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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER V.

THE extension of our movement to foreign countries obliged me to devise a plan for its expansion on cosmopolitan lines and make some change in its rules. This was effected at Bombay, and the new draft being approved by several of our wisest Indian colleagues, it was published along with the text of my Framji Cowasji Institute lecture. Other modifications have been since made from time to time as experience suggested, and events of recent occurrence, point to the necessity for still further modifications. The ideal which should be ever kept in view is the making of a Federation under which the completest autonomy may be enjoyed by local Sections, while ever keeping a strong sense of the dependence of the whole movement upon the central nucleus and the common interest in its strict preservation and effective management.

On Good Friday—April 11th, 1879,—H. P. B., Moolje Thackersey, and I, with our servant Babula, left Bombay for the visit to Rajputana ordered at Karli Caves. The temperature of the air was suffocatingly hot, and, with the dust, made us suffer greatly in the train. Whether on account of my physical discomfort or not, I cannot say, but I went that night in the astral body to visit the resident of the Karli subterranean, but did not penetrate to his inner retreat. All I can recollect is what is noted in my Diary, *viz.*, that I entered one of the galleries leading to it from the dormitory where our party encamped, with Baburao sitting on guard at the entrance-door.

We reached Allahabad on the 13th, and were met at the station by Swami Dyānand's local chief disciple, Pandit Sunderlal, who gave us all encouragement as to the prospects of our work in the North-Western Provinces—a forecast since happily negatived by the results of sixteen years' changes in Indian public opinion. We put up at the Railway Company's Dāk Bungalow which stands within the station compound,

and I can well recollect that the heat was so terrific as to make even the Hindu Mooljee catch his breath when we ventured outside the house. A lively Frenchman, Babula's former master, formerly steward of the Byculla Club, Bombay—and not, as so often asserted, a professional conjurer—was in charge of the station refreshment-room, and he enlivened our repasts by telling stories of the frequent deaths of Europeans in the trains from heat-apoplexy! To stout persons like H. P. B. and myself this was most re-assuring. In the cool of the day we went to the bank of the Jumna to pay a visit to a remarkable old ascetic, named Babu Surdass, a follower of the Sikh Guru Nanak, who exemplified in his person to a pre-eminent degree the possibilities of an obstinately fixed purpose. Since the year 1827, that is to say for 52 years, he had sat through all the seasons of heat, of rains and of cold, on a low brick platform near the Fort, without a shelter over his head: braving all violent extremes of weather and ever meditating upon religious things. There he had sat throughout the Mutiny, paying no attention to the thundering cannon or the fights that raged throughout that district of country: their turbulent rumours could not penetrate within the realm of thought where he passed his existence. On this day of our visit the sun blazed on us like a fierce fire, but his head was bare and yet he did not seem to feel any inconvenience. The whole day long he squats on his place and the whole night as well, save at midnight, when he goes to the confluence of the two sacred streams, Ganges and Jumna, to bathe and worship. The hardships of his protracted penance have made him blind and he has to be led to the riverside, yet his face wears a cheerful look and his smile is frank and sweet. If New Yorkers will recall the features of the late Mr. George Jones, founder of the *N. Y. Times*, they will have an excellent idea of this Sikh Sanyâsi's appearance. Through Mooljee as interpreter, H. P. B. and I conversed with the old man. He told us he was 100 years old, which may be true or not, it doesn't matter, but as to the length of his stay on that brick *gadi*, that is a matter of history. And how curious a commentary is his case upon the ideals of our worldly society; how impressive the fact of his sitting silent and unmoved, in religious introspection, throughout a half century of human passions, raging around him, yet as powerless to affect him for weal or woe as the surges beating about the foot of a cliff are to move it upon its base. His conversation embodied some poetical images, as for instance, when he said that the Wise Ones caught at and appropriated grains of truth as the pearl-oyster catches a rain-drop to convert it into a pearl. He was quite unmoved by my telling him the real truth about the making of pearls; Science was wrong, he said, and he held to his comparison. Using the familiar illustration in the Shâstras, he reminded us that only by keeping the mind calm and the soul unperturbed can one perceive truth, as the image of the sun can only be seen in smooth water. And, as regards adversity and troubles: experience of these things brings out the sweetest essence of human knowledge, as the attar is obtained by expressing and distilling the petals of

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roses. When asked if he could show us phenomena, he turned his sightless orbs towards the speaker and sadly remarked that the Wise Man never permitted his attention to be drawn aside from the search after spirit by these playthings of the ignorant ; which was what they really are. When in the proper mood he has the faculty of seeing forward and backward in time, but he declined to give us any practical proofs of his clairvoyance. Every time that I have revisited Allahabad since that first occasion I have been in the habit of paying my respects to the old Sanyâsi, but on the last occasion I learnt that he was dead. It would be most instructive to learn to what extent his life-long physical self-restraint has modified his condition in the next sphere of consciousness.

From Allahabad we moved on to Cawnpore, where we met our new friend Ross Scott and his brother, an Engineer in Government service. An early morning visit was paid the next day to another Sanyâsi, who had been living on the sandy plain across the Ganges, in a state of nudity, for about a year. He had a refined, spiritual face, an emaciated body and an air of perfect indifference to worldly things. I was struck by the collapse of his stomach, which seemed as if its digestive functions were seldom called into action. He, too, refused to show us phenomena, with an expression of apparent disdain : evidently these Hindu seekers after spirit are on a different level from our own Western ones, and would make little account of the best miracles of our most excellent mediums. So it seemed to me, at any rate. He, however, told us about a famous ascetic named Jungli Shah, who is credited with having done the miracle of the 'Loaves and Fishes' more than once, by multiplying the food of a single person to such an extent that he was able to feed hundreds with it and give each a full meal. Since then I have heard several times of the same thing being done by different Sanyâsis. It is considered by the higher proficient in Magic a comparatively easy thing to multiply a single thing, like a grain of rice, a fruit, a quantity of water, etc., the main requisite being that there shall be a nucleus around which the adept can collect the matter of space. But I should greatly like to know if these miraculous increments of food and drink are anything better than illusions ; and if, provided they are not, whether those who partake of the wonder-food are nourished by it. I recollect Prof. Bernheim's showing me how, by suggestion, he could make a hypnotised patient at one moment feel his stomach full of food, and the next feel it empty and be voraciously hungry. Our young Sanyâsi also ascribed to Lukhi Bâwâ and another ascetic the power of changing water into *ghee* (clarified butter). He also told us that he himself had, twenty years before, seen still another Sanyâsi cause a felled tree to be restored to full vigour of branch and leaf ; and, the less wonderful fact—provided it was a mere case of paralysis of the optic nerves—of his own eyesight having been restored to him by a Guru at Muttra, the sacred city of Shri Krishna.

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At 3 P. M. we mounted an elephant for a visit to Jajmow, an ancient ruined city, 4 miles from Cawnpore, which is said to have been the capital of the Lunar Race in 5000 B. C. It figures in "Caves and Jungles" in a much travestied form. Our objective there was the *áshram* of the old Sanyâsi named Lukhi Bâwâ, above mentioned. We found him a man of venerable presence, a philosopher and erudite astrologer. He was as like the late Mr. John W. Mitchell, the New York lawyer, as if he were his twin brother. And I may say here, in parenthesis, that throughout Asia I have been finding everywhere these striking likenesses to Western friends, acquaintances and public personages. The colour of their skins makes the resemblances all the more impressive and suggests the question whether a parity of evolutionary psychical forces, under the guidance of Karma, produces the same type of features regardless of racial peculiarities. The likenesses have equally struck my attention whether the local type was Caucasian, Mongolian, Semitic or Negroid.

Again we were denied our wish for wonders, this third ascetic appealed to within as many days refusing to produce phenomena for us, or help us to find a wonder-worker. So much for the serious part of this excursion, but there is its other and comical side. There was no howdah (cab) on the elephant (whose florid name was Chenchal Peri, the Active Fairy), but only a 'pad,' or large mattress which is strapped on by huge girths fastening under the animal's body. It requires some skill and a good balance to keep on this seat when the animal is in motion, and I leave the acquaintances of H. P. B. to imagine what happened when she turned rider along with four other neophytes to share the limited area of cushion. Out of politeness we first helped her up the short ladder, of course expecting that she would play us fair, but not she, indeed: she planted herself square in the middle of the pad and not one inch would she budge to give us a chance. In fact, her expressions were extremely forcible when we asked her to remember that she was not to have the pad all to herself. So, as Chenchal Peri's ears began to flap and she showed other signs of impatience at our wrangling, we four—W. Scott, Mooljee, Babula and I—scrambled up and stuck on somehow at the corners, as best we could contrive. Scott sat towards the rear and, letting one leg hang down, the she-elephant benevolently threw her tail over his ankle and held him firmly to his seat. Then we started, H.P.B. smoking, radiant as though she had been an elephant-rider from her youth upward. But the first quarter-of-a-mile took the conceit out of her. She rolled about unwieldily, getting her fat shaken up and her breath squeezed out of her, until she grew furious and consigned us laughers, together with the elephant and its *mahout*, to perdition. Ross Scott rode in one of the funny country vehicles called *ekkas*, a trap with a flat seat bigger than a postage-stamp but not so big as a barn-door, to sit upon, with one's legs either folded up under one or dangling over the wheel; a lot of brass discs attached to the axle that rattle, a wobbling canopy of, say, 2 feet square over head, and the shafts mounting

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Thence on to Bhurtpore, Rajputana, by way of Agra. We were now on what to my "chum" and myself was classic ground, for it was associated with the history of the splendid Solar Race of Rajputs, to which our own Teacher belongs and which enchains all our sympathies. The Maharajah was not at home, but the Dewan gave us the hospitalities of the State; put us up at the Dâk Bungalow; sent us carriages; held discussions with us on philosophical subjects, and gave us facilities to visit the ancient palace of Sooraj Mull at Deegh, 23 miles away. Here we found ourselves for almost the first time in the ideal Orient, the East of poetry. Nine palaces, each bearing a different name of a god, stand in a quadrangle around a shady garden: the whole called Bhawan. Beginning at the N.-E. corner they are called in turn, Kissun, Hardev, Suraj, Samun, Gopal, Bhaduri, Nunda, Keshub and Ram palaces. The centre of the garden is marked with a domed marble water-kiosk, surrounded by a shallow tank from which rise 175 water jets, met by streams that fall from an equal number of nozzles projecting from the underside of the cornice of the structure, and when in play shroud the occupants from view by a translucent wall of water; which keeps the air within deliciously cool in the hottest day and sparkles in the sunshine like a silver veil embroidered with gems. From this centre raised walks radiate in every direction and one strolls about under the cool shade of neem, tamarind, mango, babul, banyan and pipul trees. No less than one hundred grand peacocks were strutting about on the day of our visit, swift parrots darted in emerald flashes through the air, striped squirrels flitted from tree to tree, and flocks of doves softly called to each other in the dense foliage, completing an ideally beautiful picture. The palace architecture is all Indian, the carvings in stone exquisite in design and the angles as sharp as if finished but yesterday. In the Zenana palace, Sooraj Mull, every room has a tessellated marble floor of a different design from the rest; the lintels and frames are in pure statuary marble, decorated with patterns of climbing vines in high relief. Yet alas! amid all this beauty moral deformity rankly flourished, and we heard such stories of vulgar debauchery as prevalent in Bhurtpore and other Rajput towns, that we were glad to get away as soon as possible. We returned to town the same evening and passed the night at the Dâk Bungalow, where I had the adventure mentioned in the last Chapter. H. P. B. and I were sitting alone in the rear verandah, when an old Hindu, robed in white, came around the corner of the house towards us,

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salaamed to me, handed me a letter and retired, from view. On opening it I found it to be the promised answer to my letter sent to Goolab Singh at Khandallah, and which I was told in his Kurjeet telegram I should receive in Rajputana. It was a beautifully worded and, to me, most important letter, inasmuch as it pointed out the fact that the surest way to seek the Masters was through the channel of faithful work in the Theosophical Society. That way I have persistently travelled, and even though the letter had been a false one, it has proved a blessing and a perpetual comfort in times of trouble.

Our next station was Jeypore, which we reached at 9 p. m. on the 20th April, and put up at the Dâk Bungalow. We were sorry that we did not stay there, for we were beguiled into accepting the invitation of an uncle of the Maharajah to shift to his palace and accept his proffered hospitality. We paid dearly for our wish to know what it was to be the guests of a smooth-talking Rajah. The quarters assigned us was an open shed on the palace roof; a dust-paved brick and plaster terrace, without a bed, chair, table, mattress, bath or a single comfort. The Rajah left us after promising to settle us comfortably, and we waited hour after hour with admirable patience, sitting on our luggage, watching over the parapet the picturesque street crowds, and smoking to kill time. Lunch time passed and dinner time also, yet no food made its appearance nor anything to eat it with or upon. At last Babula was sent out to buy food and get wood for a fire to cook it with, and in time we stayed our hunger. No cots or mattresses coming, we opened out an iron chair-bed for H. P. B., and the rest of us spread each his blanket and lay on the hard terrace, passing a wretched night what with heat, dust and mosquitoes. The first thing the next morning our brutal cad of a host sent for Mooljee and literally turned us out of doors without a word of explanation. We had reason to believe, however, that it was because we were then suspected of being Russian spies (!) and had a Police officer dogging our footsteps wherever we went. Fancy that! I went straight away to Col. Beynon, S. C., the British Resident, and protested as a true American naturally would, against this sneaking policy which was so utterly useless, considering that we had nothing to conceal and that the Government was welcome to read our every paper, examine our every acquaintance and even, if it chose, have daily reports of what we had for dinner. The Resident was very courteous, expressed regret that we should have been inconvenienced, and offered me a carriage and elephants if we wished to visit the old capital of the Jeypore State, Ambêr. We gladly returned to the Travellers' Bungalow, where we enjoyed once more a comfortable meal and had a good night's rest.

Ambêr was deserted for a caprice of the former Maharajah, who built a complete town, the present capital, Jeypore, after his own taste as to architecture, and when it was finished ordered the whole population of Ambêr to remove there, bag and baggage! There is no other city in India to compare with it. H. P. B. wittily said it looked "like Paris

done in raspberry cream." It is a town of brick and pink stucco, in almost every conceivable style of architectural façade. The streets are wide and at right angles, with boulevards and, at the crossings of streets, playing fountains; there are paved sidewalks—a most unusual thing for India—gas-lighting, a large and well equipped College, a Public Library, superb public gardens with a fine zoological collection, and many palaces belonging to His Highness and his tributary chieftains of Rajput tribes.

Our guide at Ambêr was a stupid fellow, quite ignorant of the things we cared most to know, and full of petty odds and ends of gabble like most *valets de place*. But we did draw out of him one thing that *was* interesting. There is (or then was), it seems, a Mahâtma who lives not far from the capital, and occasionally appears to the ruling Prince and one or two others. There are subterraneans of which the Maharajah has the secret, but which he is not permitted to visit or explore save in some desperate contingency, such, for instance, as a rebellion of his subjects or some such dynastic catastrophe. What truth there may be in the story I, of course, have no means of knowing. It is said of this Mahâtma that once when the Prince was going on a journey he told him he should bear him company for a certain distance. But nothing was seen of him at the time of departure, and yet he suddenly appeared to him when at a considerable distance on the way.

We formed a number of very pleasant acquaintances among the Durbar officials at Jeypore, among them a close relative of our tried colleague, Babu Norendronath Sen of Calcutta. Delightful hours were passed by us in their company, and our theme was ever Hindu and Western ideas, ideals and social aspects. The Rajputs are of a magnificent ethnical type, and a Punjâb crowd excels in beauty every public concourse I ever saw. A considerable number of feudatory chieftains were in town at the time of our visit, and the frequent passage of their trains of armed followers on gaily caparisoned horses and elephants to and from the Maharajah's Palace was, to my American eyes, like the calling back out of the world's astral record-book of scenes of the Crusades. The Chief Justice of Bhurtpore had given me letters to several of these Chiefs, and I visited two of them in their camps, but on learning from the British Resident that the handsomest, and seemingly most independent, sincere and hospitable of them had privately enquired of him whether we were safe acquaintances, I got so disgusted that I left the others to the security of their political sycophancy. The race of Rajput Princes is degenerated under foreign rule and the killing of time by gross indulgences. How one of the old Ranas of Udaipur would have been horrified and what swift punishment would have been inflicted upon a Chieftain who should have shamed his race by doing what our contemptible host of a Rajput Rajah did—in asking me at parting, after his inexcusable behaviour to our party, to give him a "chit," that is to say, a certificate that he had entertained us at his

done in raspberry cream." It is a town of brick and pink stucco, in almost every conceivable style of architectural façade. The streets are wide and at right angles, with boulevards and, at the crossings of streets, playing fountains; there are paved sidewalks—a most unusual thing for India—gas-lighting, a large and well equipped College, a Public Library, superb public gardens with a fine zoological collection, and many palaces belonging to His Highness and his tributary chieftains of Rajput tribes.

Our guide at Ambêr was a stupid fellow, quite ignorant of the things we cared most to know, and full of petty odds and ends of gabble like most *valets de place*. But we did draw out of him one thing that *was* interesting. There is (or then was), it seems, a Mahâtma who lives not far from the capital, and occasionally appears to the ruling Prince and one or two others. There are subterraneans of which the Maharajah has the secret, but which he is not permitted to visit or explore save in some desperate contingency, such, for instance, as a rebellion of his subjects or some such dynastic catastrophe. What truth there may be in the story I, of course, have no means of knowing. It is said of this Mahâtma that once when the Prince was going on a journey he told him he should bear him company for a certain distance. But nothing was seen of him at the time of departure, and yet he suddenly appeared to him when at a considerable distance on the way.

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house. His only possible motive must have been, it would almost seem, that he meant to show it to the Maharajah and thus account for the supplies of food and wines which he had requisitioned for but kept for himself. Such dastardly tricks have often been played on Princes and local committees whose guests we have been, sometimes by our servants, sometimes by individual committeemen who have cheated their colleagues and pocketed the cash. At Colombo, on our first visit, a rascally fellow of the sort charged in his refreshment account some 400 cups of tea as supplied to us, although some of our party were strict Hindus and others did not drink tea! And once, at another station, the money subscribed for our entertainment was misappropriated, or misspent and the peculator paid the committee's bills out of the entrance fees paid him by candidates whom I accepted as members during our brief stay at the place. I have heard indirectly, too, that our servants sometimes levy blackmail on entertainment committees by requisitioning articles we never touch—liquors, for instance—and excessive supplies of such as we do. To try and checkmate this I have taken the precaution of circularising Branches in advance that I should not permit them to spend more than one rupee a day for each person, but it has been of no avail: in the national spirit of generous hospitality they prefer being robbed to giving me the pain of knowing what was going on. The demand of the Jeypore humbug for a chit was a complete mystery to H. P. B. and myself at the time, but now on recalling it the only reasonable explanation appears to be that it covered a shady transaction of some sort.

From Babu Mohendranath Sen, one of the highest of the Jeypore Durbaris, we heard of a Yogî (at that time at Hardwar on pilgrimage) who is a proficient in the practice of *samâdhi*. In the presence and under the supervision of our informant, he had been entombed 27 days, and then in the presence of hundreds of eye-witnesses had been dis-entombed. The ears, nostrils and other orifices of his body had been stopped with ghee and the tongue turned back into the pharynx. At his resuscitation, the refilling of the lungs with air was accompanied with a wheezing sound like the letting of steam into a radiator. The incident can be attested by many living witnesses of credibility. Mohendranath Babu told us of another Yogî—also absent at Hardwar—whose forehead glows with spiritual light (*téjasa*) when he sits in contemplation.

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OUTLINES OF ASTRONOMICAL MOTION.

(Continued from p. 224).

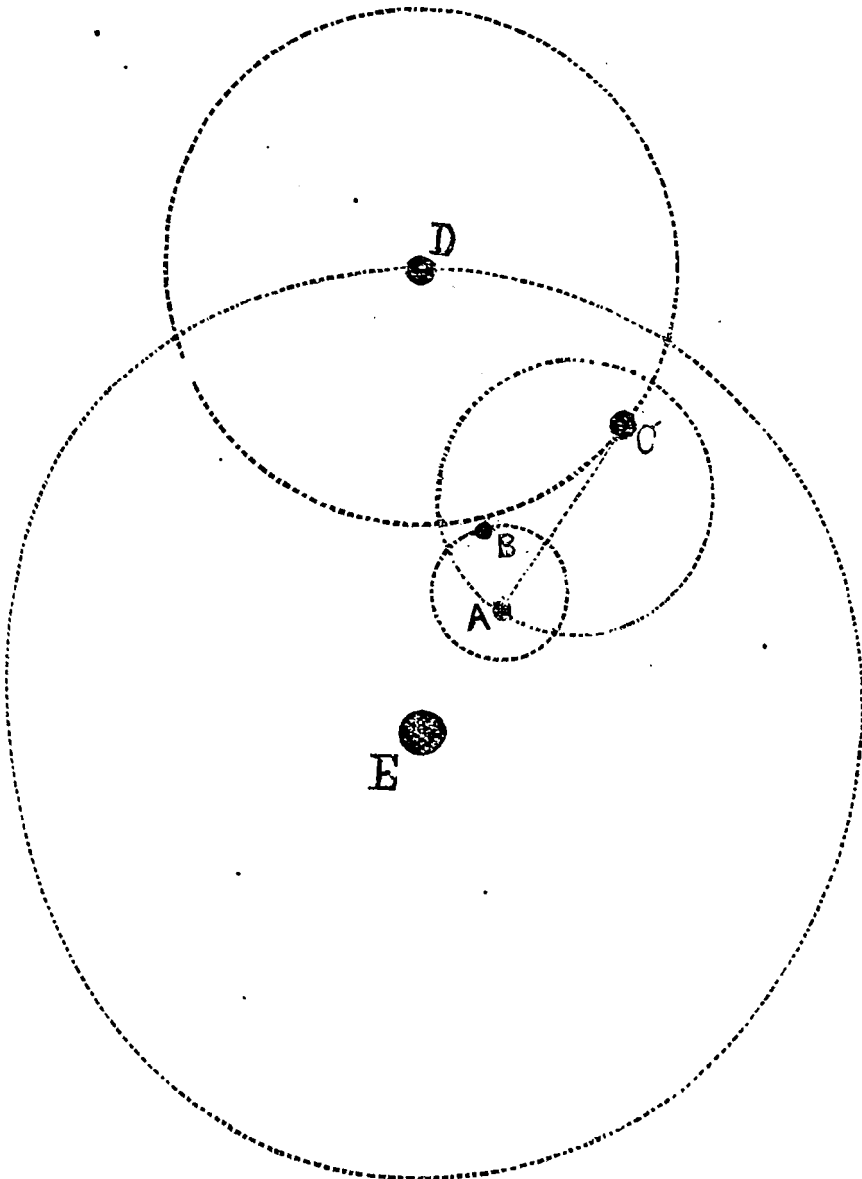
XII.

THE SYSTEMIC INFLUENCE OF ECCENTRIC ATTRACTION.

(25) When it was proved, by the discovery of the planet Neptune through its disturbing influence on the orbit of the planet Uranus, that, under certain conditions, eccentric attraction draws revolving bodies, within given limits, from their centre of revolution, it is surprising that the question was not raised, whether, under certain other conditions, eccentric attraction might not be the cause of orbital eccentricity.

It is true that as long as their minds were prejudiced and their judgments warped by an unquestioning acceptance of the received theory, which affirmed that eccentricity, with its associated apsidal advance, was a mechanico-physical effect of revolving motion, astronomers saw no necessity for seeking further.

Fig. 8.



Moreover, they perceived that perturbations were temporary, though recurring under the same conditions, and produced no sensible systemic effects until extended over vast periods of time. Whereas orbital eccentricity was practically persistent, with a secular variation between zero and a maximum, and therefore systemic in character and functional in its influence.

But beyond this they would have been checked in any further investigation by a theory of the solar system which has no place for systemic sources of eccentric attraction capable of producing the observed phenomena.

When, however, it is at length recognized that the focal body round which the Sun is revolving might exercise such an influence and produce such an effect, it is evident that the time has arrived when an investigation of the problem should be attempted.

(26) Those who have followed me in these demonstrations so far, will have already realized this possibility, even if not yet prepared to accept its consequences as conclusively established. Its geometrical expression is given in Fig. 8. In this diagram B represents the Moon revolving round A, the Earth, with the long axis of its orbit, A B, directed to D, the Equatorial Sun. C represents the Sun, round which, as it passes round D, A, the Earth is revolving with the long axis of its orbit, A C, directed to E, the Polar Sun, round which D is revolving.

(27) As these revolutions are simultaneously going on, the long axis, A B, of the Moon's orbit is always directed to D, the Equatorial Sun, when B, in passing round A, reaches the right line between A and D, because the attraction of that body (D) draws B progressively towards itself as it (B) approaches the right line between D and A, until at that right line it has reached its greatest distance from A. In passing from that right line the attraction of D gradually diminishes as B pursues its orbital course, along which it slowly recedes from D; while the attraction of A as gradually resumes its predominance, and B progressively reapproaches, until it reaches its point of greatest proximity to A.

The same holds good of the long axis of the orbit of the Earth, A C, which is always directed to E, the Polar Sun, when A, the Earth, in revolving round C, the Sun, reaches the right line between C and E.

(28) In these revolutions the eccentric attractions scarcely disturbs the circular form of the orbit, because in about one-third of each orbit (more or less as the case may be) the eccentric and concentric attractions act together, the effect of which is to draw that side of the orbit towards what would otherwise be its centre of revolution, and thus increase the eccentricity.

Observation shows that the apsides are advancing on the Zodiac. Geometrical demonstrations prove that they ought to be so advancing

under the conditions claimed. Under these circumstances it can hardly be denied that the assumption is a fair one, that eccentric attraction is at once the cause of orbital eccentricity and of apsidal advance. In *Principia Nova Astronomica* this important branch of the subject has been fully discussed and illustrated.

XIII.

THE EFFECT OF ECCENTRICITY ON ORBITAL PATHS.

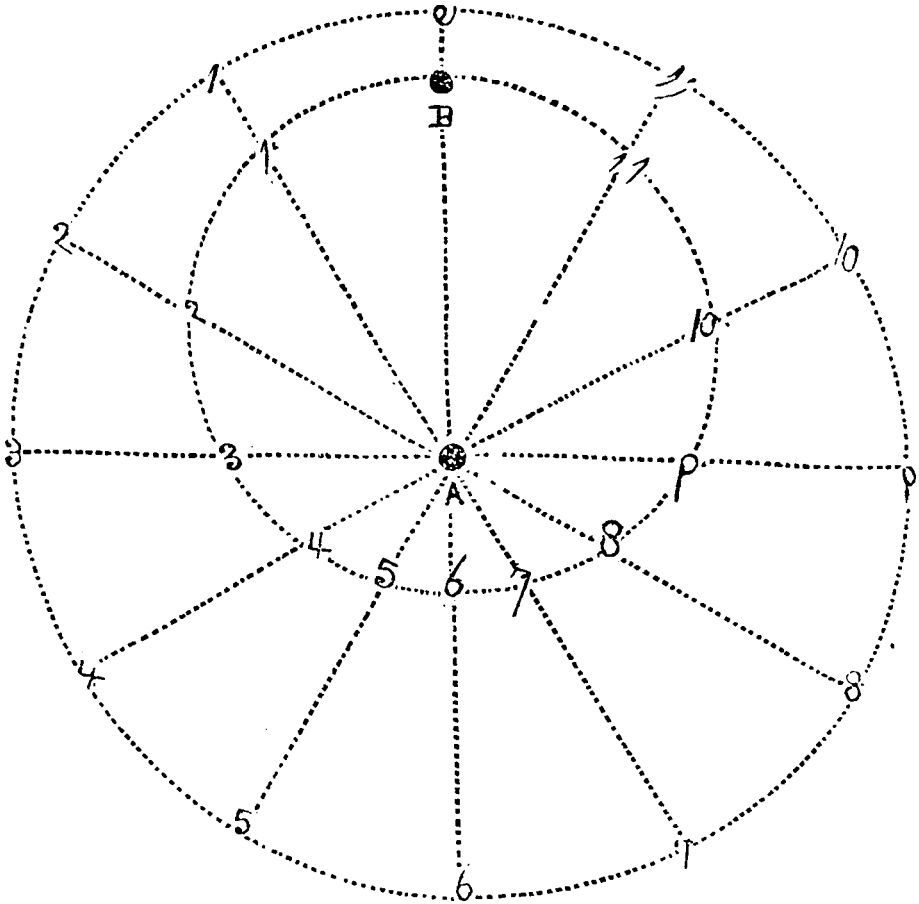
(29) It has been demonstrated that systemic eccentric attraction would cause orbital eccentricity, and that the sources of such an attraction adequate for the purpose would be found in the focal body of the solar orbit, and in the more remote body round which that body is revolving.

(30) The effect of eccentricity, however produced, on orbital paths has now to be considered. These paths are measured on the Zodiac, which is the astronomical circle of comparison. The Zodiac is divided astronomically into 360 degrees, equal to each other. The progress of the moving body in its orbit is measured by these degrees. As the result of measurements carefully taken it has been determined that a body moving in an eccentric orbit takes progressively less and less time in traversing the zodiacal degrees as it passes from its point of greatest distance from the focal body of its orbit to its point of nearest proximity thereunto. And that it reverses these relations as it repasses from its least to its greatest distance from that body. Hence it has been concluded that a body so moving, as, say, the Moon, advances with a progressively increasing velocity as it draws near to its focus of revolution; and with an as progressively diminishing velocity as it recedes therefrom, and this conclusion is a fundamental principle of the mechanical theory of Universal Gravitation.

(31) But in arriving at this conclusion a very important factor in the problem was overlooked: for, although on the Zodiac the degrees are equal to each other, this is not the case in the orbital path. Here the degrees progressively diminish in length with approach to, and as progressively increase in length with recession from, the focal body of the orbit. With this the time occupied in progression, even when the velocity of motion is uniform, necessarily diminishes in the one case, and as necessarily increases in the other. It is evident, therefore, that the conclusion arrived at is based on a misapprehension of the apparent—a mistake that has been so often fallen into by students of astronomy—and that the differences in time, interpreted as due to differences in

velocity, are really caused by the differences in length of the segments of the orbital path successively traversed.

Fig. 9.



(32) This is very clearly shown in Fig. 9. There the segments 1, 2, 3, 4, 5 and 6 of the circle of comparison, e , are equal to each other, while the segments 1, 2, 3, 4, 5 and 6 of the eccentric orbit of B progressively diminish from 1 to 6, so that an observer not taking these differences into account, and measuring the progress of B on the circle of comparison, would inevitably conclude that, as the times occupied in passing from 1 to 6 progressively diminished, the velocity of motion must necessarily have increased. And yet these differences in time are actually caused by the differences in length of the segments of the orbit successively traversed, and have no relation to the velocity of motion, whose uniformity they would, at least, suggestively indicate.

Then as B passed, from 6 through 7, 8, 9, 10 and 11, back to its point of departure, the progressive increase in the time of transition, similarly misinterpreted, would cause the unsuspecting observer to assume that the velocity of motion was now diminishing, even though it was actually uniform.

(33) The interpreting rule here is very simple. *As the radius vector diminishes in length, the segments of the orbit diminish in length paripassû; and as the radius vector increases in length the segments of the orbit increase in length with it.*

This rule applies to all eccentric orbits, and suggests that all members of systems revolve in space at a uniform velocity—each at its own velocity. The relations of these several velocities to each other may be determinable even while the actual velocity of each remains an unknown quantity.

The planets, with their satellites, are moving in eccentric orbits. It is evident, therefore, that progressive variation in the rate of their apparent motion does not indicate that they are actually moving with a variable velocity, while the guiding rule just given suggests that they are passing through space, each at a uniform rate of motion.

XIV.

THE ECLIPSE CYCLE.

(34) The orbital revolution of the Earth causes the annual passage of the Sun through the constellations of the Zodiac. This is not an actual motion of the Sun, but an effect of the zodiacal recession round the advancing Earth. The observer at B (Fig. 9.) sees A at 6 on the circle of comparison. On arriving at 1 he sees it at 7. On reaching 2 he sees it at 8; and so on throughout the whole circle, which simultaneously recedes from B and A as B advances in its course.

(35) The orbital revolution of the Sun produces a similar recession of the Zodiac round itself and the local body of its orbit, the Equatorial Sun, which causes that body to pass through the constellations of the Zodiac simultaneously with itself—where it is always moving in the opposite constellation. This passage, like the similar passage of the Sun due to the orbital revolution of the Earth, is only an apparent and not an actual motion.

(36) The attraction of the Equatorial Sun on the Moon as it passes towards itself (the E. S.) during its revolution round the Earth, causes the eccentricity of the lunar orbit by drawing the Moon to the right line between itself and the Earth, so that when on this line, which is then the line of the lunar apsides, the Moon is between the Earth and the Equatorial Sun. This line necessarily advances on the Zodiac owing to the recession of the zodiacal constellations.

(37) This is why the Moon—always drawn to this line by the attraction of the Equatorial Sun—causes its apsides to follow that body in its passage through the constellations of the Zodiac, which is the reason of the advance of the lunar apsides in space. Hence that the

then the Sun in passing along one-half of its orbit would be ascending, and in passing along the other half would be descending the incline.

(39) This alternate ascent and descent would be reflected in the heavens by the relatively stationary Equatorial Sun; for as the Sun ascended in the heavens the zodiacal constellations would ascend with it, as regards the less distant Equatorial Sun, and this would give to the Equatorial Sun the appearance of descending: while as the Sun descended the constellations would descend with it and give to the Equatorial Sun the appearance of ascending.

(40) The Moon, under the influence of the attraction of the Equatorial Sun, as has been already seen, always following that body as it (the Moon) revolves round the Earth, as the lunar apsides, necessarily follows it in this alternate ascent and descent; and it is this sequence that gives to the plane of the lunar orbit its balance-like oscillation in the heavens.

(41) The mean of this balance-like oscillation is the inclination of the plane of that orbit, so that the attraction of the Equatorial Sun is at once the cause of the inclination and of the balance-like oscillation of the lunar orbit.

(42) This balance-like oscillation is the determining cause of the recurring cycle of eclipses known to the Chaldeans as the Saros.

(43) When the Equatorial Sun, the Sun and the Earth are on a right line, as the Moon crosses this right line there will be an eclipse of the Sun if the Moon is between the Earth and the Sun, or of the Moon if the Earth is between it and the Sun. This is the line of total or of annular eclipses. It is indicated in Fig. 10 by the line *a u*.

As the Equatorial Sun passes from *a* to *e*, or ascends in the heavens, this line ascends with it to *e u*, as the line of divergent attraction North, and the eclipses, following this line as it ascends northwards, progressively diminish in extent and become more and more partial, till they pass off altogether.

Then the Equatorial Sun commences its descent and a new series of eclipses is initiated, similar in character to that which has passed off, but in a reversed order. These progressively increase in extent till the line of totality is reached.

As the Equatorial Sun continues its descent the line of divergence southwards descends with it to *i u*, and the eclipses following the Moon as it is drawn downwards by the attraction of the Equatorial Sun, with this line, progressively diminish in extent till they pass off altogether, to give place to a new series when the oscillation is reversed.

In Fig. 10 the oscillations of the lunar orbit, following the oscillations of the line of attraction, which are their cause, are somewhat arbitrarily shown. These relations are fully discussed and illustrated in *Principia Nova Astronomica*.

HENRY PRATT, M. D.

(To be continued.)

COBRA AND OTHER SNAKE LORE.

THE large amount of information that any educated Brahmin of South India can pour forth on the subject of Cobras in particular, and snakes in general, is remarkable, particularly to a European who only regards snakes as poisonous and deadly reptiles to be avoided if possible, killed if necessary. Round the Cobra there has been woven a web of legend and folk-lore, the strands of which are fiction and fact in fairly equal proportions. The following notes represent in the main the gist of the writer's conversations with several Brahmins on the subject of the native belief regarding, and their treatment of Cobras and other snakes.

It is believed by Hindus that wherever a "Brahmin Cobra" takes up its abode that particular place will become a fortunate locality; it will thrive and flourish and its inhabitants will be happy and prosperous. A Brahmin Cobra, is said to be a light almost white Cobra with a yellow stomach. In Malabar there are particular places dedicated to Cobras which are called Kávoos. The *mantrika*, or charmer, who is in charge of the Cobras treats his snake pets once a day to milk. At the sound of a whistle the Cobras emerge from their holes and jump into the tub of milk that has been provided for their delectation, where they amuse themselves by drinking the milk and occasionally disputing among themselves. The well-known belief current among the Brahmins and other classes that sterility is due to a woman having killed a Cobra in a previous birth or existence, results in certain ceremonies being performed to appease or remove the anger of these snakes. The principal ceremony is known as the *Nâga-pradishta* and consists in making dough representations of Cobras, their young and their eggs. The presiding deity of the *nâga* or snake family is then invoked and it is believed to enter the dough models which are then carried with profound reverence and placed on a large ant-hill.

The Cobra-charmer is a man of considerable importance, and it is expected that every village through which he passes periodically shall contribute something to his maintenance. The Cobra-charmers control over, and his daring familiarity with his grisly pets have always been a source of wonderment to Western travellers in India. The influence of music over Cobras is too well-known to need mention, but the Cobra-tamer has accessories in the shape of charms and incantations and also the *nâga-dáli* or snake-plant, the smell of which has a very soothing effect on the Cobra, causing him to lower his crest and become absolutely quiescent. Tinnevely is a famous locality for Cobras. The charmers, who are Mahomedans, are known in the district as Kalpottâns. The profession of snake-charming, like so many similar professions in India, is handed down from father to son, the surest way of securing complete efficiency in the dangerous calling. The particular *mantras* or charms are kept very secret, the *mantrikas* reserving them for themselves. Among the tricks that these snake-charmers exhibit are making their

pets "whisper in their ears," wash out their owners' eyelids with their tongues—a sufficiently risky experiment one would think to satisfy even the most enterprising snake-charmer. The children of these snake-charmers play with their snaky pets with complete confidence and immunity. At night pillow-cases form the Cobras' sleeping place, and we are informed that a snake-charmer will sleep with his head resting on a pillow or pillows stuffed with snakes. It is not uncommon to see in a Cobra-tamer's house as many as 15 or 20 baskets of snakes! The snakes are washed regularly by their owners and every care is taken to ensure their comfort.

We have mentioned above the light-coloured Cobra, or "Brahmin Cobra," as the natives call it, which we have been told, is a distinct species, shorter and squatter than the ordinary Cobra. Whether they are actually a distinct species or merely albino freaks of Nature, we are unable to say. The Brahmin Cobra is not so fierce or vicious as the ordinary black or "Pariah Cobra." The former will not strike unless molested; while the latter will often "go for" you without provocation. Tradition asserts that at one time there were four varieties of the Cobra in India, but owing to the curse of a certain king two varieties disappeared. If some modern representative could be found who would curse off the face of India the other two classes of Cobras, he would deserve assuredly a C. S. I., which might (*inter alia*) stand for "Curser of the Snakes of India." One of the "properties" of a snake-charmer is a curious stone known in Tamil as *Vishakallu* (venom-stone) which has the property of extracting poison from a snake-bite. Where this stone is obtained from appears to be a secret jealously guarded by snake-charmers, but the popular belief is that some particular stone, which hitherto may not have possessed any such property, is endowed by the snake-charmers with the property of extracting snake-poison, by herbs and charms. The stone is placed on the spot where the snake has inflicted a bite, and it adheres to the skin until the poison is all drawn out, when it drops off. If there is no poison the stone falls off at once. After being used the stone is washed in milk, when it is ready for use again. The milk is considered poisonous and is carefully thrown away in some safe spot. A curious method resorted to by Cobra-charmers is that of the "magnetic-circle." The charmer takes a handful of sand, and after due incantations, scatters the sand in the form of a circle round the Cobras which are crawling at his feet. The snakes are unable to get outside the circle.

There are several temples in South India dedicated to Cobras—both in Travancore and Tinnevely. It is said that whenever the presiding deities of these temples visit their devotees in dreams or visions, they appear in the form of serpents, particularly Cobras. In the Râmâyana there is a graceful legend showing how the Garuda bird is the sworn foe of Cobras. The *Garudâstara*, a quiver of arrows presided over by Garuda, is opposed to the *Nâgâstara*, or quiver of snakes. The arrows of each quiver are shot against each other and the *Garudâstara* arrows pre-

vail. The Garuda bird, as is well known, kills snakes, and in this respect it is emulated by the peacock, who has earned the title of *Nâgâshana*—or “snake-eating one.”

Speaking on the subject of snake legend in general and Cobra lore in particular, Dr. Nicholson, in his treatise on Indian Snakes, remarks:—

“The legends on the subject of snakes, especially the *Nâga* (Cobra) are endless; the following basilisk-myth, which I gathered in Malabar, is an example out of a number.

“When a Cobra finds a pot of gold (the *Nâga* demons are guardians of underground treasures) he lies down on it and guards it; the gold shrinks, and after many years concentrates itself into dust and a single luminous gem of immense value called the *mânikkum*. By this time the Cobra has also shrunk to a small size; he takes the *mânikkum* in his mouth and flies away to bathe, his track being shown by the radiance of the gem. Shooting stars are thus accounted for. He goes to bathe in the North Sea. It is considered unlucky to see him flying north, but lucky to see him returning from that direction.

“Sometimes this Cobra is killed for the sake of the *mânikkum*. To ascertain the value of the gem, gold is poured over it; it floats on the surface of the gold until its full value has been poured: it then sinks.

“In Malabar the legend of Parasurâma teaches forbearance towards the *Nâga*. According to the *Kêralopatti*, Parasurama standing on the heights which then formed the coast of the Western sea, threw his hatchet into the sea; it flew as far as Gokarnam, and so far the sea receded all along the coast. He then rendered the land stable by foundations of gold and brought in Brahmins from different countries; but the newly-formed land was so infested with snakes that the colonists would not stay and returned to their own countries, leaving Kerala to the *Nâgattânmar* (*nâgas* or *nâga*-demons). Parasurâma went in search of new colonists, and having brought *Ârya* Brahmins he divided the land into sixty-four gramams (parishes) and in each allotted a part to the snakes. He ordered that the snakes should be propitiated by *pûja* and regarded as household divinities, and this being done the colonists were troubled by them no more.”

As students of the “Secret Doctrine” will be aware, the authoress of that work mentions that it is only in esoteric Hindu mythology that the interpretation of the word *Nâga* as referring to a class of semi-human beings prevails. The exoteric meaning of the term, Madame Blavatsky contends, is, wise men, or initiates, and in Buddhism, she informs us, a similar interpretation prevails.

Among the North-American Indians the rattle-snake appears to occupy a position of importance equal to that of the Cobra in India. Many are the quaint legends and myths regarding this deadly reptile, and its supposed wisdom and cunning. The following story of “The Coyote and the Snake,” I extract from one of the reports of the American Bureau of Ethnology* :—

“Once upon a time a snake lay across a road, at right angles to it. The Coyote came and said to him, ‘Why! snake, lie further off! If I step over you, you shall die.’ To this the snake replied, ‘Though the path is just this

* Department of the Interior, Vol. vi, (1890), page 569.

size (i.e., not large enough for both of us), you are the one, not I, to pass to the one side!' 'Whew!' said the Coyote, 'do as I said, lie further off!' It is you, not I, who must pass further from the path,' said the snake. 'Well,' said the Coyote, 'I will step over you, and you shall die.' 'No,' said the snake, 'when a person steps over *me*, he usually dies.' 'Yes, I will die. Let us see which one of us has told the truth,' said the Coyote. When he stepped suddenly over the snake, the latter bit him on the leg or foot. 'Ho!' said the Coyote to the snake, 'you shall die, as I have stepped over you.' 'You shall die,' said the snake.

"Then the Coyote departed, and as he went he said, 'Whew! my body was never in this condition heretofore. I am very fat!' He stretched his neck as far as he could, looked at his back, and examined himself all over. Notwithstanding his condition, he gave the scalp-yell often. When he found himself gaping incessantly, with his mouth wide open, he said, 'Whew! the snake told the truth!' At length his entire body was swollen so much so that the skin was tight on him, and the tip of his nose was puffed up. 'The snake told the truth!' said he again. He seated himself at a sheltered place warmed by the sun, coiled himself as far as possible as a snake does, fell into a sound sleep, from which he never awoke. Thus he died. And on account of this event, when the snakes bite any quadrupeds, the entire bodies of the latter swell, and the animals die."

The following Sinhalese story will show in what esteem the cobra is held among Buddhists: *

"There are many kinds of serpents, some of noble and generous natures; but the Nâga (cobra) is the noblest of all. He is benign to mankind, fond of music, readily susceptible to kindness. Indeed, there is, people say, a cobra-world with a king and many grandees and commoners, all cobras. Now, while the cobra is the most princely, the polanga is the meanest and vilest of snakes. These two serpents are at constant feud. How the feud began was on this wise.

"One very dry year, when little rain fell, when rivers had dwindled into a slender thread, when tanks were baked hard and brown, and wells and water-courses were dried up, a polanga, suffering agonies from thirst and faint from the overpowering heat, met a cobra looking very lively and refreshed.

"'Have you found water anywhere?' gasped the polanga. The other said yes. 'Where? O where is it? Tell me, I implore you; for I am dying of thirst,' said the polanga. The cobra replied, 'I cannot tell you unless you promise to do no harm to any living thing that may be beside the water.' 'As for that,' answered the polanga, 'I will promise anything, so that I may quench this horrible thirst.' And he gave a solemn promise. 'Well then,' said the cobra, 'beyond those bushes is a large earthen pan of water in which a child is playing. Go and drink from it, but at your peril do not harm the child!' So saying, they parted. The cobra, after going a little way, began to distrust the polanga, knowing the latter's treacherous disposition and rugged temper, and turned to follow him. He arrived too late; the polanga had not only drunk of the water, but crept into the pan, where the child began to play with him. On this he grew violently angry, bit the child with all his force,

* Sinhalese stories appended to Steele's translation of the *Kusa Jâtakaya*.

so savagely indeed, that the infant died in a few minutes. The cobra, in hot and fiery indignation, attacked the polanga, and punished him severely, biting off a piece of his tail. Hence to this day all polangas have blunt tails. Ever since, cobras and polangas have been at deadly feud. They are the most venomous of all serpents in Ceylon. When people hate each other mortally, they are said proverbially to be *like cobra and polanga.*"

NAGANATHA.

THE DATE OF SHANKARA'CHA'RYA.

THIS Journal has, from time to time, placed at the disposal of the learned public, materials for determining the date of the great Adwaitî Reformer Shankarâchârya, to whom India owes so much of her spiritual and philosophical revival. The latest contribution is from Mr. Govind-dâsa who, in the *Theosophist* for December 1894, has placed before the public the important list of the successive *Sanyâsi Gurus* of the Dwârka *Matha* in the Baroda territory. The list is apparently complete, as it gives the names, with dates, of all the *Gurus* from the time of the great Shankarâchârya, the founder, up to the present holder. The Dwârka *Matha* is the one founded at the Western end of India, out of the four founded in the four directions of the country. According to this list, the date of birth of the great Shankarâchârya is Vaishâkha Shukla 5th, of the Yudhishtira era 2,631, the date of his going to *Kailâsa* or death being Kârtika Sûkla 15th, Yudhishtira era 2,663. As the determination of the date of the great Shankarâchârya is of immense importance, and as very different dates have been ascribed to him, I think it desirable to place every available information before the public in order that at least an approximate agreement about the subject may be arrived at in time. I therefore bring to the notice of the readers of this Journal the following information which was collected by my friend, the late Raghunâth Bhâskar Godbole of Poona, and which he has published in his book the "*Bhâratavarshîya Arvâchîna' Kosha,*" that is, the Historical Dictionary of Modern India. It is to be remembered that his *Modern India* means India from the beginning of the present Kali Yuga as he has written another Dictionary of the period previous to it. It has also to be noted that the author states in the preface of the book that his historical investigations, which ultimately took the form of the Dictionary, were originally undertaken with the sole object of determining the date of the great Shankarâchârya.

Mr. Godbole's materials for determining the date of Shankarâchârya are as follows :—

Ānandagiri, the well-known grand disciple and contemporary of Shankarâchârya, as stated in the book itself, has written his grand-Guru's life, and Mr. Godbole shows by giving an extract from it the place of birth, and the names of parents of Shankarâchârya. The place of birth, according to Ānandagiri (see his *Shankaravijaya* Ch. II), was Chidambar;

COBRA AND OTHER SNAKE LORE.

THE large amount of information that any educated Brahmin of South India can pour forth on the subject of Cobras in particular, and snakes in general, is remarkable, particularly to a European who only regards snakes as poisonous and deadly reptiles to be avoided if possible, killed if necessary. Round the Cobra there has been woven a web of legend and folk-lore, the strands of which are fiction and fact in fairly equal proportions. The following notes represent in the main the gist of the writer's conversations with several Brahmins on the subject of the native belief regarding, and their treatment of Cobras and other snakes.

It is believed by Hindus that wherever a "Brahmin Cobra" takes up its abode that particular place will become a fortunate locality; it will thrive and flourish and its inhabitants will be happy and prosperous. A Brahmin Cobra, is said to be a light almost white Cobra with a yellow stomach. In Malabar there are particular places dedicated to Cobras which are called Kávoos. The *mantrika*, or charmer, who is in charge of the Cobras treats his snake pets once a day to milk. At the sound of a whistle the Cobras emerge from their holes and jump into the tub of milk that has been provided for their delectation, where they amuse themselves by drinking the milk and occasionally disputing among themselves. The well-known belief current among the Brahmins and other classes that sterility is due to a woman having killed a Cobra in a previous birth or existence, results in certain ceremonies being performed to appease or remove the anger of these snakes. The principal ceremony is known as the *Nága-pradishta* and consists in making dough representations of Cobras, their young and their eggs. The presiding deity of the *nága* or snake family is then invoked and it is believed to enter the dough models which are then carried with profound reverence and placed on a large ant-hill.

The Cobra-charmer is a man of considerable importance, and it is expected that every village through which he passes periodically shall contribute something to his maintenance. The Cobra-charmers control over, and his daring familiarity with his grisly pets have always been a source of wonderment to Western travellers in India. The influence of music over Cobras is too well-known to need mention, but the Cobra-tamer has accessories in the shape of charms and incantations and also the *nága-dáli* or snake-plant, the smell of which has a very soothing effect on the Cobra, causing him to lower his crest and become absolutely quiescent. Tinnevely is a famous locality for Cobras. The charmers, who are Mahomedans, are known in the district as Kalpottâns. The profession of snake-charming, like so many similar professions in India, is handed down from father to son, the surest way of securing complete efficiency in the dangerous calling. The particular *mantras* or charms are kept very secret, the *mantrikas* reserving them for themselves. Among the tricks that these snake-charmers exhibit are making their

son of Pandu (that is Yudhishtira era) had ended 2,189 years (therefore in the 2,190th year); the name of the *Samvatsar* was Durmakha, the day and month being midnight of Monday the 13th of the bright half of Mârgashîrsha.

Mr. Godbole gives two other extracts from Jinavijaya to corroborate the above date. In writing about Kumârila Bhatta (Kumâr Bhattâchârya) the Jinavijaya says that when Kumârila was forty-eight years old, Shankara was born, and Kumârila's date he gives as 2,110th year of the Yudhishtira era. Again, in another extract it is stated that 887 years of the Yudhishtira era were to finish when Shankarâchârya was born. Mr. Godbole states that the Yudhishtira era lasted for 3,044 years when it was succeeded by the Vikrama era, so that the extract exactly corroborates the date given above.

According to the above extracts, the great Shankarâchârya lived about 2,838 years ago, counting back from the present year.

In the present day there is a great tendency to suppose that Shankarâchârya lived only a thousand or twelve hundred years ago or even later if possible. Jinavijaya furnishes a clue to this misapprehension, and Mr. Godbole shows how the misapprehension has probably arisen. Shankarâchârya has become a generic name, being applicable to all who have succeeded to the sees of the Mathas he established. One of these latter Shankarâchâryas is noticed in the Jinavijaya, he too having made Digvijaya, that is, conquered opponents in all directions of India by his learning, like the great Shankarâchârya, the original founder. He flourished 1,443 years after the great founder. The Jinavijaya gives the following details of this Shankarâchârya. He was born in the year 421 of the Sâlivâhana era, on the 14th of the dark half of Mâgh, the name of the Samvatsar being Pramâthi. He was born in Malyâl. His father's name was Shivaguru, and mother's Satî. He succeeded to the see of the Shringeri Matha after Vidyâ Nrisimha Bhârati, who gave him the name of Vidyâs'ankara Bhârati. He started for *Digvijaya* in his thirtyninth year and conquered all. In Sâlivâhana era 491 he went to the sea coast for bathing in the sea, as there was an eclipse of the sun, and while in that part he died at Nirmala in his seventieth year on the 13th of the bright half of Kârtika. He is mentioned in Jinavijaya as the author of Sankshepa-Sârîraka Prabodhasudhâkar, and other works. This Shankarâchârya therefore died 1,325 years ago.

The *Shankaravijaya* of Mâdhavâchârya (who, by the bye, Mr. Godbole shows to be quite a different person from the great Sâyana Mâdhava), gives the names Shivaguru and Satî as those of the parents of the Shankarâchârya he treats of, so that by the light of the Jinavijaya he is the second Shankarâchârya mentioned in the latter work. Confusion and misunderstanding have been caused by Mâdhavâchârya having imported some of the incidents, which clearly belong to the first Shankarâchârya, into the life of the second.

The place Nirmala is near Bombay, close to Bassein. I have visited the shrine of Shankarâchârya there, and a fair is held there to this day about the 13th of the bright half of Kârtika every year. This is an additional corroboration of the correctness of the account in the Jinavijaya that the shrine there is of the second Shankarâchârya who is mentioned as having died on the 13th of the bright half of Kârtika.

There is also a third Shankarâchârya mentioned by Mr. Godbole as having been born in 710 of the Shâlivâhan era and having died in 766 of that era, that is, 1,050 years ago. It is this Shankarâchârya whose *Digvijaya* has been treated of, according to Mr. Godbole, by Sadânanda Swâmi, though, like Mâdhavâchârya, he too has caused confusion by importing into it some of the incidents of the life of the first Shankarâchârya.

It may be useful to note here the different dates assigned to Shankarâchârya by the different writers who have treated of the subject in the different volumes of the *Theosophist* so far as they have come under my observation.

In Vol. I of the *Theosophist*, pp. 71, 89, 203 Mr. K. T. Telang gives the date as the 8th century A. C. according to Wilson, Colebrooke, &c. This makes him to have flourished 11 centuries ago.

In Vol. IV of the *Theosophist*, pp. 295 and pp. 304 to 310, Mr. T. Subba Rao shows how the conclusions of Wilson, Colebrooke, &c., are unsatisfactory, and supporting A. P. Sinnett's account in Esoteric Buddhism, gives the date of birth as 510 B. C., that is 24 centuries ago.

In Vol. XI of the *Theosophist*, pp. 98, 182, 263-271, Mr. Bhâshyâchârya thinks that it may not be far from truth if the date be held to be in the 5th century A. C. This makes him to have flourished 14 centuries ago.

In Vol. XIV of the *Theosophist*, pp. 253 to 256, Mr. S. E. Gopalacharlu gives the list of the Sringeri Matha *Gurus* with dates, which puts the birth of Shankarâchârya in B. C. 43, that is 20 centuries ago.

In Vol. XVI of the *Theosophist*, pp. 163—168, Mr. Govind-dâsa gives the list of the Dwârakâ Matha *Gurus* with dates which puts the birth of Shankarâchârya in the year 2,631 of the Yudhishtira era, that is 24 centuries ago.

Mr. Raghunath Bhaskar Godbole, as shown above, on the authority of Jinavijaya, puts the birth of Shankarâchârya in the year 2,158 of the Yudhishtira era, that is 29 centuries ago.

The above variations are certainly extremely wide, but if the clue furnished by Mr. Godbole, of three Shankarâchâryas having made *Digvijaya* and of having been really different personalities, should prove to be correct, some sort of approximation to truth could be evolved out of the apparently hopeless perplexity. Mr. Godbole's third Shankarâchârya flourished eleven centuries ago and to him can be ascribed the date fixed by Wilson, Colebrooke and others. Mr. Godbole's second Shankarâchârya

flourished fourteen centuries ago and to him can be ascribed the date fixed by Bhâshyâchârya. The dates given by Subba Rao, Gopala Charlu, and by the Sringeri and Dwarkâ lists must evidently be referred to the first Shankarâchârya of Mr. Godbole, and though they and the Jinavijaya make the date to fluctuate between them, from twenty to twenty-nine centuries ago, they all make the great Shankarâchârya out to have lived before the Christian era. The inclusion of the events of life of the first Shankarâchârya in the events of life of the second and third is explainable to Theosophists on the theory that the biographers of the three personalities understood the three personalities to belong to one individuality.

J. S. GADGIL, F. T. S.

THE SAMADHI OF HARIDAS SWAMI.

THE history of the voluntary burial, and resuscitation after six weeks, of Haridâs, a Brahmin sanyasi, in February 1837, before the Maharajah Runjeet Singh, is now so well known as to be quoted by the principal medical authorities. The English version of the story originally appeared in Captain Wade's "Camp and Court of Runjeet Singh," and was copied into Dr. M'Gregor's "History of the Sikhs" (pp. 227 *et seq.*). The facts are given in "Isis Unveiled," and in the *Theosophist* for August 1887 are repeated with the fresh corroborative evidence of Sikh eye-witnesses. To still further strengthen the case, the following independent narrative of one Dr. Honigberger, is rendered into English for us from the French translation given by the learned Dr. Gibier in his "Analyse des Choses," a most interesting work. It is a curious circumstance that Dr. M'Gregor, who gives what he pretends to be a complete list of the Europeans in Runjeet Singh's service at the time specified, makes no mention whatever of Dr. Honigberger. The European eye-witnesses of the Haridâs Samadhi were, he says, "General Venu, Captain Wade and myself." As Dr. John Martin Honigberger, a native of Transylvania, wrote a learned work entitled "Thirty-five Years in the East," in which is included the detailed account of Haridâs' wonderful feat, the only reasonable inference to be drawn from Dr. M'Gregor's silence respecting him is that he had the average British doctor's scorn for foreign practitioners, and out of jealousy omitted his name from his narrative. Another, not very candid feature of Dr. M'Gregor's tale, is his entire omission to mention the second and absolutely conclusive interment of the Yogi for *four months*, the details of which are given below.—Ed., *Theos.*]

Dr. Gibier says :—

One can form an idea of the perseverance of the Yogis and of the terrible macerations they coolly inflict on their bodies, by the following story, which I condense from a long and minute statement made by an eye-witness, Dr. Honigberger, and confirmed by Sir Claude Wade, British Resident at Lahore.

Dr. Honigberger is an Austrian physician who for several years had filled the position of private doctor to Runjeet Singh, the Rajah of Lahore.

As to the Yogis, let us explain at once that they are ascetics, usually living in solitude in the forests or among the mountains. They belong by religion to a Brahmanic order. [Not always. Ed.]

Here is the story according to trustworthy documents :

After having long meditated on the choice of existence, judging doubtless from examining his past lives that it was time for him to terminate his cycle and unite with Brahma in an eternal Nirvâna, *i.e.*, with the Universal Intelligence, the Brahman Haridâs became a hermit and began a series of the religious, physical and intellectual exercises which constitute the impulse towards what is called by Dr. Preyer "*Anabiosis*" and by the Hindus *Yog Vidyâ* and *Bhu Stambha*, or *Vâyu Stambha*, *i.e.*, the art to produce (by trance and rejecting the help of the elemental spirits, intelligent forces of the earth or the water) a complete and *not dangerous* suspension of the vital functions. In this state one can be buried for a very long time and afterwards come back to life, or float on the water without drowning.

After having constructed a kind of cave with only one narrow door, Haridâs, aided by his disciples, entered this half-underground building, and stretched himself on a soft bed made of woolly skins and carded cotton. When the ascetic had installed himself in his hut, his servants closed up the entrance with clay, and, sitting in the position of *Padmâsan* or stretched on his bed, he concentrated his thought while reciting prayers with the Brahman rosary or meditating profoundly on the Divinity. At first he stayed only a few minutes, then some hours, and, finally, he stayed for several days in his narrow cave, so as to gradually accustom himself to the absence of air. At the same time he began to practice *Prânâyâma*, or suspension of the breath. He suspended the breath first for five, then ten, then twenty-one, then forty-three, and finally for eighty-four minutes.

Moreover, he made under his tongue 24 small incisions, one incision each week. This operation combined with massage was intended to facilitate [by severing the frenum. Ed.] the action of throwing the tongue back into the pharynx, so as to close the opening of the glottis during the state of the *Anabiosis*.

During the whole time these preparations lasted the solitary observed all the rules of Yoga; he lived solely on vegetables and abstained entirely from carnal intercourse.

When he finally was ready for the trial he submitted to it, and several times perhaps before he presented himself at the Court of Lahore. [From my Sikh witnesses, I ascertained that to be the fact. H. S. O.]

Why did he go before the Rajah? I suppose he went in order to convert him in case he was a Mussulman, or, as formerly the prophets of Israel did, to reproach this King with his faults; (kings possess all faults: they are human) reprove the Court for its dissoluteness; and preach penitence and amendment to the one as well as the other. And in order to prove his divine mission, he offered to show that he could remain buried in a coffin in the ground for weeks and months and afterwards return to life.

His proposition was accepted. The Yogî Haridâs made his last preparations. He purified his body externally by ablutions and internally by fasting and the juice of sacred plants; he did not clean his stomach with a tube as in modern procedures of cleansing this organ, but with long fine cotton strips, which he swallowed and afterwards drew back through the mouth.

When the fixed day arrived an immense crowd assembled. Haridâs, surrounded by his disciples and accompanied by the Rajah and his Court, advanced gravely towards the place where the test was to be held. After having spread a cotton sheet on the ground, he placed himself on the middle of it, turning his face towards the East; sitting down, he crossed his legs in the fashion of Brahma seated on the Lotus in *Padmâsan*. He seemed to collect himself a moment; then he fixed his eyes on the point of his nose after having thrown his tongue back into the opening of the throat. His eyes shortly closed, his limbs stiffened: catalepsy, or rather the Thanatoïdie * (a new word which I offer), *i.e.*, a state resembling death, set in. The Yogî's disciples then hastened to clean his lips and close his ears and nostrils with cotton, coated with wax, undoubtedly in order to protect him against insects. They tied together the four corners of the sheet above his head; the Rajah's seal was put on the knots, and the body was enclosed in a wooden box—four feet by three—which was hermetically closed and also sealed with the Rajah's seal. A walled cave, made three feet deep in the ground to contain the body of the Yogî, received the box, whose size fitted exactly to this tomb. The door was closed, sealed and stopped up with clay.

Nevertheless, sentinels were ordered to keep watch night and day at the tomb, which besides was surrounded by Hindus, who piously had come as to a pilgrimage, to the funeral of the saint.

After six weeks, the agreed time for the disinterment, a still larger crowd assembled at the place. The Rajah had the clay that closed up the door removed, and saw that his seal was intact.

The door was opened, the box with its contents taken out, and when it was verified that these seals also were intact, it was opened.

Doctor Honigberger observed that the sheet was covered with mould, which was explained by the humidity of the case. The body of the Yogî, taken out of the box by his disciples and always covered by the sheet, was laid on the cover; then, without uncovering him, hot

* From *Thanatos*, death and *Eidon*, form.

water was poured on his head. At last the shroud was taken off, since the seal had been verified and broken.

Doctor Honigberger then made a careful examination. He was in the same state as on the day of the burial, only the head was leaning on the shoulder. The skin was wrinkled, the limbs were stiff. The whole body was cold, with the exception of the head, which had been bathed in hot water. No pulse could be perceived, either on the radials, arms or temples. Auscultation of the heart indicated nothing but the silence of death.

The lifted eyelid showed only the vitreous and extinguished eye of a corpse.

The disciples and servants washed the body and rubbed the limbs. One of them applied on the skull of the Yogî a layer of paste made of hot wheat, which was changed several times, during which the other disciples took away the cotton from the nose and ears and opened the mouth with a knife. Haridâs, resembling a wax statue, gave no sign of returning to life.

After having opened the mouth the disciple took the stiffened tongue and put it in its normal position, where he held it as it all the time was springing back into the larynx. The eyelids were rubbed with grease and a last application of wheat paste was made on the head. At this moment the body of the ascetic was seized by a shiver, his nostrils dilated, he drew a deep breath, his pulses beat slowly and his limbs relaxed. A little melted butter was put on the tongue and, after this painful scene, the outcome of which seemed doubtful, the eyes recovered all at once their brilliance. [The soul had come back to its *Kosha*. H. S. O.]

The resurrection of the Yogî was accomplished, and as he perceived the Rajah he said simply: "Dost thou believe me now?"

It had taken half an hour to revive him, and after an equally long time, although still feeble, but dressed in a rich robe of honour and decorated with a necklace of pearls and golden bracelets, he was enthroned at the royal table.

Some time afterward, the Rajah having undoubtedly defied the Yogî, he again allowed himself to be buried, but this time six feet under the ground. The soil was packed closely round his coffin, the tomb was cemented together, earth was piled on top on which barley was sown. According to the same eye-witnesses Haridâs was left *four months* in this grave; at the end of which time he returned to life as he had the time before.

E. W.

[NOTE.—The weak point in Haridâs' performance will probably escape the Western reader: he *accepted* the Maharajah's presents of gold, jewels and shawls. A true Raj Yogî would have refused. A Hatha Yogî might not. Since he did not refuse, Runjeet Singh evidently doubted his good faith, and therefore challenged him to the severer test. In fact, I heard at Lahore that such was the case. H. S. O.]

HELENA PETROVNA BLAVATSKY.*

(Continued from page 243).

HELENA Petrovna for the next four years continued to live in the Caucasus. Ever in search of occupation, always active and full of enterprise, she established herself for some time in Imeretia, then at Mingrêlia, on the shores of the Black Sea, where she connected herself with the trade in the high-class woods with which that region abounds. Later on she moved southwards, to Odessa, where our aunts had gone to live after the death of our grand-parent. There she placed herself at the head of an artificial flower factory, but soon left that for other enterprises, which in turn she quickly abandoned, notwithstanding the fact that they generally turned out well.

She was never troubled by any dread of doing anything derogatory to her position, all honest trades seemed to her equally good. It is curious to note, however, that she did not light on some occupation which would have better suited her talents than these commercial enterprises; that, for instance, she did not take instead to literature or to music, which would have better served to display her grand intellectual powers, especially, as in her younger days she had never had anything to do with commerce.

Two years later she left again for foreign parts at first to Greece and then for Egypt. All her life was passed in restlessness and in travelling; she was ever, as it were, seeking some unknown goal, some task which it was her duty to discover and to fulfil. Her wandering life and unsettled ways did not end until she found herself face to face with the scientific, the humanitarian and spiritual problems presented by Theosophy; then she stopped short, like a ship which after years of wanderings finds itself safe in port, the sails are furled and for the last time the anchor is let go.

Mr. Sinnett, her biographer, alleges that for many years ere she left definitely for America, Madame Blavatsky had had spiritual relations with those strange beings, whom she later called her Masters, the Mahâtmas of Ceylon and Tibet, and that it was only in direct obedience to their commands that she travelled from place to place, from one country to another. How that may be, I do not know. We, her nearest relations, for the first time heard her mention these enigmatic beings in 1873-4, when she was established in New York.

The fact is that her departure from Paris for America was as sudden as it was inexplicable, and she would never give us the explanation of what led her to do so until many years later; she then told us that these same Masters had ordered her to do so, without at the time giving any reason. She gave us her reason for not having spoken of them to us that we should not have understood, that we should have refused to believe, and very naturally so.

* Reprinted from *Lucifer's* translation made with the kind permission of the Editor of the *Nouvelle Revue*.

From that moment all else was put on one side, and never from that moment forward did her thoughts for one moment deviate from the goal which had been suddenly revealed to her, namely, the publishing abroad in the world that most ancient of philosophies which bears witness to the supreme importance of things spiritual as compared with things material, to the psychic forces both of nature and of man, to the immortality of the human soul and spirit. Thus she writes to me :—

“Humanity has lost its faith and its higher ideals ; materialism and pseudo-science have slain them. The children of this age have no longer faith ; they demand proof, proof founded on a scientific basis—and they shall have it. Theosophy, the source of all human religions, will give it to them.”

Soon all her letters were full of arguments against the abuse of spiritism, that which she termed spiritual materialism, of indignation against mediumistic séances, where the dead were evoked—“the materializations of the dear departed,” the dwellers in the land of eternal spring (the summerland)—who in her opinion were nothing more than shades, elves and lying elementaries, often dangerous, and above all, evil in their effects on the health of the unfortunate mediums, their passive victims.

Her visit to the brothers Eddy, the well-known mediums of Vermont, was the last drop which made her cup run over. She became from thence forward the deadly enemy of all demonstrative spiritualism.

It was at the Eddy homestead that Madame Blavatsky made the acquaintance of Col. H. S. Olcott, her first disciple, her devoted friend and future President of the Theosophical Society, the child of their creation, and on which all their thoughts was thenceforward centred. He had come there as a keen observer of spiritualistic phenomena, in order to investigate and write about the materializations caused through the agency of the two brothers, of which all America was talking. He wrote a book on this subject, a study called “People from the Other World”—that was the last service done by him for the cause of the propaganda of modern spiritualism. He accepted the views of Helena Petrovna Blavatsky, which the American papers readily published. Being both of them deadly enemies of materialism, they considered that spiritualism had rendered a great service to humanity, in demonstrating the errors of the materialistic creed ; but that now that once spiritualism had proved the existence of invisible and immaterial forces in nature, its mission was fulfilled ; it must not be permitted to drag society to the other error, namely, to superstition and black magic.

As we could not understand this sudden change of front in one whom we knew to be a powerful medium, and who quite recently had been the Vice-President of the Spiritualistic Society of Cairo, she wrote to us begging us to forget the past, her unhappy mediumship to which she had lent herself as she explained, simply through ignorance of the truth.

“If I have attached myself to a certain group of Theosophists, a branch of the Indo-Aryan Brotherhood, which has been formed here,” she wrote to us from New York, “it is precisely because they fight against all the excesses, the superstitions, the abuses of the false prophets of the dead letter—against the numberless Calchases of all the exoteric religions, as well as against the maunderings of spirits. We are spiritualists, if you choose so to call us, but not after the American manner, but after the ancient rites of Alexandria.”

At the same time she sent us cuttings from the American newspapers publishing her articles, as well as the comments on what she had written, from which it was evident that her opinions met with much sympathy. Her brilliant powers as a critic revealed themselves, above all, in a number of articles treating of Professor Huxley's meetings at Boston and at New York—articles which attracted considerable attention. That which astonished us extremely was the profound learning, the deep knowledge, which became suddenly evident in all she wrote. Whence could she have gained this varied and abstruse learning, of which until that time she had given no sign? She herself did not know! Then it was that for the first time she spoke to us of her Masters, or rather of her Master, but in a most vague manner, speaking of him sometimes as “he who inspires me”—as if the source of these mental suggestions was unknown at that time; it did not assist us towards understanding her, and we began to fear for her reason.

“I am embarked on a great work treating of theology, ancient beliefs and the secrets of the occult sciences,” thus she wrote to me in 1874; “but fear nothing for me; I am sure of my facts, more or less. I should not, perhaps, know well how to talk of these abstract things, but all essential matter is dictated to me.....All that I shall write will not be my own; I shall be nothing more than the pen, the head which will think for me will be that of one who knows all.....”.

Again Helena Petrovna writes to our aunt, N. A. Fadèef:—

“Tell me, dearest friend, are you interested in the secrets of psychic physiology?.....That which I am about to relate to you offers a sufficiently interesting problem for the students of physiology. We have, among the members of our small society, lately formed of those who desire to study the languages of the East, the abstract nature of things, as well as the spiritual powers of man, some who are well learned. As for example, Professor Wilder, Archæological Orientalist, and many others who came to me with scientific questions, and who assure me that I am better versed than they themselves are in abstract and positive sciences, and that I am better acquainted with the old languages. It is an inexplicable fact, but one none the less true!.....Well! what do you make of it, old companion of my studies?.....Explain to me, if you please, how it comes about that I, who, as you are well aware, was, up to the age of forty, in a state of crass ignorance, have suddenly become a savant, a model of learning in the opinions of real savants? It is an insoluble mystery.

“In truth I am a psychological enigma, a sphinx and a problem for future generations as much as I am for myself.

“Imagine, dear friends, that poor ‘me,’ who never would learn anything; who had no knowledge either of chemistry, of zoology, of physics, and very little of history and geography; this same ‘me’ holding my own in discussions on learned subjects with professors and doctors of sciences of the first rank, and not only criticizing them, but even convincing them! I give you my word, I am not joking when I tell you I am frightened. Yes, I am frightened, for I do not understand it! . . . Understand that all I now read seems to me as if I had known it long ago? I perceive errors in the articles by such masters of science as Tyndall, Herbert Spencer, Huxley and others. I speak with conviction concerning the views held by learned theologians and it is found that I am right . . . Whence comes this learning? . . . I don’t know, and sometimes I am tempted to think that my spirit, my own soul, no longer is mine”

While her book, “Isis Unveiled,” was appearing in numbers, it was read and commented on in the newspapers. She sent us the criticisms; they were most flattering, and reassured us as to her literary reputation; but they contained, nevertheless, such strange revelations that we continued to feel anxiety. The statements of Olcott, of Judge (President of the American Section of the Theosophical Society), of numbers of reporters of the *Herald* and *Times of New York*, and other newspapers, spoke of remarkable phenomena. Of these we will speak later on. I will close this chapter by saying that, notwithstanding the poor opinion Madame Blavatsky herself had of her first great work, which she regarded as badly written, obscure and without definite sequence, she esteemed highly the truly exceptional triumphs and honors which it brought her. Leaving on one side the numberless articles which appeared dealing with this book, she had the honor to receive forthwith two diplomas and many letters from scientific men as eminent, for example, as Layman, John Draper and Alfred Russel Wallace. This latter, among others, wrote to her as follows: “I am truly struck, Madame, by your profound erudition. I have to thank you for opening my eyes to a world of things of which, previously, I had no idea from the point of view which you indicate to science, and which explains problems which seemed to be insoluble. . . .”

The diplomas were sent by Masonic Lodges of England and Benares (Society of Svat-Baï), which recognized her rights to the superior grades of their brotherhoods. The first was accompanied by a cross of the rose in rubies, and the second with a most valuable and ancient copy of the Bhagavad Gîtâ, the bible of India. But that which is more remarkable still is the fact that the Reverend Doctor of the Episcopal Church of the University of New York, took this book, “Isis Unveiled” as a text for his sermons. For a series of Sundays he occupied his pulpit, and the Rev. McKerty, taking his themes from the third chapter of

Vol. I., edified his parishioners by hurling thunder-bolts and opprobrium on the materialist disciples of August Comte and such like.

H. P. Blavatsky, to the day of her death, remained Russian and a good patriot; the goodwill and approval of her compatriots were always the laurel she most coveted and most valued. Her works, prohibited in Russia by the censorship (notwithstanding their being incomprehensible to the majority of the people owing to the fact that they were in English, a language little known in Russia), had few readers. The honor, therefore, was the greater if those who had read them in speaking of them, quite independently, used terms almost similar to those of the Rev. Archbishop Aivasovsky (brother of our well-known painter), and the son of our celebrated historian Serge Solovioff, the well-known novelist Vsévolod Solovioff.

Aivasovsky asked me to lend him "Isis Unveiled," also Olcott's "People from the Other World." After reading the two, he wrote to me that in his opinion "there never had been and there never could be any phenomenon more wonderful than this writing of a book, such as 'Isis,' by a woman in the space of a few months, when ten years would, in the ordinary course of things, hardly suffice a scientific man to complete such a work."

The following is the opinion of M. Vs. Solovioff, contained in a letter from him dated July 7th, 1884, after reading, in manuscript, the French translation of the same work.

"I have read the second part of 'Isis Unveiled,' and am now entirely convinced that it is a true prodigy."

So they agreed! M. Solovioff and the Archbishop Aivasovsky have both often said to me, that it seemed to them to be unnecessary to speak of other of my sister's miracles, after that which she had accomplished in writing that book.

In regard to the phenomena, called natural, psychological tricks, as they were termed by H. P. Blavatsky, who always spoke of them with indifference and disdain, it would have been better both for her and for her Society if they had been less spoken about or not at all. Her too ardent friends, in publishing books like the "Occult World" of Mr. Sinnett, rendered her a bad service. Instead of adding to her renown, as they believed, the stories of the wonders worked by the Founders of the Theosophical Society did her a great deal of harm, making not only sceptics, but all sensible folks call it a falsehood and accuse her of charlatanism.

VERA PETROVNA JELIHOVSKY.

(To be continued).

THE MAHA'TMA' QUEST.

II.

A S Bower "traversed Chinese Tibet from end to end, but found no signs of a Mahâtmâ,"—although he perhaps unwittingly talked with several who were otherwise designated—so have the countless generations of men been blind to the existence among them of divinely developed personages, who try to uplift the debased masses, with the compassion of the world-saviour. Asking no recompense, not even the reward of popular gratitude, their too frequent portion is the stake, or the physical agony of the torture-chamber: their most frequent, to be "reviled and persecuted of men." Yet these benefactors have not died without leaving witnesses behind to record their names in our world-history. The purpose of the present writing is to note some of the numberless titles under which succeeding epochs have known them. However various these have been, they have expressed but one type of man, the developed, saintly sage: *stat magni nominis umbra*. This idea is majestically worked out in Bhagavad Gîtâ (Chap. X), where Shrî Krishna enumerates some of the manifestations throughout nature of his one and indivisible divine spirit; present in all things, under all names, yet unsuspected in either, save by the wise. So the unrecognized Adepts, inspired by this divine spirit and endowed with wisdom, have stimulated, led, taught and saved humanity, when but for their helping love, it might have perished off the face of the earth. Presiding at the cradle of a race, and imparting to it the knowledge of arts, sciences and religion, they have nurtured it throughout its evolution, and only abandoned it when its course was run, its primitive virility exhausted, its man-bearing capacity lost, and its force spent. Then, in the continuance of their self-sacrificing mission, they have helped form the next new vortex, where the ever-acting life-force of our planet would naturally gather for the development of another race, and their previous labour has been repeated. This is the teaching of Occult Science, and the facts of history give it the colour of probability.

There are, it is averred, among Adepts sixty-three grades—seven divisions of nine degrees each; the lowest degree of each superior division higher than the seventh of the next inferior one. So, I have been made to understand, the helping of mankind is apportioned to the more advanced and less advanced Adepts proportionately to their several degrees of ability and their various personal characteristics. For example, one whose temperament might have made him more than usually sympathetic with art, would be attracted to and inspire the genius of the painter, sculptor, architect, or musician; one with a natural bias for mechanical science, might stimulate the creative talent of the inventor; the fervent lover of mankind in their relations to physical, social life, might cause the breast of the philanthropist to glow with the spirit of self-martyrdom for the suffering and oppressed; while the one most capable of handling nations along the lines of their Karma,

might move the rulers and leaders of men to play out their games of politics and war, to the accomplishment of their several karmic destinies. So, moreover, among these guides and Elder Brethren of Humanity, there may be, nay, there are,—for why should I not bear testimony to what I believe I know as a fact?—some so far lifted above the minor concerns of the fractional personalities, groups, families and nations of the world, that they love, watch over and help to guide the human family as a whole. These concern themselves with the appearance of religious leaders: they fortify their courage, stimulate their spiritual perceptions, aid in removing obstacles to the spread of their ideas, and comfort them with their holy peace of mind in the dark hours. They pour through the reformer's soul the stream of spiritual energy which makes him the equivalent of a tidal wave in the domain of human thought. The biographers of the Rishis, of Krishna, Buddha Gautama, Zarathustra, Jesus, the Hebrew prophets, Mohammed and all great Adepts, practically accept this view and embody it in their narratives. If the above-stated law of the apportionment of world-saving work among the various grades and groups of Adepts according to their individual tastes and capacities be a fact, we should expect that History should show this more or less plainly in its records of the ideas, acts and influence of national guides in spirituality, as well as in the cognomens popularly applied to them. This is, I think, the fact. Let us turn to the most useful compilation within reach, "Isis Unveiled," and see what we can find.

If the reader wishes to trace out the beliefs of the ancients in regard to the primitive teachers and guides of our race, let him consult the authorities as to Thaut, Hermes, Menon, Cadmus, Oannes, Berossus, Dagon, Votan, Montezuma, Orpheus, Moses, etc.

When the first mystic of our race discovered his real self and the sources of real knowledge, none can even guess: there must have been a beginning, of course, but it does not matter which man became the first Jnânî: the chief thing is that he became such, and so discovered the Path and the goal. Modern science would explain the appearance of such an individual as a differentiation, a 'sport' of nature; which is really no explanation, since it does not account for the nature or operative law of the mysterious, intelligent something which, in the one individual in question, causes him to differentiate among, perhaps, a low-caste family, as an ideally perfect saint. Heredity does not explain it, but one ancient dogma does, *viz.*, that each young race is taught divine wisdom by Adepts who have them in charge, and who select for special training the most promising individuals. By surrounding the latter with the best conditions, stimulating any latent germs in them of spiritual capacity, and guarding their physical bodies from the attacks of mortal diseases or the occurrence of fatal accidents, they in time develope, a Seer, Prophet, Rishi, or Saviour. If moreover, a Nirmânakaya Mahâtma of a previous epoch and race is ready to himself be born in a good body in the young race, and his brother Adepts aid him in keeping the new body going, and in adapting its brain and nervous system to the requirements of a reincarnated

Mahâtma, then instead of a pupil evolved, we have a teacher-avatâr, a "Christ made flesh." A dread rite, the seventh and final one, is described by some authorities. It was the voluntary transfer by the Eopt, or Hierophant, of his own life, wisdom and powers to his prepared successor. The process is graphically mentioned in "Isis." Similar is the process of the reincarnation of the individuality of the Grand Lama, the Teshu Lama, and the Skooshok, in a child-body, whose birth, as we read in the previous chapter, is foreseen and watched over until the transfer is complete.

The reason why these special transmigrations seem so infrequent and Adepts have always been so few, is that the process involves a terrible peril to the would-be initiate. When the interior faculties are developed and the terrors of the astral world are unveiled to him, he risks madness and even death unless his knowledge of the nature and omnipotence of the Higher Self has previously become perfect. "There was no danger to him whose mind had become thoroughly spiritualised, and so prepared for every terrific sight. He who fully recognized the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear made him lose sight of and faith in his own invulnerability." This passage ("Isis," II, 119) is followed by a quotation from the Talmud, in which the fate of the four Tanaïm (postulants) is related. Ben Asai looked—and lost his sight. Ben Zoma looked—and lost his reason. Acher mixed up the real with the unreal, and failed. But Rabbi Akiba, "who had entered in peace, came out in peace." Franck, in his "Kabbala" explains that the "Garden of Delights" into which these candidates for the sacred wisdom entered, is a symbolical representation of "the most terrible of sciences for weak intellects, which leads directly to insanity." It is not the pure in heart, the altruistic white magician, who has cause of fear in occult study, but "he who makes of the science of sciences a pretext for gratifying worldly motives;" or who, without killing out his desires and conquering his appetites, forces his way across the threshold beyond which horrors lie.

There is a vast difference between spiritual and psychical perceptions. The Buddhist ascetics distinguish them as *Lokottara* and *Loukika*. The former is a development of spiritual knowledge and powers by self-restraint and self-evolution and, once gained, cannot be lost. The latter is a fugitive condition brought on by adventitious helps, such as drugs, stimuli, mesmeric or hypnotic control, extreme asceticism, mediumship, &c., and is not only transitory but most misleading; because the psychical percipient, using powers for whose employment he had not trained himself, mingles the realities of the astral plane of consciousness with those pictures of his imagination which are painted by his preconceptions, prejudices and expectancy. Out of each hundred examples of rhapsodical visions which clairvoyant nuns and ecstatic monks have had, scarcely one is free from the taint of self-inflicted illusion; and nineteen-twentieths, if not even a still greater proportion of the woes that we

members of the T. S., have had to suffer from are distinctly traceable to this cause. We should have had no sham seers if we had had no raw tyros of Psychism floundering through the Astral Light, like wild mustangs broken loose from the corral!

Thus the whole array of schools of seership and adeptship, throughout the whole world and all epochs, may be grouped into these two divisions: those of psychical and those of spiritual training. The former are schools of Sorcery; the latter, schools of White Magic. A convenient illustration is the two schools of Tibetan occultism, the Dugpas and the Gelugpas. From the one, proceed the thaumaturgists who disembowel themselves with impunity and produce every sort of miraculous trick; from the other, the adept Lamas, Skooshoks, and Masters with whom we believe we have had dealings. The real spiritual seership is the state in which, as Plato expresses it, "soul is raised above all inferior good"—when the man recognizes the *Nous*. Plotinus and Apollonius called this state "Union to the Deity;" so rare to experience, so hard to reach, that the saintly Plotinus of Lycopolis, although an ascetic enthusiast from his early age, was not able to attain to it more than six times during his lifetime of sixty-odd years. The Sanskrit word Yoga implies that very thing, and it is probable that Plotinus derived it thence. The "God taught" was the title applied to Ammonius Sakkas, a word peculiarly significant of the theosophical method. The practitioners of the system above mentioned may stand as types for the whole list of "white" Adepts of all times and races, and it obviates the necessity of giving the catalogue. The Theurgists were practitioners of ceremonial Magic, the equivalent of the Indian *Mantravôdis*, who follow the instructions laid down in the ritualistic portions of the Vedas, Smritis and Tantras. These cover the whole range of Ceremonial Magic, from the purest and highest, which deals with the manipulation of cosmic forces for the benefit of the inhabitants of the three worlds—the gross, subtle and spiritual—to the lowest and most pernicious, which has to do with our relations with the lower races of elementals and elementaries—the bhûtas, prêtas and pisâchas. Readers of the literature of Occultism will recall, among others, the following distinctions: Rishis—seers and knowers of Brahma Vidyâ in all its aspects; Munis—identical with Rishis, the word deriving from *Man*, to think: a man who dwells in the silence of Brahman; Siddhas—men possessed of siddhis, spiritual powers, as the result of Yoga (in the present or some former birth). Under this head come the (adept) Rosicrucians; Herbalists; Therapeutæ; the (adept) Dasturs of the Parsis; the Buddhist Arahats, or (as called in Japan), Rakhans; the Jain Tirthankaras; the Mussulman Sufis, Murshids, etc.; the Hebrew Rabbi Kabbalists; the Sikh Akals, etc., etc. These, practitioners of White Magic. But the Sanskrit word *siddha* would also cover all practitioners of the "black" or evil, Magic; for real powers are possessed by the bad as well as by the good; by such as hate and would injure, or prey upon their fellows, as well as by those whose guiding motive is

divine love and compassion. Thus the sorcerer, the enchanter, the caster of spells, the disturber of the dead, the dealer in demoniac persecutions of selected victims, and the panders to lust, cupidity, hatred and revenge, by employing 'familiar spirits,' all come within the category if they have developed some psychical powers, and learnt potent formulae or mantras for the subjugation of non-human beings.

In Theurgy, so called (from the Greek *Theurgia*—divine work) this same distinction was recognized. Cassell's "Encyclopædic Dictionary" divides it thus :

(1) Divine agency or direct interference of the gods in human affairs, or the government of the world.

(2) The act or art of invoking deities or spirits, or by their intervention conjuring up visions, interpreting dreams, receiving or explaining oracles, &c. ; the power of obtaining from the gods, by means of certain observances, words, symbols, or the like, a knowledge of the secrets which surpass the power of reason, to lay open the future, &c.

(3) That species of magic which more modern professors of the art allege to produce its effects by supernatural agency, as contradistinguished from natural magic.

(4) A system of supernatural knowledge or power believed by the Egyptian Platonists to have been divinely communicated to a hierarchy, and by them handed down from generation to generation.

St. Austin, while acknowledging the two kinds of Theurgy, declared both damnable, but this may be taken as a *jalousie de métier*, for, certainly, the more one acquires the power of getting spiritual wisdom as the result of self-purification and development, the less he would feel the need of seeking help from a common shaven priest, who perhaps has not advanced even one stage upward in the Path ; nay, who may disbelieve the very dogmas he spends his life in teaching. But Porphyry distinguishes the one sort, Theurgy proper, as laudable and honourable, an art by which one may receive angels and have communications with the gods (higher Devatâs) ; the other, the grosser, known as *Goetry*, he strongly condemned.

One excellent form of the pure side of magical power is the healing faculty, the ability to cure diseases under a wide range of conditions ; as, for instance, when the patient is near at hand or far away, when the healer's power is transmitted by spoken command, by touch, breath or glance, or through a physical medium such as water, oil, a cloth, a handful of earth, a pinch of ashes, a sprig or some leaves of a plant or tree ; or by the projection of will-power, or other means. Yet as "the demon is but God inverted," so this healing power when exercised with any selfish motive—say for money-gain, or to lay the patient under the sense of personal obligation, or to gratify vanity by causing complimentary talk or expressions of wondering admiration, with conjectures whether the healer be not some great Mahâtma—may, nay does become an evil influence, a corrupting agency which mixes with the

patient's normally pure and healthy vital currents, and to a proportionate degree a demoralising impulse. Jesus is a type of the healer in his noblest estate, the experimenters of our modern clinics largely those of the opposite extreme. In a conversation with Socrates regarding his healing powers, Aristides said: "I will tell you, Socrates, a thing incredible, indeed, by the gods, but true. I made a proficiency when I associated with you, even if I was only in the same house, though not in the same room; but more so when I *was in the same room*.....and much more when I *looked at you*....But I made by far the greatest proficiency when I sat near you and *touched you*." ("Isis," i, 131). This explains a thing, frequent enough, which has puzzled uneducated Hindus and other Orientals. A is bitten by a snake, or taken with convulsions, or desperately ill with fever, or anything else you like. B, his relative or nearest friend, runs to C, a reputed healer and saint (seldom identical, alas!), and states the case. C gives B a little ashes, or the dust of the ground, to carry to A; or perhaps not even this much, but he simply blows the ashes or dust at B, or gives him a slap or a blow with his staff, and tells him to return to the patient, who will presently recover, or at that moment has suddenly recovered, and it all proves true. Here, the healer heals by transmission of his *prâna* to a third party through a second. But it is a great mistake to jump to the conclusion that a Mahâtâmâ is in question: a Mahâtâmâ can heal, but not one healer in a thousand need be a Mahâtâmâ. Simon Magus is conjectured by the writer of "Isis Unveiled" (ii, 357) to have been a graduate of the school of the Tanaïm of Samaria, above alluded to, and defended by her from the malevolent slanders of the Christian writers. His thaumaturgic power seems from all accounts to have been almost without limits. Along with Plotinus, Porphyry, Iamblichus, Apollonius and other saintly men and Mahâtâmâs, he was, of course, said to have acquired it under a pact with Satan! He "made statues to walk; leaped into the fire without being burned; flew in the air; made bread of stones; changed his shape; assumed two faces at once; converted himself into a pillar; caused closed doors to fly open spontaneously; made the vessels in a house to move of themselves, etc." All very surprising, truly, yet not one a proof of the operator being a Mahâtâmâ; in fact, these are but the commonest feats of the Eastern wonder-working sorcerer and "juggler." Yet to this very day and hour the masses in India regard as a Mahâtâmâ a man who can do these tricks of psychical illusion. Whether a good or a bad one; whether a personage to be worshipped as godlike or shunned as devilish, is quite another affair.

The Kalmucks and some Siberian tribes believe that races antecedent to mankind once possessed what we now term Mahâtmic powers, more properly, *Siddhis*—and that they lost them by rebellion against the Great Chief Spirit: a curious duplication of the Christian legend. Some of their "Shamans," or wonder-working priests, they think, occasionally recover the lost powers by fasting, chaste living and the trained

exercise of the will. A blood-stirring illustration of some aspects of Shamanic thaumaturgy is given by H. P. B. in her romantic tale "The Cave of the Echoes."

The Shaberon is a Lamaic adept of a certain rank, and the good Abbe Huc told Mr. Arsenieff, a Russian gentleman, of an adventure of his at the lamasery of Kounboun. The lama with whom he was one day conversing, suddenly paused, gave ear as if to an invisible speaker, said he must be excused as the Shaberon of a certain distant lamasery was calling for him. Leaving M. Huc, he ascended to a small room on the roof of the lamasery, was locked in by another lama, and—Huc was informed—went a soul-flight to visit the Master who had called him, while his body was kept safe from harm in the locked cupola-room on the roof. If the sceptical and facetious Mr. Knight had ever read this story, he would unquestionably have looked with more intelligent eye upon the sweet-faced, mild-voiced Skooshok of Tikzay Gompa. Like the biblical "fools and blind," eyes he had yet he saw nothing but a dreaming drone, and being unblest with spiritual understanding, received no more from him than a handful of sugar, some dried apricots—and the memoranda for a paragraph in his stirring books of travel, which writes him down—what Dogberry describes himself—in psychical and spiritual matters.

The superior grades of priests among the Chaldeans, Babylonians, Egyptians, Greeks, Romans, Persians, Armenians and many other ancient nations, were White Magicians; the lower, and the unspiritual disciples whom they attracted about them were of the Left-land Path. In a lecture on the Parsi religion * I describe the sublime feat of Darab Dastur, of drawing the spirit of fire from space, to enkindle the fuel on the altar and mingle itself with the grosser flames from a thousand different hearths. This was the work of a Mahâtmâ, and the holy fire which Darab Mahâtmâ lighted for the Parsi exiles at Sanjâm, seven centuries ago, has been kept alight ever since and been the visible type of that pure spirit of light, and wisdom, and power which illumines the purified soul of the adept, and has given him among the ancient Aryans the noble and kingly name of the Great Souled One, the MAHA'TMA.

H. S. O.

WESTERN MYSTICAL SOCIETIES.

THE issue of the *Unknown World* under date of Dec. 15, 1894, contains an article by Mr. E. T. Sturdy criticizing the organization of the Theosophical Society. All that comes from the pen of Mr. Sturdy is instinct with the quality of sincerity that he possesses, and is inspired, there is no doubt, by a benevolent motive—a desire for the purification and final welfare of those "mystical societies in the West", with whose present position he deals in the paper under consideration. But in his haste to enter upon a task of re-organization which he conceives to be

* "Theosophy, Religion and Occult Science," lecture on *The Spirit of the Zoroastrian Religion*. London, Redway.

necessary, he has misread some facts, and submitted some propositions which are crude and not carefully considered.

In so far as Mr. Sturdy addresses himself to a strong protest against any individual authority being built up upon the foundation of alleged communications received from Masters, he has the most unqualified sympathy and support of the present writer. It is strange, in view of the persistent and emphatic declarations to be found in Theosophic literature, to the effect that such communications have and *can* have no validity (except for the recipient, perhaps) other than is supplied by the nature and internal evidence of the communication itself, that this principle should need re-assertion so late in the day. Still recent events have shown beyond peradventure that it does need re-assertion, and Mr. Sturdy's aid is welcome in giving it the most vigorous and widespread expression possible.

It is when Mr. Sturdy turns to a critical attack on the organization of the T. S. that he misreads facts. He says:—

“First as to organization. There is a President, a Vice-President and General Secretaries of Sections. Theoretically they are mere perfunctory officials and with regard to the President and Vice-President this may be somewhat the case, but, practically, the General Secretaries are not mere officials, but carry with them a weight of authority in doctrinal matters which may, or may not be deserved by them, but accrues to them by the position they hold. Around them cluster a group of people who form the “Head-quarters” of the Section; whether they be worthy or unworthy as teachers there they are, and impress all the Branches under them with their views. The Branches are all in direct relationship with the Head-quarters which influences them in a variety of ways, *e.g.*, by collecting funds from them and issuing literature to them, all strongly tinged with the personal views of the above described group of people, and by sending them lecturers. The system is entirely erroneous and antagonistic to spontaneous growth and study.

“Consequently when anything goes wrong with these officials, whose personality and views have, by the organization, been magnified out of all proper proportion and artificially impressed upon the branches and members, the whole Society is convulsed, its heart is paralyzed.”

Now here the gravamen of Mr. Sturdy's charge, emphatically stated, is that the officials “carry with them a weight of authority in doctrinal matters...that *accrues to them by the position they hold*”; and again, their “views have, *by the organization*, been magnified out of all proper proportion.” But what do we find? In the case of the President whose influence, due to position, should, on the hypothesis, be greatest, we find Mr. Sturdy relinquishing his point and classing him, together with the Vice-President, as a “somewhat perfunctory official.” It seems strange at first sight and almost incomprehensible that Mr. Sturdy should relegate the Vice-President to the “perfunctory” class, seeing the thesis he is setting out to prove; for if there be one individual now in the T. S. who has a larger personal following than another, it is the Vice-President; if there be one man whose personality and view are “magnified out of all proper proportion” and whose authority

carries weight with his following, it is Mr. William Q. Judge. But perhaps Mr. Sturdy caught here a momentary glimpse of the truth, that it is not, as he set out to prove, the Vice-President, but the *man* that exercises this authority. No competent observer would hesitate a moment to declare that, if Mr. Judge were to resign to-morrow, his position as General Secretary of the American Section, his influence and authority with those who accept his leadership, would not be diminished one jot or one iota in consequence. The looseness or stringency of any organization that counted him among its members would in no way affect his personal influence and power any more than would the fact of his being an office-holder or not.

The same is true of the General Secretaries of Sections. Any influence they may exert is due to their learning, their acquirements, their faculty of communicating knowledge, their force of character, and so on, and in no degree to their official position; as Mr. Sturdy would have us believe. There are numbers of simple members whose teachings and writings bear far more weight than those of the General Secretaries. Let us take a striking example. Can it be maintained by any sane being that Mrs. Annie Besant's influence as a teacher of Theosophy is due to her "official position" as President of a simple Lodge?

But let it be granted for a moment, for the sake of argument, that the constitution of the T. S. is too stringent, as Mr. Sturdy says it is, and that there is a tendency towards dogmatism in the literature and oral teaching of the Society, which I, for one, do not believe to be the case to any appreciable extent, and let us examine Mr. Sturdy's remedy. He says:—"The present need, then, seems to be that the disbanding branches (?) of the Theosophical Society should form themselves into autonomous bodies and try to very loosely attach themselves for the sake of mutual sympathy and interchange of information around some centre. No President or other officials are needed: the most convenient centre would probably be a Book depôt and Magazine office combined. Around this other Lodges would no doubt group themselves without in any way risking their complete autonomy....."

This is Mr. Sturdy's panacea. It is the substitution of a Book depôt and Magazine office for a Head-quarters and the grouping around that centre of a certain number of Lodges. But, now, this Book depôt and this Magazine office that are to be our salvation: what books are to be sold and what pamphlets? Who are to be the contributors to the magazine and how is it to be secured that neither the publications sold in the one nor the monthly issues of the other shall exercise any appreciable influence on anybody in any direction? For that, in Mr. Sturdy's view, is the vice of Theosophical literature, that it exerts an influence. No, no, you may call your centre "Book Depôt" or "Head-quarters" as you please; the name matters not. Some central nucleus must exist in every association and the nucleus will always radiate an influence. That influence will be tinged and coloured by the

mental and other tendencies of the few who have learning or talent or insight or the faculty of articulate speech. But at least, says Mr. Sturdy, there shall be no officialdom. What? No Editor of the magazine, no Manager of the "Book Depôt," no Secretary to write to your group of Lodges, to issue necessary notices, and keep registers and records, no official representatives of the associated lodges and groups with whom the Secretary may communicate, no subscriptions to meet postages and stationery, no treasurer and so on and so on? Believe me this also is a dream. I am convinced that the organization of the T. S. is the simplest that can be devised for the efficient working of such a group of associated students as Mr. Sturdy is contemplating and the least liable to abuse.

Theosophy is the grandest, most potent and beneficent spiritual influence of this or any recent age. Though there are tares among the wheat in the Theosophical Society, it can be weeded and purified and made once more a fitting instrument through which Theosophy can exert its power for the spiritual regeneration of the nations. Let Mr. Sturdy continue to help in this direction as, until lately he helped, and abandon the dream of constituting out of the rough material of average humanity a group of any magnitude that shall be free from error and imperfection.

J. C. STAPLES.

THE PERILS OF PSYCHISM.*

TOWARDS the end of 1886, I made almost daily experiments with the spirit-force (*Force Animique*). Two séances were especially remarkable. These were held in a laboratory in the Rollin College (Paris) Old Buildings, at that time temporarily utilised as a practical school for the medical faculty.

The place I occupied, and which served me as a laboratory, was next to the dissecting rooms where, at this moment, there were numerous "subjects." In one of the rooms of this laboratory I had had, some time ago, the corpse of a man on which I studied operative physiology. Those acquainted with the subject in question will understand the importance of these details.

The medium who helped me in my investigations was an American, Mr. S., whose *force animique* emanated strongly enough to produce "materializations," and transportations, without contact, of distant objects.

On a Saturday evening, in the month of December 1886, the medium, Dr. B. and myself went together at about 9 o'clock to the laboratory at Rue Lhomond.

Two of my friends, Dr. A., and Mr. L., editor of a political and literary journal, were already there. The janitor had prepared the

* Translated for the *Theosophist* from Dr. Gibier's "*Analyse des Choses.*"

objects necessary for our experiments : we proposed to obtain impressions in moulding plaster, which was thickened but had not yet hardened.

The plaster, when in suitable condition, was put in a large vessel under the table round which all of us, except the servant, seated ourselves. The vessel was covered with wire gauze bent into a bell shape, and we all rested our feet on it.

That day we obtained very little result, no impressions, only some insignificant tracings as if a finger had lightly brushed the surface of the plaster, and several of us had on their clothes spots of the same substance which were not there before. The medium complained of uneasiness, feeling, he said, bad influences around him, and it was exceedingly difficult for him to repel them and avoid falling into a trance.

Having obtained certain phenomena, not worth mentioning here, we adjourned the meeting and left the building ; the medium, almost fainting, was supported by Mr. L. and myself.

On our way from Rue Lhomond to Rue Claude Bernard, where we intended to get a carriage, we were all at once assailed by a shower of blows which we both heard and felt (I have a good reason to remember it) and which particularly singled out the medium. These blows came from behind. When we at last found a carriage the medium, who was very agitated and seemed very frightened, got in with Dr. de B., but they were hardly seated before an irregular series of blows were heard on top of the carriage. These knockings continued, Dr. de B. told us, all the way to the Champs-Élysées where Mr. S. lived. We had agreed to meet again the following Saturday.

On the day fixed we were at the same place and the same number of persons as the previous time : Mr. L., Doctors de B. and A., practising physicians of Paris, the medium, myself and the janitor of the laboratory.

From the very first things began badly : just as we entered the precincts of the school and directed our steps towards the dissecting room we suddenly heard a whistling sound followed by a violent blow of some object against a neighbouring wooden partition. The object in question was a small empty bottle of the kind that is used to keep anatomical parts in ; it had rebounded on one of us and fallen to the ground without breaking. Nobody could have been hiding in the place where we were, and the night was, moreover, very dark.

Being afraid of similar disturbances when we entered the hall opening to the stair that led to the laboratory on the second floor, where they had forgotten to light the gas, and where the darkness was complete, I called to the janitor to follow with a light. During this time we began to ascend. We had hardly reached the first floor (the medium walked before and I closed the file) when another whistling was heard, followed by the sound of a bottle violently thrown and smashed to pieces on the steps we were going to climb. When the gas was

lighted we found the broken pieces of a bottle like the one thrown before. There was, of course, nobody in the stairs.

Once in the laboratory which was well lighted, everything passed off very much as at the last time, but the medium became more and more uneasy. As we were seated round the table (a plain square table which I had had made to order), and after having prepared the plaster, I remarked, in a half-serious, half-mocking way in French, so as not to be understood by the medium, who only spoke English, that, considering the place where we were, it was not strange that some bad, good-for-nothing spirits, whose bodies we had dissected, did their utmost to hinder us from being successful in our investigations. I had hardly finished my sentence when the medium was seized by a kind of convulsion that shook his whole body. What next took place was really terrifying. He rose, his half-closed eyes seemed ready to fall out of their sockets, and he made some staggering steps and became entranced. We all felt that something extraordinary was going to happen, so we rose and held ourselves prepared. S. turning round, seized a heavy oaken bench which he swung round like a windmill; my friends fled quickly, but as I was just then seated against the wall I was left alone to confront this huge American, built like a Hercules, who seemed particularly desirous to get at me, who was separated from him only by the square table around which we had been quietly seated a moment before. His face at this instant was horrible to see; he thrust towards me his left arm, his forefinger extended, and with the right one he brandished the heavy bench above his head.

The scene in this old college room, improvised for the moment into a laboratory for experimental psychology, was truly singular on this December night; but I did not think of it at the time. My panic-stricken friends all kept themselves at a safe distance and nobody breathed a word; only the medium emitted a sort of guttural throat-rattle. Unable to escape from the place where I was, namely, between the wall and the table on one side and a bracket and the stove on the other, I did not lose a single one of the movements of the medium, who appeared animated with anything but agreeable intentions. He moved nearer to me, almost at arm's length and aimed a tremendous blow with his bench, right at my head.

I was keeping perfectly cool and on the alert, as may be imagined, and when I saw this mass flung at me, I seized the two feet of the table beside me, raised them quickly, holding the table in front of my adversary, thus protecting myself with a shield. The shock was terrible; the bench struck the table like a blow from a catapult, there was a crash and I was flung back against the wall; the table was split in two. Continuing to protect myself behind it, I thrust it towards S. who dropped his weapon and fell backwards upon a chair in convulsions. We rushed towards him to hold him up, but it was needless; he soon recovered his senses and, in order not to frighten him, we returned to our places round the table without betraying our emotions.

This time I placed him against the wall, which proved a wise precaution, for he was again thrown into a crisis not less terrible than the first one. After some convulsive fits he rose to his feet, then sat down again, his face distorted by a frightful contraction. He rose again and we did likewise. I placed myself so that the stove was between us, but he pushed the table aside and, seizing a chair, strode towards me.

I caught hold of the bench which he had thrown aside and used it, not as an offensive weapon, but simply to parry the blows which he seemed about to give me with the chair which he was shaking in the air. There was a moment of violent anguish for each one in our party, as we were looking at each other and at the strange weapons of this half-fantastic combat. He advanced towards me aiming with his chair, which I made ready to receive on my bench, when I was impelled, by what a force I do not know, to try an experiment by adopting a method once suggested to me as infallible in like circumstances, by a man well acquainted with these things. I threw aside the bench that I held and advanced with my ten fingers extended and pointing towards the unhappy medium, at the same time willing powerfully that he should be rendered motionless. I projected as it were my will-power at him, accompanying this cerebral effort with an energetic gesture. The effect was instantaneous and I was the one most agreeably surprised. Instead of being flung at me, the chair was thrown behind, and, although very strong, so smashed that it could not be mended. S. was as if dazed; his body was seized with a convulsive trembling and, as it were, hurled against the wall at a distance of three or four yards from the place where he was standing; all his limbs were twisted, he was rolled into a ball on the ground near the door, and we heard his joints crack.

A few magnetic passes brought him to himself and, as soon as we could, we left this place so unpropitious for psychological researches, never to return for the same object, but not without providing ourselves with torches while going to our carriages, which were waiting for us in the street.

Editor's Note.—The above narrative, by one of the most careful and brave experimental biologists of the day, a gentleman whom I have had the honor to meet in Paris, vividly illustrates the perils of psychical research when pursued without the proper safeguards. These necessary precautions can only be taken by one familiar with Oriental science and its methods. But for Dr. Gibier's dauntless courage and self-command, he would have either been killed outright by the possessed medium, homicidally controlled, or been himself taken possession of by the enraged elementary. One does not need to be long in India before learning many facts from first hand, which substantiate this theory. In fact, innumerable instances are cited to show that sensitives, especially sensitive women, are seized on by earth-bound elementaries when passing under a tree, or drawing water at a well, or walking over some spot where these evil influences have gathered in anticipation of some such chance. Dr.

Gibier, without clairvoyantly perceiving it, had entered the sphere of Kâma-loca and pitted his untrained spiritual force against its malignant denizens. One moment of fright and he would have fallen a victim to the phantom of the man whose body he had professionally made free with. Psychical research is a noble thing for Materialists to begin on, but a perpetual danger for those to follow up who believe in man's nobler self and need no such proofs of the survival of human consciousness after corporeal dissolution. All the great religious authorities concur in this. Necromancy is condemned under every system of religion and recommended by none. The appalling cruelties to alleged witches and sorcerers were the normal consequence of the Biblical prohibition against seeking intercourse with the souls of the deceased. S'hrî Krishna declares in the *Gîtâ* that they who consort with the *bhûtas* or elementaries, will go to them after death. Patanjali warns the practitioner of Yoga against being led away by such vain illusions. Lord Buddha does the same. In *Yogatatvopaniṣad* (Madras ed., pp. 390, 391), we read, that the Yogî will arouse in himself the power to perform marvellous feats, but he should never exhibit them to others.

“Then various wonderful powers will appear in him, such as clairvoyance, clairaudience, the ability to transport himself in a moment to distant places, unlimited power of speech, the ability to assume any visible form, to become invisible, to transmute iron and other base metals into gold. By constant practice he acquires the power to levitate. Then should the wise Yogî reflect that these things are the great obstacles to the attainment of true Yoga, he should never take delight in them. One worthy of being regarded a king among Yogîs should not display his powers before any person whatsoever. To the world he should seem an idiot, a fool, a deaf man—if necessary to keep the fact of his powers concealed. Only his disciples may properly request him to show his *siddhis* for their instruction. One who is entirely engaged in his external duties forgets the practice of (sublime) Yoga.”

All the other Upanishads and the Purânas give the same advice. For example, *Vâyupurâna* (Yogaprasarga Chapter, vol. I, ch. 12), describes the obstacles created for himself by the unwise Yogî. “The intelligent man who desires to obtain the knowledge of Ātmâ should not yield to the temptations offered by the *siddhis*; for they are but obstacles in the path towards Ātmâ.” And verse 15 says: “Even rishis, devas, gandharvas, etc., fall to the state of common mortals by giving their attention to the cultivation of *siddhis*.”

An advanced Yogî would feel a sort of horror inexpressible on seeing the experiments of Luys and his confrères in French hypnotic research, the work of the S. P. R., or the séances of the Spiritualists, and—as was stated in a Chapter of *Old Diary Leaves*—every orthodox Hindu would instinctively set down H. P. B. as an unhappy victim of evil powers on hearing our testimony as to her employment of the elementaries to exhibit phenomena to the casual visitor.

THEOSOPHIC POLICY: HINDUISM OR BUDDHISM?

WHEN Buddhism was made by Asoka *the* religion of the Hindus throughout most parts of India, Hinduism would have signified Buddhism. Since Brahmanism has again pervaded India, it has caused Buddhism to vanish from its soil and has made itself again *the* religion of the "Hindus" proper; Hinduism means Brahmanism, and we use the word now in this sense, contradistinguishing by it Brahmanism from Buddhism. We ought, however, not to forget, that Hinduism does not so much, or not alone signify a certain form of exoteric religion, but rather a certain state or phase of evolution of the Indian people. And we must remember, too, that Hinduism after the Buddhistic times of India was rather different from the pre-Buddhistic Hinduism. Before those times it had become much degenerated; but since Shankarâchârya it has again been lifted intellectually and spiritually to the level of Vedântism. Since then it has again apparently degenerated, so that on the whole Hinduism now compared to Buddhism and to Christianity is probably not very different from what it was, when, 2,400 years ago, the great sage and teacher from Kapilavastu preached his ever "modern" sermon of true altruism, of the cause of sorrow and the cure of sorrow, of right living and of right samâdhi.

May not the time have come now, when this sermon shall be preached again in India? When again another effort shall be made to help the peoples of India on towards the common goal of true spiritual human brotherhood, giving every human being an equal chance of life to work out his own salvation together with that of his neighbours and compatriots?

By all means, anyone might answer. But the task is difficult, the goal is distant, the road to it is long and very far to walk for most of us.

Surely, it is so. But all the sooner, all the more zealously ought we to set to work. Before, however, we set out on this errand, we may well enquire which is the right road to proceed and along which to lead our brethren.

For some time the most prominent leaders in theosophic policy have given out the parole, that for the Indian people the way to spiritual progress was a leading back towards the ancient times of the Upanishads and that all modernizations were of evil.

Now scarcely anybody will deny that so-called modernizations signify a decrease in spirituality, and that just as the ancient times were more spiritual than the present, so the final future has to be spiritual again. But does it follow from this that we ought to go back to anything of the past and not rather accept the progress of modern times in striving towards a new and higher spiritual aim? Metaphorically speaking, the question is this: does the movements of evolution resemble the swinging of a pendulum, or rather the swinging of a spiral up and down and up again?

I think the latter is the true course of progress. We may, nay, we certainly ought to, learn from the past; but we ought never to turn back to it. Always ahead!

“First be sure you are right, then go ahead!” Turning round and walking back is certainly not the right path ahead. And more so, this path has not even to resemble much the path that lies behind. For, in what is the spirituality of the future to differ from that of the past?

By its including a higher state of wider and of more intense consciousness, and the bliss of this higher state can only be gained by experience, by the sorrow derived from evils. We have, therefore, to face these evils; we have not to shun them, and it is good for our own final welfare that desire makes us rush blindly into these evils; we should otherwise never gain the experience of the necessary sorrow and the wisdom which may be heard of from the experience of others, but which the self within each one can never realize without its own experience of such evils and their sorrows.

Let us take an instance which has many times been the subject of lectures: “Eastern castes and Western classes.” No doubt, if the latter are to be considered as a progress at all, they are a progress downwards on the spiral of evolution. But are they not necessary for such progress? Is not the fundamental idea of free competition and of overruling all caste prejudices just the very idea of the ancient sages in Brahmanism as well as Buddhism? Have not some of the most prominent sages worked their way up from the lowest castes? and others at least from lower castes than that of the Brahmans? And will not such re-incarnating souls of sages always find—if needs be, even amongst the Chhandâlas—those germs they want for their bodies without requiring for it a Brahman caste, this hereditary “House of Lords” in Hinduism. Just because we do believe in re-incarnation and in its self-acting re-adjustment, we require no caste and no hereditary right of exoteric organization. True spirituality is gained by genuinely religious spirit, by the spirit of devotion on a basis of high intellectual development. Allow the chance of it to every one, and do not breed pretensions of spirituality in a caste! you will breed spiritual selfishness, and that is its worst kind!

I will not go into the philological question of the genuineness of the shloka or stanza of the Bhagavad-Gîtâ in which the four castes are mentioned. This shloka has been said to be a later interpolation by Brahmans to suit their own interests. But even if this shloka be truly original, it only states the fact that the institution of the castes was divine, like anything that is and ever was or will be, is divine, is made by divine powers—the shark, the cobra and the earthquake quite as well as cows, philosophers and sages. Evolution in all its stages is divine, but each stage has in time and is to be overcome by the next. So it is “God’s will” that the caste system should now be abolished altogether, all the more since it has become a complete absurdity in its present ramifica-

tions. What the result of petrification of customs would be we see in China. The Hindus would be in great danger of a similar fate, unless the Anglo-Saxons had taken care of them.

Everything is right in its time. Thus were the Western classes once; and thus it is now time that these also shall fade away before the youthful spirit of democracy regenerating our European race.

But this democracy means also materiality, means plutocracy, means vulgarity; should we allow the Hindus to run into this adoration of the golden calf and to estimate the value of a man by his money? should worldly influence and power be set up as an ideal of aspiration for the Hindus? should they be taught the fact, that at the present time the road to power generally lies in the continuation of the road to wealth? should they be advised "to make money honestly if they care but to make money"?

They need not be taught anything of this kind; they will see and do see it by themselves. Facts cannot be hidden for ever. Evolution will go its way in spite of all reactionary objections to it.

One may well from a higher standpoint see the evil and its necessary sorrow. But no sage will ever try to interfere with Karma and to block the road of evolution. He will never do so, all the less, because he at the same time with the evil sees its cure, as well for the individual as for nations and races.

Europe and America, Australia and New Zealand have now suffered from the vulgarizing and debasing influence of plutocracy long enough. Redemption is at hand, deliverance is near, new times dawn on the horizon. Socialism is the next stage of mankind's evolution towards the great aim of solidarity and of spiritual brotherhood. This new stage will not be gained by mere talk and agitation. Hard times, very hard times of severe crises and of long painful and unsuccessful experimenting will have to be gone through in Europe and elsewhere.

The European race will have to be again the leader of mankind in this great move towards a better future; and let us hope that the experience of our Western race will shorten the road towards this next step for the Eastern people quite as much as it now facilitates the realization of the Western "spirit of liberty" here in India. But somehow, also, the Eastern races, every individuality and every nation, have to go through all these stages of evolution for themselves. We may ease the course of nature, but we cannot reverse it, and we ought not to try such an imprudence.

The present mankind has to go through many stages, many incarnations, many hardships, ere the whole, or the majority or even any larger part of it will have matured for the spiritual advancement on the path of Theosophy. In the same way as the whole gradually progresses, the individual entities advance. But few, very few, can force themselves ahead of those walking in the ordinary broad road alongside of

them. In order to know one's own path and present position, one has to learn much about the past and something about the future. But one ought not to look back constantly nor less ever walk back. The future lies in front, never behind.

But as to Buddhism what is now its relation to Hinduism? It is in the East a necessary stage in advance. The progress towards it goes downward, but it is a progress.

True Buddhism is but a reform of Hinduism. In its present aspect in Ceylon it is much less spiritual than Hinduism; but it need not be so. It was meant to be and therefore ought to be, true Hinduism without any exoteric prejudices and drawbacks, esoteric Hinduism made exoteric and given to every one. All the scholasticism and dogmatism which is now thought to be essential to Buddhism is in reality inimical to its true spirit, its spirit of liberty and independence of every true disciple of divine wisdom, of every bhikshu or sanyâsi.

The line of progress for the guarding, and for the spreading of divine wisdom within mankind, is not by leaving it in the hands of an hereditary "House of Lords" of Brahmans, but by handing it over to a democratic brotherhood of true Theosophists, that is to say not of mere F. T. S.'s, but of true bhikshus or sanyâsis. These ought to have an organization of their own, a brotherhood or monastic order which gives them the advantage of learning and of realizing the divine wisdom within their own "selves" and offers to them also facilities and opportunities of teaching it to others and of helping them on their own path towards its realization.

The idea of this brotherhood is the final idea of our Society. But the T. S. can scarcely carry this idea out, for it has other more preparatory tasks to fulfil.

But this idea was also the essence of Buddhism. It was just this what alone distinguished Buddha Gautama's teachings from those of the Brahmans. In instituting his *Sanga*, the order of the bhikshus, he turned the hereditary organization of the Brahmans into a democratic organization open to everyone who thought himself fit for it or who would try to become fit for it.

Of course such an organization would be of no use, if it was formed by incompetent persons, if it was not instituted, organized and constantly guided by a master-sage. If such a monastic order had not in its most inner circle the same divine wisdom and the same divine spirit-power which alone justifies the highest claims of the Brahmans, though upheld by ever so much good-will and good intention; it would, nevertheless, be only a mere sham and false pretension.

But to re-establish in India such a true sanga of divine wisdom, as it was the original idea of the Tathâgata Gautama, that is about the greatest need for India's spiritual welfare now. And I do not doubt that the next coming sage-reformer of India will proceed in this direction, opening the road to divinity in man even to those of European race

who are then prepared for it. We should rather prepare the way for him, I think, than work in an opposite direction now.

It might even be discussed whether or not Buddhism can now be made to help the Hindus on that road to their spiritual aim which they cannot avoid.

In Europe the road from the primitive spirituality of Catholicism to the spiritual advancement of individual independence and self-reliance leads through Protestantism with all its drawbacks and shortcomings. The road from dogmatism to Theosophy leads mostly through scientific materialism. The road from authoritative self-conceit to gnosis leads through true agnosticism. Why should not the road from Brahmanism to a wider reign of intellectual spirituality in India lead through Buddhism ?

This need not mean that religious devotion should cease to pervade the every-day life of everyone. But even in the West, in Europe and America, Buddhism has some prospects for the future, after Protestantism has worn itself out. Buddhism has already paved the way for a more general understanding of Vedântism in the West. And as a rational system of ethics and of life it is the only hitherto-known form of religion which recommends itself to those who have by general education been turned aside from the Christian Church ; and thus it recommends itself not only to the scientist, but more particularly to large classes of the general public, which on the continent of Europe is now almost entirely materialistic.

Speaking of any future for Buddhism, of course, I do not mean Buddhism, as it appears now in Ceylon or in Tibet, but only its true spirit. And even this, although it will be the guiding star of progress to the Indian peoples, will never be generally accepted by the European race, as little as Christianity will in India. But the esoteric spirit of Buddhism and of Vedântism will gain a much wider and a more intellectual influence on the mind of educated Europeans and Americans than the Christian dogmas can ever have with the educated Indians, who have all the good that Christianity can bring them, in their own religions and in a much more perfect form too.

As it is not Buddhism in its present exoteric form that is here recommended, all objections made against this do not much concern us. But as the consideration on which this exoteric Buddhism is objected to, is even insufficient and short-sighted, it might here be mentioned.

The principal objection which has been again and again raised is this, that Buddhism deteriorates the morals of the people, even more so than Christianity. This fact cannot, and ought not to be denied. If we combine the results of two statistical tables, found in the "Census

of Ceylon, 1891 (Colombo, 1892, pages 16 and 243),” we obtain the following table:—

RELIGIONS OF PRISONERS IN CEYLON.			
Religions.	Population.	Prisoners.	From 100,000.
<i>Buddhists</i> (Sinhalese).	1,859,861	2,676	144
<i>Hindus</i> (Tamils).	613,024	401	65
<i>Muhammadans</i> (Moors and Malays).	207,260	215	104
<i>Christians</i> (Total Numbers)	302,127	388	128
<i>Sinhalese</i> (Christians).	180,926	286	158
<i>Tamil</i> (Christians).	94,405	77	82
<i>Europeans</i> and Eurasians.	25,674	22	86

This table shows that the criminal proclivity of the *Buddhist* population of Ceylon is more than twice as bad as that of the *Hindus* in the same island ; 144 against but 65 of each 100,000 persons.

And a rather disagreeable surprise is here brought forward for our brethren and involuntary co-workers, the missionaries. For this table further shows that the criminality of both kinds of inhabitants increases greatly, when and in as far as they are converted to Christianity. That of the *Buddhists* (Sinhalese) rises from 144 to 158, that is to say, by ten per cent., that of the *Hindus* (Tamils) from 65 to 82, or twenty-six per cent. This fact proves that our European civilization does not immediately make the peoples of Indian culture wiser and better, but has at first the opposite effect on the lower classes of the community. But, secondly, we learn from this fact that the *Hindus* are not only less criminally inclined, but that they in their primitive spirituality stand yet further removed from our European civilization than the *Buddhists*.

One might perhaps object to such conclusions from the above tables, that the difference of religion was here made responsible for that which really depends only on the character of different nationalities and races, the Tamils and the Sinhalese. But we find exactly the same proportions in the statistics of British India, if we turn to the bluebook (Parl. Pap., 1894, No. 199), "Statement exhibiting the Moral and Material Progress and Condition of India during the year 1892-93" (page 30).

"The proportions of convicts in each class to the total population of that class were as follows :—

<i>Buddhists and Jains</i>	...	1·4	per cent. ;
<i>Native Christians</i>	...	1	„ ;
<i>Muhammadans</i>	...	0·8	„ ;
<i>Hindus and Sikhs</i>	...	0·5	„ ;
All other classes	...	0·3	„ .

The proportions of most of these numbers are exactly the same as those of the Ceylon statistics, 5 : 8 : 10 = 65 : 104 : 128. Only the proportion for the Buddhists in India is less favourable as compared to that of the other religious communities; for the proportion of 5 : 14 (Hindus to Buddhists in India) would be equal to 65 : 182 in Ceylon while here but 144 of 100,000 Buddhists are convicts. The absolute proportion, however, of the Buddhist convicts to the whole of the Buddhist population is about the same in both countries, 1, 44 and 1, 4 per cent.

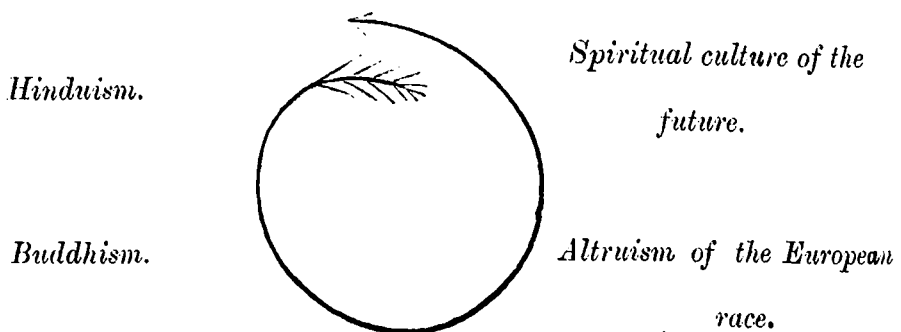
These figures prove, beyond doubt, that the different religious modes of education and of life have very different effects on the moral condition of the lower classes. This effect of the different religions is *proportionately* the same in both countries, although the state of criminality is different in both countries.

If we except the Buddhists, the criminality in India is to that of Ceylon like 10 : 13. In India, therefore, trespassing of the criminal laws is less frequent than in Ceylon. This fact can be explained by presuming that the patriarchal or patronizing training of the Indian people by the Brahmans has for thousands of years kept *all* the peoples in India in such a comparatively good moral condition, that even now those who have afterwards accepted other religions, are still favourably influenced by this inherited morality, while those people who have now been under the supremacy of Buddhism for two thousand years have since lost that advantage. But this points out at the same time that the Hindus are still in a less advanced stage of evolution; for the experience of the selfish stage of individualistic development is necessary for each race and for each tribe as well as for each individuality. Only after this stage has been overcome by the higher consciousness of solidarity and union with that whole of which one feels to be but a part, only then will a more refined and more spiritual stage of existence be reached. And this new stage will have a good deal in common with the primary one, its wisdom, its morality and spirituality; but it will be far superior to it in experience, in clearness of knowledge and in the living realization of divine wisdom.

European culture has not yet attained this last stage. But it has only gone through three thousands of years yet ; and—who knows !—hundreds of thousands may be required for its attainment by a whole race. However, we can certainly not blame the Buddhists that they have not yet obtained *their* aim within their time of development for only two thousand years ; and they have started with much less favourable talents and conditions than the European race since the most ancient times of Hellas.

But nobody, I dare say, will doubt that European culture is an unavoidable stage of evolution, through which the more primitive races have to pass through, somewhen and somehow. The same is to be said of Buddhism for the Indian peoples ; and the increase of criminality cannot be brought to bear against such a necessity. Such an evolution is a *progress*, but a progress leading *downwards* in the beginning. As this progress consists in a democratic generalization of the chances which are given hitherto in India but to a few by hereditary privilege, it is a matter of course that these lower classes have to learn first to make the right use of their rights and duties ; and they cannot succeed in this quickly.

If we conceive the course of evolution in the shape of a circle or rather of a spiral, we have then to put Hinduism near the beginning of the course on one side at the top. Buddhism is the next stage of progress but downwards ; therefore it is to be put below Hinduism. The next stage of progress on the other side of the line leading upwards again is the altruism of the European race. The future state of a higher spiritual culture of mankind, however, has to be put at the upper end of the spiral near or opposite of Hinduism ; but it is to be considered as on a much higher level of existence and of consciousness.



Although, therefore, the progress of culture may lead at first downwards as to materiality, immorality and externalism of the lower classes of the uneducated population, such progress is always a necessary stage to be passed through. Buddhism and European altruism may well be inferior to Hinduism spiritually ; they are, nevertheless, a later stage ; and it is only from our stage of European culture that again the spiritual life of mankind rises towards a more internal culture and a higher refinement in spirituality.

THE GAYATRI AND ITS COMMENTARIES.

INTRODUCTION.

THE well-known verse of the *Gâyatrî* first occurs in the Rig Veda and is afterwards repeated in the other Vedas. It is said to contain the essence of all the Vedas, and is therefore adopted as the universal prayer of all *Dvijas*. Even the Jains hold this verse in the greatest regard up to this day.

The virtue of this *Gâyatrî* cannot be over-rated. The ancients held the verse in such high veneration that its repetition was ordained as an expiation for all imaginable sins. The practice is continued even to this day in our *Shamvatsara Prâyachitta* (annual expiation) after *Shrâvana*. Nay more, the ancients even worshipped the several letters of the *Gâyatrî*. The Rishis employed them as the first letters of their works. For instance, the *Râmâyana*, a *Kâvya* of 24,000 verses, has a thousand shlokas with one of the 24 letters of the *Gâyatrî*. Such was the efficacy of the *Gâyatrî*. But its present degradation is due to the following causes.

The virtue of the *Gâyatrî*, like all the Vedic mantras, lies in the manner of its repetition, and in the meaning which is attached to it when meditated on. The manner of repeating it involves the proper understanding of the Shvaras, &c. This study is now-a-days little heeded, except by Vaidikas who have had a regular training in Vedic pronunciation. But even among them, scarcely any know the import of the *Gâyatrî*; and of those that know both the manner of repeating and the import thereof, few actually meditate thereon.

The *Gâyatrî* verse is as follows :—

तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि
धीयो यो नः प्रचोदयात् ॥

The literal translation of which is—

We meditate on that desirable light of the divine sun, who influences our intellects.

Let us now take the different commentaries one by one.

SHANKARACHARYA'S COMMENTARY.

Then * shall be explained the method of contemplating upon the *Gâyatrî*, the well-known *Mahâmantra* (the universal prayer) which tells (people) that the all-powerful Brahman, the source of lustre to all the luminaries, is the one universal soul or the essence of all entities.

Here it is said that the *Gâyatrî* preceded by the word *Om* and the seven *Vyâhritis*, † and followed by the *Shiras* ‡ (head) is the quintessence of all the *Védas*.

* This word *then* indicates naturally that this work begins after some other: or, as others hold, this word (*then = Atha*) is universally used as an auspicious word at the beginning of every work in Sanskrit.

† The *Vyâhritis* are—1 (Bhuh); 2 (Bhuvah); 3 (Suvah); 4 (Mahah); 5 (Janah) 6 (Tapah); 7 (Satyam.)

‡ The *Shiras* of the *Gâyatrî* is —Om apah Jyotirasah amritam brahma.

The above described Gâyatrî should be contemplated upon by *Prânâ-yâma*. But Gâyatrî preceded by OM and the first three *Vyâhritis* and followed by OM, should be contemplated upon by repetition (*Japa*), &c.

The Gâyatrî pure (unattended by the *Vyâhritis* and *Shiras*) says that the Pratyak (the inner soul or Jîva) is one and the same as Brahman, the all-pervading soul.

The third pâda of the Gâyatrî is interpreted thus :—

‘Whoever directs our intellects’ (*Dhis*).

The above signifies that the omniscient Jîva (enters the body) and directs our conscience and (thereby) our actions.

This Jîva, the director of our actions, is the Pratyak : his own legitimate form as Brahman is treated of in the first two pâdas of the Gâyatrî.

The Bhagavad Gîtâ (XVII, 23) has—“*Om, Tat and Sat*. Thus has been handed down the three-fold designation of Brahman.”

So the first word *Tat* of the first pâda of the Gâyatrî signifies adequately Brahman.

The next word *Savitri* indicates that Brahman is the cause of the illusion of the *duality* of this world limited by the three conditions of birth, existence and death.

The third, *Varenyam*, signifies that Brahman is the chosen of all and is therefore ‘infinite bliss.’

The fourth, *Bhargah*, the first word of the second pâda (lit. frying) denotes the frying of all the evils of Avidyâ, &c., and in addition implies the consequent leading up to Jñâna.

The next *Deva* (lit. illuminator) means the pure essence of the all-pervading Chit, which illumines all.

The two genitives *Savituh* and *Devasya* have no genitive force, but are clearly appositional words. It is an idiom peculiar to Sanskrit, which is significant of profound respect : just as Râhu’s head is a respectful way of addressing Râhu who is nothing but a head and means Râhu who is a head.

So the Gâyatrî may be rendered thus :—“We contemplate that (the Pratyak) which directs our intellect and actions and which is the witness of all this *objective* world, is one and the same as Brahman, the seat of all the universe, the infinite in bliss, the one devoid of all evils, the self-shining *Chit*.”

A primary objection to the main idea of Gâyatrî is this : When Brahman and the objective universe are clearly two distinct things beyond all doubt, how can their oneness be established ? This is answered by the following two considerations. When one sees a rope in darkness, he fears it is a serpent, but after inspection knows the truth that it is a rope. Such is also the illusion of the duality of the world, *i.e.*, Brahman and a distinct world separate from Brahman : but after deep thought,

the duality will dwindle into unity. Thus the apparently different Brahman and the *objective* world are one and the same. The other is this. When we meet a man, whom we have seen at some remote time, we at first pass him by for a stranger; but if we look deeper into his features, a recollection of him comes to our memory and we exclaim, 'Oh! it is he *Devadatta* whom we met at Benares'. This principle of recognition after inspection is known as '*Soyam Devadatta*' (it is he, *Devadatta*). Thus when we look at the objective world, it is impossible at first to identify it with *Brahman*. But after proper contemplation, the identification becomes easy.

So the Gâyatrî states and establishes the oneness of Brahman and Jîva.

The seven *Vyâhritis* have the following signification :—

1. *Bhûh* (lit. existence) signifies *eternity, i.e.,* the all-pervading, eternal, exalted, ever free A'tman and Sat.
2. *Bhuvah* (lit. cause to manifest) signifies *illumination, i.e.,* the Chit which causes all to shine.
3. *Surah* (Su + vri = well-chosen) signifies *Svarûpa, i.e.,* one's own form which is the best chosen for each).
4. *Mahah* (lit. to worship) signifies *superiority* which commands worship.
5. *Jânah* (to produce) stands for the *cause* or origin of all.
6. *Tapah* (to burn, to shine) is brilliance.
7. *Satya* is truth unalloyed with anything that is impure or evil.

To every one of these *Vyâhritis*, the particle om is added. This is significant of the same truth, *viz.,* the unity of Brahman with each of the above gradations.

The Siras or head of *Gâyatrî* has the following meaning :—

1. *A'pah* (to extend over) signifies the quality of all-pervading.
2. *Jyotih* (to shine) is the quality of shining.
3. *Rasah* (essence) is the quality of superiority.
4. *Amritam* (immortality) is the quality of being liberated from birth, existence and death.
5. *Brahma* signifies 'I (the Jîva) am He who possesses all the above-mentioned qualities.' So ends the interpretation of the Gâyatrî as given by Shrimat Shankarâchârya.

SA'YANA'S COMMENTARY.

We shall next pass on to the commentary of the great Sâyana. In the pre-Sâyanic period, the Vedas were interpreted by many Sûtrakâras, such as A'patsthambha, Bodhâyana and others, each according to his own inclination and school of thought. Sâyana of the Karmic school,* a later commentator, had very great difficulty in expounding his own particular theory and found yet greater difficulty in making it acceptable to the public. Consequently he accepted previous

* See an article on "Kundalini" in the *Theosophist*, vol. xv, pp. 276.

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renderings and with their help deduced a meaning to suit his own school. So throughout his works we find that, whenever he comments on an important verse, he gladly quotes the previous renderings and then gives his own "Karmic" meaning. Thus we find that he assigns three different meanings to the Gâyatrî, the most important of the Vedic verses.

These three meanings are accepted not only by his contemporaries and his successors, but also by his predecessors. *Urata*, *Mahîdhara*, the great names associated with the Shukla Yajus give the same three interpretations.

i. We meditate on the light which is one with Brahman, his own light which from its consuming influence on ignorance and its consequences is termed *bhargas*, and is that which is desirable, from its being known or worshipped by all (*Varenyam*), the property of the Supreme being (*Paramesvara*), the creator of the world and the animator, impeller or urger (*Savitri*) through the internally-abiding spirit (*antaryâmi*) of all creatures, the *bhargas*, that light which animates all *dhiyah* acts (*Karmâni*) or illumines all understandings (*buddhîh*).

This is known as the Karmic interpretation.

ii. We meditate on the sun, the bright and radiant progenitor of all (*Savitri*, or *Prasavitri*), with his sphere or orb of light, the consumer of sins (*Pâpânâm Tâpakam Tejo-mandalam*), &c. &c. &c.*

iii. We meditate on, &c. &c., and we anticipate (*Dhîmahî*) from his favour the reward that is characterised by food and the like (Bhargas = food and sustenance), *i.e.*, we pray that he will support us.

Rig Veda III. lxii. 10. Com.

Bhattabhâskara very finely sums up the different views of the Gâyatrî (after his rather long notice of the three meanings above mentioned in the following words):—

"We adore the lustre of Brahman, manifest in the sun, the one which is to be worshipped by all who wish to be *elevated*, and which is of great help to the world in the way of *consciousness* (*buddhi*) and *light* (*tejah*).

Yajur Veda I. v. 6. Com.

Urata and *Mahîdhara* in their commentaries on Sukla Yajus III. 36., hold the same views.

One point is to be clearly kept in mind, *viz.*, that the entity worshipped by the Gâyatrî is not the sun but the inner spirit (*Antaryâmin*) dwelling in the sun. The sectarian schools of philosophy, *i.e.*, the followers of the reformers, Nîlakanta, Râmânûja or Madhava, explain this *inner spirit* in the sun to be *Shiva*, *Vishnu*, or *Nârâyana* (one aspect of Vishnu). Others there are who give these interpretations to *Savitri* and hold that by this word the material sun is never meant.

Some of the *Smirtikaras* have written many slokas on the several words forming the verse of the Gâyatrî in detailed explanation of them.

* I stop here, for the rest agrees with the first interpretation.

But the different verses contain no new ideas, and therefore I do not insert them here.

I shall conclude with the interpretation of the Gâyatrî given by Sir W. Jones, the pioneer of Orientalism.

“Let us adore the supremacy of that divine sun, the godhead who illuminates all, who recreates all, from whom all proceed, to whom all must return, who we invoke to direct our understandings aright in our progress towards his holy seat” (Works vol. XIII, p. 369).

This rendering is exactly the same as that of Dayânanda Sarasvati—Yâjur Veda I. iii. 35 Com.

R. ANANTHAKRISHNA SHASTRY.

Reviews.

MAGAZINES.

Jacifer.—The December number contains the continuation of Mme. Jelihovsky's biography of her sister, Mme. Blavatsky, which we are privileged to reproduce in our pages this month. “The Awakening to the Self” is a scholarly translation by Mr. Johnston of Shankarâchârya's *A'tma Bodh*. “Tennyson viewed theosophically” is a word on a subject that might well be developed further. “The Book of the Azure Veil,” “The Heavenworld” and “A Master of Occult Arts” are continued. “Theosophy and Crime” is an attempt to solve a difficult problem by the application of theosophical principles: the introduction of “Black Magicians” seems, however, to complicate rather than simplify matters. “Some aspects of Karma” is interesting, though necessarily speculative.

The Path.—The feature of the December *Path* which throws all else into the shade, is the first instalment of a series of extracts from H. P. B.'s private letters to members of her family. These are from New York and, apparently, written in 1876 or 1877, while we were engaged in the preparation of “*Isis Unveiled*.” The scenes she describes are familiar and the conversations and discussions mostly occurred in my presence and hearing. Her usual style of inaccuracy runs through them, but the essentials are correctly given. Her descriptions of the possession (*A'vesha*) of her body and the replacement of her personality by that of another entity endowed with a learning and rich with experiences far superior to her own, most strikingly corroborate and bear me out in the analyses I gave in chapter XVI of *Old Diary Leaves* (July 1893) of the probable authorship of her book and her own quasi-mediumship to the Mahâtmas. It is very gratifying to thus have at first hands full warrant for the views I then expressed and which unjustly excited against me so much hard feeling from the party of her blind devotees. It is worth the reader's while to compare her description of the envelopment of her body by a “misty cloud” which enters it, pushes her out, and uses its organs of speech to teach me and others—she seeming as if “asleep, or lying by not quite conscious, not in my own body but close by, held only by a thread which ties me to it,” and her similar statement of what she clairvoyantly saw going on at Chittenden, with William Eddy, the medium and his visitors. His body “assimilated, unconsciously to himself the pictures of the dead relatives and friends from

the aura of the sitters." These shadows she saw in the séance-room, "expanding so as to envelope him or her (a sitter) entirely and then slowly disappearing within the living body as though sucked in by its every pore." ("Incidents in the Life of Mm. Blavatsky," 178-9). The difference, of course, is that in their case the possession of the living person's body was by a phantom form of the dead, while in her own case at New York, her body was entered, occupied and manipulated by the astral form of another living entity. But the misty cloud and the entrance and possession were nearly alike.

H. S. O.

Theosophical Siftings.—No. 12, vol. vii, contains an excellent paper on "The Cambridge Platonists" which will bear careful perusal.

Journal and Text of the Buddhist Text Society of India—Part 2, vol. ii, contains a translation of the Amitayusa Sūtra from the Corean by Dr. Landis; the "Story of Jyotishka," in verse, by Mr. Nobin Chandra Das; the incident of Bimbisàra and Pukkusàti, a translation; "Notes on the Svayambhu Purána"; texts and appendices.

HOMeward SONGS BY THE WAY.*

This little volume of verse displays in every page the poetic feeling and mystical insight of its author. Irish Theosophists are to be congratulated on having among them one who can render the teachings of Theosophy into attractive and elegant verse.

Theosophy in all Lands.

EUROPE.

LONDON, December 1894.

I am afraid I have not very much home news for you this month. Things are going on much as usual, considering the somewhat disturbing conditions which exist just now. A new Lodge has just been chartered at Yarm-ontees, to be called the "Eastern Lodge;" and its formation is doubtless due, in great part, to the energy and activity of our Brother W. A. Bulmer, well-known to you all as the able editor of the *Northern Theosophist*.

News comes from Sweden of the formation of two more Lodges, one at Hernösand, and the other at Jönköping. Our Swedish brethren are really indefatigable, and may surely not unreasonably hope to *theosophise* the whole of Sweden before they have done!

I have just seen a notice of the formation of a lending library of Theosophical literature in Rome, to be open every day for an hour. It is said to contain all "the principal books that have been published by the Theosophical Society in England and America since its establishment; together with the monthly magazines and pamphlets, as well as those issued by the French, German, Spanish, Swedish and Dutch Branches and Centres of activity." The formation of such a centre for the dissemination of our literature in the main stronghold of the most exclusive of modern churches is indeed a sign of the times.

Our General Secretary went North again the other day, on a short visiting tour. I am glad to say that he is feeling stronger and better, and we

* By A. E. Whaley: Dublin, 46 Dawson Chambers, 1894. Price 1/6.

hope that a week in Paris, where he is to be the guest of Mrs. Marshall and her husband, will completely set him up again.

A new activity has just been started by Mrs. Cooper-Oakley, in the shape of open Sunday evening discussions on Theosophy—"free talks and discussions," so the notice runs—which take place in the lecture hall at 7-30. Two have been held, and proved wonderfully successful; thirty people were present at the first, and quite fifty at the second meeting. Various members spoke, following the lines of a most interesting syllabus which has been drawn up for the purpose, and which covers eight Sundays. The meetings do not take place weekly, but about every fortnight, and the syllabus takes us up to March 17th, 1895.

* * * * *

The broadening spirit of the age, to which, it may safely be said, Theosophy has contributed much in a quiet way, was commented upon by our old friend the *Daily Chronicle* in a very able leading article which appeared on Christmas day. "If we do not altogether misread the signs of our time," says the writer, "the modern development of Christianity is away from Pagan accretions, to the more pure and essential idea.....The learning and insight expended on the various Lives of Christ which have been the chief products of our century from the religious point of view—those of Neander, Strauss, Farrar, Keim, Geikie, Renan—reveal the intense desire to get behind the elaborate structure of the church to what Arnold called the 'secret' and 'method' of her Founder." Then he goes on to show how the materialistic doctrine, that science would eventually be the substitute for religion, is steadily dying out; and concluded as follows:—

"What mankind needs, above all, is such inspiration as shall furnish us with an impetus to a raising of the general level of mankind, and which shall yet convince us that life is more than meat and the body than raiment. How shall we derive such inspiration save from the religious conception of life, as furnishing, not a theatre for enjoyment, but opportunities of service The next century will find us with many of our cruder notions about human happiness and progress dying out, but with an inextinguishable longing to be assured that the spiritual life is no dream, but rather the solid reality of which our physical existence is but the visionary counterpart."

It is indeed gratifying to mark our teachings finding such clear expression in a journal which circulates so largely in the life-blood of the British nation. Again, in a review of Dr. Wyld's "Theosophy," which I saw the other day, the writer takes exception to the black binding of the book, as he "thought Theosophy had come as a new light, not to steep us in deeper darkness. As a matter of fact," he remarks, "the subject is an all-absorbing one, in which thousands are interested and eagerly seeking information." This is indeed a concession!

The phenomena of hypnotism, and especially thought-transference, are finding wider and wider acceptance as genuine scientific facts, in spite of the determined and frequent attacks of Dr. Ernest Hart, who, in a recent article in the *Century*, denies that hypnotism is of any practical use to mankind and strives to relegate cures wrought by its agency to the realms of faith and imagination.

To see Mr. Frank Podmore's new book on "Apparitions and Thought Transference" appearing in a series of works upon "Contemporary Science" is indeed significant. An appreciative review in a leading daily paper compares telepathy with transmission of sounds by means of electricity without

wires, and confirms the statement of Professor Drummond, which I quoted last month, that it is a *proven scientific fact*. And this attitude is scarcely surprising when one finds it stated in this book that in a series of 457 experiments a Mr. Guthrie obtained 237 complete successes and 82 partial ones. These were with subjects in the normal state; but in the hypnotic state the proportion of successes was far greater, Professor Barrett conducting 46 consecutive experiments of "inhibition by silent willing" without a single failure. Mr. George Redway, the well-known publisher of some of our earlier literature, recently had a visit from a clever thought-reader, and so struck was he with the proofs he received that he sent a description of the experiments to the *Pall Mall Gazette*. Truly the evidence for "the existence of psychic powers" in man grows apace, and there is every prospect that we shall carry with us into the coming century a firmly-rooted belief in their reality.

The recent attack in the *Westminster Gazette* has done some good in the way of stimulating enquiry as to the existence of Mahâtmas. The *Review of Reviews*, in commenting on it, and also upon the evidence—as to their existence—put forward in *Lucifer* by a recent pilgrim in Tibet, and also in the *Arena* by a "Student of Occultism," once again asks the silly and illogical question, why a Brother does not come forward and give indubitable proof of the existence of himself and his Brethren? That "matter" is scarcely ready to receive "proofs" from "spirit" is well shown by some remarks in the scientific column of a recent number of an evening paper, anent the nature of the astral body, and its control and projection by the conscious will of the Adept. Behold the material mind stopping short on the borders of the debateable land:—

"How the real body, sometimes in a state of decomposition, is able to generate waves in the ether capable of producing the apparition of an astral body, and how these waves manage to travel through the ether in a certain form or group, a sheaf or bundle, so to speak, without spreading in all directions like waves of light or electric waves, and also with the speed of light, namely 190,000 miles a second, is assuredly a mystery which Mrs. Besant may understand, but of which physical science can give no explanation. Perhaps we shall be told that is where the spiritual action comes in—the spirit of the Mahâtma controls the ether."

Exactly, Mr. Materialist, and you will never find the key to this seeming mystery so long as you persist in your present groove. Hear what one of the bolder of your brethren, who has ventured to step outside it, has to say to you:—"Are we even quite sure," asks Professor Drummond (in his "Ascent of Man"), "that what we call a physical world is, after all, a physical world? The preponderating view of science is that it is not. The very term 'material world,' we are told, is a misnomer; that the world is a spiritual world; merely employing 'matter' for its manifestations." And close on this comes Ernest Haeckel's recently published "Confession of Faith," in which he describes "Monism" as the belief in the "oneness of the Kosmos, of the indissoluble connection between energy and matter, between mind and embodiment—or, as we may also say, between God and the world."

And so we find that advanced thinkers in all departments of science, religion, and philosophy are fighting along our lines, influenced may be by some of our humble efforts on this plane; and most assuredly inspired by those great ones, to whom we owe what knowledge we have, to strive for that union of thought, work, and feeling through which alone the true knowledge can be achieved.

AMERICA.

Since my last letter the American Section has Chartered six new Branches, making one hundred in all. The rule of the Section is always enforced of dissolving wholly inactive Branches, so that the roll represents as before pretty solid material.

Chicago has been very active. It is now about to elect new officers and is engaged in wider Propaganda. That city claims about two million people as inhabitants, and being divided by a curiously tortuous river it has several distinct Sections of its own for work.

The Lotus Circles, or Children's Sunday Schools they may be called, are still going on. The one at New York is quite successful, one Sunday lately 70 attendants being present. These Circles have a series of children's songs in a little book, and quite a good deal of entertaining music has been written for them. The Lotus Circle in San Francisco has been carrying on in addition a little paper which is managed by Mr. Walters, the very earnest superintendent of the Lotus Circles there. Adults as well as children go to these Circles, because it would appear that they need instruction quite as much as children. In fact it has been found by many earnest members that children very readily grasp Theosophical ideas, which we suppose is because their minds are unfettered.

Mr. Claude Falls Wright has started on a long Western trip to carry him as far as Colorado Springs in the centre of the country where some new Branches have been formed. The rapid growth of the Denver, Colo. Branch, gives ground for hope that a good deal can be done in those great States.

Buffalo, N. Y., has a very lucky Branch in so far as concerns its quarters. It was started not long ago, has grown rapidly, and has been given very cosy, commodious, and accessible quarters in the large parlor of a prominent hotel centrally situated. This makes it very easy of access, and the work it is doing is extremely useful.

The General Secretary, Mr. Judge, recently made a flying trip to Buffalo, Syracuse, and other places for the purpose of speaking with members and delivering public lectures.

The American Asiatic and Sanskrit Revival Society cannot be called strictly a Theosophical activity, but it has been started by prominent members of the Aryan Theosophical Society. It aims to interest the general public and their money in the procuring of manuscripts from India and the revival in India on a very wide scale if possible of Sanskrit studies. It does not in any way infringe upon the Society, but aims to help it and to further extend the influence which the Oriental Department of the American Section has begun to wield. As the General Secretary's office really controls a public of about 2,000 or more persons, one can see that quite an influence can be exerted.

The Executive Committee has decided to charge 50 cents a year for the Oriental Department Papers of this Section so as to prevent waste, and also to reduce the cost to the Section. Some members do not care for Oriental matter and consequently waste was unavoidable under the rule requiring every one to have a copy free.

After the summer the General Secretary's office became reduced in funds and made an appeal to the Section. \$821 were given to the General Fund, and \$548 to the Lectureship Fund, so that the year seems to be assured. But the general financial stress has greatly reduced the means of the Section, though not to any fatal extent.

The recent yearly election in the Aryan T. S. resulted in Mr. Judge continuing as President and Mr. Joseph H. Fussell being made Vice-President. Mr. John M. Pryse, so well-known with his brother James, was elected Clerk.

NEW ZEALAND.

Since last I wrote to the readers of the *Theosophist*, the cause of Theosophy here (Auckland) has been going on steadily but quietly as compared with the interest created by Mrs. Annie Besant during her too short stay amongst us. All our little spheres of activity are fairly active, and, so far as can be judged, quite healthy. The weekly open Lodge meetings are fairly well attended, the "Secret Doctrine" class is active and vigorous, and the Lotus circle for the young is still going on though perhaps in a less active form than any of our other functions. The fortnightly Sunday evening lectures, upon the general philosophy of Theosophy, are well attended, strange faces being no uncommon thing at these meetings. A number of our members are very earnest and industrious in the study of the wide-reaching Theosophic philosophy, and in due time will no doubt prove quite able to hold their own when assailed by those unfriendly to the movement.

"THE GEORGIA MAGNET."

TO THE EDITOR, "THEOSOPIST."

Dear Sir,

In "Cuttings and Comments" of the December number of the *Theosophist*, there is reference made to Mrs. Annie Abbott, otherwise "The Little Georgia Magnet;" and you appear to favour the idea that she possesses some psychic power, and that her feats are not otherwise explicable.*

Now, while I am a believer in the existence of psychic and other powers, I do not see the need of seeking an explanation of any observed phenomenon far afield when one may be found near at hand.

(Parenthetically, I may observe that we often miss explanations that are to be found under our very eyes, on account of that very tendency to look at a distance).

From the press descriptions that I had read of Mrs. Abbott, I was quite prepared to find that she *was* possessed of some such power; but after witnessing her entertainment, I was driven to the conclusion that her "powers," as shown at that particular time and place, were such as were possessed by all mankind. I do not profess to explain anything that someone else saw, or thought he saw, on some other occasion, but all the things that I saw her do were tricks and nothing else, for I went home after the performance and did all the things myself, except such as required the presence of a large number of other people.

The whole business consisted of skilfully arranged exhibitions of a knowledge of the laws of gravitation, or rather of the methods of their manifestation, and excellent stage-management.

* Knowing nothing personally about the woman's powers, our remarks were based on the facts given in the authority quoted.—ED., *Thest.*

The "sound" phenomenon, which consists of the exhibition of a glass which "ticks" audibly, making a sound something like that of a discharge of static electricity, is easily explicable on the ground of the resonance of the glass which acts as a kind of microphone, in making audible a sound that otherwise would be inaudible. The sound may be made by some instrument like a metronome, or even by clicking the finger nails, though for exhibition purposes it would naturally be advisable to have some automatic arrangement. It must not be supposed that *any* glass will serve, for it is necessary to find by experiment a glass that will respond to the particular sound that it is desired to "magnify." I have no great sympathy with Mr. Stuart Cumberland or Mr. Maskelyne in their attitude towards psychic phenomena, but I must say that in this particular instance I believe their explanations to be the correct ones. Mr. Maskelyne published his explanation of the "Annie Abbott phenomena" in a pamphlet, published by J. W. Arrowsmith, Bristol, entitled "The Magnetic Lady or A Human Magnet De-magnetised."

Curiously enough neither he nor Mr. Stuart Cumberland appear able to explain the "resonance" trick, for they both leave it severely alone, both as regards publication and exposition.

It may be true that Mrs. Abbott "suffers from nervous attacks," but I saw no trace of nervousness in the performance I witnessed; although I must admit that it requires no small amount of "nerve," to profess to give an "entertainment" with such an outfit as that possessed by Mrs. Abbott.

Baildon,
Yorkshire,
England.

Yours fraternally,
O. FIRTH.

CUTTINGS AND COMMENTS.

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

For many years Mrs. Williams, of New York, has ranked as one of the most successful among American mediums. In her presence thousands of patrons have seen what they took for materialised spirits, or to better express it, consolidated apparitions of the dead. Her trade has, it is said, made her rich as well as famous. Our old friend Mr. Richard Harte, had rooms in her house for several months, attended her séances nightly, and vouches for the genuineness of her mediumship in the most positive terms. A few weeks ago she came to Paris by invitation and began to show off her wonders at the palace of Lady Caithness, Duchesse de Pomar. But the suspicions of the young Duke de Pomar were aroused and no more séances were permitted there. She then shifted her business to other quarters. A bad Karma following her, she was seized by a committee of gentlemen while her 'materialisations' were occurring, found to be masquerading in men's clothing and with wigs and false beards, exposed and driven from Paris. Thereupon arose a great din of dispute, her friends backing up her assertion that a dishonorable trick had been played upon her and the incriminating stage properties brought by her enemies; the other side pronouncing her a shameless impostor and swindler. My long experience in these matters would lead me to

suspect that she is a real medium who resorts to tricks when her psychic powers fail her at a séance. This is the way with most mediums and psychics of every sort, and this is also one of the strongest of reasons why psychical research by competent hands is indispensable to detect false from real phenomena, and define the limits within which psychical development ought to be strictly confined. As for Mrs. Williams's claims I am not in a position to say anything, nor shall I attempt it. But I have just received a letter from Switzerland, from my friend, the Baroness Kroumness—formerly a resident at Adyar—in which she writes :

“Through her, a friend of mine asked to see who died naturally. None of us knew in what way he had taken his life, as he went abroad for that purpose. Mrs. W's ‘guides’ found him in Kama Loca, he showed himself visibly, told his name, kissed a certain photograph, and on his temple was plainly seen the round hole made by a pistol bullet.”

“Brighteyes” is one of Mrs. Williams's familiars ; in appearance a child, who materialises and dissolves her form in view of the spectators, sits on their knees, rocks herself in a little chair made for her use, talks, moves about and, when requested, sinks gradually through the floor out of sight and as gradually re-ascending into view. The Paris Committee, however, declare her to be nothing more than a big doll, manipulated by the medium, who by ventriloquism puts into its mouth all the words it speaks. Regarding this, the Baroness writes :

“So far from Brighteyes being a doll, she used to sit on my friend's knees, pull his whiskers, ransack his pockets for sweets, etc.”

—rather difficult feats for a mere puppet to accomplish ! The Switzers know nothing and care less for Spiritualistic phenomena, but to a man believe their mountain passes are haunted by elemental sprites, and certain historical chaléts made uninhabitable by walking spectres of the dead.

* * *

The libellous falsehood that a political object
A Muslim Editor on the Theosophical Society. underlies the work of the T. S. is being used at present by the mountebank Maskelyne to make money with. And this, despite the historical fact that the Government of India, after thoroughly sifting the matter, officially rescinded, as far back as 1881 or 1882, all orders previously given to have the Founders watched, and has made no change since. The Editor of the Muslim journal, the *Philanthropist*, published at Ludhiana, Punjâb, said in a recent issue of his paper, *apropos* of this unmitigated falsehood :

“We were amazed to read lately the assertion of the great pessimist Mr. Maskelyne of the Egyptian Hall, London, to the effect that this Society has for its object the amalgamation of the various Indian creeds and races merely with a few of inciting them to take part in a crusade against Christianity and a revolution against the British Government !!! Our source of information also said that Annie Besant was the deputed pioneer of concentrated forces at home bribed by Indian malcontents. Anyone void of prejudice

can see in the Society, its workings, aims and objects, as well as its followers, the highest spirituality, self-abnegation, liberality, tolerance, philanthropy and virtue, though amongst them, as perhaps everywhere else, may also be found a few *charlatans*. In Theosophy we find the common *esoteric* religious teachings of all creeds and ethics epitomised, practically illustrated, unified and harmonised, and the probability made into a possibility of the boasted brotherhood claimed by sectarians and religionists. Muslims who scorn the movement are ignorant of the fact that *pure* Islam advocates *Hakikat*, *Turikhat* and *Marafat*, and nowhere more than in Islam are there indications and remnants showing the very derivation of the word Theosophy to be found (*vide* 'Thasawuf, sufi, ikwan-a-safa' &c.). In Theosophy there is no sectarianism or caste, neither should there be in, nor *was* there in Primitive Islam, which means peace with God and man and active resignation, *not* passive fatalism. In Theosophy there is a common brotherhood between man and man on the physical plane, to be continued, it is believed, in the astral as well as spiritual, void of strained religious convictions. Theosophy sees in all Scriptures and religious rites allegory and symbolism, and believes in intentions and *acts*, not alone in *formalities*. It has nothing to do with politics; it makes religion a science and brings all faiths within its scope. The Theosophic conception of God is sublime and reasonable and nowhere more clearly outlined than in *Sura Noor* of the Koran, where it says 'God is the light of heaven and earth, the similitude of his light is as a *niche* in which is a *lamp*, the lamp in a *glass*, the glass shining as a *star* brightly, from a blessed *tree* is it lighted, &c.' Here the *niche* is the human undefiled body, the *lamp* is the soul, the *glass*, the mind, the *oil*, knowledge, the *tree*, prophets (Rishis, Mahâtâmâs, Murshids and Gurus): the *star* is occult knowledge, and the *Light* is God."

* * *

If space permitted, I should be glad to copy the

A New Zealand Editor on Theosophy. whole of a leading article in the *New Zealand Herald* upon the effect of Mrs. Besant's lectures in the Colony. The stimulus to enquiry which resulted was, the writer says, to be "largely accounted for by the engaging presence, the brilliant talents, the noble oratory, and the lofty earnestness of the lady." But he thinks there is also a deeper and more permanent cause, the "abiding consciousness of an immortal soul," and its quickening in response to the successful exposition of the truth. Of our work, he says:

"The philosophic critics who regard all religion as the outcome and expression of the spiritual needs and aspirations of humanity, must at all events accord this praise to the Theosophy of our day, that it aims at providing for the most opposite wants and mental tendencies. Professing to guard most carefully the inner flame of religious life in the secret chamber of the soul, it fearlessly advocates and encourages the most unlimited freedom of thought, a union which hitherto both religionists and sceptics appear to have thought impossible—for no other implication can be found in the common agreement to use 'free thought' and 'unbelief' as synonymous terms, a convention satisfactory enough to the unbelievers, but surely a little suicidal on the part of their opponents. Be this as it may, the new gospel professes to stand on reasonable grounds which shall prove satisfactory to the philosopher and critic. But when we come to enquire into the proofs, we

are a little chilled by the discovery that these fall into the old and well-known categories of internal and external evidences. There is the doctrine itself, which we are told affords complete satisfaction to the intellectual and spiritual needs of humanity, and there are the miracles which, however, are withheld from our observation. We are aware that the Theosophists repudiate the notion of the miraculous, alleging that the transmission of a written letter through the air is no more supernatural than the passage of a message along the telegraph wire. But we use the term merely to signify acts which are beyond the power of ordinary humanity. As evidences, the believers in them do not rank them high, or put them forward as grounds of conviction to the rest of the world, and yet the original witnesses do not hesitate to admit how much their own faith was created or confirmed by the occult performances of Madame Blavatsky. This is not altogether satisfactory to the enquirer, who is thus thrown back upon the doctrine itself to see what he can make out of that."

A mental reaction of the most healthy kind ; for, in truth, in our present condition of comparative ignorance of the laws of psychical phenomena, and the difficulty in finding real Gurus, we are as often liable to the grossest misconceptions as the opposite. On the eternal conglomerate rock of science and philosophy alone can we stand firm and fear no self-deception.

* * *

Mr. Buultjens, in starting a monthly magazine for *The Buddhist* the T. S. Buddhist schools under his management, has *Schools Maga.* given another proof of his fitness for the responsible post which he occupies so satisfactorily. The subscription price is only one rupee a year or 10 cents (1-10th of a rupee) for the single number. The objects in view are (1) to make a channel of communication between the boys of our numerous Sinhalese Buddhist schools ; (2) to foster literary activity ; (3) to give school news ; (4) to print reports of debating clubs, cricket matches, local festivals, anniversaries and celebrations ; (5) to promote general educational work. The effort is most commendable and the journal, if well managed, may become an important agency towards promoting the success of our educational movement, already popular beyond our expectations. Soon after the Women's Education Society was formed, I sketched out a plan for a woman's paper, to be called *Sinhala Stree* (the Sinhalese Woman), to be edited and conducted entirely by the ladies of that Society. Let us hope to soon see it an accomplished fact.

* * *

Lady Pilgrims We were favoured a short time ago with a call at
to Adyar from a company of Sinhalese Buddhist ladies,
Buddha Gaya. on a pilgrimage to Buddha Gaya. They were headed
by Dharmapala's most estimable mother, Mrs. Hevavitarana and Mrs. Weerakoon, the present President and Vice-President of the Women's Education Society, Mrs. Harrison, Miss Ratnawera, Acting Principal of the Sanghamitta School, and several Buddhist nuns. This is the first time in several centuries that such a

pilgrimage has been undertaken by ladies of Ceylon, and it is entirely due to the successful efforts of Dharmapala to revive the religious enthusiasm of his fellow-countrymen and kinsfolk.

* * *

The respectable Editor of the *Harbinger of Light*, the well-known Australasian organ of Spiritualism, has succinctly formulated the points of agreement between his party and that which holds to the Ancient Eastern esoteric philosophy. It has never been put so clearly before, to my knowledge. He says in the course of his comments upon one of Mrs. Besant's Melbourne lectures :

"In essentials her teaching is in harmony with what is known as the Higher Spiritualism, to which all phases of phenomena are subservient.* Man, an immortal entity clothed in material vestments adapted to his environment, endowed with a limited amount of freedom of action, and working upward slowly and often painfully to higher conditions. Matter permeated with an all-pervading energy, ceaselessly evolving phenomena, and being transmuted into higher conditions; master minds partially dissociated from matter, and untrammelled by its environment, operating from a higher altitude in the general work of evolution; these are the central ideas of the gifted woman who is the mouthpiece and most prominent leader of the Theosophic movement, and are in entire harmony with those of the philosophic Spiritualist. So also are the ethical teachings comprehended in the principle of universal brotherhood, which both profess, but unfortunately do not practice so fully as could be desired. Each also are students of the Esoteric seeking to discover the powers of the human soul, and to utilize them in the service of humanity. Here are materials enough for accord, and if pride, prejudice and bigotry are sunk, there is no need for opposition or discord between two bodies working for a common aim. Difference of belief as to the exact condition and powers of the disembodied in relation to the embodied are merely matters for philosophical argument."

In the course of time, a wider reading of Indian literature will show Spiritualists that the phenomena of mediumship and the whole range of psychical and spiritual laws were known to and explained by the ancient Sages, a millennium before Europe or America were occupied by the white race. The strongest point of dissent between us and the Spiritualists is that we discountenance and they promote the establishment of intercourse between the living and the dead.

* * *

In a recent lecture at the Bradford Institute, the Ven. Archdeacon Farrar lectured on "Society in the Fourth Century," and his discourse was as full of interest as one would expect from this ripe scholar and eminent theologian. There is a marked resemblance in many particulars between the present state of society and that of the epoch under analysis. The point, however, upon which stress should be made in the several organs of our Theosophical movement is the equal prevalence of slander, then and now.

* (A most important and undeniable statement that all mere phenomenologists should mark. H. S. O.)

“Referring to the violence imported into religious affairs, the lecturer said that the election of the bishops was frequently attended not only with the grossest intrigues, but even with tumults and massacres. The fourth century was a period of riotous slander. Not even the holiest prelates escaped the most savage calumny. St. Jerome was absolutely driven from Rome by persistent charges of immorality. St. Athanasius was an object of this reckless lying for party purposes, all because he happened in those days to believe in the Trinity. This fact carried with it one of the most valuable lessons. History had taught us something if it had only taught us that men were not to be judged by the unscrupulous rancour of partisan religious denunciation.”

Exactly the same fate has overtaken the leaders of this movement of ours. Scarcely one of us has escaped the cruellest, bitterest, most baseless slander. Our motives have been misconstrued, our lives misrepresented in black colours, false charges been made by bigots, partisans and hysteriacs—chiefly the latter. Some of the worst, most malignant offenders have been of our own number. Every possible and impossible crime was imputed to H. P. B., both before and after her death, and the closer any of us have been associated with her work, the more we have had to suffer in this respect. Yet the consolation and reward for everything is that our official statistics prove that the movement we are heading through good and evil report, goes on unchecked and victorious, Karma will recompense us for whatever either of us may have unjustly suffered: the punishment we deserve we cannot complain of. And not one of us is without sin.

* * *

Can it be possible that the Church of England
Is Nature will end by taking its stand on the Vedânta? Yet in
Spirit? his recent lecture at the Mansfield Summer School of
 Theology, Principal Fairbairn made the pregnant statement that “Nature is Spirit.” Dr. J. M. Whiton, in the *Christian World*, in noticing this, says that this may savour of paradox to old-fashioned Bible-readers, for nothing can be plainer than the opposition in Scripture between the ‘natural’ and the ‘spiritual,’ yet upon close analysis it becomes a logical hypothesis. Nature, he says, is spirit in manifestation; nature is the utterance or expression of spirit; it is, so to speak, the ‘Word made flesh,’ or thought objectified in form. A pregnant saying like ‘Nature is Spirit,’ “condenses a volume of philosophy, and outlines a theology which requires large discussion and patient reflection before it can be domiciled in minds to which it is now strange. It logically involves *an interpretation on the lines of Monism, both of the universe and of human life.*” What is meant by spirit is, he continues, “the ultimate and eternal Reality that is, underlying all that transiently appears—the ground of the successively emerging and vanishing phenomena that we behold as nature, the things and beings that are born and die, the world that passes away. This Nature is that spirit—His perpetual utterance or word, His embodied thought.”

The learned gentleman follows out his interpretation of Principal Fairbairn's apophthegm along the lines of cosmic evolution as now traced by science, holding closely to the theory that all phenomena are expressions of the hidden one Reality. He says :—

“From the primitive fire-cloud to the present world, from the jelly-fish to man, we see in nature the progressive utterance and embodiment of spirit from more to more. Nor can we draw any line, and say, there nature ends and spirit begins. Professor Rothe long ago observed, ‘If the Divine Logos can ‘enter into’ the *Unconscious* soul, there is no reason why it should not ‘enter into’ an animal, a plant, a stone,’ &c. We trace the process of the spirit through the successive stages of motion, growth, sensation, self-consciousness and God-consciousness, from the first movements of what we term matter—which physicists now say is in its ultimate analysis simply force—to those consummate unfoldings of the God-conscious life in which at length spirits is clearly recognised as both the goal and source of the whole.”

“Then it is seen that Spirit and Life are but two names for the one Reality which is in the whole and in every part. Dead matter, as we call it, is but comparatively dead, not lifeless, else there were no accounting for the unfolding of the fire-cloud into the living world. Its molecular pulsations are the throbs of the prolific spirit, which gives birth to the successive forms of that nature which we distinguish in a comparative way into inanimate and animate. As Spirit, or Life, is one, so from first to last its process of utterance and embodiment is one. At length the event arrives in which the Spirit from whom the whole proceeds is most clearly declared. We call it ‘the incarnation.’ Such it is in its pre-eminence of light and truth. But it is part of the process of which it is the crown—the process which without a break unfolds through what we speak of as the creation of things into what we recognise as the successive incarnations of life, in that hierarchy of animated existences whose visible head is man.”

His logical mind then pushes him on to the natural deduction which is at the foundation of the Vedânta, and he thus applies it to Christian belief :

“The truth that nature is spirit frees us from that dualism which has both confused thought and confounded morals by breaking the One Reality into separate halves—human and divine, natural and supernatural, matter and mind, secular and sacred, God and a world external to Him, an infinite nature and a finite nature, and a Christ who is so inconceivably compounded of the two that the Trinitarian has separated Him from humanity and the Unitarian from Deity. In the recovered unity of thought we find the infinite in the finite, mind in matter, the supernatural or spiritual in the natural, God in man, and a Christ who is one with us in the essential divinity of the human, yet diviner than we because more gloriously human. The uniqueness of the Christ is not hereby obscured, but rather the reverse, because translated from inconceivable to conceivable terms, according to that truly Biblical view of man which regards him as ‘the image of God,’ not as originally born such, but as ultimately perfected into such.”

Really, if the persuasive methods of the Inquisition are not soon revived, we shall see all the Western world converted to Theosophical ideas and the sweet tolerance which Dr. Barrows dreamed of before opening his Parliament of Religions taking the place of the hatreds

and mutual persecutions which now disgrace the world's sectarians. Let us redouble our exertions to create and disseminate our literature for the world's betterment.

* * *

Miss F. H. Müller, who is one of the most altruistic and courageous of women, has all her life long been engaged in social reforms. In connection with the subjects of Education, Purity, the uplifting of woman, equal taxation, the abolition of cruelty to men and animals, etc., her name has for many years been conspicuous. She has now taken a step of a very serious nature in adopting a young Bengali as a son. The requisite legal formalities have, I believe, been all completed and the young man has fallen heir to his new mother's ample fortune. Miss Müller's friends will unite in the most sincere wish that her choice may prove a wise one, that she may never be repaid with ingratitude, and that all her aspirations may be fulfilled. Her plan is to have her protégé educated for the Bar, enter Parliament, and devote his life to social and political reform in India. His natural parents and Miss Müller's family have consented to the adoption, and the young man has, I am told, added Müller to his own name, Akshaya Kumar Ghose. The *Indian Mirror*, in a long editorial upon the subject, unreasonably hopes that this case may be prognostic of, apparently, a future family blending of the Eastern and Western peoples. It is inconceivable that this should ever occur, and it would need a lakh of reciprocal filial adoptions to bring it within measurable probability. Physical and family unions are infinitely less potent than spiritual sympathy and altruistic reciprocity for realising the Brotherhood of Man. The *Mirror's* editorial was, it seems, provoked by a slanderous paragraph in an Anglo-Indian paper, implying that Miss Müller's friends should dissuade her from further public exhibitions of affection for her adult son, as they gave rise to scandalous rumours. Those who have enjoyed the privilege of intimate friendship with her, need no editorial assurances to convince them of the purity and unselfishness of her motives, however eccentric her actions might at any time appear.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1895.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
ADYAR, 7th October 1894.

The Society is notified that Señor Alberto Das, formerly of Spain, and subsequently of Buenos Aires, Republic of Argentina, South America, has been expelled from membership; his two diplomas, the second of which he obtained under an *alias*, are hereby cancelled; and the charter granted him for the organisation of the Luz Branch T. S., at Buenos Aires, has been rescinded, and a new charter issued to Señores D. Ferdico Fernandez, D. Alejandro Serondo and their associates.

General Secretaries are requested to notify the above to their Branches, and conductors of the Society's journals to publish the facts for the protection of our members and the public.

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

NOTE.—Official record of the above has been inadvertently delayed.
Ed., Theos.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since December 23rd, 1894.

HEAD-QUARTERS FUND.

		RS.	A.	P.
Mr. F. W. Thurstan... ..	5	0	0	
Secretary, Melbourne T. S. Entrance fee of 17 members per Mrs. A. Besant	£ 4/5=78	8	0	
Mr. Alfred Deakin, Melbourne, unattached member. Entrance fee per do	5 s.=	4	10	0
Secretary, Ibis Branch T. S. Charter fee per do	£ 1=	18	7	0
Entrance fee of 3 members ... do do	15=	13	14	0
Dr. A. S. Gour, Hoshangabad, Donation ... ..	...	10	0	0
The Countess C. Wachtmeister ... ..	...	150	0	0
Mr. A. Simmons, Assistant Secretary, Ibis Branch. Entrance fee of 3 members.	15 s.=	13	14	0
Mr. N. A. Knox, Adelaide T. S. Charter fee	£ 1=	18	7	0
Mr. A. W. Maurais, Secretary, Dunedin T. S. Entrance fee of 2 members	10 s.=	9	7	0
Donation from Indian Section T. S., per the General Secretary...	500	0	0	

LIBRARY FUND.

Bai Bahadur Tirugnana Sambanda Pandara Sannidhi of Madura Mutt. Donation	53	12	0	
Nellore Branch Theosophical Society, do	100	0	0	
Mr. N. B. Atreya, Saugar do	1	0	0	

ANNIVERSARY FUND.

Mr. J. C. Staples. Donation	20	0	0	
Mr. Alfred Deakin, unattached member. Annual dues per Mrs. Annie Besant	5 s.=	4	10	0
Secretary, Ibis Branch. Annual dues of 3 members per Mrs. A. Besant... ..	6 s.=	5	8	0
Mrs. Lloyd. Donation ... ..	...	15	0	0

				RS. A. P.
Mrs. Annie Besant. Donation	...	...	...	26 14 0
The Countess Wachtmeister do	...	...	...	40 0 0
Mrs. M. E. Greenish, Secretary, Rockhampton T. S.				
Annual dues of 11 members	...	...	... £ 1/2=	20 5 0
Mrs. E. White. Donation	...	...	...	10 0 0
Mr. H. S. Perera for Annual dues of Colombo Branch members	...	...	...	25 0 0
Mr. A. W. Maurais, Secretary, Dunedin T. S. Annual dues				
of 2 members	...	...	... 4 s.=	3 12 0
ADYAR,	T. VIJARAGHAVA CHARLU,			
21st January 1895. }	—————			Treasurer, T. S.

EUROPEAN SECTION.

The following new Charters have been issued :—

“The Eastern Lodge T. S.” Yarm-on-Tees, England.

“The Joukoping Lodge T. S.” Joukoping, Sweden.

AUSTRALASIA.

The “The Ibis Lodge T. S.” South Yarra, Victoria, has received its charter, and is the 14th Branch of the T. S. in the Australasian Colonies.

THE ADYAR LIBRARY.

The following books have been added during the last two months :—
Donated :—

Search for Sanskrit MSS., 1886 to 92, from the Curator, Bombay Government; *Collection of the decisions of the High Court and Privy Council on the Hindu Law of Marriage, &c., Do. in Telugu, and Do. in the Law of Succession, Maintenance, &c.*, from Mr. C. Ramachendra Row, Madras Civil Service; *30 palm leaf MSS. and 10 paper MSS.* from Brahma Sri R. Sivasankara Pandiyaji, B.A., F. T. S.; *World's Parliament of Religions* (2 Vols.) from Dr. Barrows; *Philosophy of the Vedānta* from Mr. Tukaram Tatya, Bombay; *Devī Bhāgavatam with Malayālam Translation* (5 Vols. up to 4th Skandha) from Mr. G. Krishna Sastriar, Palghât; *Taitthariyasamhitā*, with *Bhuttu Bhūsku's Commentary* (Vol. I.) and *Mādhavīyudhātuvritti* (Vol. II.) from Mr. A. Mahadeva Shastriar, Mysore; *Aryan Anecdotes* (Sanskrit) from the Author; *Lecture on Zoroastrianism* from Dr. Nishikanthachatopadhyaya; *Bhūtas, Pretas and Pis'āchas* from Mr. R. A. Sastry; *The Eternal Pilgrim and the Voice Divine* from Mr. J. Sorabjee; *Yogasārusangraha with Translation* from Mr. Ganganatha Jha, M. A.; *Spirit Teachings*; *Saptaparna Manusya* (2 copies) from Mr. D. M. Aza; *Gāthas of Dr. Mills* from Mr. P. D. Khan; *Gayamhātmya*, *Pushkurumhātmya*, *Krishnajanma Khanda*, and *Trayambaku Kshetramhātmya* from Pandit P. S. Nates'a Sastriar; *The superior claim of Hinduism*; *Rāvanavādha Kāvya* from Babu Harigovindalashkar, the Author; *Charukasamhitā* (Part XI.) from the Translator; and *Maruna* and *Pretastithi* from the Surat Branch T. S.

Purchased :—

Encyclopædia Britannica, 9th Edition (24 Vols. and with an Index).

R. ANANTHAKRISHNA SASTRY,
Librarian.

THE AUDITORS' REPORT.

The Report of the Society's Auditors, certifying to the correctness of the Treasurer's accounts, was read to the Convention and embodied in the separate pamphlet report of the proceedings, but crowded out of the *Theosophist* Supplement last month and this.

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