude clamour, the gentler voices which tell of the powers of the soul. Yet to those who search earnestly comes the conviction that there has ever been an unbroken line of testimony upholding the truth that the soul can dominate the body; can reach conditions in which it has its own free life; and can extend the faculties of the very body in which it is imprisoned.

The Christian Religion furnishes us with a large body of evidence as to these 'Powers,' but unfortunately, instead of looking upon them as natural developments, which must definitely follow when an individual withdraws his energies from the outer plane, and throws them on to the inner plane, the church termed all such growth of Powers and faculties 'Miracles,' and hence has come into continual collision with the Scientific World.

Happily for us, one man of science has turned his attention to the accumulation of facts presented by the Catholic Church, and later on I shall have occasion to quote his valuable investigations.

For clearness I will divide the subject into four sections, and deal separately with the matter that comes under the various headings. Thus we shall get:—

1. Evidences of Powers in the Lives of the Saints, with certain instances cited.
2. Of the Dual nature of the Powers of the soul, tracing this duality from the Eastern teaching into the Western facts.
3. Of the methods by which such powers are evolved by the saints.
4. Of their systems of contemplation and meditation which have similarity to the methods of the East.

This arrangement will give us the means of tracing in some definite and orderly way, those instances which show what are termed abnormal and super-natural powers; whilst we must bear in mind that we are really investigating a perfectly natural and normal growth, which takes place in every soul, when once it begins to live an interior life; that is to say when the energies of mind and will are turned within to the interior plane, instead of being entirely expended on the physical or outer plane.

I.—Evidence of Powers in the Lives of the Saints.

It would be impossible in a limited space to cite all the evidence on this subject, nor to give the detailed comparison between the Powers here instanced, and Siddhis enumerated by Patanjali in his Yoga Aphorisms. Many of our readers will recognise which Siddhi is developed in the various powers of those saints.

In the *Quarterly Journal of Science*, February 1875, Professor Crookes has turned his attention to one condition that arises very generally amongst these Christian mystics, and that is the power of Levitation. This is the power acquired by the Yogis termed *Garimâ*; in which by intense thought the person changes the polarity of his body, and by making it similarly electrified to the place whereon he is, the Yogi rises in the air. D'Assier (Posthumous Humanity, p. 186), writing on these saints says, "At the moment of their supreme rapture, there develops in them an inner force, a sort of electric impulse, which acting upwards, neutralizes the effect of weight. The patient is then seen to rise from the ground, in the bodily position in which he chances to be at the ecstatic moment, and hovers motionless like a body without weight, so that the lightest breath can make it change its place."

Professor Crookes deals very fully with this subject. I will now quote the cases he cites:—

FORTY LEVITATED PERSONS, CANONIZED OR BEATIFIED.

<i>Name, Country, and Condition.</i>	<i>Date of Life.</i>	<i>"Acta Sancti."</i>	<i>Vol.</i>	<i>Pages.</i>
Andrew Salus, Scythian Slave	880—946,	May	VI,	16
Luke of Soterium, Greek Monk	890—946,	Feb.	II,	85
Stephen I, King of Hungary	978—1038,	Sept.	I,	541
Ladislau I, do (his grandson)	1041—1096,	June	V,	318
Christina, Flemish Nun	1150—1220,	July	V,	656
St. Dominic, Italian Preacher	1170—1221,	Aug.	I,	405, 573
Lutgard, Belgian Nun	1182—1246,	June	III,	238
Agnea of Bohemia, Princess	1205—1281,	March	I,	522
Humiliana of Florence, Widow	1219—1246,	May	IV,	396
Jutta, Prussian Widow, Hermit	1215—1264,	May	VII,	606
St. Bonaventure, Italian Cardinal	1221—1274,	July	III,	827
St. Thomas Aquinas, Italian Friar	1227—1274,	March	I,	670-1
Ambrose Sansedonius, Italian Priest	1220—1287,	Do.	III,	192
Peter Armengol, Spanish Priest	1238—1304,	Sept.	II,	834
St. Albert, Sicilian Priest	1240—1306,	Aug.	II,	236
Princess Margaret of Hungary	1242—1270,	Jan.	II,	904
Robert of Solentum, Italian Abbot	1273—1341,	July	IV,	503
Agnes of Mount Politian, Italian Abbess	1274—1317,	April	II,	794
Bartholus of Vado, Italian Hermit	1309	June	II,	1007
Princess Elizabeth of Hungary	1297—1338,	May	II,	126
Catherine Columbina, Spanish Abbess	1387;	July	VII,	352
St. Vincent Ferrer, Span. Missionary	1359—1419,	April	I,	497
Coleta of Ghent, Flemish Abbess	1381—1447,	March	I,	559, 576
Jeremy of Panormo, Sicilian Friar	1381—1452,	March	I,	297

St. Antonine, Archbishop of Florence	1489—1459,	May	I,	335
St. Francis of Paola, Missionary	1440—1507,	April	I,	117
Osanna of Mantua, Italian Nun,	1450—1505,	June	III, 703,	705
Bartholemew of Aughiera, Friar	1510—	March	II,	665
Columba of Rieti, Italian Nun	1468—1501,	May	V, 332,	360
Thomas, Archbishop of Valencia	1487—1555,	Sept.	V, 832,	969
St. Ignatius Loyola, Sp. Soldier	1491—1556,	July	VII,	432
Peter of Alcantara, Spanish Friar	1499—1562,	Oct.	VIII, 672,	687
St. Philip Neri, Italian Friar	1515—1595,	May	VI,	590
Salvator de Horta, Spanish Friar	1520—1567,	March	II, 679,	80
St. Luis Bertrand, Sp. Missionary	1526—1581,	Oct.	V, 407,	483
St. Theresa, Spanish Abbess	1515—1582,	Oct.	VII,	399
John á Cruce, Spanish Priest	1542—1591,	Oct.	VII,	239
J. B. Piscater, Roman Professor	1586	June	IV,	976
Joseph of Cupertino, Italian Friar	1603—1663,	Sep.	II, 1020,	2
Bonaventure of Potenza, Italian Friar	1651—1711,	Oct.	XII, 154	157,9

Says Mr. Crookes:—

"As the lives of these are pretty fully recorded, we have the means of drawing several generalizations. It is plain that all displayed the qualities most distinctive of the present 'spirit mediums' and many were accompanied from childhood by some of the same phenomena, though I find nothing resembling the 'raps.' The hereditary nature of their gifts is shown by the Hungarian royal family producing five examples; and it is also notable, on this head, that out of 40 there should not be one of British or French birth, although some of the most remarkable spent much of their lives in France, and all other Christian races seem represented. A feature absolutely common to the whole 40 is great asceticism. Only four married, and all were in the habit of extreme fasting, 'macerating' their bodies either with hair shirts or various irons under their clothes, and many of them submitting to bloody flagellations. Again all, without exception were ghost-seers, or second-sighted; and all subjected to trances, either with loss of consciousness only, or of its motion and flexibility too, in which case they were often supposed dead; and the last in our list, after lying in state for three days, and being barbarously mutilated by his worshippers for relics, was unquestionably buried alive. Many were levitated only in these unconscious states; others as Joseph of Cupertino (the greatest æthrobat in all history), both in the trance and ordinary state, and (like Mr. Home) most frequently in the latter: while a very few, as Theresa, seem to have been always conscious when in the air. Several were, in certain states, fire-handlers, like Mr. Home. The Princess Margaret was so from the age of ten. Many, had what was called the "gift of tongues," that is, were caused (doubtless in an obsessed state) to address audiences of whose language they were ignorant. Thus the Spaniard, Vincent Ferrer, is said to have learnt no language but his own, though he gathered great audiences in France, Germany, England and Ireland. Connected with this, we should note how generally a quality of these persons was eloquence. All the men (except the two kings), and most of the women, were great preachers, though few wrote any thing, except Bonaventure and Thomas in the thirteenth century, and Theresa in the sixteenth, who were the greatest Catholic writers of their ages. It is also very notable that the list contains the founders of six religious orders—the first special preaching order,

Dominicans, the Jesuate nuns, Minim Friars, Jesuits, Carmelite nuns, and Oratorians; and all of these, except the second, great and durable.

The great majority of them, though often seen suspended, were at heights from the ground described only as a 'palm,' half a cubit, a cubit, and thence up to five or six cubits, or in a few cases, ells. But the Princess Agnes and the Abbess Coleta were, like Elijah, carried out of sight, or into the clouds, and Peter of Alcantara, and Joseph of Cupertino, to the ceilings of lofty buildings. The times that these and others were watched off the ground often exceeded an hour; and the archbishop of Valencia (1555) was suspended in a trance 12 hours, so that not only all the inmates of his palace, and clergy, but innumerable lay citizens, went to see the marvel. On recovery, with the missal he had been reading in his hand, he merely remarked he had lost the place. In this and all cases the subjects were either praying at the time, or speaking or listening to a particular religious topic, that, in each case, is recorded to have generally affected that person either with trance or levitation."

It appears to be a very general characteristic of these conditions, that all sense of time is lost by the person. The same evidence is given in the accounts of Yogis and Rishis; in which a thousand years, in some cases, have elapsed without any knowledge by the subject, until his consciousness is once again centred in the physical body.

There are, however, some other psychic faculties which have not been sufficiently noticed in the above quotation, to which I will now briefly allude. Notably that of the projection of the "Double;" a very well authenticated instance of which we find cited by D'Assier ("Posthumous Humanity", 183—185) from the Life of St. Francis Xavier. During one of the voyages taken by this Saint, a great storm arose, and the long boat with fifteen sailors was washed away from the ship. Those on board feared their comrades were lost, but Xavier who had been in deep prayer promised that within three days the boat should return. He then resumed his prayers. Within three days, after much anxiety, they did see the boat returning with those whom they feared lost, on board, and then, relates D'Assier, a curious incident occurred. "When the men in the boat had come aboard, and the pilot was about to shove her off to tow behind as usual, they cried out to first let Xavier come on board, as he was with them. It was useless to try and persuade them that he had never left the ship. They declared that he had stopped with them all through the tempest, encouraging them not to give up, and that it was himself who had steered them towards the ship." D'Assier then goes on to say

"This miracle of duplication, which I supposed to be unique, is not rare in the lives of the saints. The *Acta Sanctorum** of the Bollandist's teems with such stories. It is quite common in ecstasies. As a general proposition it may be affirmed that the more a person of mystical tendencies gives

* "The *Acta Sanctorum* of the Bollandists was begun in 1643, by Father Bollandus, and has been carried on ever since. Those who succeeded him in this work were called Bollandists." There are now some 90 volumes.

(Butler's Lives of the Saints. Introduction. pp. XXI, XXII).

himself up to the contemplative life, the more he becomes the centre of strange phenomena, which, apparently transcending the laws of time and space, appear as so many prodigies, I shall demonstrate, by the analysis of some examples, that the miracles of the saints belong to the natural order, I mean to the modes of action of the mesmeric ether, or of the fluidic personality which it begets, and that all are caused by a lively faith united with the practice of the ascetic life."

Let us now turn to the description of these Siddhis or powers as given in some of the eastern books, in order to trace the stream of occult and mystic teaching, and we shall then be able to find which of these various powers were most developed by the saints of the western mystical school.

In the introduction to the *Yoga Philosophy*, by Col. H. S. Olcott, we find the following valuable epitome of the Siddhis.

The powers of the subtile body according to the Sāṅkhya Darsana, are eight-fold, viz.,

1. *Animā*; 2. *Mahimā*; 3. *Laghimā*; 4. *Garimā*; 5. *Prapti*; 6. *Prākāmya*; 7. *Vasitva*; 8. *Isitva*.

1. *Animā*—the power to atomize "the body;" to make it become smallest of the smallest.

2. *Mahimā*—the power to magnify one's body to any dimensions.

3. *Laghimā*—the power to become lightest of the lightest.

4. *Garimā*—is the obtaining of control over the attraction of gravitation, so that one's body may attain such great heaviness as to weigh tons if one chooses; or acquire such levity as to be like a flake of cotton in lightness.

These powers consist in shrinking into a minute form to which every thing is pervious, or enlarging to a gigantic body, or assuming levity (rising alongside a sun-beam to the solar orb), or possessing unlimited extension of organs (as touching the moon with the tip of a finger), of irresistible will (for instance sinking into the earth as easily as in water) and dominion over all beings animate and inanimate, faculty of changing the course of nature, ability to accomplish everything desired.

The first four powers relate to the body and motion.

The fifth, predicting future events, understanding unknown languages, curing diseases, divining unimpressed thoughts, and understanding the language of the heart.

The sixth is the power of converting old age into youth;

The seventh is the power of mesmerizing human beings and beasts, and making them obedient; it is the power of restraining passions and emotions.

The eighth is the spiritual state; the absence of the above seven proves that in this state the Yogi* is full of God.

* The word Yoga means Junction, Meeting, Union, Conjunction, Connection, etc. One who follows and practices this system is called a Yogi.

I will now tabulate the powers of a few of the saints;

ST. PHILIP NERI. (1595. ITALY.)

1. Body was seen raised several yards in the air.
2. A radiant and shining light seen from the countenance in prayer.
3. Foretold events that afterwards come to pass.
4. Could smell the sins of those who came to him, and spoke of it in confession to those who had concealed their sins from him.

ST. FRANCIS XAVIER—1552.

In India. Cured the sick.
Restored life to the apparently dead.
Inflations during devotions.
Double projected.

ST. TERESA (1582. SPAIN).

1. Raised off the ground in prayer.
2. Teaches of Raptures in which the soul sees other things than belong to this world and that in these raptures the soul seems to be loosed from the body.
3. Interior visions both painful and joyful.
4. Foretold events, learned of heavenly mysteries during contemplation.
5. Saw the condition of people after death, some in Purgatory, some in Heaven.
6. Said only three she knew had escaped purgatory.

ST. DOMINIC (1221. SPAIN).

1. Raised off the ground when in prayer.
2. Many miracles gave him the name of Thaumaturgus of that age: raised the sick and the apparently dead.
3. Lifted from the ground when saying Mass.

IGNATIUS LOYOLA. 1556.

1. During prayer and Mass his face shone with a radiant light. Contemporaries compared him to Moses.
2. A Fire flame was seen round his head.
Raised a foot from the ground during prayer.
3. Restored the sick to health.
Foretold events that afterwards came to pass. Prophecies, revelations, visions given in the works of Ribadeneira all given with scrupulous accuracy.

ST. FRANCIS D'ASSISI (1182. ITALY.)

Power of attracting birds, which alighted on his shoulders, and fed at his table.
Animals took refuge with him.
Healed the sick.
Read the thoughts of those around, of those who came to confession.

ST. HILDEGARDE (1567. GERMANY).

Beheld visions and made prophecies which came true.
 Read thoughts of those around her.
 Read the future condition of people who came to her.
 Healed the sick.
 Had the power of going about in her double.
 Could appear and give warnings in dreams.

II.—*Dual nature of these Powers.*

In all the Eastern instructions on 'Yoga' we find a dual aspect of these 'powers' presents itself; one which I may term the moral aspect or something that the soul can *be*; the other a practical aspect, something that the soul can *do*; and invariably in all the highest teachings do we find the aspirant urged to turn his attention to the moral aspect and to pay no heed to the latter.

In the "Voice of the Silence" this warning is the first that greets us, and in all mystic teaching we find this duality noted. It is the fundamental difference between Raj-Yoga and Hatha-Yoga. The former develops the spiritual and moral side of the nature; the latter develops the faculties or Siddhis. But ever we find that the Greatest Teachers of Humanity have laid stress on this moral side; Krishna says "He who is engaged in the performance of Yoga, who has subdued his senses, and who has concentrated his mind in me, the Siddhis (or powers) stand ready to serve."

Jesus Christ speaking to his disciples also says: "Seek ye first the kingdom of Heaven, and all these things, &c." Frequently in the writings of the saints and directors of the Catholic Church we find them warning those who are under their spiritual care, that certain experiences may come to them in their meditation; and invariably is the warning given that no attention is to be given to such occurrences, that they are not what the aspirant is seeking.

On the other hand we do not find the full knowledge about these matters that is so clearly given in the eastern books. It is possible that amongst a few there may have been accurate details, but we do not find it given to those who seem to need instructions on the difficulties that beset them.

In some instances we see, as in the case of St. Hildegarde, and a few others, that their interior experiences were so striking and frequent that the Confessors and Directors had to send to Rome for instructions as to how they should be dealt with, and that afterwards the aspirants to the spiritual and interior life were asked to write down their visions and experiences, for the aid of others.

Hence we find no definite system ready for these students, but a variety of systems and experiences which grew, as time passed on, into a body of teaching on the mystical life. But in every case the moral side was the first that developed; all those who afterwards were cau-

onized as saints reached that distinction not from what they did in the way of miracles so-called, but because of the lives they led of purity, devotion and charity, and this leads us to the consideration of the third point.

ISABEL COOPER-OAKLEY.

(To be continued).

THOUGHTS ON VEDIC SANDHYA'.

(Continued from page 88).

III. ACHAMANA.

THE third process in Sandhyâ is Achamana or sipping water from the palm of the hand.

In the morning Sandhyâ the following Mantra is used:—

“Om! Sâryascha mâ manyuscha manyu-patayascha manyu-kritebhyah pâpebhyo rakshantâm. Yadrâtryâ pâpa makârsham manasâ vâchâ hastâbhyâm padbhyâ mudarena sisanâ, ahastadavalumpatu. Yat kinchidduritam mayi idamaha mâpo mrita yônan Sûrye jyotishi paramâtmani juhomi svâhâ.”

Let Sûrya, Manyu and the lords of Manyu protect me from the sins caused by Manyu. The sins that I committed at night, through mind, speech, hands, feet, the belly and the genital organ, let (the coming) day wipe them off. Whatever bad deeds are in me (are represented by) this water (in the palm of my hand). I offer that water to the luminous Sûrya, the supreme self, the source of immortality (*amrita*). Let the offering be complete.

While uttering the last portion of the Mantra, the water in the hand is to be sipped. It is to be supposed that the sins in the water are all consumed by the luminous sun in the heart, by the act of sipping. (Sûrya thus stands for the supreme).

“Manyu” means both anger and sacrifice. “Let Manyu and the lords of Manyu save me from the sins caused by Manyu.”

When Manyu means sacrifice, the passage may be thus explained.—

Let Yajna and the lords of Yajna save me from the sins caused by an imperfect or undue performance of Yajna. Yajna means sacrifice involved in the discharge of cosmical duties. The Vedas give prominence to one class of duties, *viz.*, those to the Devas. The Smritis mention duties to five classes of beings, *viz.*, to the Devas, Pitris, Rishis, men and animals. When a man rises from his day's work and commences his journey afresh, it is meet he should think of the imperfections in the discharge of his duties on the previous day.

When Manyu means anger, it is to be understood in the general sense given to its synonym Kródha in the Bhagavad Gîtâ. Obstructed Kâma begets anger. Various are the transformations of the mind, when its desires are not fulfilled. All those transformations are included by the word Manyu.

Let Anger and the gods of Anger save me from the evil effects of Anger. Or Manyu may have special reference to the mental impurities at night.

Brahmâ is the Rishi of this Achamana Mantra, Prakriti is the Metre, and Apas or Water is the Devatâ.

Prakriti is not mentioned amongst the seven Metres. For it is not a metre proper. It is indicative of Prose writing.

The Achamana Mantra for mid-day is different.

“Om! Apah punantu Prithivim
Prithvî pûtâ punâtu mâm.
Punantu Brahmanaspatir
Brahmâ pûtâ punâtu mâm—
Yaduchch'ishta mabhôjyancha
Yad vâ duscharitam mama
Sarvam punantu mâmâpah
Asatâcha pratigraham.

Svâha!”

Om! May the waters purify the earth, (*i.e.*, this earthy body). May this earth, (*i.e.*, body) when purified purify my (lower) self. May (the Waters) purify Brahmanaspati (lord of the universal element in us, the higher self): May Brahmâ (higher self) when purified purify me.

All that is impure in me, the prohibited food that has been taken by me, my bad deeds and the acceptance of unwelcome gifts—let all these be purified by the waters. Let the invocation be complete.

Vishnu is the Rishi, Anushtubh is the metre, and Apas is the Devatâ of this Mantra.

The evening Achamana is the same as the morning excepting “Agnischa” for “Suryascha,” “Ahnâ” for “râtrya,” “râtrih” for “ahah” and “Satye” for “Sûrye.”

“Om! May Agni, Manyu and the lords of Manyu save me from the sins of Manyu. The sins I committed by day through mind, speech, hands, feet, the belly and the genital organ—may (the approaching) night wipe them off. Whatever be the evil deeds in me, I offer this water (in my hand with all those deeds) to the Absolute, luminous Supreme Self, the source of Amrita. May the offering be complete.”

Rudra is the Rishi, Prakriti is the metre, and Apas is the Devatâ of the evening Achamana.

When the mind is concentrated by means of Prânâyâma, Achamana is the first approach to spirituality. Whether Sûrya or Agni, it is the Purusha of the Heart, the Light in the Heart that has to be contemplated. The water in the hand has to be taken in thrice. It must not reach the stomach, but it must go down near to the region of the heart (certainly along the alimentary canal). It makes the passage pure as they say. Without Achamana, the Mantras cannot be uttered with efficacy.

IV. PUNAR MĀRJANA.

Next to Ahamana is Punar Mārjana, or the second Washing Process.

As I said before, the first wash only removes the dust, but not the rust. The rust of the mind is as it were removed by careful cleansing.

The third, fourth and fifth Mantras of Mārjana are used in Punar Mārjana.

“Om! āpah (waters), hi (surely), shthā (are), Mayōbhavah (bliss-makers), tā (hence), nah (to us), ūrje (food), dadhātana (procure), maha (great), ranāya (lovely), chakshase (sight).”

O waters, all bliss is from you. Give us such (spiritual) food that we may perceive the mighty (Brahma), so pleasing to us. (3)

“Om! yah (that), vah (your), sivatamah (most beneficial), rasah (essence), tasya (of that), bhājayata (make participators), nah (us), usatih (desiring good, wishing well), iva (as, like), Mātarah, (mothers).

“Make us participators of your most beneficent essence, even like mothers longing for the very best (for their children). (4).

“Om! tasmā (in that), aram (satiety, contentment), gamāma (shall attain), vah (your), yasya (by which), kshayāya (the perishable), jinvatha (please), āpah (waters), janayathā (produce, beget), cha (also), nah (for us).

“O waters, we shall be content with that essence of yours, which beatifies the whole of this perishable world.” (5)

This earnest expression of spiritual desire, by way of an invocation to the water-god, removes the rust of the mind.

But the birth-taints of the mind have still to be got over. The external impurities of a glass may be done away with by what is called the cleansing process.

But what if the glass is colored. What of the born constitution of the mind, the taints of its prārabdha. Certainly they can not be removed.

But they can be suppressed. Hence the sixth process in Sandhyā — Agha-Marshana or the suppression of sins.

V. AGHA-MARSHANA.

The Agha-Marshana Mantra is the sixth Mantra of Mārjana. It is one of the grandest of Mantras, the most potent for setting one right, that goes to the very root of sins and impurities. The method is a simple one. It gives you a range of your whole Kālpic existence, it takes you to the very dawn of Manvantaras and restores you to your original purity, at least for once in your contemplation. The deep meaning of the Mantra can be hardly conveyed in a translation.

“Om! Ritam (Divine Law), cha (and) Satyam (Divine Truth), cha (and),

{i.e., at Pralaya, only Para Brahma existed}.

Tatah (in that state of Pralaya), rātrī (darkness), nījyata (grew).

(There was darkness every where at the time of Pralaya).

Tatah (thence, at the end of Pralaya and dawn of Creation) abhiddhat (from the germinating), tapasah (adrishta or imbedded Karma of the previous Kalpa), arnavah samudrah (the watery ocean), adhyajayata (came into existence). By the law of periodicity, the total Karma of all beings in the previous kalpa that had been indrawn into the sleeping bosom of Eternity, became awakened to activity. Mûla Prakriti became as it were a watery expanse, in which the seeds of Karma found the essentials of germination. The ocean of creation is the objective transformation of Mûla Prakriti.

Arnavât samudrât (from the watery ocean), Dhâtâ (the Creator Brahmâ), adhi (came out).

(Brahmâ came out from the watery expanse).

Mishatah (of the manifesting), visvasya (universe), vasi (lord).

(i. e., Brahmâ was competent to preside over the manifesting Universe or to bring out the Universe to its original state of manifestation).

Yathâ-pûrvam (as in the previous kalpa), sûryâ-chandramasan (the Sun and the Moon), akalpayat (created, manifested), ahorâtrâni vidadhat (which caused day and night).

(Brahmâ first brought into manifestation the Sun and the Moon, as they had been in the previous kalpa. Days and nights were caused by the Sun and the Moon.

Sanvatsarah (the cycle of one year), ajayata (came into being).

(With days and nights, there was the cycle of one year.

Atho (then), Prithivin (Bhûr Loka), cha (and), antarikshan (bhûvar Loka), svar (Svar Loka), Divan (Mahar and other higher Lokas), akalpayat (created).

(All the different planes become manifest).

Agha-Marshana is the Rishi, Anashtubh is the metre and Brahmâ is the Devatâ of Agha-Marshana Mantra.

A little water is to be held up to the nose in the palm of the right hand. It is to be intensely thought that the burnt up sins are breathed out into the water. Then that water is to be thrown towards the left with force.

The Agha-Marshana Mantra is said to root out sins and to make a man pure:

The first five processes are the necessary preliminaries to holy communion which is attempted by the remaining processes. They are the processes of purification and concentration. They prepare the student for holy communion.

PERNENDU NARAYANA SINHA.

(To be continued).

POETRY AND POETS.

(Concluded from page 104.)

IT will thus always be found that the greatest of Poets have been those whose knowledge of human nature has been the most profound. Shakespeare is universally acknowledged as the greatest Poet that ever lived. Homer is next him in poetic eminence. Wherein does the greatness of these two lie? In what but their great insight into the nature of man, in their penetration into the true state of things, and in their ability to discern what Carlyle calls "the inner harmony of things; what Nature meant, what musical idea Nature has wrapped up in these often rough embodiments?"

Truly it has been said of men of their type that

"To copy Nature is to copy them."

There is a very common idea that poetry deals with unrealities, with falsities, and with dreams. Such, however, is not the case. Poetry is poetry only in proportion as it deals with the True. False Poetry may please for a time but it is destined soon to "fall and fade away": but True Poetry is a "fadeless bloom*" which can never die, but which is "immortal with the immortality of Truth†".

The term "child" has sometimes been applied in contempt to the poet, but the Poet is no "child" except in his "childlikeness", that is, in his possessing the innocence, the guilelessness and the hopeful spirit of a child in combination with the wisdom of a man,—the harmlessness of the dove with the wisdom of the serpent. To cite the words of Geo. MacDonald, the Poet sees Nature

"As she represents herself to the eye of the *child*, whose every day life, *fearless* and *unambitious*, meets the true import of the *wonder-teeming* world around him, and rejoices therein without questioning."

He sees what Emerson calls the "splendour of meaning that plays over the visible world." He may be compared to the old Lady with young eyes of George MacDonald's parable of "The Wise Woman." His experiences have not, like those of the cynic Jacques, made him sad, nor have tears dimmed his eyes so as to render him incapable of seeing that all things are "bathed in an inundation of eternal love."‡ They have only taught him that "men may rise on stepping stones of their dead selves to higher things."§

His wisdom, instead of quenching, has rendered brighter the hope that lights his eyes. It has taught him to be born again, to renew his youth. It "brings hope with it and forward-looking thoughts."§ Like Shelley's Skylark, he "*singing still doth soar, and soaring ever singeth.*"

* Shelley's Prometheus Unbound. Act II, Sc. 4.

† Macaulay's Essay on Byron.

‡ Emerson.

§ Tennyson's "In Memoriam".

§ Wordsworth.

The very essence of true Poetry is that it should breathe a *hopeful spirit*. Hear what Emerson (a poet himself) says on the subject.

"One more royal trait properly belongs to the Poet. I mean his cheerfulness, *without which no man can be a Poet*,—for beauty is his aim. He loves virtue, not for its obligation, but for its grace: he *delights in* the world, in man, in woman, for *the lovely light that sparkles from them*. Beauty, the spirit of joy and hilarity, he sheds over the universe. * * * * *
And the true bards have been noted for their firm and cheerful temper. Homer lies in the sunshine: Chaucer is glad and erect: and Saadi says, 'It was rumoured abroad that I was penitent: but what had I to do with repentance?' Not less sovereign and cheerful is the tone of Shakespeare. His very name *suggests joy and emancipation* to the heart of man."

Poetry which inspires despair is not poetry, though it may for a time be invested with a certain amount of unhealthy beauty—the hectic flush of decay and disease. But like Duessa of Spencer's "Faery Queene," stript of her "scarlet robe" she appears in her true light as a "loathy, wrinkled hag, ill-favoured, old" when placed side by side with the "lovely ladie" Una.

It will be found that all the great Bards of the world have been men of deep *Faith*, that is, *confidence in God*: they have at the bottom of their hearts believed that there is an Infinite Love at the heart of all things: they have asserted in tones of "undaunted assurance" that

"At the very core of each man's being *lies, and lives, and moves, and works*, the creative energy of the Divine will, the will of our Father which is in heaven.*

To refer again to the passage already quoted from Emerson—

No one can feel *firm and cheerful*, or *lie in the sunshine*, or *walk glad and erect*, or be *joyful and free* unless he has "*confidence in his environment*," or to put it in the mystic words of Saint Paul, unless "*Christ dwell in his heart through faith*: to the end that he being *rooted and grounded in love* may be *strong to apprehend* with all the saints, what is the breadth, and length, and height and depth, and to *know* the love of Christ, which passeth knowledge, *that he may be filled unto all the fulness of God*"—(*Ephesians*, 3, v. 17 to 19).

The Courage, cheerfulness, and freedom of the great Bards of the world was the offspring of their *Faith*.

We speak of the *Creations* of the Poet, but the Poet is not the *creator*—he is the *Revealer* to men of what exists already, "*shapen long ago*"—only hidden, obscured, and seen partially, if seen at all, by weak-sighted men.

God alone *creates*: man *sees* the "*splendour of meaning that plays over the visible world,†*" and hears the music of the spheres in proportion as his mirror is cleansed from stain.

"Loveliness, magic, and grace,
They are here! *they are set in the world,*

* *Lux Mundi*, p. 9.

† Emerson.

*They abide : and the finest of souls
Hath not been thrilled by them all,
Nor the dullest been dead to them quite.
The poet who sings them may die
But they are immortal and live
For they are the life of the world." **

The soul of the Poet being the "finest" of all, sees the "loveliness, magic and grace" of the universe more clearly than other men and can, in consequence reveal them to others. He has power to "untwist all the chains that tie the hidden soul of harmony"† which is "set in the world." He can by a wave of his magic wand call up Spirits of Beauty and sublimity from the vasty deep, but they were there before, he merely called them up. And his power of calling them up depends on the progress made by him in his pilgrimage towards perfection.

True as is the saying "a poet is born, not made," it is nevertheless true that the poetical art like all other arts needs to be cultivated. There has never yet been a great poet who has not been educated to his calling in the school of the world. He must be shaped by a thousand influences before he can be what he is. He must "learn in suffering what he would teach in song."‡ He must first be taught himself before he can teach others.

Hear John Milton, than whom were few men better qualified to give opinion on the subject.

"And it was not," he says, "long after, when I was confirmed in this opinion that he who would not be frustrated of his hope to write well hereafter in laudable things, *ought himself to be a true poem*, that is, a composition and pattern of the best and honourablest things, *not presuming to sing high praises of heroic men and famous cities unless he have in himself the experience and practice of all that is praiseworthy.*"

Or to illustrate the same by a citation from George MacDonald's *Story of the Immortals*.

"It is a law with us that no one shall sing a song who cannot be the hero of his tale—who cannot love the song that he sings, for what right hath he else to devise great things and to take holy deeds into his mouth."

It is interesting to trace in their writings the growth of the minds of some of the great poets of the world. In Shakespeare, for instance, there is a marked difference between his earlier and his later dramas. The development of his mind can be traced by comparing *Love's Labour's Lost* (written in early life), with *Hamlet* (written in middle life), and *Hamlet* with *The Tempest* (one of his last dramas). As has been said by Dowden of his later dramas,

"The impression left upon the reader by them is that whatever his trials and sorrows and errors may have been, he had come out of them *wise, large-hearted, calm-souled*. He seems to have learnt the secret of life, and, while

* Matthew Arnold's "Youth of Nature".

† Milton.

‡ Shelley's "Julian and Maddalo."

taking his share in it, to be yet disengaged from it; he looks down upon life, its joys, its griefs, its errors, with a grave tenderness which is almost pity. The spirit of these last plays is that of *serenity which results from fortitude*, and the recognition of human frailty: all of [them express a deep sense of the need of repentance and the duty of forgiveness.]”

Similar remarks may be made with regard to the great Goethe. In passing from his earlier to his later works one cannot fail to see that he had been “tried and tutored in the world,”* that he was one who had faced the “spectres of the mind and laid them”† and had “come at length to find a stronger faith his own.”‡

So with Shelley, of whom it is said by one of the most appreciative of his biographers, that

“His life was a tragedy, and like some protagonist of Greek drama he was capable of erring and suffering greatly. He had kicked against the altar of justice as established in the daily sanctities of human life; and now he had to bear the penalty. The conventions he had despised and treated like the dust beneath his feet, were found in this most cruel crisis to be a rock on which his very heart was broken. From this rude trial of his moral nature, *he arose a stronger being*; and, if longer life had been granted him, he would undoubtedly have presented *the ennobling spectacle of one who had been lessoned by his own audacity and its better fruits, into harmony with the immutable laws which he was ever striving to obey.*”

The same biographer also says of him:

“If a fuller life had been allotted him, we have the certainty that *from the discords of his youth he would have wrought a clear and lucid melody.*”

I close with the following” passage from “The Perfect Way§,” which will illustrate all that has gone before:

CONCERNING THE POET.

“Thou mayest the more easily gather something of the heavenly Personality by considering the quality of that of the Highest Type of mankind on earth,—the Poet.

The Poet hath no self apart from his larger self. Other men pass indifferent through Life and the World, because the Selfhood of Earth and Heaven is a thing apart from them and toucheth them not.

The Wealth of Beauty in Earth and Sky and Sea lieth outside their being, and speaketh not to their heart.

Their interests are individual and limited: their Home is by one Hearth: four walls are the boundary of their kingdom,—so small is it!

But the Personality of the Poet is Divine: and, being Divine, it hath no limits.

He is supreme and ubiquitous in consciousness: his heart beats in every element.

* Shakespeare's “Two Gentlemen of Verona” Act I, Sc. 3.

† Tennyson's “In Memoriam.”

‡ Addington Symonds. “Shelley” (Englishmen of Letters Series).

§ “The Perfect Way, or the Finding of Christ, by “Anna Bonus Kingsford.”

The Pulses of all the infinite Deep of Heaven vibrate in his own : and, responding to their strength and their plenitude, he feels more intensely than other men.

Not merely he sees these Rocks and Trees : these variable Waters and these glittering Peaks :

Not merely he hears this plaintive wind, these rolling Peals :

But he is all these : and with them—nay, in them—he rejoices, and weeps, and shines, and aspires, and sighs, and thunders, and when he sings, it is not he—the man—whose voice is heard : it is the voice of all the Manifold Nature herself.

In his Verse the Sunshine laughs : the Mountains give forth their Sonorous Echoes : the swift Lightnings flash : The great continual cadence of universal Life moves and becomes articulate in human language.

O Joy Profound ! O boundless Selfhood ! O god-like Personality !

All the gold of the sunset is thine : the Pillars of Chrysolite : and the purple Vault of Immensity !

The Sea is thine with its solemn Speech : its misty Distance and its radiant Shallows !

The Daughters of Earth love thee : the Water Nymphs tell thee their secrets : thou knowest the spirit of all silent things.

Sunbeams are thy Laughter, and the Raindrops of Heaven Thy Tears : in the Wrath of the Storm thine Heart is shaken : and thy prayer goeth up with the Wind unto God.

Thou art multiplied in the conscience of all living creatures : thou art young with the youth of Nature : thou art all-seeing as the Starry Skies :

Like unto the gods : therefore art thou their Beloved : yea, if thou wilt, They will tell thee all things :

Because thou only understandest among all the Sons of Men !"

ATHANASE.

SILPA-S'ASTRA.

(Continued from page 15).

CHAP. II. ASTROLOGY.

THE *Silpa-Sāstra* is full of directions, as regards the astrological aspect of buildings ; when their foundations are to be dug, and when they are to be constructed. And at the outset, the rules are laid down as to the virtues and evils of the twelve months of the year, which are graphically represented by a diagram, called *Nāga-Parimāna*. To commence with, the first month, Chaitra (April—May), with which the Aryans begin their year, inflicts diseases on the master of the house or his family members. Vaiśākha is however considered the most auspicious month of the year, as it brings on wealth and prosperity to the owner who commences construction in that time. But take care of the third, Jyestha, when, if you build, your cattle will be stolen. And so in Ashādha, when great death occurs among your domestic animals.

Srāvana and *Aśvina* have not a little evil aspect, for it inflicts many losses; and in *Aśvina*, your family members do not increase, that is to say, no birth takes place.

To compensate for the evil aspects of the last four months, *Kārtika* follows smiling with increase of wealth; and *Mārgasiras* yields much more than that. But again two evil months come; for in *Paushya*, you will have to entertain fear from thieves; and in *Māgha*, great lamentation is caused by several deaths of the family members. But *Phalgunā*, the last month of the year, has the virtue to give you many sons, if you commence building your house then.

But the consideration of the astrological aspects of the months alone will not suffice; you will have to take into account the two fortnights of a month and the seven days of the week, and the time of each day. As a general rule, construction of edifices should be undertaken in the fortnight of the waxing moon, and not in the waning, when there is great fear from thieves. As to the days of the week, Sunday, Tuesday, and Saturday are injurious to the house-builder; for in the first, the newly built house takes fire and is burnt down, in the second there is fear of death, and in the last, loss of wealth and family-members, and hence lamentation of the master. But Wednesday, Thursday, and Friday are considered auspicious by the *Khandagiri* copy, which also I consulted along with that of *Puri*; for they bring on wealth and prosperity. As regards the *Tithies* (lunar constellations), which are fifteen in each of the fortnight (*Pakshas*), some are auspicious, while others are of evil tendency. Of the waxing Moon, 2nd, 4th, 7th, 8th, and 13th, are auspicious; while of the evil *Tithies*, *Pūrṇimā* (full moon) is especially to be avoided, for then the wife of the elder brother will die. Of the waning moon (*Krishna Paksha*), the 1st gives troubles; the 2nd, loss of wealth; 3rd, fear from thieves; 4th, fear of every kind; 5th, loss of wealth; 6th, great anxiety; 7th, lamentation; 9th, all fear; 10th, fear from thieves; 11th, and 12th, fear from the king or his representative; and in *Amāvasyā*,* the death of the master of the house. No building work should therefore be undertaken in the fortnight of the waning moon.

Opinions of different authors vary in the estimation of the auspicious and evil aspects of the months, days and *Tithies*; and as an illustration, a tabular statement is shown below to compare the astrological aspects (*phala*) of the months according to the authorities I have come across; the *Phala*, literally fruit, being given in *Devā-nāgarī* characters.

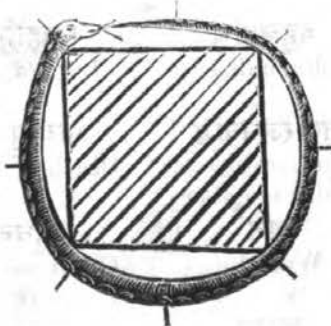
* Full dark night.

No.	Month.	Puri MSS.	Khandagiri MSS. (Bârmundâ).	Matsya Purâna.
1	चैत्र	व्याधि Disease.	शोक Grief.	व्याधि Disease.
2	वैशाख	धन Wealth.	धनरत्न Wealth and jewels	धनरत्न Wealth & jewels
3	जेष्ठ	बहुपशुचौर्य Great theft of cattle.	गृहकर्तृ मृत्यु Death of House- holder.	मृत्यु Death.
4	आषाढ	बहुपशुमृत्यु Great death among cattle.	धनहानि Loss of wealth.	भृत्यपशुमृत्यु Death of servants and cattle.
5	श्रावण	बहुहानि Great loss.	भूमिलाम Land-acquirement.	मित्रलाभ Acquirement of friends.
6	भाद्र	बहुव्याधि Too much disease.	सर्वहानि Loss of all.	मित्रहानि Loss of friend.
7	आश्विन	नपरिजनवृद्धि No increase of family members.	भार्यामृत्यु Death of wife.	पत्नीनाश Death of wife.
8	कार्तिक	धन Wealth.	बहुधन Great wealth.	धनधान्यलाभ Acquirement of wealth & cereals
9	मार्गशिर	बहुधन Great wealth.	बहुधन Great wealth.	भक्त Abundance of food.
10	पौष्य	चौरभय Fear from thieves.	चौरभय Fear from thieves.	तस्करभय Fear from thieves.
11	माघ	बहुशोक Great grief.	अग्निभय Fear from fire.	बहुलाभविद्या Good gain and learning.
12	फाल्गुन	बहुपुत्र Many sons.	धनपुत्र Wealth and sons.	काञ्चनपुत्रलाभ Acquirement of gold and sons.

As regards the lunar constellations, the *Matsya Purâna*, differing from what the Khandagiri copy directs, says that Asvini, Rohini, Mûla, Uttarâ, Ashâdbâ, Uttarâ-bhâdra-pâda, Uttarâ-phâlgufni, Mriga-sirsha, Svâti, Hastâ, and Anurâddhâ are appropriate for the commencement of the building operations. And according to the *Pâncha-râtra*, *Tantra*, of the Vaishnavite class, the first ten days of the waning, and the second

five days of the waxing, moon, and the 4th, 9th, and 14th, of both the fortnights, are inauspicious, and so are to be avoided; it adds that no building is to be undertaken during the raining season. This *Tantra* however rejects Sunday only of the week, and approves some of the *Nakshatras*, which the *Mastyā* condemns.

In order to find the auspicious time more definitely for the commencement of building operations, a square diagram, called *Nāga-Parimāna*, is described on the plot of ground, on which the structure is to be raised. A serpent (*Nāga*) is represented as encircling it. It is divided into eight parts, of which each is known as *Tādha*. It is typical of time, and is supposed to be moving all the year round. On the full moon of the month of *Bhādra*, this serpent of the year faces the east, and moving like the Zodiac, turns to the south after the expiration of three months, that is to say, on the *Pūrṇimā* (full moon) of *Kārtika*; in another quarter, that is, in *Phalgunā*, west, and in *Jyeshtha* north. Of the eight *Tādhas*, the first represents the head of the *Nāga*, the second is where the hands are supposed to inhere; third is the heart, the fourth is the navel; the fifth the belly; the sixth, the thigh; the seventh, the lower leg; and the eighth, the tail.

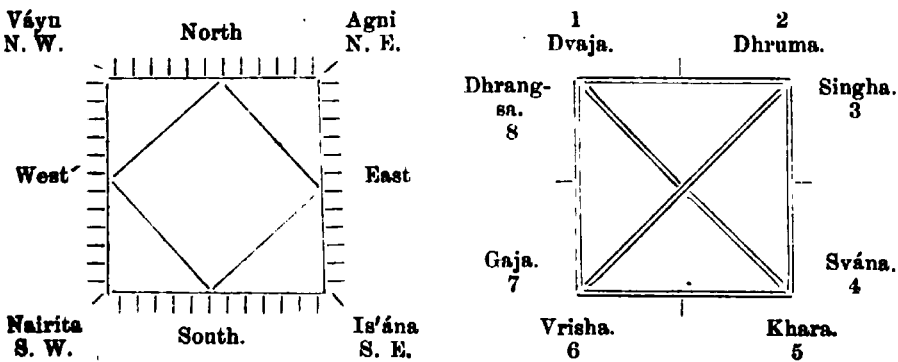


Now in the disposition of the columns and wooden posts of the intended structure, the eight *Tādhas*, mentioned above, exercise good and evil influences. Those occupying the head, will bring on death; the back, grief and lamentation; the belly and tail, plenty of wealth and rice; the lap, wealth; and the neck, death of son. In the *Nāga-bandha*, that is, the diagram of the snake, great skill and consideration is required in the plan and disposition of the pillars,—for which purpose, a special time is selected.

But not satisfied with the intricate directions as to the selection of the time of the year when a building is to be begun, the *Silpa-Sāstra* gives other indications of astrological aspects, which the architect would be wise not to overlook. Firstly, if the measuring thread breaks at the time of measuring a plot of ground, on which the structure is to be raised, that land should be discarded; or else, the house-holder will die soon. Secondly, if the sound of a conch is heard, no one should dwell there; for that plot is the ground of the *Devas* (gods). Thirdly, if suddenly a storm blows, it is a sign that the structure, if built, will fall down

before long by the same destructive force. Fourthly, if the measuring thread flies away with the wind; or if frost falls, the owner will soon die at the house, if constructed. Fifthly, if at the time of measurement, a bald-headed man, a broken vessel, a corpse, or a fox is seen, know that there are some bones buried in the land, which, on that account, should be avoided. Sixthly, if a cow bellows, there will be loss of property on the completion of the building. Seventhly, if flesh is seen, or the sound of a man is heard, there will surely occur death in the house, when occupied. Eighthly, if music is heard, know that land is Kuberás; and the house, when built, will bring on wealth and prosperity. Ninthly, if a great fire is seen, leave that evil ground, and choose another. Tenthly, if religious conversation is heard, no evil will affect the builder of the house. Eleventhly, if the boys are seen to play at the time of laying out the plan of the intended structure, know that the master will succeed in divine meditation,—he might acquire even a kingdom. Twelfthly, if a great noise, as from a multitude of men, is heard, know that soil belongs to a *Rikshasa* (demon). Thirteenthly, if rain fall at the commencement of the building operations, the ground will yield progeny and wealth to the owner. And generally, a ground, having good signs, will produce benefits of different kinds.

When the construction of a house is begun, or when after completion, it is at first to be occupied for the purpose of dwelling, special instructions are given for worshipping the presiding deity,—which I need not translate. But the most important is regarding two diagrams (*Yantras*), called the *Ashta-bandha* and *Dic-mána-bandha*,—the former so called, because it has eight divisions on the four sides of the square, inside which is another, described from centre to centre; and the latter, because it shows the eight directions of the compass. Both of them are explained by two diagrams, sketched below.



Both these diagrams appear to merge into one to determine the astrological indications of an edifice. The eight main parts of the *Ashta-bandha*, which has sixty-four minute divisions, if we multiply the eight parts of each side, have respective names. Commencing from the left corner, Dvaja and Dhrama are on the north side; Singa and Svána are on the east; Khara and Vrishava, on the south; and Gaja and Dhvaugsa (or Dharma, as some other MSS. have it), on the west.

These eight names determine the different parts of the main building. In Dvaja, you should have house of the God (*Deva-griha*) of which the door faces the west ; in Dhurma, sacrificial hall or kitchen (*Homa-sálaka*), facing north-west ; in Singha, Sri-griha (parlour), facing north ; in Svâna, Gośálaka (cow-pen), facing south-east ; in Khara, Vâji-sálaka (room for fireworks for defensive purposes ?) or Hasti-Aśva-S'vâlâ (shed for elephants, horses, &c.), facing north-east ; in Vrishava, S'avanâlaya or Antahpura (sleeping or female apartments), facing east ; in Gaja, Bhândara (store-room), facing south ; and in Dhvangsa, Chackri-sálaka or Sastra-sálaka (arsenal), facing south-west.

The Barmundâ MSS. (Khandagiri) supplies a rule to find out by calculation the nature of a *Bandha*, one of the eight mentioned above. Multiply the length, breadth, and number of rooms of a house, intended to be built ; and divide the area by eight (8). If the remainder is 1, the structure should be Dvaja-bandha ; if 2, Dhurma-bandha ; if 3, Singha-bandha ; if 4, Svâna ; if 5, Vrishava ; if 6, Khara ; if 7, Gaja ; and if 8 or 0, Dhvangsa-bandha. Counting from south-east, the quantity of the remainder will show the direction of the door. Thus Dvaja should have, according to this Kandagiri Manuscript, (*Puthi*), door on the south-east ; Dhurma on the south ; and so on. A third Manuscript, that I discovered at Ainginâ, near Khandagiri, gives dimensions and durations of the Ashtabandha ; which is shown in a tabular statement.

Bandha (type of plan).	Dimensions in Hastas and Angulas.	Nature of House.	Duration.	How to be destroyed.
1. Dhvaja ...	16-16 × 5-15 or 6-7 × 6-0	Arsenal ...	—	—
2. Dhurma ...	18-5 × 5-16; or 19-19 × 6-18	Kitchen ...	48 years.	Storm.
3. Singha ...	27-0 × 9-0; or 19-0 × 9-0..	Parlour ...	24 "	do.
4. Svana ...	22-0 × 4-14; or 18-0 × 6-0	Kutini (?) room	40 "	Lightning.
5. Khara ...	18-0 × 7-0	Shed for horses	—	—
6. Vrishava ...	35-5 × 7-7; 25-15 × 5-5...	do for cows...	40 years	Lightning.
7. Gaja ...	21-0 × 11-0; 15-0 × 9-0 or 17-0 × 7-0	Store-room	48 "	fire & lightning
		kitchen ...	21 "	Separation of brothers.
8. Dhvansa ...	16-16 × 5-15	—	—	—

The *Puthi* adds, that Visvakarmâ has said, that Singha, Vrishava, and Gaja-bandhas conduce to success of every kind in life. Of the others, Dvaja for *Astrasâlâ*, being very weak, should not be constructed.

In the *Silpa-Sâstras*, the dimensions are indicated by certain words, which have numerical value, attached to them. And since they are sometimes employed in dating ancient inscriptions of the different provinces, I quote those words and their numerical value here. This system is known as *Auka-thâra* in the Puri MSS.

Words.	Value.	Words.	Value.
Rûpa (form)	1	Dik (directions of the compass)	10
Sukra (a planet)	1	Bâna (bone)	5
Dhruva (the Polar star)	1	Sara (arrows)	5
Veric (plaits of hair)	2	Pândava (the 5 sons of Pându)	5

Words.	Value.	Words.	Value.
Nayana (eyes)	3	Rasa (taste)	6
Netra (do)	3	Muni or Rishi (saints)	7
Yugma (double)	2	Rasu (attendants on Indra)	8
Bhuvana (worlds)	14	Mangala (a planet?)	8
Vedas (our earliest scriptures)	4	Graha (Planets)	9
Vruti (may be vritti—com- mentary)	4	Medini (earths)	9
Brahma-mukha (faces of Brahmâ)	4	Munda (heads)	10

But the most important and practical of the preliminary considerations is the scale of measuring thread, which is still used by the architects and sculptors of Orissa. It is thus divided to make the cubit (Hastas):—

- 4 Gunas make one Suta;
- 4 Sutas (Sutras—threads) make one Pâda;
- 4 Pâdas or 16 Sutas make one Angula;
- 16 Angulas " " Hasta.
- 24 Do " " do (according to the Khaudagiri Manuscripts.

Scale of Hasta (cubit),—actual size, copied from one of iron still used in the repair of the great temple of Jagannath at Puri.

Sutas	16	12	8	4	0				
Pâda	4	3	2	1	0	1	2	3	Angulas.

According to *Mânasâra* (Ramraj), there are four kinds of Hastas, each being equal to two Vitasties (span), each Vitasti being equal to 12 Angulas; (1) Cishcu=24 Angulas, employed in the construction of couches, vehicles, and the like; (2) Prâjâpatya=25 Angulas, employed for building temples, pyramids, &c.; (3) Dhanumusti (grasp of a boy)=26, for construction of houses; and (4) Dhanurgraha (handle of a bow)=27, for measuring villages, towns, and cities. Again 4 Hastas=1 Danda (staff); 8 Dandas=one Rajyn, which was used, in the measurements of all lands. In raising sacrificial altars, Mâtrângula or space between the two middle joints of the middle finger of the owner, is employed.

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A'NANDA LAHARI'.

(Continued from page 109).

XII.

EVEN Brahma, O daughter of Hîmalayas, and other great poets, with the greatest effort are unable to find a companion to thy beauty. The Deva women taken up with the light of thy beauty, are trying to obtain Sâynjya (to be one) with Siva, which is difficult to obtain by Tapas and other similar methods.

The author after describing Srîchakra, has in this sloka undertaken to show the superiority of the beauty of the presiding deity of Srîchakra.

Pra. Bija. Saum. The repetition should be made with a pot of water in front which should be drunk after contemplation. 1,000 times a day,—45 days. Even the dumb will begin to speak fluently and compose verses.

XIII. This sloka treats the Mâdana prayoga, (the 3rd Purushârtha, *Kâma*) and most commentators left untouched this sloka. So I leave this without translating into English.

XIV. Thy lotus-feet (in the Sahasrâra) are far above the fifty-six rays of the Bhûtatva (in the Mûlâdhâra), the fifty-two of the Aptatva (in the Manipûra), the sixty-two of the Agnitatva (in the Svâdhistâna), the fifty-four of Vayuntatva (in the Anâhata), the seventy-two of Akâsatatva in the Visuddhi) and the sixty-four of the Manotatva in the middle of the eye-brows (A'jnâchakra).

L. The total number of rays is 360. The six chakras are divided into 3 groups. The Mûlâdhâra and Svâdhishtâna form what is called the *Agnikhanda* with its knot known as the *Rudragrandhi*. Manipûra and Anâhata form the Sûrya group with its knot the *Vishnugrandhi*. The last two chakras form the Chandra group with its knot the *Brahmagrandhi*. 108 rays of agni diffuse in Agnikhanda, 116 in the Sûryakhanda and 136 in the Chandrakhanda. Thus the rays of the deities are limited to their own chakras and khandas and the number of rays. It is understood, as the rays and power of fire, sun and moon are limited in *pindânda* (body), so in Brahmânda (universe), because the rule is the same for both. In Sahasrâra (the Devi's place) the rays are numberless, unlimited by space and eternal. In this place there is another Chandra with numberless rays, ever-shining; and the commentator quotes as usual from Taithariyâranyaka to support this view, and he extracts from Bhairavayâmala, which is in my opinion worthy of translation. In Chandrajnânavidyâprakraua, the following slokas occur as the dialogue between Pârvati and her husband Siva.* Siva replies—1 to 17 slokas.—“Welcome, welcome your question, O beautiful one in the three worlds. The knowledge (my reply which I am just going to narrate) is secretest of all the secret things, and I have not imparted

* All the Devi L'gamas taught to Pârvati by Siva.

this to any one up to this moment. Parāsakti (Devī) is the form of Srichakra itself (Sahasrāra); in the middle of this, there is a place called *Baindava*. There the Paramesvarī, (the Supreme Lord) who is above all Tatvas, rests united with her lord Sadāsiva. (Likewise) the Brahanānda itself (Macrocosm), O Supreme one, is Srichakra of Devī, formed with 5 Mahābhūtas (elements). 5 Tanmātras, 5 Jnānendriyas and 5 Karmendriyas, mind, and with Māyā, &c., (Māyā, Suddhavidyā, Mahesa, and Sadāsiva, total 25 Tatvas). The Baindava is above all Tatvas. In that place rests the Devī, the cause of the creation, protection and destruction of the Universe, united always with Sadāsiva, and who is above all Tatvas, and ever-shining; and from her body, O good one, come out many thousands, lacs upon lacs, crores upon crores, of rays, impossible to count. Without this light there is no light (independently) in this world to shine. Out of these unlimited rays, 360 are alone in the shape of fire, sun and moon, illumining this world, dividing among themselves, as 108 for fire, 116 for sun and 136 for moon.* Thus these three luminaries, O Sānkari, are giving light to the macrocosm as well as microcosm; and divided their time as the sun in day and moon in night and the fire in the middle. So they are called Kāla (time) itself, and 360 days make a year. Thus says the Veda,—the year itself (truly speaking) is the lord himself. The lord of time, the maker of the world, first created Marichi (rays), &c.,—the Munis, the protectors of the world. (In conclusion) everything came to exist by the command of Paramesvarī (great goddess)."

D. A quite different sense is taken. Having described the Antaryāga worship, then the author goes on to describe and recommend the worship of the Āvarāna devatas; the Deities residing in each chakra, and without pleasing them it is impossible for the practitioner to lead Kundalini to get through these chakras. The commentator enumerates the 360 deities by name and describes the mode of worshipping each.†

Fra. Bija. Srīm (written 9 places) on gold plate. 1,000 times a day—45 days, for prevention and getting rid of famines, plagues and pestilences.

XV. If though pure as the autumnal moon, with the crescent of the moon for a head ornament, and with gifts, protection from fear, a crystal vessel, and a book in thy (four) hands, art worshipped but once, does it not bring that worshipper before the great, with words as sweet as honey, milk or grapes.

* In Yoga and Mantra Sāstra it is recognised that moon is superior to sun.

† Some other commentators ascribe mystic meanings to the 360 rays and find some connection between the number of 360 days of the year and of the body, and every one quotes Taithariyāranyaka, 1st chapter for their support. By the special attachment of Taithariyāranyaka, it seems, it contains very esoteric and mystical meanings. All over India the custom is that the Brahmins repeat the said A'ranyaka (1st chapter alone) when they worship the sun. This chapter is called Arūpa because it treats Arunā (red-coloured Devī).

This and the next successive 2 slokas are for the Sârasvata prayoga, a mode of worship for becoming great poets and useful for attaining all knowledge.

A. The worship of Ichchâ Sakti is advocated.

Pra. Bija. Sum. On gold plate. 1,000 times a day, 45 days. Will attain all knowledge.

XVI. Thou that art like the sheen of the morning sun into the lotus-like minds of the poets, and art of like colour (of the morning sun), art worshipped by some; and thus they are able to please assemblies of learned people with the sweet words of erotic poetry.

The same as above.

Pra. Bija. Ram. On gold plates. 1,000 times a day, 35 days. Will know all the Vedas.

XVII. One who worships thee as in the midst of the Vasini and other entities having the brilliance of well-cut moon-stone, and who have the power to bestow good speech (to others), is sure to become an author of works with words arranged in the style of great poets and sweet as the smell of the lotus-like face of Sarasvati.

L. The same as above. Vasinis are eight in number and other entities mean, twelve Yoginis. The names of the Vasinis, and Yoginis are as follow;—1. Vasini, 2. Kâmesvari, 3. Modini, 4. Vimalâ, 5. Arunâ, 6. Jayini, 7. Sarvesvari, and 8. Kâli or Kaulini; and 1. Vidyâyogini, 2. Rechikâ, 3. Mochikâ, 4. Amritâ, 5. Dipikâ, 6. Jnâna, 7. Apyâyanî, 8. Vyâpini, 9. Medhâ, 10. Vyomarûpâ, 11. Siddhirûpâ, and 12. Lakshmiyogini. The 1st eight Vasinis are no more than the presiding deities of eight groups of letters, such as, (1) अ to अः 16 in number (2) क to क् (Kavarga) (3) च to च्, (4) ट to ढ (5) त to न्, (6) प to म् (7) य to व् (4 in number) (8) श to क्ष or ष (5 in number). The total 20 devatas should be worshipped in Manipûra and Anâhata chakras. In respect of this, the commentator quotes from Taithariyâranyâka a verse. Then is described the method of these devatas, and their colour and respective places and their manner.

A. This is the contemplation of the Jnâna Sakti.

Bra. Bija. Aim. On gold plate. 1,000 times a day, 45 days. Will gain knowledge of all the Sâstras.

XVIII & XIX. Different kinds of mâdana prayogas as the 13th sloka. Many commentators left these two unrecognised.

D. Says these slokas give the third of the Purushârthas-Kâma. Not translated.

XX. He who contemplates in his heart on Thee, as an idol made of the cool moon-stone, with nectar flowing from thy several organs, is able to overpower the pride of serpents like the lord of the birds (garuda), and cure fevers by mere look, with the nectar flowing from his Amrita nâdi (nectar nerve).

This is called Gârudaprayoga. By this all effectual antidotes to poisons are obtained.

D. This is one of the manifestations of the Devî known as Amrit-esvari.

Pra. 2,000 times a day, 45 days. Even poison inhaled or taken in has no effect.

XXI. Sages enjoy beatitude as they with minds free from impurity and illusion, see in the Sahasrâra, far above, the six lotus-like chakras, thy Eternal Kalâ (Sâdâkhyâ), flashing like a streak of lightning, with the substance of the sun, moon, and agni.

L. This is pure Svarûpa contemplation, only attainable by great men. The previous methods are given for people of lower capacities.

A & D. After Sîbhûla contemplation for ordinary people, here comes the Sûkshma dhyâna suited only for sages.

Pra. Bîja. Hrîm. On gold or any other suitable metal. 1,000 times a day, 45 days. Everybody will be prepossessed in the worshipper's favour.

XXII. So soon as one who wants to say "O Bhavâni (wife of Sîva) throw on me, thy servant, the grace of thy look," has finished only "O Bhavâni" (the first word of the prayer), thou bestowest on him thy own place of Sâyujya (becoming one), which dignity has the ceremony of instruction by the crowns of Vishnu, Brahma and Indra (who worship at thy feet).

L. This advocates praise of the Devî. The word *Bhavâni* taken as a verb means "let me become" (one with thee), the Imperative 1st person singular of Bhû, (to be). The signification is that if one contemplates in this sense, the worshipper is sure to become one with the Devî.

D. After Antaryâga and Bahiryâga, Bakti is advocated. The result of Bakti (Devotion) is of four kinds according to the degrees of the strength of devotion—viz., Sâlokya, Sâmîpya, Sârûpya and Sâyujya, meaning, dwelling in the same devatâ's loka, in the presence of the Devatâ, getting the Devatâ's quality, and becoming one with the deity respectively. The commentary dwells at length on the devotion necessary for each.

K. This is the importance of the name *Bhavâni* of the Devî.

Pra. With the Srîchakra on the bank of a sacred river or in any sacred place. 1,000 times a day, 45 days. Will attain all worldly desires.

XXIII. Having occupied the left half of the Sîva, thou, I doubt, hast not encroached the other half also, for thou hast the colour of the dawn, the three eyes and the head ornament of the crescent, but hast also the breasts.

L. This is the opinion held by a school of devotees known as *Uttara Kaulas*, who hold "there is no Sîva tatva without, or distinct from Sakti tatva."

A & D. Here is described the union of Siva and Sakti.

Pra. Bija. Hrîm. 1,000 times a day, 30 days. Will be cured of all diseases, relieved from all debts; and can drive away all entities in possession.

XXIV. Brahma creates the universe; Vishnu protects it; Rudra destroys it. Isa annihilates his own body as well as those of the three entities (above-mentioned). Lastly, Sadâsiva, obeying orders from thee as indicated by motion of thy creeper-like eye-brows approves (the actions).

L. The 25th Tatva, or Devi's husband, is above all perishables and therefore eternal. Hence it is, the Devi has an eternal share with Sadâsiva. Thus the union of Devi and Sadâsiva is itself eternal.

Pra. Sivayantra. On gold plate. 1,000 times a day, 30 days. Will drive away all Bhûtas, Pretas and other evil entities.

XXV. The three devas (Vishnu, Brahma, and Rudra) born of the three Upâdhis (Satva, Rajas, and Tamas), have done good worship at thy feet; for they are privileged to be always near thy seat of gems, with their hands joined in worship over their heads.

L. The Devi's worship is the cause of the greatness of even the three entities, Brahma, Vishnu and Rudra.

D. The worship of one entity will not generally entitle one to the favour of other entities. But the worship of the supreme deity the Devi, certainly amounts to the supreme worship of the several entities that wait at her feet for eternal favour.

Pra. Bija. Saum. On gold plate. 1,000 times a day, 45 days. Will get the highest place on dignity to be had in this world.

XXVI. Brahma meets death; Hari retires, the Lord of death is destroyed; the lord of wealth perishes; the time of Indras (14 in number) fades away. In such a Mahâpralaya, thy husband (Sadâsiva) alone exists.

In the Mahâpralaya everything perishes except the union of the Sakti with Sadâsiva.

Pra. On gold plate. 1,000 times a day, 6 days. Will conquer all foes.

XXVII. Whatever I prate, (take thou) for repetition of Mantras; my movements construe (thou) into mudrâs; let my walks be considered as coming round thee in veneration; may what I eat and drink be accepted as offerings (to thee); my lying down be prostration before (thee); all my enjoyments be for thee; so all my actions be considered as thy worship.

L. This is the state of the worshippers in the Sahasrâra, such as, Jivanmuktas or Liberated Souls. A very close description.

A. Jnâna Yaga.

Pra. Bija. Hrîm. Gold plate. 1,000 times a day, 45 days. Will attain Atmajnâna (knowledge of self).

XXVIII. Brahma, Indra and other Devas perish even though they have fed on nectar to rid them of fear, old age, and death. But thy Sadāsiva is imperishable and has no end even though poison be drunk. It is all owing to the greatness of thy ear-ornaments (indicative of married life).

The same eternity of Sadāsiva is again spoken of.

Pra. On gold plate. 1,000 times a day, 45 days. Will save the worshipper from untimely and unnatural death.

R. ANANTHAKRISHNA SASTRI

(To be continued.)

Reviews.

MAGAZINES.

Lucifer—October, 1895. "On the Watch-Tower," refers to the highly important investigations and experiments in photographing "vital force," made by Dr. Baraduc, and shown by him to the President-Founder during his last visit to Paris. Now that psychic images projected by will-power can really be reproduced on the photographic film, what surprises may there not be waiting behind the veil of the future.

Reference is made to the literary work which is being pushed on at the London Head-quarters. "Karma," the fourth manual, is, by this time printed; the fifth, a new edition of Mr. Leadbeater's "Astral Plane," is being issued, to supply the increasing demand for that most excellent monograph; the pamphlet—"In the Outer Court," is being bound, and the work on the third volume of the "Secret Doctrine" is advancing, and it will probably be issued in America also.

"Orpheus," by G. R. S. Mead, illustrates the author's usual erudition; "The Rationale of Life," by Charlotte E. Woods, and "Early Christianity and its Teachings," by A. M. Glass, are each continued; and Ivy Hooper's romance—"Two Houses," is concluded, as are also Mrs. Besant's two contributions—"The Doctrine of the Heart," and "Karma."

"Jagannath," by C. W. Leadbeater, gives an account of an uncanny covenant, and the awful fidelity with which it is kept, in India. Theosophical Activities contain those reports of the two momentous meetings of the first New York Society in 1877-78.

Under this head are also to be found encouraging reports from the Indian, European, American, and Australasian Sections.

E.

The Path—October, 1895. This issue opens with a short monograph by W. Q. Judge, entitled, "Each Member a Centre." In "Letters of H. P. Blavatsky, reference is made to the debt of gratitude she owed to the Countess Wachtmeister, Madame Gebhard and Dr. Ellis," also to the founding of *Lucifer*, and it abounds in her quaint exaggerations. "The Nature and Purpose of Devachan," by J. H. Fussell, is concluded, "The Bodily Seats of Consciousness," by Herbert Coryn, is a continued article, and

a long paper on "The Fourfold Lower Man," by J. H. Connolly, concludes the main text. It is to be hoped that the omission of the *Theosophist* from the list of Reviews does not indicate the resumption of the weak policy of Boycott.

The Theosophic Thinker, (weekly) for November 2, 1895, has some interesting "Notes from Chicago," by Anna Ballard; an editorial on "Vegetarianism;" two continued articles—"Tiru Mantra," by S. Ramaswami Aiyar, B. A., B. L., and "A Trip to the Southern Prayag," by T. A. V. "Correspondence" and "Gleanings" complete the number.

E.

Theosophy in Australasia—October, 1895. Mr. Bertram Keightley's admirable article on the "Purpose of the Theosophical Society" is concluded; the "Questions and Answers" are of interest, and "Activities" show that the Theosophists in that far-off land mean business. The churches are being thrown open to the Countess Wachtmeister, and both she and the General Secretary are improving every available opportunity to spread the truths of Theosophy. The "Lotus-Lesson" sketch illustrates the proper method of educating and developing the youthful mind.

E.

Journal of the Maha-Bodhi Society, November and December, 1895. The court proceedings in the "Budda Gaya Temple Case," are continued, and the *London Times'* comments thereon given. We are informed that the season for pilgrimage to the Temple has commenced and that visitors will be welcomed by Buddhist Bhikshus on the premises, also that the Gaya Railway is to be extended to Buddha Gaya. A number of reprints relating to Buddhism are given, also an article by Dr. Arthur Pfungst, of Frankfort, on "How Buddha became a saint of the Roman Catholic Church."

E.

The Pacific Theosophist—October 1895. This number opens with a useful paper on "Theosophy in Theory and Practice," by Stanley Fitzpatrick, and the editorial is also in the practical vein. In addition we find "Religion in Religions," by B. B. Gattel, "Letters to a Student, No. XI," by Chew-Yew-Tsang," and "The Father and I are One," by Anna L. Blodgett.

E.

The Buddhist—October 18th and 25th, 1895. The present editor continues his interesting remarks on "The Buddhist Temporalities" and refers to the disgraceful waste and misappropriation of the Temple funds by the selfish priesthood. He says:—"the Buddhists who have silently looked on these malpractices, should be ashamed to call themselves Buddhists and men of business-like habits." Mrs. Besant's instructive article on "Karma" is being reproduced.

E.

The Astrological Magazine, Vol. I., No. 7, [Edited by B. Suryanarian Row, B. A., Bellary]. This wide-awake magazine has, in addition to its varied Astrological matter, articles on "Physical Sciences in Sanskrit," "Climatic Influences on Man," "Electrical Tension," "The Atmospheric Work," and "Vegetable Influences on Man," also, "Correspondence," and "Notes." The continued article—the editor's English translation of the Jatakachundrika—completes this issue.

E.

Mercury, *Sophia* and *Teosofisk Tidskrift* for this month have not been received.

A HANDBOOK OF PALMISTRY.*

Mr. Redway, having severed his connection with Messrs. Kegan Paul, Trübner and Co., opens his new business campaign with the issue of a sixth edition of Rosa Baughan's admirable monograph on Palmistry. Compact, clearly written, free from vexatious details and complications, this is a model treatise on the interesting subject in question. The authoress has for many years held the highest place in her specialty, and from her perfect familiarity with it in all its aspects, is able to impart instruction in forcible and at the same time pleasing language. One who masters the contents of this pamphlet of only 32 pp. and visualises in his mind the 27 illustrative figures which embellish the text, will be able to read character with ease, as nature has written it in the hand that is offered for his inspection.

THE WORLD MYSTERY.†

FOUR ESSAYS BY G. R. S. MEAD, B.A., M.B.A.S.

The subjects of the essays which are presented in the work before us are the following: *The World-Soul*, *The Vestures of the Soul*, *The Web of Destiny*, and *True Self-Reliance*.

The author's concept of the World-Soul is broadly eclectic, embracing the inmost essence of a grain of sand, a human being, a universe, all universes—a unit in various aspects,—interacting, interblending, beyond which, is the Unmanifest, the Deific fountain of all. On page 9 we read,—

“There are those who will talk to you of ‘God’ as they would of a personal acquaintance; who profess a familiarity that would outrage our feelings of decency if the object of their remarks were even a wise and holy man whom we had learned to reverence. There are others who have such limited notions of the Divine that they cling with desperation to terms that have their origin in the vulgarest misunderstandings, and who dub those who will not use their Shibboleths ‘atheists,’ simply because they cannot understand that there is a reverence of the mind that transcends terms of the emotions; that there is an aspiration that transcends all endeavour to give the names of human qualities to that which is beyond all qualities, and to which their pious jargon is blasphemy.”

The “Vestures of the Soul” are classified in accordance with the “modern Vedantic method,” exception being taken to the omission of the “*Anna-rasa-maya Kosha*.” The “Web of Destiny” is viewed as having been woven by ourselves during our many past lives, resulting in our present environment, and as a web which we are still weaving. In the essay on “True Self-Reliance” we read on p. 146,—

“A man must grow from within without, for such is the law. All other growth is artificial and unnatural, deceptive and illusory.”

This work bears the impress of a scholarly mind.

E.

* A “Handbook of Palmistry after the Ancient Methods.” By Rosa Baughan. Sixth Edition. George Redway, 9, Hart Street, Bloomsbury. Price 1s. net.

† London, Theosophical Publishing Society.

THE DISEASES OF PERSONALITY.*

BY TH. RIBOT.

Authorised Translation. Second revised edition.

The author reviews the different cases of impaired personality, and separates them into two large groups—"spontaneous alterations, and provoked alterations."

The first are deep-seated, and might often be traced to pre-natal causes; the second class are more superficial, and are usually owing to hypnotic influence. This careful summary of the results of recent scientific inquiries concerning the abnormal manifestations of the *ego* cannot fail to be of interest to students of psychology, and the remarks concerning "'Possessed' and Hypnotised subjects," "Disappearance of the Personality in Mystics," and "Cases of real double Personality" will be of special interest to Theosophists.

On p. 123, at the close of the author's remarks on hypnotism, he records a thought which we deem worthy of most earnest consideration, especially when we reflect upon the fact that this art is often practised by unprincipled persons. It is this—"Whether, by repeated suggestions, we might not, in susceptible subjects, eventually produce a permanent modification of character, is a problem that experience alone can solve." * * * But to the believers in Eastern philosophy, there would be the further question of a possible interference with Karma.

E.

BHAGAVAD GĪTA'

TRANSLATED INTO TAMIL BY MR. DORAISAWMY MOOPANAR OF KAVISTHALAM
IN TANJORE DISTRICT.

By a cursory glance at this book one may easily understand that the translator has tried his best to bring out the meaning of Gītā verses into Visishtādvaita School, and he fully believes that Gītā verses contain only this sort of meaning; and further he deliberately charges that the late Kasinatha Trimbak Telang and other Oriental scholars actually mislead the public by converting and twisting the verses to suit their Advaita and other Philosophies. We are very much surprised to notice this in his introduction—"Though Sankara is obliged to confess that Vishnu is great, yet he has been carried away, by his bias towards his own religion, to support it wherever he can." We do not care to enter upon the merit of the translator's opinion, as he openly professes that he belongs to a particular sect (Visishtādvaita) and that this one is the highest in the world. Though there are many translations of the Gītā into Tamil, like Coimbatore Kuppasawmy Iyer's and others, the former is accepted by all as excellent; yet he says, as the new comers do, "to show that the doctrines of Gītā are to be found in the four thousand verses" (Nālāyiraprabandha, a Tamil work, like Vedas to the followers of Visishtādvaita section).

It may seem strange to know that the translator debar every one from the pleasure of having a copy of his work save those who are the accepted, devotees. (By whom?) "It is not intended for sale to the public; but," says he, "to the pious and to those who have faith in the Gītā I shall thankfully present this book." In another place we find the translator will send

* Chicago; The Open Court Publishing Co., 1895.

to the applicants if he thinks them proper, (fit to have the copy) and strictly prohibits the handing over of one's copy to a friend, under the penalty of "answerable."

R. A. S.

SIVAJNA NABODHAM OF MAIKANDADEVA.

TRANSLATED INTO ENGLISH BY NALLASAWMY PILLAI, B.A. AND B.L.,
DISTRICT MUNSIF OF TIRUPATUR.

We have nothing but praise for this book. In his Introduction, Mr. Pillai gives the whole purport of the Saiva section of philosophy. This accepts nothing further than Advaitism except in some points where a little difference arises. Srikhandasivâchâryar was the leader of that sect, as Sankarâcharya was of Advaitism; and the former was anterior to the latter. The followers of Saivism are found in Southern India alone. The Sivajnânabodha, under review, is to them, as Bhagavad Gitâ to others; and it contains 12 verses, on the following subjects worthy of notice here:—(1) on the existence of God; (2) relation of God to the world and souls; (3) on the existence of soul; (4) of the soul in its relation to the *anthakara*; (5) on the relation of God, soul, and body; (6) on the nature of God and the world; (7) respecting the soul; (8) the way in which souls obtain wisdom; (9) the purification of the soul; (10) the way of destroying *pâs'a* (bondages); (11) the way by which soul unites with God; and lastly (12) on the mode of worship of God who surpasses powers of thought and speech.

In the introduction, the translator deals with the history of the authors of Sivajnânabodha, and fixes his time about 1200 A. D., and gives a list of Saivâgamas and Sidhânta works. By reading this book one can easily understand the principles of Saiva philosophy. The translation of the text is based upon the several commentaries. It is printed on very thick paper and contains 150 pages. The translator has taken immense pains to bring out this work and we hope he will undertake to translate more equally important ones on Saiva philosophy for the benefit of the English-knowing public.

R. A. S.

VEGETARIANISM, OR THE NON-FLESH DIET.

WITH

SIXTY RECIPES.

BY WILHELMINE J. HUNT. *

This neat pamphlet of 20 pages, discusses the "Non-Flesh Diet" from three stand-points—the Scientific, the Religious, and the Humanitarian.

From the first point of view it is argued that a Vegetarian's diet affords greater immunity from disease, a readier and safer method of recovery from sickness, and a surer way of attaining longevity. The oft-attested fact that a large share of the animals which are slaughtered for food are badly diseased, and therefore wholly unfit for human food, is clearly shown by physicians' reports.

Secondly, it is well-known that Brahmins, Buddhists and others are strictly prohibited by their ancient religious edicts tasting flesh or killing animals; and Theosophists are aware that the higher grades of

* Price Sixpence.

spiritual progress are said to be unattainable by flesh-eating aspirants. The commandment given to Moses—"Thou shalt not kill," was by no means limited to human life exclusively.

Lastly, the Humanitarian view has been held by the more sensitive and finely-strung minds in all ages, even among flesh-eating nations. Poets, artists, philosophers and religious teachers have rebelled against the practice of murdering innocent animals for purposes of food, when kind nature teems with such a bountiful supply of nourishing grains and vegetables, and luscious fruits and nuts. The lamentable failures of some over-zealous dietetic reformers are justly attributed to their ignorance of the chemical analysis of foods, and of the rationale of physiological processes. All abrupt changes in diet should be avoided, and if the system be *gradually* accustomed to the assimilation of the different kind of nutriment, disagreeable results will not ensue. Some method of clothing the feet without using the skins of animals is touched upon, and will, we doubt not, be provided ere long, by the ingenuity of man in utilising the boundless resources of nature. We have often wondered why the manufacture of boot and shoe soles from pressed paper has not been made a practical success ere this. Even car-wheels, ships, boats and whole houses have been made of this material. The uppers of boots and shoes are already made from felt and canvas.

The sixty recipes for preparing food are practical ones, and must prove useful to housewives. E.

Theosophy in all Lands.

EUROPE.

LONDON, 6th November 1895.

The President-Founder left London on the morning of the 8th October for Paris, *en route* for India. A reception was held in the Lecture Room at Head-quarters on the previous evening to give members of the Society an opportunity of bidding him farewell, and a large number of friends were present.

His visit to this country has been made in a time of grave anxiety, when his presence was a great help and support to the Society, and its members now part with him, not only with feelings of gratitude for his services, but with an increased confidence in him as their President: this feeling being given by his very careful action during a season of trouble, in which his moderation and firmness have brought the Society safely through a crisis of danger.

We remember that as we approach the end of the cycle we come to a time when we expected a great strain to be put on the Theosophical Society. It is now present and comes in a form which a year or two ago would have been altogether unexpected, because it comes through the action of those who were then friends and brothers, and to whom we confidently looked for support and sympathy.

We have however every reason to believe that the Theosophical Society stands firmly to-day, and its activity gives evidence of the life that holds it together. Its steady work never ceases and is spreading in many countries.

Here public interest continues, meetings are crowded and the sale of books increases greatly. The four lectures delivered by Mrs. Besant in London during the months of September and October were largely attended. The subjects were, Reincarnation, Its Evidences; Reincarnation, Its Object, Meaning, and Methods; Reincarnation, Its Outcome; Earth and Devachan, the relation between Embodied and Disembodied Souls. She is now giving a second series of lectures, the subjects of which are, The Physical Body; The Astral Body; The Higher Bodies; The Man.

As an addition to our literature we shall soon have two more volumes of "Theosophical Manuals." Vol. IV, will be "Karma" by Mrs. Besant, and Vol. V, will consist of a new edition of "The Astral Plane" by C. W. Leadbeater. The monthly magazine, *Mercury*, published in America, is, in its enlarged form and new surroundings, a work of much freshness, and gives great promise of usefulness.

The *Spectator*, of the 19th October, contains an article of much interest on the mind-powers of animals. Relative to this mind, and to the careless treatment of animals by men, the writer gives as a cure for the callousness usually shown to their sufferings, what he finds to be, in a degree, a new notion. It is that men should realise that animals have *inchoate minds*. He goes on to say that of the nature of this mind very little is known at present: also that the whole subject of the nature of mind generally is to be looked upon as a great problem, "second only in interest to that relating to the chances of spiritual life extending beyond the duration of the body." The writer thinks that the study of the animal mind may throw new light on the problem of mind generally, and arguing that the limitation of the intelligence shown by animals is absolute, he proceeds to ask, as a subject of intense interest, whether such limitation may not also extend to human beings? "Whether there are not whole ranges of thought which would be incomprehensible to us, or so to speak, inaudible to us, even if they were revealed;" and he wonders whether we are "shut out by an invisible and irremovable veil from vast ranges of knowledge." The writer sees these possibilities, but can only suggest as a way to forward the solution of this great problem, that we study the animal mind, which he does not seem to distinguish from the senses.

In reference to the duties that man owes to the animal kingdom, I have found some interesting words from Sir Edwin Arnold, in an address given by him to the students at St. Thomas's Hospital, on the occasion of the opening of the Medical School there for the winter season, and reported in the *Standard* newspaper. He said his own feeling was one of ever-increasing wonder at the gifts and capacities of animals, together with a deep sense of man's responsibilities toward them. That which led him to write "The Light of Asia" was, he said, "the boundless and beautiful tenderness of the Buddhist religion toward the lower animals", those "whose lives are so mysteriously related to our own" and "whose lot is so largely at our disposal." This tribute to the Buddhist religion on the point of compassion for animals given in a Christian School of Medicine is remarkable and must have its effect. Alluding to the practice of vivisection, although Sir Edwin's words unfortunately show that he accepts it as a necessity, he at the same time lets it be seen how immense is his reluctance that it should be adopted. The attempt to succour human pain by inflicting pain on an animal should never, he says, "be made as a heedless experiment, but with the feeling of a priest sacrificing victims for propitiation."

The *Inquirer* of the 19th of October, contains a paragraph giving the account of an attempt which is being made to assist the Japanese in matters regarding Religion and Science. It is described in a letter to the *New York Herald*, by Col. J. A. Cockerill, a traveller and eye-witness. He first gives an account of a School founded four years ago by the American Unitarian Association, at Tokyo, and conducted by Mr. Clay MacCauley. It is the only one of the kind in Japan and is called the "Senshin Sakum" or "School for Advanced Learning," and so far consists of over forty students. The faculty is composed of seven members, and the examinations are rigid. The teaching is given by lectures and essays, the method including the study of scientific and philosophical religion, together with ethics and social science. All is conducted in a spirit of free inquiry without prejudice to any existing religion. Amongst the students are found Christians, Buddhists, Shintoists and Confucians, and all have the same object—the search for truth.

A monthly magazine called *Sukyo (Religion)* has been established at the same place, which is described as "a decided formative force in the literature of Japan."

In another paragraph in the same paper we read of an address given by Dr. Marcus Dods at a "Christian Conference" held at Dumfries, when the lecturer took as his subject the world's "Sacred Books." Those he described were the Egyptian "Book of the Dead," the Chinese classics and the Koran. Among his words we find a remarkable growth of liberal thought as to the inspiration of the Bible, for he says it is neither wise nor scientific to think "our scriptures alone are inspired," and that though we may find misconceptions of God in other sacred books, yet there is to be found in them much to raise men's thoughts to righteousness, and to give them faith in the unseen. Speaking of the Chinese teachers, the Professor pointed out that they not only saw to the root of religious conduct and duty "but reduced all excellence to the one principle of love" as did "Jesus" and Paul, which teaching has not been followed by Christianity, as shown by present wars and social oppressions. Further he says, "If we have believed that the chief distinction between Christianity and other religions lies in the defect of their moral teaching, our faith must receive a shock when we discover how much of what is true and high these systems contain. Hence the reluctance of many to admit the facts. Instead of rejoicing to learn that more of our fellow-men than we had supposed, have striven after purity and righteousness, some persons are actually disappointed and disconcerted when they find that men have striven after righteousness." He concludes this address to the effect that the "Sacred Books" prove that "God" has not left himself without a witness, but has given intimations of his presence to men in all ages. "The laws regulating such revelations are very obscure; but the fact that men have recognised God's presence is obvious." We must agree with the Editor of the *Inquirer* when he says that for such teachings to be accepted by an "orthodox" audience, "Scotland does not stand where it did."

The experiments in Electro-psychic photography, made in France by Dr. Baraduc, continue to be noticed in *Light*. From the translation of a paper given to a scientific journal by the Doctor, we learn that, using an instrument not described, he has obtained some astonishing results, having actually succeeded in photographing the *human vital fluid*. This, while vibrating, appears on the highly sensitised plate as a dappled cloud, having

here and there electro-vital points resembling minute stars,* which move about like tiny comets leaving a luminous vibration behind them. The result of further experiments revealed the fact that electricity, vital fluid, and the influence of the will, can project a psychic image showing lights and shadows on to a receptive plate. And that moreover, together with such image "willed and created," there is an appearance of others, which come spontaneously, and lead us to higher dominions of intelligence. The translation ends with these words: "I am justified in concluding that outside of man there exist fluidic planes, vital, physical, and intellectual, in the dominion of the invisible, as in that of the visible." His further researches in this study will be looked for with deep interest. We learn in *Lucifer* that some of these experiments were shown to the President-Founder when he was in Paris.

E. A. I.

DEATH OF LADY CAITHNESS.

The last mail has brought me news of the death of my old friend the Countess of Caithness, Duchesse de Pomar, F. T. S., formerly President of a Paris Branch of our Society. Soon after the appearance of "Isis Unveiled," H. P. B. received a most enthusiastic letter from the Countess about the book, offering her friendship, and inviting us to pay her a visit on our way out to India; rumours of which journey had reached Europe. From that time on, correspondence has been kept up between her ladyship and ourselves and our relations have continued unbroken. H. P. B.'s death did not interrupt her friendliness to myself, and I have always visited her when passing through Paris. H. P. B. and I were her guests at her Palais Tiranty, at Nice, in 1884, when she nightly gathered there many of the continental nobility to discuss Theosophy with us, and a number of them joined our Society. My last visits to her were in August and October last, when she seemed somewhat suffering but not at all in a dangerous state of health. We parted in the expectation of meeting again when I should next be called to revisit Europe on official affairs.

From a somewhat early age Lady Caithness was interested in occult subjects, beginning with Mesmerism and Clairvoyance and following those with spiritualism, to which she clung to the end of her life. In her Holyrood Palace in Paris, she had a sort of chapel where were held weekly sésances of what she called her Star Circle; the presiding genius of which was the supposed spirit of the lovely and unfortunate Mary, Queen of Scots. She kindly permitted me to attend one of the sésances last October, and I was so pleased with an essay that one of her mediums wrote on the subject of 'Clairvoyance,' which I gave her to do, that I begged it of my hostess for publication. The table rappings, alleged to come from Marie Stuart and Madame Blavatsky, did not impress me much, and I frankly told her so. Nor did I think much of the rapping Medium. But I did have a real affection for herself and feel grateful for many acts of gracious courtesy, among them, repeated offers of the use of her gorgeous ball-room for Theosophical lectures and meetings whenever I should desire it. I presided there at one of Mrs. Besant's lectures two years ago, given in French with wonderful

* A most interesting scientific verification of the details of the Aura shown in H. P. B.'s satin picture of M. A. Oxon's Double, which she made for me at New York and which I have had engraved for "Old Diary Leaves."

H. S. O.

fluency and her usual eloquence, and once—in 1884—she gave H. P. B. and myself a *conversazione*. I shall feel her loss as that of a personal friend, and my sincere condolences are offered to her devoted son, the Duc de Pomár, whose beautiful affection for her was charming to witness.

Light for November 9th, contains some biographical notes on the deceased which I am glad to copy in this connection. I must, however, contradict the statement of the Paris Correspondent of the *Daily News* that Lady Caithness once made H. P. B. a present of £1000 to spread the doctrines of Theosophy. No such gift was ever made, to my knowledge, nor any other important sum. She paid the rent of H. P. B.'s Paris apartment for three months in 1884, but that was not much to a person of her great wealth. She gave what was much more precious, kind words and constant friendship.

Light says :—

“ Marie, Dowager Countess of Caithness and Duchesse de Pomár, passed away at her Residence in Paris on Sunday night last, at the age of 65, her death being attributed to disease of the heart. She was the only daughter of Don Antonio José Mariartegui, of Santa Catalina, Macuriges, and was born in 1830. In 1853 she married her first husband, General the Count de Pomár, who died in 1868. The issue of this marriage—Manuel Maria Medina de Pomár y Mariartégui—was created Duke de Pomár by Pope Pius IX. on his coming of age in 1875, and the title was recognised and confirmed to him and his heirs by King Alfonso XII. of Spain on his accession to the throne. The Duke de Pomár's mother married, secondly, in 1872, as his second wife, the fourteenth Earl of Caithness. In 1879 Pope Leo XIII. extended to her by letters patent the title and rank of her son, and she, therefore, became Duchesse de Pomár. She also received the Grand Cross of the Order of the Noble Ladies of Maria Luisa of Spain, and the Order of the Holy Sepulchre. Lord Caithness, her second husband, was well-known for his mechanical inventions. After his death, in 1881, his widow ultimately settled in the Avenue de Wagram, in Paris.

The Paris correspondent of the *Daily News* says of the deceased: ‘Lady Caithness was a woman of singular administrative ability. She entirely managed her large fortune, kept no housekeeper, had a large household, and lived in a style becoming her rank and wealth. She did not dismiss a servant for more than twenty-five years. Her manners were wonderfully soft and sweet, but she had a firm will and did not like to repeat her orders. Her kindness was very great. Where she was peculiar was in the forms in which her Spiritualistic beliefs shaped themselves. She believed herself to be the medium of Mary Stuart, and used to write for hours in a clear, plain, business-like hand, betraying neither neurosis nor imagination, communications from Queen Mary of Scotland. She had a whole bookcase filled with these writings. She took up Madame Blavatsky and gave her £1,000 to spread the doctrines of Theosophy. Lady Caithness called her palace here Holy-wood. It contained the finest hall and concert-room in Paris, where she used to gather her friends and their friends to hear scientific, literary, and religious lectures. M. M. Frédéric Passy, Flammarion, and many professors of the Sorbonne and College of France, used to lecture there. Mrs. Besant, in a Hindoo dress, gave, in Lady Caithness's ball-room, an exposition of her Theosophist views. The same season Mrs. Weldon got up there an exhibition of Louis XVII. relics, on which M. Laguerre held forth for an hour on a gilded platform draped with red velvet. Lady Caithness gave magnificent balls in the season. She did her best to fuse the philosophical with Catholic and aristocratic society, and had a cosmopolitan *salon*, in which celebrities from all parts met. One saw there Generals Dragomiroff and Annenkoff, whom Queen Mary, the hostess said, “warned”; Swedes claiming the gift of second sight; Rajahs on their way to London; Cardinals who

forgave Lady Caithness her heresies ; and Protestants of pulpit fame. It was all highly interesting and did not strike one as extraordinary, though it may seem most eccentric to those who read of it. The Countess of Caithness was most charitable. Truly she did not let her left hand know what her right hand did.'"

AMERICA.

On October 8th, 1895, a charter was issued by the General Secretary, to the Golden Gate Lodge T. S., of San Francisco, California. The Branch of that name really dates from 1885, being one of the earliest on the American roll, but by a majority vote, after the Boston Convention, it decided to join Mr. Judge's Society. The loyal minority thereupon incorporated under state law as the "Golden Gate Lodge T. S.," and later on made application to the Council of the Section for a charter with the same name. Rather than have the Branch name different from that of the incorporated Society, the charter was thus granted, even though some confusion may possibly result from the existence of two Branches with like name in the same town, the one belonging to the American Section T. S., the other to Mr. Judge's Society.

Word has been received from the Countess Wachtmeister that the work in Australia and New Zealand is so great that she cannot leave before March or April of next year, and hence that her arrival in America must be deferred.

AMSTERDAM.

As shown in my first article under this head, in Holland, meaning the whole of the Netherlands, Theosophy has a chance of getting on calmly but surely. However, the population is not so dense as one could believe, owing, perhaps, to exaggerated reports of wealth and prosperity. There are many parts which are not inhabited and not yet fit to be so ; these sections are too sandy or form too vast extensions of heath or marsh. London does not possess a much smaller number of citizens than the Netherlands of inhabitants ; which, by-the-by, may mean that poor Dutch people have a little more of air and space than the miserable inhabitants of the slums in the East-end, Whitechapel, and whatever names those other and similarly hapless parishes may bear.

Naturally this lack of a great centre like London, however beneficent for the health of part of the nation, does not make the exertions of the Theosophical workers for nearly the same number of Theosophists as are to be found in the capital of England alone, less difficult for the different centres are wide apart in the country and must be visited at an expense of time and of money. We don't count by thousands yet, as one could infer perhaps from what I mentioned previously ; but we are all assured it will come to this in the course of some years. Those who are mostly interested are the young people. This is a precious sign. For they are hopeful, daring, and not soon satisfied. So they study and inquire, and do not count nor are they troubled by the sneers and the slanders thrown (here also) on Theosophy and its adherents. Many feel thankful to profit by whatever disdain and ridicule the elder ones have had to encounter, as pioneers ; and finding they keep faithful notwithstanding, they easily discern that there is a force which upholds their brothers.

Then you have here as is everywhere the case, all sorts of Theosophists, or rather Theosophists have to live all sorts of lives. Those who by their

position are free from daily social ties, or by a lucky Karma, can fully devote themselves to the sacred cause, have, as far as hindrances are hindrances, an easier way before them than those who are still bound to more worldly duties. But on the other side, much if not all, is asked and expected from them. Not only must they always have an exhaustive answer or explanation to every question put to them, however abstruse and far reaching it may be, but they must on the whole, be little short of saints.

Then there are outsiders who imagine that Brotherhood must mean the most large allowance for every weakness in others, a patience often beyond human power, and a helping of the sinner, with eyes and judgment blind to the sin, etc., etc.

Now here as everywhere, Theosophists are but human beings after all. They behave like mortals, and a few years of studying and trying to put Theosophy into practice does not make one a full-blown Theosophist. As the first thing to do is to get better acquainted with his inner-self, the discoveries one makes in his own mind and heart are not of a sort to be very exalting. Struggling with the old, far from good personality, it is a difficult thing all at once to overcome the many discouraging weak points in oneself and at the same time to help and instruct a new comer. This last is the eagerness common to all beginners, who want to make strides seven miles long, and who tell you that you must be so much better than you really are; that is, they expect far too much of you.

To those who by circumstances, or by their less happy Karma, are still obliged to serve two masters, the task is not less thorny. But, too often, Theosophy and worldly duties clash when they meet, and you feel sadly the burden of still having to fulfil the duties you would willingly put aside—having but little time for those your heart and intellect prefer by far. How judiciously this is put in the Bhagavad Gîtâ. "Better one's own Dharma, though destitute of merit, than the Dharma of another, well-discharged. Better death in the discharge of one's own Dharma; the Dharma of another is full of danger." Nevertheless the life is dual. You still mingle in society: that means you are obliged to partake in conversations about almost everything,—alas! everything except Theosophy. If you sit silent, if you are not lively, they say: "What a pity, since so and so devotes him (or her) self to that new Philosophy, he is lost to his friends and grown so unsociable!" That is when you are trying not to follow a conversation rather worldly or uncharitable in its tendencies, or made up of the idle topics of the day. If, on the contrary, you are humouring them, they cannot conceive of so little earnestness in one who calls himself a Theosophist, and so on.

The language is also an impediment. Foreign languages are much taught and generally spoken as a necessity in Holland by the different upper classes, since but few speak or even understand Dutch outside our country and its Colonies. So every standard work, many pamphlets and the most light-spreading books have to be translated for those of the middle classes who did not learn English or French, or are not sufficiently versed in it. That takes much time and a large space of our monthly *Theosophia*. And it will take many a year before those translations will amount to a satisfactory number, and will have carried wide and far their instruction and enlightenment.

The time devoted to that work cannot be put aside for the study of the Aryan books. This last is, however, so much more interesting and agreeable,

that you have sometimes to struggle with your selfish desire of leaving altogether the necessary work for the profit of the masses, and turn to the delightful one of studying for yourself this blessed philosophy. And yet you must submit.

APRA.

AUSTRALASIA.

The movements of the Countess Wachtmeister still attract the attention and the anticipations of the Branches in this Section, and of the general public. She is, at the present writing, at Brisbane, in Queensland, where good success has attended her efforts, and the more Northern Branches are stimulated by enthusiastic press-notices, to redouble their efforts to secure her a fitting reception. No very difficult task it appears, as her fame has gone forth and many are anxious to receive her and make her stay pleasant and successful.

It is with regret that I have to report that in consequence of over-work the Countess is suffering some pain and trouble of the eyes, but by last accounts, rest and judicious treatment at the hands of Dr. Taylor, President of the Brisbane Lodge T. S., promise soon to restore her.

At Townsville, in the far North of Queensland, an enthusiastic member of the Sydney Branch—Mr. D. Davis, whose business called him thither, has been spreading the message of Theosophy by means of leaflets and conversation, with good results. Much interest has been excited and it is thought that some of this interest may become permanent. It is in such cases as this that the vast distances which in these Colonies separate the Head-quarters from provincial centres, are felt to be an obstruction to the growth and progress of the cause.

At Brisbane, I have already said, the work goes on vigorously under the stimulus of the Countess's presence. In Sydney the lectures are well attended and the movement grows steadily. There is work here for many hands and brains, but the struggle for life is severe, and few can give much of their time to help. None save the General Secretary himself, and one willing and devoted helper, Mr. G. H. Chappell, can give all the time; and so, though the cause is pressed forward as well as circumstances allow, many promising fields remain of necessity untilled. Funds are much needed, too. A national Karma generated by absorption for many decades in material interests and, later, by reckless speculation, fights fiercely against the spiritual ideal, yet the sanguine sea beneath the surface, that ideal spreading and germinating and with the eye of faith behold the harvest that is to be.

In Melbourne with its two Branches, and in New Zealand, the "Lotus Circle" for children, and the "H. P. B. training class" for adults, meet with much favour and supplement the ordinary Lodge-work. In New Zealand too, the "Graduated Scheme of Study of Theosophic Teachings" initiated by the General Secretary and Miss L. Edger, M.A., is finding many students, but in Australia the merits of the plan have not yet been widely appreciated. Perhaps the labour involved, though it is not great, discourages some, while those who are true students have already embarked on lines of study which they are loth to abandon.

Dunedin, this month, achieves a bad pre-cinence for bigotry and obscurantism. The clerical party there are powerful and bitter against Theosophy. In the *Christian Outlook*—a local journal—appears an attack upon Mrs. Besant and the Theosophical Society, which includes an extremely

biased review of Mrs. Besant's article on the Atonement, in the *Nineteenth Century*. Her critic admits that the article is free from personalities, but this is because "the editor kept a very firm rein on her" (!). He sums up the ideas presented therein as "a strange jumble of Manicheism and Metempsychosis," and asks, "What moral motive power has this blasphemous caricature of Christianity over human lives?" An answer was dispatched but was refused by the editor, on the deliciously naïve plea that it would "provoke discussion!"

Perhaps this organ of the clerics has learnt that discretion is the better part of valour, by witnessing the result of the defence made by Mr. Maurais, and others, against the attack of the reverend, but too valorous, Mr. Ash, on Theosophy.

S.

NEW ZEALAND, AUCKLAND, September 30th.

During the past month there has been little on the part of the local Theosophical Society to chronicle, that is striking. All our regular meetings are fairly well attended. We had at one time anticipated the presence of the Countess Wachtmeister ere now, but the success which is attending her lectures in Australia has necessarily postponed her visit to New Zealand. At several of our Sunday evening meetings recently, there has been a larger number of strangers than formerly, a feature which we look upon with favour. Our new quarters in Green Street will in time prove more attractive than those we have left.

Since the last mail to India, the following public work has been done in advancement of the cause. On September 6th, at the weekly open Lodge meeting, Mrs. Hemers read a paper upon "Considerations on the Constitution of the World;" on Sept. 13th, open Lodge Meeting, C. W. Sanders read portions of "The Secret of Death" with various comments; on Sept. 15th, Sunday evening, in the Theosophic Hall, S. Stuart lectured upon "A Cyclic Retrospect;" on Sept. 20th, open Lodge Meeting, Mrs. Hughes read a paper upon "A Rough Outline of Theosophy;" on Sept. 27th, open Lodge Meeting, a series of short papers upon the "Constitution of the Theosophical Society," were presented by Mrs. Davy, S. E. Hughes, S. Stuart, and W. Will; and on Sunday evening, Sept. 29th, Miss L. Edger, M.A., lectured on "Theosophy and its Teachings." At nearly all the meetings a greater or less number of questions were asked and answered.

CUTTINGS AND COMMENTS.

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

The Hindu (Madras) has the following reprint
Mrs. Besant from the October number of *Lucifer*, which may serve
and the to enlighten the minds of those who are pleased to
T.S. prophesy that Mrs. Besant is soon to bid farewell to the
 T. S. She writes thus:—

"For myself, I may say—as I see in many papers that I am going to leave or have left the Theosophical Society—that since I joined the Society in 1889 I have never had one moment's regret for having entered it; nay, that each year of membership has brought an ever-deepening thankfulness,

an ever-increasing joy. I do not expect to find perfection either in the outer Founders of the Society or in its members, any more than to find it in myself, and I can bear with their errors as I hope they can bear with mine. But also I can feel gratitude to Colonel Olcott for his twenty years of brave and loyal service, and to H. P. B. for the giant's work she did against Materialism, to say nothing of the personal debt to her that I can never repay. Acceptance of the gifts she poured out so freely, binds to her in changeless love and thankfulness all loyal souls she served, and the gratitude I owe her grows, as I know, more and more, the value of the knowledge and the opportunities to which she opened the way. Regret indeed there is for those who turn aside, terrified by shadows, and so lose for this life the happiness they might have had. But for them also shall the light dawn in the future, and to them also other opportunities shall come. So the regret is tempered by this certainty, and there is no cause to grieve, either for the living or the dead. We can clasp more closely the hands of the living, as their number decreases; and to the dead, who have dropped by the way side, we can put up a mortuary tablet in our hearts, writing on it in golden letters, "*Resurget.*"

* * *

A Telephone Newspaper. The latest scientific novelty is a newspaper which is not printed, but listened to. It is published at Budapest, and has 6,000 subscribers. At a fixed hour each of a certain group of subscribers holds to his ears two receivers, about the size of a pocket-watch, attached to long cords which are connected with a telephone wire, 168 miles in length, and running past the window of his room. The operator sitting in the newspaper office talks to the listener the latest telegrams, the calendar of local news, and interesting selections on the usual varieties of subjects of public interest. Towards evening the subscriber is entertained with vocal and instrumental concerts, quartettes and solos, and may even listen through his telephone to phonographic reproductions of operas, and the music of military bands. Not only may this treat be enjoyed by the Budapest subscribers to the *Telephone Hirmondo*, the wonderful paper in question, but its microphone was recently put into connection with the circuit of Trieste, Vienna, Brunn, and Berlin, and the music reached all those places alike, with the same clearness and force. Needless to say, the gap between this achievement and the mutual intercourse between adepts through the currents of the Astral Light is less than between it and the common newspaper as a vehicle for the transmission of news to a distance.

* * *

Sermons in Dances. We are told that the other day at Palaveram, about 50 Koyas, both men and women, arranged themselves in circles and danced in a peculiar manner, singing and shrieking Koya songs and beating drums to suit their songs. "The songs were full of meaning, giving instruction in morality, manners, customs and society." Might it not be worth the while of our Western university authorities to try the Koya system of instruction with their under-

graduates? They might embody in a series of popular songs, the whole curriculum of studies in arts, medicine, law, and especially, theology. How instructive it would be to see, for instance, Prof. Sidgwick teaching geometry to the catching rhythm of Chevalier's coster-songs, in a circle-dance on the college lawn, to a class of high-kicking Sophomores! Who knows what the future has in store for us!

* * *

It is strange that neither of the talented Parsis

A needed Parsi Play. who are now building up a national literature has thought him of the splendid opportunity for dramatic treatment which is given in the history of their exile from their mother-country and settlement in India, eight centuries ago. History scarcely affords a more striking instance of religious fervour and fidelity than theirs. Like the American Pilgrim Fathers they abandoned home and all, and confronted unknown perils for the privilege of worshipping God according to their consciences. A drama which should open with the embarkation of the exiles at the island of Ormuzd, show some of the dangers surmounted, the landing and reception at Sanjan, and close with the sublime incident of the drawing down of the divine fire, to light the altar-flame that since then has been kept perpetually burning, would, in the hands of a genius, take rank among the world's literary treasures. The majestic figure of their Darab Dastur, would afford a perfect comparison with that of Moses, the leader of the Israelitish exodus.

* * *

- *The Olcott Free School.* The *Hindu* of November 18th has the following report of the "Olcott Free School."

"His Excellency the Governor visited on Friday, the 15th instant, the free school for the poorer Pariah children that Colonel Olcott established eighteen months ago at Adyar, and has since kept up at his own cost. The Governor was accompanied by Captain Lascelles, A.D.C., and besides Colonel Olcott, there were present Dr. W. A. English of America, Mr. C. Tokuzawa of Japan, and Pundit R. A. Sastry. The new brick school-house was tastefully decorated, a welcome arch with draperies of flags and festoons of flowers was erected at the entrance to the compound, and sixty Pariah children of both sexes, neatly dressed, sang a song of greeting and of blessing as the party entered the building. Mr. P. Armoogum, the Manager, read a report on the progress of the school, and P. Krishnasamy, the Master, exhibited the registers and examined the pupils. A pretty little girl placed a garland about Lord Wenlock's neck, and the latter, evidently much pleased with the whole affair, briefly addressed the founder.

"His Excellency thanked Colonel Olcott for giving him the opportunity of inspecting his school which he was pleased to hear, from the report, was doing such good work. From a close study of the problem of how best the amelioration of the Pariah and lower classes could be brought about, he was satisfied that there was no step which could be taken with more likelihood of success than that of education. He did not believe that any heroic measure

could be undertaken by Government which would be successful, but he believed that by the gradual introduction of education, the lower classes could best be helped to help themselves. By this means they would be enabled to take their part on a more equal footing with the rest of the population, and though this would be a work of time, he fully believed that an amelioration in the condition of the Pariahs would eventually be brought about by this means. It was therefore a matter of especial satisfaction to him to visit this school this morning and see for himself how the experiment started by Colonel Olcott was progressing. He wished to express his thanks to Colonel Olcott for all that he had done; and while congratulating him on the success which had so far attended his efforts, he sincerely hoped that the school would long continue to carry on the good work which it had started so auspiciously."

In commenting on the above, the Editor says :—

"COLONEL OLCOTT, the veteran leader of the Theosophical movement has shown a spirit of true and practical philanthropy by the Free School he has established at Adyar for the benefit of Pariahs. There are sixty children of both sexes in the school, and we have no doubt but that the instruction given there is suited to the calling which these children are likely to follow in their mature years. It was very kind of His Excellency, Lord Wenlock, to visit the School and show his appreciation of Colonel Olcott's excellent example. We entirely endorse His Lordship's opinion that, in the long run, education is the only means of improving the present unhappy condition of the Pariah community—a community that can claim many good qualities."

* * *

A friend wrote me the other day that the influence *The 'Lahore Tribune' on Mrs. Besant.* of Mrs. Besant was waning in India. The wish must have been parent of the thought in the mind of my friend's informant. So far as I can judge after reading weekly most of the Indian papers, I should say just the contrary : I think her influence is growing and that, if she pursues a discreet policy, there are no limits to be drawn to its expansion. The *Lahore Tribune* in a long editorial article, says :—

"As the message so the message-bearer. Mrs. Besant's intellectual and spiritual equipment is complete. Whether in reasoned and logical argument, in elucidating the most difficult doctrines of religion and the profoundest truths of philosophy, or whether in power and pathos, which move men to tears, she is alike at home and equally successful. Her gift of language is wonderful and every word that she speaks is aglow with the fire of her conviction. She lives what she preaches. She lives like a true Hindu—simple, pure, meditative, humble. Her life is more beautiful than her eloquence, and the power in her words comes from the innermost depth of her heart."

* * *

The
ways of
sorcery.

The attention of the learned Col. DeRochas should be given to the following notes on the practices of black magicians in the Malabar Districts. They entirely corroborate his hypnotic reseaches in Paris, especially his exteriorisation of sensitiveness. The facts are extremely curious and instructive:—

“While in Wynaad, *odi* means murder by singularly violent means, in other parts of Malabar the word indicates a form of sorcery or witchcraft in which low genii are propitiated with the object of causing harm to enemies or getting people out of the way. There are said to be some twenty ways of performing the witchcraft of *odi*. Some sorcerers have the dual power of performing the act and of neutralising its effects; others may possess only one or the other power. One method is known as *kaládimoother*. It consists of making an image of a man, of plantain stalk or certain other substances, and sticking a nail or black thorn into a particular part of the figure, while *mantrams* are chanted. The figure is then thrown in a place which the victim is likely to pass. In case he does so, it is firmly believed he will meet with some serious injury in the region of his body corresponding to that in which the nail or thorn was driven into the effigy. Another method of sorcery is merely to recite a *mantram* and break a stick or twig near the victim. The most favourite form, however, is to get a cocoanut, make a hole in it and insert rice, certain flowers, human hair and charcoal, together with a copper or silver plate, or even an *olla*, on which *mantrams* have been inscribed. The fateful nut is then either thrown into the intended victim's well or buried before his door or in some place, where he will cross it many times. The results of *odi* are sometimes said to be fatal; they may also induce violent madness or high fever, swelling all over the body, culminating in an abscess or boil which may last long and cause excruciating pain. Some of these forms of witchcraft are preceded by *poojahs*. Some turn out abortive, or even work harm to the sorcerer, or his employer, or to others whom they were not intended for. While the power to perform *odi* is ranked among the *door-mantrams*, that of removing its evil effects forms part of the *sal-mantrams*, or the ritual of propitiating the good genii. Both date from the time of Parasu Rama, who fished up Malabar from the sea. There are low as well as high caste Malayali Hindus who claim to possess both or either of these dread powers, and superstition is still so largely prevalent that the business is a thriving one. A *door-mantravadi*, however, always professes to exercise his art with considerable reluctance and remorse. Strange to say, the Moplabs of South Malabar also indulge largely in sorcery and those of Ernad are believed to possess some very wonderful powers over the supernatural.”

In the “Memoires de Richelieu,” as quoted on p. 4 of *Le Voile D' Isis* for 30th January 1895, we read an account of one of the many attempts to kill the great Minister by means of sorcery. The miscreant was one Nicolas Gargant, and his accomplice another sorcerer named Adrien Bouchard; a footman of the Queen's Mother also assisted. The attempt failed and the culprits were in due time tried, condemned to death, their bodies and books of magic burnt, and the ashes scattered to the winds.