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# THE THEOSOPHIST.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

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## OLD DIARY LEAVES.

ORIENTAL SERIES:—CHAPTER III.

INTIMATE as Mr. A. P. Sinnett has long been with the Founders of the Theosophical Society, and closely as his name has for years been identified with its name, fame and literature, our acquaintanceship, like all other things, had a beginning. It began with a letter, of date February 25, 1879—nine days after our landing at Bombay—in which as Editor of the *Pioneer*, he expresses to me the desire of becoming acquainted with H. P. B. and myself, in case we should be coming up-country, and his willingness to publish any interesting facts about our mission to India. In common with the whole Indian press, the *Pioneer* had noted our arrival. Mr. Sinnett tells me that, from having had a number of chances in London to investigate certain remarkable mediumistic phenomena, he felt more interest than the average journalist in occult questions. The laws of the phenomena being as yet unfathomed, the manifestations given mainly under unsatisfactory conditions, and the intelligence behind them a confusing jumble of assertions and theories, his curiosity had not been properly satisfied nor his reason convinced. I replied on the 27th, and even if that number was in no other instance fateful of good luck, it certainly did in this one mark the beginning of a most valuable connection and gratifying friendship. Mr. Sinnett's kind offices came at a time when most needed, and I have never forgotten nor ever can forget that we, personally, and the Society lie under a deep debt of obligation to him. Just landed; known to be identified with Asiatic thought and unsympathetic with the ideals of the Anglo-Indian community; having settled in a retired bungalow, in the heart of the Native quarter of Bombay; having been enthusiastically welcomed and accepted by the Hindus, as champions of their ancient philosophies and exponents of their religions; making no call at Government House nor social advances to the European class, and that class being as densely ignorant of Hinduism and Hindus as they were of us and our plans—we really had not the least right to

expect favour from our racial kinsfolk, nor to be surprised that Government should suspect us of ulterior motives. Not another Anglo-Indian Editor was disposed to be kind to us, or to be just in his discussion of our views and ideals. Mr. Sinnett alone was our true friend and conscientious critic; but he was a powerful ally, since he controlled the most influential newspaper in India, and more than any other journalist possessed the confidence and respect of the chief officers of Government. Much is to be said later on about the progress of our acquaintance, so for the present it need only be mentioned that a brisk correspondence was kept up between Mr. and Mrs. Sinnett and our two selves, and that, in the beginning of the following December, we paid them a visit at Allahabad, when a number of interesting circumstances occurred, to be noted in their proper sequence.

It has been remarked already that the Bombay Parsis were friendly from the beginning, calling upon us with their families in numbers, asking us to their homes, dining with us, and pressing me to preside and distribute prizes at an anniversary of a Parsi girls' school. While still in America, I had made friendly overtures to Mr. K. M. Shroff, who had just completed a lecturing tour in my country and returned home. He accepted membership and on all occasions after our arrival at Bombay, rendered us loyal help. He was a young man at that time, and not by a long way as influential in his community as he has since become, but he had innate that capacity for hard work which is the prime factor of success in life. Far more influential Parsi gentlemen than he called on us, among them Mr. K. R. Cama, the Orientalist, and his famous father-in-law, the late Mr. Manockjee Cursetjee, the reforming pioneer, whose charming daughters were with him, received at several European Courts and universally admired. I see in my Diary that at our first meeting—on March 6th, 1879—I pressed upon Mr. Cama's attention the necessity of organising Parsi religious work along Theosophical lines. And I have never ceased doing the like whenever I could get the attention of an influential Parsi. It is a burning shame and disgrace to their community, that their *Shetts* are so hypnotised by the narcotics of money-getting and worldly success, that they let year after year pass by without using some small portion at least of their great wealth, in searching out the fragments of their sacred books in the four corners of their motherland, and doing for their faith, by archaeological research and exploration, what the Christians have done for theirs in Egypt and Palestine. It is a loss to the whole world that the splendour of this magnificent religion is not widely known. Parsi charity is princely, but with all the treasure that has been given by them to objects of public utility, it is sad to think that no millionaire among them, however pious and orthodox, has put aside one little lakh to endow a Parsi Research Society of the kind above hinted at, although it would have helped Zoroastrianism more than all their libraries, hospitals, schools of art, gymkhanas, drinking fountains, or Prince of Wales' statues.

It has always struck me with wonder, when talking with Anglo-Indians, to see in what distinctly different worlds they and we live in the East: theirs but an extension of their home life, and filled up with threadbare amusements and distractions to make their resting hours pass by with a minimum of ennui, ours a living of Eastern ideals and a thinking of Eastern thoughts, with no spare time for amusements, nor felt necessity for the distractions of games, parties, and violent exercise. Without the personal experience, one could not imagine there was such a contrast. As I write, the memories of those earliest weeks at Bombay come back to me, and without an effort I seem to be able to recall the pettiest incidents of our life in palm-shaded Girgaum. I remember the compulsory awakening at dawn by the vociferous cawing of countless crows. I remember how my artistic instinct was constantly excited, on glancing about our reception-room or verandah, and noting the pictures of costume, character and racial types that I saw. I remember the sustained conversations in English, the common medium of communication between the races of the Indian Empire, and the talks and consultations aside in Guzerati, Mahratti and Hindustani, between fellow tribesmen and castemen. I can in fancy see the lanterns glinting amid the shrubbery, and the columnar trunks of the palm grove brought out into luminous relief by their light. I see ourselves clad in thin clothing and fanned with painted punkahs by Indian servants, the while often wondering how it could be so balmy and warm here and the air so fragrant with odours, while at home icy March winds were sweeping through the streets, and the frozen pavements were ringing like steel under the horses' shoes, and the starving poor huddled together in their misery. It was almost the daily repetition of a pleasant dream. The only link between us and our homes in the West, were the letters that came by each mail and the tie of sympathy in a common work, between us and our then few colleagues at New York, London and Corfu.

The talk, one evening, had embraced the problem of the universal diffusion of intelligence throughout the Universe, and an amusing proof of its existence in one of the stupidest of birds was about that time given us. There was a fowl-house behind our kitchen, tenanted by a flock of chickens and one family of ducks—a clumsy Muscovy drake and his three wives. Miss Bates, of our quartette, had the management of the poultry in her hands and, as usual, they would run towards her whenever she came that way. On a certain evening, after finishing our dinner, we lingered chatting at table, when a loud quack from beneath Miss B's chair caused us to start up in surprise. It was the waddling, clumsy old drake which, as soon as he saw Miss B. noticing him, quacked again and again, shook his tail, and flapped his wings as though something troubled him. He moved, still quacking, towards the door, looking back at her as though asking her to follow him. We saw that his strange behaviour meant something, so we all followed him out of doors. He led us towards the coop, where a great row seemed to be going on—hens

screaming, ducks quacking for dear life. Evidently they had been, or were still being, disturbed by rats. Presently, by the light of our lantern, we saw that one of the old drake's wives had thrust her head and neck through the bamboo slats of the coop, and got caught there by slipping down to a point where a projecting knot of one of the bamboos had narrowed the slit so as to pin her neck fast when she sank: she must have been attacked by some vermin and, flying in her fright against the palings, passed her neck through but struck her breast heavily against them, and fallen. She would have been strangled if her two sister-wives had not thrust their backs under her, and there they were supporting her weight, while the drake, escaping through a badly fastened door, came and called for Miss Batess help! The attention of Messrs. Romanes and Herbert Spencer is invited to this proof of animal intelligence.

Shortly after our settlement in Girgaum occurred an incident which H. P. B. has embalmed as a permanent record, in her delightful "Caves and Jungles of Hindustan." When I give the simple, sober facts, the reader can see how the glow of her splendid imagination has transformed them beyond recognition, and out of a commonplace incident created a picturesque and awesome romance. As we were sitting in the early evening, a sound as of the monotonous drubbing on a drum caught my attention. It went on and on in the same key, playing no air but just making a wearisome succession of muffled throbs in the evening air. One of the servants being sent to trace it out, returned after awhile and reported that it was a tom-tom being beaten at a neighbouring house, to announce that a "wise woman" was going to be obsessed by a "goddess" and answer questions about matters of personal interest. The temptation to "assist" at so weird a performance prompted us to go to the spot and see what was up. So H. P. B. took my arm and we went to the house. In a mud-plastered room of fifteen or twenty feet square, we saw thirty or forty low-caste Hindus standing along the walls, some cocoanut oil lamps attached to the sides, and, squatting in the centre of the floor, a wild-looking woman, with her hair unbound, swaying her body from side to side, and jerking her head with a circular motion so as to make her long ebon tresses swirl about her, sometimes horizontally, like whip-lashes. Presently a youth entered from the back door, carrying a broad, low-rimmed circular platter, on which burnt some lumps of camphor, near some pinches of red powder, and some shiny green leaves. He held it near the sybil's face, which she plunged into the camphor-smoke, and sniffed the fumes with murmurs of pleasure. Anon, she sprang to her feet, clutched the brass platter, waved it to right and left, renewed the whirling of her head, and then, with lissom step keeping time to the throbs of the tom-tom, sailed about the room peering into the awe-stricken faces of the Hindu spectators. Having thus made the circuit several times, she suddenly darted towards a woman in the crowd, thrust the platter towards her, and told her something in Marathi

which, of course, we could not understand, but which, it appears, related to her private concerns. Whatever it was, the effect was evident, for the woman started back as if in terror, raised her clasped hands towards the dancing prophetess, and seemed deeply moved. The same thing was repeated with various other spectators, after which the seeress whirled into the middle of the room, spun hither and thither for awhile, chaunted what seemed to be a mantram, and then rushed from the room through the back door. After a few minutes she returned, with her hair dripping with water, flung herself again to the ground, whirled her head as before, again received the tray of burning camphor, and repeated the performance of darting at people and telling them what they wished to know. But her voice was somewhat different this time and her motions less convulsive, which, we were told, was due to the fact that she had passed under the control of another goddess when she plunged her head into the vessel of water, kept ready outside the door. The novelty of the thing soon wore off for us and we returned to the house. Only this, and nothing more. There are the simple facts and nothing more happened. But now, if the reader will turn to "The Caves and Jungles of Hindustan" (p. 176, *A Witch's Den*), he will see what H. P. B. made out of them. Instead of a wretched hovel in the densest quarter of Bombay, with an audience of coolies, we are led on elephants, by torchlight, through a dense forest, "two thousand feet above the Vindhya ridge"; the dead silence is broken by the regular, hammering tread of the elephants; "uncanny voices and murmurs" are heard; we dismount from our elephants and scramble through thickets of cacti; we make a party of thirty, including the torch-bearers; the Colonel (*viz.*, myself) orders all the rifles and revolvers to be loaded; after leaving most of our clothing on the thorns of the prickly-pears, climbing a hill and descending into another ravine, we reach the 'den' of the *Kangarin*—"the 'Pythia of Hindustan', who 'leads a holy life', and is a prophetess." Her cave of Trophonius is in a ruined Hindu temple of 'red granite', her habitation in a subterranean passage, where, the people believed, she had lived three hundred years. The square before the temple is lit up by an enormous bonfire, and crowded by 'naked savages like so many black gnomes', who jump through some devil-dance to the sound of drums and tambourines. A white-bearded old man springs out and whirls himself around, with arms spread like wings and showing his wolf-like teeth, until he falls senseless. A mammoth, four-horned skull of the 'Sivatherium,' heaped about with flowers, lies on the ground. Suddenly, the witch appears—whence or how none could say. She must have been a beauty from the description of the first view of her: "a skeleton seven feet high, covered with brown leather, with a dead child's tiny head struck on its bony shoulders; the eyes set so deep and at the same time flashing such fiendish flames all through your body, that you begin to feel your brain stop working, your thoughts become entangled, and your blood freeze in your veins." A very uncomfortable type of the

worst genus of the astral tramp! She stands motionless for a while, holding a dish of burning camphor in one hand, a quantity of rice in the other. She looks like a carved idol, with her shrivelled neck encircled with "three rows of golden medallions," her head "adorned with a golden snake," her "grotesque, hardly human body covered by a piece of saffron-yellow muslin." Then follows a description of the obsession of the witch's body by a goddess; her convulsive movements; her vertiginous dancing, in which she moved faster than a dry leaf before the hurricane; the maddening glare of her eyes at you; her convulsions, leapings and wild, hellish movements; the changes of one obsessing goddess for another, to the number of seven; her revelations and adjurations; an eerie dance with her own shadow; the beating of her head against the granite steps, and so on through twenty pages of as picturesque writing as can be found in our language. The mind that could do this wonderful thing is that of a true genius. What she did in this instance, she did throughout the book—a minimum of fact was in each case, made to cover a great area of fancy; as the small lamp in the engine head-light is by parabolic reflectors made to shine over the line like a sort of sun on wheels.

Whatever hopes we may have had of enjoying a retired life were soon dissipated. We not only found ourselves besieged by visitors, some most earnest and entitled to our help, but also drawn into a rapidly widening correspondence, with Hindus principally, about Theosophical matters. Our aims were described so distortedly by the hostile Anglo-Indian press, and that portion of the Vernacular press which, to the undoing of Indian ideals, feeds at the trough of belied "Progress," that we were compelled perforce to threaten legal proceedings against the Rev. Mr. Park, Editor of the *Dnyanodaya*, the organ of the Presbyterian Marathi Mission, for a gross libel. An ample apology was at once given, yet all Missionaries were not slanderers *ab initio*, for the *Bombay Guardian*, a Missionary organ, said: "They who anticipated that the lecture would consist of a tirade against Christianity were mistaken. The report given is brief, but we are told by one who heard it, that the lecture was far more an attack upon Hinduism as it is, than upon Christianity." We had also to make a public statement. Accordingly, on the 23rd March, I gave my first public lecture in India at Framji Cowasji Hall, Dhobitalao (the Washermens' Quarter.) For novelty and picturesqueness, the scene was the culmination of delight: the contrast between this sea of multi-coloured turbans, snowy muslin dresses, and keen, onyx eyes looking out of handsome brown faces, and the black-costumed, pale-faced, bare-headed audiences of the West, with no touch of bright colour save in the women's bonnets, was most striking. The crowd was so dense as to pack the hall, balconies and stairways, until not one more man could have been crowded in, yet as quiet, orderly and attentive as though each person had had ample room. Our quartette sat on the platform, which was thronged by the leading personages of the different Native communities of Bombay, and my discourse

was listened to with breathless attention, interrupted from time to time by applause. It was really a historical event that, for the first time in the recollection of the oldest inhabitant, a Western man should uphold the majesty and sufficiency of Eastern Scriptures, and appeal to the sentiment of patriotic loyalty to the memory of their forefathers, to stand by their old religions; giving up nothing until after its worthlessness had been proven by impartial study. The spirit of the occasion possessed alike speakers and hearers, and there was a moment—I recollect—when I could not restrain my emotion, but had to stop because stifled sobs choked my utterance. I felt like a fool in thus losing my self-command, but I could not help it; the pent-up voice of my heart made my lips dumb, despite all I could do. My theme was “The Theosophical Society and its Aims,”\* and contained as full explanations as I could give. It should be noted that the view taken then was that the redemption of any nation must come through its own self-evolved leaders, not from without, and that if the downfall of India was to be arrested, the inspired agent must be sought within her boundaries, not in foreign lands nor among aliens. For ourselves, we utterly disclaimed all pretence of leadership or qualifications for the same. I believe, after nineteen years’ Indian experience, that this is the sound view and the only tenable one. I also believe, as I then stated, that this necessary spiritual Teacher exists, and in the fullness of time will appear. For, truly the signs of his coming multiply daily, and who shall say that our Society, Mrs. Besant, Vivekânanda, Dharmapâla and others are not the *avant courriers* of the blessed day when spiritual yearnings shall again fill the Eastern heart, and materialistic grovellings be things of the black past?

Naturally, under the circumstances, the above event made a pretty strong impression. The *Indian Spectator* said “A greater mission never was conceived. Let the Aryans make common cause; let the Hindus, Parsis, Mahomedans, Christians forget their differences, and the day of India’s regeneration is not far off.” It was noted as a coincidence that the Address happened to be delivered on the day on which a new year and new era commenced, according to the Sak Salivan, the Calendar used at Bombay. The *Amrita Bazaar Patrika* (May 8th, 1879) said our object was “the grandest ever undertaken by man,” and prayed us to come and dwell at Calcutta. In the ear of the India of 1894, after the changes that have since been wrought in Native opinion, the following utterance of the Editor of the *Patrika* will sound like rankest pessimism. He welcomed us, but said we came too late:—

“What can the doctor do,” he asks, “when the patient is already stiff and cold? India is dead to all sense of honor and glory. India is an inert mass which no power of late has yet been able to move. . . . India has no heart, and those of her children who have yet any portion of it left, have been deadened by blank despair. Talk of regenerating India to the Indians? You might as well talk to the sands of the sea.”

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\* Vide “Theosophy, Religion and Occult Science,” p. 49 *et. seq.*

This is emotional faint-heartedness, not the perspicacity and foresight of statesmanship. Shishir Babu forgot what even the elementary knowledge of agriculture as practised in his native village, ought to have taught him, *viz.*, that the seed must be planted before the shade of the tree can be enjoyed, or the cereal harvest be available as daily food. Events have belied his lugubrious prognosis, and the Indian peoples are already searching backwards together for the sources of Aryan ideals. It is but a little way they have gone, it is true, yet the "inert corpse" of India, which the Calcutta Jeremiah of 1879, depicted, has proved itself a very living entity and is calling upon its children to look up the ancient scriptures once more for the profit of mankind.

H. S. OLCOTT.

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## OUTLINES OF ASTRONOMICAL MOTION.

### I.

#### INTRODUCTORY.

THE relations of moving bodies to each other in the heavens are learnt by observing the relations of moving bodies to each other and to stationary bodies on the surface of the Earth.

Astronomical, like terrestrial motion, is of two kinds, apparent and actual.

The diurnal motion of the Sun, the Moon and the Stars is only apparent. It depends on and is caused by the axial rotation of the Earth.

The advance of the Moon in the heavens, on which its regularly recurring phases depend, is an actual motion.

The science of astronomical motion teaches the observer how to distinguish the actual from the apparent, shows him the relations of the one to the other, and how the apparent is the guide to the actual motion, which is its cause.

### II.

#### MOTION AND APPARENT MOTION.

Motion is always accompanied by apparent motion.

(1). The apparent motion is usually in the opposite direction to the actual motion. *The objects that a carriage is passing become the passing objects of the person seated in the carriage.*

(2). Sometimes the apparent motion is in the same direction as the actual motion. *The more distant object advances, with the moving carriage, upon the object nearer to the carriage.*

(3). In this case two apparent motions can be observed. *The seeming advance of the more distant object, with the seeming retreat of that nearer to the carriage.*

The only actual motion in these cases is that of the carriage. The apparent is consequent on and caused by the actual motion.

### III.

#### MOTION WITH APPARENT MOTION.

(4). If a person within the circumference of a circle were to turn slowly round, any and every point on the circumference of the circle, or between him and that circumference, would appear to move round him in the opposite direction.

(5). If a person were to move sideways round a tree, with his face directed to the stem of the tree, any and every point of a circle drawn round himself and the tree would seem to move round him in the opposite direction, once for every time that he passed round the tree.

(6). If while moving once round the tree, he turned himself once round in the same direction, any and every point of the enclosing circle would appear to pass twice round him in the opposite direction—*once for his revolution round the tree, and once for his rotation on his own axis.*

(7). If while moving round the tree he turned himself once round in the opposite direction, any and every point of the enclosing circle would seem to be, what it really was, motionless, the apparent motion being now transferred to the tree.

### IV.

#### RECESSION, AS A GUIDE TO MOTION.

(8). In astronomy the apparent motion known as recession is the being left behind of a relatively stationary body, by a moving body from or with reference to which, then regarded as stationary, the recession is completed.

Recession may be

Simple.

Single.

Double.

Multiple.

Complex.

Masked, or

Combined.

### V.

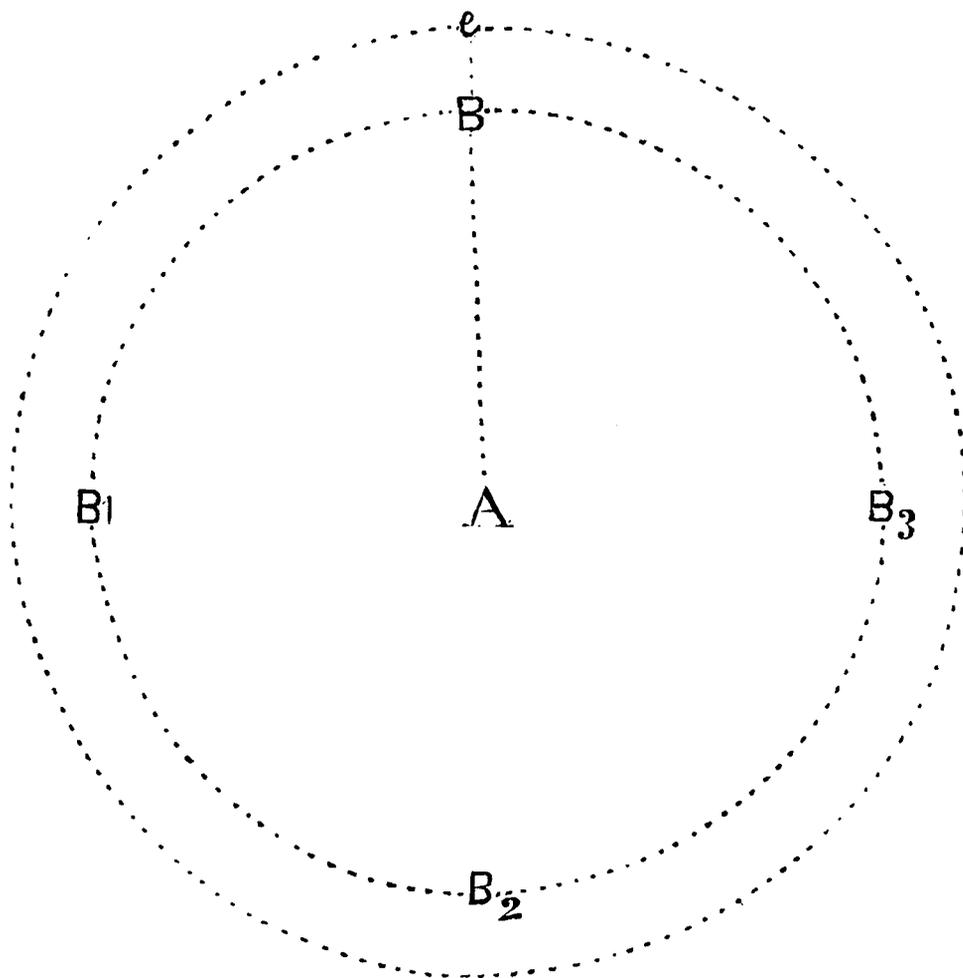
#### SIMPLE RECESSION.

(9). Simple recession is an apparent motion caused by the rotation of a relatively stationary body, or by the revolution of one body round another which is relatively stationary.

When an observer at A (Fig. 1) watches two objects, B and *e*, of which B is moving in the direction of B<sub>1</sub> while *e* is stationary, as B advances from the right line between A and *e*, *e* will appear to recede from B or to move in the opposite direction, so as to be one-quarter of a circuit from B<sub>1</sub>, half a circuit from B<sub>2</sub> and three-quarters of a circuit

from  $B_3$ , until at the right line  $Ae$ , where  $B$  regains its point of departure,  $e$ , though stationary during this revolution of  $B$ , will appear to have made a complete circle of recession round  $A$ , the actual motion of  $B$ , reputed to be stationary, being thus transferred to and lost sight of in the apparent motion of  $e$ .

Fig. 1.



(10). The astronomical examples of this form of recession are :

*a.* The diurnal revolution of the heavenly bodies round the rotating Earth. Here  $A$  represents the centre of the Earth,  $B$  a given meridian of its rotating circumference and  $e$  a zodiacal star. On this recession the alternation of day and night depends. The actual motion here is the rotation of the Earth on its axis. But the transference of the actual to the apparent is so complete that the Sun, Moon and Stars are habitually said to rise and set, and it would be pedantic and inconvenient to attempt to use any other formula.

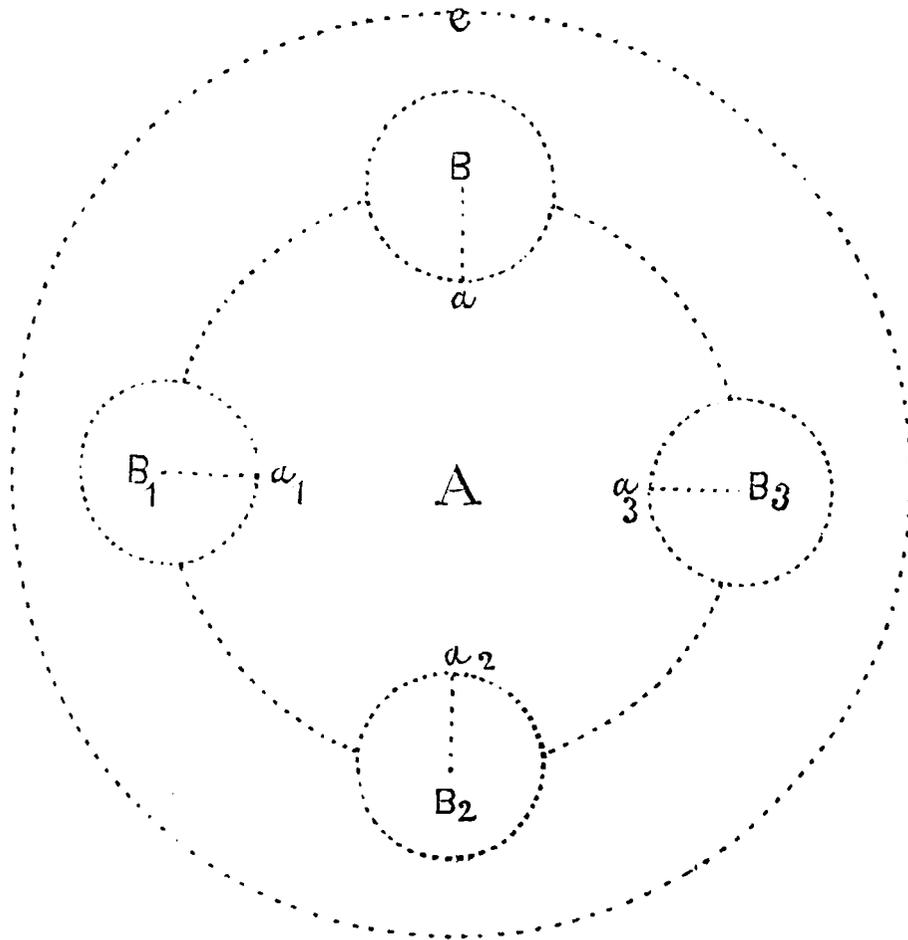
*b.* The sidereal revolution of the Moon. Here the Earth  $A$ , is the centre of observation. As the Moon  $B$ , moves round  $A$ , a given zodiacal star,  $e$ , is left behind by, or recedes from it. When the Moon returns to and meets this receding Star it has completed a full circuit of its orbit. The actual motion here is the orbital revolution of the Moon ; the apparent motion, that of the receding zodiacal star.

## VI.

## SINGLE RECESSION.

(11). Single recession is that form of recession in which one body, while passing round another, persistently shows the same face to that other body. In this case the relatively stationary point on the circle of comparison recedes once from the advancing body, or makes a complete circuit in recession, during each complete passage of the moving body round the station of the observer.

Fig. 2.



In Fig. 2, A represents the station of the observer, B, the body passing round that station,  $a$ , the meridian or central point of the face of that body persistently directed to A. At B,  $a$  is between A and B. At  $B_1$ ,  $a$ , as  $a_1$ , is between A and B; and so on at  $B_2$  and  $B_3$ . But at  $B_1$ ,  $e$  has receded one-quarter of a circuit from B; at  $B_2$ , half a circuit; at  $B_3$ , three-quarters of a circuit; until, at B, a single circuit in recession has been made.

(12). The astronomical example of this recession is found in the revolution of the Moon round the Earth. Here, during each sidereal revolution, measured by its departure from, and return to a given zodiacal star, only a single revolution in recession of that star takes place, because the same face or meridian of the Moon is persistently directed to the terrestrial observer. This is due to the attraction of the centre of gravity of the Earth on the eccentric centre of gravity of the Moon,

which causes its heaviest side to gravitate earthwards, as does the car of a balloon.

This single recession of a zodiacal star round the revolving Moon during each sidereal revolution proves that the Moon is not rotating on its axis. (Para 5).

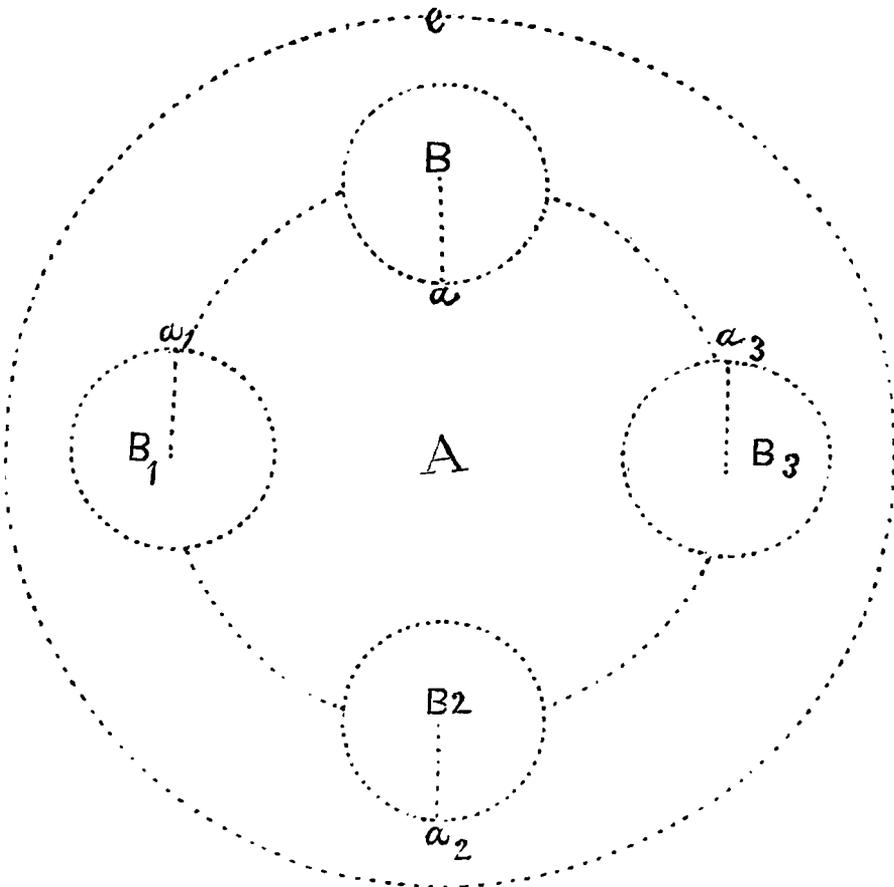
Were the Moon to rotate once on its axis during each revolution in its orbit, it would cease always to show the same face to the Earth, and the given zodiacal star would recede twice round it during each revolution in its orbit. (Para. 6).

## VII.

### DOUBLE RECESSION.

(13). Double recession occurs when a single rotation on its axis takes place during each revolution of the revolving body. In this case two recessions combine and interblend—the recession due to the revolution of the moving body, to which the recession caused by its axial rotation is added.

Fig. 3.



The manner in which this combining and interblending is effected is indicated in Fig. 3. Here  $a$  is between  $B$  and  $A$ , or in conjunction with  $A$ . As  $B$  passes round  $A$  to  $B_1$ , if it had no axial rotation the meridian  $a$  would remain between  $B_1$  and  $A$ , or continue in conjunction with  $A$ , as in Fig. 2. But the added axial rotation carries  $a$  along

one quarter of the circle of rotation, while B advances along one quarter of the circle of revolution, so that at  $B_2$ ,  $a$  is at  $a_1$ , or in quadrature with A, and half a circle of combined motion (from  $e$ ), indicated by half a circle of combined recession of  $e$ , has been described on the circle of comparison. At  $B_2$ ,  $a$  is at  $a_2$ , or in opposition to A, having described another half circle of combined motion, and occasioned another half circle of combined recession on the circle of comparison. At  $B_3$ ,  $a$  is at  $a_3$ , or in quadrature with A, and another half circle of combined motion, denoted by another half circle of combined recession, has occurred. At B, the relations of departure have been regained,  $a$  is once more between B and A, or in conjunction with A, having described two circles in combination on the circle of comparison, one of revolution and one of rotation, accompanied by two circles of recession, also in combination.

That double recession takes place under these conditions is known, not only by the fact that every movement in advance is accompanied by an equivalent recession, but by the further fact that at B,  $a$  is in opposition to  $e$ , whereas at  $B_1$ , it is, in virtue of the renewed parallelism of its axis, in conjunction with  $e$ , so that a half circle of recession must have occurred; while at  $B_2$ ,  $a$  is once more in opposition to  $e$ , having occasioned a full circle in recession on the circle of comparison, though only half a circle of rotation with reference to A or  $e$ , because in the same time B has only described one half of its circuit round A.

There is no astronomical example of double recession. The Moon is supposed to furnish the elements of such an example as it is still taught that it has exactly one axial rotation during each sidereal revolution in its orbit. But a careful consideration of the teaching of the Figs. 2 and 3 will convince the inquirer that this cannot be the case. The mistake has arisen through no special study having been hitherto made of the relations of sidereal recession to axial rotation and orbital revolution, whether single or combined.

HENRY PRATT, M.D.

(*To be continued.*)

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### MRS. BESANT IN AUSTRALASIA.

**A** GAINST the background of the Australian press, our gentle orator stands out a luminous figure. The receipt of a large collection of cuttings from the Melbourne and Sydney papers enables us to estimate the complete triumph she has won over all parties, all cliques, and all conditions of men. Rival papers, which were never before known to agree upon public questions, are in complete accord as to her, and vie with each other in praises of her eloquence, her captivating manners, and her sweet personality. It appears, from what one writer says, that they had half expected to see a fire-eating virago, full of fury and repulsive in personal eccentricities, whereas there stepped into view one of the most modest and womanly women they had ever seen.

Instead of her bellowing in strident tones a diatribe against social order, they heard a silvery voice speaking wisdom in faultless phrases, acting for a mind which seemed to have stored away in itself a profound knowledge of each of the several subjects of her lectures. The most eminent statesmen and judges gladly presided at her meetings, and introduced her to the Australian public in terms of the highest respect. It is difficult to recall, among the great orators of modern times, one whose art has captivated such vast and contrasting multitudes in many countries. Her Indian triumph of last season has been even exceeded by that achieved in the lands under the Southern Cross. It is not that other public speakers are not more perfect in gesture and declamation than she, nor less ready in the use of rhetoric, but that the eloquence of Annie Besant is the outbursting voice of her very heart, and her expositions the candid utterances of her conscience and soul. Every hearer feels that she is altogether earnest and sincere, and listens to her, therefore, with eager docility instead of with suspicion as to her motive. Like Milton's ancient orators:—

“.....whose resistless eloquence  
Wielded at will that fierce democratic,  
Shook the arsenal, and fulmin'd over Greece,  
To Macedon, and Artaxerxes' throne—”

—she has swept all before her at Melbourne and Sydney, and moved public opinion to its deeper depths. Theosophy is now in all minds, discussed in all gatherings, and her rooms are besieged by crowds of importunate enquirers who—she writes—are unwilling to give her even a few moments to take her food.

From the mass of materials before us, the following few selections are made for the gratification of her Indian friends, and for the record:—

*Sydney Herald.*

“Mrs. Annie Besant delivered her fourth lecture in the Bijou Theatre last evening. It was a great oratorical effort—probably the most eloquent discourse ever delivered from a platform in this city—and the large house was visibly affected.

“It was quite a study to watch the audience during the hour and a half that Mrs. Besant was addressing them. There was no coughing, no sneezing, no whispering, no going out for a drink. The great magician drew a magic circle around the audience, and they continued under the influence of the spell, from start to finish. The listener who sat upright in his chair was the exception. The great majority bent forwards towards the stage luminary, and the house resembled, to a certain extent, a plot of sunflowers or a bevy of fire-worshippers with their faces turned towards the sun.

“But the lecture was something more than a mere flow of oratory. Mrs. Besant appealed to the reason and not to the imagination of her hearers, and adduced strong arguments in support of the propositions she put forward. In the course of her address she attacked the scientific theories of heredity and atavism, and in the encounter with science Theosophy usually came out on top.

"Three or four times during the evening the pent-up feelings of the audience found vent in cheers. But the applause seemed to disconcert rather than to encourage the lecturer, and seemed almost as much out of place as it would have been in a cathedral during the progress of the service. The ovation tendered to Mrs. Besant at the close of the lecture was well-timed, and could not fail to be acceptable to the recipient."

An earnest Christian writes to a Sydney paper, proposing that the attempt be made to induce Mrs. Besant to hold a public meeting of all the Christian sects, at which they should be persuaded to unite on a common platform for the advancement of the religious spirit. He says:

"I am sure our religious teachers and people, somewhat blinded by prejudice, do not know what sort of woman we have in our midst. Could she, as an apostle of the broadest and truest Catholicism, be missioned forth so to the wide religious worlds, she would do more to promote universal union and harmony than any other could do. The crying need of this is on our Anglo-Saxon tongue everywhere. I firmly believe in the practicability of her power of achieving such a work; and it would be an achievement second to nothing but the founding of the Great Evangel itself by the Divine Master, devoutly revered by the dominant civilised races of the present epoch of the world.

"No one can listen to her, especially in her semi-private gatherings, without being impressed that she is possessed of transcendent ability, and of the truest Catholic, Christlike piety and love. She is so overflowing with wisdom and knowledge that if she is not divinely inspired, I have no higher conception what such a one would be. She is so logical and eloquent, yet simple, apt, and convincing of speech, that I have never witnessed her equal in either man or woman."

#### *Sydney Age.*

"There was another large attendance at the Bijou Theatre last night, when Mrs. Annie Besant delivered a lecture on The Meaning and Working of Reincarnation. This is one of the fundamental principles of the Theosophic creed, and although at first acquaintance it would seem to contain nothing but uninteresting and unattractive elements, yet when the matter is gone into, and especially when it is so eloquently expounded by such a remarkable thinker and orator as Mrs. Besant, there will be found in it much that is worth thought, and much that will repay careful and reasonable investigation. One of the extraordinary features of Mrs. Besant's charm and force as an orator is that, no matter how technical is the subject of her discourse, she always manages to deal with it in an attractive light, gripping the attention of her audience at the start, and by the force of her oratory, the perspicuity of her reasoning, and the instructiveness of her matter never releasing that hold until the end. Last night the lecturess\* had what in other hands would have been a painfully dry scientific and ethical subject to deal with, but for an hour and a quarter she engrossed the attention of her audience while she combated the widely accepted evolutionary theories of heredity and atavism, and offered the doctrine of reincarnation as a basis on which to found a new conception of human duty, and as an explanation of many apparently irreconcilable and unintelligible facts in life. She pointed out that man consisted of spirit, soul and body, the last named being but the garment of the soul and spirit. When the body was worn out the soul

\*A wretched word: one might as well say thinkeress, speakeress, walkeress or sleeperess. Theodore Hook used it, but he should have been caned for it. *Ed. Theos.*

would take on another body where it would gather fresh experience, thus moulding bodies, according to the experience it had gained in a previous existence. Mrs. Besant offered this theory as an explanation of the surpassing genius of men like Shakespeare. He was able to describe so many phases of nature, not because he had observed them at the time he wrote, but because his spirit had gathered the experience in a past life. In her own case she attributed her ready grasp of the subtle complexities of Eastern thought and religion, and her familiarity with the customs of the Hindu people, to the fact that her spirit had existed in that environment in a past age."

*Sydney Herald.*

"Mrs. Besant then proceeded to unfold the inner mysteries of Theosophy, and kept the audience spell-bound for an hour or more while she talked to them of the transitory stages of the soul, the astral body, the Mahâtmâ and all the other 'points' of the Wisdom Religion. The discourse was more of a poem than a lecture—it was an ethereal kind of epic, such as Shelley might have recited after a course of training as a platform orator. There was a beautiful parable at the end, which compared the human race to a party of Alpine tourists, linked together and toiling upward, the strong men in front cheering on the weaker brethren at the end of the rope. Anytime the lecturer paused for breath during the course of the evening the audience chipped in with thunders of applause, and at the close of the entertainment there was something like an ovation in favor of the lady Theosophist."

At her fourth Sydney lecture there was an incident which touched the hearts of the audience, and which the *Herald* thus describes :

"Mrs. Annie Besant delivered the fourth of her series of lectures at the Opera House on Saturday night before a packed audience. A pleasant feature of the evening was the fact that Mrs. Besant's daughter presided. The spectators evidently thought the arrangement an admirable one, for they applauded heartily as soon as they grasped the situation. Introducing her mother, Mrs. Scott said, Mrs. Besant had been so ably introduced to Sydney audiences by the gentlemen who had presided on previous evenings, that it was not necessary for her to say more than that, on the subject of the lecture for that evening, 'Religion and Science,' Mrs. Besant was, owing to her experiences, peculiarly qualified to speak."

So eager was the public to hear her again and again, her Agent had to arrange for a supplementary course of four lectures, of which the subject of the first, was "Theosophy and its Teachings." Following is a summary of the same :

MRS. BESANT ON THE WISDOM-RELIGION.

At the Opera House last night, Mrs. Besant delivered the first of her new and final series of four lectures, her subject for the evening being "Theosophy and its Teachings." Opening with a brief sketch of the history of Theosophy, Mrs. Besant said that the Aryan race in its cradle in the north of India had had teachers of an elevated and almost superhuman character; and to that infant race was given the teachings which were the key-note of all the religions which had since been followed by the race in its various divisions and developments. These teachings formed the Wisdom-religion. Later on as the Indian people turned more to luxury it became a secret or hidden science, and it fell into the background with the advance of material civi-

lisation; but it had always been preserved from generation to generation by the great brotherhood of teachers known as Mahâtmas. These men had gone into other countries—China, Persia, Egypt—and had been the founder of the great religions and civilisations. Among the Greeks and Romans the same doctrines could be traced in their religion and Philosophy. The philosophies of Pythagoras and Plato contained the same teachings, which also permeated Christianity, especially among the Gnostics, during the first three centuries after Christ. In the Alexandrian Neo-Platonic school they found for the first time the term “theosophy,” or “the wisdom of the gods.” Passing into European history, it was to be found in the writings of Roger Bacon, Paracelsus, Giordano Bruno, and then later on among the German mystics, including Jacob Boehme, the English mystics, Cagliostro, Mesmer, and others in France, and Göthe, Fichte, and Schelling in Germany, and now again in our own time it was proclaimed in its own name of Theosophy for the helping of the world and all religion. The result had been that during the last 20 years materialism, which had previously been carrying everything before it, had begun to recede, and occult thought was coming more and more to the front. Passing on to what Theosophy was, Mrs. Besant defined it as a statement of facts concerning the Divine nature and the universe and man. As yet they had only a fragmentary statement of it, though more than had been published for many thousand years; but that fragmentary knowledge would be rendered fuller and fuller as it made its way and became acclimatised in our midst. Its ethical teaching was simple enough, but that was not all that Theosophy had to say. If a religion was to endure it must have an underlying philosophy to defend it from the assaults of science, and Theosophy had this necessary metaphysical foundation. Theosophy said that Divine nature was unknown and unknowable to finite intelligences. By manifesting itself the Divine nature brought the universe into existence, and in doing so took on a threefold aspect, the same idea being represented by the Trinity of the Christian religion. Out of the Divine mind the universe was built by the Divine thought. The first living intelligences breathed out by the Divine life were the mighty spiritual intelligences which had gradually evolved and developed in past universes. They were spoken of as the builders, architects, or planetary spirits. They were the angels and archangels of Christian theology, and the devas or gods of the Indian pantheon. These were the direct ministers of the Divine thought and the immediate builders of the universe. Everything that we called law was the action of these intelligences. They were the governing agents of systems and worlds. Man also was a spiritual intelligence in process of evolution. Out of humanity there were being built up mighty spiritual intelligences which in their turn would come forth from the bosom of the Divine to rule when a new universe was to be built up. Coming next to the Theosophical idea of the seven-fold division of the nature of man and the universe, Mrs. Besant pointed out that the number Seven was a sacred and mystic number in all religions, and she attempted to show that in nature also the number seven or its multiples was quite as persistent as in the religions. Man developed through seven planes or stages of consciousness. At present we had only five senses, because we were only now going through our fifth cycle of evolution. We were developing a sixth sense, of which the first faint glimmerings were to be seen in thought-transference, where thought passed direct from mind to mind without the intervention of the ordinary senses. In time also we would have a seventh sense. The seven principles of man were (1) the physical body, (2) the astral body, (3) the vital

principle, (4) the desire body, (5) the mind, (6) the soul, and (7) the spirit. The first four were the mortal and the last three the immortal parts of man. Intelligence could work in any one of the four bodies, and some of the results of delirium were the results of intelligence passing into the fourth stage of desire, the region where the denizens were of an exceedingly unpleasant character. That was why people suffering from delirium tremens always saw the same objects. They were real things existing on the fourth plane. Mrs. Besant concluded with a brief but eloquent sketch of the doctrine of Reincarnation, the means by which 'the soul progressed ever onwards to higher and higher stages of existence.'

The *Theosophist* being the official historical register of the Society, it has been thought best to preserve for future reference at least the above fragmentary record of the initial aspects of Mrs. Besant's first Theosophical tour at the Antipodes.

Her farewell lecture was upon the subject of "Politics," and greeted with the tumultuous applause of an overflowing audience. She viewed the question from the side of Theosophy, showing how political action is always the sequel of an original thought in an individual mind which has silently but surely spread and spread until it improves the minds of masses of men, begetting a party, shaping a policy, and often capturing the conscience of a nation or nations. In her exegesis of the theme she was as logical as eloquent.

H. S. O.

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#### ZOROASTRIANISM IN THE LIGHT OF SPIRITUAL PHILOSOPHY.\*

IN venturing to lay before the Congress of Orientalists of 1894, these Notes, an attempt has been made by me to draw the attention of scholars who have unflinchingly devoted their energies in the cause of Oriental religious and philosophical systems, to a method of interpreting them that has sadly been ignored.

As a descendant of the ancient Zoroastrians, I cannot but in the first place express with feelings of unbounded gratitude and admiration the attempts that have been hitherto made by some of the great *Savans* of Europe during a century and a-half, to study with great care and perseverance the sacred books of the East. By a curious irony of Fate, the West has in modern times been shedding its intellectual Light on the East and seems determined at all hazards to reflect with greater brilliancy the primeval Light received in primitive ages from the far East. We Parsis, who are the direct inheritors of the spiritual treasures of the Zoroastrian Religion and Philosophy and who, with a pertinacity scarcely known in the history of religious faiths, have clung to our religion, have special reasons to be grateful to the energy of European Orientalists.

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\* A paper read before the Xme. Congrès International des Orientalistes, Session de Genève : Sept 3-12. 1894.

The Dasturs and the Mobeds, the guardians virtually of the fragmentary sacred books of Zoroastrianism in the original tongues, after the invasion of the Mahomedans and the dismemberment of the Persian Empire in the seventh century of the Christian era, were, if not illiterate, unable to interpret with any degree of scholarship the few sacred texts they had in their possession. This no doubt was owing mainly to the hardships they had at first to suffer in their wanderings in search of a new home for their families and their hearths (*literatim*), to their contact with an alien nation, the Hindus, who gave them shelter and to the innumerable miseries they had to undergo especially through the persecutions repeated in India of their old enemies, the Mahomedans. But fortune, at last glutted with the miseries of her victims, relented and now favours them with her smiles under the ægis of Pax Britannica. It is a significant fact that the virtual resuscitation of Zoroastrian learning, like the national growth and the social and intellectual development of the modern Parsis themselves, should be coeval with the rise of the British Power in India. It is therefore natural that we Parsis should cherish much reverence for such great names as Anquetil du Perron, Bopp, Spiegel, Haug, Hovelacque, Harlez, Justi, Windischmann, Darmesteter, West, and others.

In our midst at present in Bombay we have a few—we wish we had many more—Parsi scholars who are devoting their intellectual energies to the study of the Zend and Pehlvi languages and to the elucidation and interpretation of the sacred books on the same lines and in the same spirit in which that field of ancient lore has been worked by the European Orientalists. They are headed by Mr. Kharshedji R. Kama, a well-known student of Comparative Philology and once a pupil of Dr. Spiegel of Erlangen. This venerable gentleman, some thirty years ago, was the first student of Zoroastrianism who introduced among the Parsis the philological and critical examination of the sacred texts which he had learnt and studied in Europe under his European teachers. His name is now a household word amongst us, whilst the names of some of his old pupils, mostly Ervads (Priests) such as Sheheriarji Bharucha, Kavasji Kanga, Jivanji Modi, B. A., Darab Sanjana, B. A., and others are well known. Dastur Peshotan Sanjana and Dastur Jamasji of Bombay and Dastur Hoshang of Poona, although Dasturs of the old school, have also been inspired by the European methods of research and have been very successful in adopting them, thanks to the spirit infused into them by the example so nobly set by Mr. K. R. Kama the recognised *dux atque princeps* of all Parsi scholars.

Notwithstanding the laudable and persevering efforts of European and Parsi scholars to shed a flood of light on the sacred texts in their own way, how is it, one is tempted to ask, that the Parsis on the whole fancy—nay, feel that there is something wanting—something deficient in their interpretation of the holy text? The dry bones supplied by the modern science of Philology, as ably exhibited in their translations, discourses, and essays, deftly and ingeniously classified

and arranged, no doubt, give them some idea of their ancient religious system, but only in the form of a skeleton, like the fossil bones forming the skeletons of the Mastodon, Deinotherium, Ichthyosaurus or some other antedeluvian tertiary animals. But the life, the germs of which are still in the Parsis, is wanting,—the spirit that must animate them in their relation with the cosmos and the Higher Life is sadly missing. Just as photographic sun-drawn pictures of the wealth of Alpine scenery round about Geneva where the Congress is held, cannot give one an adequate idea of the life, and the living reality of animate and inanimate nature in these regions—in the same manner, the insipid, lifeless outline which modern scholarship supplies the Parsi does not tally or correspond with those yearnings, those spiritual aspirations which by the Law of Heredity are innate in him and which he cherishes with devotion and faith unshakable.

The reasons why this deficiency and this incompleteness are found in the methods almost always adopted now-a-days, are not far to seek. The Demon of Materialism, which is so rampant in this age of railways and telegraphs, of dynamite and bullet-proof breast-plates, of Anarchism and Nihilism, has not failed to infect the present methods of interpreting the sacred books of the East. Max Müller, under whose parental guidance many of these very books have of late seen the light of day in the form of readable translations, has expressed his belief in one of his able discourses that anything that resists these materialistic tendencies of the age should always be welcome. This Demon of Materialism has in this age been so influential and powerful that he has throttled the spirit of inquiry in the domains of Sacred Religion to such a fearful extent that all spirituality is squeezed out and nothing but the husks remain, and these cannot give satisfaction to the inquiring mind.

Then again this Demon in all its hideousness is generally accompanied by a certain painted Goddess, which I would call Respectability. At her shrine, we find modern society doing its *Pooja* with intense devotion and burning an incense whose fumes stifle any inquiry into the hidden Mysteries of Religion which are the very life-blood of our beliefs and faiths. Magic, clairvoyance, mesmerism, clairaudience, mediumship, astrology, &c., and Theosophy, which tries to enter deeply into the higher arena of life and spirit by the light of occult knowledge, are relegated to the limbo of impossibilities, superstitions, fancies and frauds by this unforgiving inexorable Goddess, Respectability. That there are imposture, chicanery and charlatanism attending the higher phenomena of life goes without saying; and, where, one is tempted to ask, do these not exist in this work-a-day world with all its various pursuits? But still the existence of spurious or counterfeit coins does not preclude us from believing that there *are* genuine coins also current in the market.

Now this spiritual philosophy and science or as it is sometimes called Occultism, or Occult Philosophy, or Occult Science—for the phenomena and the rationale of the phenomena are unknown to modern material

sciences—is the very life-blood of all our ancient religious systems, and are imbibed by Eastern people so to speak with their mother's milk. It is this Secret Doctrine, which inculcates *inter alia* the infinite capabilities of the human soul in its manifestations and its different stages of growth and development, that has, strange to say, brought discredit in the eyes of those who look upon the sacred books of Eastern nations from their materialistic stand-point. They believe that they are mere childish babblings of savages in the primitive ages of the world or at best the silly drivellings of a set of idiots. While doing so, they forget that their own religious systems have sprung up in the East and the Scriptures they rely upon as the embodiment of their spiritual aspirations are themselves Sacred Books of the East also.

Nevertheless we, as Orientals, do not ask Oriental Scholars to conform themselves to this or that belief, nor do we obtrude upon them our belief in occult lore, for we know that the interest, which they have to take, is simply academic; and because it is academic, apart from any personal belief or non-belief, it is a pity that in the interpretation of the sacred texts the light that can be profitably derived from Occult Philosophy, as understood by the ancients, is totally ignored. This extensive field of research that could render invaluable help to Oriental Scholars in their studies is, more often than not, completely kept in the back-ground and—what have we instead? An ollapodrida of sun-myths and cloud-myths and rain-myths and sky-myths into which all our so-called myths are twisted and perverted. I say this with all due deference to the many Orientalists whose scholarship I shall never cease to revere, and whose indefatigable industry and zeal for the elucidation and interpretation of our Oriental religious systems I shall never cease to admire. These meteorological interpretations, if I am allowed to designate them in this way, may have sometimes their value from a materialistic stand-point, but I venture to submit for the consideration of the Congress that that is not all that can be said on behalf of our so-called myths.

Now the question arises as to whether we have enough materials at hand in modern times to borrow from the rich armoury of the ancient Secret Doctrine, to attack with safety obscure points in the ancient religious systems. Fortunately for us in these *fin de siècle* days we have enough of such materials. The Theosophical researches of recent times have been proving to the intelligent world at large by numerous publications, that there is a transcendental philosophy based upon the ancient scriptures, far more valuable and rich than our boasted modern philosophies and sciences. They have proved and are proving with an enormous weight of evidence the inadequacy of modern scientific theories and methods to explain or elucidate even material phenomena with which they are concerned; so that now the reaction against Materialism is *un fait accompli*. The methods of investigation of the Psychic Research Society—facetiously, yet perhaps rightly by philology, designated “Spookical Society”—which numbers amongst its members men who have distin-

guished themselves in literature and science, are different from those adopted and pursued by the Theosophical Society, yet the body of evidence as to matters occult, they have been able to collect, is such as to convince students that "there must be something in it." Then again the hundreds of Spiritualistic Societies in Europe and America are busy investigating mediumistic phenomena which prove that there is a *post-mortem* existence and that there are planes of existence or rather of human consciousness higher than the *Three-dimensional* plane we are familiar with.

The Theosophists, who base their doctrines and theories mostly on the ancient Aryan systems, have propounded them as they allege with a severe desire to do justice to all systems, whatever their source, whether Aryan or Semitic.

Is it then possible that by introducing the methods of inquiry as supplied to us by Comparative Philology and by the Secret Doctrine (which may be safely rendered into Sanskrit as *Adhyâtma Vidyâ*) we can interpret some of the doctrines of Zoroastrianism? I believe that this can be done, and the following notes are an attempt in that direction to which the attention of learned Orientalists is meant to be drawn. I have ventured to touch but the fringe of the subjects treated of, leaving the rest to abler hands than mine :—

#### AHURA MAZDA.

It is now a settled fact and chiefly maintained as such by the Parsi scholars in this country that the Supreme Spirit is Ahura Mazda. The word *Ahura* is the Vedic *Asura* from the root *as* or *ah* equivalent to *be* or to *breathe*, whilst *Mazda* is most probably the Sanskrit *Medhâ*, the intelligent. This Supreme Spirit is the Universal Life of the Buddhists, the Ainsoph of the Kabbalists, the Sat-chita of the Vedântists, the "Ancient of Days" of the Biblical writers. The Zravanists, a sect in later times, looked upon Ahura Mazda as an emanation of old Father Time—*Zravana Akarna* = limitless time; from the root *zru*, Sansk. *jri* = to be old (from which Modern Persian *zamâna*) and *kara* = to cut, Sansk. *kri*, *krinoti*, 5 conj. = to cut. The Brahm of the Vedântist is no doubt the Ahura Mazda of the Persians. His emanations are Spenta Mainyush and Anghra Mainyush. The root in the former is *Z. spi*, Sansk. *shvi* from which we have *Shiva*, the name of the great God of the Hindus, meaning the prosperous or the prosperity-giver or bringer; in Anghra we have the root *angh* which implies that the spirit is angry (for the word *anger* is supposed to come from the same source) and fond of destruction and desolation. Hence has sprung up the Dualism which has been so ably and so learnedly worked out by Lang in his "Modern Zoroastrian." I do not think that the similarity—if not identity—of Spenta Mainyush with the God Shiva has been taken notice of before. To me the dual spirits appear to be very nearly the Purusha and Prakriti of the Sânkhya, or Mâyâ and Brahm of the Vedânta, Purusha being from the stand-point of modern science force and Pra-

kriti being matter. Zravana Akarna may, I think, safely be looked upon as an aspect of Ahura Mazda or Kâla, which is another name of Brahm as in one of the Hymns of the Atharva Veda translated by M. Darmesteter in his "Ormazd et Ahriman, leurs Origines et leur Histoire" (p. 323).

#### MITHRA.

This Yazata, or genius, or deity as some are inclined to call him, has been ably described and commented upon by M. Hovelacque in his excellent book "L'Avesta, Zoroastre et le Mazdéisme." In treating of this subject he takes Windischmann's essay "Mithra, ein Beitrag zur Mythengeschichte des Orients" as his guide calling it:—Cette étude, faite de main du maître, est la base de tout ce que a été écrit sur Mithra.\* It would therefore be a waste of time to enter upon any fresh exposition of the whole of this myth which has exercised no small influence on Persian thought and belief, both ancient and mediæval. They have treated the subject from an exoteric point of view so fully that I shall resist the temptation of repeating it, as far as I can help it, from that stand-point. To my mind the esoteric or occult signification of this Yazata is the A'kâsha of the Yoga Philosophy—(not the sky, be it noted,)—or, as it has been technically called by the Western Occultists, the Astral Light. It is the Light which is behind the Light that we see—the Light in fact on the Fourth Plane of Matter. It is said in the Secret Doctrine to pervade all space. One of its functions is that of the Paurânic *Chitra-Gupta* or that of the recording angel or angels carrying the slate Nâma-i-amâl of the Mahomedans—recording all the actions and words of mankind. The Secret Doctrine tells us that all our actions are, so to speak, photographed on it, and, to the clear vision of an advanced Yogî, they appear in their naked reality. Hence as his vigilance is great and incessant he, Mithra, in the Yast dedicated to him, is said to possess a thousand ears and ten thousand eyes:—*mithrem hazangro-gaoshem baevarechashmanem*. He is always wakeful:—*mithrem jaghanrum*. He is never deceived:—*adhaoyamnem*. Justi translates it—"nicht beirrt werdend"—from the root *dab*, Sansk. *dabh*=to cheat. He is represented as living on the summit of the mountain Hara Barezaiti and acts as an inspector of every thing that has life. Now this mountain on the material plane is, no doubt, the Alborz near the Caspian; but in my opinion on the Astral Plane it is the point on the head which is in Yoga called the Brahmrandhra where concentration must be directed by the Dhyâni to be able to see with clearness all that is imprinted in the Akâsha. Professor Denton calls this Akâshika Light, the Soul of Things, in his interesting book so named and his experiments with sensitives in that field of research are known as Psychometric. For an account of Psychometry and its discoverer, Dr. Buchanan of America, and notices of his work and of his disciple, Professor Denton's work, I

\* This study made by a masterly hand has been the basis of all that has been written on Mithra.

would refer my hearers or readers to Theosophic Literature and to the few numbers of *Borderland* that have now been published under the Editorship of Mr. Stead.

THE YAZATA DIN.

The modern word *din* means religion, but the Avesta form is *Daena*. This is derived from the root *di*=to see, corresponding to *dhyai* in Sansk., meaning to contemplate or see with the mind's eye. This *daena* may therefore be safely said to correspond to the *dhyâna* of the Yogis. This *dhyâna*, which in its highest form is called *samâdhi*, is concentration of the mind or soul, where one, if pure and devoted, can see, as it is alleged, beatific visions. These visions are not unknown in the history of the Saints of the Romish Church in the West as well as in the history and lives of such seers and mystics as Paracelsus, Jacob Boehme, Swedenborg, and others. Is it not then a fact that the Prophet himself was a great clairvoyant and saw what he is alleged to have seen, and embodied it in or constructed therefrom the whole system of his religion, his *daenâm ranhuyim*—the good religion ?.\*

THE YAZATA SRAOSHA.

This Yazata, I am inclined to believe, was at first the *nâda* of the Yogî Occultists—the beatific sounds that the Yogîs hear in their *dhyâna* or *samâdhi*. The root of the word is *shru*=to hear. The sounds very often full of heavenly music—compare “the music of the spheres” of the Western poets—and the articulate words the Yogî hears from the Higher Beings, his Masters, instructing him in his onward march in spiritual evolution, may have been designated by the Zoroastrian Initiate as Sraosha. This Yazata again has a favourite bird *Parodarsh*, which is generally known as a cock. I shall quote the translation of a passage from the 18th Fargard of the Vendidad:—“Then this holy Shroash wakes up the bird which bears the name of Parodarsh, O holy Zarthusstra; whom evil-speaking† men call Kaharkatâs. Then lifts up this bird his voice at every divine dawn: ‘Stand up, ye men, praise the best purity, destroy the Daevas, there runs up to you the Daeva Bushyânsta with long hands, this sends to sleep again the whole corporeal world when it is awakened. Long sleep, O man, becomes thee not. Turn yourselves not away from the best things, good thought, word and work; turn yourselves away from three evil things—evil thought, word and work.’ Then speaks he, ‘Friend arise’; to those who lie on the bed, ‘Arise it is day (?) Who first rises, comes to Paradise.’”—Spiegel's Translation.

This bird Parodarsh is the cock, as has been said; the word is from *para*, a prefix, and *Z. daresh* = Sansk. *dharsh* = to dare. Now a cock is

\* The Arabs, I believe, have adopted this word meaning religion although they derive it from *Dana* = he compensated. Yom-ud-din is the day of judgment, whilst *din* in several places is religion simply as in the verse of the Koran:—*Lakom dinokom valayi din; i. e., you have your religion, I have mine.*

† Who speak badly.—Hovelacque. Who are common men.—Kanga's Gujarati Translation. *Hommes au langage mauvais.*—Harlez.

in Occult Symbolism the awakening of the soul from the deep sleep of material pursuits to the realities of the higher world, and daring to transfer its lower consciousness into the higher planes of existence, at the same time repelling boldly the baneful influence of Bushyânsta, which means procrastination. The latter part of the passage reminds one of the Muezzin's cries on the top of his mosque in the morning, calling the Faithful to prayers:—*Assalâtu khairun min annaum*—Piety or devotion is better than sleep. May not the “Khurus-i-arsh” of the Moslims be the same as the Parodarsh?

#### THE FRAVASHIS.

These female Yazatas, to whom the nineteenth day of the month is dedicated, have exercised the ingenuity of a great number of Iranian scholars. The origin of the word remains yet doubtful. Burnouf derives it from an Aryan root *vakhs*, German *wachsen*, to grow, augment—guided, as he says, by the Sanskrit rendering of this word by Neriosangh, *viz.*:—*vriddhi*. Various other attempts have been made but Hovelacque's appears to me more reasonable. He gives many instances where in Sanskrit *rt* is represented by the palatal *sha* in Zend—so that *Fravashi* would be *pravarti* in Sanskrit and says that the sense is “pre-existent.” The Fravashi is not the soul which is *urvan* (modern Persian *rawân*) but something still higher, namely, the Higher Self, I believe, according to the Secret Doctrine, consisting, as it would say, of the Higher Manas + Buddhi + Atma which constitutes the incarnating Ego or the Individuality. The poet Goethe in his “Faust” appears to have rightly hit the mark as poets with their “eyes in a fine frenzy rolling” very often do, when their consciousness soars into the higher planes of existence and are not unlike Yogîs in their abstractions or trances. He says in his celebrated “Faust” :—

\* Zwei seelen wohnen, ach! in meiner Brust,  
Die eine will sich von der andern trennen;  
Die eine hält in derber Liebeslust,  
Sich an die Welt mit klammerenden Organen;  
Die andre hebt gewaltsam sich vom Dust,  
Zu den Gefilden hoher Ahnen.

Dante, Shelley, Tennyson and other poets have felt in the same manner. This Higher Self is no doubt the Ruah of the Kabbalists and the Christ within us of the Christians. In an extended sense the *Fravashis* are compared with the Ideas of Plato, the Paradeigmata in his Parmenides and elsewhere. In the epistle of Paul to the Hebrews they are called—*ta hypodeigmata en tois ouranois*—the patterns of things in the heavens—Hebrews ix. 23. It is a peculiarity to be noticed that the Farvashis of the pure only are invoked in Zoroastrianism. Some of them are supposed to be guardians of the world who, I believe, are the

\* Two souls, alas! live in my breast; the one wishes to separate itself from the other; the one clings with obstinate desire to the world with hook-like organs, the other with force rouses itself from this misty [world] to the fields of the higher ancestors.

same as the Theosophic Mahâtâmâs, "the Efflorescence of Humanity," as Mr. Sinnett in his "Occult World" calls them. In this connection I may observe that five distinguished personages mentioned in the Avesta are named in the Pazend prayer called "Tandurasti"—(Body healthiness, literally—Prayer for the health of the body)—and the Great God is invoked to grant them health also. They are in the Pazend called Kai Khoshru Pâdshâ, Shâ Varzâvand, Dastur Peshotan, Hosadar Mah and Hosadar Bâmi. From this it appears that the ancient Persians did believe in the existence of Mahâtmas of whom we have been hearing so much of late.

## MAGIC.

To assert that the ancient Persians were magicians, would make a great many of my compatriots laugh. We must not forget that they were the Magoi of the Greeks, the Magi of the Romans, of the Bible and of antiquity. That they could wield and manipulate the higher forces of nature was well known to their contemporaries and the very word *magic* is in itself derived from the Magoi and is a real fragment of fossil history, as Dr. Trench would call it. Unfortunately with us in the present age the word *magic* has so far degenerated that it is now equivalent to all that suggests trickery and charlatanism, if not prestidigitation, pure and simple.

The modern word *mohed* was originally *magopaiti*. It means now a priest who has after many elaborate mystic (occult) ceremonies and purifications,—now alas! not understood—become one of the elders (*Paiti*, Sansk. *Pati* = lord or master) of the community. The higher grade of priests are styled *Ervad* or *Erbad*. This word is the *Zend aithrapaiti*, the master of fire or he, who, as modern scholars say, is the Guardian of the Sacred Fire. According to the Secret Doctrine he appears to me to be the priest who, by his austerities and ceremonies, is capable of wielding and manipulating the Ether (*aithra*), *A'kâsh* or Astral Light. The Secret Doctrine tells us that there is a White Magic and a Black Magic, the *Dakshina Mârگا* and the *Vâma Mârگا*, the right-hand path and the left-hand path—the manipulation by Occultists of the subtler forces of nature either for the good of humanity without any selfishness or for one's personal good with all forms of gross selfishness. It is to be noted as an incontrovertible fact that in Zoroastrianism, wherever we turn, there is Pure White Magic, whilst its opposite is denounced in many places as the work of Ahriman with his *Daevas*, *Yâtus* (from which evidently the Persian word *jûdugar* may be derived), *Pairikas*, *Elementals*, *Elementaries*, *Fairies*, *Peris*, *Spooks*, *Ghosts* and others too numerous to mention. It is this fact which gives the whole religion and its philosophy that pre-eminence and purity amongst other systems as it discourages and prohibits practices which are extremely harmful to the practiser as well as to the whole of humanity at large.

## MANTHRA.

To a Parsi of the modern school a *Mantra* is something "magical" and therefore absurd and chimerical. He forgets or else he does not

know that the *Ashem Vohu* and the *Yatha Ahu Vairyō*, which he recites many a time during the day, are looked upon in the Parsi scriptures as Manthras or Mantras. There is a Yazata called Mānthra Spenta, which in later Persian is known as Marespand. It would take me far afield, if I were to enter into a long dissertation on the spiritual efficacy of Mantras in accordance with the Secret Doctrine in all the religions of the world without any exception. The ancient formulæ of prayers, short or long, composed by the Great Initiates of antiquity for their respective followers are Mantras, and have been from time immemorial looked upon as of great value in the spiritual development of the human race. It is no wonder then that the Parsi scriptures pre-eminently, and the subsequent traditions down to the present times, should abound in their praises and stamp them with their approbation. In this connection it is a pity that the modern Parsi led away by his Materialistic tendencies, ignores the existence of such famous books as the *Desâtir* and the *Dabistân*—at least that portion of the latter which treats of Mazdaism and the doctrines of the philosophical schools, the Sepâsiâns and others that came after in later times.

#### CONCLUSION.

I trust I have, from these hasty notes, which I have ventured to submit to the attention of Oriental Scholars, succeeded to some extent in proving to them that a vast field of interesting research is opened to us by the study of the Secret Doctrine. Apart from our personal beliefs or non-beliefs, as I have already said, Oriental nations, who, like the Zoroastrians, have clung for ages to their ancient beliefs, will look with feelings of greater and more genuine sympathy and gratitude, upon the labours of the great scholars if they study their religious systems in the light furnished to them by the Secret Doctrine. It is fortunate that in this age, notwithstanding its Materialism and Atheism, the Secret Doctrine and the Spiritual Philosophy, which it embodies, is beginning to be recognised as being at the root of all our religions, supplying to them their vitality and sustenance and giving to them vigour and powers of endurance against the cruel ravages of time and decay.

J. N. UNVALA, M. A.

#### THE DATE OF SHANKARA'CHA'RYA.

ARTICLES on the above subject have already appeared in the *Theosophist* (vols. I, IV, XI, XIV, &c.), from the pens of various writers. In one of these a desire was expressed by the writer thereof that if possible the lists said to exist in the various *Mathas* established by *Shankarâchārya* might be secured and printed, and in compliance therewith one obtained from the *Shringerî Matha* was published.

Another is now published below, together with a brief synopsis of the events of the life of the Great Philosopher.

It should be noted that the synopsis and the list have been, down to the 65th name, taken from a duly certified and stamped copy issued from the courts of the Baroda State of an original document filed in one of them, in connection with some case—in the time of the 65th *Matha*-chief, *viz.*, *Madhusūdana*. The remaining names have been supplied from documents in the possession of the present *Matha*-chief and title holder of *Shankarāchārya*, *viz.*, Śrī Rāj-rājeshwar-Shankarāshram Swami, a man of much learning and enlightenment.

As regards the merits of the list it is not necessary to say much. Students interested in the subject may and will set their own value upon it. It is impossible now to satisfactorily answer and finally set at rest these vexed questions with the help of European methods of investigation; the first principles of which lay down that the most sapient *savant* is he who can assert the most positively on grounds of “internal evidence” (*i. e.*, evidence *within* his own wise brain) that the *Mahābhārata* was patched together some dozens of years after *Kālidāsa's Raghuvansu* was written and the *Rāmāyana* later still.

It may be noted, however, for making the dates in the list intelligible, that the *Yudhishtira* Era is said to have lasted 3050 years, after which began *Vikrama's* Era now in its 1951st year. The present list is much fuller than the *Shringeri Matha* list (as printed in a previous issue of the paper), which, it is surprising, repeats many of the earlier names of the present. All tradition says that *Suresvarāchārya* (known also as *Visvarūpāchārya* or *Brahmasvarūpāchārya*) and the famous author of the great *Vārtikas\** was the first *Matha*-chief of the *Sārdū-Matha* of *Dwārakā*. And yet this name is shown in the *Shringeri* list as that of its first Head also, whereas the same tradition says *Hastāmā-laka* was its first Head, as *Totaka* of the *Jyotir* (*Ukhi, Joshi*) *Matha* of *Badarikāshrama* and *Padmapāda* (*Sanandana*) of the *Govardhana Matha* of *Jagganātha* (*Orissa*).

Apparently there is some mistake in saying that the list before printed is that of the *Shringeri Matha*-chiefs; it looks more like a fragmentary version of the present. But it is needless to say more, the matter is so full of mistakes and guess work on all sides, so the less said about it the better.

#### YUDHISHTHIRA SHAKE.

2631. Vaishākha Shukla The birth of Shankarāchārya.  
5th.  
2636. Chaitra „ 9th. Upanayana.  
2639. Kārtika „ 11th. Saunnya.

\* The *Bṛhadāraṇyakavārtika* published for the first time in the admirable *A'nan-dāshrama* Sanskrit series is only a reduced version, although by the author himself of his original *Vārtika* in 25,000 verses—this and other rare treasures, for instance a *complete* (all the 5 ch.) copy of the *Rasayangādhar* of *Jagannātha Panditarāja*—would be revealed if the long accumulating Library of the *Shāradā Matha* at *Dwārakā* were catalogued as so many other and very much less important repositories of Sanskrit MSS. have been.

2640. Phâlguna „ 2nd. Upadeśa from Govinda.  
and thence up to
2646. Jyeshtha Krishna The writing of the 16 Bhâshyas at Badari-  
Amâvâsyâ. kâśram, Nârâyanapratishthâ and the  
foundation of the *Jyotir-matha*.
2647. Kârtika Shukla 8th. The spread of Brahma-vidyâ in Benares in  
company with Bâdarâyanâchârya (the  
author of the Brahma Sûtras ?), the  
meeting with *Sanandana* (Padmapâda).
2647. Mârgashîrsha Krish- The commencement of the debate with  
na 3rd. Mandana Miśra.
2648. Chaitra Shukla 4th. The defeat of Mandana.
- „ „ „ 6th. The debate with Mandana's wife, Sarasvatî.  
(सरस्वत्यासह कला प्रसंगः)
- „ „ Krishna 8th. The entering into the body of King *Amaru*.
- „ Kârtika Shukla 13th. The re-entering into his own body.
- „ „ Krishna Pra- The defeat of *Sarasvatî*.  
tipat.
- „ „ „ The bringing down of *Sarasvatî* from the  
*Deva-patha* by which she was going to  
Brahma-loka into *Dwârvatî* (Dwâraka)  
by means of the Chintâmani-mantra.
2648. Kârtika Krishna 5th. The installation of *Sarasvatî* there (तस्याः  
स्यापनं—whence the name *Sharûdâ-*  
*matha*.)
- „ From Kârtika Krishna The construction of *Shârada-matha*; the  
13th, to Mâgha defeat of the *Bauddhas*; the building of  
Shukla 10th. the ' *Bhagavadâlaya*' in the shape of the  
*Rudramâlâ*.  
The Prâna-pratishthâ (consecration of an  
image) of Sîrî Krishna. The construc-  
tion of a temple to *Siddheshvar*, and the  
*uddhâra* (rectification ?) of the *Bhadra-*  
*Kâlî-yantra*.
- „ Phâlguna Shukla 9th. On *Sarasvatî*'s again trying to go to *Brah-*  
*ma-loka* by seven *Kalâs* (?) leaving one  
*Kalâ* behind for fear of widowhood (in  
consequence of *Mandana*'s intended *San-*  
*nyâsa*) bringing her down again by means  
of the same Mantra in *Shringapurî* (in  
Mysore). Founding of a *Matha* there and  
her *pratishthâ* in it.
2649. Chaitra Shukla 9th... Mandana's Sannyâsa and renaming as  
Sureshvarâchârya.
- „ Mârga Shîrsha 10th.. King *Sudhanva* becomes a disciple.

2649. Mâgha Krishna 7th... The appointing of Sureshvara to *Shâradâ-pîtha*.
2650. „ Shukla 3rd ... The commencement of *Digvijaya*.
2653. Shrâvana Shukla 7th. The coming of *Totaka*.
2654. Ashvin Shukla 11th. The coming of Hastâmalaka.
- „ Pansha Shukla 15th.. The appointing of Hastâmalaka to Shringa-puri-pîtha (Sringeri) and of Totaka to *Jyotir-matha*.
2655. Vaishâkha Shukla 10th ... In an interval of *Digvijaya* the going to *Purushottama-Kshetra* (Jagannâtha) and the setting up of a wooden image of God (!) the laying down of the *mâryadâ* of the place. The founding of the *Govardhana-matha* there and the appointment of *Padma-pâda* to it.
- „ Bhâdrapada Shukla 15th ... *Digvijaya*, the defeat of Bauddhas, Kâpâlikas, &c., (altogether 89 sects.) The
- to
2662. Paushya Krishna 15th Exposition of the greatness of *Yoga*.
2663. Kârtika Shukla 15th. Goes to *Kailâsa*.

THE LIST OF SHA'RDA'-PI'THA A'CHA'RYAS.

1.	Brahma Svarupâchârya	...	up to	2691	
	(same as Sureshvar, &c.)				
2.	Chitsukhâchârya*	...	„	2751	
3.	Sarvajnyânâchârya†	...	„	2774	
4.	Brahmânanda Tîrtha	...	„	2823	
5.	Svarupâbhignyâchârya	...	„	2890	
6.	Mangal-mûrtiâchârya	...	„	2942	
7.	Bhâskri do ?	...	„	2965	
8.	Prajnyânâchârya	...	„	3008	
9.	Brahmajyotsnâchârya	...	„	3040	(this era lasted 10 years more.)
10.	A'nandâvirbhavâchârya...	...	„	25	(vikrama sake.)
11.	Kalânidhi Tîrtha	...	„	83	„
12.	Chidvilâsâchârya‡	...	„	119	„
13.	Vibhûtyânandâchârya	...	„	154	„
14.	Sphûrtinilayapâdâh	...	„	203	„
15.	Varatantupâdâh	...	„	249	„
16.	Yogârûdhâchârya	...	„	360	„
17.	Vijayadindimâchârya	...	„	394	„
18.	Vidyâ Tîrtha	...	„	437	„
19.	Chichchakti-desbikâh	...	„	483	„
20.	Vigyaneshivar Tîrtha§	...	„	511	„

\* Different from the author of the celebrated treatise known as the "Chitsukhi."

† The author of the finest work on Adwaita-vedânta—the Sankshepa-Shârîraka.

‡ The author of a "Sankaravijaya."

§ The author of the well-known commentary on the Yajnyavalkya Smriti—the "Mitâksharâ"; also of a work on Adwaita-vedânta.

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21.	Rritambharâchârya	...	...	up to	572	(vikrama sake)
22.	Amareshvar Guravah	...	...	"	608	"
23.	Sarvamukha Tîrtha	...	...	"	669	"
24.	Svânanda-deshikâh	...	...	"	721	"
25.	Samara-rasika ...	...	...	"	799	"
26.	Nârâyanaâshrama	...	...	"	836	"
27.	Vaikunthâshrama	...	...	"	885	"
28.	Trivikramâshrama	...	...	"	911	"
29.	Shashi-shekar-âshrama	...	...	"	960	"
30.	Tryambakâshrama	...	...	"	965	"
31.	Chidambarâshrama	...	...	"	1001	"
32.	Keshavâshrama	...	...	"	1060	"
33.	Chidambarâshrama	...	...	"	1083	"
34.	Padmanâbhâshrama	...	...	"	1109	"
35.	Mahâdevâshrama	...	...	"	1184	"
36.	Sachchidanandâshrama ...	...	...	"	1207	"
37.	Vidyâshankarâshrama ...	...	...	"	1265	"
38.	Abhinava-sachchidânandâshrama ...	...	...	"	1293	"
39.	Nrisimhâshrama	...	...	"	1326	"
40.	Vâsudevâshrama	...	...	"	1361	"
41.	Purushottamâshrama	...	...	"	1394	"
42.	Janârdanâshrama	...	...	"	1408	"
43.	Hariharâshrama	...	...	"	1411	"
44.	Bhavâshrama ...	...	...	"	1421	"
45.	Brahmâshrama	...	...	"	1436	"
46.	Vâmanâshrama	...	...	"	1453	"
47.	Sarvajnyâshrama	...	...	"	1489	"
48.	Pradyumnâshrama	...	...	"	1495	"
49.	Govindâshrama	...	...	"	1523	"
50.	Chidâshrama ...	...	...	"	1576	"
51.	Vishweshwarâshrama	...	...	"	1608	"
52.	Dâmodarâshrama	...	...	"	1615	"
53.	Mahâdevâshrama	...	...	"	1616	"
54.	Aniruddhâshrama	...	...	"	1625	"
55.	Achytâshrama	...	...	"	1629	"
56.	Mâdhavâshrama	...	...	"	1685	"
57.	A'nandâshrama	...	...	"	1716	"
58.	Vishwarûpâshrama	...	...	"	1721	"
59.	Chidghanâshrama	...	...	"	1726	"
60.	Nrisimhâshrama	...	...	"	1735	"
61.	Manoharâshrama	...	...	"	1761	"
62.	Prakâshânanda Saraswati	...	...	"	1795	"
63.	Vishuddhânandâshrama	...	...	"	1799	"
64.	Vâmaneshah ...	...	...	"	1831	"
65.	Keshavâshrama	...	...	"	1838	"
66.	Madhusûdanâshrama	...	...	"	1848	"
67.	Hayagrîvâshrama	...	...	"	1862	"

68.	Prakashâshrama	...	... up to	1863	(vikrama sake)
69.	Hayagrîvâshrama	Sarasvati	...	1874	„
70.	Shrîdharâshrama	...	...	1914	„
71.	Dâmodarâshrama	...	...	1928	„
72.	Keshavâshrama	...	...	1935	„
73.	Srî Râjarâjeshwar Shankarâshrama	Swami...	„	living.	„

It is not very clear how A'shrama and Sarasvati came to be combined together in some of the names; nor why the title of *Āchārya* was dropped in favour of *Āshrama*, *Tirtha*, *Bhārati*, &c., later on and what their true significance.

GOVINDA-DA'SA.

### CLAIRVOYANCE.

(From the German of Dr. Carl Du Prel).

(Continued from page 81).

#### V. CLAIRVOYANCE AND THE PHENOMENON OF THE DOUBLE.

THE successive wandering in clairvoyance was observed in the middle ages. A certain Jerome, who used the ointment in order to go to the witches' Sabbath, sees on his way several rivers and places, among them being Venice, and afterwards recognises several of the places\* on actually visiting them.† More interesting are some examples from more modern times, as reported by Dr. Charpignon. One of his somnambulists felt a longing to see her sister in Blois, and in thought she directed her wanderings along the well-known road. "See there is Mr. Jonanneau!" said she, "And where may he be going?" On being questioned she explained that she was in Meung, and there she had met Mr. Jonanneau, dressed in his Sunday clothes. He was written to, and replied to the effect that he was then at the place mentioned and was wearing his Sunday clothes, and that what the somnambulist had said was correct in every particular. If we argue from this particular to the universal, we should at least form the conclusion that the whole journey did not merely take place in memory, but that there was spatial clairvoyance proceeding from place to place, that is to say, a progress, possibly only in thought, but in which the reality was seen. A second example given by Charpignon, who enjoyed a high medical reputation, is remarkable as a case in which the successively progressing clairvoyance entered into more detail and was combined with clairvoyance in time. One of his patients had to set out on a long journey, but it was feared that she would not be able to undertake it. She was, however, restored to strength through energetic medical treatment. In

\* Pert: "Die mystischen Erscheinungen," II. 263.

† Görres: "Die christliche Mystik," V. 188.

somnambulism her thoughts dwelt much upon this journey, and she often spoke of it. One day, after she had been magnetised, she was sleeping quietly on a sofa in the presence of her husband and of the doctor. Suddenly she turned quite pale and slipped on to the floor and began to speak. She talked to those present as if they were accompanying her on the journey she was making in thought. She found herself on a steamer, spoke to the passengers, trembled on account of the swiftness of the Rhone as the boat passed beneath the bridge of St. Esprit, and clung to us from apprehension. Then she admired the scenery on the banks, and spoke of the number of people collected at the place where the boat stopped. "It is Lyons," said she. All of a sudden she began to speak of the meadows; she had arrived at the village to which she was going. She laughed at the women's hats; did not understand their language; she saw sheep in the fields and fine mountains. When ecstasy came to an end, she returned to the somnambulant state and had forgotten everything. Three months later on her return from the actual journey, she related her experiences to her husband and to her doctor, and she then repeated all the details which she had described in her vision. Thus she had seen three months ahead into the future, and had seen places 600 kilometers off, of which she then knew nothing but the names.\* We might here ask whether clairvoyance in space and clairvoyance in time both really took place together in this case; it might have been that the picture of the future alone was seen, but with its scenic accompaniments. On the other hand, the ecstatic state, as distinguished from the somnambulant, as well as the subsequent loss of memory, indicate clairvoyance in space, and, apparently projection of the double.

Which of these hypotheses ought we to adopt? If there is actual clairvoyance in space, we cannot dispense with the projection of the double, and *vice versa*. It might be argued, the projection of the double is a fact, the conquest of space by the eye of the seer, only a hypothesis; while there are considerable difficulties against clairvoyance through the double. The most general objection, that separation from the body would be equivalent to death, might be set aside by the remark that the ensoulment of the double, which is manifested by its behaviour, is of very different degrees, so that the ensoulment of the body must also be of different degrees, but always incomplete. If we do not accept the triple division of the human being—body, soul, spirit—we must assume that the soul is split up, and that those somnambulists are right who say that they really are at the distant place and see, hear, smell, and touch there.

A magnetiser to whom this question occurred, asked Cousine, his somnambulant, about the problem, and received interesting answers. To the question, what happened to her in spatial clairvoyance, she answered, that she approached the object, that something within her, some-

\* Charpignon: "*Physiologie médecine et métaphysique du magnétisme.*" 88. 97.

thing that was herself, moved away, hovered over, and then she was there, but when the rapport with the magnetiser was broken, she could no longer see and hear, the body alone remained behind. To the objection that were the soul separated from the body the latter could not continue to breathe and to perform its functions, she could give no positive answer, but she insisted that the separation took place, that the objects at the distant place appeared quite close to her, as if she was touching them, however far away they were in reality. The proof of this was that she saw not only the things to which her attention was directed by the magnetiser, but also others about which he previously knew as little as she did. Especially when he wanted medical advice, she saw the proper plants and medicaments, touched them, tried them by tasting them; if she found them unsuitable, she changed the medicine or the dose until the desired result was reached. To the question as to what proof she could give of her actual presence at a distant place, she reminded her magnetiser of several events in her somnambulic life, that he could not have forgotten. Once he had asked her to put herself in rapport, at a distance of thirty miles, with his friend Dril, who lived at a place which she had never seen. While she was going there, which took two or three minutes, she suddenly drew her body together on the chair, and being asked the reason, she said that she had to avoid a horse that was galloping past by stepping aside, and in so doing she had caught her foot. Transported on another occasion to the same spot, she again drew her body together, because in crossing a stile she had trodden upon her gown. Arrived in the room, she described everything exactly to her magnetiser, including things of which he was ignorant. She saw carnations, touched them and smelled them. In another room she found Dril whose disease she diagnosed, and the accuracy of her medical and other information was confirmed by letter which arrived two days later.

In such ecstatic journeys, as she reminded the magnetiser, she often became hoarse owing to the change of temperature, and the hoarseness continued after her awaking and caused her surprise as she did not know its reason. On a visit to a chemist's she saw the drug recommended by the magnetiser in a blue jar, and named two gentlemen who were then in the shop and who were speaking in a very uncomplimentary manner about the magnetiser, whereupon he went and convinced himself that the drug was really to be found in the place indicated. The next day he mentioned the circumstance to one of the two gentlemen who stammered out some excuse. On again falling into the somnambulic state, she saw this gentleman with the one who had accompanied him accusing the chemist of having repeated their conversation. This also turned out to be correct.

If now, continued the somnambulist, I am able when thus transported, to try and to combine drugs, to catch my foot, or tread upon my gown, if I feel cold and damp until I become hoarse, if I hear what is said at the distant place, all this proves that I am there with all my

senses, with sight, hearing, smell, taste and touch ; if I also see myself there, my body and its clothing, my presence there cannot be doubted, to say nothing of the fact that I always require time to transport myself, which would be unnecessary in the case of pure seeing at a distance ; I need this time to approach the place, and the further distant it is the more time is required. \*

Such utterances will appear the more plausible to the reader, since we must add to the other hypothesis of actual seeing at a distance, hearing, smelling, &c., at a distance ; but the somnambulist herself leads us into error in a further account. The magnetiser had posted a large packet to an address unknown to her, and asked her to follow the packet—in fact to look into the future. She was transported to the chief post-office, thence on to a steamer where the packet was with several others. She went on to the steamer, but during the crossing she was not only terrified but also sea-sick, so that she followed no further but came back on another ship, and was caused to vomit. The magnetiser's attempts to relieve her were unsuccessful until, in her ecstatic journey, she had landed. All the circumstances which would point to the hypothesis of the double,—by which we might account for the physiological repercussion on the body, by its solidarity with the double—thus also occur in clairvoyance in time, and oblige us to relinquish the double hypothesis ; for, in clairvoyance in time, the corresponding sensations can only occur by auto-suggestion ; and the same thing happening in spatial clairvoyance cannot be brought forward in favour of the projection of the double. Thus we are again brought back to a single explanation for both clairvoyance in time and clairvoyance in space, and we must say that we live as transcendental beings in a world in which everything works on everything, and which virtually hides the future within itself, in which future we ourselves also stand with all the influences that we receive therefrom.

Our problem, the theory of clairvoyance, is plainly not yet ripe for discussion, and I at least know of nothing better to say than what was said by the somnambulist, whom we have just heard : that magnetism is still lying on its mother's breast and has hardly yet begun to cut its teeth. It will require a great number of skilful experiments to settle all these questions ; but those whose calling it is to do this, think the best and shortest way of solving the riddle of humanity is by peering through microscopes at bits of protoplasm, and by inventing ever new tortures for the vivisection of animals, but from magnetism they will always hold aloof because it threatens to invade some of their privileges.

Complicated as our problem is, we can see that spatial clairvoyance may occur in combination with a backward glance into the past. This was the case with the somnambulist above mentioned, it also occurs in other cases. Dr. Haddock sent his somnambulist Emma to search out

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\* Du Potet : *Journal du magnétisme*, XVI. 433-439 ; 495-504.

in thought a lady who lived near Edinburgh Castle. "Attracted" by the castle itself, she saw within it things that terrified her. A lady of rank before whom people knelt, but who, in spite of her high position, was very unhappy; she was very much priest-ridden, and on this account misunderstandings arose between herself, her husband, and the populace. Then Emma spoke of Mary Queen of Scots, described the old furniture of her apartment, and at last came to the execution of the queen. The description of the costumes agreed with the period. Of the persons she said that she knew that they were long dead, and as she saw them, she did not see them as if alive, but only saw their shadows and outlines.\* Dr. Gregory sent a somnambulist on an ecstatic journey to a castle about a hundred and twenty miles away. On the staircase she saw, let into the wall, three life-sized portraits of the same lady. She identified the lady with one whom she had once seen when looking clairvoyantly into the past; in another room, in the same castle, she saw the picture of another lady whom she had previously seen at the same time. The pictures represented Queen Elizabeth and Mary Queen of Scots, and Dr. Gregory ascertained that they hung in the castle in question.†

When a somnambulist is sent on an ecstatic journey, she may either simply have the goal pointed out to her, or one may traverse the ways to the goal with her, stopping here and there, as if to make sure that they have come so far—a method which Ricard recommends,‡ while other magnetisers say that it only fatigues the somnambulists, and that it is better to transport them to the place or person by simply giving the name. Moreover in such clairvoyance subjective visions also are liable to occur, and cannot be separated by the seer from the real objects. The magnetiser is also able, by involuntary suggestion, to introduce false pictures into the clairvoyance. Deleuze often found that when he left the somnambulists to their spontaneous clairvoyance, it turned out correct, but when he attempted to stimulate the clairvoyance he spoiled it as his questions acted as suggestions.§ In this manner we may suggest to somnambulists dream-pictures which they will go on elaborating, but which are all pure fancy.¶ Unskilful experimenters who act in this way, instead of seeing that the fault lies with them, accuse their subjects of deception.

CARL DU PREL.

(To be continued.)

\*Haddock: "Somnolism," 260.

†Du Potet: *Journal etc.*, XI. 346.

‡Ricard: "*Traité du magnétisme*", 462.

§Deleuze: "*Faculté de prévision*", 31.

¶Reichenbach: "*Der sensitive Mensch*", II. 659.

## THE MAHA'TMA' QUEST.

WESTERN curiosity, piqued by our Theosophical literature, has been in active quest of the Mahâtâmâ in Tibet and its Borderland, but has not found him. Traveller after traveller has met with the same ill-success. Rockhill, Bower, Orleans, Knight, and other Tibetan explorers, make the same complaint and usually indulge in some jeers at our expense. One and all report that the natives of the country say they know nothing of such beings in their midst: some Lamas have even laughed at the stupidity of Western dupes who believe such nonsense. Yet, strangely enough, all these travellers have heard of, some have even seen, very holy Lamas, esteemed and revered by all men for their sanctity of life, knowledge of the sacred books, and, in some cases, their alleged psychical powers. Huc tells us ("Travels," ii, 162, Am. Ed. 1852) about the Bandchan Remboutchi, the Chief Lama of Djachi-Loumbo, a very remarkable personage of this class. He was then about sixty years of age; in person noble and majestic, and astonishingly vigorous for his age. "The Tibetans and Tartars call him the great holy one [in Sanskrit, *Mahâtâmâ*. H. S. O.], and never pronounce his name but with clasped hands, and eyes raised to heaven. *They assert that his knowledge is universal, and that he speaks all the languages in the world, without ever having studied them—*" a description which every Hindu will identify with that of a Mahâtâmâ. A similar tradition exists as to Joseph, the Hebrew minister of Pharaoh, who is said to have descended the thirty-six (?) steps of the Throne, and addressed the polyglot assemblage in a different language from each step. But M. Huc flourished before the epoch of the Theosophical Society, and lost the chance of putting on record this fact of the possible identity of the Tibetan Lama and the Indian Yogî, Muni, or Mahâtâmâ. Yet he tells us how the succession of Grand Lamas is maintained, and to those who have the key it is easy to perceive that the individuality of an incarnate Buddha, *i. e.*, a Nirmanakâya Mahâtâmâ, passes from body to body in the course of his self-imposed altruistic progress among men. "When a Grand Lama is *gone away*, that is to say, is dead, the matter is by no means made a subject of mourning in the convent. There are no fears or regrets, for every one knows that the Chaberon will soon reappear." Until the fact of his reincarnation is certain, his disciples are in a state of anxiety. They observe signs and omens of Nature, such, for instance, as the appearance of a rainbow, which signifies as much to them as the star of Bethlehem did to the Wise Men of the East. Their Churtchun, or diviner of hidden things—another grade of Mahâtâmâ, perhaps—is consulted. He performs some ceremonies, recites mantras, meditates, and at last tells them to seek the child in whom their Chaberon is re-incarnate, in such and such a village, in such or such a district. A great delegation goes there, and finds a child of that description. Mark that, they actually find in the distant village such a child as the diviner had described. But "he is not saluted Grand Lama *without a previous examination*. He is asked what is the name of the convent of which he was the Chaberon,

how far off it is, how many Lamas there are in it, and so forth. After all these questions they place before him books of prayer, articles of furniture, cups, tea-pots, &c., and *he is required to point out those which he made use of in his former state of existence.* The child, who is seldom more than five or six years old, *usually comes out victoriously from the trial, and points out without hesitation every thing that had formerly belonged to him.*" Simple-minded, honest M. Huc, who could not doubt these facts in face of the overwhelming testimony which supported them, naively explains the marvel by saying that "the great liar who deceived our first parents," the Devil, is still at his old game, and "may sometimes speak to man by the mouth of an infant, with the view to maintain the faith of his worshippers" (!) A most satisfactory solution to those who prefer superstition to common sense.

The Tibetan language, M. Huc tells us, "essentially religious and mystical, expresses all ideas relative to the soul and the Divinity with much clearness and precision." Unfortunately, he and M. Gabet, his fellow missionary, were not yet sufficiently familiar with this language to carry on discussions in it while at L'hasa, and were obliged to use as interpreter a Cashmerian headman, a Mussalman, who "was not very skilful in rendering metaphysical ideas into Chinese"; so they did not get on very well. Contrast this modest frankness with the calm audacity with which Huc and Gabet's successors in Tibetan exploration banish the idea of the existence of Mahâtmâs, because they were unable to find anybody in the country who would admit their knowledge of such personages: they, themselves, wholly ignorant of the Tibetan language, and not having the glimmering of an idea of the richness and completeness of its sacred literature as to religious and metaphysical thoughts! And, moreover, they always asked everywhere for "Mahâtmâs," instead of using the Tibetan synonyms. So far as I have been able to discern, these bold European and Anglo-Indian explorers and shikaris were but splendid animal men, sometimes endowed with great mental qualities, but unspiritual, living entirely the outer life, and without the least developed interest in Occult questions or capacity of sympathy with mystics. This strikes one vividly in reading Mr. E. F. Knight's most instructive book, "Where Three Empires Meet," one of the most interesting volumes of travel I have ever seen. This full-blooded, "high plucked" young Englishman seems to have been actually in the presence of and in conversation with a Mahâtmâ, without even suspecting it. Here is his narrative of his visit to the Gompa (lamasery) of Tikzay, the head of which was a Skooshok (incarnation) of great repute. He airily calls him the "nearest approach to a Mahâtmâ," in ignorance of their possible identity:—

"We clambered up the steep path to the monastery gate, and were ushered into the presence of the Skooshok, who was sitting in a gallery at the very summit of the building [the very spot that would be chosen by a Râja Yogî, as any tyro in Sanskrit literature fully recognizes. H. S. O.] He is much looked up to by all the Lamas of Ladak as being a man of great learning.

While completing his education at Lassa he passed the highest examinations, and is an adept in all the Buddhist mysteries. He appeared to be a man of middle age, and had a gentle, intelligent face. He spoke but little, and had a dreamy, far-off look in his eyes. For most of the time that we sat with him he was abstractedly gazing at the immense landscape that was extended before him—deserts, oases, the far-stretching Indus Valley, and the snowy mountain-ranges. He pointed out this view to us with evident appreciation of its somewhat sterile beauties. His incarnations have been many here. He thoroughly believes that he was Skooshok of Tikzay at a date when the British were naked, painted savages, and has been gazing century after century over the same glaring wilderness from this high monastery top. At times he muttered prayers almost inaudibly as he sat by us, contemplating the scene with wild, sad eyes. He ordered a gift of sugar and dried apricots to be brought to us, and then we bade farewell to the incarnation, whom we left still praying and dreamily considering the world below."

I put it to any Hindu, even a little versed in his national literature, to say whether or not this spiritually myopic Englishman is or is not describing an ordinary man like one of us, or one of the type of the high Râja Yogî, or as commonly called here in India, Mahâtma. Are not the face, the "far-away look," the placidity, the choice of the most secluded and purest room in the monastery, the reputation for perfect holiness of life, for profound erudition, and for perfection of knowledge of the mysteries of Buddhism—every one of them a recognized attribute of the Adept of White Magic? And what is more probable than that, while this crag-climbing athlete was sitting in his presence and wondering, perhaps inwardly sneering, at his apparently aimless meditations on the sterile landscape, the clairvoyant perception of the holy man was reading his secret thoughts, reviewing his life history, seeing his spiritual incapacity and his selfish ambition as a book-writer, and so, instead of imparting to him spiritual teaching, or wasting words in showing him the real altruistic purpose of his own successive reincarnations, ending the interview by ordering the gift of fruit and sugar? None of us will affirm that the Tikzay recluse was or was not a Mahâtma, but to judge from Mr. Knight's own description, we are quite warranted in saying that probably he was; and that it is possible that, from his lofty gallery, his "dreamy" gaze was taking in the religious state of the world, and his mighty soul sending out refreshing streams of will-power to all who are engaged in trying to help this generation of men to know themselves. Seclusion from worldly strife and from contamination by selfish men, is the first of the four prime conditions of Yoga training, and this man had it. If he had made himself less "dreamy" and uninteresting to Knight, he would, doubtless, have been pestered by mobs of inquisitive ibex-killing idlers, until, perhaps, he might have been driven away from his calm retreat, and forced to found another *âshram* in some still more rugged spot.

In places, Mr. Knight speaks in the most insulting terms of the Mahâtma theory. For example:—

“The Natives of Chinese Tibet are reported to be the dirtiest people in the whole world, even more dirty than the Ladakis. I do not see how this can be, unless there are indeed Mahâtmâs in that country, and it is these who are spoken of: for Mahâtmâs, of course, could have accumulated an immortality of dirt, and would have an advantage in this respect over the more mortal Ladakis.”

What a very refined, comprehensive and satisfactory way of disposing of the holiest, most imperative problem of philosophy and psychology; how very proud our Author should be of the passage in future years! And yet, what better could be expected of an observer who seems to exalt the physical body to so high a place as to ignore the difference between it and the indwelling, immortal spirit: of one who places soap above soul? Tennyson would never have written of one so tied to the plane of the senses:—

“.....trust in all things high  
Comes easy to him, and though he trip and fall,  
He shall not blind his soul with clay.”

What did that type of person see in Jesus but a political intriguer, a companion of wantons, drunkards and thieves; what of the Buddha but a debauchee and a sorcerer? The ability to recognize a Mahâtmâ through any illusory appearance he may, for security when mixing with men, or for the purpose of testing one's spiritual progress, endue himself with, implies a developing spiritual perception in the recognizer: to others, his presence would never be apparent, but the passing figure be seen only as it outwardly seemed.

It is sad to think that the neglect of personal cleanliness should be made to offset so many good qualities as Mr. Knight found in the Ladaki Buddhist, whom he admits to be ‘amiable’, ‘truthful’, ‘honest’ ‘hospitable and straightforward’..... ‘a harmless, simple race, with none of the narrow bigotry and caste prejudices’ which prevail in India; ‘who stares the Englishman boldly in the face and greets him with a cheerful smile.’ ‘Following a religion that never persecutes, he is very tolerant to other creeds, though he adheres firmly to his own.’ He is all these but—he does not “tub”: therefore his Skooshoks cannot be Mahâtmâs. The Ladakis are “truthful and straightforward”: therefore their universal testimony to the holiness, erudition and psychical powers of their Chaberons is false! It must be false, or declared so, at any rate; for, otherwise, the Theosophists would not be liars, dupes and impostors, and the men of the clubs to which Messrs. Knight, Rockhill & Co. belong, might laugh at them!

The secret of Tibetan exclusiveness towards foreigners is not political, but religious: they dread the corruption and overthrow of their spiritualized Buddhism by the influx of these Western people, whose morning salutation is not an ascription to Buddha, or an aspiration towards Nirvâna, but the question, “Have you used Smear's Soap?” or “Have you read yesterday's divorce case?” or “How's the money-market?” or some similar inanity. Compare the tone of our personal and

national life with that of the unwashed Tibetans, and say in which hand the Mahâtâmâ, that ideal type of spiritual purity, would most probably reincarnate. Physical dirt is only skin-deep, but moral filth goes to the heart's core, despite fair linen and costly cloths. Huc, with noble impartiality, records the following personal observation :

"The Tibetans, as we have before said, are eminently religious. There exists at Lha-Ssa a touching custom, which we were in some sort jealous of finding among infidels. In the evening, as soon as the light declines, the Tibetan men, women, and children cease from all business, and assemble in the principal parts of the city, and in the public squares. As soon as the groups are formed, every one sits down on the ground, and begins slowly to chant his prayers in an undertone, and the religious concert produces an immense and solemn harmony throughout the city, powerfully affecting to the Soul! The first time we heard it we could not help making a sorrowful comparison between this Pagan town, where all prayed in common, with the cities of Europe where people would blush to make the sign of the cross in public."

The *Bombay Gazette*, in a notice of Doctor Leitner's recent eulogy on indigenous education, utters the truism that "the days of the indigenous school-master are numbered. Orientals have discovered the value of a commercial education and the classical side of every school is deserted for the modern. The needs of the present day are pressing, and that which is merely picturesque must make room for the severely practical." An epigrammatic statement of the degrading level to which social ideals have sunk. Better the holy aspiration of the unwashed Ladaki, than the "severely practical" one of our Western communities, which melts into one metallic slag religion, morals, art, filial piety, love, and all that goes towards ennobling humanity. There, at Tikzay, is the Tibetan Skooshok, from his eagle perch overlooking the world below, and seeking out the scattered man-helpers, to encourage them with his divine magnetism ; and there, at Srinagar, the now debased Kashmirian capital, the local correspondent of the *Calcutta Statesman*, writing to his paper of October 24th, last past, as follows :

"The sport this season seems to have been very poor, and one has heard of very few good bags. Latterly, when it ought to have been possible to get barasingh, the complaints have been long and loud against the herds of sheep and buffaloes which are allowed to go higher up the mountains each year, and which quite put an end to any good sport until the second leave season is over. It is a great pity something cannot be done to mend matters, and that English views on the subject of game preservation cannot be thoroughly enforced."

But Knight (*op. cit.* 205) saw the gentle ibex in the Nullah of Himis coming fearlessly nigh him, they being "protected by the lamas;" they were "bolder in this ravine than elsewhere, and venture closer to the habitations of the harmless priests."

On the one side, we have Father Huc's self-mortifying testimony to the universal piety of the L'hassa Buddhists, and his picture of their daily evensong in all the squares and chief streets of the city ; on the other, twenty millions of armed men in European armies. In vulgar contrast

with the sincere, intense and universal Ladaki piety, what the same *Statesman* correspondent us above, after telling us about the dances, fox-hunts, picnics, and other kill-time gambols of the European community of Srinagar, says at the close of his letter, about the prospective provision—in separate buildings, of course—for their perfunctory spiritual refreshment :

“ It is pleasant to find that amid all this building for our material good, our souls and the natives’ souls are also being considered, and it is hoped that in another six months there will be a handsome little church near the mission hospital for the native Christians, and within a year another for the Europeans in the Munshibagh. In fact, in a few years, Srinagar will be so spick and span that none of its old friends will recognise it !”

It is interesting to note that Mr. Knight, in 1891, gathered in Ladak the same theory of the *Nirmânakaya* which, fifty years ago, Huc and Gabet found at L’hassa, and which is practically identical with Hindu teaching, both as imparted in “*The Secret Doctrine*” and in the Indian sacred books.

“ It seems,” he writes, “ that after a man has attained a high pitch of virtue, and has thus escaped liability to re-birth in any of the six ordinary spheres, he can, when he dies, either enter the *Nirvâna* he has earned, or return to the earth as an incarnation, or *Skooshok*. Only four monasteries in all Ladak now have resident, *Skooshoks* as their spiritual heads—saints who have rejected the desirable *Nirvâna* in order that they may live again to do good to their fellow men.”

Which is what Huc also tells us. Knight’s description of the way the Lamaic hierarchy is kept up, is even more interesting than M. Huc’s : although there is just the least suspicion warranted that he either got it from Huc’s volumes, or that Mr. Ramsay, whom he quotes, cribbed it from that source instead of writing it from his notes of personal observation. In the main the two narratives are the same ; that of Knight, however, throwing a new light on the subject of the finding of the reincarnated *Nirmânakaya*. He says :—

“ When one of these is about to die, he calls around him his disciples, and tells them where he will be reborn and all the circumstances of the rebirth. As soon as he is dead the disciples repair to the place he has indicated and search for a newly-born child which (*sic*) bears the sacred marks, and is for other reasons the most probable incarnation of the departed saint. Having found the child, they leave him with his mother till he is four years old when they return, bringing with them a quantity of praying-books, rosaries, praying-wheels, bells and other priestly articles, among which are those that belonged to the late incarnation. Then the child has to prove that he is the new incarnation by recognising the property that was his in his previous existence, and by relating reminiscences of his past. If he is successful in this, *as is nearly always the case*, he is acknowledged as the *Skooshok*, and is carried off for ever from his home and family, to be educated in the sacred mysteries first in the *gompa* of which he is to be the head, and afterwards, for some years, in the sacred city of L’hassa. He then returns to his own *gompa*, therein to take up his residence in a separate building, not busying himself with the

worldly affairs of the brotherhood, but dreaming away the long, quiet years until the time comes for him again to die, and be re-born in another earthly body.\* All those who know this country best affirm that Skooshoks and Lamas, as well as the people, have an absolute belief in this strange theory of metempsychosis, and that even the selection of the property of the late Skooshok by the child is not due to collusion or trickery."

But, with an eye to his club, apparently, he adds the saving clause—"at any rate, of a conscious sort." And he further hedges by saying: "But the Ladakis have a magnificent capacity for belief"; and goes on to sneer at them for their accommodating code of morals on the question of illegitimate offspring. Then we, poor Theosophist dupes, come in for our share of his satire.

"It is strange, by the way," he says, "that one never hears of Mahâtâmâs in Ladak or in Tibet proper. The Lamas know nothing of the mysterious beings who are supposed to dwell in their midst, and who, while disdainful to manifest themselves to their own people, apparently delight in carrying on a telepathic communication [at the very moment, perhaps, when he thought them lost in admiration of the sterile landscape seen from their monastic eyries. H. S. O.] of a trivial, if miraculous, kind with their alien disciples in England and America. The nearest approach to a Mahâtâmâ that one comes across in these regions is the Skooshok; but I very much doubt whether a European esoteric Buddhist would accept one of these incarnations as his spiritual master. Bower traversed Chinese Tibet from end to end, but found no signs of a Mahâtâmâ."

How very, *very* strange; as much so as that a blind man should actually pass through a palace, park, or picture-gallery without seeing one of its beauties! For the average man, especially the average, muscle-toughening army man, is spiritually stone-blind in this respect. He might meet and pass a Sage, Rishi, Adept or Mahâtâmâ daily, throughout the year, and not even suspect the fact. Eastern religious books teem with instances of the sort, but space permits my citing more than one or two.

The horse selected by King Sagara as his *Asvamedha* sacrifice, and by him sent roaming over land and seas, according to custom, disappeared, but was ultimately found by the King's sons, in Pâtâla, tied near a man who seemed sleeping. Thinking him a common person and the thief, the pursuers beat, kicked, stoned, and otherwise grievously hurt him, until he opened his eyes, when the one reproachful glance he cast on them reduced the whole concourse to ashes! He was Rishi Kapila, and his *tejas* current was so powerful as to be like the levin-bolt.

Jada Bharata, a Rishi of the highest spiritual attainments, was living in samâdhi in the heart of a forest. The King of the country passing that way with his train, and seeing this stout man apparently dozing away his time uselessly in sleep, had him roughly awakened and pressed into his service as a bearer of his palankin. The Rishi quietly performed the arduous labour until, reaching the journey's end, the King was

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\* An absurd contradiction in terms. Fancy a Nirmânakaya, who had turned back from the very threshold of Nirvâna to help our ignorant humanity, dreaming away an incarnation in lazy uselessness!

informed, by somebody who could distinguish the real state of the holy man, what his spiritual dignity was, whereupon he was overcome with shame, and flung himself in humiliation at his feet.

When Vishnu, under the form of the dwarf Vâmana, presented himself at the Court of King Mahâbali Chakravarty, and asked for a gift, the King took him for a common beggar and granted it. He persisted in his blindness even after Sukra, his *Achârya* (teacher), warned him that the suppliant was none other than Mahâ Vishnu himself; repeated the promise; and was ultimately ruined by it, as had been intended from the beginning, as a punishment for his misdeeds.

In all the three foregoing stories, we see persons deceived by the outward appearance of powerful adepts, or Mahâtmâs, and in two of them, a single bystander able to recognize them for what they were. The others were like the two apostles going to Emmaus, whom Jesus is said to have joined, and even conversed and ate supper with, without being recognized:—"their eyes were *holden*, that they should not know him"; in short, they were hypnotised. I believe—and beg it to be observed that my belief carries no weight of authority as such—that many Theosophists have been visited by and talked with Mâhatmâs, whose illusive external appearance deceived them, as that of the old Arab visitor did Alden and the other editors of the *N. Y. Daily Graphic*\* at New York, and that of the telegraph peon did myself at Jammu†.

Many a postulant for spiritual knowledge, despairing of meeting with a Guru near by, has undertaken the fearful foot journey to the Himalayas to search for one; often braving the extremes of physical misery under the spur of hope. Sometimes they have attained their object, sometimes miserably succumbed to their unaccustomed hardships. If they had only known their own Shâstras, they might have spared themselves the painful quest by so purifying their minds and heart by self-mastery as to draw the Guru to their own doorstep. For time and distance are no impediments to the developed Adept and, even though bodily sitting in his retreat in Tibet, the Andes, or at the North Pole, he can as easily feel where his true disciple waits, and as readily make himself felt, heard and seen by him, as though the width of a writing-table only divided them.

H. S. O.

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\* See O. D. L., *Theosophist*, November 1892.

† Ditto, ditto, April 1894.

## EVOLUTION ACCORDING TO THEOSOPHY AND ZOROASTRIANISM.

(Concluded from page 109.)

The early Second Root-Race was A-sexual, that is, they had no sex, although they were called the Fathers of the later Second Root-Race, who were also called Sweat-born. How could the Chhâyas, the "Sous of Fire," procreate the Second Race, since they were ethereal, A-sexual, and even devoid as yet of the Vehicle of Desire or Kâma-Rûpa, which evolved only in the Third Race? They evolved the Second Race unconsciously, it is said, as do some plants.

"The astral form," the "Secret Doctrine" teaches, "clothing the Monad, was surrounded, as it still is, by its egg-shaped *Aura* which here corresponds to the substance of the germ cell or *ovum*. The astral form itself is the nucleus, now, as then, instinct with the principle of life.

"When the season of reproduction arrives, the *sub-astral* 'extrudes' a miniature of itself from the egg of surrounding *Aura*. This germ grows and feeds on the *Aura* till it becomes fully developed, when it gradually separates from its parent carrying with it its own sphere of *Aura*; just as we see living cells reproducing their like by growth and subsequent division into two."

As each Root-Race was sub-divided into seven, each had seven stages of evolution racially. The process of reproduction had seven stages also in each race, each covering æons of time. Thus although the sub-races of the Second Race were born at first by the process described above, the last to appear began gradually, *pari passu*, with the evolution of the human body, to be formed otherwise, details of which can be found in the "Secret Doctrine."

We shall now enter into the region of the Divine Hermaphrodite. It appears from the *Bundahish* that Mâshya and Mâshyôî, commonly called by the Parsis Mashyo-Mashiâni, "first grew up from the earth" (primordial substance), and that "both of them changed from the shape of a plant into the shape of man, and the breath went spiritually into them which is the soul," which was created "before the body."

At the end of forty periods Mâshya-Mâshyôî sprung up in the shape of a Rivas-plant and were joined together from the middle in such a manner that "it was not clear which was the male and which the female, and which was the one with the glory (soul) which Ahuramazda has created."\* The pair were happy, until and as far as they knew and believed that everything and all prosperity whose origin and effect are from the manifestations of righteousness, are evolved from Ahuramazda. Subsequently, however, "antagonism rushed into their minds, and their minds were thoroughly corrupted, and they exclaimed that the evil spirit created the water and earth, plants and animals, and the other things as aforesaid." They remained without food and water—there was no necessity of them—for a period, and then "they came to a white-haired goat, and milked the milk from the udder with their mouths." Just as

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\* "Selections of Herbûd Zâd-sparam," Ch. x. 4.

Adam evolved Eve out of his own rib, and eating the forbidden fruit of the tree of Life, fell into generation, so Mâshya fell into generation, after evolving Mâshyôî, by drinking the "milk," the life-juice. The idea of separation arose owing to their descending towards matter, "which brought unnatural malice between themselves; they tore their hair and cheeks, by which the demons were pleased, and asked them to worship demons, which the pair did." At this they both became so "dry-backed" that—while in "fifty winters they had no desire for intercourse, and even if they had intercourse they would have no children—the source of desire arose, first in Mâshya and then in Mâshyôî. . . . From them was born in nine months a pair, male and female." This pair were, it is said, "devoured," one by the mother and one by the father, owing to their "tenderness," and "Ahuramazda took tenderness for offspring away from them, so that one may nourish a child, and the child may remain." Change the meaning of the words "devoured" and "tenderness" into *absorbed* and *spiritual nature* and you have a more reasonable meaning for the sentence than the one given by the translators. It shows the absorption of the first progeny into their parent. The latter portion of the passage shows clearly the gradual materializing of the bodies, the "tenderness," the spiritual nature being taken away from them by Ahuramazda.

Seven is the order in nature everywhere, and seven pairs arose from one pair, male and female, "each was a brother and sister-wife, and from every one of them, in fifty years, *children* were born, and they themselves died in an hundred years." Siâmak, male, and Nashâk or Vashâk, female, were one of the pairs, from whom another pair was born, whose names were Fravâk, male, and Fravâkain, female. Fifteen pairs were born of these, every single pair of whom afterwards became a race; and from them arose the constant flow of the generation of the world.\* Out of the fifteen sub-races nine proceeded to live on the other six Keshvaras, the other globes of the earth-chain, on the back of the mysterious ox Sarsaok, as we have already seen, and six stayed on the Keshvara Khanîras, our earth.

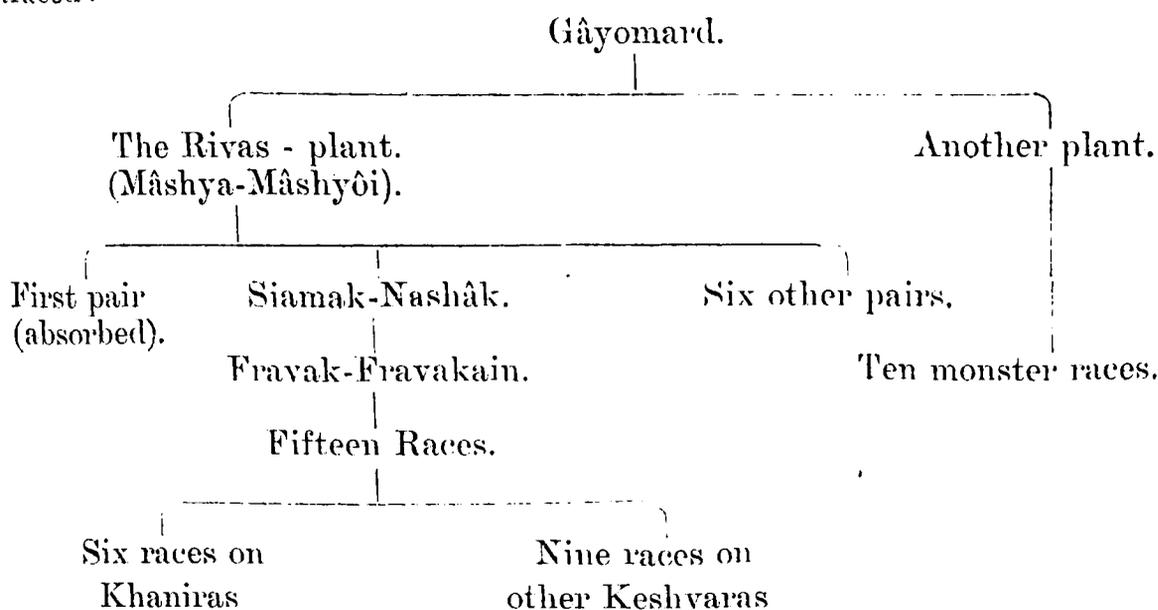
It appears that there was another "tree" or "plant" similar to the one called Rivas-plant which was transformed into Mâshya-Mashyôî. The fruit of this nameless tree† was another race, which subsequently produced ten sub-races of monsters, "the breast-eared, the breast-eyed, the one-legged, those also who have wings like a bat, those of the forest with tails, and who have hair on the body."‡ This might appear to some an imaginary fairy-tale; but while we see even now, in this matter-of-fact age, some monster births like the hairy family, the Siamese twins, &c., and Professor Crookes giving us assurance of the absence of *Calcic phosphate*, as far as bone is concerned, in the first vibration of matter, it is more reasonable to suppose the existence of various shapes of deformity, from our stand-point, in a Race that existed in the hoary past.

\* *Bundahish*, ch. xv. 25-26.

† *Ibid.*, xv. 5.

‡ *Ibid.*, ch. xv. 31.

The genealogical tree of our Pitar, Gâyomard, then, can thus be traced :—



[Note.—The above diagram is slightly modified from the translation of M. Casartelli's "*La Philosophie religieuse du Mazdéisme sous les Sassanides.*"]

Now we have to descend into the subsequent races, an account of which can be seen in the "Shah-Namah," the epic poem of the immortal Ferdousi. It has no connection with the Zoroastrian religion, nor with the philosophy, although it is considered a traditional and historical work of the Parsis, mostly loved by a class of people for its poetical beauty. According to this work, Siamak, the son of Gâyôbard, was murdered by his giant brother, and then came Husheng, "the prudent and the wise," whose dynasty "re-discovered metals and precious stones, which had been concealed by the Devas and giants in the bowels of the earth ; how to make brass-work, to cut canals, and improve agriculture." This Yogî-king is credited with writing a book called "Javidani-Kherad," (Eternal wisdom) a portion only of which is still in existence with the Parsis.\* Husheng had a twelve-legged horse, a progeny of a female hippopotamus and a crocodile. Husheng defeated any giant who opposed him whenever he mounted on this mysterious horse. Notwithstanding this, the king was killed by the giants, who threw an enormous rock at him from the great mountain Damavend. Then came Tahmuras, the Devabandh, the giant-binder. Just as Husheng had a mysterious horse, Tahmuras had a mysterious bird, called Simorgh-Anké. The bird was a "religious" one, and so old that it had seen twelve cycles of 7,000 years each. Multiplying this number we have the esoteric figure of 840,000 years, a figure which might assist the future Parsi student of esoteric science in arriving at the age when the Peshdadian or Primordial Race existed. Then came Jamshed, who reigned 700 years, after which he believed himself immortal, and in pride demanded divine honours from the race. Karma punished him by driving him out of his position. He then wandered for 100 years, when Azidahâk or Zouhak usurped him, who was under the influence of

\* A review of this book appears in the *Theosophist*, vol. iii, pp. 80-81.

lblish, and had two serpents on his shoulder for which everyday two men had to be slaughtered in order that their brains might afford food of the serpents. Zouhak was vanquished by Faridun and made a prisoner in the mountain Damavend. Faridun who had three sons, Selim, Tûr and Erach divided his kingdom among them, and retired into the caves. Erach was killed by his two brothers, and was succeeded by his son, Minochehr, who in his turn was succeeded by some others up to Kaikobad, who established a new dynasty. Up to this time we see the giants, who are called in the Shahnamah Devas or demons, harassing the good subject of the kings. Even the great Rustom, the hero of the Shahnamah, was troubled by the Safid Dev.

It appears that Zoroastrianism, if not allegorical, is no Zoroastrianism. Even this "Shahnamah" is not without its allegories and mysteries. We have seen in our former account that there are several Keshvaras or globes in connection with the earth, more ethereal and invisible to the naked eye, surrounded by A'kâsh which is called "ocean" in the scriptures, and can be crossed by him only who can ride on a certain mysterious ox. The wandering tribes of Persia believe, even now, that there is, far beyond the snow-capped summits of Caucasus, "*a great continent now concealed from all*. That it is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will *twelve wings*; or by those who have the patience to wait for the good pleasure of *Simorgh-Auké*, who promised that before she died, she would reveal the hidden continent to all, and make it once more visible and within easy reach, by means of a bridge, which the Ocean Devs will build between that portion of the 'dry island' and its several parts. This relates, of course, to the Seventh Race, Simorgh being the Manvantric cycle." Thus we see one of the mysteries of the Shahnamah revealed by the work, the "Secret Doctrine."

It will be clearly seen from the above that the Shahnamah contains, among other soul-stirring episodes, an account of the pre-Aryan or Atlantean Races. Passing over these we approach nearer the Aryan Race, The earlier portion of which, although physical, was more spiritual than what we are at present, which can be seen from the account of the Kaianians and others in the Parsi legends.

NASARVANJI F. BILLIMORIA.

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## VIVEKA' NANDA'S APPEAL.

THAT eloquent foreign Missionary of Hinduism, Swami Vivekânauda, has replied to certain highly complimentary and sympathetic resolutions sent him from Madras, in an eloquent and impassioned appeal to Indian religious feeling. It occupies five columns in the *Indian Mirror* of November 4th. and is fine reading. He traverses a wide field in his observations and displays both eloquence and scholarship. The gist of the whole document is a supplication that a band of ascetic missionaries of his own stamp may be formed, to cover all India in their wanderings to expound religious themes and, above all, set the example of consistent living. He passionately protests against the idea that the ancient religion of the Rishis is moribund. He repeats Mrs. Besant's arguments, almost using her very words. As a proof that the religious spirit lingers, he points to the impressive fact that the two chief religions that have flowed from the Aryan fountain of light—Hinduism and Buddhism—are visibly reviving. He bravely exposes the dishonest tricks by which the American patrons of missions provoke public sympathy and raise money. "It is not true," he says:—

"that I am against any religion. It is equally untrue that I am hostile to the Christian Missionaries in India. But I protest against certain of their methods of raising money in America.

What is meant by those pictures in the school-books for children where the Hindu mother is painted as throwing her children to the crocodiles in the Ganges? The mother is black, but the baby is painted white, to arouse more sympathy, and get more money? What is meant by those pictures which paint a man burning his wife at a stake with his own hands, so that she may become a ghost, and torment the husband's enemy?

What is meant by the pictures of huge cars crushing human beings? The other day, a book was published for children in this country where one of these gentlemen tells a narrative of his visit to Calcutta. He says, he saw a car running over fanatics in the streets of Calcutta.

I have heard one of these gentlemen preach in Memphis, that in every village of India, there is a pond full of the bones of little babies.

What have the Hindus done to these disciples of Christ that every Christian child is taught to call the Hindus 'vile' and 'wretches,' and the most horrible devils on earth?

Part of the Sunday School education for children here consists in teaching them to hate everybody who is not a Christian, and the Hindus especially, so that from their very childhood, they may subscribe their pennies to the missions.

If not for truth's sake, for the sake of the morality of their own children, the Christian Missionaries ought not to allow such things to go on. Is it any wonder that such children grow up to be ruthless and cruel men and women?"

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India will be raised, not with the power of the flesh, but with the power of the spirit; not with the flag of destruction but with the flag of peace and love—the garb of the Sanyâsin; not by the power of wealth, but by the power of the begging-bowl. Say not that you are weak. The spirit is omnipotent.

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Look at that handful of young men, called into existence by the divine touch of Ram Krishna's feet. They have preached the message from Assam to Sindh, from Himalaya to the Cape Comorin. They have crossed the Himalayas at a height of twenty thousand feet over snow and ice, on foot, and penetrated into the mysteries of Thibet. They have begged their bread, covered themselves with rags, persecuted, been followed by the Police, kept in prison, and at last set free when the Government was convinced of their innocence.

They are now twenty. Make them two thousand to-morrow. Young men of Bengal, your country requires it. The world requires it. Call up the divinity within you, which will enable you to bear hunger and thirst, heat and cold. Sitting in luxurious homes, surrounded with all the comforts of life, and doling out a little amateur religion\* may be good for other lands, but India has a truer instinct, it intuitively detects the mask. You must give up. Be great. No great work can be done without sacrifice. The Purusha himself sacrifice himself to create this world. Lay down your comforts, your pleasures, your names, fame or position, nay even your lives, and make the bridge of human chains over which millions will cross this ocean of life. Bring all the forces of good together. Do not care under what banner you march. Do not care what be your colour, green, blue or red; but mix all the colours up and produce that intense glow of white, the color of love. Ours is to work. The results will take care of themselves. If any social institution stands in your way of becoming God, it will give way before the power of spirit. I do not see into the future; nor do I care to see. But one vision I see clear as life before me. That the ancient mother has awakened once more, sitting on her throne, rejuvenated, more glorious than ever. Proclaim her to all the world with the voice of peace and benediction."

This is the eloquence of real enthusiasm, and, speaking from conviction, this saffron-robed youth has clutched the hearts of countless Americans, and made them into friends of India and admirers of her religious thought.

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### THE BHU'TAS PRETAS, AND PIS'A'CHAS.

(Continued from page 124.)

**A**'BHICĀRA practice cannot influence each and every one. It cannot reach higher, so to speak, than the sphere of the Piśâchas. For instance, it cannot aim at the Devas, &c. If it could, the world would have long ago become a Piśâcha world, for the Piśâchas, never tired in their nature of inflicting harm, would have easily made an end of the whole Daiva Sarga. Its power does not extend even to the worshippers of the Vedic Deities. It is a well-known fact that this practice has no power over a Brahmin leading a Vedic life. The mere repetition of the Gâyatrî is believed to have the power of giving protection against the temporary attacks of the Piśâchas. Hence the wise warning is given to the practitioner to first ascertain the nature of the men on whom he means to

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\* What a biting sarcasm, and yet how deserved! Ed.

practise. For these evil divinities once invoked *harm must ensue to some one, and when they cannot do injury in the direction in which they are sent, they return and bring the 'poisoned chalice' to the practitioner's own lips.* The Shad Karma Dîpikâ, Ch. IX, has :—

1. "O Pârvati, listen. I shall tell you to whom the A'bhichâra can be directed. The subject's horoscope should have the necessary aspect allowing of sorcerous practices being directed against him.

2. "The practice can be made against a man's life, if he be a sinner, an infidel, an abuser of Devas or Brahmins, a lewd person, a murderer or a sorcerer.

3. "If he is one who takes by force another's fields, profession, wealth and wife; if he is an eye-sore to his family, if he abuses the (divine) ordinances, or bears tales, or is guilty of high treason;

4. "If he is a killer of men and animals by means of poison, fire and cruel weapons, merely wantonly. Such men can be subject to Mârana.

5. "The practitioner should also pay proper attention to the state of his own horoscope.....For if he is careless, his practice will turn on his own life.

6. "The practice should never be directed against a Brahmin (true Brahmin), charitable men, a king, a woman, a good man, liberal men, or men of great sympathy. If one intentionally aims at these, he himself will be killed at once."

There is a story in Bhâgavata Purâna, Skandha V, Ch. 9, about Jadabharata when he was brought as a victim to Kâli by the S'ûdra worshippers. Kâli not being able to stand in the presence of a man who had attained the real Brahman, came out from the idol and killed all her worshippers.

The six kinds of practices above mentioned are not conducted only with the aid of mantras. The names of many medicinal plants are mentioned in this connection in the works on the subject.

The Ábhichâra science represented by the said six kinds of varieties, has particularly chosen *female* entities as its chief deities. But of these female entities, each kind of Ábhichâra selects its own presiding one. For instance the *Kâli* is the only deity for Mârana Ábhichâra. The above work gives in Ch. 1, 6: *Rati, Vâni, Rama, Jyeshthâ, Durgâ, and Kâli* as respectively the deities of the six kinds of Ábhichâra.

The science enters into details concerning the time when, the place where, the material with which the Ábhichâra practices can be conducted with success. But I do not propose to enter into these somewhat objectionable details.

Pânini rules that certain words are to be joined to the dative case of the deity to whom a propitiation is offered, *e.g.*, *Svadhû* (indeclinable) to the *manes* (in a S'râddha); *Vaushat* to the Devas (in a Yâga). So we have such in the Ábhichâra science: *Svâhû, Svadhû, Vashat. Hum, Vaushat* and *Phat* are to be used respectively in the six kinds.

The sacrifice of animals is, among other things, prescribed for these practices, and in some cases human sacrifices also.

§ The *Māraṇa* is said to be most effectual only with the sacrifice of a human being (*Narabali*): the presiding entity, the *Kāli*, is proverbially fond of human blood and flesh.

The sacrifices date their origin from as early as the Vedas. The *Daiva Sarga* from Soma downwards are said to be fond of them. Even the *Narabali*, is found in the Vedas, in the story of *S'unas's'epa*. *S'un-es's'epa*, when he was being carried away for sacrifice as *Paśu* (an animal to be sacrificed), by *Ambarisha*, accidentally met *Viśvāmitra* doing penance and implored him to save him from being sacrificed. Then *Viśvāmitra* taught him a mantra in praise of *Varuna*. When this mantra was pronounced in the *Yâga*, the *Devas* came and expressed satisfaction even without the sacrifice. This famous and efficacious mantra, powerful enough even to save a life, is tacked on to the evening prayer of the *Dvîjas* (the *Sandhyāvandana*). I here shall give a translation of the mantra.

“Praising thee with (devout) prayer, I implore thee for that (life) which the institutor of the sacrifice solicits with oblations. *Varuna*, be propitious and bestow a thought upon us; much lauded, take not away our existence.....Hear *Varuna* this our invocation. Make us this day happy. We have appealed to thee hoping for protection.”—*Rig Veda* I. xxiv. 11, and I. xxvi. 19.

Some of the human sacrifices have come down to our days. *Bhava-bhuti*, a famous Sanskrit dramatist of the latter part of the 7th century A. D., describes in his famous love-drama of *Mâlâtî Mâdhava*, a human sacrifice with exact detail. The *Kāli* worship and human sacrifices to please her were once of very frequent occurrence in Northern India. In Southern India, though we have no trace of the *Narabali*, we still have the other sacrifices. During *Navarâtri* or the *Desra* Festival, these sacrifices are offered in honour of *Durgâ* or *Kāli*. In a place in the far south of India, even to this day, during this festival, no less than one thousand and eight different species of animals are sacrificed in honor of *Kāli*. The sacrifice begins at 10 o'clock in the night and continues till 3 in the morning.

#### HOW TO AVERT THEM AND THEIR INFLUENCES.

*Rig Veda*, VIII. xxviii. 4 has, “The Gods can do whatever they will; no mortal, however hostile his disposition, can thwart their design.” By this we understand that the upper four or five of the *Daiva Sarga* are Almighty and that their influence cannot be averted. But there is no necessity for this. Their influence is generally for good, and is prayed for everywhere by all. The *Kâthopaniṣad* I. ii. 23 states that “the self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the self chooses, by him the self can be gained. The self chooses him (his body) as his own.” The *Vedas*, *Upanishads*, &c., are full of such prayers. But if one wants to be entirely free from these influences, all that he has to do is to take to the worship of the lower entities: he can then be certain that the higher ones will never descend to affect him, they will rather keep themselves aloof.

But the influence of the others can be averted. The Vedas are full of Mantras for averting the influence of these lower entities by appealing to higher ones. In some places the Vedas condemn their worship, "May I die this day if I am a spirit of ill (Yátudhána) or if I have ever injured any man.....Restrain O! Indra, the Yátudhána, whether in the form of a man, or of a woman doing mischief by her deceptions. May those who revel in murder be decapitated. Let them not behold the rising sun"—(Rig Veda VII. civ. 15 to 24). Thus we can gather from the above that the Vedas not only contain condemnations of this worship, but also prayers to the higher entities to avert their influence.

This Vedic method is the province only of the Dvījas. There are other methods also fitted to the lower castes.

#### MANTRAS USED IN AVERTING THESE INFLUENCES.

These Mantras are only Vedic or Satvic, their efficacy lies in their constant repetition. To each Mantra is attached a *Phalaśruti* (the objects to be obtained). The Gâyatrī, the well-known Mantra of the Hindus, has a very long Phala Śruti.

The Purānas carefully enumerate the Phala of a Mantra. Rāmāyana VI. ends thus—"Hearing this, people can secure all wished-for objects from Rāghava, and the celestials will be greatly delighted. When this book is kept in a house it becomes free from the disturbances of evil spirits." Thus we not only see the enumeration of objects to be obtained, but also we see that the Mantras act sometimes as preventives against attacks of evil spirits.

The Lalitā Sahasranāma, an important work on Mantras'āstra, which describes the thousand aspects of Devī, has the following Phalaśruti. But it must be rendered according to the nature of the operation. In that work, each word represents an aspect of the goddess, a Yantra (symbolic mathematical figure) and a distinct Mantra; besides the letters composing a work have meanings of their own. The Phalaśruti rendered accordingly, reads thus:—Ch. 3., 25 to 35. "Take a pot of water; with it repeat the Sahasranāma; pour the water on the head of a *possessed* person; he or she will be relieved.....If any practitioner directs Abhichāra against one who is a devotee of the Lalitā Sahasranāma, the entity Pratyangiras will personally go and destroy him.

One of the most important items in practices, Vedic or otherwise, is the Yantra. Yantra (Sans. *Niyantṛana*=binding) is any contrivance by which an entity may be bound to any spot for purposes of worship. This generally consists of geometrical figures made of metals, usually gold, silver, brass and copper, &c. In such a figure a Mantra, or the letters composing it, are arranged in a particular way. Such Yantras are said to be the basis of the idols in Hindu temples. These Yantras being made of metal can last only for a time.

Stories are often told of how idols have lost their power because the Yantra is worn out, or because, on renewing, the Yantra has been

made wrongly. Temples are built on Yantric principles. The great temple of Sringeri Mat in Mysore Province, built by Vidyâranya, is worthy of notice. It is built in the form of the Srîchakra. Yantras, though popularly associated mainly with A'bichâra practices, play no inconsiderable part in the Vedic ritual. The Upanishads contain many of these Yantras. (*Vide* Tripurâtâpini and others.)

The eight classes of the Daiva Sarga have their own metals for Yantras. The nobler of the Sarga seem to prefer the more precious metals. The lowest entities, the Pisâchas, like iron best, and so its use is prescribed for Yantras connected with them.

Yantras are of two kinds, those which consist merely of geometric figures, and those which in addition contain a peculiar *configuration* of the letters composing a Mantra. It is to be observed that there are very few Mantras, if any, without a Yantra. The great Sankarâchârya in his Anandalahiri, Sl. XI., praises the goddess as a Yantra with 44 angles.

A general study of the works on Mantra S'âstra, shows that the following points are usually dealt with:—(1) the entity itself, (2) A Mantra relating to it, (3) The Yantra of that entity, and (4) The Idol of the entity. A worshipper should choose his own mode of prayer, the one best suited to his capacity and conception.

The efficacy of a Yantra extends to protecting against A'bichâra practices every individual who carries one on his person. Hindus are familiar with a Yantra, circular in shape and having a dog's form in the centre. This Yantra is said to be an effective cure for the Bâlagraha (diseases affecting children). Even adults carry about their person a cylindrical Yantra called *Rakshû* (protection). The efficacy is extended even to the gaining of objects in view. Tantrasâra, a work on Mantra S'âstra, has the following directions about wearing Yantras:—“Yantras lose their power if they come in contact with the ground, dead bodies or impure things, or if they are broken or come in contact with the lower limbs. Yantras should be made of gold, silver, or the bark of the Bhûrja tree or of copper and ought to be purified before being worn. If made of gold, the Yantra can be worn a lifetime; if of silver, for twenty years; if of Bhûrja bark, for ten years; if of copper, only for five years.”

Such are the Mantras and the Yantras that are necessary for the worship of the Daiva Sarga.

R. ANANTHAKRISHNA SHASTRY.

(To be concluded.)

## Reviews.

### MAGAZINES.

*Lucifer*.—Madame Blavatsky's "Tibetan Teachings" which are continued; Vera Johnston's "Forgotten Story" which is concluded, and a further instalment of "The Book of the Azure Veil" by *Aretas*, are the principal features of the *October* number. Mr. Mead, under the very happy title, "Involuntary Contributions" gives the gist of Mr. Gladstone's views on the Atonement and Prof. Max Müller's opinion of the Vedānta. H. T. E.'s "Modern Vaingloriousness" is an attempt to compare the science of the East with that of the West. We agree with him that, "the two tasks of a Theosophical magazine are to blaze abroad the failures of the modern cult, and to bring from every available source proofs of the superiority of ancient systems," if such a policy has in view simply the suppression of undue vaingloriousness on the part of modern scientists. But such a policy must necessarily be followed with caution, or *Lucifer* will lay itself open to the charge of giving no credit to the scientific industry of the day. There was a man once who never could be got to admit the novelty of anything and whenever he was shown anything new, he always remarked "*T're Se'ed it afore*". *Lucifer*, while relegating scientists to their proper plane, must avoid seeing too many things before.

*The Path*.—October. Contains (*inter alia*) "T. S. Solidarity and Ideals" by Colonel Olcott; "Communications from Spirits" by Mr. Judge; "Seeking the Self," which is signed with what appears to be a Chinese name; and "Supersensuous Planes and Mind" by Mr. Connelly.

*The New Age*.—This new *Spiritualistic* journal—for it is a journal of spiritualistic not of spiritual experiences—is better in get-up, form and general appearance than most such papers. Its contents too are well varied and likely to prove of much interest to those whose craving for phenomena and the emotional, seems never satisfied.

It is evidently hostile to the Theosophical Society, to judge by the one reference which the two numbers before us contain to our movement; but that does not alter the fact that such efforts to stem the tide of materialism deserve all commendation.

Among the contents, the<sup>1</sup> most interesting matter for the well-informed reader is furnished by the "Autobiography of a Hindu"—evidently the work of Babu Parvati Charan Roy of Calcutta, who in these pages gives a most graphic and readable sketch of his own life and experiences. Such an autobiography will be new to many a Hindu, to whom the idea of association with the shades of the departed seems strange as well as repugnant. But the facts related are valuable and may serve in some cases at least to lead a few of his countrymen to a realisation of the actual reality of that subtler world into which man passes on the death of his physical body.

### HINDU CIVILIZATION UNDER BRITISH RULE.\*

In writing a history of Hindu Civilization since the time that the British first came to India, Mr. Dutt has no light task before him. Each of the five sub-heads into which he divides his subject—Religion, Socio-Religion, Sociology, Industry, Education, is capable of expansion to an almost unlimited extent. To say how far the author has succeeded in the first two of the

\*By Babu Pramatha Nath Bose, Calcutta: Newman & Co., London: Kegan Paul, 1894.

four volumes of his work, which we have before us, in making an accurate, comprehensive and yet concise survey of the first four headings above recited, would require from us a more careful perusal of the book than we have had time for. The chapters on the religious condition of India appear to us to be written in an unprejudiced spirit, and show a just appreciation on the author's part of the labours of the Sanskritists and Orientalists. The Brahmo Samàj and the religious activities of Protáp Chandra Mazumdár receive a passing notice, and there is also mention made of the work of the Theosophical Society, which, though admitted to have had some bearing on religion in India during the last fifteen years, is regarded by the author as "already on the decline." As, however, his opinion seems to be based on the published statistics of the Indian Section, which record, in 1892, only five really active branches, and fifteen fairly active ones, he cannot be considered as in any way prejudiced against the movement. It should be noted, however, that the influence of Theosophy in India, cannot be gauged, as it can in Western countries, by the number of active branches of the Society existing. Its real influence is shown in the better, more unselfish, and more useful of lives of many Hindus, and a considerable amount of useful work on their part, is the more or less the direct outcome of the influence of the T. S., though the Society does not get, nor does it seek to claim credit therefore.

The chapters on the Socio-Religious condition of India deal with Caste, English influence thereon, Child-marriage, Satî, Cow-Protection, Sea-Voyaging,—all of which are of immense importance. The chapters on "Acting in Ancient Times" and "Out-door and In-door Games" are particularly interesting, containing as they do information that will certainly be new to many Western readers. "Industries" is a subject rather outside our province and we must leave the criticism of the author's treatment of it to abler pens.

#### THE MOQUI INDIANS.

We are indebted to Mr. John L. Houston, F. T. S., for a copy of the Extra Census Bulletin of the United States, which is devoted to an account of the Moqui Pueblo Indians of Arizona and the Pueblo Indians of New Mexico. Mr. Thomas Donaldson, who has written the report, has issued a most interesting volume, rendered doubly attractive by what appear to be "snap-shots" from a Kodak camera. The coloured plates represent a very high style of art. The volume will find an honoured place on the shelves of the Adyar Library, and it should certainly find a place in the libraries of all students of folklore and myth as well as ethnology.

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AESCH MEZAREPH\*

OR

PURIFYING FIRE.

*Collectanea Hermetica, Vol. IV.*

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This little Chemico-kabalistic treatise forms a very suitable addition to the series of Hermetic Tracts which the T. P. S. is publishing under the competent editorship of Dr. Wynn Westcott. Its contents are of some value to

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\*Edited by W. Wynn Westcott ("Supere rudi") M. B., D. P. H. &c. &c. Published by the Theosophical Publishing Society, 7, Duke Street, London, W. C. Price 2/6 nett.

the student of Western Occultism in its alchemical garb and Dr. Westcott's notes and comments give to this new edition of a rare work additional interest.

It is, of course, a book intended for the special student rather than the general theosophical reader; though it possesses importance (in common with the other volumes of this series) for our general movement in that it illustrates and exhibits the unity of thought which underlies all the various schools and forms of occultism and mysticism.

The book is printed and got up in a manner which does credit to its publishers; and its appearance is one more proof of how rapidly and widely the interest in such studies is growing in the West. This revival of a living interest in alchemy and the older Hermetic writers is a very significant feature of the last five years and points to the dawn of new day when official science will once more seek its inspiration in the deeper views of man and nature put forward by the Esoteric Philosophy.

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## Theosophy in all Lands.

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### EUROPE.

LONDON, *October, 1894.*

Since I last wrote we have had the Countess Wachtmeister with us again, though only for a short while. After all her arduous work in America, she yet found time and strength to stop and lecture, and receive enquirers, on her way here. Dublin, Liverpool, and Southport were visited, and lectures delivered there; and now the Countess tells me that she is just off to deliver a lecture at Brighton, before leaving England for Switzerland, where she hopes by rest and quiet to gain complete restoration to health. For her strength has been sorely overtaxed all these past months, and a real rest is absolutely necessary, before she goes on to India again.

An admirable suggestion for effective propaganda work has been made, and is about to be carried out. The idea is, to issue leaflets and circulars to all the members of the Teacher's Guild in Great Britain and Ireland. The Guild, which numbers over 5,000 members, naturally contains many earnest, thoughtful men and women, and if the scheme is well supported, much good should thus be done.

You will be sorry to hear that the H. P. B. Home for Children will have to be shut up on account, principally, of want of active support. In a notice issued by Mrs. Marshall, President of the Committee, she says that:—"The hopes formed at first that the Home would receive the support of those to whom active philanthropy appears to be the best embodiment of Theosophy, have not been realized, and the Committee are forced to admit, after two years' work, that very little interest has been aroused outside their own immediate friends." And so they are reluctantly forced to announce that they feel obliged to take immediate steps towards closing the Home. Much substantial good has, however, been done, during its two years of activity.

The country Lodges and Centres all send in good reports of quiet and steady work; and then we have the meeting of the Northern Federation T. S. which is to take place early next month, and at which our General Secretary hopes to be present.

There is no dearth of "copy" this month, in fact the difficulty is to know which—out of all the many items which present themselves—to choose. I will take *Borderland* first, and of it I may say at once that, from our point of view, the *October* issue is an exceedingly interesting number. To begin with, "Our Gallery of Borderlanders" contains an account—or "portrait"—of H. P. B. as seen by our President, "Colonel Olcott's Madame Blavatsky" as Mr. Stead calls it. This portrait is of course the H. P. B. of "Old Diary Leaves," which thus early in the day begins to fulfil its intended mission, the making of history. Incidentally, Mr. Stead says a great many very true and noteworthy things about H. P. B. for which we owe him grateful thanks. His tribute to her real greatness is timely, and will reach and influence many who might otherwise remain unaffected. Among other things he says:—

"Theosophical ideas are subtly penetrating the minds of multitudes who know nothing about Theosophy, and are profoundly ignorant of all the controversies which have raged round Madame Blavatsky. This is eminently the case with the doctrine of reincarnation, and with the altered estimate which the average man is beginning to form of the mystic teachers and seers of India.....altogether apart from the question of the actual truth of the doctrine, it is indisputable that the sympathetic recognition of the possibility of reincarnation has widened the range of popular thought, and infused into religious speculation some much-needed charity. And this, which is unquestionably a great achievement, will ever be associated with the name of Madame Blavatsky."

And then Mr. Stead goes on to say how great has been the success with which "this remarkable woman" has driven home in the West the conviction that the East can teach us much in matters religious and metaphysical; that indeed we are "learning somewhat of humility and self-abasement" before our Eastern brethren. In Mr. Stead's words:—"We are learning at last to respect the Asiatics, and in many things to sit at their feet." In accomplishing this, H. P. B. is acknowledged to be the "leading thaumaturgist."

"She and those whom she trained have bridged the chasm between the materialism of the West and the occultism and metaphysics of the East. They have extended the pale of human brotherhood, and have compelled us to think at least of a conception of an all-embracing religion, with wider bases than those of which the reunionists of Christendom have hitherto dreamed. These two achievements, even if they stood alone, would have made Madame Blavatsky notable among the leaders and moulders of the thought of this generation. But they do not stand alone. Perhaps even more important was the impetus which she gave to the revival of the doctrine of the continuity of existence beyond the grave, and the Divine justice which enforces the law of moral responsibility, unthwarted and uninterrupted by death."

And much more to the same effect. At last H. P. B. is receiving some small measure of that justice and recognition at the hands of her contemporaries which was denied to her in her lifetime—perhaps because in life she loomed too large upon their vision to enable them to see clearly. Well, be that as it may, none can doubt the genuineness of Mr. Stead's present convictions. He reminds us "that, despite all ridicule and misrepresentation and abuse, Madame Blavatsky, by her unswerving and passionate assertion of the reality and continuity of her communications from the Mahâtmâs, has revived the almost extinct belief in Christendom in the constant presence and active intervention of guardian angels and saints in the affairs of men." Of course, Mr. Stead alludes to the so-called S. P. R. "exposure," but only to say that

those who believe that they have thereby “demolished the whole fraud” are welcome to their conclusion ; and politely hints that such “complacent stupidity” can best be dealt with in language more strong than polite.

And now to turn to another tribute to the reality of the permeation of the Western world of thought by Eastern ideas and ideals. This comes from no less a person than Professor Max Müller, whose latest contribution to Oriental literature—“Three lectures on the Vedânta Philosophy”—should be read by every student of Theosophy. Never before has the veteran Orientalist so clearly put before the public the twin doctrines of Karma and Reincarnation; subjects on which Professor Max Müller here writes—well, most Theosophically ! Of the latter doctrine he says that “it is well known that this dogma has been accepted by the greatest philosophers of all countries.” While of Karma he writes :—

“Whatever we may think of the premises on which this theory rests, its influence on human character has been marvellous.....However sceptical we may be on the power of any ethical teaching, and its influence on the practical conduct of men and women, there can be no doubt that this doctrine of Karma...has met with the widest acceptance, and has helped to soften and the sufferings of millions, and to encourage them not only in their endurance of present evils, but likewise in their efforts to improve their future condition.”

And then he goes on to enlarge upon the conception of national Karma, leading in due order to the idea of universal brotherhood. What more could we desire ! For he says :—

“This would lead to the conception of the human race as one body or one family in which the whole suffers when any individual member suffers, for we are all members one of another ; it would account for the working of hereditary, or the perpetuation of acquired, habits ; nay, it would make us understand the meaning of the iniquity of the fathers being visited upon the children unto the third and fourth generations.”

Yet another witness to the spread of Theosophy, and of its mark on latter-day thought. In a review of Mrs. Miln’s book, “When we were strolling players in the East,” which I came across last month, I found the following :—

“The general tendency of Mrs. Miln’s book is to set one doubting whether, after all, it is ‘better fifty years of Europe than a cycle of Cathay.’ That this is a fast-growing doubt in our Western minds is certain, and, doubtless, the missionary movements will before long become practically aware of it. We are no longer so arrogantly confident in our Western ideals as we were, say, twenty years ago. Eastern art has entirely conquered us, and *Eastern religion, in the form of Theosophy, is becoming vigorously naturalised.* Perhaps, after all, there is something to be said for Eastern ideals of morality and happiness.”

Quite so. But who would have expected such a speedy recognition of these things, say, ten years ago ! I have not yet read M. Zola’s book, “Lourdes,” but in some of the reviews I see that it is, in a sense, considered to be an unconscious contribution to our literature ! One reviewer says, “The book has now been before the public for more than six weeks, and yet no one seems to have noticed that it is, to some extent, an argument in support of the ingenious religion invented by the late Madame Blavatsky.....It is certainly strange to find so hardened a materialist as M. Zola accepting unconsciously the teaching of the High Priestess of Theosophy.” This is inevitable ; and it is not too much to say that, consciously or unconsciously, present day writers must necessarily be affected by the immense outpouring of Eastern ideas embodied in Theosophical teaching, and literature.

I seem to have left myself little room for much else that I should like to chronicle, but which must clearly be held over till my next. However, I am sure you will be glad to hear that magazine articles by Theosophists are at last beginning to find an entrance into current literature. Of course, I do not here mean Mr. Sinnett, whose well-known literary reputation gives him an *entrée* anywhere. I refer more particularly to a capital article by H. T. Edge on "The Higher Powers in Man," published in the current number of *The Humanitarian*. He tells me that he has other articles in preparation, which the Editor has promised to insert. All this is good; and it seems to me that this will be the line of press propaganda upon which we shall, in the future, most readily progress.

A. L. C.

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### INDIA.

The General Secretary arrived at Adyar on the morning of the 2nd November, after visiting Bombay, Surat and Poona since visiting the branches mentioned last month. He stopped here a fortnight and left for the south on the evening of the 14th. He visits Kumbaconum, Tanjore, Negapatam, Trichinopoly, Coimbatore, Palghat, Calicut, Erode, Madura and Tinnevely and then goes to Colombo to meet Mrs. Annie Besant.

The scheme to transfer the Head-quarters of the Indian Section to Allahabad or Benares, has been laid before the branches by the General Secretary. Madras will remain as a sub-Section under the management of one or more Assistant Secretaries.

It is proposed to hold our Annual Convention this year on the 25th and 26th of December, if Branches approve.

Dr. J. Hübbe Schleiden, F. T. S., President of the Berlin Branch, T. S., Founder and Editor of the *Sphinx*, and chief of the large quasi-theosophical German league called the *Theosophische Vereinigung*, has come to India for a period of rest and to return the visit made him by Col. Olcott at Berlin in June-July last. He landed at Bombay on November 12th and received the attention and kindness from our Bombay members which his eminent ability, as a political economist, statesman and champion of Theosophy in Germany entitled him to expect. Dr. Hübbe Schleiden will not return to his country until March; meanwhile attending and speaking at the Annual Convention, and visiting certain portions of India and Ceylon. It is hoped that he may be persuaded to give a few lectures.

P. R. V.

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### AUSTRALASIA.

#### AUCKLAND.

Mr. S. J. Neill writes us:—

You may hear from other sources of Annie Besant's visit to these Colonies, but in case you do not I have thought it good to write you. She is still in New Zealand and expects to remain until the first week in November. Auckland was her first port of call, where she was met by the local lodge and a crowd of friends who had known her of old time. She had four public meetings here which were well attended, and also a special meeting by invitation for friends on the Sunday night at the Choral Hall which was packed with eager listeners, quite eight hundred, I should think, being present to hear of the Masters. Perhaps the most successful meetings were those each day from 11 o'clock to 2 o'clock in the T. S. Rooms for friends and enquirers to ask questions, and from 2 o'clock to 4 o'clock for those who wished a private

interview. These meetings brought the people into close contact with Mrs. Besant, and with Theosophy, and many prejudices were removed and a wide impression in favor of Theosophy created among some who were not before, disposed to be friendly.

#### ADELAIDE BRANCH.

During this month of October our devoted Secretary, Mrs. Elise Pickett, has left us on a protracted visit to her son in Victoria. Miss Castle has been appointed Secretary *pro tem*. The services of Mrs. Pickett, have been greatly appreciated by the members of the Branch; her thorough devotion to the cause of Theosophy, being a constant example to the members.

The Centre, established by Mr. Wilton Hack at Melrose, is prospering under the guidance of Mr. B. Williams; a small circulating library was established here—many books having been kindly donated by Brother Benson of Victoria and other friends. Several enquirers are availing themselves of this literature, which is being thoughtfully studied. Mr. Wilton Hack has also been conducting two classes on Theosophy at Glenelg, he has had to relinquish these, as he leaves at once for England—from there, if spared, he hopes to pay Adyar a visit.

The Adelaide Theosophists, and the public generally, are anxiously looking forward to Annie Besant's visit, which will be at the end of November.

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### CUTTINGS AND COMMENTS.

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

A correspondent of the *Madura Mail* gives an account of the remarkable performances of a South Indian Astrologer named C. Sabhapathi Pillay, of Mannucondam, a village in the Tanjore District.

He asked for writing materials such as slate, paper and pencils which were supplied to him, and then began asking for certain numbers, names of months, weeks, places &c., &c., which, when given both by the Pandara Sunnathi and myself, were made the bases of his calculations. Then he was scribbling some time on the paper with the pencil and placed it down between us. He then wanted (1) the horoscope of the P. S. to be read to him, but did not wait to hear it wholly, he interrupted and wanted me (2) to name a place which I did. He required the P. S. (3) to think of a purpose, and me (4) to utter any word; again turning to the P. S. he wanted (5) to hear something in some other language than Tamil; and lastly he requested me (6) to get up and take anything from the hall where we had assembled and put it down in the middle, which I did.

Then he threw the paper on which I have said he had scribbled and placed it in the P. S.'s hands and wanted him to read it aloud. When lo! what a wonder, and thrice wonder! 'It contained the year, month, date, week and hour of the P. S.'s birth to the minutest fraction. It contained also a full recital of the nine planets in the P. S.'s horoscope with reference to their positions in the zodiac. The other contents of the paper were, 2 Rameswaram; 3 civil suit, after first symptoms of adversity, would end favourably in the result; 4 Ponan (he went); 5 Agajanana Pathmarcam &c., Sanskrit Sloka; and 6 Fau from the north-west corner.

Now these were the things we said and did at his request.

The Government of His Highness the Gaekwar of *The Gaek-war's noble example.* Baroda has issued a notification to the effect that within his territories no new liquor shops shall henceforth be opened without the sanction of the minister. As for existing shops, if five-sixths of the house-owners and inhabitants of any village or town represent to the minister their wishes that the liquor shops be closed, the minister, if he sees no objection, will give the necessary sanction.

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*Should we eat Salt?* A certain school of modern medicine avers that salt-eating is the prime cause of much disease, and there are members of the T. S., Countess Wachtmister, for example, who have not tasted it for ten or twelve years.

The regimen prescribed in Yoga also excludes it, and in all authoritative treatises it is included in the category of pungent and acid things as forbidden articles of diet. On the other hand we have the universal practice of mankind and of certain of the animal races. Mr. Frank Cushing, of the National Bureau of Ethnology, U. S. recently discoursed on the use of salt by savages, with special reference to the universal liking for it among the North American Indians. The Zuni tribe believe that salt came from the sun, and attracting water to itself, made the sea. It is, to their mind, intimately connected with the mystery of life. In their mythology the salt goddess is the daughter of the ocean, and is related to all other powers. It was the desire for salt which led the cliff-dwellers of New Mexico to descend to the plains and live in puebblos or communal houses, and Mr. Cushing advances the idea that savage men in general have followed the same course, and sought the sea shore where salt could be found. The desire for salt has, he thinks, influenced the migrations of mankind everywhere. Who shall decide when doctors disagree?

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*Transfer of brain energy.* A Series of very wonderful experiments conducted by Dr. Luys, of La Charité Hospital, Paris, have proved that cerebral activity can be transferred to a crown of magnetized iron, and that it can be also passed on to a second person. The medical man just mentioned placed the crown, which in reality is only a circular band of magnetized iron, on the head of a female patient suffering from melancholia with a mania for self-destruction, and with such success was the experiment attended, that within a fortnight the patient could be allowed to go free without danger, the crown having absorbed all her marked tendencies. About two weeks afterwards he put the same crown, which meanwhile had been carefully kept free from contact with anything else, on the head of a male patient suffering from hysteria, compli-

cated by frequent recurrent periods of lethargy. The patient was then hypnotized, and immediately comported himself after the manner of the woman who had previously worn the crown. Indeed, he practically assumed her personality and uttered exactly the same complaints as she had done.

Interesting facts bearing upon this subject are referred to in the valuable little pamphlet "Psychometry and Thought-Transference."

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"How," asks *Sophia*, a Roman Catholic Magazine, *The Conversion of India*, of Karachi, "is India to be converted to Christ? The Protestants have done their best and have miserably failed. We need not enumerate here the causes of their failure. Suffice it to say that they have not with them the blessing of Almighty God, because their religion is only a rebellion against Divine authority." This will interest the Protestant missionaries even if it make on their consciences no permanent impression. To outsiders the only aspect of the case is an amusing one, since it is absurd for either party of a common religion to hope to convert non-Christians so long as they mutually discredit and denounce each other. Our Catholic Editor touches the acute point, however, when he says :—

"The first step to be taken, according to our humble opinion, to effect her conversion, is to eradicate from the minds of the Indian people certain erroneous and mischievous doctrines. They are the following :—(1) God is all, all is God; (2) God, man and matter, all three are eternal; (3) the doctrine of transmigration. These three doctrines are eating into the very vitals of the Hindu race. So long as these doctrines are the ruling principles of their life, it is well nigh impossible to make them even understand rightly what the Christian faith is. When the Brahmo Samaj was in full vigour, these doctrines were cast into the shade. But now the Brahmo Samaj itself is lapsing into old errors. One section of it is a medley of neo-Hegelians, Vaishnavites and Rationalists. Another section is slowly drifting towards Pantheism. Their chief organs boast of their synthetic doctrine that man is of the same substance with God. This doctrine is the deadliest enemy of Theism. If the Brahmos hold to this doctrine seriously the hour of the reign of Theism in their Samaj will be struck ere long. If we look around we find true Theism, though it is the religion of natural reason, nowhere but in the bosom of the Catholic Church, where it is jealously guarded by her divines and philosophers. India cannot expect from any other quarter but from the Catholic Church to be enlightened by the light of Theism and learn the true nature of God and His relation to man, so far as it can be perceived by reason. Theism is the preamble of faith and it will be unwise to attempt to build up the structure of the supernatural religion of Christ before the solid foundation of Theism is properly laid. Therefore, we say, the first step to be taken towards the conversion of India is to wage a deadly warfare against the three doctrines mentioned above."

He has his plan cut out, however. There must be a "central mission" created by the Indian Bishops in combination; itinerant mis-

sionaries must travel all over the country and "confront the principal teachers of Pantheism, Theosophy, and other anti-theistic religions and hold public discussions with them." But, with clairvoyant prevision, he foresees that the greatest difficulty will be in getting a sympathetic hearing.

"Protestantism has created a deep-rooted impression amongst the people that Christianity is synonymous with denationalization. People have a strong aversion against Christian preachers because they are considered to be destroyers of everything national. Therefore, the itinerant missionaries should be thoroughly Hindu in their mode of living. They should, if necessary, be strict vegetarians and teetotalers, and put on the yellow *Sannyâsi* garb. In India a Sannyâsi preacher commands the greatest respect. The central mission should, in short, adopt the policy of the glorious old Fathers of the South. The missionaries should be well-versed in Sanskrit, for one ignorant of Sanskrit will hardly be able to vanquish Hindu preachers."

"We submit our humble proposal to the Archbishops and Bishops for their kind consideration. On them has fallen the mantle of the Divine Good Shepherd. God has commissioned them to spread the kingdom of Christ in India. It is they who are to devise ways and means for her redemption. Therefore, we appeal to them to consider the feasibility of establishing a central mission as proposed. There is no time to lose. Theosophy, Pantheism, Anthropomorphism and idolatry are sitting heavily on the bosom of India as so many nightmares. If she be not awakened from her torpor without delay her heart may before long cease to beat."

A very sensible scheme, as missionary schemes go, for it is undeniable that Protestant propagandism has been heavily handicapped by the non-ascetic habits of the missioners and their close resemblance to Anglo-Indian layman. The cunning trick of dressing like the Heathen people they labour among is not new, our colleague of *Sophia* should know, it was adopted long ago by the Jesuits in this country, and the last time I came from Japan, I saw aboard the French Steamer, a very learned priest of that Order who was made up like a Chinaman, from the shaven crown and long pigtail, at the apex, to the thick felt boots, at the base, of his corporeal pyramid.

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A few miles from the home of our friend, Prince *A sorcerer in Kathiarwar.* Harisinghji Rupsinghji, the Staunch, a hypnotising sorcerer of rather unusual skill has recently been showing what he can do in the way of forcing hypnotic illusions on a mixed audience by thought transference silently willed.

A Bhownagore correspondent writes under date 4th October :—

"A *tamasha* of an unique character was witnessed yesterday at Verawal. A 'dhed' who pretended to be possessed, slit his tongue with a pen-knife till the blood gushed out. He marked with the fluid the foreheads of his followers who were present on the spot. Afterwards he tried several 'puries' cakes; dipping his hand into the boiling oil in the frying pan, to the astonishment of all present. Lastly, he caught hold of a boy aged about nine years from

the crowd and making him stand in the centre, he questioned him as to the whereabouts of his parents, &c., to which the boy returned totally irrelevant answers. The 'dhed' then made him lie flat on his back, after which, to the horror of the assembled crowd, he drove his sword through him. The boy gave a shrill cry of pain and to all appearance fainted.

"A bed sheet was then thrown over him, and after the 'dhed' had waved his magic hand-drum and made grimaces, he removed the sheet, when there was not the slightest trace of a wound and the boy jumped up as hale and hearty as ever."

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It was amusing to read at the time, the supercilious denials by Western medical men of the truth of *How the Jains fast.* Dr. Tanner's claim to have fasted several weeks on end : it was, they pretended, a physiological absurdity. Since then the public fastings of Succhi and others have proved them once again wrong. In a back number of this magazine, I called attention to the habitual fasting among the Jains, who think little of a forty days' abstention from food. They fast for merit and it is an amusing fact that there is a market price for it, and that a faster will transfer his acquired merit to a third party for a *quid pro quo* ! I now see in an Indian journal a paragraph to the following effect :—

"A *Sadhu*, named Kevalchandji, belonging to the Jain Sthanakvasi sect, has come down to Bhojnagar from Marwar to pass the monsoon. According to the Jain religion, the *Sadhus* are restricted from staying at one place for more than a prescribed period except during the monsoon. Maharaj Kevalchandji began his life of asceticism at the age of 35 in the year 1942 Sm., leaving a son, named Amulakhji, who also shortly after followed his father. At Bhojnagar, he undertook to fast for 141 days continuously, and to-day (1st October) is the 104th day of his fast. He had at first intended to fast for 71 days, but at the end of that period finding himself still able to continue further, he lengthened the period by adding 70 days more."

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Many of our Indian readers may know the story of *Altera Pars.* a Brahmin priest and a Kayastha. Asked the latter of the former :—"What may be the penance for the sin of killing a spider? My son killed one this morning." "Oh, it is a great sin to kill a spider," replied the Brahmin. "It will cost you a good round sum to do penance for it." "But *Thakur*," rejoined the *Kayastha*, "I know your son killed a spider the other day." "In that case," the Brahmin hastened to reply, "it is nothing."

A somewhat analogous case has actually happened recently at the Egmore Presidency Magistrate's Court, Madras. Mr. Wedderburn, the opposing counsel, objected to Barrister Gantz receiving whispered communications from Attorney Short's clerk, on the ground that the clerk could not replace his principal in instructing counsel. Soon afterwards, however, one of the accused for whom Mr. Wedderburn appeared, stepped out of his place near the prisoner's dock, and had a conversation with his counsel. Mr.

Gantz, who is a sharp man, objected to this on the ground that the instructions should come through the Attorney engaged in this case, and that Mr. Wedderburn was doing the very thing he had objected to a few minutes previously. Mr. Wedderburn said the person was his client; to which Mr. Gantz naturely replied, that his learned Brother was equally bound with himself to the code of professional ethics, and was not free to take instructions from anybody save the attorney. No alternative offering itself, Mr. Wedderburn kept silent, and the report tells us, the Magistrate "wisely refrained from making any ruling on the delicate point raised." It would be so pleasant if our own Members could learn to put themselves in their neighbour's place before condemning him.

\* \* \*

We extract the following snake story from the *Ophidian Amrita Bazaar Patrika*. A friend suggests that we *Altruism!!* should offer a medal to anyone who can affirm upon his conscience that he believes it:—

"It is well-known that the *Sankhini* is the king among snakes. There are many stories current about its never making the least effort to get food. Here is a story related by the *Sanjibanee* which would go to show how willingly and devotedly the other snakes serve the *Sankhini* or *Raj Shap*. Now, we need hardly say that there is a belief among the people that if a snake chanced to pass by the spot where there is a *Sankhini*, it must either furnish the latter with some food or allow itself to be devoured. Sometime ago, we are assured by the *Sanjibanee*, a large number of people saw such an incident in a village at Tangail. It would appear that a *Sankhini* was seen with open mouth lying on the ground at full length, evidently dying, so exhausted and famished it looked. Sometime after another snake, of another species, it should be noted, came up and without any hesitation thrust its head into the mouth of the *Raj Shap*. While the spectators watched, the poor snake was gradually devoured till not the least vestige of it could be found. So wonderful is the loyalty and devotion of serpents to their king!"

\* \* \*

A South Indian paper—the *Malabar and Travancore Spectator*—tells the story of the punishment inflicted upon a miserly Madras Brahmin graduate, by the angry deities of the Tirupathi Temple. The facts are given as follow:—

"It appears this gentleman, who belongs to Ramanathapuram in Palghat, with a few others, went to the famous shrine at Tirupathi, and, while there, he was requested to put a few coins in the temple coffers to propitiate the deity. Our new-fledged graduate had no faith in bribing anybody, much less God and refused to comply with the request. His friends suspecting niggardliness to be at the bottom of the refusal and not want of faith, put a couple of chips into the hands of our hero and desired him to shove them into the Bhannaram box. But, he would by no means throw away money in that fashion, for it was taking away "capital from circulation" and therefore contrived to secrete the money and put two pebbles instead into the box. No sooner was this sacrilege committed, than the poor fellow's vision began to impair and in less than twelve hours, the man is reported to have been stone blind. The

news was telegraphed to his relative who left this station two days ago to supplicate jointly for the restoration of his sight in return for a sufficient atonement."

We are not in a position to express any opinion as to the truth of the story, but give it for what it is worth, as one out of many instances that have come to our notice of the danger there is in trying to cheat the elemental guardians of Indian shrines, wells and trees. However much so-called enlightened youth may sneer at such superstitions, the existence of malevolent entities of this sort is a fearsome fact as, also, is the further one that their power for evil is incalculably increased by worshipping them in special shrines, where in their honor, the blood of animals is shed, from the fumes and aura of which they derive strength, and even astral substance enough to enable them to materialise from time to time.

\* \* \*

Old readers of the *Theosophist* may remember a description (see *Theosophist* vol. VII, p. 230) of certain feats of memory (*Ashthâvadhînam*) displayed before me at Hyderabad and Madras. If they will turn back to it, the following fresh example of this marvellous mind-culture, taken *verb. et lit* from an Indian exchange, will be read with additional interest :—

"On the 26th October, a grand public meeting was held at Multan to see the wonderful intellectual feats of our well-known Pandit Ambikadatt Vyas, under the presidency of his Holiness Goswami Sree Jewanacharya. Pandit Ambikadatt showed his literary wonders successfully, that is, Latin, Arabic, and English sentences were given to him out of order as also several *Samasyas*. He was also engaged in chess play, card play, mathematical working, discussion, and conversation, but he reproduced the sentences, and did without mistake all these twenty-five works to the entire surprise of the audience. On the second day, the hall was filled to suffocation, when the said Goswami presided, and said that the learned Pandit composed one-hundred slokas in 24 minutes on given subjects, and showed several surprising feats in the composition of Sanskrit and Hindi poems. All those present—Vakeels, Hakims, Rais, Pandits and others, praised and thanked the President and the Pandit heartily."

\* \* \*

The Nestor of Spiritualistic Editors has discontinued. Mr. Luther Colby, of Boston, Mass., has just died at the age of 80, beloved by thousands throughout the world, who have read his journal or known him personally. He was a good man and able Editor, devoted heart and soul to his cause and to its oldest surviving organ, the *Banner of Light*, of which in 1857, he was one of the founders. I had the pleasure of knowing him at the time when my "People from the Other World" was published (1874), and have had letters from him occasionally since. Though he was hostile to our Eastern teachings as to elemental and elementary spirits, and took no interest in the revival of Oriental literature, yet I have always respected him as a sincere, if rather—as I thought—credulous champion of modern Spiritualism. He

is succeeded in the Editorial chair by Mr. John W. Day, long his Assistant Editor and a man of ability.

\* \* \*

That self-puffing 'muscle-reader,' Stuart Cumberland, avers that the phenomenal muscularity displayed by a class of "Human Magnets," which has been so widely noticed by the press, is due to a mere trick of balance, and not to any abnormal magnetic currents in the human body. He has published accounts of various exhibitions given before crowned heads, notably of one at the Danish Court where his female assistant lifted a "chairful of Czars and Kings." His pretended explanation is, like all those proffered by Materialists respecting psychical phenomena, more difficult of acceptance than that given by the psychists. It is hard, for instance, to reconcile any theory of muscle-balance with examples like that recently given by a Miss Annie Abbott, at New York, before the Medical faculty. She is a "small, slim woman," of no apparent muscular development, yet she did this: a doctor raises her little girl of 12 years of age with the greatest ease; the mother then places one hand on the child's spine between the shoulders, and the other on a hand of the doctor; he then puts forth his whole strength, but the girl seems to have become a part of the floor and cannot be raised; a Dr. Townsend was then called to assist; he was found to weigh 195 lbs. (13 stones, 13 lbs.); a board was then placed on the scale-platform, and Mrs. Abbott and Dr. Townsend stood upon it; the doctor placed his two hands on Mrs. Abbott's and "then bore upon them with all his weight. The combined weight of the two was less than 100 pounds." How does the Cumberland humbugging theory of "balance" apply? The crowning experiment seems to have made it still more absurd. A champagne-glass was "placed under her hair, and there was a sound which could be heard twenty feet off, like that in the receiver of a telephone when the bell is being rung at the other end of the wire." The *R. P. Journal*, from which the above is quoted, mentions a fact which throws light upon these incidents. "Mrs. Abbott suffers from severe nervous attacks, and there is little doubt that the peculiar phenomena which she exhibits are of nervous origin."

\* \* \*

India has been bereft of one more of her great sons in the death of Mr. M. C. Apte, LL.B., a Bombay High Court pleader, whose collegiate career was a brilliant one, whose mind one of great powers, and whose crowning joy was the benefaction of founding and endowing the Ānandāshrama at Poona, an institution for collecting and publishing Sanskrit manuscripts, and encouraging their study by maintaining learned Sanyāsi students therein, after the ancient fashion. The deaths of Telang and Apte leave gaps hard to fill.

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# SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1894.

## EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE,  
ADYAR, 21st November, 1894.

The necessary preparations for the meeting of the Annual Convention have been made, and the officers of the Indian Section are now waiting to be informed as to the number of Delegates who will attend. Failure to give this indispensable notice in previous years has caused very great inconvenience all around. It has sometimes happened that when food just enough for 100 Delegates had been prepared, the contractor would without warning be asked to feed 125, 150 or even more, and naturally there was much discontent. It was suggested last year that Delegates to our Conventions should pay for their own meals to Brahmin hotel-keepers on the spot, but the suggestion was unanimously overruled and the old system ordered continued. It will be seen, therefore, that intending visitors should absolutely give previous notice of their coming.

As the Indian National Congress meets this year at Madras on the 26th or 27th, 28th and 29th December, and simultaneous sessions of the two bodies would clash with each other, the consent of the Indian T. S. Branches has been obtained and our Convention will meet on the 25th, 26th and, if necessary, the 27th December this year. The President's Annual Address and other T. S. official documents will be read at the morning session on the 25th and the Section organize and proceed to business immediately after.

Mrs. Besant will lecture at 8 a.m. on each day of our Convention. The T. S. Anniversary will be celebrated on the 28th in Victoria Town Hall, at 6 p.m. Mrs. Besant; Dr. Hübbe Schleiden F. T. S., of Berlin; the undersigned, and other foreign and Indian Delegates will speak. It is also intended to ask Mrs. Besant to give an open-air lecture from a platform on the Maidan, as last year. Admission to the Town Hall Meeting will be free, but on ticket to be obtained of the General Secretary T. S., Adyar.

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

## THE AUSTRALASIAN SECTION.

Mrs. Besant reports, in the following official letter, the formation of a new Section under the above title. The formal documents will be issued upon receipt of the necessary written request from Mr. J. C. Staples, General Secretary of the Section, as prescribed in Art. III, Clause 7.

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

ADYAR, 25th November 1894.

## MRS. BESANT'S LETTER.

DUNEDIN, N. Z., 25th October 1894.

DEAR PRESIDENT,

Acting under your authority, I have arranged with the Branches in Australasia to form them into a Section, and they have accepted the proposal of Mr. J. C. Staples as General Secretary for the coming year. Later it is hoped that there may be two Sections, Australia and New Zealand, but for

the present they unite to form the Australasian Section. Will you therefore kindly confirm this action, and give them the authority and privilèges as to Lodges, Charters, Diplomas, &c., enjoyed by other Sections. Mr. Staples will meet me at Colombo about December 19, and then proceed onwards to his new field of labour. His address at first will be to c/o W. H. Martyn, Esq., 16, Post Office Chambers, Pitt Street, Sydney, N. S. W. Australia.

You will, I am sure, be glad to hear of this organisation, and it will, I trust, bring fresh strength to our beloved Society.

Fraternally yours,  
ANNIE BESANT.

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

### T. S. FINANCIAL STATEMENT.

I hereby acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since September 20th, 1894.

#### HEAD-QUARTERS FUND.

A. Venkata Kania, Arcot	...	...	...	...	2	0	0
A. A. Smith, Sydney,	...	...	£ 0 15 0	@ 1	1 $\frac{3}{4}$ =	13	1 0
C. Sambiah, Mylapore	...	...				7	8 1
A. Sankariah, Triplicane	...	...				100	0 0
Auckland T. S., Entrance fees	...	...	£ 1 0 0	@ 1	1 $\frac{1}{2}$ =	17	12 0
Adelaide T. S., Entrance fees	...	...	£ 0 15 0	@ 1	1 $\frac{1}{2}$ =	13	5 0
American Section T. S. Entrance and charter fees	...	...	£21 17 7 $\frac{3}{4}$	@ 1	1 $\frac{3}{4}$ =	381	15 8
Purushottama Prasad, Mozafferpur Donation	...	...				2	0 0
Sydney T. S. Entrance fees	...	...	£ 2 0 0	@ 1	1 $\frac{1}{2}$ =	35	12 0
Mrs. Malcolm Donation for 1893	...	...	£ 5 0 0	@ 1	1 $\frac{3}{4}$ =	87	4 0

#### ANNIVERSARY FUND.

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G. Narayanasami, Palladum	...	...				8	0 0
Auckland T. S., Annual dues	...	...	£ 0 8 0	@ 1	1 $\frac{1}{2}$ =	7	2 0
Adelaide T. S. do	...	...	£ 1 0 0	@ 1	1 $\frac{1}{2}$ =	17	12 0
Sydney T. S. do	...	...	£ 1 4 0	@ 1	1 $\frac{1}{2}$ =	21	2 0
Madura T. S. do	...	...				4	0 0

#### LIBRARY FUND.

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C. Sambiah, Mylapore	...	...				9	0 0
His Holiness Sri Sankaracharia of Sringeri Mutt.	...	...				100	0 0
Donation for Sans. Books	...	...				100	0 0

#### SUSPENSE ACCOUNT.

Donations previously acknowledged	...	...				9,034	9 0
Mme. Obreen, through G. R. S. Mead, London	...	...	£ 2 0 8	@ 1	1 $\frac{1}{4}$ =	36	14 0
Ramkaram Siskaram, Secundrabad	...	...				12	0 0
Dorabjee Dosabhoy, Hyderabad	...	...				37	0 0
American Section T. S.	...	...	£ 1 8 9 $\frac{1}{4}$	@ 1	1 $\frac{3}{4}$ =	25	1 4

#### H. P. BLAVATSKY MEMORIAL FUND.

Purushottama Prasad, Mozafferpur...	...	...				2	0 0
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ADYAR,

T. VIJIARAGHAVA CHARLU,

20-11-94.

Acting Treasurer, T. S.

### MRS. HIGGINS' NEW SCHOOL.

We have at last in the subjoined document an authoritative declaration that the New Girls' School of Mrs. Higgins, at Colombo, is a Buddhistic, not a non-sectarian one. The recent statements of Mr. P. D'Abrew at London and several paragraphs communicated by him to the Colombo press, had

given the contrary impression, and as the Ceylon educational movement is specifically one to elevate the Buddhist community, and Mrs. Higgins had emigrated from America as an employée of the Women's Education Society, her new venture in Cinnamon Gardens, after her rupture with the Women's Society, did not provoke any warm interest on our part, since it was to be conducted outside Buddhistic lines. But the accompanying certificate, signed by Mr. D'Abrew himself, as well as by the very estimable and loveable persons who compose the teaching and managing staff of the school, restores the latter to public confidence, and on the present basis it is entitled to the support of all well-wishers of Ceylon reformation.

H. S. O.

*To the Editor of the Theosophist.*

DEAR SIR AND BROTHERS,

We desire to announce to your readers that the name of the "Musæus Girls' School and Orphanage" established by Mrs. M. M. Higgins and her co-workers, at Colombo, Ceylon, has been changed to agree with the large sign which has been erected at the street entrance, fronting the school, and which bears the following inscription:—"Musæus School and Orphanage for Buddhist Girls."

By this name the institution will henceforth be known.

The school will continue to be, as heretofore, purely Buddhistic, and the funds for free scholarships will be applied *only* for the education of Buddhist Girls.

We hope our fellow-Theosophists will not be unmindful of the needs of this school.

The sum of £10 will suffice to give some orphan girl a year's education here, besides bringing a blessing to the donor.

Contributions to this cause will be gratefully acknowledged.

MARIE M. HIGGINS.

E. C. ALLISON.

D. E. ENGLISH.

WM. A. ENGLISH.

PETER D'ABREW.

COLOMBO, )  
1st November, 1894. )

#### THE ADYAR LIBRARY.

Our best thanks are due to their Holinesses Jagatguru S'ankarâcharyas of S'ringeri Matt and S'ivagangâ Matt for their kind presentations of Rs. 100, to purchase a copy of Sanskrit Mahâbhârata with Commentary and other Sanskrit works, and a set of Hemâdri's works (Dharma S'âstra), respectively. The following books have been added during the last month:—

Donated:—

*Census reports of the Nizam Dominions* for 1891 (2 parts) and *the Baroda State* (2 vols) from Mr. B. Shatagopacharya, Hyderabad, and T. A. Dalal, Esq., Baroda, respectively; *Advaita Manjarî* 19th and 20th parts from the Editor, Kumbakonum; *Esch Mazareph*, from Dr. W. W. Westcott; *Hemâdri Vrutukhanda* (2 vols.) *Hemâdri Dânakhanda* and *Hemâdri S'râdhukalpa* from His Holiness Sivaganga Swamy; *Thoughts on the way to Happiness*, from Mr. K. K. Kuruvila; and *The New Theology*, from Mr. Richard Harte. Casati's *Ten Years in Equatoriu*, from Capt. A. Banon.

Purchased:—

*Three Lectures on Vedânta Philosophy*, by Pro. Max Müller.

R. ANANTHAKRISHNA SASTRY,

*Pandit.*