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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE SOUL OF THINGS.

TEN years ago Professor William Denton, an Anglo-American Geologist and a man of marked intellectual capacity, issued in collaboration with his equally gifted wife, a work in three volumes, bearing the title which heads the present article. It is a record of extensive researches into the origin of things visible, or the world noumenal. No laboratory instruments or processes were employed in this research; there was neither furnace, nor crucible, nor flask, nor chemical, nor lens availed of, and yet this book contains facts with respect to the hidden half of nature which equal, if they do not outvie, in interest and suggestive importance any discovery in the science of objective phenomena reported to any learned association. The researches of the Dentons have done especially much good to students of Aryan science, for they link in with, and give the key to, the previously puzzling mysticism of the Atharva Veda and subsequent works on occult science. The agency employed was Psychometry, and Psychometry (soul-measuring) is a Greek word to express the faculty—natural, but ordinarily latent in us—by which the inner-self cognizes the things of the spiritual (or, if you please, dynamic) world of causes. This faculty was strong in Mrs. Denton, her son, and members of Prof. Denton's own family, and the two former especially developed their psychometrical powers to a marvellous degree. If any object—a letter, bit of clothing, fragment of stone or other material from a building, or of a geological specimen, etc., were given them to clasp in their hands or hold against the middle of their foreheads,—an inch above the line of the eyebrows—they would at once come into sympathy with the *Akasa*, or soul, of the person or thing with whom or which the object had been in relations, and describe the same. Step by step, these researches proved the truth of the old Aryan dogma that the *Akasa* (Ether) is the cradle and grave of objective nature; and that it holds imperishably the records of everything that ever existed, every phenomenon that ever occurred in the outer world. The hypothesis of physical science was thus endorsed and enlarged, and a bridge of one span flung across the “unfathomable chasm” seen by the great Tyndall to lie between the visible and invisible worlds. Prof. Denton was not the modern discoverer of Psychometry; that honor is due to Prof. J. R. Buchanan, M. D., an American anthropologist of eminence and a fellow of our Society. It is one of the great merits of this science that its researches may be carried on without risk to the “patient,” and without throwing

him or her into the state of Mesmeric unconsciousness. “At first,” says Prof. Denton in his book,*

“The sensitive, or psychometer, is generally a merely passive spectator, like one who sits and observes a panorama; but in time he becomes able to influence the visions—to pass them along rapidly, or retain them longer for a close examination. Then the psychometer, at times, dwells in that past whose history seems to be contained in the specimen *** At least he becomes released even from the specimen. At will he leaves the room, passes out into the air, looks down upon the city, sees the earth beneath him like a map, or, sailing still higher, beholds the round world rolling into darkness or sunlight beneath him. He drops upon island or continent, watches the wild tribes of Africa, explores the desert interior of Australia, or solves the problem of the earth's mysterious poles. He can do more than this: he becomes master of the ages. At his command the past of island and continent come up like ghosts from the infinite night, and he sees what they were and how they were, what forms tenanted them, and marks their first human visitants, seeing the growth of a continent, and its fruitage in humanity, within the boundary of a little hour *** the universe scarcely holds a secret that the freed spirit cannot behold with open eye.”

Prof. Denton estimates that the psychometric faculty is possessed by at least one white female in ten, and one man in twenty. Doubtless the percentage would be even greater among Asiatics.

The Psychometer, as we have remarked, does not have to be mesmerised for the exercise of the power. His eyes should be closed, the better to help concentration of thought upon the psychic observations. “Otherwise,” says Prof. Denton—

“he appears to be in a perfectly normal condition during the time, and can readily notice what takes place in the room; frequently laying down the specimen, joining in the conversation, or drawing objects seen and then going on with the examination. When the specimen is in powder, it is merely necessary to stroke the forehead with as much as will cling to a damp finger; and where heavenly bodies are examined the rays are allowed to shine upon the forehead.”

Thus it will be seen that with a copy of Prof. Denton's book in hand, a committee of a Branch Society has the means of easily pursuing research of the most interesting and profitable kind into a domain where not merely the secrets of Aryan history but of the history of our planet and all its mutations are recorded imperishably. Says Prof. J. W. Draper, one of the ablest scientists and most brilliant writers who have adorned our present age: “A shadow never falls upon a wall without leaving thereupon a permanent trace—a trace which might be made visible by resorting to proper processes. *** Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done.”† It is a crushing thought to whoever has committed secret crime, that the picture of his deed and the very echoes of his words may be seen and heard countless years after he has gone the way of all flesh, and left a

* *The Soul of Things; or Psychometric Researches and Discoveries; By William Denton. Vols I, II and III. Price Rs. 12-8-0 including postage.*

† *History of the Conflict between Religion and Science, p. 133.*

reputation for "respectability" to his children. To members of our Society the idea should come home with peculiar weight, since they live, act, speak and even think under the observation of those MASTERS from whom no secrets of nature can be hidden if they choose to explore her arcana. There have been several cases among us of self-reformation due mainly to the conviction of this fact, and if the resources of Psychometry were but suspected generally there would be many more. For it is proved that not only are the images of the Past in "the fadeless picture-galleries of the Akasa," but also the sounds of past voices, even the perfumes of archaic flowers, withered ages ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun. We have been the means of putting more than seventy copies of the *Soul of Things* into circulation in India and hope to put seven hundred more. And we also hope to be soon able to introduce to the acquaintance of our Indian friends the author himself, who has just completed a highly successful lecturing season in Australia and will take India on his way home to America. Among his lectures was one on Psychometry, a condensed report of which we find in the *Liberal* (Sydney) of February 10th, and which we copy, as follows:—

Professor Denton said that during the last 300 years the universe had been enlarged to our comprehension more than a thousand-fold. The heavens had been expanded, and Geology took in ages on ages further back, to seek for the beginning of our planet, than it did 300 years ago. Just as the exterior universe had enlarged, so the interior universe of man had enlarged, and become infinitely grander. There were heavenly bodies revolving within the mind of man, and this universe of ours was to be expanded, as the interior one had been by the exercise of science and intellect. If we examine the eye of a man who is looking at a landscape, we can see the picture in miniature. Now we have generally supposed that when a man turns his face to one side the image is entirely eliminated and cannot be renewed. He was satisfied that this was not correct. Sir Isaac Newton, who spent a great deal of his time examining the sun, declared that he could see it distinctly whenever he thought about it, even when he was in bed. The lecturer knew a great many persons like this. If they were handling objects during the day, picking berries or grapes, just as soon as their eyes were closed at night, they could see the object with startling vividness. Niebhur, the great Danish traveller, talked to his friends after he was blind of the beautiful scenes he had gazed upon in the east. They asked him how he could describe them so minutely, he said "I can see them and describe them as no other man without this could do." We read of a painter who drew 300 accurate likenesses in one year; on being asked how he did this he replied, "When a man comes to me for his portrait I look at him and draw for half-an-hour, and then tell him to go and he need not come back to sit again?" Now how could he finish the portrait? He says, "When I took out my canvas and wished to proceed, I saw my subject although he was not there; thus saving me trouble and permitting me to make a perfect likeness. By this means I finished a great many portraits in a short time, and saved money for my children." These pictures of what we have seen remain in us, and we only become aware of this when we are sick. Thus we find Hugh Miller relating, in his "Schools and Schoolmasters," that when he was a boy of fourteen, he saw at Edinburgh a play with a singular drop scene. He tells us that when he had a fever various images began to pass before him like the figures in an itinerant showman's box. He was well enough to know they were idle unrealities; but, curious to know if his will would affect them, he wished for a death's head; instead there came a kettle on the fire, that changed into a cataract with white foam and blue water, and then the whole came dashing down into one frightful sea of blood. The cataract was in every detail exactly coincident with the incantation scene in the theatre at Edinburgh. He further says, "I suspect that there are provinces in the mind that physicians have not ventured into." It was to enlighten us upon these mysterious cabinets that the lecturer came that night. There was not a beggar upon the street that does not bear away in his mind more pictures than the best galleries that exist in the world. They are as indestructible as his soul, and will endure for ever. But this was only the first part of his story. Not only did we daguerreotype what we saw, but everything does the same to everything that is in its vicinity. You sit down to have your photograph taken by the old process. The operator says "I have got you and you can go." You say, "Let me have a look at it before I go." "No, I can't; there is nothing to be seen." "But didn't you say you had got me?" "Yes, but it has to be developed." And you learn that your portrait may be taken and yet nothing seen of it. What man would have believed that a plate of metal could

carry your photograph without being visible? Take a penny; let it lie on a plate of polished metal for a little time, and toss it off again. Now breathe upon the plate, and an image of the penny will be visible. Put it away for a year and the ghost of the penny will come out when breathed upon. Now he would show how the images of other things could be brought out by the sensitive mind, and the grand universe of knowledge revealed to the human soul. He made the discovery through previous discoveries made by Dr. Buchanan, who in his turn was led to this study by a bishop of the Church of England, who was himself a sensitive, and could taste brass by touching it with his finger. Dr. Buchanan thought other people might be similarly constituted, and began to experiment with his students. Some of them could tell the different metals which were put into their hands without letting them see or know what kind they were. Then he tried them with medical substances: when it was an emetic they could only keep from vomiting by throwing it away. The lecturer knew some of those students, now practising medicine in the United States. They could also diagnose a sick person by taking his hand, and subsequently write out his character by the same means as correctly as a phrenologist could do it. Then it was found that when a person wrote a letter, he permeated the paper with his influence; and he knew more than twenty people who could take that letter, place it to their forehead, close their eyes, and delineate the character of the individual who wrote it. When he determined to test these facts he began at home. He found that his sister could delineate the character of the writers of letters which he gave her, nay, even see their physical surroundings; and, in the case of a well-known lady, predicted the breaking of an abscess on the lungs, which was borne out exactly. What enabled the sensitive to do this? While they were writing nature was drawing their image upon the letter, and when the sensitive got it, out came the image that told the story. He was now determined to go one step farther. If letters photographed why not fossils? He was then in the fossil line, so he gave his sister a specimen from the carboniferous formation; closing her eyes, she described those swamps and trees, with their tufted heads and scaly trunks with the great frog like animals that existed in that age. To his inexpressible delight the key to the ages was in his hands. He concluded that nature had been photographing from the very first. The black islands that floated upon the fiery sea, the gelatinous-dots, the first life on our planet, up through everything that flew or swam, had been photographed by nature. Since that time 10,000 experiments had confirmed the theory. It was because he had the facts behind him that he came to tell them these truths. He got from a missionary a specimen of the lava that flowed from Kilava, in Hawaii, in 1848. His sister by its means described the boiling ocean, the cataract of molten lava, that almost equalled Niagara in size. A small fragment of a meteorite that fell in Painesville, Ohio, was given to his wife's mother, a sensitive who did not then believe in psychometry. This is what she said—"I seem to be travelling away, away, through nothing, right forward. I see what looks like stars and mist. I seem to be taken right up; the other specimens took me down." His wife, independently, gave a similar description, but saw it revolving, and its tail of sparks. He took steps to prove that this was not mind-reading, by wrapping the specimens in paper, shaking them up in a hat, and allowing the sensitive to pick one out and describe it, without anyone knowing which it was. Among them were a fragment of brick from ancient Rome, antimony from Borneo, silver from Mexico, basalt from Fingal's Cave. Each place was described correctly by the sensitive in the most minute detail. A fragment from the Mount of Olives brought a description of Jerusalem; and one from the Great Pyramid enabled a young man of Melbourne to name and describe it. There was a practical side to the question. His wife had, from a chip of wood, described a suicide; this was subsequently confirmed. Females were more sensitive than males. The influence of people who had lived in a house would remain in it, and could be sensed by women, who would declare that they could never be happy in that house. These were generally thought to be women's whims. A number of experiments from a fragment of Kent's Cave, fragments from Pompeii and other places, brought minute descriptions from the sensitive. The lecturer concluded by declaring that these were scientific facts which could be verified at any time. He knew of their truth as well as he knew he lived. These faculties belonged to the spirit. We are not to die and be kicked into a hole; we are men and women with immortal spirits that can range the universe when death shall take our bodies.

(Concluded from our last.)

ZOROASTRIANISM

IN THE LIGHT OF OCCULT PHILOSOPHY.

THE offers made by Ahura-Mazda to Yima (the first man) to receive instruction from him are rejected. (*Farg. II—17*). Why? "Because," as he answers, "I was not born, I was not taught to be the preacher and the bearer of the law." No, he was not born, the Occult Science tells us, for from whom could he have been born since he was

the first man (let the modern anthropologists and physiologists explain if they can). But he was *evolved from a pre-existing form*, and as such had no need as yet of the laws and teachings of his 7th Principle. The "Supreme" and the "Almighty" remain satisfied! He makes him only promise that he will take care of his creatures and make them happy, which promise is fulfilled by "the son of Vivanghat." Does not this show that Ahura-Mazda is something which can be explained and defined only by the Occult Doctrine? And wisely does it explain to us that Ahura is our own inner, truly *personal* God and that he is our Spiritual light and the "Creator of the material world"—i. e., the architect and shaper of the Microcosm—*Man*, when the latter knows how to resist Angra-Mainyu, or Kama,—lust or material desires—by relying on him who overshadows him, the Ahura-Mazda or Spiritual Essence. The latter invokes "Vâyu," who, in the Mazdaean occult sense, is the *Universal*, as he is, the *Individual*, light of man. Hence his prayer to "Vâyu," that Zaratushtra, the being who will teach truth to his followers, should side with him, Ahura, and help him to fight Ahriman, without which help even "He" (our 7th Principle) is powerless to save man *from himself*; for Ahriman is the allegorical representation of the lower human principles, as Ahura-Mazda is that of the higher. Then, think of the symbolical allegory in Yima, the representative of the first *unborn* human race of this, our Fourth-Round.* It is too spiritual, too unacquainted with evil upon its first reawakening to life, to be yet in need of the truths of the sacred science, the common foundation of all the great religions. Hence "the great shepherd," Yima, refuses Ahura's instructions, for Ahriman is so far powerless over the innocence of infancy, irresponsible and unconscious of moral and physical danger. He "keeps (spiritual) death and disease away" from his people, and "enlarges three times the earth;" for the root-race multiplies and "shoots off seventy times seven branch races." But Zaratushtra accepts and worships Ahura-Mazda in the Vendidad and elsewhere, because this prophet in the generic sense of the name is the representative of the latter portion of the *second* race. And now let the Parsee mathematicians calculate how long ago lived the *first* Zara-Ishtar, or Zoroaster; and let them study the *real* Mazdaism, not the later excrescences with which it became overgrown throughout the cycles of the ages and races. Which of the Zaratushtas was the real law-giver of the Chaldean Mazdaism? Surely not he, to whom Ahura-Mazda says: "The fair Yima... O holy Zarathustra, he was the first mortal before thee, with whom I, Ahura-Mazda, did converse, whom I taught the law of Ahura, the law of Zarathustra." (*Farg.* II, 2). Teaching the law of Zarathustra to the same Zarathustra, and ages before that Zarathustra was born, reminds one of Moses made to narrate in his "Pentateuch" his own death and burial. In the *Vendidad*, if Ahura is "the Creator of the *material world*," i. e., the Microcosm man, Yima, is the real creator of the earth. There, he is shown—master of Spenta Armaiti, the genius of the earth, and he, by the power of his innate *untaught* light and knowledge, simply for the absence of Angra Mainyu—who comes later on—forces "the earth to grow larger and to bear flocks and herds and men at his will and wish." (*Farg.* II, 11). Ahura-Mazda is also the Father of Tistrya, the *rain-bestowing* god (the 6th Principle) that fructifies the parched soil of the 5th and 4th, and helps them to bear good fruit through their own exertions, i. e., by tasting of Haoma, the tree of eternal life, through spiritual enlightenment. Finally and undeniably Ahura-Mazda being called the chief and father of the six "*Ameshâ Spentas*"—or of the six principles of which he is the seventh, the question is settled. He is "Ahura" or rather Asura—the "living spirit in man," the first of whose 20 different names he gives as "Ahmi," "I am." It was to impress upon his audience the full importance of the recognition of, and reliance upon, (hence that of addressing it in "prayer") this one God from whom proceed and in whom are cen-

tred *Humate*,¹ *Hukhte*, and *Huvarashte*,* the sublime condensation of all human and social law, that Colonel Olcott recommended to the "Parsee youths," the study of *their* prayers. It is very likely, as Darmesteter thinks, that "Herodotus may have heard the Magi sing, in the fifth century B. C. the very same gathas which are sung now-a-days by the Mobeds in Bombay;" but it is most unlikely, that sung as they are now, they are anything better than the "shells" of the old gathas, the animating spirit having fled from them, never to return unless forcibly recalled by the resurrecting potentiality of the "Occult Sciences."

Will the learned Colonel be so kind as to say whether in his opinion, it does not appear that the Zendavesta represents the genuine *dictates* of Zoroaster, or that it contains extreme mutilations and additions made before it was written and after it was written?

We think we can, for the Colonel's opinions, are our's having studied under the same Master and knowing that he shares in the same views, namely, that the Zendavesta represents now only the general system, the dead letter, so to say, of the dictates of Zoroaster. If the Orientalists agree that the bulk of the Avesta is pre-Sassanian, nevertheless, they do not, nor can they, fix a definite period for its origin.

As well expressed by Darmesteter, the Parsee "sacred books are the ruins of a religion." The Avesta revised and translated into Pahlavi by Ardeshir Babagan is not the Avesta of modern Parseeism, with its numberless interpolations and arbitrary commentaries that lasted until the last days of the Sassanian dynasty; nor was the Avesta of Ardeshir identical with that which was brought out and given to Gushtasp by Zara-Ishtar (the 13th prophet of the *Desatir*); nor that of the latter quite the same as the original Zend, although even this one was but the *exoteric version* of the *Zen-Zara* doctrines. As shown by Burnout, the Pahlavi version is found nearly in every case to wander strangely from the true meaning of the original (?) Zend text, while that "true meaning" wandered (or shall we say—was veiled?) as greatly from the esoteric text. This, for the good reason that the Zend text is simply a secret *code* of certain words and expressions agreed upon by the original compilers, and the key to which is but with the initiates. The Western scholars may say; "the key to the Avesta is not the Pahlavi but the Vedas;" but the Occultist's answer is—"aye; but the key to the Vedas is the Secret Doctrine." The former assert correctly enough that, "the Vedas come from the same source as the Avesta;" the students of Occultism ask—"Do you know even the A, B, C, of that source?"

To show that the Occultists are justified in their disrespectful remark, it suffices to give one instance. On page six of his *Introduction IV*, to Part I of the *Zend-Avesta*—the *Vendidad*, Mr. J. Darmesteter has the following remark: "The Ancestors of the Indo-Iranians had been led to speak of seven worlds, the Supreme God was often made sevenfold, as well as the worlds over which he ruled. . . . The seven worlds became in Persia the seven KARSHVARE of the earth: the earth is divided into seven KARSHVARE, only one of which is known and accessible to man, the one on which we live, namely, 'hvani-ratha:' which amounts to saying that there are seven earths." The latter belief is attributed, of course, to ignorance and superstition. Nor do we feel quite certain that this opinion will not be shared by those of our readers who neither are Chelas nor have read the "*Fragments of Occult Truth*." But we leave it with the "lay chelas" and others to judge whether this sevenfold division (see *Farg.* XIX) is not the A, B, C, of the Occult Doctrines. The agreement found between the statements of Plutarch and Anquetil's translation of the *Avesta*, only shows the correctness of the latter; it does not at all prove that Plutarch gave the true version of the secret meaning of the Zoroastrian religion. Well may Sir W. Jones have exclaimed that the *Avesta* of Anquetil, so

* See *Fragments of Occult Truth*.—Ed.

* Purity of speech, purity of action, purity of thought.

full of silly tales, and laws so absurd, could not be the work of such a sage like Zoroaster!

The first Zoroaster was a Median, born in Rae, say the Greeks, who place the epoch in which he flourished 5, or 6,000 years before the Trojan war; while according to the teachings of the Secret Doctrine this "first" was the "last" or *seventh* Zaratushtira, (the 13th of the *Desatir*)—though he was followed by one more *Zuruastara* or *Suryâchâria* (later, owing to a natural change of language transformed into Zuryaster and again into Zaratushtira,) who lived in the days of the first Gushtasp (not the father of Darius though, as imagined by some scholars).* The latter is very improperly called "the founder" of modern Monotheistic Parseeism, for besides being only a revivalist and the exponent of the modern philosophy, he was the last to make a desperate attempt at the restoration of pure Magianism. He is known to have gone from Shiz, to the Mt. Zebilan in the cave, whither proceeded the initiates of the Magi; and upon emerging from it to have returned with the Zend Avesta re-translated once more and commented upon by himself. This original commentary, it is claimed, exists till now among other old works in the secret libraries. But its copies—now in the possession of the profane world, bear as much resemblance to it as the Christianity of to-day to that of its Founder. And now, if we are asked, as we have been repeatedly, if there are indeed men in whose power it is to give the correct version of true Zoroastrianism, then why do not they do so?—We answer, "because—very few will believe it in *this* our age." Instead of benefiting men they would but hurt the devotees of those truths. And as to giving to the world more information about the locality known as Airyânâm Vaejo, we need point out but to the sentence in *Fargard I*, in which we find Ahura Mazda saying to Spitama "the most benevolent"—that he had made every land,—even though it had no charms whatever in it—dear to its dwellers, since otherwise the "whole living world would have invaded the Airyânâm Vaejo" (v. 2).† Hence unable to satisfy entirely our readers, we can say but very little. If our opinion can in any way help our correspondent, we are ready to share it with him and say, that Zend scholars and Orientalists notwithstanding, it is our belief that not only have the Persian theologians of the latter portion of the Sassanian dynasty disfigured entirely their sacred books, but, that owing to the presence of the pharisaical element and the Rabbis during the pre-Christian as well as post-Christian periods in Persia and Babylonia, they have borrowed from the Jews at least as much as the latter have borrowed from them. If the sacred books of the Pharisees owe their angelology and other speculations to the Babylonians, the modern Avesta

* It is now an exploded theory that showed King Vistaspa—(or Gushtasp) as identical with the father of Darius, hence as flourishing 600 B. C. Vistaspa was the last of the line of the Kaianian princes who ruled in Bactriana; and Bactriana was conquered by the Assyrians 1200 B. C. Our earlier Zend scholars are guilty of more than one such gross mistake. Thus Hystaspès is made in *History to crush the Magi, and reintroduce the pure religion of Zoroaster*, as though those were two distinct religions; and at the same time an inscription is found on the tomb of Darius or Darayavush, stating that he, (the crusher of Magianism!) was himself, "teacher and hierophant of magic," or Magianism! (See *Isis Unveiled*, Vol. II, pp. 141—2).

† Why do we find Zoroaster in the *Bundehesh* offering a sacrifice in "Irân Vej"—distorted name for Airyânâm Vaejo, and where or what was this country? Though some Orientalists call it "no real country," and others identify it with the basin of the Aras, the latter has nothing to do with Airyânâm Vaejo. The last Zaratushtir may have chosen, and he has so chosen, the banks of the Aras for the cradle of his newly reborn religion; only that cradle received a child reborn and suckled elsewhere, namely, in Airyânâm Vaejo (the true "seed of the Aryas," who were then all that was noble and true) which place is identical with the *Shamballah* of the Hindus and the *Arhats*, a place now regarded also as mythical. In *Fargard II* Ahura Mazda calls together "a meeting of the celestial gods," and, Yima, the first man "of the excellent mortals," in the Airyânâm Vaejo—"in the far-off lands of the rising sun," says the *Book of Numbers* of the Chaldees, written on the Euphrates. Those of the Parsees who have ears, let them hear, and—draw their inferences; and, perchance it may be also found that the Brahmins who came from the North to India bringing with them all the learning of secret wisdom, came from a place still more northward than lake Mansarovar,—*Ed.*

Commentaries owe the Jews undeniably their anthropomorphic creator, as well as their crude notions about Heaven and Hell.

The learned Colonel will be doing a great favor to the Parsees, if he will consent to say what he thinks of the following from the "History of the Conflict between Science and Religion," by W. Draper:—

"Persia, as is the case with all empires of long duration, had passed through many changes of religion. She had followed the Monotheism of Zoroaster; had then accepted Dualism, and exchanged that for Magianism. At the time of Macedonian expedition, she recognized one Universal Intelligence, the Creator, Preserver and Governor of all things, the most holy essence of truth, the giver of all good. He was not to be represented by any image or any graven form." (Page 15).

"In the latter years of the empire, the principles of Magianism had gradually prevailed more and more over those of Zoroaster. Magianism was essentially a *worship* of the elements. Of these, fire was considered the most worthy representative of the Supreme Being." (Page, 15—16.)

Colonel Olcott would probably answer that Prof. Draper was right with regard to the many phases through which the great religion of Persia—if we have to call it thus—had passed. But Draper mentions by name only Monotheism, Dualism, Magianism—a kind of refined Visishtadwaitism—and Fire or element worship, whereas he might have enumerated the gradual changes by the dozen. Moreover, he begins his enumeration at the wrong end. If Monotheism has ever been the religion of the Parsees at any time, it is so now, not then, namely, in the Zoroaster period.

The Zend Avesta, with some exceptions, contains nothing essentially different from what the Vedas contain. The gods, the rites, the ceremonies, the modes of prayers, and the prayers themselves, are but a reflex of the Vedas. Surely then when Zoroaster dissented from the Brahmins, it could not be merely to adopt the same pantheism or polytheism in a different language. The teaching of Zoroaster must necessarily be some thing quite different. Some may say he dissented from the idol worship of the Brahmins; but I think history can prove that the Brahmins were idolaters before they left *Ariana*. Does it not rather appear that the Magians who followed Zoroastrianism, copied everything from their close neighbours the Brahmins and muddled it up with the current and easily reliable name of Zoroaster, forgetting, perhaps, under the sway of altered popular superstitions of the age, the true teaching of Zoroaster. The learned Colonel or yourself, or any of your contributors, whose learning is, I may say without flattery, very enviable, will be doing a great service to the Parsees, if he will kindly say what he thinks, the true teaching of Zoroaster was.

Enough is said, we believe, in our preceding statements to show what we honestly think of "the true teaching of Zoroaster." It is only in such rare non-liturgical fragments as the *Hâdokht* Nosk for instance, that the true teachings of Zaratushtira Spitama, or those of primitive Magianism may be yet found; and even these have to be read as a sacred code to which a key has to be applied. Thus, every word in the tenets given in the *Hâdokht* and relating to the fate of our soul after death, has its occult meaning. It is not correct to say even of the later versions of the Zend Avesta that its gods, prayers and rites are all "but a reflex of the Vedas." Neither the Brahmins, nor the Zoroastrians have copied one from the other. With the exception of the word *Zeruana* in its later meaning of "Boundless" *time*, instead of the "Boundless" Spirit, the "One eternity," explained in the sense of the Brahmanical *chaktra* or endless circle, there is nothing borrowed from the Vedas. Both the Vedas and the Zend-Avesta originating from the same school, have naturally the same symbols only—very differently explained, still—having the same esoteric significance. Prof. Max Müller, speaking of the Parsees, calls them "the disinherited sons of Manu;" and, declares elsewhere, that the Zoroastrians, and their ancestors started from India during the Vaidik period, "which can be proved as distinctly as that the inhabitants of Massilia started from Greece."* We certainly do not mean to question the hypothesis, though as he gives it, it is still but a personal opinion. The Zoroastrians have, undoubtedly,

* See Vol. I of "Chips," p. 84.

been "settled in India before they immigrated into Persia" as they have ages later, returned again to Aryavarta, when, they got indeed "under the sway of altered popular superstitions, and forgot the true teachings of Zoroaster." But this theory cuts both ways. For, it neither proves that they have not entered India together and at the same time as the first Brahmans who came to it from the far north; nor that the latter had not been "settled" in Persia, Media, Babylonia and elsewhere before they immigrated into the land of the Seven Rivers. Between Zoroaster, the primeval institutor of "Sun" worship, and Zaratushttra, the primeval expounder of the occult properties and transcendental powers of the divine (Promethoan) Fire, there lies the abyss of ages. The latter was one of the earliest hierophants, one of the first *Athravans* (priests, or teachers of "fire"), while the Zoroaster of "Gushtasp" was living some 4,000 years B. C. Indeed, Bunsen places Zoroaster at Baktria and the emigration of the Baktrians to the Indus at 3784 B. C. And this Zoroaster taught, not what he had learned "from," but with, the Brahmans, *i. e.*, at Airyânâm Vaejo since what is identical with Brahmanical symbology is found but in the earlier Vedas, not in any of the later Commentaries, that it may be even said of the Vedas themselves, that though compiled in the land of the Seven Rivers, they existed ages before in the north. Thus if any one is to be blamed for getting under "the sway of altered popular superstitions" of the Brahmans, it is not the Zoroastrians of that age, but indeed Hystaspos who, after visiting "the Brahmans of Upper India," as Ammianus tells us—and having been instructed by them, infused their later rites and ideas into the already disfigured Magian worship.

Hargrave Jennings, a mystic, has eulogised fire as being the best symbol of worship, but he says nowhere that the fire symbol, directly worshipped in its own name and as one of the created elements, as is done in Zend-Avesta, is in any way defensible. The learned Colonel, in his lecture on the Spirit of Zoroastrianism, defends fire-worshippers, but does he really understand them as offering direct prayer as above stated? Fire worship is borrowed from the Vedas.

We think not. Fire worship, or rather reverence for fire, was in the remote ages universal. Fire and water are the elements in which, as Occult Science teaches, the active and passive productive power of the universe are respectively centred. Says Hippocrates: (*Divite* 1—4) "All living creatures . . . animals and men originate from the two Principles, differing in potency but agreeing in purpose. I mean Fire and Water. . . . Father fire gives life to all things, but Mother water nourishes them." Has our friend who seems to show such an evident scorn for the emblems of his own religion, ever studied those of other people? Has he ever been told, that there never was a religion but paid reverence to the Sun and Fire as the fittest emblems of *Life*, hence—of the life-giving principle; nay, that there is not, even at present, one single creed on our globe (including Christianity) but has preserved this reverence in its ritualism, though the emblems with time have been changed and disfigured? The only essential difference between the modern Parsi Mobeds and the Christian Clergy lies in this: the devotees of the former being profoundly attached to their old religion,—though they may have forgotten its origin,—have honestly left exoteric Zoroastrianism standing before the jury of the world, who judges on mere appearances—*unveiled* in its apparent nakedness; while Christian theologians less unsophisticated, kept perpetually modifying Christianity in exact proportion as science advanced and the world became more enlightened, until finally their religion now stands under a thick, withal very insecure, mask. All the religions from the old Vaidic, the Zoroastrian and the Jewish creeds down to modern Christianity, the illegitimate and repudiated progeny of the last, sprang from archaic *Magianism*, or the Religion based upon the knowledge of Occult nature, called sometimes Sabaism—the "worship" (?) of the Sun, moon, and stars. See what even Powell Meredith in his "correspondence

touching the Divine Origin of the Christian Religion," with the Vicar of Whaplode, says:—

"Your sacred books, Sir, are replete with phrases used in fire-worship and with narrations of the appearances of a fire-god. It was as a flame of fire that the Jewish Deity first appeared to Moses. It was as fire he gave the law on Mount Sinai: 'It was the God, that answered as fire, who was to be the true god in the contest held between Elijah and the Prophets of Babel.' It was as fire the same God answered his servant David. The altar of incense displayed this fire. The same fire, with incense—a perfume used by heathens in their worship—was carried by the priests in their censers; and this fire once miraculously killed some of them. All the burnt offerings of the Jews, like those of other nations, originated in fire worship, the worshippers supposing that the God of fire devoured their sacrifices as food, whether vegetable or animal, human or bestial. In 'a Chariot of fire, and horses of fire,' precisely like the heathen chariot and horses of the Sun, Elijah went up to heaven. We are told that Jehovah went before the Jews 'as a consuming fire;' and we are assured, not only by the Jew, that his Jehovah Aleim is a consuming fire "even a jealous God" (or, as some translate the latter expression, the burning God . . .) but also by the Christian, that *Theos* or *Zeus* (*Ioue, Iova, Jove, Jupiter, &c.*) is a consuming fire! We find that the sacred fire of Jehovah was in Zion, as well as in the temple Vesta, or Minerva (*Isa. xxxi, 9*), and as a still more remarkable proof of the identity of the Jewish fire-worship, with that of the Gentiles, we find that the fire of Jehovah, on the brazen altar, was to be kept always burning—was never to be allowed to go out. (*Lev. vi. 13*.) Precisely in like manner was the sacred fire kept burning in the temple of Diana, among the Persians. The Magi of Persia and Chaldea had the care of preserving this holy fire. In the temple of Ceres and of Apollo the sacred fire was always kept burning. The preservation of the fire in the temple of Minerva was entrusted to a number of young women, just as the vestal Virgins were charged with the preservation of the sacred fire in the temple of Vesta under penalty of death, if they allowed this precious fire to be extinguished. The custom of preserving the sacred fire is much older than the Hebrew mythology. Diodorus Siculus tells us that it was derived by the Romans from the Greeks, and by them from the Egyptians (who borrowed it from the Chaldees). There is very little doubt that it is nearly as old as Sun-worship, and that fire when worshipped was originally regarded as an emblem of the Solar Deity. All the ancients imagined the god to be a body of fire. By all his worshippers, he was considered to have existed from Eternity, and to have created, not only all other luminous bodies but the whole Universe. He was thought to be the father of lights and to have all other luminaries, such as the Moon, stars, and so on under his control and guidance. As a creator, he was called *Helios Demiourgos*,—the Sun-creator or the Solar creator. In the Psalms, as well as in other parts of the Bible, the creation and government of the world are attributed to the Solar Deity in a vast number of instances which you will find in the sequel (*Vid Vossius, de Orig. et Prog. Idol. lib. ii, c. 5. Bochart Canaan, lib. ii, c. 5*) as Governor of the Celestial Bodies, thought by the ancients inferior gods. The Helio Deity of the Bible is continually called 'God of Hosts,' 'Lord of Hosts,' 'Lord God of Hosts,' &c. *Jehovah Tsabaoth, Alei Tsabnoth*. Wherever the *God of Hosts* is mentioned in the Hebrew Bible, there can be no room for doubt that the writer meant the Sun (the Lord of the Host of Stars.) We often read of the *light, glory, and shining* of the God of Hosts, such as—"O Lord God of Hosts, cause thy face to shine (*Psalms lxxx*)."—The REFORMER, "*Delot on Theism*," pp. 28, 29.

We invite our correspondent, if he wants to trace in the Ritualism of modern Christian theology the old Fire-worship—to read *The Rosicrucians*, by Hargrave Jennings, with more attention than he had hitherto done. Fire is the essence of all active power in nature. Fire and water are the elements to which all organized and animated beings owe their existence on our Earth, at any rate, the sun is the only visible and undeniable Creator and Regenerator of life.

If one should take a cursory glance through the Spiegel Beck Translation of Zend Avesta, he will find that the portions in languages other than Zend are marked in italics. He will also find that in common with several others, all the penitential portions, in the Avesta, without exception, are also in italics, indicating that the portions and the doctrine they contain, were introduced at a very late period. Will the learned Colonel or yourself, or any of your contributors, kindly say what Zoroastrianism looks like when divested of the doctrine of penitence? And when further divested of all that has been copied by the Magians from the Vedas, I think nothing worth knowing remains.

We would put the last sentence otherwise, and say that "divested of its few remaining *non-liturgical* fragments," and a few Fargards and Yashts explained esoterically, *nothing worth knowing* can be found in the Avesta as

it stands at present. Prodicus and some of the early Gnostics were the last who had in their possession some of the secret books of Zoroaster. That those "secret" books were not the *Avesta* in its present form, can be proved by the non-attractiveness of its texts which have nothing in them, as explained now, to fascinate the mystic. Prodicus had the secret code as well as the key to it. A few of the adepts of ancient Magianism existed and were known publicly in those days, since Clement Alexandrinus speaks of those who follow the *heresy* of Prodicus and "boast of possessing the secret books of Zoroaster." (*Strom.* I.)

You have often said, and your Theosophist brothers have also said, that the Christians live in a house of glass, and that the Theosophists know what the Christians are. The same is said of Zoroastrianism, Hinduism, and Buddhism. But we are never told what the Christians really are or what their true teaching should be. Do Theosophists think that such general remarks without the slightest attempt to support them by proofs better than those furnished by ordinary histories, will in any way serve any purpose? If the *arguments should be any other than founded upon Occult philosophy*, then I think the difficulties in your way should prove similar to those that have beset and deterred the Christian missionaries in India.

The followers of every one of the present great exoteric religions "live in a house of glass." The impeachment is pretty well proved, we should say, by their respective inhabitants having nigh broken by this time all the window panes of their neighbours, who have returned the compliment. It is sufficient, we believe, to study Christianity, and compare its hundreds of mutually conflicting and destroying sects, to find out what they are, or rather what they are not; for surely a true Christ-like Christian is rarer in our days than a white crow. It is not, however, in the columns of this journal that we can undertake to show all that "they really are," nor have we hitherto shown any signs—whenever occasion presented itself—of limiting our charges to "general remarks;" but, since truth is very unpalatable, and as they are showing by their actions better, than we can ever do so in words, their real moral standard—we regard it as a loss of time to be ever presenting before them a mirror. It is the task undertaken and carried out in a most excellent way by the free-thinkers, in whose current literature one can find everything one may desire in the shape of proof. Our business is to winnow by the means of Occult philosophy the grain from the chaff, to show what a thing is not, and thus allow the profane an opportunity to judge for themselves and see what it is.

The above are the questions that have been embarrassing me for months, and I do hope that diffuse though they are, you will do me the favor to insert them in the next issue of the *Theosophist*. If they will only serve to stir the Parsee scholars (unfortunately I am not a scholar) I shall be satisfied.

We have done our best to satisfy our correspondent. The subject is of a tremendous interest to every thinking Parsee, but he has to *help himself* if he would learn more. His religion is not dead yet; and under the lifeless mask of modern Zoroastrianism the pulse of the Magi of old still beats. We have endeavoured as briefly as possible to give a correct, though a very superficial, view of the purport and spirit of true Magianism. There is not a sentence in this for which authority cannot be shown.

HIEROSOPHY AND THEOSOPHY.

By WILLIAM OXLEY, F. T. S.

WHEN I wrote out my paper on the above subject, and which was courteously inserted in the *Theosophist*, I did not write, or send it in the spirit of antagonism, or with any assumed air of the possession of superior knowledge; but simply to put forward thoughts which have been imparted to me from time to time, and which to my view, at least, appear to follow in natural sequence, according to the "Law of Evolution, and Cyclic Development."

In dealing with what *appears* to be the difference between Hierosophic and Theosophic teachings, as to Re-birth, or Re-incarnation, we should have to deal with what Theosophy terms the "Seventh principle" in man, but which I have

termed the "Master atom," that in its descent through various spheres clothes itself with a covering derived, or drawn, from substances proper to each sphere through which it descends until it ultimates upon the physical or mundane plane of consciousness. The question now comes—Is that "seventh principle" an *entity*, i. e., is it a differentiated atom of life? To which I reply—In *appearance*—yes. In *reality*—no. The term "atom of life" has an application only permissible on the plane of human thought and consciousness. It is relative, not absolute. If we must go back far enough, or deep enough, I urge that there is but one Life and one Substance; and that all which is, is but the phenomenon of differentiation, which is ceaseless, changing, and eternal.* Precisely at the points where this phenomenal differentiation comes in, there the "atom of life" appears; and we hold, that this specific atom, once differentiated, and entering upon its cyclic round, after having attained a specific consciousness of its own on the mundane, or physical, plane, can never re-enter the same plane again; as the purpose is accomplished for which it was so differentiated. But, this "master atom" in order to make itself visible, or cognisable, on the various planes in its descent, attracts to itself *other atoms*, which form its envelope, or clothing; and *these atoms*, by virtue of contact—temporary as it is—impregnated with the life quality of the master atom, and according to the development in the scale of consciousness, consciousness while ascending, unconsciousness while descending—so, conditions are supplied for phenomenal expressions on the infinite variety of Being.†

I think all this, and much more, is clearly shown in the series of Fragmentary Truths, given from time to time by the Mahatmas, who, with a wisdom that cannot be gainsaid, impart so much as can be appreciated and no more. My late visit to Egypt brought me into contact with the ancient Egyptian doctrine of metempsychosis, which seemed to teach, that the soul, or vivifying principle, after leaving the body, was re-incarnated in lower and even animal forms, and that it must pass through every variety of organised life forms, until at the end of three thousand years it would return and be re-united with the physical body, which was so carefully preserved and mummified under this idea. Time has proved the fallacy of the doctrine, as so many mummies, now in existence, are considerably older than the 3,000 years, and the so-called soul has *not* returned to claim its physical body. We must therefore seek for another solution to an ancient doctrine which, undoubtedly, had an underlying cone of truth.‡

I notice the Editor's note in March number of the *Theosophist*, in reply to the query raised by a correspondent X in reference to the retrogression of the "spiritual survival" after physical death. I am somewhat at a loss to understand the relevancy

* This is good, orthodox occultism as it now stands. Only with our correspondent's permission, we are obliged to remind him that according to the Occult doctrine the term "Master Atom" is not applicable to the 7th principle, though it can be very properly used in reference to the 6th, the vehicle of spirit, or spiritual soul. The views of the occultists upon spirit and soul may be said to adopt the middle ground between the theories of Boscovich and Helmholtz, on the intimate nature of matter. The 7th principle, or rather its essence, belongs to the *seventh* state of matter, i. e., a state which may be viewed in our mundane conceptions as pure spirit; while the nature of the *sixth* principle, is not a *centre of force* like its spirit, a centre in which the idea of all substance disappears altogether, but a fluidic or rather ethereal "atom." The former is undifferentiated, the latter—differentiated matter, though in its highest and purest state, One—the life that animates the atom, the other the vehicle that contains it.—*Ed.*

† This is *heterodox*. If by "Master atom" the *divine* "human monad" is meant then, it remains unconscious or rather irresponsible whether "descending" or "ascending" the circle of spheres for 3½ rounds, after which, so long as it is united to personalities it remains both conscious and responsible.—*Ed.*

‡ Mr. Oxley will permit us to correct him. He looks at the objective terrestrial and empty shell—the "mummy," and forgets that there may be hidden under the crude allegory a great scientific and occult truth. We are taught that for 3,000 years at least the "mummy" notwithstanding all the chemical preparations goes on throwing off to the last invisible atoms, which from the hour of death re-entering the various vortices of being go indeed "through every variety of organized life forms." But it is not the soul, the 5th, least of all the 6th, principle, but the *life atoms* of the *jiva* the 2nd principle. At the end of the 3,000 years sometimes more, and sometimes less, after endless transmigrations all these atoms are once more drawn together, and are made to form the new outer clothing or the body of the same monad (the real soul) which had already been clothed with two or three thousands of years before. Even in the worst case that of the annihilation of the conscious *personal* principle the monad or individual soul is ever the same as are also the atoms of the lower principles which regenerated and renewed in this ever flowing river of being are magnetically drawn together owing to their affinity, and are once more re-incarnated together. Such was the true occult theory of the Egyptians.—*Ed.*

of the Editor's note, who must know that "morality" is not a substance—but a term used to express the quality of a conscious entity in human form.* The real question involved is this: "Does the life principle that escapes from the human body at death, maintain the consciousness of its individuality,—not personality: and if so, does that conscious individuality advance to higher, or more interior, states of being? To which we reply in the affirmative.† The revered Mahatmas know as well as I do, that every spirit atom which is ultimated into physical conditions of existence is absolutely needful to fulfil the grand purposes of so called creation: and that viewing this from the interior plane of Being, ALL are equally good. There cannot be such a thing as a mistake; for no atom can be ultimated without a specific purpose to fulfil; and that purpose is fulfilled by such atom becoming differentiated. Good and evil; righteous and wicked; sinner and saint; are relative terms applicable only to the sensuous planes of consciousness. Nevertheless in the infantile state of humanity at large upon this planet, the educative process of the individuated atom cannot be accomplished, under present conditions, in other mode, than the self-effort which is requisite to enable such atom to *consciously* progress in the scale of being.

THE ALMORA SWAMI

UPON

PHILOSOPHY IN GENERAL AND OUR FAILINGS IN PARTICULAR.

IN our February Number (see page 118) prefacing the valuable though somewhat hazy contribution by the venerable Swami of Almora on "Adwaita Philosophy," we wrote the following editorial lines:—

"As the subjoined letter comes from such a learned source, we do not feel justified in commenting upon it editorially. Our personal knowledge of the Adwaita doctrine being unquestionably meagre when contrasted with that of a Paramahansa—hence THE FOOT NOTES BY OUR LEARNED BROTHER, T. SUBBA ROW, TO WHOM WE TURNED OVER THE M. S. FOR REPLY."

This notice, we believe, was plain enough to screen us thereafter from any such personal remarks as are now flung at our head by the holy ascetic of Almora in the paper that follows. Some of those rhetorical blossoms having been left by us for the purpose of enlivening the otherwise too monotonous field of his philosophical subject, the reader may judge for himself. We say "some," for, having to satisfy all our contributors, and our space being limited, we cannot consent to crowd out more interesting matter to make room for just 15½ columns of quotations profusely mixed with reprimands and flings of any correspondent, even though the latter be as we learn from his own words, "a modest hermit of the jungle." Therefore, with all our profound respect for our opponent, we had to curtail his too long paper considerably. We propose, however, to show him his chief mistake, and thus to blunt a few of the most pointed shafts intended to pierce through the points of the editorial harness.

If, after the humble confession quoted above from our February number, the editorial reply that followed another paper from the same ascetic, namely, the "In Re-Adwaita Philosophy," in the March Number—was still taken as emanating from one who had just confessed her incompetency to hold a disputation with the learned Swami upon Adwaita tenets—the fault is not ours. This error is the more strange since the Swami had been clearly warned that his points would be disputed and questions answered in future by our brother Mr. T. Subba Row, as learned in Adwaita philosophy as in the esotericism of the sacred books of the East. Therefore we had a right to expect that the *Paramahansa* would have

* Unable to find in the March number the sentence referred to, we do not know what Mr. Oxley is referring to.—Ed.

† We are sorry to reply in the negative. That which maintains the consciousness of its individuality is the 6th principle in conjunction with the 7th and the a portion of the 5th and its vehicle the 4th,—the triad thus constituting the conscious *monad*. Life atoms or "life principle" (the *Jiv*) that escapes at death has no consciousness in its disintegrated condition, nor has this any bearing upon the "grand purposes of creation."—Ed.

remembered that he was ventilating his not over-kind remarks upon the wrong person, since we had *nothing to do personally* with the replies. Thus the disagreement upon various topics in general, and the abstruse tenets of esoteric Adwaita Philosophy especially, between the "Almora Swami" and Mr. T. Subba Row, can in no way, or with any degree of justice, be laid by the former at the door of either the "foreigners who have come to India for knowledge," nor of "Western Theosophy;" for, in this particular case he has found an opponent (quite as learned, we love to think, as himself) in one of his own race and country—a real Adwaitee Brahmin. To take therefore to task theosophy for it or the conductor of this magazine, expressing dissatisfaction in such very strong terms, does not show either that philosophical equanimity, or tact and discrimination that might be expected from one who has devoted his life exclusively to meditation and the Yoga Philosophy. If pardonable in a person who has to lead that sort of life which in the words of Mr. Max Muller, quoted by the "Almora Swami"—(as an additional hint and a *hit* we suppose)—a life "with telegrams, letters, newspapers, reviews, pamphlets and books"—it is quite unpardonable in a holy ascetic, who is never troubled with any thing of the sort and gets, as we suspect, even his appropriate quotations from European authors ready made for him by his amanuenses and friends. But, since the article is addressed in the form of a letter to the editor, the humble individual who holds this office hastens to assure the venerable Swami that beyond their appalling length, his letters have never given the said editor one moment of "annoyance and trouble," as he seems to imagine.

In reference to another personal taunt, we agree with him. It is more than likely that some (not all by any means) Vedantists, such as the modern "Aryas" and some Dwaitees and Visishtadwaites—after "hailing Western Theosophy with joy," have ended by comparing it "to the mountain that gave birth to a mouse"—the disenchantment being due to many and various reasons upon which it is needless to enter at present. We can only hope and trust that the lofty Almorian mountain, chosen by our venerable friend as the seat of his contemplation, may not bring forth some day, for India, any worse animal than the humble "black mouse." True we have come to *learn* in this country, and we have learned a good deal already. One fact, among several others, namely, that the learned ascetics of modern India have widely shot off from the original mark when compared with the Rishis of old. Spinoza is quoted against us in his definition of methods of investigation. Our saintly critic fears that his venerable friends have followed the first (or vulgar) method. The proof which with him goes far to justify his "fear," rests chiefly upon a *fallacy and mistake* of ours—(one happily held by us in common with nearly all the great men of science in Europe, viz., our *ignorant* claim THAT MATTER IS INDESTRUCTIBLE, HENCE ETERNAL. We will not understand his ideas, he says, because being fond of absurdities, "our own absurdity would be exposed." If so, we prefer indeed our absurd belief in the indestructibility of matter to any scientific opinion upholding the contrary, submitting cheerfully, in this case, "the weakness of our understanding to be laughed at"—even by an ascetic in "the state of Nirvikalpa."

We feel very grateful to the good Swami for his explanation of "Pranava" and other kindred words. Mr. Subba Row will no doubt profit by, and answer them. Personally, however, we respectfully decline to be taught the noble science by any other man, however learned he may be, than him who has originally undertaken the task—namely, our own MASTER: yet, as many of our readers may well benefit by the controversy, we will, with his permission, leave the arena for the present to Mr. Subba Row, a far abler controversialist than we can ever hope to become.

THE SWAMI OF ALMORA TO HIS OPPONENTS.

"We do not wage war of words, but simply speak and seek the truth."

WE are sorry to see that we have been the cause of something like irritation to you by our last letter, which perhaps was not suitable to the modesty of a hermit. Therefore, we beg your pardon, if there was in it anything offensive to you, and, at the same time, beg liberty to speak the truth. We are always friendly to every one, but particularly to the foreigners, who have come to India for knowledge. We are friendly in the spiritual sense of the word, therefore, we must be taken as a real friend and not a flatterer, even if we say something disagreeable now and then. Those who seek to find fault with us and become hostile to us, are, we think, prejudiced and stubborn, and we desire them to acquire simplicity of heart and an unbiassed mind to enable them to understand us thoroughly.* We hermits are a nomadic class of people and generally pass our time in places far away from habitation, and do not much cultivate the language and idioms of the world, nor do we care much for these. To attack us about modes of our expressing our ideas is, therefore, only childish. Our readers are to take our idea only and not our style. Because,—we are neither an M. A., nor a B. A.; neither an Addison, nor a Johnson, nor a Macaulay, but simply a hermit of the jungle.

Let us now see what was the purport of our letter. Our words were, "you should bear in mind that, we are speaking of matter and spirit beyond the present developed form or in the state of perfect *laya*, according to Patanjali's 2nd and 3rd Sutras, or from the stand-point of the Esoteric Theosophy." How can this mean that we are asking you to answer the questions according to Patanjali's 2nd and 3rd Sutras, we fail to understand. By the above sentences, we simply meant to show our own stand-point whence our enquiry commences. We referred to Patanjali's Sutras, because we intended to show that our starting point was in perfect accord with the true yoga, state, *nirvikalpa*, ecstasy, *i. e.*, the Turya, state, and not with ordinary Jagrata, Swapna and Sushupta (for the former, *i. e.*, Turya, state of man is of real awaking and the latter illusory), while you have been pleased to understand us as speaking of ordinary human states. Moreover, by *laya*, we never meant annihilation, as is assumed by you. It is your own version that the word *laya* means "a state of absolute dissolution, annihilation of all substance,† &c." In some of the former numbers of the *Theosophist* the word *laya* was explained by you as merging, and in this number you give another meaning of it.‡ Why, merely because you require a handle to *ridicule* us. However, we forget all this, and beg to say, that according to Aryan adepts, by *laya* is meant and understood "absorption or transformation of one thing into another," such as the river is absorbed or transformed, when it loses itself in the sea. It is a process among the Aryan occultists, by which they can (like the modern scientific Realists and Chemists as you understand them), analyse the different component parts of a compound body, and reduce them to their primary or original condition—and by which they are not only able to ascertain what the substance really is, but they can also penetrate into the mystery of its past and future, to make themselves certain about the cause of the origin and termination of the phenomenon, known as creation or *dwaita* in its present manifested form. It is odd that our phrase "present developed form" has cost you more than a column to comment on it.¶ We might here explain our meaning. By this we simply meant soul in its Viswa, Taijasha, and Pragna, states, or, the spirit in its impure condition by contact with matter and force, *i. e.*, in a state of duality. But, perhaps, nominal yogees, who are disturbed in head and heart, and cannot tranquillize

* Quite so; and therefore, this kind desire is fully reciprocated.—Ed.

† The proof-reader pleads guilty of an omission. The noun (substance) ought to have been preceded by the verb—*differentiated*.—Ed.

‡ No "merging" or absorption can take place without *dissolution*, and an absolute annihilation of the previous form. The lump of sugar thrown into a cup of liquid must be dissolved and its form annihilated before it can be said to have been absorbed by, and in, the liquid. It is a correlation like any other in chemistry. Yet indestructible matter can, as in the case of sugar, or any other chemical element, be recalled to life and even to its previous form. The molecule that cannot be divided by any physical means is divided by the universal solvent and resolved into something else. Hence—it is, for the time being, at least, annihilated in its form. This is simply a war on words.—Ed.

¶ It is still odder that a few foot-notes should have cost the venerable Parmanahansa over 15 columns of ill disguised abuse, out of which number three or four columns are given. That which was suppressed may be judged by what remains.—Ed.

and compose themselves for Nirvicalpa* ecstasy, will not be able to comprehend us, nor also those who confound Prakriti with Purusha, or matter with spirit.† If by "scientifically" be meant curiosity, then not only we, but the whole class of philosophers from Thales to Auguste Comte are only hunters of curiosity, and our respected friends more so, as for this purpose only, they have come from the other part of the world and pledged their lives and fortune on this. But to come to the point, we are not attracted by curiosity. Our motives are not shallow. Whatever we ask, we ask for scientific purposes, and for that only we entreated you to kindly ascertain the extent of mesmeric force, whether it influences the outer man only, or the inner one too—you said " * * * that a mortal wound may be inflicted upon the inner man, &c. &c." Now according to our knowledge the inner man means the *double*, *i. e.*, the Taijasha, pragna being the original or first, and the Annamaya or the Viswa, the third.‡ To this third, we applied the term *treble*, and we are justified in doing so, in the same way as you apply double to the Taijasha,—and we do not see any harm in taking the gross one as third; but those who are fond of absurdities will not understand our ideas.¶ Why, because their own absurdity will be exposed. We beg your pardon for this outspokenness. How can you, being a practical theosophist, say carelessly that a mortal wound may be inflicted upon the inner man, &c., &c., when in reality the outer one was the victim. You evade our question in an off-hand manner by saying that the question is not whether the *double* murdered the double or treble. Now we particularly begged you to remove our doubts by establishing this fact scientifically.§ Instead of complying with our request, you have been gracious enough to make that a matter of humorous jokes, and try to make us ashamed of our question. When we say " * * * the double murdered, the treble not the double, and in no case the spiritual one," then in this sense, by treble you should have understood the *Annamaya*, but instead of so doing you are disgusted with the sentence; not only this sentence, but also another one, in regard to which you say, "why should he then use against his own argument the term *laya*?" How can we erase the word out of

* Surely our respected correspondent cannot mean to convey the idea that in penning this answer he had "composed" himself into the state of Nirvicalpa: unless we take Monier Williams' definition of the term and bear in mind that it is a state "destitute of all reflection." (See *Indian Wisdom*, page 122, foot-note 2).—Ed.

† To this kind thrust we answer that we have never confounded Prakriti with Purusha any more than we have confused the north with the south Pole. As both Poles belong to the same and one earth, so spirit and matter, or Purusha and Prakriti are the two ends that lose themselves in the eternity of unmanifested and the cycles of manifested matter. But like some of our distinguished western metaphysicians, our opponent seems to regard matter and energy as two distinct things, whereas the Esoteric doctrine recognizes but one substratum for every thing visible as invisible.—"Purush-Prakriti" and *vice versa*. Moreover, we may remind the good Swami, that one need not be a yogee to be a good occultist, nor are there many yogees in India who know any thing of real occult sciences.—Ed.

‡ In such case, our respected critic ought to criticize and correct Professor Monier Williams and other Sanskritists, who regard *Annamaya* as "the covering supported by food, *i. e.*, the corporeal or gross body" calling it the *fourth*, while we name it as the *first* sheath or *Kosa*. (See p. 123 of *Indian Wisdom*).—Ed.

¶ We leave it to our readers to judge which is the most *absurd*—to consider our physical body as the *first*, or to call it, as the Swami does—the *treble* or the third; though of course there is "no harm" in either.—Ed.

§ We willingly forgive the impolite remark under its garb of "outspokenness." We beg our respected correspondent to bear in mind though that it is one thing to be "outspoken," and quite another one to be *rude*.—Ed.

§ It is precisely because we claim to know something of "practical" Occultism in addition to being a Theosophist that we answer without in the least "evading the question" that a mortal wound may be inflicted "not only upon, but also by one" inner man upon another. This is the A. B. C. of esoteric mesmerism. The wound is inflicted by neither a real dagger or a hand of flesh bones and blood, but simply by—WILL. It is the intense will of the "Gospoja" that guided the astral or inner body, the *Mayavi-rupa* of Frozya. It is the passively obedient action of the latter's "double" that scanning space and material obstacles, followed the "trail" of, and found the real murderers. It is again that WILL shaped by the incessant thought of the revenger, that inflicted the internal wounds which though unable to kill or even to hurt the inner man, yet by reaction of the interior *physical* body proved mortal to the latter. If the fluid of the mesmerizer can cure, it can also kill. And now we have "established the fact as scientifically"—as science which generally disbelieves in and rejects such mesmeric phenomena will permit it. For those who believe in, and know something of, mesmerism, this will be plain. As to those who deny it the explanation will appear to them as absurd as any other psychological claim: as much so as the claims of Yoggism with its beatitudes of *Samadhi* and other states, for the matter of that.—Ed.

Kosha (dictionary)? It would be better to understand us by our own idea and not through your own interpretations.

"There are two methods of investigation," says Spinoza, "the vulgar and the scientific. The one starts from principles which have been accepted without examination, which are not, therefore, clearly understood. The other starts from principles clearly defined and accurately known. It is the latter only which can lead to true knowledge." We fear, our venerable friends have followed the first method, which we shall try to prove by and by.

Before doing this, however, may we be permitted to ask an answer to our question—Is spirit and matter the same thing? or whether Prakriti, Shakti, and Spirit are the same thing? Unless Prakriti be the same with spirit, how can the former be eternal, since two eternal cannot exist at the same time, and the belief in two eternal is against the fundamental truths of the Adwaita Philosophy,* as embodied in the aphorism *ek meva dwitiam*. And matter has attributes, such as, color, form, sound, touch, sight, taste and smell; but the spirit has none. Matter is dead (jad), Spirit is living (chaitanya); matter is temporary and subject to change, and spirit is eternal; matter is partial, and spirit is universal.† But what is temporary? That which appears and exists for a certain period of time, or that which has beginning and end. And what is eternal? Eternal means that which exists throughout present, past, and future, and also in Jagrita, Swapna, and Sushupta. Owing to these and various other causes matter cannot be spirit nor *vice versa*. If you say like Vashishtha that the sleeping particles of Chid (spirit) are ignorantly called matter, then we agree with you to a certain extent; but still how can they, for that reason, be called by the erroneous and misleading term *matter* which is inert and spiritually non-existent. Why do you not call a piece of wood or stone spirit?‡ Can you prove the existence of matter in sound sleep?¶ Perhaps you will reply like the Naya-yiks that matter exists with Karana in sleep, if so, where does it exist in Turya? You cannot prove that either matter or Prakriti exist in Turya. How then can matter or Prakriti be called eternal? If matter is merely a manifestation of spirit, why call it by the false name of matter instead of its own name spirit?|| Now having done with the effect, *matter*, we come to its cause the Mula-Prakriti, which is also called Avidya or ignorance, the mother of Karma and the cause of Bundha. So long as this Prakriti is not *layed* into spirit by dissolving it into Satvaguna, there is no emancipation, Mukti with Prakriti is no Mukti at all. Beyond Prakriti is emancipation. This is the conclusion of the whole of our Aryan Occultism. Let us now see what the Mimansa says. We make a few quotations from the Sad-darshana-Chintanika or Studies in Indian Philosophy, Vol. V. of 1881, No. 11, page 347§ Edited at Bombay. * * *

It is not our object, even if we could, to cite all the Aryan books, but we would desire you and your readers to read in continuation of our quotations all the numbers of the sixth Volume of 1882 of the Suddarshana Chintanika which will shew that not only Sankaracharya, but also almost all the commentators and reformers and other great Rishis, not to speak of the Upanisads, have rejected the theory of the matter being as eternal as spirit, by which you are misled.** We will now see what other schools of philosophy say about the Prakriti. By other schools we mean the systems of Patanjali, Buddha and Jaina. Let our readers remember that we are speaking of the first class Boudhas,

* This is precisely the question we have been asking; and also the reason why, knowing that matter is indestructible, as also spirit or rather *energy*—we say with all the *esoteric* Adwaites that matter and spirit are one.—Ed.

† See M. Subba Row's reply. While we mean cosmic, indestructible matter, the Swami speaks of *objective* and *differentiated* matter!—Ed.

‡ Because it is not usual to call them by such a name. Nevertheless, we maintain that there is in a piece of wood or a stone as much of latent spirit or life as there is in a weak—old human fœtus.—Ed.

¶ See M. T. Subba Row's reply.—Ed.

|| For the same good reason that we call a chair by its "false" name of *chair* instead of calling it by that of the "oak" or any other wood of which it was made.—Ed.

§ We refer the reader to the pages of the abovenamed excellent Monthly Magazine.—Ed.

** We thank the good Swami for his advice. We have read all the monthly numbers of the *Suddarshana Chintanika* with great attention until lately, and advocated it zealously both in America and upon our arrival here. Notwithstanding all that Sankaracharya may be made to say in the above named *studies*, we claim to know that he said nothing of the kind, not at any rate in the sense conveyed by our opponent. We leave the question to be settled between him and Mr. Subba Row.—Ed.

who agreed with Aryans in many essential points, and, particularly, as regards Nirvana, though they disagree in regard to Kriyakanda. The esteemed Editor of the *Theosophist* seems to follow the doctrine of Madhyamika, *i. e.*, middle class Buddhists, or those who are followers of Sugata's doctrines of whom we shall speak afterwards.* We call our reader's attention to the summary, Vol. VI (1882), No. 2, page 106, of the studies in Indian Philosophy† * * * * * We cite a few lines from Sutra 24 and 25.....The Jains do not believe in the independent power known as delusion to the Vedantists. The spirit is naturally knowing. It is omniscient. Its knowledge is covered over and obscured by an activity or *karma*. The perception of the spirit is also obscured by karma, &c., &c. The Boudhas believe that pure Nirvana alone exists. Nirvana is a transcendental condition. It is infinitude. It is not subject to being acted upon. Nothing excels it. The great Rishis who are free from all desire, describe it to be so. Besides the Nirvana, karma or activity is also eternal.‡ Aided by ignorance, activity produces five elements and develops worldliness. These five elements are form or Rupa, sensation or Vedana, perception or Sangna, discrimination or Samasca, and consciousness or Vijnana, virtue and contemplation, destroy the power of ignorance. Activity thus becomes impotent and Nirvana is next attained to.¶ All these schools are described together in this place, because they represent Indian pessimism, and that the reader may know their points of resemblance and difference.

We now come to your foot-note. "Asat or Prakriti existed first, &c." A brief reply to this is given somewhere in the History of Philosophy. "The pagans said *ex-nihilo nihil*. The Christian father altered it to *ex-nihilo-omnia*." Still let us see what our Aryan Rishis say. We call your attention to the verses from the second Book called *Panch Mahabhuta Viveka* of *Panchadasi*, which speaks in accordance with Upanisads||.....You will please understand the verses according to their commentary, now very ably translated into Hindu.

Manduka Upanisad says, Prakritis are of two kinds, *Apara* and *Para*; the former produces *Karma* and the latter *Mukti*. The one is *Jad*, the other *Chaitanya*. This is also the opinion of Bhagvat Gita, seventh chapter. Mandukia Karika, third chapter, and Prasna Upanisad also speak of *Maya* and *Prakriti*—please see the Upanisads with Sankara's commentary. Vasishta, Vyasa, Ashtavakra and all great sages recommend the divorcement of this illusive Prakriti, and nowhere in their works do we find any sentence which says that this illusive Prakriti is to be known with God. If Brahma can, in your opinion, be known through *Prakriti*, then why not with all others but *Tamasa* only? According to Indian philosophy and the practical experience of hermits, this Mula Sakti or Avidya, as you understand it, is not to be known in Brahma. Because it is illusive and false, moreover, it can be dissolved and made inactive. It loses itself in Turya when *layaed*, as the river into the ocean. But as long as you will be ignorant of this process, so long you have liberty to call it a protest of religion; but the thinking class, who understand this mysterious process, will laugh at your weakness of understanding. As you have purposely come to India for true esoteric knowledge, we always pray for your success, and entreat you to understand

* The "esteemed Editor" follows but the doctrines of Esoteric Buddhism, which are nearly identical with those of the esoteric Adwaites—the true followers of Sankaracharya.—Ed.

† We refer the reader to the abovenamed volume of the "Studies in Indian Philosophy."—Ed.

‡ And if "activity is also eternal, then how can our philosophical antagonist maintain that matter is not so? Can activity (in the usual sense of the word) whether physical or mental, manifest itself or exist without, or outside of, matter, or to be plainer—outside of any one of its seven states? And how about his contradicting himself? "Activity also eternal." Then there are after all two eternal, how? And he just saying that "two eternal cannot exist at the same time" (See above).—Ed.

¶ We beg to draw our correspondent's attention to the fact that he is again contradicting himself. Or is it the "Boudhas"? But a few lines above he declares "activity.....eternal!" and now he makes it "impotent"—in other words kills and annihilates that which is eternal!—Ed.

|| The reader is invited to turn to the Sanskrit verses of the above named work, as the additional quotations would again require at least two columns. Our magazine avoids as much as possible the publication of anything that is not original matter.—Ed.

us a little *hermitically*.* We explained to you Pranava according to the interpretation of Rama Gita, a chapter of esoteric Ramayana, but as you are not well acquainted with the *laya* theory, you could not accept it. It does not, however, matter much; practical Vedantists have accepted it before. We very gladly and without any apology quote a few lines from Max Müller's very able preface to "The Sacred Book of the East," as it bears on our subject. "This concentration of thought, Chagrata or one pointedness, as the Hindus called it, is something to us almost unknown,—our minds are like kaleidoscopes of thoughts in constant motion; and to shut our mental eyes to every thing else, while dwelling on one thought only, has become to most of us almost as impossible as to apprehend one musical note without harmonies. With the life we are leading now, with telegrams, letters, newspapers, reviews, pamphlets and books even breaking in upon us, it has become impossible, or almost impossible, ever to arrive at that intensity of thought which the Hindus meant by *Chagrata*, and the attainment of which was to them the indispensable condition of all philosophical and religious speculation. The loss may not be altogether on our side, yet our loss it is, and if we see the Hindus, even in their comparatively monotonous life, adopting all kinds of contrivances in order to assist them in drawing away their thoughts from all disturbing impressions and to fix them on one subject only, we must not be satisfied with smiling at their simplicity but try to appreciate the object they had in view."

Below are the few verses on *Laya Prakarana* from Siva Sanhita, which it is hoped will show you how you mistake our meaning.†.....

Nowhere throughout Yoga Vasisht and Bhagvat do we find any statement which recommends this *Prakriti* to be known. On the contrary, every Aryan occultist, particularly Kapila in his lectures to Devhutee speaks against it. Will you be so kind as to point out to us the places where Vasishtha Vyasa, Suka, and Sankaracharya have given expression to their views which agree with your doctrines of the Arhat philosophy, otherwise, we might or might not, believe in your explanation.

Purusha, according to Upanisads, is *Swayam Prakasha*, i. e., self-manifesting; therefore cannot be dependant on *Prakriti* only, for its manifestation. No *Advaitee* will take Brahman with *Prakriti* or *gun* or duality. Their Brahman is Purusha beyond the *Prakriti*, or in other words, Akshara. Latent spirit is never referred to as *Maha Iswara*. Please read the verse quoted below, which distinctly states that *Maha Iswara* is the spirit beyond *Prakriti* when the latter is *layed*.‡

Void is a fictitious name to the Aryan Rishis, who knew the omnipresence of the soul, and that void they destroyed by filling it up. Moreover, there is no void in nature, vide the maxim "Nature hates Vacuum." At present we desist to answer your other points, till we have your reply to this. As the subject is very serious and important, we entreat you to discuss the point calmly and dispassionately; without this mood of mind, one cannot penetrate into the esoteric philosophy of India. Your present opinions are not esoteric, they are rather exoteric.

SWAMI OF ALMORA.

ALMORA,
22nd April 1883. }

Ed. Note.—We sincerely regret that such should be the opinion of the Swami of Almora. But since we know neither himself, nor the religion or school of philosophy he belongs to, we may perhaps repeat with him "It does not, however, matter much" whether he agrees with us or not, for practical (esoteric and initiated) Vedantists have found our opinions

* See Mr. T. Subba Row's reply. We thank again our kind adviser for the interest he displays in our spiritual welfare, and refer him if he desires to learn the cause of our refusal to our note at the end of his letter. We can also assure him that we have never and nowhere, called *Laya* "a protest of religion."—*Ed.*

† Refer referred to the abovementioned work.—*Ed.*

‡ We beg to be explained the hidden meaning of this really incomprehensible sentence. "Latent spirit is never referred to as *Maha Iswara*," (a term *we*, at any rate, never used,) while the Sanskrit verse "states that *Maha Iswara* is the spirit beyond *Prakriti*, when the latter is *layed*." Now does the learned Swami mean to say that the spirit beyond differentiated matter is *active*? It cannot mean any thing else, for otherwise the two assumptions would contradict each other most absurdly and would be suicidal; and if he *does* mean that which he says—viz., that *Maha Iswara* (if the latter is identified here with Parabrahma), the spirit beyond *Prakriti* becomes *active* since it is called *Maha Iswara*, which it would not be were it *latent*—then, we are sorry to say to the learned Paramahansa that he does not know what he is talking about. He is no *Esoteric Advaitee* and—we close the discussion as becoming quite useless.—*Ed.*

correct and in perfect harmony with their own. There are nearly as many interpretations of the esoteric meaning of certain words we have to use as there are *yogees* and *sannyasis* of various sects in India. A *Visishtadwaita yogi* will contend the correctness of the meaning as given by an *Advaitee-ascetic*, and a devotee of Chaitanya or a *Bhakti-yogee* will never accept the interpretation of the Vedas or *Bhagavadgita* made by a Brahmo or an Arya. Thus truth is everywhere and may be said to be nowhere. For us it is absolutely and solely in the Arhat esoteric doctrines; and—we remain firm in our conviction, all our opponents being quite as free as ourselves to adhere by their own views. We have met in the N. W. P. with an erudite Pundit, a renowned Sanskritist, the most learned authority with, and at the head of the Vaishnavas, and recognized as such by many others; and he wanted us to believe that the culmination of "Raj-yoga" was the practical and absolute powers it conferred upon the *Raj-yogee* over all the female sex in creation!! Shall we believe every exponent of the Vedas, the Shastree of every sect, only because he may be an authority to those who belong to the same denomination with him, or shall we make a judicious selection, following but the dictates of our reason, which tells us that he is most right and nearer to truth, who diverges the less from logic and—Science? The occult philosophy we study, uses precisely that method of investigation which is termed by Spinoza the "scientific method." It starts from, and proceeds only on "principles clearly defined and accurately known," and is therefore "the only one" which can lead to true knowledge. Therefore, by this philosophy, and no other shall we abide. And now we must leave the venerable Swami and his views to the dissecting knife of Mr. T. Subba Row.

PRAKRITI AND PURUSHA.

BY T. SUBBA ROW.

THE editorial at the head of the article that precedes will explain to the learned Hermit of Almora and the readers of the *Theosophist* the reason for my having undertaken to write the following lines in connection with the controversy raised by the Swami as regards *Prakriti layam* (dissolution of *Prakriti*).

I am really quite delighted to be informed by the respected ascetic that his "motives are not shallow," and that he has raised the present controversy "for scientific purposes." But it is certainly a very dangerous task to enter into controversy with a disputant who, according to his own candid confession, is unable to give a clear expression to his thoughts, but who, nevertheless, is prepared to declare that "those who seek to find fault with" him "and become hostile to" him "are prejudiced and stubborn." Probably if understood "hermitically" and (we are called upon to construe the Swami's article in this manner) they *may* disclose some other meaning, and I sincerely hope they will. Meanwhile I trust he will not be pleased to consider me as either "prejudiced" or "stubborn" if I venture to defend the position taken up by the editor of this journal (who belongs to the same school as I do) as regards the subject in dispute.

I will begin by respectfully informing the learned hermit that it is not childish "to scrutinize and try to understand the wording of a question before attempting to answer it." Nobody has found fault with his style, nor has any one thought of "attacking" him. On the other hand every attempt was made to weed out the grammatical errors in his article (the foot-notes to which have provoked his anger) before it was printed. But controversies like the present one can never come to any satisfactory conclusion unless the disputants clearly understand each other. I claim the right to remark that in the shape his articles generally reached the *Theosophist* Office, it became next to impossible to correctly ascertain the real meaning of the "idea" he tried to convey, so long as the latter found itself successfully concealed under what he terms his "style." Philosophical disputations apparently formidable in their appearance have often been found to have their origin in the various meanings attached to a single word; and it will be no exaggeration to say that innumerable creeds and sects have arisen from disputes about mere words. Under such circumstances, it may be humbly submitted that it is extremely improper on the Swami's part to lose his temper in spite of his *Nirvikalpa Samadhi* as soon as an attempt is made to analyse his question and ascertain its real meaning. Even now, after so much discussion, it is not easy to see what the editor is called upon to prove? If the Swami had merely asked the editor to explain more fully the assertion contained in one of the issues of this

journal to the effect that Prakriti co-exists eternally with Purusha, there would be no confusion whatever. From the explanations given in his article, it would however appear that the learned hermit requires the editor to prove that Prakriti exists in *Tureeya Avastha*.* Even then the question still remains vague and uncertain. I shall now proceed to point out clearly the difficulty involved in the question and explain the doctrines of esoteric theosophy on the subject under consideration, in order to enable the Swamy to see that the difficulty is not merely an imaginary one created by the editor for the purpose of giving "evasive replies" to his questions and ridiculing him for his bad English; but that the teachings of esoteric science being, I can assure him, neither absurd and illogical nor as "unscientific" as he has imagined,—one has to thoroughly understand and assimilate before criticising them. Let us trust this may not become a hopeless task with regard to our learned critic!

For the purposes of this controversy, it must be explained that Prakriti may be looked upon from two distinct stand-points. It may be looked upon either as *Maya* when considered as the *Upadhi of Parabrahmam* or as *Avidya* when considered as the *Upadhi of Jivatma* (7th principle in man)† *Avidya* is ignorance or illusion arising from *Maya*. The term *Maya* though sometimes used as a synonym for *Avidya* is properly speaking, applicable to Prakriti only. There is no difference between Prakriti, *Maya* and *Sakti*; and the ancient Hindu philosophers made no distinction whatsoever between Matter and Force. In support of these assertions I may refer the learned hermit to "Swetaswatara Upanishad" and its commentary by Sankaracharya. In case we adopt the four-fold division of the Adwaita philosophers, it will be clearly seen that *Jagrata*‡ *Swapna*¶ and *Sushupti Avasthas*|| are the results of *Avidya*, and that *Vyswanara*§ *Hiranyagarbha*** and *Sutratma*†† are the manifestations of Parabrahmam in *Maya* or Prakriti. Now I beg to inform the learned hermit that the statement made in the *Theosophist* regarding Prakriti has no connection whatever with *Avidya*. Undifferentiated cosmic matter or *Mulaprakriti* eternally co-exists with Purusha, but there is *Avidya Layam* in *Tureeya Avastha*. The Editor of the *Theosophist* has never maintained that *Avidya*, illusion or ignorance, is eternal. Why should, then, the learned hermit require the Editor to prove that which has never been claimed? I cannot help suspecting that the erudite Swamy is confounding *Avidya* with Prakriti, the effect with its cause. In drawing a distinction between *Avidya* and Prakriti, I am merely following the authority of all the great Adwaita philosophers of Aryavarta. It will be sufficient for me to refer the Swamy to his favourite book of reference, the first chapter of Panchadasi. If, however, the learned Swamy is prepared to say that *Mula Prakriti* itself is not eternal, I beg to inform him that his views are clearly wrong and that his arguments and his *Layaprakarna*, of which he is so very proud, do not prove the *Layam* of "Mulaprakriti," whatever meaning he may attach to the word "Laya." Before proceeding to notice his arguments, I shall say a few words about the "murder by the double" which appears so very ridiculous to this, our "practical" *Yogi*. The hermit is probably aware of the fact that, sometimes, a severe mental shock can cause death when the physical body itself remains apparently unhurt. And every practical

occultist knows that in several instances when death is caused by recourse to "black magic," the victim's physical body bears no sign of injury. In these cases the blow given, as it were, in the first instance to the 4th and 5th principles of man which constitute his astral body is immediately communicated to his *Sthoola-sariram*. And hence there is no absurdity in saying that a wound which proves mortal to the victim's *Sthoolasariram* can be inflicted on his astral body. The Swamy however seems to think that the astral body itself is the victim in the Editor's opinion. There is no room whatever for any such misapprehension in the article regarding the subject in question; and I am very sorry that the hermit has thought it fit to abuse the Editor under the plea of outspokenness, having himself carelessly misunderstood the correct meaning. The Swamy is at full liberty to call *Sthoolasariram* the *treble* if he is pleased to do so; but as the *Upadhis* are generally named *Samharakrama** the *treble* would ordinarily be taken to mean *Karanasariram*† and when the Swamy was pleased to name them in a different order, he ought to have expressed himself in less ambiguous manner. Our correspondent seems to be very fond of stale remarks. There seems hardly any necessity for all his wise flings about modes of investigation in general, when he is not fully prepared to show that our method of investigation is unscientific.

The Swamy now comes forward with another question: whether matter is identical with spirit? Our learned hermit is always ready to raise fresh issues without any cause for it. The real question is, whether *Mulaprakriti* is eternal, and I fail to see the necessity for examining the nature of its relationship to what is ordinarily called spirit in deciding whether it is eternal or not. But if the Swamy insists upon my giving him a definite answer to his question, I beg to refer him to my article on "Personal and Impersonal God," published in the *Theosophist* and to Sankaracharya's commentary on the 4th para., of the 1st chapter of *Brahma Sutras*. In truth, Prakriti and Purusha are but the two aspects of the same ONE REALITY. As our great Sankaracharya truly observes at the close of his commentary on the 23rd Sutra of the above mentioned Pada, "Parabrahmam is *Karta* (Purush), as there is no other *Adhishtatha*,‡ and Parabrahmam is Prakriti, there being no other *Upadanam*." This sentence clearly indicates the relation between "the One Life" and the One Element" of the Arhat philosophers. After asking us this question, and quoting the doctrines of the Adwaita philosophy against the assumption that matter is not spirit, the learned Swamy proceeds to show on his own authority that matter is *not* Spirit, in fact. If so, is the Swamy's doctrine consistent with the doctrines of the Adwaita philosophers? Our hermit probably thinks that the quotation will not affect his own statement, in as much as he holds that matter is *not* eternal. What then is the meaning of the statement so often quoted by Adwaites—"Sarvam Khalvitham Brahma"?¶ and what is meant by saying that Brahmam is the *Upadanakarnam* of the Universe? It seems to me that the Swamy has entirely misunderstood the Adwaita doctrine regarding the relation between Prakriti and Purusha. If confusion is to be avoided, it is highly desirable that the our critic should inform us distinctly what he means by "matter." I shall now examine his arguments or rather his assumptions to show that Prakriti is not eternal in the order in which they are stated.

I. For certain reasons matter is not Spirit; Spirit is eternal and therefore matter is not eternal.

* Condition of the highest *Samadhi* (or trance), or as expressed by the Swami "in sleep."

† *Upadhi*—vehicle.

‡ *Jagrata*—waking state, or a condition of external perception.

¶ *Swapna*—dreamy state, or a condition of *clairvoyance* in the astral plane.

|| *Sushupti*—a state of extasis; and *Avastas*—states or conditions of *Pragna*.

§ *Vyswanara*—the magnetic fire that pervades the manifested solar system—the most objective aspect of the ONE LIFE.

** *Hiranyagarbha*—the one Life as manifested in the plane of astral Light.

†† *Sutratma*—the Eternal germ of the manifested universe existing in the field of *Mulaprakriti*.

* *Samharakrama*—order of involution or evolution reversed.

† *Karanasariram*—the germ of *Avidya* (ignorance) which is the cause of rebirth.

‡ *Adishtatha*—That which inheres in another principle—the active agent working in *Prakriti*.

¶ Everything in the universe is Brahma.

In reply to this argument I beg to state that the major premise is wrong in itself, and does not affect undifferentiated Prakriti as the grounds on which it is based are not applicable to it for the following reasons:—

(a) Mulaprakriti has not the attributes enumerated, as the said attributes imply differentiation and Mulaprakriti is undifferentiated according to our doctrines.

(b) Mulaprakriti is not dead or *jadam*, as Purusha—the one life—always exists in it. It is in fact *Chitanya deeptha* (shining with life) as stated in Uttara Tapani (see also *Goudapatha Karika*.)

(c) Mulaprakriti is not temporary but eternal.

(d) When subjected to change it always loses its name, reassuming it after returning to its original undifferentiated condition.

(e) It is not partial but co-extensive with space.

(f) It eternally exists in the universe in whatever Avastha (state or condition) a particular human being may be.

And, moreover, I deny the validity of the inference drawn even if, for the sake of argument, the truth of the premises be granted.

Our Swamy's second argument is extremely ridiculous. When stated briefly it stands thus:—

II. The existence of matter is not known either in *Sushupti* or *Tureeya* (*) Avastha, and therefore matter is not eternal.

This is enough to convince me that the Swamy of Almora knows as much about *Tureeya Avastha* as of the features of the man in the moon. The learned gentleman is in fact confounding Avidya with Maya. Indeed, he says that Mulaprakriti is Avidya, I shall be very happy if he can quote any authority in support of his proposition. I beg to inform him again that *Avidya layam* is not necessarily followed by *Prakriti layam*. It is the differentiation of Mulaprakriti that is the cause of *Avidya* or ignorant delusion, and when the differentiated cosmic matter returns to its original undifferentiated condition at the time of Mahapralaya, *Avidya* is completely got rid of. Consequently, Mulaprakriti instead of being identical with Avidya implies the absence of Avidya. It is the highest state of *non being*—the condition of Nirvana, Mukti, therefore, is beyond differentiated Prakriti and beyond Avidya, but it expresses the condition of undifferentiated Mulaprakriti. On referring to Uttaratapani and its commentary, the learned hermit will be able to see that even the Mahachitanayan at the end of *Shodasanthum* indicated by Avikalpa pranava is spoken of as existing in what is described as "*Guna beejopadhi Sakti mandalum*."† This is the nearest approach to the one undifferentiated element called Mulaprakriti. It will also be seen from the passage above referred to that Mulaprakriti exists even in the highest stage of *Tureeya Avastha*. The Swamy is pleased to ask us why we should call this element matter if it is but an aspect of Purush. We are obliged to use the word matter as we have no other word in English to indicate it; but if the Swamy means to object to the word Prakriti being applied to it, it will be equally reasonable on my part to object to its being called either God, Spirit or Purush.

Our Swamy's lengthy quotations from Saddarshana Chintanika happily eliminated by the Editor do not help him much. If the term *Avyakta*‡ is applied to Brahman instead of being applied to "the Prakriti of the Sankhyas," how does it prove that undifferentiated Prakriti is not eternal? Sankaracharya merely says that Avidya or ignorance can be exterminated; but he says nothing about the *laya* of Mulaprakriti. It is unnecessary for me to say anything about the Swamy's views regarding other systems of philosophy. I am only concerned with

the esoteric Arhat philosophy and the Advaita philosophy as taught by Sankaracharya. The remaining quotations from the works of various authors, contained in the Swamy's article are, in my humble opinion, irrelevant. The Chapter on Pancha Mahabhutaviveka in Panchadasi does not show that *Asat* has not existed with *Sat* from all eternity. This is the first time I hear that the *Paravidya* mentioned in Manduka Upanishad is a kind of Prakriti as stated by our learned hermit. I have reason to think that the entity indicated by the said *Paravidya* is Parabrahman. In conjunction with the said entity Sankaracharya speaks of undifferentiated Prakriti as "*Akasakhyamaksharam*" pervading it everywhere. Our opponent seems to think that as every Yogi is asked to rise above the influence of Avidya, it must necessarily be assumed that Prakriti is not eternal in its undifferentiated condition. This is as illogical as his other arguments. Illusion arises from differentiation or, *Dwaitabhavan* as it is technically called; and absence of differentiation, whether subjective or objective is the Nirvana of Advaita. If the Swamy only pauses to consider the nature of "this one element" in its dual aspect, he will be able to see that it is but an aspect of Parabrahman. All the arguments advanced by him seem to show that he is labouring under the impression that we are contending for the permanency of this illusive manifested world. If this Mulaprakriti that I have attempted to describe is not noticed in Brahman according to the "practical experience of hermits," all that I can say is that their experience is different from the experience of Sankaracharya, Vyasa, Goudapada and several other Rishis. The hermit is welcome to "laugh at our weakness of understanding" if it can in the least comfort him; but mere vituperation will bring him very little benefit if he rushes into controversy without clearly understanding the subject under disputation and with worthless arguments and irrelevant quotations as his weapons.

The Editor of this journal is, I think, perfectly justified in rejecting our hermit's interpretation of *Pranava*, as it is not quite consistent with what is contained in Mandukya, Uttaratapani and Naradaparivrajaka Upanishads and other authoritative treatises on the subject. I do not think that the three mantras in *Pranava* mean *matter*, *force* and *spirit* respectively, as stated by the Swamy. I have seen several interpretations of *Pranava* in various books; but this explanation is entirely novel to me; and I respectfully submit that it is wrong, inasmuch as no clear distinction is ever drawn between matter and force in our ancient philosophical works. If our Swamy is satisfied that Ramagita is a great authority on Esoteric science I shall not attempt to deprive him of his satisfaction; and as the Esoteric doctrine taught by Sankaracharya and other great Vedantic writers is almost identical with the Esoteric Arhat doctrine as far as it goes, it is impossible for me to enumerate all the similarities between the two systems for our hermit's delectation: but I shall be very glad if he can kindly point out *where* and in *what* they differ.

I beg also to inform him that it is impossible to think of Purusha except in conjunction with Mulaprakriti, since Purusha can act *only through Prakriti*. In support of these views I may refer him to Sankaracharya's *Soundarya lahari* and his commentary on Namakam and Swetaswatarupanishad. It is quite clear that an *Adhishtatha* can never exist without Upadanam. If, as is stated by Sankaracharya, Purusha is Adishtatha or Karta, and if Prakriti is Upadanam, the necessary co-existence of these two aspects becomes inevitable. As regards the passage quoted from Taittiriya Upanishad, I have to inform the hermit that the word Prakriti therein mentioned means differentiated Prakriti. Not satisfied with the abusive language contained in the body of his article and his allusion to the "black mouse," (a passage omitted therefrom for decency's sake,) our learned opponent has thought it proper to record an emphatic declaration at the termination of his article that the Editor's views are *Esoteric*

* Dreamless sleep, and—*Tureeya Avastha*, or the condition of intimate union with Parabrahm—a stage higher than extasis.

† A condition of Prakriti when it has but the germs of the three *gunas*, viz., *Satwa*, *Rajas*, and *Tamas*.

‡ *Avyakta*—The unrevealed Cause.

and not *Esoteric*. Undoubtedly, as far as they are communicated to him through the medium of this journal, they are exoteric; for if really esoteric they would not be thus made public. But it is a matter of very little consequence to the progress of theosophy whether the Swamy of Almora considers them esoteric or exoteric, provided they are reasonable, and in harmony with the doctrines of the great teachers of ancient Aryavarta.

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"ODORIGEN" AND JIVATMA.*

BY DHARANIDAR KAUTHUMI, F. T. S.

I HAVE perused with much interest and care the excellent paper read by Dr. Salzer (F. T. S.) at the first anniversary meeting of the Bengal Theosophical Society. It would be of immense advantage if the teachings of the ancient philosophical schools of this country are examined in the light of modern science, by scientists, able to bring to their task the rare qualification of an unbiassed mind, ready to follow truth, wherever she might lead. Dr. Salzer deserves well of us in having publicly come forward to show how the researches of our ancestors into the mysteries of nature lie in advance of the furthest confines of modern scientific thought. There is a well-known Sanskrit treatise, where most of the deductions of Dr. Yaegar are anticipated and practically applied to sexual selection in the human species. This subject of *aura seminalis* finds a pretty full treatment there. The connection between what Dr. Yaegar calls "odorigen" and *jivatma* or *prana* as it is differently called in different systems of Indian philosophy has been well traced. But his remarks on this subject, able as they no doubt are, call for a few observations from the point of view of occult philosophy. *Jivatma* has been described by a trustworthy authority as a "form of force, indestructible, and when disconnected with one set of atoms is immediately attracted by another set." Dr. Salzer concludes from this that occult philosophy looks upon it as an abstract force or force *per se*. But surely this is bending too much to the Procrustian phraseology of modern science, and if not properly guarded will lead to some misapprehension. Matter in occult philosophy means existence in the widest sense of that word. However much the various forms of existence, such as physical, vital, mental, spiritual, &c., differ from each other, they are mutually related as being parts of the ONE UNIVERSAL EXISTENCE, the Parabrahma of the Vedantist. Force is the inherent power or capacity of Parabrahma, or the "Matter" of occultism, to assume different forms. This power or capacity is not a separate entity, but is the thing itself in which it inheres; just as the three-angled character of a triangle is nothing separate from the triangle itself. From this it will be abundantly clear that accepting the nomenclature of occult science, one cannot speak of an abstract force without being guilty of a palpable absurdity. What is meant by *Jivatma* being a "form of force, &c." is that it is matter in a state, in which it exhibits certain phenomena, not produced by it in its sensuous state, or in other words, it is a property of matter in a particular state, corresponding with properties called under ordinary circumstances heat, electricity, &c., by modern science, but at the same time without any correlation to them. It might here be objected that if *Jivatma* was not a force *per se*, in the sense which modern science would attach to the phrase, then how can it survive unchanged the grand change called death, which the protoplasm, it inheres in, undergo; and even granting that *Jivatma* is matter in a particular state, in what part of the body shall we locate it in the teeth of the fact that the most careful examination has not been successful in detecting it? *Jivatma*, as has already been stated, is subtle supersen-

suous matter, permeating the entire physical structure of the living being, and when it is separated from such structure life is said to become extinct. It is not reasonable therefore to expect it to be subject to detection by the surgeon's knife. A particular set of conditions is necessary for its connection with an animal structure, and when those conditions are disturbed, it is attracted by other bodies, presenting suitable conditions. Dr. Yaegar's "odorigen" is not perhaps *Jivatma* itself, but is one of the links which connects it with the physical body; it seems to be matter standing between *Sthula Sarira* and *Jivatma*.

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PROF: EDARD'S NEW ELECTRO-MAGNETIC
APPARATUS FOR THE TREATMENT OF
DISEASES.

WE have to acknowledge with thanks a small brochure in French from Professor Edard of Paris giving us a short description of the new electro-magnetic apparatus he has invented and perfected for the treatment of a variety of diseases which mortal flesh is heir to. From what we have heard of him from friends residing in Paris, and from the notices that have occasionally appeared in the French papers—especially the one published in "La Vie Domestique," by M. L. de Cazeneuve, we find that the inventor has been very successful with his apparatus in alleviating human suffering. Diseases, such as rheumatism, gout, asthma, palpitations of the heart, bronchitis, &c. &c., that were pronounced by medical men as almost incurable, have yielded before his electro-magnetic *frictionneurs*, the like of which are not many, and which can be easily and advantageously used by the patients themselves even without any technical knowledge of their use. They consist of brushes (*frictionneurs*), belts and soles (*semelles*) to be worn in the shoes, bracelets, &c., and are free from those dangers that are inseparable from the use of the magneto-electric apparatuses employed at present in their practice by medical men who have but lately begun to learn that "Electricity is Life."

The "Frictionneur" or Brush consists of a thin plate of cork having four grooves into which are inserted as many brass tubes. These have their laminæ of magnetised iron and are filled up with magnetic iron ore in powder which we shall refer to presently.

The belts, soles, &c., are made of canvas, to which are also attached tubes containing thin magnets and the iron ore.

The *frictionneur* is used, as its name implies, as a brush on the affected parts, or it may be merely applied there as in the case of impaired digestion or pulmonary affections, or pain in any part of the body. The electro-magnetic belts, bracelets and soles are used with perfect ease by the patients, of course in direct contact with the affected parts. The soles made of thin layers of cork are to be placed within the shoes and are an excellent antidote for that inconvenient and annoying malady—coldness of the feet.

These contrivances—the result of long study and innumerable experiments—the manipulation of the magnetic ore is a secret with the inventor—are a constant reservoir of electricity imparting it to the nerves where it is wanting, and favouring an equal distribution of that subtle force in those parts where it has accumulated to an inconvenient extent as in the case of heat or inflammation. Those persons who are not good sailors and are not blessed with "*dura ilia*" will be glad to learn that M. Edard's belts are an instantaneous and never-failing cure for sea-sickness. Numerous well-authenticated and verified instances and successful experiments have been recorded of these belts as charms against that malady which, as we have heard, deters many a native of India from proceeding to Europe. We also learn that M. Edard does not discard the mesmeric cure of diseases, for in the treatment of some of them which he personally superintends, he supplements electro-magnetism with

* *Jivatma* applies here to the 2nd principle of man referred to in the *Fragments of Occult Truth*, No. 4, and not the 7th principle of the Vedantists. It ought to be properly called *Jiva* or *prana* (life).—Ed.

mesmerism, the concentrated and purified essence, so to speak, of the magnetic forces of Nature in their crude and unrefined state.

"Every living body"—writes Mons. Cazenouve—"is an electrical and magnetical apparatus with functions under atmospheric influence—the reservoir of the two electricities. Ampère has proved it. . . The habitual function of the muscles has to be attributed to the effect produced by a current the fountain head of which is none other than our WILL."

Now "M. Edard, a veritable human torpilla, finds in himself the elements which furnish him with the means of producing a well regulated vibration to the degree that is needed, in the already vibrating organism and the materials which compose his electro-magnetic apparatuses. . . ." One can imagine the results that can be produced by the intelligent guidance of the magneto-electric currents. One of the most curious of his experiments is that of the so-called "dry bath"—an invention of Mr. Edard.

A vast room in his house at Passy (near Paris), 22, Rue Dubare, that any one can visit, is devoted specially to this operation. A large automatical arm chair, is the chief electro-magnetic apparatus in the experiment and of an enormous power. The patients under treatment are placed in it. . . . Insulated by four glass cups and a thin layer of *gutta-percha* from the floor, the arm chair rests on a carpet covering 1419 sheaths of canvas filled with the oxydized ore of magnetic iron. The arm chair furnished inside with a mechanism of 36 spools and armatures of soft iron, finds itself at a given moment under the influence of a magnetic current produced by five elements (the great model of a "Gaiffe-pile" with a basis of bichromate of potassium). The heat disengaged by the arm-chair strongly disposes the patient to receive the special electro-atmospheric action proceeding from the disengagement of the ozone* generated by a powerful statical machine of Oltz, placed in simultaneous communication with the sheaths that cover an area of 24 square metres of the floor. In this particular state of chemical activity, the oxygen acquires physiological properties that act directly upon the organism in sur-exciting its functions.

Ozone, as every one well knows, exists wherever there is an active vegetation, as in the fields, the forests, etc., whereas there is a considerable diminution of it in towns. Thus an artificial atmosphere impregnated with oxygen is being created and must act beneficially upon the patients who are dying for the need of it. . . . "Thus Mr. Edard bathes himself and his patients in this life-restoring atmosphere, saturates himself with the effluvia all charged with ozone! and thanks to the reactive force with which he himself is endowed, he excites a similar reaction in his subject. . . ."

"Another statical machine of Carre, is sometimes placed in communication with the patient. . . . Nothing so curious as to witness Mr. Edard's experiments, during the evening in dark. The whole room appears literally on fire; operator and patient, arm-chair and floor, are flashing with thousands of brilliant sparks. Under Mr. Edard's hand, the living battery, the hair of those present, like luminous rays seem moved to and fro by a gentle breeze, standing on end and being lowered in turn, while under the feet of the persons present move in luminiferous dots innumerable sparks and cracking scintillas. . . ."

The magnetic iron ore used in his apparatus is brought from Madagascar, from Naples, from the banks of the Rhine, and from two places in France, Puy-en-Velay and Soulac. But M. Edard accords preference to the ore from the last-mentioned place, although it is charged with a quartzose sand rendering it difficult of purification.

It is an established fact in science that all magnetic iron, whether artificial or natural, loses its magnetism when exposed to a very high temperature or when more

or less oxydized. But M. Edard has found out a process—the secret of which he keeps to himself—by which no elevation of temperature nor oxydisation can destroy the magnetism of the mineral in powder that he uses in his tubes, so that this property renders his electro-magnetic appliances more enduring and valuable than those which we have seen advertised elsewhere.

We conclude this short notice of the Professor's appliances by drawing the attention of our readers to an interesting experiment described by M. L. de Cazenouve, made of the vivifying efficacy of this magnetic mineral powder. An orange tree 200 years old having a girth of nearly 18 feet was found to be sluggish in growth and losing its vitality, presaging total ruin and death. M. Edard administered to it a dose of 250 grains of his powder and in a short time the tree gradually resumed its original vitality, and recovered its normal state of vigour and fruitfulness. This experiment thus establishes, nay corroborates, the fact that animal life and plant life are identical in the main and are but different phases of that mysterious Vital Force that pervades and vibrates throughout the whole universe.

We would strongly advise those of our readers who suffer from diseases pronounced incurable by their blessed, learned physicians, whose god is allopathy and themselves its prophets, to try the new apparatuses. They are extremely cheap and can be had for a few rupees.

[The Manager of this Journal will be most happy to render services in that direction to whomsoever may need them.]

K A R M A.

(An Appendix to *Fragments of Occult Truth*.)

WITH reference to a tenet in one of the *Fragments of Occult Truth*, a respected member of our Society—N. D. K.—writes to enquire "What Karma propels the higher Ego into the next birth," when "a highly depraved personality is dropped out."

At the outset it may be well to repeat again what has been already so often stated, namely, that the *Fragments* being but fragmentary and *incomplete*, must go on exhibiting difficulties and even *apparent* discrepancies until the whole doctrine concerning the after-state of the *Ego* is thoroughly mastered. But students with a tolerable amount of intuitive perception have had enough of philology given them, to enable the more advanced ones to work out many a detail: especially if they live the life which clears the inner vision. Few of these can be given in a publication that reaches the outsider as well as the student of occultism. There are secrets of initiation that it is impossible to communicate promiscuously to the world at large, for it would amount to throwing many a mind into a direful confusion, unless the whole doctrine is explained; and this no adept or even advanced neophyte would consent to do at this stage of the teaching. But this particular tenet having been already outlined, there is no further necessity of remaining silent with regard to this special detail.

The readers of Col. Olcott's *Buddhist Catechism* may well recall here with advantage the following very suggestive passages (pages 54 and 55):—

".....In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads, runs unbroken. . . ."

Alongside with the above quotation should be put the following from the *Fragments of Occult Truth*, No. 1 (October *Theosophist*, Vol. III, No. 1, page 19, col. 2):—

".....The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence. . . ."

*Oxygen in an active or highly electro-negative state, as explained by Faraday.—Ed.

If the enquirer will realise the real meaning of these two quotations, he will have the key to a correct understanding of the question as to what *Karma* propels the higher *Ego* into the next birth, when even that of a highly depraved personality is dropped out, together with the personal soul that weaved it out. It will be clear from these passages that the individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own—the higher spiritual—impressions upon the divine *Ego*, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some kind or other of *Karma*; and that it is this that survives and forms the basis of the *Karma* to come. To make it clearer, let us suppose that A lives to that age when a person becomes an adult and begins to bloom fully into life. No man, however vicious his natural tendency, becomes so at once. He has had therefore time to evolve a *Karma*, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A begins to give way to vice and thus gradually loses the remotest connection with his higher principle. At thirty or say forty, he dies. Now, the personality of A between fifteen and twenty is as little the personality of A from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may and will perish, while the *Karma* of his youth, though not strong and complete enough to secure for him a bliss in *Devachan* and union with his higher principle—is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth. On the other hand we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then a provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum-total which could not be summed up on one column is carried forward to the following. For verily the many lives of an individual monad were well compared in the *Pragments* to the pages of an account book—THE BOOK OF LIFE or—Lives....

Out of these impressions, then, which constitute the *Karma* of the youth, is evolved the new personality. Our botanical friends may know that the croton plant evolves out of itself another plant, when the one already evolved dies out or withers away. Nature must always progress, and each fresh attempt is more successful than the previous one. This fresh evolution is due to the latent potentiality of life it has within itself. In the same manner, although one particular personality may be so far depraved as to be entirely dissociated from the spiritual monad and go into the *eighth* sphere, where annihilation is its lot, yet the impressions of the previous personalities upon the higher *Ego* have in them potentiality enough to evolve a new physical *Ego*, like the croton plant. The connection between a man's spiritual monad and the succession of physical *Egos* with which it is temporarily associated, has been, some where in these columns, compared to the retrospective glance of a man on some past period of his earthly existence. While reviewing in his memory his work day by day—those days on which he did nothing of any importance and passed idly away, having left no impression on his mind, must be, and are to him, like a perfect blank. No

consciousness that he had passed such days remains there. In the same manner, the *Ego* when at the end of its long pilgrimage will regain consciousness of those personalities only which have made a sufficiently strong spiritual, hence indelible, mark on the monad, while the memory of the conscious acts of the particular depraved personality which goes to the eighth sphere will be entirely obliterated.

It may then be urged what stimulus is there for a man to be good and pure, if his spiritual monad is any how to progress? This is no doubt a side issue but a very important one. It must not be discussed however at this stage of our writing.

“ESOTERIC BUDDHISM.”

MR. A. P. SINNETT, F. T. S., author of “the Occult World,” has in the press of Messrs. Trubner and Co. a new volume of Asiatic Esotericism, to which he gives the above title, and which is destined to create a much wider interest even than his other work. Its great novelty consists in its being an exposition of certain tenets of the secret doctrine of Tibetan Buddhism—that of the Arhats which, as our readers know, is but another name for the “World Religion” or Occult Doctrine underlying all the ancient faiths of mankind. It is the key alike to the veiled language of the Parsi, Hindu, Buddhist, Babylonian, Egyptian, Hebrew Grecian, Roman, and all other Scriptures. He who masters it perfectly will comprehend the essence of whatsoever religion has been evolved by humanity as the vehicle for its highest spiritual concepts. It would be exaggeration to say that the reader of Mr. Sinnett's two books may count upon finding anything more than a glimpse at this Wisdom Religion, for he is but a beginner in this branch of study. Yet, at the same time, it must be conceded that he has, under especially favouring circumstances, been able to get a clearer insight into some portions of this occult philosophy, and permitted to express it in plainer terms than any other author of modern times. The world-wide circulation of the “Occult World”—of which three editions have been sold already—is at once an evidence of the general interest now felt in these subjects, and a guarantee of the success which awaits the new, and more important, volume. In another place will be found the manager's announcement, to which intending purchasers are referred.

THE SPECIAL ATTENTION of the general reader as well as of members is called to an important article in the *Supplement* on “Chelaship.” Facts of the highest importance to all who aspire to the practical study of occult science are therein given. As the provisions of criminal statutes have no terrors for the virtuous, so the warning contained in the article will not daunt those who feel themselves equal to the great Trial.

THE SEPTENARY PRINCIPLE IN ESOTERICISM.

SINCE the present exposition of the Arhat esoteric doctrine was begun, many who had not acquainted themselves with the occult basis of Hindu philosophy have imagined that the two were in conflict. Some of the more bigoted have openly charged the Occultists of the Theosophical Society of propagating rank Buddhist heresy; and have even gone to the length of affirming that the whole Theosophic movement was but a masked Buddhist propaganda. We were taunted by ignorant Brahmins and learned Europeans that our septenary divisions of nature and everything in it, including man, is arbitrary and not endorsed by the oldest religious systems of the East.

Fortunately, we have not been obliged to wait long for our perfect vindication. In the following number our Brother Mr. T. Subba Row, B. A., B. L., confessedly a learned Occultist and ripe scholar, will lay before the

public through these columns extracts from original texts which unanswerably prove that all the root-ideas embodied in the *Fragments* series were entertained by Vyasa, the great initiated adept and Rishi. The truths of the Arhat secret doctrine are thus substantiated by an authority whose orthodoxy no Hindu of whatsoever sect will dare deny. The passages were but recently stumbled upon by Mr. Subba Row in the course of reading upon another subject; thus affording us one more of those striking coincidences which by some happy chance have of late been so frequent. Meanwhile, it is proposed to throw a cursory glance at the Vedas, the Upanishads, the Law-Books of Manu, and especially the Vedanta, and thus show that they too prove the claim. Even in their crude exotericism their affirmation of the seven-fold division is glaring. Passage after passage hints at it. And not only can the mysterious number be found and traced on every page of the oldest Aryan Sacred Scriptures, but in the oldest books of Zoroastrianism as well; in the rescued cylindrical tile records of old Babylonia and Chaldea, in the "Book of the Dead" and the Ritualism of ancient Egypt and even in the Mosaic books—without mentioning the Secret Jewish works, such as the Kabala.

Within the narrow limits of a magazine article there can scarcely be found room enough for bare quotations, which we must leave to stand as land-marks and not even attempt long explanations. To really take up the subject requires more than mere *Fragments*. It is no exaggeration to say that upon each of the few hints now given in the cited Slokas a thick volume might be written.

From the well-known hymn To Time, in the Atharva-Veda (XIX. 53.) :—

"Time, like a brilliant steed with seven rays,
Full of fecundity, bears all things onward.

.....
Time, like a seven-wheeled, seven-naved car moves on,
His rolling wheels are all the worlds, his axle
Is immortality....."

—down to Manu "the first and the seventh man," the Vedas, the Upanishads, and all the later systems of philosophy teem with allusions to this number. Who was Manu, the son of Swayambhuva? The secret doctrine tells us that *this* Manu was no man but the representation of the first human races evolved with the help of the Dhyān-Chohans (*Devas*) at the beginning of the first Round. But we are told in his Laws (Book I. 80) that there are fourteen Manus for every Kalpa or "interval from creation to creation" (read interval from one *minor* "Pralaya" to another); and that "in the present divine age, there have been as yet seven Manus." Those who know that there are seven rounds, of which we have passed three, and are now in the fourth; and who are taught that there are seven dawns and seven twilights or fourteen *Manvantaras*; that at the beginning of every Round and at the end and on, and between the planets there is "an awakening to *illusory* life," and "an awakening to *real* life," and that, moreover, there are "root-Manus" and what we have to clumsily translate as "the seed-Manus"—*the seeds for the human races of the forthcoming Round* (a mystery divulged, but to those who have passed their 3rd degree in initiation); those who have learned all that, will be better prepared to understand the meaning of the following. We are told in the Sacred Hindu Scriptures that "The first Manu produced *six* other Manus, (*seven* primary Manus in all) and these produced in their turn each seven other Manus"—(Bṛhgu I. 61-63)* the production of the latter standing in the occult treatises as 7×7 . Thus it becomes clear that Manu—the last one, the progenitor of our Fourth Round Humanity, must be the *seventh*, since we are on our fourth Round, and that there is a

a *root-Manu* at globe A and a *seed-Manu* at globe G. Just as each planetary Round commences with the appearance of a "Root—Manu" (Dyan Chohan) and closes with a "Seed-Manu," so a *root* and a *Seed* Manu appear respectively at the beginning and the termination of the human period on any particular planet. It will be easily seen from the foregoing statement that a *Manu-antaric* period means, as the term implies, the time *between* the appearance of two Manus or Dyan Chohans; and hence a *minor Manvantara* is the duration of the *seven* races on any particular planet, and a *major manvantara* is the period of one human round along the Planetary chain. Moreover, that, as it is said that each of the seven Manus *creates* 7×7 Manus, and that there are 49 root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called "Vaivasvata" and stands in the exoteric texts for that Manu who represents in India the Babylonian Xisuthrus and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *fifth* race who saved it from the flood that nearly exterminated the fourth (Atlantis)—is not the seventh Manu, mentioned in the nomenclature of the Root—or primitive Manus, but one of the 49 "emanated from this "root"—Manu."

For clearer comprehension we here give the names of the 14 Manus in their respective order and relation to each Round.

1st Round.	{ 1st (Root) Manu on Planet A.—Swayambhuva, 1st (Seed) Manu on Planet G.—Swarochi (or) Swarotisha.
2nd Round.	{ 2nd (R.) M. on Planet A.—Uttama. 2nd (S.) M. " " G.—Thamasa.
3rd Round.	{ 3rd (R.) M. " " A.—Raivata. 3rd (S.) M. " " G.—Chackhnska,
4th Round.	{ 4th (R.) M. " " A.—Vaivasvata (our progenitor) 4th (S.) M. " " G.—Savarni.
5th Round.	{ 5th (R.) M. " " A.—Daksha Savarni. 5th (S.) M. " " G.—Brahma Savarni.
6th Round.	{ 6th (R.) M. " " A.—Dharma Savarni. 6th (S.) M. " " G.—Rudra Savarni.
7th Round.	{ 7th (R.) M. " " A.—Rochya. 7th (S.) M. " " G.—Bhontya.

Vaivasvata thus though seventh in the order given, is the primitive Root-Manu of our 4th Human Wave :— [the reader must always remember that Manu is not a man but collective humanity], while *our* Vaivasvata was but one of the seven Minor Manus who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water in turn) that close the cycle of every Root-race. And it is this Vaivasvata,—the Hindu ideal embodiment called respectively Xisuthrus, Denkalion, Noah and by other names—who is the allegorical man who rescued our race when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscurity.

The number *seven* stands prominently conspicuous in even a cursory comparison of the 11th Tablet of the Izdhubar Legends of the Chaldean account of the Deluge and the so-called Mosaic books. In both the number seven plays a most prominent part. The clean beasts are taken by *sevens*, the fowls by *sevens* also; in *seven* days, it is promised Noah, to rain upon the earth; thus he stays "yet other seven days," and again *seven* days; while in the Chaldean account of the Deluge, on the *seventh* day the rain quieted. On the *seventh* day the dove is sent out; by *sevens*, Xisuthrus takes "jugs of wine" for the altar, etc. Why such coincidence? And yet we are told by, and bound to believe in, the European orientalist, when passing judgment alike upon the Babylonian and Aryan chronology they call them "extravagant and fanciful!" Nevertheless, while they give us no explanation of, nor have they ever noticed, as far as we know, the strange oneness in the totals of the *Semitic*, Chaldean, and *Aryan* Hindu chronology, the students of Occult Philosophy find the following fact ex-

* The fact that Manu himself is made to declare that he was created by Viraj and then produced the ten Prajapatis, who again produced seven Manus, who in their turn gave birth to seven other Manus, (Manu, I. 33-36) relates to other still earlier mysteries, and is at the same time a *blind* with regard to the doctrine of the Septenary chain.

tremely suggestive. While the period of the reign of the 10 Babylonian antediluvian kings is given as 432,000 years,* the duration of the post-diluvian Kali-yug, is also given as 432,000, while the four ages or the divine *Maha yug*, yield in their totality 4,320,000 years. Why should they, if fanciful and "extravagant," give the identical figures, when neither the Aryans nor the Babylonians have surely borrowed anything from each other! We invite the attention of our occultists to the three figures given 4 standing for the perfect square 3 for the triad (the seven universal & the seven Individual principles) and 2 the symbol of our illusionary world a figure ignored and rejected by Pythagoras.

It is in the *Upanishads* and the *Vedanta* though, that we have to look for the best corroborations of the occult teachings. In the mystical doctrine the *Rahasya*, or the *Upanishads*; "the only Veda of all thoughtful Hindus in the present day," as Monier Williams is made to confess, every word, as its very name implies,† has a secret meaning underlying it. This meaning can be fully realized only by him who has a full knowledge of *Prana*, the ONE LIFE, "the nave to which are attached the seven spokes of the Universal Wheel." (Hymn to *Prana*, Atharva Veda XI. 4).

Even European Orientalists agree that all the systems in India assign to the human body: *a*, an exterior or gross body (*sthula-sarira*); *b*, an inner or shadowy body (*sukshma*), or *linga-sarira*, (the vehicle), the two cemented with—*c*, life (*jiv* or *karana-sarira*), "causal body."‡ These the occult system or esotericism divides into seven, farther adding to these—*kama*, *manas*, *buddhi* and *atman*. The *Nyaya* philosophy when treating of *Prameyas* (by which the objects and subjects of *Prana* are to be correctly understood) includes among the 12 the seven "root principles." (See IXth Sutra) which are 1. soul (*atman*), and 2. its superior spirit *Jivatman*: 3. body (*sarira*), 4. senses (*indriya*), 5. activity or will (*pravritti*) 6. mind (*manas*), 7. Intellection (*Buddhi*). The seven *Padarthas* (enquiries or predicates of existing things) of Kanada in the *Vaiseshikas*, refer in the occult doctrine to the seven qualities or attributes of the seven principles. Thus: 1. substance (*dravya*)—refers to body or *sthula-sarira*; 2. Quality or property (*guna*) to the life principle *jiv*; 3. Action or act (*karman*) to the *Linga sarira*; 4. Community or commingling of properties (*Samanya*) to *Kamarupa*; 5. Personality or conscious individuality (*Visesha*) to *Manas*; 6. Co-inherence or perpetual intimate relation (*Samuvaya*) to *Buddhi*, the inseparable vehicle of *Atman*; 7. Non-existence or *non-being* in the sense of, and as separate from objectivity or substance (*a bhava*)—to the highest monad or *Atman*.

Thus whether we view the ONE as the Vedic *Purusha* or *Brahman* (neutral) the "all-expanding essence;" or as the universal spirit, the "light of lights" (*vyotisham vyotih*) the TOTAL independent of all relation—of the *Upanishads*; or as the *Paramatman* of the *Vedanta*; or again as Kanada's *Adrishta* "the unseen Force," or divine atom; or as *Prakriti*, the "eternally existing essence," of *Kapila*, we find in all these *impersonal* universal Principles the latent capability of evolving out of themselves "six rays" (the evolver being the seventh). The third aphorism of the *Sankhya-Karika*, which says of *Prakriti* that it is the "root and substance of all things," and no production but itself a producer of "seven things which produced by it, become also producers"—has a purely occult meaning.

* See "Babylonia" by George Smith, p. 36. Here again, as with the *Manus* and 10 *Pradjapatis* and the 10 *Sephiroths* in the *Book of Numbers*—they dwindle down to seven!—Ed.

† *Upa-ni-shad* means according to Brahminical authority—"to conquer ignorance by revealing the secret spiritual knowledge." According to Monier Williams—the title is derived from the root *sad* with the propositions *upa* and *ni*, and implies "something mystical that underlies or is beneath the surface."—Ed.

‡ This *Karana-sarira* is often mistaken by the uninitiated for *Linga-sarira*, and since it is described as the inner rudimentary or latent embryo of the body—confounded with it. But the Occultists regard it as the life (body) or *Jiv*, which disappears at death;—is withdrawn—leaving the 1, and 3rd principles to *desintegrate* and return to their elements.—Ed.

What are the "producers" evolved from this universal root-principle, *Mula-prakriti* or undifferentiated *primeval* cosmic matter, which evolves out of itself consciousness, and mind, and is generally called "Prakriti" and *amulam mulam*, "the rootless root," and *A-vyakta*, the "unevolved evolver," etc.? This primordial *tattwa* or "eternally existing 'that,' the unknown essence, is said to produce as a first producer 1. *Buddhi*—"intellect"—whether we apply the latter to the 6th macrocosmic or microcosmic principle. This first produced produces in its turn, (or is the source of) *Ahankara*, "self-consciousness" and *manas* "mind." The reader will please always remember, that the Mahat or great source of these two internal faculties "*Buddhi*" *per se* can have neither self-consciousness nor mind; viz., the 6th principle in man can preserve an essence of *personal* self-consciousness or "personal individuality" only by absorbing within itself its own waters, which have run through that *finite* faculty; for *Ahankara*, that is the perception of "I," or the sense of one's personal individuality, justly represented by the term "Ego-ism"—belongs to the *second* or rather the third production out of the seven, viz., to the 5th principle, or *Manas*. It is the latter which draws "as the web issues from the spider" along the thread of *Prakriti*, the "root principle," the four following subtle elementary principles or particles *Tanmatras*, out of which third class "the *Maha-bhutas* or the gross elementary principles, or rather *sarira* and *rupas*, are evolved—the *kama*, *linga*, *jiva* and *sthula sarira*. The three *gunas* of "Prakriti"—the *Sattwa*, *Rajas* and *Tamas* (purity, passionate activity, and ignorance or darkness,)—spun into a triplestranded cord or "rope," pass through the seven or rather six, human principles. It depends on the 5th—*Manas* or *Ahancara* the "I"—to thin the *guna*, "rope," into one thread—the *sattwa*; and thus by becoming one with the "unevolved evolver," win immortality or eternal conscious existence. Otherwise it will be again resolved into its *Maha-bhutic* essence; so long as the triple stranded-rope is left unstranded, the spirit (the divine monad) is bound by the presence of the *gunas* in the principles "like an animal" (*purusha pasu*). The spirit, *atman* or *jivatman* (the 7th and 6th principles) whether of the *macro* or *microcosm*, though bound by these *gunas* during the objective manifestation of universe or man, is yet *nirguna*, i. e., entirely free from them. Out of the three producers or evolvers, *Prakriti*, *Buddhi* and *Ahancara*, it is but the latter that can be caught (when man is concerned) and destroyed when *personal*. The "divine monad" is *aguna* (devoid of qualities), while *Prakriti* once that from passive *Mula-prakriti* it has become *a-vyakta* (an active evolver) is *gunavat*—endowed with qualities. With the latter—*Purusha* or *Atman* can have naught to do (of course being unable to perceive it in its *gunavatic* state); with the former—or *Mula-prakriti* or undifferentiated cosmic essence it has—since it is one with it and identical.

The *Atma Boddhi* or "knowledge of soul," a tract written by the great Sankaracharya, speaks distinctly of the seven principles in man, (see 14th verse). They are called therein the five sheaths (*pancha-kosa*) in which is enclosed the divine monad—the *Atman* and *Boddhi*, the 7th and 6th principles, or the individuated soul when made distinct (through *avidya*, *maya* and the *gunas*) from the supreme soul—*Parabrahm*. The 1st sheath called *Ananda-maya*, the "illusion of supreme bliss"—is the *manas* or fifth principle of the occultists, when united to *Buddhi*; the 2nd sheath is *Vijnana-maya-kosa*, the case or "envelope of self-delusion," the *manas* when self deluded into the belief of the *personal* I, or *ego*, with its vehicle. The 3rd—the *Mano-maya* sheath composed of "illusionary mind" associated with the organs of action and will, is the *Kamarupa* and *Lingasara* combined, producing an illusive "I" or *Mayavi-rupa*. The 4th sheath is called *Prana-maya*, "illusionary life," our *second* life principle or *jiv*, wherein resides life, the "breathing" sheath. The 5th *kosa* is called *Anna-maya*

or the sheath supported by food—our gross material body. All these sheaths produce other smaller sheaths—or six attributes or qualities each, the seventh being always the *root* sheath, and the Atman or spirit passing through all these subtle ethereal bodies like a thread, is called the “thread-soul” or *sutratman*.

We may conclude with the above demonstration. Verily the Esoteric doctrine may well be called in its turn the “thread-doctrine,” since, like *Sutratman* or *Pranatman*, it passes through, and strings together all the ancient philosophical religious systems, and what is more,—reconciles and explains them. For though seeming so unlike externally, they have but one foundation, and of that the extent, depth, breadth and nature are known to those who have become, like the “Wise Men of the East,” adepts in Occult Science.

SPIRIT IDENTITY AND RECENT SPECULATIONS.

(By “M. A. (OXON)” IN *Light*.)

THE question of spirit identity is one extremely difficult to square with some of the most recent speculations, which claim also to be some of the most ancient, touching the nature of spirit and human individuality. Theosophists denounce the use of the word “spirit” by us as loose, inaccurate, and, in fact, indefensible. They tell us that the so-called spirits of the seance-room are not really spirits, in any proper sense of that misused word, but only shells, *reliquite* of what were once individual men, with a survival of a memory, refreshed from time to time by recourse to that storehouse of all ages and of every event—the Astral Light. These fragments of what were once men are in no sense spirits, and should rather be called Ghosts (I suppose our friends would say), being, indeed, shadowy and evanescent, and on their way to extinction. They are but the pale reflection of that spirit, the inner principle, the true self, which they no longer contain. It is not there: it is risen; or, perchance, has fallen to its own place.

So that when I say that the spirit of my friend, Epes Sargent, for example, has communicated with me, I am not accurate. I should rather say—assuming the whole story not to be delusion on my part, or personation on the part of some vain-glorious spook with a talent for histrionics—that certain external principles which had once belonged to that entity, and had constituted part of the composite being which made up his complete self, had given me from the survival of earth-recollections, some facts. These, they would say, would be found to be probably unimportant, and, even as volunteered evidence, only moderately satisfactory. Such communications they would regard as going no way towards proof of the tremendous assumption which they were supposed by Spiritualists to demonstrate; and, in point of fact, they would contend that when sifted, they threw upon the average belief in the return of departed spirits the gravest doubt. They would tell me that in a short time I shall find my friend dropping out of my life, unless unfortunately he be earth-bound, and so an extremely undesirable companion. He will get vaguer and vaguer, paler and more shadowy, with less interest in me and my life, and less memory of earth and all its concerns, until he will die out—that external part of him that has communicated with me here—and I shall seek in vain for further messages.

This, on the best view of the case. But, far more probably, they would tell me that my friend never came near me; that his care for earth and its memories was extinct, and that he was, being what he was, reposing now prior to his next incarnation. This is the assumption, and no amount of evidence shakes it, for just as the average man of science says, “I do not know where the flaw is, but I am sure there is a flaw in your evidence,” so the *Theosophist* says, “You are talking nonsense. It is extremely unlikely that you are right in your suppositions. It is not impossible, indeed, but very unlikely, that a pure spirit should communicate with earth in this way; it does not descend here, but the medium rises to its pure abode.” It would be rude to say that the facts are against such theories, and that when theories are opposed by facts, they must give way sooner or later. This would be so, no doubt, within the domain of exact human knowledge, or of speculation that is not entirely airy. But we

are dealing here with something beyond the range of human science, and we have, as yet, no exact standard of judgment. When any one tells us that such and such things cannot be, we have a right to ask—why? and even to suggest that, in these matters, we are all comprehended in one common ignorance. And we have a right, further, to apply to our investigations the ordinary scientific method, which is not to theorise and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them with some show of fairness. It is early days yet to limit us with theories, or at least with a *theory*, to prescribe for our acceptance a rigid dogma which is to be binding on us as a matter of faith: and I, at least, have found no theory that was not at open variance with some ascertained facts; none that did not break down when tested; none that was, in simple directness and applicability, any approach to the theory of the Spiritualist, and, for the matter of that, of the spirits too. But this is probably, because my facts square with that theory, and are not explained by any other that I have met with as yet. I am, however, both ready and willing to keep a listening ear and an open mind.

I have very recently had means of studying this question of identity afresh, and of adding one more to the pile of facts that I have accumulated. The story that I am about to tell is by no means without its difficulties, and I do not record it as one that offers any definite solution of an abstruse problem. But it has its interest, is instructive in its way, and has the merit of being recorded with literal accuracy. I have changed all names, because I should, probably, cause annoyance to friends whom I have no right to annoy. With that exception the story is absolutely exact.

It is necessary for me to be retrospective, in order to make myself intelligible. About ten years ago I received, in unbroken sequence, extending over several years, a great number of messages purporting to come from departed human spirits. These spirits—I must use the word, for life is too short for reiterated periphrases—found me at first very sceptical about them and their concern with me. I cross-questioned them at great length, and did my best to pick a flaw in their statements. These were of an ordinary autobiographical nature, involving minute facts and dates—a sort of skeleton map of their life on earth—and were given in various ways, by raps, by tilts, by automatic writing, by trance-speaking, and so forth. The various means adopted were always adhered to, and I did not succeed in detecting, as other less fortunate investigators unquestionably have, organised fraud or even sporadic attempts at deception. Applying the methods which I should apply to a case of mere human identity, I could detect no flaw. And I may say, in a parenthesis, that I have a right to claim from this a positive result. When a story is told by a large mass of witnesses,—where each is tested by such methods as man has found most suitable in his daily life, and where none breaks down, where no flaw is found, no lack of moral consciousness discovered, these witnesses have established a title to our belief in their veracity. They may be under a delusion: or like the Scotchman’s grand-mother who had seen a ghost, they may be dismissed as her grandson dismissed her, “My grand-mother does na ken it, puir auld body, but she’s an awfu’ leer.” I, however, found no sign of the lie.

Among these invisible interlocutors of mine was one whom I will call John Lilly. He had communicated chiefly through the table, and had selected for himself an extremely distinctive sound. It was quite unmistakable, and for many years it was a thoroughly familiar sound. Then it gradually died out, and remained only as a memory: and even that became faint, and I seldom recalled it. From this spirit, as from many others, I received various items of autobiographical information, facts, dates, and particulars which, since he was a man of mark, I was able to verify. They were exact in every particular, so far as they were susceptible of verification. Some were personal, and I did not find any record of them, but when I did find any record, it corroborated the information given me by Lilly.

Some years had passed since Lilly had apparently dropped out of my life. He had done what he had to do, and had departed. This year a friend whom I had not seen for some ten years invited me to stay with him for a few days. He had settled in a new home, and was within my reach. I, therefore, went to dine with him and spend the night. It was a dinner party, and I had little conversation with my friend before retiring for the night. I soon fell asleep, and was repeatedly disturbed by raps and noises which though I had not heard

them for years, were very familiar to my ears. I was soon wide awake, and satisfied myself that I was not dreaming. The raps were all over the room, but I did not receive any message by means of them. I was sleepy, and disinclined to give myself trouble, though quite wide awake enough to be certain as to what was going on. Raps there were, no doubt, and prominent among them that peculiar sound which Lilly had made his own. It was unmistakable, and I sat listening to it until I grew tired, and fell asleep again wondering what could possibly have brought that sound, so long absent, there and then, in a house I had never before entered, and at the dead of night. It mingled with my dreams all night through, but in the morning it was gone, and I thought no more of it.

After breakfast my friend shewed me round his garden, and pointed out to me what a curious old house it was that he occupied. "It has its history, too," he said, "it was once occupied for some years by a man whose name you may know—John Lilly!"

There was the secret, then. I had by going to the old house in some way touched a chord of memory that brought that spirit again into rapport with me, and had caused him to break the silence of years. I pondered deeply over the occurrence, and was disposed to think that I might have heard of him in connection with the place, either from his own communications or from some book in which I had sought for their verification. I took pains to turn out the records in which I have preserved a detailed account of his words and my verification of them. But I found no mention whatever of his connection with the place then inhabited by my friend. Other things were stated, but not that he had ever lived there. Nor was there in the book which I had consulted any mention of that special fact. I am quite clear that I went to his house totally ignorant of any connection of his with it, and that that connection had never been brought to my notice at any antecedent period.

Now, there is here interesting material for speculation. 1. Was that spirit, the individual John Lilly (as I have chosen to call him) who had lived in that house? What maintained the connection between him and it? And why did the fact of my sleeping in a bedroom which had been his incite him to disturb my repose by a noise which I should naturally associate with his name? Assuming that there was a good reason for his first coming to me (as I believe there was) why, having lapsed into silence, did my going to his house cause him to break that silence? Had he been present all through those years, and made no sign of late, because of the reasons that have kept others silent—reasons good and sufficient—and was he now at last moved to call my notice once again? Then why not speak or make some communication? Was he unable to do more? or was it not permitted to him?

2. If this was but the external shell of the real John Lilly, am I to conclude that his memory—or the memory of his external principles—was stirred to activity by my visit? How then? for that was not the link that bound him to me, nor was it in any way connected with his coming to me at all. Was it a mere accident? and would the same manifestations of his presence have taken place anywhere else where I might chance to be? I cannot say this is impossible, nor even very improbable: but it is rendered unlikely by the repeated cases of connection between special places and special spirits that I and others have frequently observed. This connection has, indeed, been extremely noteworthy in my experience. And since many and many a decade has now elapsed since John Lilly left this earth and hundreds and hundreds of decades since some others who have visited me, what am I to conclude as to the gradual—the very gradual—extinction to which these shells are being subjected?

3. If a personating spirit has been posturing as John Lilly all through these years, what a very remarkable power of acting, and what a very complete knowledge of his part that spirit must have! The actor blacked from head to foot, the better to personate Othello, is not to be compared to this thorough-going relic of what was once a man! What must he have been when complete!

These and various other questions that arise will receive different answers from minds of different complexions. Probably no answer that can be given in our present state of ignorance will be so satisfactory as to command general acceptance. But to one who has had such experience as I have had of similar occurrences the explanation of the Spiritualist will seem, I have no doubt, the most satisfactory,

and the least open to objection. The more subtle Eastern philosopher will apply that explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades to be sedulously avoided), but from his philosophical speculations, or from what he has taught himself to accept as the knowledge of those who can give him authoritative information. I do not presume, here and now, to say anything on the grounds of that belief which I find myself—possibly from insufficient means of information—unable to share. But I ask permission to point out that cases of the kind I have narrated, though they do not occur in the East, do occur here in the West. The Eastern Philosophy, when it does not pooh-pooh them, makes what is to me and to most of those who have actual experience, a quite insufficient explanation of them. Any true philosophy must take account of them; and I am not rash enough to assert that that Theosophy which is expounded by minds so able has not its explanation at hand. But no merely academic disquisition on what philosophy propounds as theoretically probable, or even as demonstrable on high metaphysical principles, can get rid of even one assured fact, however inexplicable may be its *raison d'être*.

In so writing I am desirous only of making one more contribution to the study of a perplexing subject. While I have my own opinion, I am far from desiring to obtrude it, and I trust that I can give impartial heed to the opinions of others.

[EDITOR'S NOTES ON THE SAME.]

Of all the Spiritualists, "M. A. (Oxon)." is the last to whose arguments we would like to take exception, or whose ideas we would try to combat, for he is a friend long and highly esteemed. Yet we must perforce join issues with him, since we have the strongest conviction [we avoid saying *knowledge* lest we should be called dogmatic] that on some points he is as thoroughly mistaken as any ordinary mortal unblest with his remarkable power of discrimination. Besides our own personal regard for him, there never was a believer entitled to more serious and considerate hearing than the author of "Psychography," "Spirit Identity," and other like most excellent works upon psychology. The task becomes the more difficult when one is reminded of the fact that "M. A. (Oxon)," is not a writer merely advocating spiritualistic hypothesis upon second-hand evidence; nor some enthusiastic supporter of promiscuous "spirit visitors" and new phenomena, but the earnest recorder and careful annotator of his own personal dealings with so-called "Spirits," over a series of many years.

But we become braver when we think that, without having the presumption of claiming equal clearness of style or his remarkable ability in the laying out of that, which to him is *direct* but to the public still *presumptive* evidence, we also argue from personal experience; and that unlike the theory he has wedded himself to, our doctrine is backed by the teachings of *all* the philosophies of old, and moreover by the collective experience of men who have devoted their lives to study the occult side of nature. Thus, our testimony may also have some weight, at any rate,—with unbiassed minds. And we say, that in the eyes of the latter, our theory in applicability to *our* facts, will—at least with regard to the "John Lilly" case,—appear far more reasonable, and will clash less with probability than would the acceptance of the common spiritualistic theory.

To begin with, we are constrained to point out that "M. A. (Oxon's)" chief argument with regard to theosophy, is not only palpably incorrect but extremely unfair in one sense. He tells us that "we (the spiritualists?) have a right to apply to our investigations the ordinary scientific method, which is not to theorise and then gather facts to support the bubble we have blown, but to amass facts with laborious persistence until it is possible to generalize from them, with some show of fairness." We remind him in reply that the spiritualistic theory of *the return of the departed spirits* is as old as the first knocks at Rochester, *i. e.*, thirty-five years, and that if any one is to stand accused of having *blown a bubble* before there were facts enough to hang upon them one single straw, it is not the Theosophists but precisely the Spiritualists. We are quite aware that it is not "M. A. (Oxon)" who was the first to give a name to the agency behind *the facts*; but however unwilling to accept the *a priori* theory—and in the case of the spiritualists "a rigid dogma which is to be binding on us as a matter of faith" from first to last indeed—he seems to have accepted it, nevertheless, and now maintains and

defends from the slightest approach of any dissenting doctrine. If we are told that he does so on very good grounds, having found no (theosophical occult) theory that was not at open variance with some ascertained facts," or "that did not break down when tested"—we answer that if such is *his* experience, *ours* is quite the reverse. Besides, it is rather difficult to conceive how a theory can be proved an axiomatic truth so long as only such facts as answer our purpose are applied to it. "M. A. (Oxon)" was never an occultist, and knows yet nothing of the means used to test the various sets of phenomena—and the "spirits" themselves for the matter of that. Whereas there is hardly a theosophist that has now turned an occultist but was a spiritualist before, and some of them as ardent and as uncompromising as "M. A. (Oxon)" himself. Colonel H. S. Olcott was one for about a quarter of a century; and the writer of this, who along with all her family was bred and brought up in the belief of returning "souls" (the great orthodox church inclining to class all of these with evil or "damned" souls—making no difference in the theory) was even until some thirty years or so back far more inclined—occult doctrines notwithstanding—toward the spiritualistic than the occultistic views. We were at one time as ardent a spiritualist as any. No one clung more tenaciously, may more desperately, to the last straw of that hopeful and happy illusion, which promises the bliss of eternal *personal* re-union with all those nearest and dearest that one has lost—than did we. One year in America during one of our visits to that country, and a terrible *personal* ordeal, killed that vain hope and settled *our* knowledge for ever. It needed the death of two persons—the most dearly beloved relatives—to bury for ever the sweet delusive dream. We have learned by experience since to put implicit faith in our teachers; to discern between objective *shells*, men that were—and *subjective* genuine spirits; between elementaries (victims of accident, and suicides) and clementals,—men that will be. And we think we have now learned even the difference between the "Brothers of the Light," to use the graphic Eastern expression, and the "Brothers of the Shadow"—both in the supra and submundane spheres, as well as to recognise between the two classes of the same name on our earthly plane. There are Spirits and Spirits; High Planetary Spirits (Dhyān Chohans) who have been human beings millions of ages since and upon other besides our own planet, and there are the *mayavic* appearances of these, projected upon the intra-psyche screen of our mediumistic hence confused, perceptions. There are seers and there are mediums, as there are great men of science and willing and sincere, but ignorant tyros. And it is unfair in "M. A. (Oxon)" to represent the theosophists as prescribing "rigid dogmas" and blind faith, especially when a few lines higher he invalidates his accusation by putting in the mouths of his opponents, addressing the spiritualists, that which represents the correct attitude of the former:—"It is extremely unlikely that you are right in your suppositions. It is *not impossible*, indeed, but very, unlikely "&c. &c."—we are made to say,—words conveying the very opposite of dogmatism.

But we must be now permitted to analyze the cited case; to see whether "John Lilly" could not have performed all that is claimed for him while his *monad* was in the Devachanic or other states—from which *there is no coming back on earth*, in our views, which indeed we force on no one who prefers his own theory. Why could not his *shell*, which, notwithstanding Mr. Morse's very witty definition (though wit is surely no proof) that it is "something that walks about with nothing inside it" have had all it had on earth to make up its seeming personality, *i. e.*, its illusive *ego*, with its grosser personal consciousness, and memory, refreshed and reanimated into momentary activity at every contact with a living medium's brain molecules? Why could not that "shell," we ask, and though "many and many a decade has now elapsed since John Lilly left this earth," have communicated for years (with "M. A. (Oxon)" though chiefly through the table)? Spiritualists who lay such a stress upon, and point with such a triumph to the Bible when corroborating with its stories of angels and apparitions, the claimed materialization of spirits ought not to lose sight of, and conveniently forget when speaking of "empty shells," the "Rephaim" of the Jews—

which people their Sheol or Hades. Is not the literal meaning of "Rephaim" *pithless* or "empty" *shades*, and is not the Sheol our Kamaloka?

Nor does this fact clash with *our* theory, while it does clash with that of the spiritualists. Besides it being far more likely that a real, genuine disembodied spirit would have avoided communicating "through a table," when he had at his disposal a fine medium's clairvoyance and spiritual consciousness, how is it that the familiar sound of his presence "died out" *gradually* and not abruptly, as might be the case with a "spirit" who had a real mission to perform, who "meant business," and went away honestly and openly after having performed it? Does not this *gradual dying* out of the alleged presence dovetail perfectly with our theory of the gradual *fading* out of the shell? Why should an everlasting semi-material, quite *conscious* entity use such eccentric ways? And why, since "John Lilly" was an old friend, and meant—if there was any one there to mean anything—to recall himself to the memory of "M. A. (Oxon)" why did he not speak, or "rap out," honestly and say what he wanted, instead of keeping our friend semi-awake and *repeatedly disturbing his sleep by raps and noises* at the risk of giving him a bad head-ache? "Was he unable to do more? or was it not permitted to him?" asks the writer. "Permitted!" and by when or what, we wonder? As well expect that the poisonous particles that one is liable to catch in a room where a small-pox patient died, that they should tell the name of him in whom they were generated or explain their business. "John Lilly" had impregnated with his emanations the room for years, and a *portion* at any rate of the personal consciousness of a disembodied and even of a *living* being lingers and will linger for hundreds of decades on the spot he identified himself with, a good proof of its being found in many instances that could be cited. In the apparition, for instance, for years of the astral simulacrum of a titled lunatic in a room in which he had been confined for nine years. Occasional wild cries were heard in it—the servants recognizing the familiar cry and the doctor testifying to it under oath at the inquest made in this case by the police in one of the capital cities of Southern Russia. Whose simulacrum was it, and whose voice? Of the lunatic? But the man had recovered and was at that time living again with his family at Penza, the universal theory becoming, of course under the handling of good christians and clergy that it was the unholy tricks of the Evil One. Moreover the ex-patient who had heard of the terrific news of his own bodily appearance in the room where he had raved for so many years, insisted upon returning to the spot and exposing the *fraud* of his enemies—as he called it. Travelling there, under protest of his family and doctor, he arrived, determined that he should pass the night in his ancient room, and permitting with great difficulty that his friend the said doctor should remain to keep him company. Result:—his own double was seen by himself and doctor, the cries were heard louder than ever, and when at dawn the room was entered by the physician of the asylum and inmates, M. C. ** was found once more a raving lunatic, and his friend in a deadly swoon. The case was officially authenticated at the time and might be found in the police records if searched, for as it happened between 1840 and 1850.

Now let us suppose that instead of recovering and leaving the asylum, the man had died there. Who of the spiritualists would ever doubt but that was his "spirit" howling and his "Mayavirupa" in *propria persona* there? It is on a number of such instances, and our own personal experiences during over forty years—ten of which were passed in a state very like, if not entirely, that of mediumship, until by a supreme effort of will and with the help of initiated friends, we got rid of it that we speak so confidently. Yet our experience is our own, and we would no more ask any one to believe us on our word, than we would stake the faith of our whole life on that of another person. There was no "personating spirit, posturing as John Lilly." But there probably was the elementary shell of John Lilly, fading, perhaps on the eve of being entirely faded out, yet capable of being once more galvanized into producing audible sounds by the presence of one on whose organism it had been living for several years. When this organism came once more in contact with the *reliquiæ* it proved like a galvanic shock to a dead corpse.

Now is it right to say that "the more subtle Eastern philosopher will apply the explanation which he derives, not from his experience (for he shrinks from actual meddling with those whom he regards as wandering shades.) . . . but from his

* The medium often need not know anything or have even heard the name of his "Spirit" visitor. His brain in this case plays simply the part of a galvanic battery upon a dying or even dead man's body.—Ed.

philosophical speculations;" for the "Eastern philosopher" does nothing of the kind. It is but the incipient "philosopher," the as yet uninitiated student who is forbidden to meddle with wandering shades, a meddling which, to him, is full of danger. The real philosopher studies the various natures of these invisible agencies in the full possession of his physical consciousness and senses, as much *though not as well* as in the still fuller consciousness of his *spiritual* senses, when he paralyzes his body, with its deceptive suggestions, and puts it out of its power to impede the clearness of his spiritual sight. "And cases of the kind" (narrated by M. A. Oxon)do "occur in the East" as much as, and more, perhaps, than in the West. But were it even so, the Christian kabalists have believed in, and given out the very same doctrine on *shells* as we do now. If our friends will refer to "The III Book of Occult Philosophy" by Cornelius Agrippa, they will find him propounding just the very same tenets. In the chapter "What concerning man after death; diverse opinions," we find the following, given very fully and explicitly in Agrippa's original manuscripts, and very cursorily by his translator, Henry Morley. Leaving out what Trithemius, Henry Kunrath, Paracelsus and other great Occultists, may have said on the subject, we will quote a few lines from the translation in question made by a sceptic:—"Perceptions of the truth exist in the opinions of the ancients . . . yet do the kabalists refuse the Doctrine of Pythagoras* that souls which have become bestial take bestial forms they say; on the contrary, that they return to earth in human frames. . . Sometimes the souls of the wicked reanimate their polluted corpses. . . But when the body returns earth to earth, the spirit returns to God. . . and *this spirit is the mind* (the monad, the *Buddhi*) *the pure Intelligence that was incapable of sin while in the flesh*, however sinned against by *passions of the soul*, and gross delusions of the body. Then if the soul (*personal Ego*, the *Manas*) has lived justly it *accompanies the mind, and soul and mind together work in the world of the righteous*. . . But the souls that have done evil, *parted after death from the mind, wander without intelligence* (our shells) subject to all the wild distresses of unregulated passion, and by the affinity they have acquired for the grossness of corporeal matter, assimilate themselves and condense as in a fog, material particles, (materialise?) through which they become sensible again of bodily pain and discomfort. . . souls after death (separated from their spiritual *Ego*, if you please) *remember the past*, and retain according to their nature more or less of attraction towards the bodies they inhabited, *or other flesh and blood* (the mediums, evidently). This is most true of souls whose bodies are buried or were subject to violence (the suicides and victims to accident; See *Fragments of Occult Truth*); . . . there are two kinds of necromancy—*necromantia*, when a corpse is animated; *scyomantia*, when only a *shade* is summoned. But for the reunion of souls with bodies occult knowledge is required." . . . Again in next chapter: "Now the mind only is, by nature, divine, eternal; the reason is airy, durable; the idolum, more corporeal, left to itself, perishes." Which means as plain as it can mean that the "mind" here standing for the 6th and 7th principles, *Atman* and *Buddhi*, or "Spirit and Spiritual soul" or Intelligence, "reason" stands for that spiritual essence the portion of the *personal consciousness*, or "soul that accompanies the mind" (*Manas* following *Buddhi* to Devachan). What Agrippa calls the "idolum" (the *eidolon*) we call the astral shell, or the "Elementary."

The above quotations, though strengthening our claims will of course have no effect upon the spiritualists, and are penned for the sole benefit of our Theosophists. We invite moreover, their attention to the article directly following—"Spirit Identity and Recent Speculations," in the same number of *Light* (April 28th 1883)—"A Haunted House" by J. C. A charming, simple, unpretentiously told story, bearing every mark of sincerity and genuineness upon its face. What do we find in it? a loving wife, a mother losing her husband in a house that was haunted before they had come to live in it. Loud noises and crashes without any cause for them. Footsteps produced by invisible feet upon the stairs, and mysterious voices, words proceeding from ghostly lips. The husband—apparently a good and loving husband—is a passionate lover of music. He dies. In the night following his death, the piano begins softly playing. "I recognized the music—it was the

last piece my husband had composed impromptu" writes the widow. Well and good. The kabalists recognize the possibility of this, and give explanations for it. But that which comes next, is not of so easy a solution on the spiritual theory, unless we are asked to believe that good men, loving fathers, and tender husbands become heartless friends and malicious spooks after their death.

In the words of the narrator, the relations were surprised at the widow's cheerfulness. They "attributed it to want of natural feeling, little thinking how full of gladness I was to know that there was a great hereafter, for his, new-born radiant spirit." Now whence that knowledge and what were the undeniable *proofs* of that "grand hereafter?"

First—"a knock" after the funeral. But there had been such knocks before in the house! The children heard often "papa speak to them." The children will always hear and see, what their seniors will tell them *they* hear and see. The eldest boy was put to sleep in the room where his parent had died without however knowing it. "In the night" writes the widow, "the boy frightened as all by a terrible scream. They all found him sitting up in bed, pale with fright. . . Some one had touched him on his shoulder and awoke him." Next night the same thing, "some one touched him again." Third night the same in another room; "two or three times he aroused the whole school, and when he was on a visit during the holidays he also cried out in the night." A friend on a visit "felt her bed-clothes pulled. The noises at last affected her nervous system, and she left. . . without any stated reason. Soon after the servant was taken ill" owing to the ghostly visits and misbehaviour and—"had to be sent away." So much in the experience of a boy whom his loving father's *spirit* frightened nightly into fits, at the risk of making an epileptic or an adiot of his son for the natural term of his life. So much for the friends, servants and visitors of his loving widow. Then one night. . . but we will let the bereaved wife tell her own tale. "After the little ones were all asleep, in the happy rest of infancy, I wandered over the house, peering cautiously into every nook, half expecting to see a robber concealed ready to pounce out on me. I was about to retire for the night, when I remembered that I had not looked in my deceased husband's study. I lighted a candle, and taking the latch-key I went in. All was quiet; but suddenly a breeze seemed to sweep round the chamber, blew out my light, and shut the door! I stood for moment numbed with terror; I felt my hair stand on end; the dampness of fear bathed my forehead. I could not cry out, all power seemed gone, and a throng of ghastly fancies filled my brain; reason itself seemed to desert me. I fell on my knees and asked the "Father of Spirit" to set me free. I then made for the door, felt the lock, and in a moment was outside. It shut with a bang!

"I ran down to where my children were, and locking myself in lay down in my clothes. All was quiet for a time, when I heard a noise like the sound of a gong strike against the window bars; then a rumbling, accompanied by knocks and voices. My little boy awoke and said "What is that noise?" I told him not to mind but go to sleep, which he soon did. I then heard my husband's voice call my eldest child by name and tell her to go to the railway station. Then he said to me, "Come up here." I answered him, and said "I cannot, I wish to live for my children's sake." The doors all over the house slammed, and footsteps passed up and down stairs, continuing till day break."

Now we ask in the name of logic and reason whether this behaviour night after night, is more compatible with that of the human and presumably good spirit of a husband and father, or with that of a half crazy *shell*! what sophistry is required to excuse it in the former, and how natural the why's of the phenomenal manifestations if the occult theory be accepted! The shell has no more to do with the liberated *monad* of the good and pure man than would the shadow of a man with the latter's body, could it be suddenly endowed with speech and the faculty of repeating what it finds in the people's brain.

"M. A. Oxon" closes, as seen above in his article, with the assurance that in writing as he does he is only desirous of making one more contribution to the study of a perplexing subject. "He is far from desiring to obtrude his opinion." Yet, and at the same he devotes three and half columns to proving that theosophic teachings are "bubbles" based upon air, probably only because *our* facts, do not square with *his* facts. We can assure our kind friend that the occultists are far less desirous than he can ever be of obtruding their opi-

* Which was never properly understood, for it was an allegorical teaching like that of the Brahmanical books.

nion upon unwilling minds, or of criticizing those of other people. But where their theories are attacked, they answer and can give as good facts as he can himself. Occult philosophy rests upon the accumulated psychic facts of thousands of years. Spiritualism is but thirty-five years old, and has not as yet produced one recognized non-mediumistic adept.

Letters to the Editor.

"NO REVELATION INFALLIBLE."

My friend Mr. Jiwan Dass in the Arya for June finds fault with my article entitled "No Revelation infallible."

Of me personally he speaks in the kindest terms—in terms far higher, indeed, than I could ever hope to merit, but he condemns my arguments.

He condemns them, but he does not, it seems to me, even attempt to controvert them. He and I are both equally desirous of getting at for ourselves and keeping others to arrive at the truth. No single question affecting Religion can be more important than the one raised in my paper, and if my views in regard to it are wrong, no greater service can be rendered to any of us than the proving this and at the same time showing us what is right.

Will Mr. Jiwan Dass kindly, calmly discuss the subject—take my arguments, step by step, fairly to pieces, controvert any erroneous arguments and correct any errors and thus show us how and wherein we are wrong?

Surely here is a *nodus vindice dignus*, which even the Swamiji might deign to sever for us. Until he or some of his followers do this; until they disprove our supposed facts, expose our fallacies (if they be such) and meet argument fairly by argument, it is impossible for us to admit that they have either a logical or rational standpoint—and without this how can they hope to convince others?

They may personally, like the earnest and sincere votaries of every creed, possess a deep-seated sentimental conviction of the truth of what they profess, but until they can show that this conviction is based upon facts and reason, they cannot expect others to share their faith or sympathize when they denounce as "immoral," views that they either cannot or will not disprove.

Yours obediently,

A. O. HUME.

FROM THEOSOPHY TO SHAKESPEARE.

[We have received a very interesting letter from Mr. Henry G. Atkinson, now in Boulogne, France. As this excellent and most esteemed gentleman seems to labour under certain erroneous impressions with regard to Theosophy and its promoters, he will pardon us if, in publishing his remarks we explain to him his mistakes.—Ed.]

I forwarded the (March) *Theosophist* to Professor Tyndall as requested. . . I have shown your remarks in the Journal to several persons, and we all feel surprised that you should not have accepted the Professor's observation as a compliment,* he not considering the article to be exactly in your special line of enquiries, as showing

* As found in Mr. Atkinson's letter, to the *Philosophic Inquirer*, the words quoted by him from Professor Tyndall's note with regard to the Theosophists did not sound "complimentary" in the least. If, however, no offensive meaning was implied in the words "too stiff," the Theosophists have but to apologize for their obtuseness, and—to feel delighted of course, to have been noticed at all by this great man of science. They have an excuse, however, for any excess of sensitiveness, in the recollection of a certain other and superlatively pungent remark made by Professor Tyndall, a few years ago, in his Belfast address, if we remember rightly. An ungenerous adjective which we may not repeat, was added to and flung by him, in the face of spiritualism in that famous address. Thus the Theosophists who are almost as heterodox as the Spiritualists, and including in their ranks a number of very well known persons of that faith had a certain right to fear they might be complimented in the same way. Were Professor Tyndall a simple mortal, no one would take great notice of his words. Being, what he is, however, one of the greatest, if not the greatest man of science in Europe, whatever he says about us is of the highest consequence to the Theosophists who hold true science above all in this world of error.—Ed.

your freedom and breadth of view. Why there should be any mystery in respect to membership and the deeds and doings of your members, I cannot conceive; it reminds one of Pythagoras and his secret cave,* and why you should consider mesmerism to be an occult and secret science is beyond my comprehension.† Can any one science be more occult or secret than another?‡ I have been much engaged with mesmerism or animal magnetism; but it never occurred to me that there was any thing particularly occult or secret about it. Those words would not at any rate equally apply to any science, from astronomy to chemistry and electricity, &c. Our object should be to reduce "wonders" to plain things, not to inflate plain things into wonders.¶ Of course, there is in one sense mystery attached to all natural action, and from the atoms to the sun shining, and from the substance in motion to its feeling, thinking and apprehending; and the idea of another person—called the soul—within the person visible, does not explain any thing more than that the memory and sense of identity is perpetually transferred by an animal magnetic rule to the new matter with both man, beast, bird or fish. But there is nothing more occult or secret about that than about gravitation, what Newton would not attempt to account for, the rule being all to be known or conceived of it. Professor Blackie in his history of materialism or atheism pronouncing against Professor Tyndall and myself says, if all phenomena whatsoever, with Bacon, is to be referred to matter as the common source of all, and as old Timon of Athens in the play—begins his famous utterance with 'common mother thou,' whilst he digs—then Tyndall is right, he says, to fix a new definition to matter and it is this. "If these statements startle, it is because matter has been defined and maligned by philosophers and theologians who were equally unaware that it is at bottom, essentially mystical and transcendental."||

* We can assure our esteemed correspondent that he is quite mistaken. There is no "mystery" in either the membership or "the deeds and doings" of our members as Theosophists. With the exception of certain simple pass-words, etc., given at the time when a candidate for fellowship is received into the Society, and a necessary convenience in so polyglot an association as ours, there is nothing secret in it, whatsoever, and if the pass words and grip are not divulged to the general public, it is simply to protect our members from being imposed upon by some unprincipled travelling outsiders, who might otherwise claim help from, and abuse the confidence of, the "universal Brotherhood" under a plea of Fellowship. There is a small fraction in the Society of those who study the occult sciences—and whose number hardly amounts to $\frac{1}{2}$ per cent of the whole group of Fellows. These certainly have their secrets and will not give them out. But it is unfair to visit the sin (if sin it is) of the very few upon the whole Society which in India and Ceylon alone has already 67 Branch Societies, and most of whose Fellows never gave a thought even to mesmerism—let alone the secret sciences.—Ed.

† Again Mr. Atkinson labours under an erroneous impression. No one in our Society considers "mesmerism *per se* an occult and secret science," though it is an important factor in occultism; least of all has our President-Pounder treated it as a mystery, for, as our correspondent may see for himself in the *Supplements* of our journal for March, April, May, June, and July, while healing the sick on his tour in the Bengal Presidency, Col. Olcott made it a point to teach publicly mesmerism to the respectable medical and other members of our various Societies, and even instructed in it qualified outsiders.—Ed.

‡ Some of the discoveries of certain sciences—such as chemistry and physical science—ought to have been kept "occult," at any rate. It is very questionable whether the secrets of gunpowder, nitro-glycerine, dynamite and the like, have more benefitted than wronged humanity; at least they ought to have been withheld from the knowledge of the ignorant and unprincipled portions of mankind. Such, at least, was the opinion of Faraday, and some other great men of science. And this may explain, perhaps, why the occultists will not give out their even more perilous secrets promiscuously.—Ed.

¶ Quite so; and therefore, the leaders of the Society do their best to uproot superstition and prove to their members that since such a thing as a miracle is an impossibility and belief in it an absurdity, the most wonderful phenomena, if genuine, must have a natural explanation, however occult the agency behind them may seem at present.—Ed.

|| Professor Tyndall was anticipated in his opinion on matter by most of the great Philosophers of India. Perhaps Mr. Atkinson is not aware that the Eastern Occultists hold that there is but one element in the universe—infinite, uncreated and indestructible—MATTER; which element manifests itself in seven states—four of which are now known to modern science, and which include the state of Radiant matter discovered by Mr. Crookes, and that three are to be yet discovered in the West. Spirit is the highest state of that matter they say, since that which is neither matter nor any of its attributes is—NOTHING. We would recommend in reference to this question the perusal of an article headed "What is Force and what is Matter?" in the September No. of the *Theosophist*, 1882.—Ed.

You may call it occult if you please, but the same applies to all conditions and to all enquiries, and from the growth of a blade of grass to the formation of a complex correlated organism, does it not?

. . . We are now reducing the marvellous into a plain matter.

Pope in his preface to his magnificent edition of Shakespeare after all his praise and fine criticism expresses his astonishment in these words: "this is perfectly amazing from a man of no education or experience of those great and public scenes of life, which are usually the subject of his thoughts; so that he seems to have known the world by intuition, to have looked through human nature at one glance, and to be the only author that gives ground for a very new opinion—that the philosopher and even the man of the world, may be born as well as the poet." The same astonishment is expressed by all the great writers on Shakespeare for 300 years. But a short while ago, lo and behold, in a publication of Bacon—"Promus, or Collection of fine Thoughts and Sayings—1680 entries," and these in one form or other, are 4,400 times introduced into the plays, a proof positive that the laborious genius Bacon was the real author of the plays, and all the supernatural wonder and mystery is at an end! Poor ignorant Shakespeare never had a book in his possession, never wrote a line in his life!

Tyndall is better in health, sleeps better; he is a laborious worker and a fine genius.

Very sincerely,
HENRY J. ATKINSON.

May 10th, 1883,
HOTEL DE LA GARE,
BOULOGNE-SUR-MER, FRANCE. }

THE STATUS OF JESUS.

UNDER the teachings of the beneficent and sublime Wisdom—Religion now being given forth by the blessed Mahatmas, one learns to place even the world's Great Ones in the light of Truth; where the meretricious greatness caused to grow up around them by the delusion of ignorance, and the enthusiasms of fanaticism, sink away into insignificance before the glories of their true status,—the achievement, through a more rapid evolution, of souls who have gone in advance of the plodding millions more laggard in the race.

In that light, the Great Theurgist, upon whose life and teachings the Christian Religion has been founded, becomes one of a group of Avatars; a Brotherhood deserving the dignity of being lifted to the rank of Gods and sublime in the comparatively isolated grandeur of that divine exaltation.

Jesus had a message to give to the world as one of these divine souls, and it was like that of a "son of God" descending to earth and becoming man to save man. For Jesus was a son of God, but not as the majority of Christians believe him to have been. So also was Buddha; and so also are some now upon the earth, who are giving forth their messages to save man.

To truly accept the teachings of Theosophy is to lose all bigotry and sectarianism; to feel that there is only one faith in which all men should be united; to weed out relentlessly the falsities which have overgrown the fundamental truths of all religions; to recognise that one unbroken light shines out from all; and that there should be no separation of the peoples of the earth into sects.

So effectually has my mind been thus tutored within the past four years, that although I am more than ever impressed by the divine beauty, which throughout the greater part of my life I attributed to Jesus *as to God*, yet in the light of the knowledge I have derived from Theosophy, I cannot now rank him higher than Buddha.

I do not think, however, although I may be mistaken, that Buddha can be so greatly beloved, by his followers, as is Jesus,—or that his name inspires so much enthusiasm and devotion. The long procession of martyrs, who we may say died for the love of Jesus, is, so far as I know, unknown in the history of Buddhism.*

* "There is often greater martyrdom to live for the love of, whether man or an ideal, than to die for it is a motto of the Mahatmas.—Ed."

The great power for good which has attended the name of Jesus on this earth, * cannot be the work of mere chance; nor, on the other hand, caused solely by the exaggerated attributes ascribed to him by the false teachings of a designing and mistaken priesthood. May it not rather be said to be the result of the divine "Karma" of a life devoted to the service of his fellow men?

And, again, would it be amiss to say that it is the result also of the watchfulness of his uplifted Spirit since his death, over the evolution of succeeding races; and that he has been still helpful to humanity, so far as that is possible for one who is now, I presume, in Nirvana?

I would also ask (if such an enquiry be permitted) what is the exact position given to Jesus, by the Mahatmas, in the sacred order of adepts departed from the earth.† Do they give him the same rank as Buddha? Did he too obtain to the glory of the *sixth Round* by the same mysterious process as Buddha? Would Jesus now be termed (by our Masters, who absolutely know these facts, and whose reply, for me, would be conclusive) a Dhyana Chohan, a Buddha, or a Planetary Spirit? And is he now, with beings of his order, interested or concerned at all with the progress of humanity on the earth?‡

If an answer to these questions be permitted, it will be a source of deep gratitude to your enquirer to have them considered.

I cannot close my letter without some expression of the unbounded admiration and gratitude which wells up in my heart in contemplation of the beautiful work of Koot Hoomi for us Westerns; who, but for his enlightened wisdom, would have been left in the darkness of ignorance as regards the treasures of knowledge in the keeping of the Mahatmas, and which they, wisely enough, have held heretofore locked up from mankind. With the clear-sceings of a wisdom truly divine, our brother Koot Hoomi has perceived the capacity of some minds in the West, to receive this knowledge; and with that love for the "great orphan" humanity, which he has so eloquently expressed in his letters to Mr. Sinnett, ("Occult World"), he has beneficently exerted himself to turn in our direction the pure waters which flow from the only real fountain of Truth on the whole earth. I trust that, with the power which, I presume, he possesses, of scanning spiritaally a large portion of the minds of men, he has long ere this reaped a reward for his blessed work in the certainty that there are souls in the West, now drinking in these holy waters with the avidity of a long thirst. He has bridged over the necessity for those cyclic Rounds which are still the destiny of his more plodding fellow-beings, and is already glorified in his adeptship and by that beauty of a complete and perfectly rounded human nature which shines forth through his letters; but the greater glory of this noble work for humanity is to be added to it, and already its rays encompass him in the sight of his humble admirers, and, so far as they can be, followers. One, at least, would lay at his feet a tribute of grateful thanks, which Eternity itself will not suffice to exhaust.

VERA, F. T. S

ENGLAND, April 30th, 1883.

* I leave out of question the perfidious profanation of his name in their evil actions by many who call themselves Christians.

† The position they give to Jesus, as far as we know, is that of a great and pure man, a reformer who would fain have lived but who had to die for that which he regarded as the greatest birth-right of man—absolute Liberty of conscience; of an adept who preached a universal Religion knowing of, and having no other "temple of God" but man himself; that of a noble Teacher of esoteric truths which he had no time given to him to explain; that, of an initiate who recognized no difference—save the moral one—between men; who rejected caste, and despised wealth; and who preferred death rather than to reveal the secrets of initiation. And who, finally, lived over a century before the year of our vulgar, so called, Christian era.

‡ We do not know which of the Buddhas our correspondent is thinking of, for there were many "Buddhas"? They recognize in him one of the "Enlightened" hence in this sense a Buddha; but they do not recognize Jesus at all in the Christ of the Gospels. Such questions, however, can hardly be answered in a public journal. Our correspondent seems to be ignorant of the fact, that though we live in India, surrounded by 250 millions of human beings, whose devotion and reverence to their respective avatars and gods is not less intense or sincere than that of the handful of Christians who grace this country to their Saviour, yet while it is deemed respectable and lawful to laugh at and abuse by word, and insult in print every one of the gods of our heathen Brothers, that journal who would presume to deny the Godship of Jesus and speak of him as he would of Buddha or Krishna, would immediately lose caste and have a hue and cry raised against it by its Christian subscribers. Such are Christian ideas of justice and Brotherhood.—Ed.

“UNDER THE SHADOW OF GREAT NAMES.”

IN the March issue of your Journal you publish some remarks upon trance utterances which were, you say, prompted “by a convincing demonstration, by the Religio-Philosophical Journal, that a recent trance address by our dear deceased friend Epes Sargent through a certain medium was a sheer fabrication.” To the ordinary reader these words bear but one interpretation, namely, that the communication referred to was a forgery, and I accordingly adopt this, though if intended to convey any different meaning. I shall be pleased to hear what it is. My claim to address you on the subject is based upon the ground that for the last seven years I have intimately known the medium, Mr. George Spriggs, in business, social, and private life, have watched the development of his powers from the first, and have recorded from personal observation much of the phenomena manifested through his mediumship. He is referred to favorably by Mr. W. H. Terry, F. T. S., in Part II of “Fragments of Occult Truth,” and you may accept my assurance, based upon an intimate knowledge of his character, that he is incapable of the act attributed to him. Further, it is needful for your information to state that the brief message which you have dignified by the titles “address” and “oration” was but one in a series of about one hundred and sixty received from various private individuals, mostly persons who had lived in this, or some neighbouring colony; that they were all received at private sittings, the only person present beside the medium being Mr. John Carson, (long and honorably known in connection with the Spiritualistic Movement, and held in the greatest respect by his fellow citizens for his strict integrity, clear headedness, and other excellent qualities which have been manifested throughout a long and useful career) who acted as amanuensis; that these sittings were conducted by him with the greatest care in regard to necessary conditions for securing accuracy, of the importance of which conditions long experience had assured him; that only in a few instances was a third party present; that it was his habit during a sitting to keep his mind blank and free from expectation; that seldom or never until the conclusion of a message did he gain any inkling of the name; that these sittings were commenced very shortly after the medium’s arrival in the colony; that message after message came, accompanied by names and particulars which by the very circumstances of the case, relating as they often did to distant parts of Australasia, must have been foreign to the mind of the medium, an utter stranger to the country; that in many cases the particulars communicated were also unknown to the only other person present, Mr. Carson, who afterwards on inquiry found them to be correct; that out of ninety different persons who had communicated up to August 1882 the small proportion of four were known to the medium, thirty to Mr. Carson, while fifty-six were unknown to both, and sixty-two communications had been verified; and that in the usual course this message, accompanied by the name “Epes Sargent” came along, and was duly published as many others with more obscure names had been before it. I have Mr. Carson’s assurance that the statements above made concerning the method and results of these sittings are correct, but in addition, at my request, he has appended a note attesting thereto.

Now, the Editor of the R. P. Journal, though in his hostile criticisms he is never remarkable for moderation, is yet gracious enough to say, that “because much of the product of trance is not what it purports to be, it does not necessarily follow that the sensitive is dishonest.” Apparently, however, your philosophy has no room for any other alternative to absolute genuineness than “sheer fabrications.” Pardon me if I suggest that the solution of the problems embraced in these domains will scarcely be helped by hasty imputations. There is no necessity for them. Every reader of this Epes Sargent message is after all left free to exercise

his or her judgment upon the points treated of therein, and if it should be found that a trance utterance differs in various points from the expressed ante mortem opinions of the individual whose name accompanies it that in the first place does not necessarily disprove its genuineness, since it may only indicate a change in opinion consequent upon viewing matters from a vastly different stand point, and in any event only adds another feature to an important psychological problem.

I feel sure that your regard for fair play will prompt you at least to allow space within your pages for this protest against your decision.

Yours &c.,

A. J. SMART.

MELBOURNE, 12th April 1883.

CLUTHA,
KEW, VICTORIA, 23rd April 1883.

A. J. SMART, Esq.,

Having called my attention to an article reflecting on the character of your friend Mr. Spriggs, published in the *Theosophist*,* and shown me your letter to the Editor of that Journal in reference thereto. While I should much prefer that my name had been referred to in less flattering terms, I can conscientiously confirm all you say of Mr. Spriggs. Having known him in Britain and this country for the last four years, and for two years of that time having had sittings with him, as a rule, twice a week in my office by ourselves. The only exceptions being when one of my sons, a merchant in Sydney, and other three gentlemen were admitted, one at a time, two of these were clergymen.

A large experience with mediums in the United States, Europe and Australia—and a caution—natural to those born north of the Tweed, with a training of several years of my youth on the banks of the Mohawk River, N. Y., enables me to sit with mediums in such frame of mind, as allows the control if any to have full and free play, uninfluenced in any way by me never anticipating or helping in the smallest degree, and with Mr. Spriggs rarely making a remark till all that was to be written down was finished—in this manner amongst the nearly two hundred messages obtained. There were many from all sorts and conditions of men, women and children giving test of a knowledge of matters quite out of the reach of the medium or the writer.

And as for any desire to parade Great Names, the ex-Policeman, the Baker’s Wife, the Shoemaker’s Child, came as freely, and what they had to say was taken down as fully and published as readily, if of interest, as that of any other better known individual; but as you have said I seldom knew who was controlling till at the conclusion the name was given

But is it of the slightest use to give any particulars of these sittings to those set against them. I followed the author of “People from the other World” to the Farm House in Vermont, and when afterwards I got his book, I failed to see that he had made any thing of the matters he saw one way or other. What is most convincing to one is quite the reverse to another. As an instance. A Melbourne clergyman who was unknown to me, who had died while Mr. Spriggs and the writer were in England, came and gave me a message for his wife, telling the substance of the last conversation he had with her when alone the last hour he was with her in the body, giving his name, the number and address of the house he lived in (not the one his family were in at this time), when the message was taken to his widow she said “This is very strange How could you know this? but I cannot believe that any one can come back. I will

*We refer the reader to the March *Theosophist* (1883, p. 137) and leave him to judge whether the article “Under the Shadow of Great Names,” reflects in the least way “on the character of.....Mr. Spriggs” since no name is mentioned. The Spiritualistic Journals have often dragged in full the well-known names of certain Theosophists, and have repeatedly done more than reflect on their private character—and then as often refused to publish a rectification. Why not have addressed the above letters to the *Religio Philosophical Journal* from which the remarks against the medium were taken?—Ed.

not accept the message." The clergyman came again apologised to the messenger for the reception he had received, and said it was only what he might expect as he had set his family and congregation against all investigation of spirit communion.

Before closing I must add that Mr. Spriggs has never taken the position of a paid medium, but has fully given his wonderful powers for the good of the cause.

Yours faithfully,

JOHN CARSON.

Editor's Note.—Our love for "fair play" has never been doubted even by those of our enemies who know us personally. Nor is it correct to say that "apparently your (our) philosophy has no room for any other alternative to absolute genuineness than 'sheer fabrication';" for unlike spiritualism, our philosophy has theories that cover the ground and thus explain many apparent deceptions on the part of mediums that would otherwise have to be attributed to dishonest fraud. We are sorry that our Australian correspondents had to put themselves to the trouble of defending the private character of Mr. Spriggs, the medium, since no one thought of attacking him, nor was he even mentioned in our editorial by name. The remarks in it were absolutely impersonal, hence there was no need for such an emphatic defence. However, to prove that we are not alone fair, but ever ready to recognize true merit and give it an advertisement—we have published both letters *verbatim* even with their discourteous remarks. We are delighted to learn, and quite ready to believe, that Mr. Spriggs is a most honest gentleman, worthy of the strongest encomiums. Our strictures were applicable to a large class of mediums who have for years been inflicting upon the world "trance" addresses, articles, pamphlets, books, and schemes of social reform, pretending to emanate from the great dead. Modern Spiritualism is a solemn and a mighty question, an influence which has now permeated the thought of our age, a problem which at no previous time during the past thirty-five years has occupied more able minds than at the present hour. It is, however, weighted down with a mass of false appearances and untenable hypotheses which bring reproach upon it, but which will in time, we believe, yield to more correct views of its phenomena as Asiatic philosophy, and the fruits of occult research upon which it rests become better known. Among mediums who have uttered alleged communications from the great departed there are two classes, of whom one are deceiving, the other deceived. If there be a third class of mediums who have in fact received their inspiration from great spirits—the group is very small, we are persuaded, in comparison with what the friends of mediums claim. Our Theosophical doctrine is that one is never safe in ascribing mediumistic communications to any foreign source until the wonderful intrinsic capabilities of the human mind incarnate have all been taken into account. So, to return to the case in point, we were persuaded from a personal familiarity with the late Epes Sargent, his quality of mind and writings, that the message through Mr. Spriggs was not genuine—not from Sargent—but a "fabrication" by somebody or something. It now would seem that we must look for the culprit beyond the gentleman medium to his "control," a fact we are glad to learn and to put upon record.

THE PRINCE CONVERT.

OFFICE OF THE REPUBLICAN.

FRESNO, CALIFORNIA, April 12, 1883.

Allow me to call your attention to the following notice now running through all Christian papers of U. S.

"One of the most recent converts to Christianity is Prince Sardan Herman Singh, who is heir to one of the richest provinces in Northern India. Conversion in his case means a much greater sacrifice than is involved in this country; for Sardan Herman Singh must forfeit all claim to his worldly estates and become a poor man."—*Chicago Journal*.

Is there any truth in it?

Yours,

GUSTAV EISEN.

Editor's Note.—Never heard of such a Prince. The name reads like that of a Punjabi Dutchman. Perhaps he is related to Prince Jalma of Eugen Sue's "The Wandering Jew"? It must be a little innocent *repartie à la Munchausen*, coming from the good Missionaries. They are often caught fibbing in this way. We know of Sardar Harban Singh,—Hon. Harban Sahate, of Arrah, a Jain Member of the V. R. Council. Do the Missionaries claim him? If so, let the American editor ask him, this gentleman, what he thinks of the padris.

WHO IS A BRAHMIN?

UNDER the heading "Light wanted," one of your correspondents in the May No. of the *Theosophist* wanted to be informed whether in the *Shastras* are enjoined any ceremonies to be performed by "a Hindoo, having good qualities, for his raising himself from a low caste to become a Brahmin from the Hindoo point of view." Although admitting that the *Shastras* have nowhere categorically enumerated the ceremonies which a low caste Hindoo must perform before he is affiliated by the high caste Brahmin for his personal

merit, yet I find in the *Manu Sanhita* a certain sloka, authorising a Sudra having personal merit to be raised to the status of a Brahmin, and the converse. Thus the *Sanhita* authorises the promotion of a Sudra to a Brahmin and the degradation of a Brahmin to a Sudra. Elsewhere in the same Code, are to be found the distinctive features of each of the four Varnas.

In the above slokas the professions, pure and simple, of each of the Varnas are prescribed. But there is no heredity implied in any one of them. So I don't see why a man from the low caste cannot be raised to become a Brahmin provided his qualifications entitle him to the higher order. Besides we find in the Mahabharata instances of low caste men to become Brahmins, nay even Rishis, e. g., Viswamitra, Batsya Sravana and his parents Matanga Rishi (a Chandal originally). In the Chhandyogya Upanishad, Javal, an illegitimate son, is reported to become a Brahmin by his personal merit.

Thus we see in ancient India the caste system was not meant to be hereditary, and any one, however low in the scale of Society, could by dint of personal merit ascend to the top-most rung of the ladder. It is unfortunate that we degenerate Aryans have lost the spirit of the Law valuing in our blind zeal the dead letter more than it deserves.

BAREILLY,
The 18th May 1883. }

SRI KHIROD SARMA,
An uninitiated Theosophist.

DEVAS DEFINED.

A FRENCH edition of Colonel Olcott's Buddhist Catechism is in press at Paris. The Translation has been made by Monsieur D. A. Courmes, F. T. S., of Toulon, an officer of the French Navy, an able scholar and student of Occultism. Conceiving that it was best, in introducing the work to continental Europe, that there should be a fuller definition of the word "Deva," he has requested Colonel Olcott to add this; and the following note for the Appendix was forwarded by the last Mail:—

"The word "Deva" may be employed in either a restricted or broader sense: in the former case, it would mean only the *bright* (*Div*, to shine) beings of the subjective side of nature; in the other, it would include both the good and bad. These "beings" are not all human souls disincarnate; nor all sub-human entities, evolved by nature in the progress of her labor to produce humanity; but they are both. The Asiatics enumerate countless orders, races and sub-races of them. They are the Thrones, Principalities and Powers of the Bible; the Yakshini; Pretas; Bhûtas; Elementals (Asuras, these are said to be very mischievous); the Vana Devatas, or Hamadrayads; the Yakshas, or Gnomes, which guard treasures buried and in mines; &c., &c. Human or elemental, good or bad, benevolent or cruel, graceful or monstrous,—whatever they are or by whatsoever name called, they are as legitimate results of the eternal, ceaselessly active law of evolution as the plant or animal obscured and classified by the modern philosopher. If we were to attempt to arrange them along a graduated scale of being, we should have to place the elemental spirit Asura or Yakshini at the Zero point, and the Dhyau Chohan, the Planetary Spirit or Angel—the ultimate development of the human entity before (as the Hindus would say) the reunion of the monad with the ALL, or Buddhistically speaking, the attainment of Paranirvana by the perfected Arahât—at the extreme highest degree on the scale. The Philosophy of Buddhism then, as it appears most plainly, has no room for supernaturalism either in the visible and objective, or the invisible and subjective side of the Universe. Everywhere, at every stage, whether it be a question of the nature of rock or man, of man or Deva, it affirms the reign of law and the unbroken sequence of cause and effect.

ERRATUM.—In the second paragraph of the first column on page 233 (June *Theosophist*) an error of the compositor was overlooked. The text should read "we shall have to suppose that the first race of the 5th Round will commence a second time on A when it has the 7th race of the said Round." The printer made it the *siath*, in place of the *fifth* round.

The following corrections should be made in the *Theosophist* for June 1883, Supplement, page 7, column 2.

Line 14—For Babu Kunned Chandes Mookerjee, read Babu Kumud Chandor Mookerjee.

Line 42—For 227, read 2 x 7.

Reviews.

WHAT TO EAT.*

As to the living man no subject is so pressing as what to eat and how to get enough of the right sort to sustain life, we shall first notice among the books on our table that of Dr. Anna Kingsford, now, happily, President of the British Theosophical Society. The general estimate, previously expressed in these columns, of the high merits of this lady's mind and character, makes it almost superfluous to say now that whatever she writes is both interesting and valuable. Her thesis upon human foods and the general theory of alimentation, pre-eminently calls for the same remarks. It is at once profound as to matter and lucid as to style of presentation. A vegetarian from conviction herself, her aim is to prove by unanswerable facts that the Pythagorean, or non flesh-eating diet, recommends itself above any other equally to the man of science, the social reformer, the moralist, and the philosopher. Dr. Kingsford is an apostle of kindness to man and beast. She opens her book with one of the tenderest passages in Edwin Arnold's *Light of Asia*, showing the loving nature of our Buddha and his Doctrine; and thus strikes the key-note of her entire essay, as of her life-work. Every important plea in favor of flesh-eating she meets with contradictory facts. She makes it clear as day that in every part of the world, whether among white or colored races, the use of vegetable food is compatible with the development of the highest possible nervous and muscular energy; at the same time proving that it conduces to the most perfect health, and robust insensibility to morbid influences of climate and occupation. Copious extracts from tables of statistics and chemical analyses of food-products support her claim that in grains, vegetables, and fruits, are not only contained all the elements necessary to nutrition and to the production of force and heat, but also contained in proportionately greater quantity than are found in animal substances. She also shows that "not only are the nutritive and dynamic values of vegetable foods, taken in their totality, greater than those of animal foods, taken in their totality, but that the former contain, besides, a whole class of principles which do not exist in the composition of the latter." These are "the carbohydrates, the relative place of which in human alimentation we shall presently see. And if to vegetable produce proper, are added certain other aliments, which, though of animal origin, may, without inconsistency, be introduced into a Pythagorean [Why should the author not say Hindu, since Pythagoras was the Chela of Hindu teachers?—*Ed.*] regimen—such as milk, eggs, cream, butter, and cheese. We have at our disposition the entire range of the very substances which, of all aliments known to man, are richest in nitrogen and hydro-carbons." Mrs. Kingsford cites her own case as an example of the virtues of the natural diet. She tells us that she not only is burdened with an hereditary tendency to phthisis, but has been actually treated for a somewhat severe manifestation of that disease, and is, besides, of an extremely sensitive, and nervous temperament. Yet, thanks to the "simple, pure, and unexciting diet" which for ten years she has maintained, she was able to undergo the great fatigues, mental and bodily, of the six years course of study for her Medical degree at the celebrated *Ecole de Médecine* of Paris, and surmount all the exceptional difficulties of her career due to the prejudices against her on account of sex. Her book, *The Perfect Way in Diet*, is so replete with valuable information which it especially behoves Hindus to have, now that there is a tendency to adopt the European meat as well as the Western shoe, that we feel at a loss to select any one portion for quotation above another. We prefer to recommend our friends, and particularly such as have any desire to know the scientific reasons for the prohibition, by the *Shastras*, of flesh-eating, to such as aspire after psychical development, to get and, better, to read and reflect upon the work. It can be had for 2s., or, counting exchange and postage, Rs 1 8 0, for which sum the Manager of the THEOSOPHIST will undertake to procure it, if desired.

* *The Perfect Way in Diet*: a Treatise advocating a return to the Natural and Ancient Food of our Race. By Anna Kingsford, Doctor of Medicine of the Faculty of Paris.

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SUPPLEMENT

TO

THE THEOSOPHIST.

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MADRAS, JULY, 1883.

No. 46.

THE FIRST ANNIVERSARY OF THE BENGAL THEOSOPHICAL SOCIETY.

THE first anniversary of the above Society was celebrated at the Town Hall on Monday, the 21st instant, in the presence of a large and respectable audience. The hall was well filled, and almost every section of the Native community was represented on the occasion. There was also a fair sprinkling of Europeans. The proceedings were conducted with an orderliness, rarely met with at our public gatherings. Among those present we noticed Rajah Narendra Krishna Bahadur, O. C. Dutt, Esq., Babu Kunja Lal Bannerji, Rai Bahadur, Babu Annada Prosad Bannerji, Rai Bahadur, Babu Srish Chunder Chowdhry, Babu Nuffer Chunder Bhutto, Rai Bahadur, Babu Nabin Chand Bural, Babu Amarendra Nath Chatterji, Babu Mohini Mohun Roy, Pundit Jibananda Vidyasagar, B. A., Rev. J. J. Poole, Babu Jogendro Chunder Ghosh, Kumar Dakhineswar Maliah, Mr. J. Ghosal, Babu Dijendra Nath Tagore, Babu Norendro Nath Sen, Babu Debender Chunder Ghosh, Babu Mohini Mohun Chatterji, Rev. J. E. Payne, Babu Kissory Mohun Roy, Babu Joggesh Prokash Ganguly, Babu Nil Komul Mukerji, Babu Baikuntha Nath Bose, Babu Svinath Tagore, Babu Nursing Chunder Dutt, Mr. H. Andrews, Babu Issen Chunder Mukerji, Babu Jadub Chunder Gossami, Babu Mukunda Deb Mukerji, Babu Digumber Moitra, Lala Deb Prosad, Babu Trailakya Nath Biswas, Babu Priya Nath Mullick, Dr. Salzer, Rev. P. A. Smith, Mr. W. R. Smith, and Mr. Wollerton.

Colonel Olcott, President-Founder of the Parent Society, took the chair. The proceedings were opened with a beautiful song by some of the ablest members of the Bengal Philharmonic Academy, who were kindly deputed by Rajah Sourendro Mohun Tagore, Mus. Doc. C. I. E. and F. T. S.

The following letter from BABU PEARY CHAND MITRA, the venerated out-going President of the Bengal Theosophical Society, was read :—

CALCUTTA, *The 21st May 1883.*

TO COL. H. S. OLCOTT.

My dear Brother,—The severe sickness which confines me to bed, will, of course, prevent my personal attendance at the first anniversary celebration of our Bengal Theosophical Society. But, as you know, and as the testimony of a life's studies and writings prove, my spirit is present with you and all who work for the moral regeneration of humanity, and the spread of spiritual truth. Had I not so full a knowledge of the blessed activities which await man beyond the Valley of the Shadow, I could not, without a pang, face the contingency that my lamp is flickering in its socket at the very time when you are beginning your Theosophical work in India. With all the ardour of perfect sympathy, would I have rejoiced to take a part in that work, and, if it be true, as I know it is, that though dead in the body, man's spirit may still share in the labors he loved, then believe me, dear Brother, that though corporeally separated from you, my soul shall still be with you in all holy desires, aspirations, and good works, to the end. So may God give us the true light for which we seek, and the desire to make our lives, whether long or short, but an occasion to perfect ourselves in holiness and wisdom.

Yours affectionately,
PEARY CHAND MITRA.

Letters were also read from Rajah Rajendra Narayan Deb Bahadur, Rajah Syama Sanker Roy Bahadur, and Prince Jehan Kadir.—all Fellows of the Parent T. S.

BABU MOHINI MOHUN CHATTERJI, the Assistant Secretary to the Bengal Theosophical Society, then read the following annual report of the Society :—

“In the year 1875, a small but devoted band of very remarkable persons were brought together in New York for philanthropic purposes and scientific investigations. The Theosophical Society owes its origin to the union of those good men. The first regular meeting of the Society was held at New York on the 17th November of that year. In the fourth year of its existence, the Theosophical Society transferred its field of operation to India, and fixed its headquarters at Bombay. That the Founders of the Society should, in a strange land, have to contend against opposition arising out of the baseness of false friends from within and the suspicion and jealousy of enemies from without, was perfectly natural. It is no wonder, therefore, that the early history of the Society in this country was one of straggles—struggles; the nature of which only those who are intimately associated with the work of the Society will fully appreciate. Hard fights had to be fought, stubborn obstacles had to be removed and persistent opposition borne down to obtain a foot-hold. But the stout hearts which animated the Society, fought the battle manfully, and achieved a decisive victory. The Society commencing its work in the Bombay Presidency, soon spread over the Punjab and Upper India. Bengal, however, was for a long time left out in the cold. When the Founders visited this city in April 1882, there was in Bengal but one Bengal Theosophical Society, just struggling into light at Berhampore. But in the course of one short year the whole Province from Darjiling to Midnapore and Dacca to Dumraon is dotted over with Branch Societies, to the number of 25 and embracing a large percentage of our educated classes. The success of the Society in Bengal is mainly due to the strength of the base at Calcutta, where the Branch Society is numerically second only to one in the island of Ceylon.

“The Branch here, at the first anniversary of which we are now exchanging felicitations, was established on the 17th of April last year, by the exertions chiefly of Babus Peary Chand Mitra and Norendro Nath Sen, who worthily co-operated with Colonel Olcott, the President-Founder. The origin of the Society is directly traceable to the lecture, delivered by Colonel Olcott last year at this Hall. The time seemed to be ripe for it, and as soon as the views and principles of the Society became known through the medium of that lecture, numbers began to flock to the standard of Theosophy. The Bengal Theosophical Society has published this lecture, and has already distributed some 3,000 copies, but still there is a large and growing demand for it in different parts of the country.

“The Society, during the year, met every fortnight, at No. 2, British Indian Street, Calcutta. Many extraordinary meetings were also held. Several very interesting lectures were delivered at those meetings, among which the following are specially worthy of note :—

“1. *On the Spiritual Training prevalent in Ancient India, and the present state of Sanskrit learning in the country.* By Pundit Satyabrata Samsrami.

"2. A series of lectures on Vedanta and Yoga Philosophy. By Pundit Kedar Nath Vidyavinod of Benares.

"3. A series of lectures on Vedanta and Yoga. By Pundit Advayananda Gossami, for some time Pundit of the Society.

Experiments were also tried at the meetings on Mesmerism, Psychometry, and other cognate subjects with some success. The President-Founder, besides the three public lectures delivered at the Town Hall, gave practical lessons on Mesmerism as a healing art to the members of the Society, some of whom, we are glad to say, are beginning to acquire that power of healing by Mesmerism which Colonel Olcott during his Presidential tour in Bengal and Behar, has exercised for the benefit of nearly 3,000 persons.

"A Sunday School was opened on March 11, under the auspices of the Theosophical Society, for the instruction of Hindu boys in the principles of their faith. It began with 17 students, but their numbers have since increased to 42. The students took very great interest in their religious studies, as is witnessed by the average attendance of 27 on each working day. Those who had visited the school, spoke of it in terms of praise. We venture to entertain great expectations of it in the future. It is to be sincerely hoped that similar institutions would multiply all over the country, and inspire our rising generation with such lofty moral notions, and veneration for the past glories of their ancestors as may effectually stem the tide of national degeneration and moral degradation, whence all our woe.

"The financial position of the Society during the year was quite satisfactory. It must not be omitted to be mentioned that in one respect our Branch was exceptionally fortunate. During the year Madame Blavatsky visited this city twice, and Colonel Olcott is still amongst us on his second visit. To this fact the activity of our Branch is mainly due.

"We take this opportunity to publicly place upon record our sense of obligation to Maharajah Sir Jotendra Mohun Tagore, K. C. S. I., and his distinguished brother, for the generous hospitality they have shown to the Founders and to such other friends who have taken a kindly interest in the Theosophical movement in Bengal."

BABU NORENDRO NATH SEN, Editor of the *Indian Mirror*, (1st protem of the B. T. S.) then rose and said:—

Gentlemen,—It affords me peculiar pleasure to be able to see the first anniversary of the Bengal Theosophical Society celebrated this day, as I have always taken a deep interest in localising a movement which, I believe, is calculated to do the greatest good to India. I took an active part in its foundation, and I am glad to see that by its influence, many other Branches have sprung up fast in Bengal and in Behar. The number of these Branches, I believe, exceeds that of the Branches in any other Presidency or Province of the Empire. Our Branch comprises 130 members, the largest number probably possessed by any Branch in India, next to the Ceylon Branch. Colonel Olcott has just returned from an extensive course of tours in different parts of Bengal and Behar; and the interest created by him, especially in the latter Province, was so great that Theosophy had become the staple topic of conversation among the people, and the excitement, caused by the Native Jurisdiction Bill, had dwindled into insignificance—at least so it was stated by the leading Bankipore paper—in the presence of the great Theosophical movement which he had helped in starting among all the educated classes. I hope that the time is not far distant when every town and village of India will have a Theosophical Society, and when both Europeans and Natives will be induced to take an interest in Theosophy. For Theosophy should be a subject of as much importance to the Natives as to the Europeans. Considering all the signs of the times, Theosophy is sure to make head in India, as in Europe and in America. The establishment of the British Psychic Research Society, of which so many distinguished modern savants and scientists are members, the interest that has begun to be taken in the occult sciences in Great Britain, the revival of the study of the ancient literature and science of India among the Indian races, and the researches that are being made in India and in Europe into the truths of the Hindu *Shastras*, are clear indications that the ground is being made ready for the cultivation of Theosophy. There is a simultaneous wave of interest spreading over India, Europe, and America in respect to this new science, which may be called the Science of Sciences. The British Theosophical Society in London is not the least interesting Branch of the Parent Society. To quote its rules, it is "founded for the purpose of discovering the nature and powers of the human soul and spirit by investigation and

experiment." Its object is "to increase the amount of human health, goodness, knowledge, wisdom, and happiness." The Fellows of the Society "pledge themselves to endeavour, to the best of their powers, to live a life of temperance, truth, purity, and brotherly love." The Society teaches that "man is a triune being of body, soul, and spirit, and that it is his duty to bring his food under subjection to the will of God, and those only who are so inclined to believe are suitable members of the Society." The members of the British Theosophical Society believe that "a diet excluding alcohol and the flesh of animals is most advantageous to a Theosophist's culture," but they say that "the question of diet is modified by climate and constitution." Again, we are told:—"As the body is perpetually decaying and being rebuilt, if the proper food only is taken . . . , then the body will gradually, in the course of years, free itself from disease, and so become a purer temple for the Holy Spirit. British Theosophy thus teaches that the regeneration of soul and body is a progressive work; first the blade; then the ear; then the full corn in the ear; the highest aim and hope being to love and know God; and thus become a son of God in reality." I believe that some members of the British Theosophical Society are practising vegetarianism, which is being adopted also by many in Europe and America, who are other than Theosophists. I know also of European ladies and gentlemen in India, members of the Theosophical Society, who have taken to the same practice, and of others who are trying to take to it. The progress of vegetarianism and the simultaneous adoption in Europe and America of the practice of cremation,—both customs of the ancient Hindus,—show that the white races are gradually becoming Hinduized. It is a well-known fact that the world moves in cycles; and it is clear that we are now entering upon a new cycle which promises to bring a revival of our ancient literature, and science, and of our ancient customs, modified, of course, by the spirit of the age. The truth of what I say will be proved, as time passes on. I do not wish an incredulous public to accept for truth whatever the Theosophical Society asserts; what we want is that they should watch the events that are transpiring around them, and judge for themselves by independent and unprejudiced investigation whether the facts stated are really true or not. I have no objection to their laughing at what the Society teaches; but I should like them to laugh after they have tested the truth of the facts which they now doubt without any previous investigation or consideration. This Nineteenth Century is pre-eminently an age of scepticism; for people are ready enough to believe in things which are not true, while they withhold belief from things which are true. If only twenty-five years ago any man had spoken of the possibility of constructing and using the telephone, invented by Mr. Edison, himself a Theosophist, as a means of easy and rapid communication, he would certainly have been put down as an idiot or a lunatic. But here we have the telephone actually at work among us. Modern science, which has made so many discoveries, is still in its infancy, and while it has unearthed so many secrets of nature, it has still to find out the latent powers of man, whose nature and attributes are still a mystery to the profoundest human wisdom. I am convinced that all who join the Theosophical Society will find a new world opening before and around them, teeming with wonders, perhaps, the human mind has now no idea of. We consider the power of steam, electric telegraph, and the telephone as marvels of modern science; but they are simply the crude developments of powers which are still to be manifested in their fulness and maturity. Though people may not believe it, I shall not shrink from asserting that I have myself seen unmistakable evidences of psychological telegraphy. When Dr. Esdaile, 36 years ago, brought the practice of Mesmerism into the aid of Surgery in Calcutta, the public and the medical profession, as Colonel Olcott will probably tell you, doubted and laughed at Mesmerism as an impossibility. And yet Mesmerism is an undoubted fact, which no sane man can disbelieve. Modern science, such as it is, is mere child's play compared with the science which has discovered and illustrated the latent powers of man. And it is Theosophy which is a preparation for the study of that science, and, indeed, the science itself. What man is now capable of doing, is as nothing to what he will hereafter be able to do. If psychological investigations are conducted in a becoming spirit, truth will always prove to be stranger than fiction. Modern science, as far as it is supposed to have gone, has, as yet, failed to discover that the infinite space around us which we know as ether, is peopled by beings called ele-

mentals and elementaries who differently exert benignant and malignant influence over mankind. The idea is not new. It is certainly as old as Milton who gave it form in his great epic :—

Millions of spiritual creatures walk the earth,
Unseen, both while we wake and while we sleep.

• It is probably as old as the first generation of the human race. The microscope has discovered animalculæ in water; but human research has not succeeded in discovering that while most alone, we are in a crowd of unseen beings and disembodied spirits who watch and affect every movement of our bodies—every thought of our minds. It does not stand to reason that while the earth is teeming with men and animals, and the waters are swarming with fish and the finny tribe, the air alone should be unpeopled. It is with great truth that Shakespeare has told us :—

There are many things in heaven and earth, Horatio,
That are not dreamt of in your philosophy.

India is the wonder-land on earth, as the cradle of the occult sciences; and Great Britain should be proud of possessing this country as a part of her great Empire. And yet Englishmen take not the least trouble or interest in studying the ancient literature and philosophy of the Hindus. It is a remarkable fact that while India has been under British rule for nearly a century and-a-half, the ruling race know less of us and our institutions now than at first. The Asiatic Society in Bengal, which was founded by Sir William Jones, rendered, under his auspices, excellent service to India by showing the true value of the learning and wisdom of the ancient Hindus. Had it been conducted in the same spirit in which it originated, it would have done much to make the Hindu character more intelligible to, and better appreciated by our European fellow-subjects, and indeed, by the European races generally. It is my earnest wish that Europeans should study our ancient literature and science; and it is by this means alone that we can be best understood. Theosophy, in recommending this study, promises to be most useful to this country. While our countrymen should, as a matter of course, join the Society, we should be glad to see it draw together a large number of our European fellow-subjects, who will thus be brought to learn and study our real character as a people, and to feel for us that heart-felt sympathy with our sentiments and aspirations which is so necessary to the welfare and prosperity of this great Empire. Of course, it will be too much for a large proportion of them to master our ancient language in order to study our ancient literature and science; but English translations of the most important works are now being made, and these should be read by all who wish to know the people among whom they have come to live. It is to be regretted that while they have done much, and are doing more to develop the material resources of India, they have hardly done anything to explore and utilize its intellectual and moral treasures. The best feature of Theosophy is that it inculcates the spirit of Universal Brotherhood among men, as forming part of the Universal Life; and if its precepts are strictly and sincerely acted upon, the bonds of sympathy between different races will be drawn together more closely and inseparably, and man will feel for man as he should do, without thinking of color, creed or caste, but knowing and believing that they are alike the creatures of God, after whose image man has been made. Every man, as every other being, forms an integral part of that Universal Life which pervades and animates the whole creation; and in seeking to injure each other, we only offer violence to that life which is the life of the world. It is hardly necessary to say that no distinctions of race can possibly be made in the future world; and, as a matter of fact, no such distinctions are observed among the Himalayan Brotherhood which is composed of all castes and races, Thibetans, Tartars, Mongolians, Chinese, Japanese, Siamese, Burmese, Sinhalese, Copts, Greeks, Hungarians, Englishmen, Bengalis, Sikimese, Madrasis, Sikhs, Rajputs, &c., &c., all working together heartily and earnestly for the common welfare of humanity. I am sure that the difference between the European and the Asiatic will be held to be of little moment when it is considered that all races of mankind are derived from the same original stock, and that all religions in the world spring from the same primitive source. If we may trust to modern research, the human race, when it left its cradle in Central Asia, bent its course to India, whence it spread gradually over Asia, passing into Egypt, and, thus, on to Europe. The Hindus represent the older Branch of the great Aryan stock; and our European

brethren should look upon us as filled with the same blood, though marked by a different color, and retaining much of the primitive habits and customs which were once common to both.

Theosophy also teaches another grand doctrine—the doctrine of *karma*, i. e., that according to the merit or demerit of our work, we shall be rewarded or punished in this, or in the next existence. If this truth which is so obvious, be impressed on the minds and hearts of us all, it is impossible that we can think, feel, or act in any way that can be hurtful to our fellow-men. This doctrine emanates from the same divine source as the teaching of Christ that “whatever a man soweth, that shall he also reap.” It is a great principle of the moral laws which govern mankind that every bad deed should be followed by evil consequences to the man who committed it; and if we regulate our lives according to this principle, we shall protect ourselves most certainly from the risk of perpetrating crime. It should be our care so to direct our conduct that we should do whatever we do, for ourselves and for others, from the purest and noblest motives, — unselfishly, disinterestedly and without any hope or prospect of earthly reward. A good deed carries its own reward with it, and the inner satisfaction of a man’s heart.

But more than any thing else, Theosophy teaches purity of life as essential to the life and character of a man, and to the acquisition of occult powers. The inner vision of man, which is more powerful than the outer vision, and which enables him to foresee things, can never be clear unless his mind and life be perfectly pure. That vision becomes clearer as he progresses in purity. Determination of will will be of no avail in producing phenomena unless it be accompanied and assisted by sanctity of life.

As for the existence of the Himalayan Brothers, many Fellows of the Theosophical Society, including my humble self, have had ample proofs of it. Mr. A. O. Hume, in his “Hints on Esoteric Theosophy, No. II.,” just published, and Mr. A. P. Sinnett, the author of the “Occult World,” bear unequivocal testimony to their existence. Abbe Huc as testified by him to the *Chevalier des Mousseaupas* given his evidence to the same effect.

BABU DIJENDRA NATH TAGORE, Acharya, Adi Brahma Somaj, F. T. S. next addressed the meeting, and spoke as follows :—

Mr. President and Gentlemen,—At this celebration of the first anniversary of the Bengal Theosophical Society, I rise, in accordance with time-honored custom, to address you a few words. The first and foremost object of our Society, as may be found on reference to its published “Rules and Objects,” is the formation of the nucleus of a Universal Brotherhood of humanity, irrespective of color, creed, or caste. The ideal of Brotherhood, however, differs in different men, but Truth, it is a truism to say, can be but one; there can be but one correct ideal in the world, and the more we realise that ideal, the more we approach the grand accomplishment. Brotherhood, viewed in its practical aspects, admits of three divisions, namely, (1) authoritative, (2) visionary, and (3) scientific. The first of these is based entirely upon authority. The followers of this ideal become deprived of their sight by a constant confinement within the gloomy shades of authority. When, in course of time, the prison bars are broken, the suddenly liberated captive, from his long unfamiliarity with light, can hardly open his eyes to the splendour of the mid-day sun, but in trembling fear of reverting to the sad lot he has escaped, with closed eyes, holds fast to whatever he can lay his hands upon. This process leads in this country to an attempt of transplanting the weather-defying oak trees of England to the life-giving rice-fields of India. But, as it ought to have been foreseen, their attempts lead to no good but labor lost. Smarting under this disappointment, they cast about for fresh materials from all sides, and produce an undigested mass which is every thing and nothing. Thus men pass from the authoritative to the visionary stage in their search after the ideal of Brotherhood, and weave out from their teeming brains, what they consider, forms of strength and beauty, which, nevertheless, like giants of nursery tales, dissolve into thin air, on being surprised by a ray of sun-light. Discontented people of the last-mentioned class seem to be in predominance in the educated portion of this country. They seem to forget that an “ideal” is a very thin aerial thing, and it is only by a long course of familiarity that it can be endowed with life and animation. The result, which is thus brought about, is mere disappointment. It will thus be seen that the desirable goal can be reached only by the pursuit of the scientific ideal of Brotherhood. What-

ever is good in the other two ideals finds a place in this, without the defects of either. Let us see what the scientific ideal of Brotherhood is. It will be seen on a little reflection that Brotherhood, as popularly understood, is merely a sort of intellectual steam-roller which crushes out all life and individuality by levelling down everything to a dead monotony. If that were so, Universal Brotherhood would be a universal curse, instead of a universal blessing. There are some members of the lowest grade of animated nature whose bodily structure presents no diversity whatever; head, tail, middle, and extremities in them are one undistinguishable heap. They suffer, in consequence, no inconvenience whatsoever if portions of them be cut off and separated from the whole, but continue to live on, in spite of such mutilations. Nations and societies are repenting every day in bitter tears their adoption of these undeveloped organisms as their model. The history of the French revolution supplies an instance in point. The *egalite* of the Revolutionists soon changed into an all-devouring monster which filled all Europe with fire and blood. The bodily economy of superior beings is quite of a different character. Head, trunk, arms, legs, hands, feet, have their distinctive character well-marked, nevertheless they are so related that they form one harmonious whole—none of the members can suffer or gain without affecting its brother. That ideal of Brotherhood which corresponds with this scheme of psychological economy, is what I have ventured to call scientific ideal, and it is this ideal that the Theosophical Society has set before itself to realize. Followers of all the different religions in the world can retain their peculiar religious beliefs, and still be clasped in the brotherly embrace of Theosophy. Here, upon this platform, will be found, I dare say, representatives of ever so many different religions peacefully fraternizing together. It does good to a man to behold such instances of progressive humanity. They inspire confidence for the present, and well-grounded hopes for the future. On whichever side we cast our eyes, we are met with harrowing sights of men, in the name of Brotherhood, combined together for the slaughter of their fellow-men—tribes, in the same holy name, banded together for the oppression of tribes, and nations for the oppression of nations; but the Theosophical Society has appeared among us as the harbinger of those days when all limited brotherhoods shall expand and touch each other, and form the grand Brotherhood of Humanity which, with all its members represented by various tribes and nations, shall gird up its loins, like one man, to fight against the common foe—the banded legions of sensuality, brutality, and materiality. As there is but one God in the Universe, so there will be but one Brotherhood on earth.

DR. LEOPOLD SALZER F. T. S. spoke as follows:—

Gentlemen,—Before attempting to lay before you the observations of Dr. Yeager of Stuttgart, regarding the important part odorant matter plays in living organisms, and especially in living animals, I shall quote to you a few words from the latest edition of Dr. Carpenter's Human Physiology, in order to show in what state science allowed the matter to remain so late as the year 1881.

"Of the nature of odorous emanation," says our author, "the physical philosopher is so completely ignorant, that the physiologist cannot be expected to give a definite account of the mode in which they produce sensory impressions; although it may be surmised that they consist of particles of extreme minuteness, dissolved as it were in the air." Yet the most delicate experiments, continues Dr. Carpenter, "have failed to discover any diminution in weight, in certain substances (as musk) that have been impregnating a large quantity of air with their effluvia for several years."

I still quote Carpenter when I say "the importance of the sense of smell among many of the lower animals in guiding them to their food, or in giving them warning of danger, and also in exciting the sexual feeling, is well known. To man its utility is comparatively small under ordinary circumstances; but it may be greatly increased when other senses are deficient. Thus in the well-known case of James Mitchell, who was blind, deaf, and dumb from his birth, it was the principal means of distinguishing persons, and enabled him at once to perceive the entrance of a stranger. Amongst savage tribes, whose senses are more cultivated than those of civilised nations, the scent is almost as acute as in the lower mammalia; thus it is asserted by Humboldt that the Peruvian Indians in the middle of the night can distinguish the different races, whether European, American, Indian, or Negro, and the Arabs of the great desert are said to be able to distinguish the smell of a fire thirty miles off."

You have now heard, gentlemen, how important the sense of smell is in the economy of the animal kingdom, and how little even men of science know what to make of it.

With so much the more pleasant expectation do we turn now to Professor Yeager, who treated the subject in the spirit of a true philosopher.

Both the sense of smell and taste are essentially chemical in their nature and widely differ in the respect from the senses of sight, hearing and touch, which are purely physical. The impression conveyed to us by smell or taste is owing to certain materials which enter our body, enter into the very mass of our blood. You perceive a ray of light or a sound—an adequate impression is left in your brain, and there the matter ends, as far as your physiological life is concerned. It is altogether an affair between the receptive, conducting nerve, and the impression receiving brain. You inhale an odorous substance, and the whole of your system has received something essential, however minute, volatile, and diffusive; in fact, it may be said, the whole of your system has received it because it is volatile and diffusible. In this case the sensorium has merely received the impression in the first instance, the effect itself spreads all over the body, and produces, often enough, a general sensation of enjoyment, which a single ray of light, or a single sound, as such, is never capable of producing.

And now to Professor Yeager. He starts from the fact well-known in medical jurisprudence, that the blood of an animal when treated by sulphuric, or indeed by any other decomposing acid, smell like the animal itself from which it is taken. This holds good even after the blood has been long dried.

Let us state before all what is to be understood by the smell of a certain animal. There is the pure, specific smell of the animal, inherent in its flesh, or, as we shall see hereafter, in certain portions of its flesh. This smell is best made manifest, when gently boiling the flesh in water. The broth thereby obtained contains the specific taste and smell of the animal.—I call it specific, because every species, nay every variety of species has its own peculiar taste and smell. Think of mutton broth, chicken broth, fish broth, &c., &c. I shall call this smell, the specific scent of the animal. I need not tell you that the scent of an animal is quite different from all such odours as are generated within its organism, along with its various secretions and excretions: bile, gastric juice, sweat, urine, &c. These odours are again different in the different species and varieties of animals. The cutaneous exhalation of the goat, the sheep, the donkey, widely differ from each other; and a similar difference prevails with regard to all the other effluvia of these animals. In fact, as far as olfactory experience goes, we may say that the odour of each secretion and of each excretion of a certain species of animals is peculiar to itself, and characteristically different in the similar products of another species.

By altering the food of an animal we may considerably alter all the above-mentioned odours, scents, as well as smells; yet essentially they will always retain their specific odoriferous type. All this is matter of strict experience.

Strongly diffusive as all these odorous substances are, they permeate the whole organism, and each of them contributes its share to what in the aggregate constitutes the smell of the living animal. It is altogether an excrementitious smell tempered by the scent of the animal. That excrementitious smell we shall henceforth simply call the smell in contradistinction to the scent of the animal.

Returning now, after this not very pleasant, but nevertheless necessary digression, to our subject, Professor Yeager found that blood, treated by an acid, may emit the scent or the smell of the animal, according as the acid is weak or strong. A strong acid rapidly disintegrating the blood, brings out the animal's *smell*, a weak acid, the animal's *scent*.

A strange verification of this strange fact, which Professor Yeager leaves quite unexplained, and which I cannot explain now for want of time, is to be found in the advertisement column of our daily papers. Messrs. Bathgate and Co., of this city, advertise, amongst other things, Brand's Essence of Beef, and say, in recommendation thereof—"This Essence consists solely of the juice of the finest meat, extracted by a *gentle heat*."

We see then that in every drop of blood of a certain species of animals, and we may as well say, in each of its blood corpuscles, and in the last instance, in each of its molecules, the respective animal species is fully represented as to its odorant speciality, under both aspects of scent and smell.

We have then on the one side the fact before us that wherever we meet in the animal kingdom with difference of shape, form, and construction, so different as to constitute a class, a genus or a family of its own, there we meet at the same time with a distinct and specific scent and smell.

On the other hand we know that these specific odours are invariably interwoven with the very life-blood of the animal.

And lastly, we know that those specific odours cannot be accounted for by any agents, taken up in the shape of food, from the outer world.

We are then, driven to the conclusion that they are properties of the inner animal, but they, in other words, pertain to the specific protoplasm of the animal concerned.

And this our conclusion attains almost certainty when we remember that it stands the crucial test of experiment; that we need only decompose the blood in order to find there what we contend to be an essential ingredient of it.

I must now say a few words in explanation of the term protoplasm. Protoplasm is a soft gelatinous substance transparent and homogeneous, easily seen in large plant-cells; it may be compared to the white of eggs. When at rest all sorts of vibratory, quivering and trembling movements can be observed, within its mass. It forms the living material in all vegetable and animal cells,—in fact it is the only portion of the body which really does all the vital work. It is the formative agent for all living tissues. Vital activity, in the broadest sense of the term, manifests itself in the revolution of the germ into the complete organism repeating the type of its parents and in the subsequent maintenance of that organism in its integrity; and both these functions are exclusively carried out by the protoplasm. Of course, there is a good deal of chemical and mechanical work done in the organism, but protoplasm is the formative Agent for all the tissues and structures.

Of tissues and structures already formed, we may fairly say that they have passed out of the realms of life; it is they that are destined to gradual disintegration and decay in the course of life; it is they that are on the way of being cast out of the organism, when they have once run through the scale of retrograde metamorphosis, and it is they that give rise to what we have called the *smell* of the animal. What lives in them is the protoplasm.

In the shape of food the outer world supplies the organism with all the materials necessary for the building up of the constantly wasting organic structures; and, in the shape of heat, comes from the outer world that other element necessary for structural changes, development and growth—the element of force. But the task of directing all the outward materials to the development and maintenance of the organism, in other words, the task of the director-general of the organic economy falls to the protoplasm.

Now this wonderful substance, chemically and physically the same in the highest animal and in the lowest plant, has been all along the puzzle of the biologist. How is it that in man protoplasm works out human structure, in fowl—fowl structure, &c., &c., while the protoplasm itself appears to be everywhere the same? To Professor Yaegeer belongs the great merit of having shown us that the protoplasm of the various species of plants and animals are not the same; that each of them contains, moreover, imbedded in its molecules, odorant substances peculiar to the one species and not to the other.

That, on the other hand, those odorous substances are by no means inactive bodies, may be inferred from their great volatility, known as it is in physical science that volatility is owing to a state of atomic activity. Prevost has described two phenomena that are presented by odorous substances. One is that when placed on water they begin to move, and the other is that a thin layer of water, extended on a perfectly clean glass plate, retracts when such an odorous substance as camphor is placed upon it. Monsieur Ligois has further shown that the particles of an odorous body, placed on water, undergo a rapid division and that the movements of camphor, or of benzoic acid are inhibited, or altogether arrested, if an odorous substance be brought into contact with the water in which they are moving.

Seeing, then, that odorous substances, when coming in contact with liquid bodies, assume a peculiar motion, and impart at the same time motion to the liquid body, we may fairly conclude that the specific formative capacity of the protoplasm, is owing, not to the protoplasm itself, since the same is everywhere alike, but to the inherent, specific, odoriferous substances.

I shall only add that Professor Yaegeer's theory may be carried farther yet. Each metal has also a certain taste and odour peculiar to itself; in other words, they are also endowed with odoriferous substances. And this may help us to explain the fact that each metal, when crystallising out of a liquid solution, invariably assumes a distinct geometrical form, by which it may be distinguished from any other. Common salt, for instance, invariably crystallises in cubes, alum in octohedra, and so on.

Professor Yaegeer's theory explains farther to us that other great mystery of Nature—the transmission from parent to offspring of the morphological speciality. This is another puzzle of the biologist. What is there in the embryonal germ that evolves out of the materials stored up therein, a frame similar to the parents? In other words, what is there that presides over the preservation of the species, working out the miniature duplicate of the parents' configuration and character? It is the protoplasm, no doubt; and the female ovum contains protoplasm in abundance. But neither the physicist nor the chemist can detect any difference between the primordial germ, say of the fowl, and that of a female of the human race.

In answer to this question,—a question before which science stands perplexed,—we need only remember what has been said before about the protoplasmic scent. We have spoken before of the specific scent of the animal as a whole. We know, however, that every organ and tissue in a given animal has again its peculiar scent and taste. The scent and taste of the liver, spleen, brain, &c., are quite different in the same animal.

And if our theory is correct, then it could not be otherwise; each of these organs is differently constructed, and as variety of organic structure is supposed to be dependant upon the variety of scent, there must necessarily be a specific cerebral scent, a specific splenic scent, a specific hepatic scent, &c. &c. What we call, then, the specific scent of the living animal must, therefore, be considered as the aggregate of all the different organic scents within its organism.

When we see that a weak solution of sulphuric acid is capable of disengaging from the blood the scent of the animal, we shall then bear in mind that this odorous emanation contains particles of all the scents peculiar to each tissue and organ of the animal. When we further say that each organ in a living animal draws by selective affinity from the blood those materials which are necessary for its sustenance, we must not forget that each organ draws at the same time by a similar selective affinity the specific odorous substances requisite for its constructive requirements.

We have now only to suppose that the embryonal germ contains, like the blood itself, all the odorous substances pertaining to the various tissues and organs of the parent, and we shall understand which is the moving principle in the germ that evolves an offspring, shaped in the image and after the likeness of the parents.

In plants it is the blossom which is entrusted with the function of reproduction, and the odorous emanations accompanying that process are well-known to you. There is strong reason to believe that something similar prevails in the case of animals; some of you will, no doubt, have heard of what embryologists call the *aura seminalis*.

Let us now enquire what the effects are of odours generated in the outer world on animals. The odorous impressions produced may be pleasant or unpleasant, pleasant to the one and unpleasant to the other animal. What is it that constitutes this sensation of pleasure or displeasure? Professor Yaegeer answers it is harmony or disharmony which makes all the difference. The olfactory organs of each animal are impregnated by its own specific scent. Whenever the odorous waves of an odorant substance harmonise in their vibration with the odorous waves emanating from the animal, in other words whenever they fall in, and agree with each other, an agreeable sensation is produced; whenever the reverse takes place, the sensation is disagreeable. In this way it is that the odour regulates the choice of the food on the part of the animal. In a similar way the sympathies and antipathies between the various animals are regulated. For every individual has not only its specific but also its individual scent. The selection between the sexes, or what in the case of the human race is called love, has its main spring in the odorous harmony subsisting in the two individuals concerned.

This individual scent—a variation of the specific odorous type—alters (within the limits of its speciality,) with age, with the particular mode of occupation, with the sex with certain physiological conditions and functions during life, with the state of health, and last, but not least, with the state of our mind.

Remember, please, that every time protoplasm undergoes disintegration, specific odours are set free. We have seen how sulphuric acid, or heat when boiling or roasting meat, brings out the specific animal odour. But it is an established fact in philosophy, that every physical or mental operation is accompanied by disintegration of tissue; consequently we are entitled to say that with every emotion odours are being dis-engaged. It can be shown that the quality of those odours differ with the nature of the emotion. Time fails me, however, to pursue the subject further; I shall, therefore, content myself to draw some conclusions from Professor Yaeger's theory with regard to Theosophy.

The phenomena of mesmeric cures find their full explanation in the theory just enunciated. For since the construction and preservation of the organism, and of every organ in particular, is owing to specific scents; we may fairly look upon disease in general as a disturbance of the specific scent of the organism, and upon disease of a particular organ of the body, as a disturbance of the specific scent pertaining to that particular organ. We have been hitherto in the habit of holding the protoplasm responsible for all phenomena of disease; we have now come to learn that what acts in the protoplasm are the scents; we shall, therefore, have to look to them as the ultimate cause of morbid phenomena. I have mentioned before the experiment of Mons. Ligeois, showing that odoriferous substances, when brought in contact with water, move; and that the motion of one odoriferous substance may be inhibited, or arrested altogether, by the presence of another odorous substance. Epidemic diseases, and the zymotic diseases in particular, have then most likely their origin in some local odours which inhibit the action of our specific organic odours. In the case of hereditary diseases, it is most likely the transmission of morbid specific odours from parent to offspring, that is, the cause of the evil, knowing as we do that in disease the natural specific odour is altered, and must, therefore, have been altered in the diseased parent.

Now comes the mesmeriser. He approaches the sick with the strong determination to cure him. This determination, or effort of the will, is absolutely necessary, according to the agreement of all mesmerisers, for his curative success. Now an effort of the will is a mental operation, and is therefore, accompanied by tissue disintegration. The effort being purely mental, we may say it is accompanied by disintegration of cerebral and nervous tissue. But disintegration of organic tissue means, as we have seen before, disengagement of specific scents; the mesmeriser emits, then, during his operation, scents from his own body. And as the patient's sufferings are supposed to originate from a deficiency or alteration of his own specific scent, we can well see how the mesmeriser, by his mesmeric, or odoriferous emanations, may succeed to put his patient to right. He may supply the want of certain odoriferous substances in the patient, or he may correct others by his own emanations, knowing as we do from the experiment of Mons. Ligeois that odorant matter does on odorant act matter.

One remark more, and I have done. In Theosophy we are told that the living body is divided into two parts:—

1. The physical body, composed wholly of matter in its grossest and most tangible form.
2. The vital principle (or *Jiv-âtma*), a form of force, indestructible, and when disconnected with one set of atoms becoming attracted immediately by others.

Now this division, generally speaking, fully agrees with the teachings of science. I need only remind you of what I have said before with regard to the formed tissues and structures of the body and its formative agent, the protoplasm. Formed structure is considered as material which has already passed out of the realms of life; what lives in it is the protoplasm. So far the theosophic conception fully agrees with the result of the latest investigations of modern science.

But when we are told by the Theosophist that the vital principle is indestructible, we feel we move on occult, incomprehensible ground, for we know that protoplasm is after all as destructible as the body itself. It lives as long as life lasts, and, it may be said, it is the only material in the body that does live as long as life lasts. But it dies with the ces-

sation of life. It is true it is capable of a sort of resuscitation. For that very dead protoplasm, be it animal or vegetable, that very dead protoplasm, serves again as our food, and as the food of all the animal world, and thus helps to repair our constantly wasting economy. But for all that it could hardly be said to be indestructible; it is assimilable, that is to say, capable of re-entering the domain of life, through its being taken up by a living body. But such an eventual chance does by no means confer upon it the attribute of indestructibility; for we need only leave the dead animal or plant containing the protoplasm alone, and it will rot and decay, organs, tissues, and protoplasm altogether.

To our farther perplexity the Theosophist tells us that the vital principle is not only indestructible, but it is a form of force, which, when disconnected with one set of atoms, becomes attracted immediately by others. The vital principle to the Theosophist would then appear to be a sort of abstract force; not a force inherent in the living protoplasm—this is the scientific conception—but a force *per se*, independent altogether of the material with which it is connected.

Now I must confess this is a doctrine which greatly staggered me. I have no difficulty in accepting the *spirit* of man as an entity, for the phenomena of rationation are altogether so widely different from all physical phenomena, that they can hardly be explained by any of the physical forces known to us. The materialist, who tells us that consciousness, sensation, thought, and the spontaneous power of the will, so peculiar to man and to the higher animals, are altogether so many outcomes of certain conditions of matter and nothing else, makes at best merely a subjective statement. He cannot help acknowledging that spontaneity is not a quality of matter. He is then driven to the contention that what we believe to be spontaneous in us, is after all an unconscious result of external impulses only. His contention rests then on the basis of his own inner experience, or what he believes to be such. This contention of his is, however, disputed by many, who no less appeal to their own inner experience, or what they believe to be their experience. It is then a question of inner experience of the one party *versus* inner experience of the other. And such being the case, the scientific materialist is driven to admit that his theory, however correct it may be, rests after all on subjective experience, and can as such not claim the rank of positive knowledge. There is then no difficulty in accepting the entity of the spirit in man the materialistic assertion to the contrary notwithstanding. But the vital force is exclusively concerned with the construction of matter; here we have a right to expect that physical and chemical forces should hold the whole ground of an explanation, if an explanation is possible at all. Now, physical and chemical forces are no entities; they are invariably connected with matter. In fact, they are so intimately connected with matter, that they can never be severed from it altogether. The energy of matter may be latent or potent, and when potent, it may manifest itself in one form or the other, according to the condition of its surroundings; it may manifest itself in the shape of light, heat, electricity, magnetism, or vitality; but in one form or the other energy constantly inheres in matter. The correlation of forces is now a well-established, scientific fact, and it is more than plausible that what is called the vital principle, or the vital force, forms a link in the chain of the other known physical forces, and is, therefore, transmutable into any of them; granted even that there is such a thing as a distinct vital force. The tendency of modern Biology is then to discard the notion of a vital entity altogether. If vital force is to be indestructible, then so are also indestructible heat, light, electricity, &c.; they are indestructible in this sense, that whenever their respective manifestation is suspended or arrested, they make their appearance in some other form of force; and in this very same sense vital force may be looked upon as indestructible: whenever vital manifestation is arrested, what had been acting as vital force is transformed into chemical, electrical forces, &c., taking its place.

But the Theosophist appears to understand something quite different from what I have just explained, and what is, as far as I understand, a fair representation of the scientific conception of the subject. The Theosophist tells us that the vital principle is indestructible, and when disconnected with one set of atoms becomes attracted by others. He then evidently holds that, what constitutes the vital principle is a principle or form of force *per se*, a form of force which can leave one set of atoms and go over as such to another set, without leav-

ing any substitute force behind. This, it must be said, is simply irreconcilable with the scientific view on the subject as hitherto understood.

By the aid of Professor Yaeger's theory this difficulty can be explained, I am happy to say, in a most satisfactory way.

The set of the vital principle, according to Professor Yaeger's theory, is not the protoplasm, but the odorant matter imbedded in it. And such being the case, the vital principle, as far as it can be reached by the breaking up of its animated protoplasm, is really indestructible. You destroy the protoplasm, by burning it, by treating it with sulphuric acid, or any other decomposing agent—the odoriferous substances far from being destroyed, become only so much the more manifest, they escape the moment protoplasmic destruction or decomposition begins, carrying along with themselves the vital principle, or what has been acting as such in the protoplasm. And as they are volatile, they must soon meet with other protoplasm congenial to their nature, and set up there the same kind of vital activity as they have done in their former habitat. They are, as the Theosophist rightly teaches, indestructible, and when disconnected with one set of atoms, they immediately become attracted by others.

COLONEL OLCOTT'S LECTURE ON "DR. ESDAILE AND MESMERISM IN CALCUTTA THIRTY-SIX YEARS AGO," AT THE FIRST ANNIVERSARY OF THE BENGAL THEOSOPHICAL SOCIETY, AT THE TOWN HALL, ON THE 21st MAY 1883.

THE brief time remaining prevents my going, as I have the strong desire to, into the subject announced as the theme of my present remarks. For, at the moment when I have happily recalled the attention of the Indian world to Mesmerism, after an interval of indifference lasting thirty years, it is most important to bring out the old record of the triumphs of the late Dr. James Esdaile, Presidency Surgeon at Calcutta, to prove what a boon he made the science to suffering humanity, and what his successors of the present generation may do if they choose. But for the constant, unremitting official labor imposed upon me as President of the Theosophical Society, I should have already compiled from the official papers of Government the history of the remarkable professional career of Dr. Esdaile. For me, who have been an interested student of psychological science for more than thirty years, this would have been a labor of love. And I hope and expect still to accomplish it; for though I was never fortunate enough to personally meet him, yet the tone of Dr. Esdaile's writings gave me a profound respect for a man who must have combined with rare professional merit a moral courage of the highest order. There are present in this audience grey-headed men who were Esdaile's hospital assistants or patients in 1846, '47, '48, '49, and '50, and to them I appeal for support of the truth of my estimate of his character.

I have here in my hand a copy of one of the three works from his pen. It is entitled "Natural and Mesmeric Clairvoyance; with the practical application of Mesmerism to Surgery and Medicine," and was published at London in 1852. His first and most important work was called *Mesmerism in India*, but as yet I have not succeeded in procuring a copy, despite my best endeavors here and in England. His third work I have here: it is of pamphlet size, and relates to some of the dreadful surgical operations he performed at the Government Hospital, Calcutta, upon mesmerised patients who were made insensible to the slightest pain, or even consciousness during the several operations. A colored plate shows us one of the gigantic scrotal tumours extirpated by him; its weight was 103 lbs. and the very tumour itself is, I am told, still to be seen at the Museum of the Calcutta Medical College.

As our subject is an historical retrospect of the mesmeric science at Calcutta in Dr. Esdaile's time, I shall read to you a few pages from this work of his to bring the picture of that period vividly before your minds. My ulterior purpose is to show you, and especially you, my colleagues of the Theosophical Society, how essentially base are the methods always resorted to by unspiritual minds to impede the spread of psychological truth. What Esdaile suffered, every other pioneer of the truth has had to suffer; and you, who profess devotion to Theosophy, must not imagine that you shall escape the troubles that have thickened about the path of your predecessors. If you be true men, worthy to be called the sons of the Aryan sages, then, like Nunnez de Balboa, burn your ships before striking into the jungle of life's mystery, that you may not be even tempted to turn back, and like cowards seek safety in flight. The interest which you as Hindus

have in the science of Mesmerism, I have dwelt upon in previous addresses, and shall recur to later in the present discourse; but now for Esdaile's photograph of Calcutta human nature a generation ago.

He began his mesmeric experiments in the year 1845 at the Emambarrah Hospital at Hughly, where he soon aroused the attention and interest of all India by his daring surgery. The files of the *Englishman* for 1846 and subsequent years contain many reports of these cases by eyewitnesses of the highest credibility, all agreeing that Dr. Esdaile's patients were operated upon while in a state of perfect unconsciousness, and that one and all upon being awakened declared that they had felt no pain, nor had any idea of what had happened to them. Here are such certificates from Mr. F. W. Simms, C. E.; the Rev. A. E. LaCrix, Missionary of the London Missionary Society; Major M. Corfield, 20th Regiment; H. W. Dennys, Adjutant, 26th Regiment, N. I.; T. Rattray, Lieutenant, 64th Regiment, N. I.; and J. G. Briggs, Lieutenant, 40th Regiment N. I.; the Rev. M. Hill, London Missionary Society; and here is a letter from Count de Görtz, copied from the *Allgemeine Zeitung*, extracts from which I shall read. It is dated at Calcutta, December 26th, 1846, and gives a very clear idea of the consummate skill of Dr. Esdaile as a Surgeon, and of his triumphant success as an experimental mesmerist.—

"You little think with what I shall conclude this letter—with an account of Mesmerism and surgical operations! You must know that they have here lately thought of applying the full insensibility caused by Mesmerism for the purpose of making the most severe operations painless.

"Dr. Esdaile, as yet a young physician in the Company's service, has for the last eighteen months used it in the treatment of his Hindu and Mahomedan patients, who, like the Chinese in Canton, delay consulting the European doctors till their cases become of the most desperate description.

"His experiment completely succeeded; he gave himself up to it, and worked wonders; and thereupon the doctors made war upon him with fire and sword. But he so gained the public confidence by his open conduct and the absence of all charlatanry, that the Government felt compelled to submit his experiments to a Commission for practical demonstration. A Commission of doctors, having witnessed his experiments, decided in his favor; and for the last two months he has been placed at the head of a mesmeric hospital, where he performs the most dreadful operations without the patients feeling them. He has performed upwards of one hundred operations without one death occurring, some being the removal of tumours from 60 lbs. to 100 lbs. in weight. In consequence the poor heathen think it help sent from heaven, and regard Dr. Esdaile as an incarnation of Vishnu.

"What particularly pleases me in Esdaile is his clear, sound, common sense; for he makes no pretensions to cure all diseases by Mesmerism. He is a doctor, like any other doctor, and a bold operator. He only says: 'My facts prove that I can perform painless operations, and I only wish you, for the sake of humanity, to acknowledge this simple and incontestable fact.' He has long followed this honorable conduct, and therefore I hope it may bring him fame and fortune.

"I was very kindly received by him; and he may perhaps prefer the opinion of an unprejudiced layman to that of a prejudiced colleague. I went to see his hospital, as one must see these things to remove disbelief, and to be able to reprove it in others, and saw myself an operation performed, which from the nature of the complaint was most bloody, dreadful and painful. The patient never felt it, and was awakened five minutes after all the bandages had been applied, and spoke to us all unconcernedly, feeling no pain in the wound till it was shown to him; and it was only then that he started, and putting his hands together thanked God that his complaint had been removed. The thing pleased me much, and it appeared to me to be an immense advance. Besides the chief advantage gained, the other direct advantages are these; that the patient does not become exhausted with fear and pain, and that the surgeon can operate with greatest ease as if on a corpse. I should never have been able to witness such an operation if I had also been obliged to behold the sufferings of the sick man. But thus, it did not excite any disagreeable feelings in me, and I am at the same time happy to be able to speak of the case with the weight of an eye-witness."

As regards a very important question, whether Mesmerism does not leave behind it any noxious influence, and makes an after-cure more difficult; I may observe that Dr. Esdaile most confidently denies this, and points to the fact of "one hundred operations having been performed without a death." The fame of his successes soon led to his transfer to Calcutta. Government ordered a Mesmeric Committee of professional men to witness his alleged painless operations, and upon receipt of their report, the following order of the Government of Bengal, of date 4th November 1846, was gazetted:—

"With this view His Honor has determined, with the sanction of the Supreme Government, to place Dr. Esdaile for one year in charge of a small experimental hospital in some favorable situation in Calcutta, in order that he may, as recommended by the Committee, extend his investigations to the applicability of this alleged agency to all descriptions of cases, medical as well as surgical, and all classes of patients, European as well as Native. Dr. Esdaile will be directed to encourage the resort to his hospital of all respectable persons, especially medical and scientific, whether in or out of the service, who may be desirous of satisfying themselves of the nature, and the effect of his experiments, and His Honor will nominate, from among the medical officers of the Presidency, 'Visitors' whose duty it will be to visit the hospital from time to time, inspect Dr. Esdaile's proceedings, without exercising any interference, and occasionally, or when called on, report upon them, through the Medical Board, for the information of Government. On these reports will mainly depend what further steps the Government may deem it expedient to take in the matter.

"I have the honor to be, gentlemen, your most obedient servant,

"(Signed) FRED. JAS. HALLIDAY,
"Secretary to the Government of Bengal."

Shortly after this, the anæsthetic properties of ether were discovered by my countrymen, Drs. Mortou and Charles T. Jackson, and its use was substituted for that of Mesmerism as being more universally practicable, though more dangerous, and no more efficacious in producing anæsthesia. One would have thought—would he not?—that the medical profession would have hailed with joy so important a help as Mesmerism to make theirs in fact, as in name, the "Healing Art." One would have fancied that the mere instinct of compassion for a world of sufferers would have made the Surgeons and Doctors most eager to study Mesmerism, and avail of its safe and blessed help. But it was not so. The books of Dr. Esdaile show by citation of documentary evidence that his colleagues set upon him with cruel violence to break down his growing fame, nullify his effort, and destroy his career. If he had been one of your limp creatures without backbone, they would have succeeded, but he was a Scotchman, a man of steel, full of the brawny stuff of which heroes are made; they might kill him and welcome, if they could, but there he stood, and there he should stand without budging an inch. Throughout all his pages is the ring of an honest nature; one reads him but to respect and love him for a true man. Referring to the bitter opposition aroused by his Hughly successes, he says:—"After being the best-abused man in the world * * * I was soon as extravagantly overpraised, merely for refusing to be bullied out of my senses and understanding, and for not being a constitutional coward. This appeal [he refers to his published monthly reports of his cases which so astounded and convinced the public that "at the end of a year, there was not a paper from Cape Comorin to the Himalayas that did not wish me and Mesmerism god-speed"] to the people's common sense and natural love of justice was extremely distasteful to my professional judges, and was denounced as *unprecedented, undignified, unprofessional, only worthy of an advertising quack, &c.* But having no respect for the precedents of prejudice; despising the dignity that fears pollution from the contact of vulgar facts; preferring the moderate independence of the public service to the best private practice in Calcutta; and belonging to no profession that does not gladly receive truth, I was as indifferent to such attacks as to spitting upon, or striking at my shadow. An opposition to truth is as necessary for its advancement as a parliamentary opposition is for good government, and but for a bitter and bigotted professional opposition, I should never have gone to Calcutta at all; there would have been no Committee ordered to report upon my mesmeric operations by the Government

of India; no experimental hospital would ever have been established by the Government; no mesmeric hospital, supported by public subscription, would ever have been heard of; and I should never have succeeded in introducing Mesmerism into regular hospital practice in Calcutta." There you have a complete picture of the man, and will not wonder that he should have taken up the study of Mesmerism upon reading about its successes in Europe, and so splendidly proved in practice its incalculable merits.

I find the idea of the value of a healthy opposition to a new truth, neatly worked out by Dr. Esdaile in this little work of his. He says (Preface, vii):—"Without the usual allowance of insult, injury, and misrepresentation heaped upon discoverers and reformers, they would often be content with a knowledge of the truth, and the mental satisfaction of having sought it for its own sake. But insult and injustice are the spurs that overcome their natural indolence and impel them to do much more than they ever intended; and as the best vindication of their characters and understandings, they set about convincing others, which, by an irresistible law of nature, they must succeed in doing at last." Take these wise words to heart, gentlemen, of the Theosophical Society, and let them comfort you when men persecute and revile you for your devotion to the cause of truth.

Although treating of other things as well, the volume from which we have been quoting, is mainly devoted to the subject of clairvoyance.

Clairvoyance is the inner vision in man; it is the power of seeing without the help of physical eyes; it is called in Hindu *Puranas* the third eye of Shiva.

Our author takes up the impregnable position that Nature herself often shows us the abnormal development of these psychic powers of sight, smell, hearing, taste, and touch—the spiritual counterparts of the five physical senses; hence that there is a natural basis for belief in the claim of the mesmerists that they, by throwing their patient into a similar abnormal condition, can develop the self-same powers which inhere in our common nature. He goes on to cite many examples, taken from medical records of various countries, and adds cases observed by Dr. Chalmers and himself at Calcutta. Among other examples, is that of the transfer of the senses of sight and hearing to the pit of the stomach, the tips of the fingers, and other parts of the body. And in corroboration of other observers, I shall tell you about a case occurring under my own eyes here at Calcutta.

At the request of my brother, Babu Norendro Nath Sen, I visited recently a lady who was subject to hysteric fits. I found her to have developed these psychical senses to an extraordinary degree. Her sense of hearing was transferred to the pit of her stomach. This I tested by stopping her ears with my fingers, while her husband whispered something at the pit of her stomach, which she perfectly understood. In these hysterical attacks, although her eyes and jaws are tightly closed, yet she was able to read the contents of a book by running her finger over the lines, and afterwards wrote them on a slate. If a word happened to be misspelt, or a point misplaced, she would deftly rub the letter or the point from between the other letters and correct it. This was not all. She would pass her foot across a line, and read it as fast as when she passed her fingers over it. (Col. Olcott also mentioned the case of a girl in America, who, if a book were held behind her head, could read well.)

In other public addresses in Calcutta I have shown the natural connection between the modern science of Mesmerism and the ancient *Brahma* or *Gupta* or *Yoga Vidya* of the Aryans, and from loyalty to the truth I have not shrunk from testifying in the most unqualified terms to the fact that the Aryans were the masters of the modern dabblers in this rudimentary branch of their majestic science of sciences. I have called your attention on those other occasions to the fact that *Yoga* is self-mesmerisation, the *Yogi* making his own physical body the patient, and his concentrated will the mesmerising operator. As the mesmeriser, after throwing his patient's body into profound sleep, shuts its avenues of sense against every impression of the external world, and awakens their psychic counterparts to intense susceptibility to the things of the inner or psychic world, so does the developed *Yogi*, plunging his body into the death-like catalepsy of *samadhi*, arouse and develop his psychic senses to their fullest, and—which the mesmeric sleeper does not—keep full control over those senses, so that they shall not deceive him.

In a return of the mesmeric operations, performed by Dr. Esdaile at the jail and charity hospitals, Hughly, and at the Native and Mesmeric Hospitals, Calcutta, from May 1845 to May 1847, I find the following statistics:—

Amputation of thigh	2
Amputation of leg.	1
Amputation of arm	2
Amputation of breast (one of 7 lbs., another of 10 lbs. weight)	4
Amputation of thumb	1
Amputation of great toe	1
Amputation of penis	3
Amputation of one testis	3
Amputation of two testis	2
Amputation of enlarged nymphæ and clitoris	1
Amputation of scrotal tumours of all sizes, from 10 lbs. to 163 lbs.	200
Cancer of cheek extirpated... ..	1
Cancer of eyeball	1
Cancer of scrotum... ..	2
Cartilaginous tumours on ears removed	2
Cataracts operated on	3
End of bone in compound fracture sawn off	1
End of thumb cut off	1
Great toe nails cut out by the roots	5
Gum cut away	1
Heels flayed	3
Hypertrophy of penis removed	3
Hypertrophy of prepuce	1
Lithotomy	1
Lithotriety	1
Piles, suppurating, cut out	1
Prolapsus, the size of a child's head reduced in the trance	1
Strangulated hernia reduced in trance	3
Straitened contracted knees	3
Straitened contracted arms	3
Tumour in groin removed (a fungoid undescended testis)	1
Tumour in Antrum Maxillare removed	1
Tumour on leg removed	1
Total...261	

Medical Mesmerism, as distinguished from Surgical Mesmerism, is discussed by Dr. Esdaile:—

"For a long time I purposely kept the medical pretensions of Mesmerism in the back-ground, knowing how difficult it would be to get people to believe in the existence of an *invisible remedy*. But I trust it has been proved that we possess and can wield, at will, a subtle, vital agent inherent in our constitutions, and that it produces effects on the human frame that cannot be exceeded by the most potent drugs. The existence of a vital agent being proved, which is capable of reducing a living man, temporarily, to the insensibility of a corpse, and without subsequent injury to the system, it is evident that such an influence possesses the essential conditions of a curative agent in the highest degree—*power and safety in its application*. It is also clear that its influence is primarily exerted over the nervous system; and, as this is the animating principle of the whole body, we might naturally expect it to be of service in the treatment of nervous and many functional diseases. In short, the discovery of such a natural power opens out a new means of modifying the human frame to an extent that can be determined by long and varied experience only. That the effects of this agent are caused by a vital action of the patient's nervous system is evident from the fact that persons at the approach of death become insensible to this as to all other natural agents, although, at an earlier period, they have been easily affected and reduced to any desired degree of the mesmeric condition.

"I. I was certain (if life is not a phantasmagoria) that, in the mesmeric trance, the muscles of the whole body had been as plastic and obedient to my command as clay in the hands of the potter; and I felt satisfied that, if the same state of things could be again brought about, muscular spasms and convulsions would be overcome by this great solvent power. The extinction of convulsions, and the straightening of contracted limbs in the trance, very soon verified this inference.

"II. Having witnessed in my first case the extinction of severe existing pain in the trance, I was led to conclude that, in a like state of things, nervous pains would probably vanish

before this supreme anodyne. The cure of nervous headaches immediately demonstrated the truth of this idea.

"III. The production of insensibility to artificial pain convinced me that the most painful surgical operations might be performed without the knowledge of the patient; and ever since then this has been a daily matter of course.

"IV. I had seen high local inflammation and sympathetic fever suspended during the trance in my first patient, and the pulse and temperature become natural; thence I inferred the possibility of subduing active inflammation by the sedative influence of the trance."

The Government returns show that the cases of treatment of Epilepsy, Rheumatism, Paralysis, Deafness, Neuralgia, Cephalalgia, &c., were not very numerous; certainly they do not approximate in number those which I myself have had under my treatment during my present tour through Bengal and Behar. My Private Secretary, Babu Nivaran Chunder Mukerji, has compiled statistics, from which it appears that since my arrival at Calcutta, on the 21st February last and until the 17th May current, I have given mesmeric treatment to no less than 2,812 persons of both sexes and all ages—Hindus, Mahomedans, Jews, and Christians. Of these 557 were treated by the imposition of hands and curative frictions and passes, and 2,255 by the administration of vitalized (mesmerised) water, allowing one pint bottle of water to each patient. The published reports of some of the cases show very astonishing cures of blindness, deafness, speechlessness epilepsy, hysteria, chronic colic, neuralgia, rheumatism, paralysis, chronic headache, &c., &c. So then, it has been my good fortune (with the blessing of my *Guru* who has helped me) to prove on a large scale the truth of the propositions, laid down by Dr. Esdaile at Calcutta thirty odd years ago. And the sympathy of one who has followed his footsteps and encountered similar obstacles to those placed in his way, makes it alike a pleasure and a duty to recall his memory to the mind of Calcutta, and lay a wreath of flowers upon his tomb.

Before passing on to my conclusion, and speaking of the interest and duty of Hindus towards the mesmeric question, let me show to my Christian friends here present what a Christian clergyman has written about the value of Mesmerism as an aid to religion.

The Rev. Chauncy Hare Townshend, in his *Facts in Mesmerism* (London, 1844), shows the importance of Mesmerism as the only means of proving the possible separation of soul and body. He says:—

"The metaphysical deductions which may be drawn from mesmeric phenomena, have always appeared to me, in themselves, to constitute a sufficient and a noble answer to the inquiry: 'In what can mesmerism contribute to the welfare or knowledge of man?' The light which this agency throws upon the mysteries of our nature, upon some of the profoundest truths of Religion; the indications which it alone presents of a possible separation between soul and body, and of the predominating powers of the former must ever vindicate the sincere inquirer into its laws from the charge of trifling with an idle subject * * *. But it is the peculiar happiness of mesmerism not to be forced to rely upon any one solitary and partial claim to notice and consideration. Its roots are cast deeply and extensively into the general ground of humanity. Where the metaphysician leaves it, the man of science may take it up."

And now, you will ask if there are any traces in Hindu writings of the knowledge of the mesmeric aura by the Aryans. There are many such, and indeed you will find that there are few things connected with the constitution of man which were not known to them. In the *Sariraka Sutra* of Veda Vyasa this vital or mesmeric aura is spoken of as *ushma*. "*Asyava chopaputte resha ushma*," he says; "by the aura (*ushma*) of the inner man (*sukshma sarira*) is the aura (*ushma*) of the outer man (*sthula sarira*—body) perceived." I showed you on another occasion the engraving in Baron Von Reichenbach's grand work, showing the existence of this aura or nervous fog about human beings, and also animals, vegetables and minerals. I then affirmed that the Aryans had anticipated the learned Austrian Chemist by many centuries, and proved it by instances drawn from Hindu religious ceremonies and caste observances. I can now quote confirmatory *shlokas* from Harita (*Altharva Veda*) and *Susruta*, the greatest of our Aryan medical authorities. Says Harita:—

"A healthy person should not sleep on the same bed with a diseased person. Should he so sleep by mistake, he is sure to get diseased.

"One must keep himself at least *two cubits off* from the bed of a sick person, even if he has to administer him medicines day and night.

"Even if a son born of one's own loins be attacked with leprosy, eczema, bronchitis, carbuncles, fistula, he is never to be touched."

In Ceylon last year, a Buddhist priest-physician, hearing about Reichenbach's discovery of "Odyne," told me that he had read in *Susruta* a passage which affirmed the existence of this very *nara*. I have found it and here it is:—

"In conversation (intercourse), from the touch of the body, from respiration (breath), from sitting together to eat, from sitting on the same bed, from the use of the same clothes, garlands, and scented paste (*anulepan*), leprosy, fever, dropsy, eye-diseases, and other abnormal conditions are transmitted from one man to another."

Col. Olcott concluded with a peroration which aroused great enthusiasm, the speaker being frequently interrupted by cheers and loud applause. Theosophy in Bengal seems now to stand upon the rock of public confidence, and to have a great future before it.

The proceedings of the evening terminated with sweet music, discoursed by the very talented and learned amateur musicians who kindly attended on the occasion.

CHELAS AND LAY CHELAS.

As the word *Chela* has, among others, been introduced by Theosophy into the nomenclature of Western metaphysics, and the circulation of our magazine is constantly widening, it will be as well if some more definite explanation than heretofore is given with respect to the meaning of this term and the rules of Chelaship, for the benefit of our European if not Eastern members. A "Chela" then, is one who has offered himself or herself as a pupil to learn practically the "hidden mysteries of Nature and the psychical powers latent in man." The spiritual teacher to whom he proposes his candidature is called in India a *Guru*; and the real *Guru* is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under subjection of the WILL; who has developed in himself both the power (*Siddhi*) to control the forces of nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being:—this is the real *Guru*. To offer oneself as a candidate for Chelaship is easy enough, to develop into an Adept the most difficult task any man could possibly undertake. There are scores of "natural-born" poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of occult knowledge and power, yet even he has to pass the self-same tests and probations, and go through the same self-training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the *gon-pa* (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of Western men like Fludd, Thomas Vaughan, Paracelsus, Pico di Mirandolo, Count St. Germain, etc., whose temperamental affinity to this celestial science more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of *Kni-te*, Chapter on "the Laws of Upasans," we learn that the qualifications expected in a Chela were:—

1. Perfect physical health;
2. Absolute mental and physical purity;
3. Unselfishness of purpose; universal charity; pity for all animate beings;
4. Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;
5. A courage undaunted in every emergency, even by peril to life;
6. An intuitional perception of one's being the vehicle of the manifested Avalokitesvara or Divine Atman (Spirit);
7. Calm indifference for, but a just appreciation of everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the 1st, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela's UNHELPED EXERTIONS, before he could be actually put to the test."

When the self-evolving ascetic—whether in, or outside the active world—had placed himself, according to his natural capacity, above, hence made himself master of, his (1) *Sarira*—body; (2) *Indriya*—senses; (3) *Dosha*—faults; (4) *Dukkha*—pain; and is ready to become one with his *Manas*—mind; *Buddhi*—intellection, or spiritual intelligence; and *Atma*—highest soul, *i. e.* spirit. When he is ready for this, and, further, to recognize in *Atma* the highest ruler in the world of perceptions, and in the will, the highest executive energy (power), then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose thither end the Chela is taught the unerring discernment of *Ihala*, or the fruits of causes produced, and given the means of reaching *Apavarga*—emancipation, from the misery of repeated births (in whose determination the ignorant has no hand), and thus of avoiding *Pretya-bhava*—transmigration.

But since the advent of the Theosophical Society, one of whose arduous tasks it was to re-awaken in the Aryan mind the dormant memory of the existence of this science and of those transcendent human capabilities, the rules of Chela selection have become slightly relaxed in one respect. Many members of the Society becoming convinced by practical proof upon the above points, and rightly enough thinking that if other men had hitherto reached the goal, they too if inherently fitted, might reach it by following the same path, pressed to be taken as candidates. And as it would be an interference with Karma to deny them the chance of at least beginning—since they were so importunate, they were given it. The results have been far from encouraging so far, and it is to show these unfortunates the cause of their failure as much as to warn others against rushing heedlessly upon a similar fate, that the writing of the present article has been ordered. The candidates in question, though plainly warned against it in advance, began wrong by selfishly looking to the future and losing sight of the past. They forgot that they had done nothing to deserve the rare honour of selection, nothing which warranted their expecting such a privilege; that they could boast of none of the above enumerated merits. As men of the selfish, sensual world, whether married or single, merchants, civilian or military employees, or members of the learned professions, they had been to a school most calculated to assimilate them to the animal nature, least so to develop their spiritual potentialities. Yet each and all had vanity enough to suppose that their case would be made an exception to the law of countless centuries' establishment as though, indeed, in their person had been born to the world a new *Avatar*! All expected to have hidden things taught, extraordinary powers given them because—well, because they had joined the Theosophical Society. Some had sincerely resolved to amend their lives, and give up their evil courses: we must do them that justice, at all events.

All were refused at first, Col. Olcott, the President, himself, to begin with: and as to the latter gentleman there is now no harm in saying that he was not formally accepted as a Chela until he had proved by more than a year's devoted labours and by a determination which brooked no denial, that he might safely be tested. Then from all sides came complaints—from Hindus, who ought to have known better, as well as from Europeans who, of course, were not in a condition to know anything at all about the rules. The cry was that unless at least a few Theosophists were given the chance to try, the Society could not endure. Every other noble and unselfish feature of our programme was ignored—a man's duty to his neighbour, to his country, his duty to help, enlighten, encourage and elevate those weaker and less favoured than he; all were trampled out of sight in the insane rush for adeptship. The call for phenomena, phenomena, phenomena, resounded in every quarter, and the Founders were impeded in their real work and teased importunately to intercede with the Mahatmas, against whom the real grievance lay, though their poor agents had to take all the buffets. At last, the word came from the higher authorities that a few of the most urgent candidates should be taken at their word. The result of the experiment would perhaps show better than any amount of preaching what Chelaship meant, and what are the consequences of selfishness and temerity. Each candidate was warned that he must wait for years in any event, before his fitness could be proven, and that he must pass through a series of tests that would bring out all there was in him, whether bad or good. They were nearly all married men and hence were designated "Lay Chelas"—a term new in English, but having long had its equivalent in Asiatic tongues. A Lay Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually, every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Mahatmas, and has brought himself, as it were, under their notice. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favor" of one of our Mahatmas, or any other Mahatmas in the world—should the

latter consent to become known—that has not been fully earned by personal merit. The *Mahatmas* are the servants, not the arbiters of the Law of Karma. LAY-CHELASHIP CONFERS NO PRIVILEGE UPON ANY ONE EXCEPT THAT OF WORKING FOR MERIT UNDER THE OBSERVATION OF A MASTER. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result: his good thought, words and deeds will bear their fruits, his evil ones, theirs. To boast of Lay Chelaship or make a parade of it, is the surest way to reduce the relationship with the Gurn to a mere empty name, for it would be *primâ facie* evidence of vanity and unfitness for farther progress. And for years we have been teaching everywhere the maxim "First deserve, then desire" intimacy with the Mahatmas.

Now there is a terrible law operative in nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain "Chelas" who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb, "Let sleeping dogs lie?" There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is tried. Thousands go through life very respectably, because they were never put to the pinch. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for the mastery in which quarter is neither to be given nor taken. It is, once for all, "To be, or Not to be;" to conquer, means ADVERTISSEMENT; to fail, an ignoble Martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the whole volume of maleficent power accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man, or the group (town or nation) reacts upon the other. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with his neighbours and be almost as they are—perhaps a little better or somewhat worse than the average—no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, or bigoted, or malicious nature sends at him a current of opposing will power. If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden blemish—do what he may, it shall and will be brought to light. The varnish of conventionalities which "civilization" overlays us all with must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not, these habits are apt to be all forgotten, these restraints to be all broken through under the strain of chelaship. He is now in an atmosphere of illusions—*Maya*. Vice puts on its most alluring face, and the tempting passions try to lure the inexperienced aspirant to the depths of psychic debasement. This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter's good angel stands beside him to counsel and assist. For the strife is in this instance between the Chela's Will and his carnal nature, and Karma forbids that any angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealised it for us in his *Zanoni*, a work which will ever be prized by the occultist; while in his *Strange Story* he has with equal power shown the black side of occult research and its deadly perils. Chelaship was defined, the other day, by a Mahatma as a "psychic resolvent, which eats away all dross and leaves only the pure gold behind." If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for any one to leave the smooth path of common-place life to scale the crags of chelaship without some reasonable feeling of certainty that he has the right stuff in him? Well says the Bible: "Let him that standeth take heed lest he fall"—a text that would-be Chelas should consider well before they rush headlong into the fray! It would have been well for some of our Lay-Chelas if they had thought twice before defying the tests. We call to mind several sad failures within a twelvemonth. One went bad in the head, recanted noble sentiments uttered but a few weeks previously, and became a member of a religion he had just scornfully and unanswerably proven false. A second became a defaulter and absconded with his employer's money—the latter also a Theosophist. A third gave himself up to gross debauchery, and confessed it with ineffectual sobs and tears, to his chosen Guru. A fourth got entangled with a person of the other sex and fell out with his dearest and truest

friends. A fifth showed signs of mental aberration and was brought into Court upon charges of discreditable conduct. A sixth shot himself to escape the consequences of criminality, on the verge of detection! And so we might go on and on. All these were apparently sincere searchers after truth, and passed in the world for respectable persons. Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but "within all was rottenness and dead men's bones." The world's varnish was so thick as to hide the absence of the true gold underneath; and the "resolvent" doing its work, the candidate proved in each instance but a gilded figure of moral dross, from circumference to core....

In what precedes we have, of course, dealt but with the failures among Lay-Chelas; there have been partial successes too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all: the odds are fearfully against them, but still "there is no impossibility to him who WILLS." The difficulties in Chelaship will never be less until human nature changes and a new sort is evolved. St. Paul (Rom. vii, 18,19) might have had a Chela in mind when he said "to what is present with me; but how to perform that which is good I find not. For the good I would I do not; but the evil which I would not, that I do." And in the wise *Kurâtarjuniya* of Bharâvi it is written:—

"The enemies which rise within the body,
Hard to be overcome—the evil passions—
Should manfully be fought; who conquers these
Is equal to the conqueror of worlds." (XI. 32.)

A DESCRIPTION OF THE TANTRIK MYSTIC RITES AND CEREMONIES KNOWN AS "SAVASADHANA."

(Concluded from the last Number.)

He should then go back to his home and next morning offer sacrifices as promised to the deities. The mantra for this offering means:—"Those to whom I promised to offer sacrifices the night before, will please accept these offerings." These latter should consist of figures of men, horse, elephant and swine, composed of paste made from rice-flour. The next day after performing his usual religious ceremonies he should purify himself by taking the five products of the cow which consist of milk, curds, butter, dung and urine. He should then feed to their satisfaction Brahmins twenty-five in number, after which he shall bathe and take fruits and water for his food.

If he fails to feed Brahmins according to these injunctions, he shall suffer from penury, and the Devi shall be displeased with him. He should keep himself aloof from society for nine, six or three days and nights. If his wife approaches his bed, he should send her away on the plea of illness. He should be deaf to all music, and blind to all dancing performances. If he speaks during day-time, he shall lose his power of speech and turn dumb. For five and ten days, so say the Tantras, the deities occupy his body. He should never reveal the *secret*, or else the deities will fly away from him.

After the period of his seclusion expires, he should change his clothes and put on new clothing. He should never do anything that may hurt a Brahmin or a cow. He should never come in contact with bad men, fallen men—men who have committed sins for which there is no expiation in the Shastras, or who are afflicted with abominable diseases, nor should he touch eunuchs or castrates. He should touch every day Brahmins and cows with a pure mind and body—and every day after his daily ceremonies are over, he should drink a handful of water in which *Bela* leaves have been immersed.

On the sixteenth day he should wash himself in the holy stream of the Ganga and perform the *Tarpan* ceremony or the ceremony of offering water to our departed ancestors, for the gods do not accept the offerings of those who are devoid of *Tarpan*.

Thus the Sadhaka will live a life of felicity in this world and will be united with Hari or the Supreme Brahma in the world hereafter. He should always give the highest reverence to his *Guru*, and devote whatever he possesses in this world to the services of his *Guru* and his *Guru's* family.

Gentlemen, I have given you above a description of the mysterious rites of *Shavasâdhava* as I have found them in the Tantras. I have tried to omit no detail in order to give you an idea of the weird ceremonies of these weird books, the Tantras. These writings contain in them many of the greater mysteries of occult science, but like all other works on that subject such portions are garbed in a phraseology peculiar to the Occultists and which none but the initiated can comprehend. To the superficial thinker most of its contents might appear to be the emanations of a delirious brain; and all its rituals and ceremonials, its mantras, *mudras* or gesticulations, *jantras* or geometrical figures, nothing but a string of not only meaningless, but the most ridiculous fooleries; but the student of Occult science knows the signi-

ficance of these formularies, and that they are intended to help him to acquire that discipline over his inner self which alone renders man fit to attain that mastery over the secret forces of Nature, to which all the crucibles, the scalpels, the microscopes, the spectroscopes and other instruments of boastful modern science can never afford a key.

Gentlemen, while reading the directions and instructions for conducting this mysterious rite, I was often struck with the unmistakable confidence with which some of the terrifying manifestations were mentioned as sure to take place under given circumstances; and if language have any significance, it would require no extraordinary amount of critical acumen to form the opinion that these instructions must have issued from the pen of those who had tried these methods and had succeeded; or, better still, from such men as had the greatest confidence in their ability to show to the neophyte the practical results of such and other processes although not required for their own selves.

The one essential feature underlying all the paraphernalia of this awful ritual, to me at least, appears to be the entire subjugation of Fear as an Emotion, on the part of the *Sadhaka*; and the student of Occultism knows that to be able to vanquish even one emotion for good, is one step made in advance towards the attainment of the goal.

There are certain other facts which I should have liked to dwell upon, such as the reason why certain days or certain articles of pooja are preferred to others; why certain dead bodies are prohibited to be used; why the mystic is enjoined not to touch certain men, &c. &c., but as my paper has already exceeded its intended length, I have considered it better to stop here for the present.

DACCA, 28-4-83.

KUNJA B. BHUTTACHARJI.

EDITOR'S NOTE.—So little is known outside Bengal about Tantric rites and ceremonies that space has been given this interesting paper, despite the disgusting and horrid ceremonial it describes. As there are both magic (pure psychic science) and sorcery (its impure counterpart) so there are what are known as the "White" and "Black" Tantras. The one is an exposition, very clear and exceedingly valuable of occultism in its noblest features, the other a devil's chap-book of wicked instructions to the would be wizard and sorcerer. Some of the prescribed ceremonies in the latter are far worse even than the *Savasadhana*, and show to what depths of vile bestiality bad men (and women) are ready to plunge in the hope of feeding lust, hatred, avarice, cruelty and other vile passions. The subject is somewhat touched upon in *Isis Unveiled*, whose readers will, among other things, recall the awful incantation with the bloody head of a murdered child by Catherine de Medici, queen of France, with the help of her private *Christian* priest.

HEALING.—A WARNING FROM COL. OLCOTT.

I AM told that invalids scattered all over India, having heard of my mesmeric cures in Ceylon, Bengal and Behar, are thinking of coming to me for treatment. Some have already made long and expensive journeys, often at much personal sacrifice, and letters from others pour in by every post. The excitement is spreading at a rate that promises to soon make its effects an unbearable burden. My time is taken up to the detriment of official work, I am begrudged a moment's rest, and if I yielded to the (natural) importunities of the sick, I should soon entirely exhaust my stock of vitality, large as that is. India teems with invalids, and it is utterly impossible for one man or one hundred to attend to their cases. I began my healings from the double motive of relieving to some slight extent the sad load of human suffering, and to prove to my fellow-members of the Theosophical Society and the intelligent public generally, that our Aryan progenitors (who had discovered this with almost all other secrets of nature) were the masters of science as of philosophy. I never intended to set myself up as a physician, but only to teach physicians willing to learn the true art of healing, so that they might ennoble their profession. Of course, it is generally known that I have never asked nor received, nor will I ever receive, any reward whatsoever, though it must not be construed that—I see any impropriety in a regular medical practitioner taking his USUAL *honorarium*, though it would be base in the extreme to make the sacred power of healing the means of extorting excessive fees even from well-to-do sufferers.

Things being as above stated, it is my duty to announce as publicly as possible, that I cannot and shall not receive any patients, unless they can bring with them my written consent, previously obtained. I must be the judge of my own powers and engagements, and I shall not have cases forced upon me either by friends or strangers. The mails are open, and it is the easiest thing in the world for those who seek my help to ascertain, in advance of going to the smallest trouble or expense for a journey, whether the case is one that I can treat, and if I have the time and strength to treat it. When

I am on tour patients may be brought to me at places I visit; but, in view of the absurd expectations which seem to be held by many, I will say, once and for all, that I cannot work miracles; and so can neither replace eyes, ear-drums, internal organs, nor limbs which have already been hopelessly destroyed by disease or accident, nor cure by a few passes or a bottle of vitalized water tumors, enlarged joints, clots in the brain, or other diseased growths which, if cured at all, can only be by gradual absorption of the unhealthy matter, molecule by molecule. The exercise of a little common-sense would have saved scores of patients from disappointment.]

For the sake of the great body of sick and disabled, of whom many have made and may make journeys whose expense they cannot afford, I earnestly beg my colleagues of the Indian press, to give as wide a circulation as practicable to this timely warning. My duties leave me but scanty intervals of rest, and it is hard that even these should be taken from me.

H. S. OLCOTT,

President Theosophical Society.

THE PROGRAMME OF THE PRESIDENT-FOUNDER'S TOUR.

COL. OLCOTT, President-Founder of the Theosophical Society left Madras on the 27th Instant for Colombo (Ceylon) by the Steamer B. I. *Dorunda*. After staying there about a week or so, he will cross over to Tuticorin to begin his Southern tour. He will visit the Branch Societies on the way from Tuticorin to Madras, and go to places where he may be invited to form new Branches. Persons, therefore, desirous of inviting him to their stations, should make immediate applications direct to M. R. Ry. S. Ramaswamier Avcrgal, F. T. S. District Registrar, Tinnevely Railway Station, who has charge of the programme of Col. Olcott's Southern tour. Any applications made to the Head-quarters will be only delayed, as the papers relating to that tour will all have to be referred to Mr. Ramaswamier.

After his return to Madras from the Southern tour, Col. Olcott leaves immediately for Bombay, visiting the Branches and other places on the way. Persons desirous of inviting him to their respective stations between Bombay and Madras, for the purpose of forming Branches, should apply without delay to M. R. Ry L. Venkata Varadarajulu Naidu Garu, F. T. S., Royapettah High Road, Madras, who has charge of the programme of that part of Col. Olcott's tour. If applications are not received in time direct by Mr. Naidu, to allow him sufficient time to arrange all the preliminaries, those places will have to wait for a future time when Col. Olcott may again undertake his next tour through those parts.

From Bombay the President-Founder goes to N. W. Provinces and Punjab and returns via Kathiawar and Gujerath. Branches and other places wishing to invite him should communicate at once with Dr. Avinash Chunder Banerjea, Secy. to the Prayag Psychic Theosophical Society, East Indian Medical Hall, Johnstongunge, Allahabad, N. W. Provinces, who is arranging for Col. Olcott's tour through those parts. Persons who may write to the Head-quarters about his tour, will only cause an unnecessary waste of time and postage, since all invitations will invariably be referred to one of the above three friends in whose jurisdiction those places may fall.

HEAD-QUARTERS THEOSOPHICAL SOCIETY. }

ADYAR (MADRAS), 27th June 1883. }

DAMODAR K. MAVALANKAR,

Joint Recording Secretary.

Our Branches.

THE BENGAL THEOSOPHICAL SOCIETY.

At the last anniversary meeting of our Branch held on the 13th May 1883, the following office-bearers were elected:—

President..... Babu Norendra Nath Sen, *pro-tem*.

Vice-Presidents..... Babu Norendra Nath Sen.

Mr. J. Ghosal.

Dr. L. Salzer, M. D.

Secretary..... Babu Mohini Mohan Chatterji.

Assistant Secretaries: Babu Nivaran Chandra Mukerji.

Babu Asutosh Majumdar.

Treasurer..... Babu Nilcomul Mukerji.

We have not elected a permanent President as we expect Mr. Sinnett to take up that office when he returns.

MOHINI MOHAN CHATTERJI,

Secretary.

THE MALABAR THEOSOPHICAL SOCIETY.

At a meeting of Theosophists, held at Palghaut on the 24th December 1882.

1. Read letter dated 8th November 1882, from Recording Secretary, authorising the formation of the Malabar Theosophical Society;

And it was resolved that N. Sarvothama Rao, B. A., B. L., F. T. S., be the President, and P. Sivaramakrishna Iyer, F. T. S., be the Secretary till the end of the year 1883.

2. Resolved, that the Malabar Theosophical Society cooperate with the Parent Society and all its branches in reference to the three objects common to all Theosophists.

3. Resolved, that the Malabar Theosophical Society be open to all Theosophists resident in Mangalore and Canara and the States of Cochin and Travancore.

4. Resolved, that the Society give to and receive every help from the Kerala Sidhasramakars through its Secretary and its Brother T. Govinda Menon, F. T. S.

5. Resolved, that the Society's best thanks be given to the President-Founder of the Hindu Sabha for his assistance in establishing this Branch, and that he be requested to watch over its progress as a councillor of the Parent Theosophical Society.

(Signed) N. SARVOTHAMA RAO, F. T. S., President.

(Signed) P. SIVARAMAKRISHNAYYA, F. T. S., Secretary.

(True copy.) A. SANKARIAH, Councillor, Theosophical Society.

THE BANKURA SANJIVANI THEOSOPHICAL SOCIETY.

At a meeting of members of the Bankura Branch Theosophical Society, held on the 5th of May 1883, the following resolutions were carried out:—

1st. That the Society be divided into several Sub-Committees, as instructed by the Founder-President, to take up each a special subject for study.

2nd. That for the present there be three Sub-Committees, one for learning Mesmerism, the other for Thought-reading and a third for Yoga.

3rd. That Babu Khettra Nath Chakravarthi be appointed Joint Secretary to the Bankura Branch Theosophical Society, pending the sanction of the Founder-President.

THEDAR NATH THULABHI, Secretary.

THE GORAKHPUR SARV HITKARI THEOSOPHICAL SOCIETY.

At a meeting of the members of the Theosophical Society held at Gorakhpur on the 10th of June 1883:—

1. Proposed by Thackur Ganesh Sing and seconded by Babu Abdur Rahman, that as the number of members residing at Gorakhpur is sufficient for the formation of a Branch, now it is advisable to apply to the Parent Society for permission to do the same. Unanimously carried.

2. Resolved unanimously, that in case of sanction being accorded to the proposal, the Branch Society be named the Gorakhpur Sarv Hitkari Theosophical Society.

3. That the following gentlemen be elected as office-bearers:—

- President..... Munshi Ganga Saran, B. A.
Secretary..... Thackur Ganesh Sing.
Treasurer..... Babu Jagnesvar Roy.
Assistant Secretary... Babu Abdur Rahman.

4. Resolved, that Thackur Ganesh Sing be requested to address the proper authorities for the necessary sanction.

T. GANESH SING, F. T. S.

Approved as corrected.

H. S. OLCOTT.

THE PIONEER THEOSOPHICAL SOCIETY.

(St. Louis.)

A Charter has been duly issued to Messrs. Elliott B. Page, M. A. Lane and Wm. Throckmorton of St. Louis, Missouri, to form a Branch Theosophical Society at that place. It will be organized on the 5th May, under the name of the Pioneer Theosophical Society of St. Louis. Full details, including names of officers, &c., will be communicated by them in time, direct to the Head-quarters.

WILLIAM Q. JUDGE, Joint Recording Secretary, Theosophical Society.

NEW YORK, (U. S. AMERICA,) April 21, 1883.

THE NEW THEOSOPHICAL HALL AT KANDY.

KANDY THEOSOPHICAL SOCIETY, BUDDHIST BRANCH, 7th June 1883.

I am directed by the members of our Society to express its regret at the non-reporting of the working of the Society for a considerable length of time.

The President-Founder is no doubt aware of the obstacles thrown in our way during the last 15 or 16 months, in connection with the building erected by the Society for a "School" and "Dharma Salawa."

The obstacles were created not by men of ordinary position, but by some of the highest officials opposed to our faith and belief; and hence the difficulty of obtaining pecuniary aid from those of our co-religionists, who were, and are, subservient to the will of these officials.

With difficulty a few of the members by using great exertions, to a certain extent, completed the building in question, and it was opened for public use on the 19th May 1883.

The building was very tastefully decorated, and due notice and publicity were given of the ceremonial opening of the "Salawa."

On the night of the 19th May the Revd. Kotnivewatte, priest, very effectively and ably preached from the "Maha Mangala Sutta" of our Lord Buddha.

On the following day dana (alms) was given to about sixty priests of both the Malwatta and Asgiriya Colleges, and more than 200 beggars were fed from the remainder of the food offerings made by those who sympathised with our work.

Bana preaching is being weekly carried on in the Dalada Maligawa at present, and the members of the Society intend to continue this practice at the Dharma Salawa also.

Steps will be taken to begin a new Buddhist School on a modest scale as soon as the Society is able to do so.

A. B. SILVA, for Secretary.

THE QUEENSLAND THEOSOPHICAL SOCIETY.

I beg to report that a branch of the Theosophical Society has been formed here. A meeting was held in the Progressive Reading Room on Sunday, March 11th, for that purpose, at which all the Fellows then in Brisbane, except one, attended. Mr. Gavin Pettigrew occupied the chair and delivered an appropriate address, after which the following officers were elected:—

- President..... Mr. C. H. Hartmann.
Vice-Presidents..... Mr. William Widdop.
Mr. Gavin Pettigrew.
Treasurer..... Mr. Jashua Bailey.
Secretary..... Mr. George Smith.

Several new members put in applications for fellowship, and we now number about 20 fellows.

Nothing further was done at this first meeting, except that a Committee was formed to do anything that requires to be done to place the new Society upon a proper footing.

Will report to you anything further that transpires at a future time.

The name of the Society is to be the Queensland Theosophical Society, and not the Toowoomba.

GEORGE SMITH, Secretary.

(Brisbane, Australia.)

THE GALLE (BUDDHIST) THEOSOPHICAL SOCIETY.

OUR faithful colleague, Mr. G. C. A. Jayasékara, President of the Galle Branch, writes, under date the 17th June: "Don Siman deSilva, Muhandram, F. T. S., our veteran member, was on the last Queen's birth-day (the 26th May) invested with the rank of Mudliyar by His Excellency the Governor. The members of our Society in a body went to meet him upon his return home, and decorated him with a Gold Medal bearing the Seal of our Society, encircled with the stanza "*Sabbappapassa Akaranam, &c.*"

"Our fourth Anniversary was celebrated on the 24th ultimo, the Hall at our Head-quarters being tastefully decorated, and tea and sweetmeats served. The office-bearers elected for the current year were as follow:—

President.....	G. C. A. Jayasékara.
Vice-Presidents.....	Siman Pereira Abayawardena. Don Ovinis deSilva Gunasekara.
Treasurer.....	Sinnotchy Pereira Abayawardena.
Secretary.....	Girigous Ediriweera.
Councillors.....	1. Don Dines Subasinha. 2. Paul Edward Ponamporuma. 3. Charles Amardus deSilva. 4. Thomas deSilva Amarasuria. 5. Elias deSilva Senewiratna. 6. Thomas Pereira. 7. Henry Pereira. 8. Don Hendrick Madanayaka. 9. S. S. Jayawikrama. 10. A. A. William. 11. D. C. P. Weerakoon. 12. Don Adirian Alurs Wikramaratna. 13. Sombacuttige Christian deSilva.

Personal Items.

MR. RASTOMJI DRUNJIBHOY SETHNA, F. T. S., of Bombay, now at London, passing through a brilliant career of preparation for the Bar, is Native Secretary of the Northbrook Indian Club. On the 21st (auspicious number $7 \times 3 = 21$) of May the Club was formally opened by his Royal Highness the Prince of Wales. At the entrance he "was met by Sir Richard Temple, Sir Barrow Ellis, Mr. Fitzgerald, Mr. S. A. Kapada, Mr. R. D. Sethna (Native Secretary), and Mr. Dutta," by whom his Royal Highness was at once escorted to the Reading-room and introduced to the most distinguished gentlemen present.

MR. OTHO ALEXANDER, Secretary of the Ionian Theosophical Society, of Corfu (Greece), reports that he has succeeded in bringing his "Branch into direct intercourse with the *Society of Psychological Research*," recently started in England by eminent Scientists like Professor Balfour Stewart and others, and referred to lately in these columns. We have already spoken of the incalculable good that might result from the experimental researches of that Society. We are glad to see that one of our European Branches has acted upon our advice and secured in its labours the co-operation of a body composed of such eminent men as the members of the *Society for Psychological Research*.

COL. H. S. OLCOTT, President-Founder of the Theosophical Society, left Madras by the Dorunda for Colombo (Ceylon). Further particulars will be found in another column.

MR. J. A. VENKATARAMAYYA, F. T. S., Editor of the *Madras Native Opinion*, delivered an able and a very interesting lecture on "Theosophy, in its bearings on the future of India," on the 2nd of June, at the Branch Society's Hall in Triplicane (Madras).

POLITICS AND THEOSOPHY.

By H. S. OLCOTT, PRESIDENT OF THE THEOSOPHICAL SOCIETY.

THE tenacious observance by the Founders of our Society of the principle of absolute neutrality, on its behalf, in all questions which lie outside the limits of its declared "objects," ought to have obviated the necessity to say that there is a natural and perpetual divorce between Theosophy and Politics. Upon an hundred platforms I have announced this fact, and in every other practicable way, public and private, it has been affirmed and reiterated. Before we came to India, the word Politics had never been pronounced in connection with our names; for the idea was too absurd to be even entertained, much less expressed. But in this country, affairs are in such an exceptional state, that every foreigner, of whatsoever nationality, comes under Police surveillance, more or less; and it was natural that we should be looked after until the real purpose of our Society's movements had been thoroughly well shown by the developments of time. That end was reached in due course; and in the year 1880, the Government of India, after an examination of our papers and other evidence, became convinced of our political neutrality, and issued all the necessary orders to relieve us from further annoying surveillance. Since then, we have gone our ways without troubling ourselves more than any other law-abiding persons, about the existence of policemen or detective bureaux. I would not have reverted to so stale a topic if I had not been forced to do so by recent events. I am informed that in Upper India, some unwise members of the Society have been talking about the political questions of the hour, as though authorized to speak for our organisation itself, or at least to give to this or that view of current agitations the imprimatur of its approval or disapproval. At a European capital, the other day, an Asiatic, whom I suspect to be a political agent, was invited to a social gathering of local Theosophists, where, certainly, philosophy and not politics, was the theme of discussion, but where this mysterious unknown's presence was calculated to throw suspicion over the meeting. Again, it was but a fortnight or so ago that one of the most respectable and able of our Hindu fellows strongly importuned me to allow the Theosophical Society's influence—such as it may be—to be thrown in favor of Bills to promote religious instruction for Hindu children, and other "non-political" measures. That our members, and others whom it interests, may make no mistake as to the Society's attitude as regards Politics, I take this occasion to say that our Rules, and traditional policy alike, prohibit every officer and fellow of the Society, AS SUCH, to meddle with political questions in the slightest degree, and to compromise the Society by saying that it has, AS SUCH, any opinion upon those or any other questions. The Presidents of Branches, in all countries, will be good enough to read this protest to their members, and in every instance when initiating a candidate to give him to understand—as I invariably do—the fact of our corporate neutrality. So convinced am I that the perpetuity of our Society—at least in countries under despotic or to any degree arbitrary Governments—depends upon our keeping closely to our legitimate province, and leaving Politics "severely alone," I shall use the full power permitted me as President-Founder to suspend or expel every member, or even discipline or discharter any Branch which shall, by offending in this respect, imperil the work now so prosperously going on in various parts of the world.

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

Official:—

H. P. BLAVATSKY,

Corr. Secy. Theos. Socy.

HEAD QUARTERS, }
ADYAR, 27-6-1883, }

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