

# THE THEOSOPHIST

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EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## MORALITY AND PANTHEISM.

QUESTIONS have been raised in several quarters as to the inefficiency of Pantheism, (which term is intended to include Esoteric Buddhism, Adwaitee Vedantism, and other similar religious systems,) to supply a sound basis of morality.

The philosophical assimilation of *meum* and *teum*, it is urged, must of necessity be followed by their practical confusion, resulting in the sanction of theft, robbery, &c. This line of argument points, however, most unmistakably to the co-existence of the objection with an all but utter ignorance of the systems objected to, in the critic, as we shall show by and bye. The ultimate sanction of morality, as is well-known, is derived from a desire for the attainment of happiness and escape from misery. But schools differ in their estimate of happiness. Exoteric religions base their morality, on the hope of reward and fear of punishment at the hands of an Omnipotent Ruler of the Universe by following the rules he has at his pleasure laid down for the obedience of his helpless subjects; in some cases, however, religions of later growth have made morality to depend on the sentiment of gratitude to that Ruler for benefits received. The worthlessness, not to speak of the mischievousness, of such systems of morality, is almost self-evident. As a type of morality founded on hope and fear, we shall take an instance from the Christian Bible. "He that giveth to the poor lendeth to the Lord." The duty of supporting the poor is here made to depend upon prudential motives of laying by for a time when the "giver to the poor" will be incapable of taking care of himself. But the *Mahabharata* says that, "He that desireth a return for his good deeds loseth all merit; he is like a merchant bartering his goods." The true springs of morality lose their elasticity under the pressure of such criminal selfishness, all pure and unselfish natures will fly away from it in disgust.

To avoid such consequences attempts have been made by some recent reformers of religion to establish morality upon the sentiment of gratitude to the Lord. But it requires no deep consideration to find that in their endeavours to shift the basis of morality, these reformers have rendered morality entirely baseless. A man has to do what is represented to be a thing 'dear unto the Lord' out of gratitude for the many blessings he has heaped upon him. But as a matter of fact he finds that the Lord has heaped upon him curses as well as blessings. A helpless orphan is expected to be grateful to him for having removed the props of his life, his parents, because he is told in consolation that such a

calamity is but *apparently* an evil, but in reality the All-Merciful has underneath it hidden the greatest possible good. With equal reason might a preacher of the Avenging Ahriman exhort men to believe that under the *apparent* blessings of the "Merciful" Father there lurks the serpent of evil. But this gospel has yet to be preached.

The modern Utilitarians, though the range of their vision is so narrow, have sterner logic in their teachings. That which tends to a man's happiness is good, and must be followed, and the contrary to be shunned as evil. So far so good. But the practical application of the doctrine is fraught with mischief. Cribbed, cabined and confined, by rank materialism, within the short space between birth and death, the Utilitarians' scheme of happiness is merely a deformed torso, which cannot certainly be considered as the fair goddess of our devotion.

The only scientific basis of morality is to be sought for in the soul-consoling doctrines of Lord Buddha or Sri Sankarácárya. The starting point of the "pantheistic" (we use the word for want of a better one) system of morality is a clear perception of the unity of the one energy operating in the manifested Cosmos, the grand ultimate result which it is incessantly striving to produce, and the affinity of the immortal human spirit and its latent powers with that energy, and its capacity to co-operate with the one life in achieving its mighty object.

Now knowledge or *jnánam* is divided into two classes by Adwaitee philosophers,—*Paroksha* and *Aparoksha*. The former kind of knowledge consists in intellectual assent to a stated proposition, the latter in the actual realization of it. The object which a Buddhist or Adwaitee Yogi sets before himself is the realization of the oneness of existence and the practice of Morality is the most powerful means to that end, as we proceed to show. The principal obstacle to the realization of this oneness is the inborn habit of man of always placing himself at the centre of the Universe. Whatever a man might act, think or feel, the irrepressible "I" is sure to be the central figure. This, as will appear, on the slightest consideration, is that which prevents every individual from filling his proper sphere in existence, where he only is exactly in place and no other individual is. The realization of this harmony is the practical or objective aspect of the GRAND PROBLEM. Practice of morality is the effort to find out this sphere; and morality indeed is the Ariadne's clue in the Cretan labyrinth in which man is placed. From the study of the sacred philosophy preached by Lord Buddha or Sri Sankara *paroksha* knowledge (or shall we say *belief*?) in the unity of existence is derived, but without the practice of morality that knowledge cannot be converted into the highest kind of knowledge or *aparoksha jnánam*, and thus lead to the attainment of *mukti*. It availeth naught to intellectually grasp the notion of your being everything and Brahma, if it is not

realized in practical acts of life. To confuse *meum* and *teum* in the vulgar sense is but to destroy the harmony of existence by a false assertion of "I," and is as foolish as the anxiety to nourish the legs at the expense of the arms. You cannot be one with ALL, unless all your acts, thoughts and feelings synchronise with the onward march of nature. What is meant by the *Brahmájñani* being beyond the reach of *Karma*, can be fully realized only by a man who has found out his exact position in harmony with the One Life in nature; that man sees how a *Brahmájñani* can act only in unison with nature and never in discord with it: to use the phraseology of our ancient writers on Occultism a *Brahmájñani* is a real "co-worker with nature." Not only European Sanskritists but also exoteric Yogis, fall into the grievous mistake of supposing that, in the opinion of our sacred writers, a human being can escape the operation of the law of *Karma* by adopting a condition of masterly inactivity, entirely losing sight of the fact that even a rigid abstinence from physical acts does not produce inactivity on the higher astral and spiritual planes. Sri Sankara has very conclusively proved, in his Commentaries on the *Bhagavat Gita*, such a supposition is nothing short of a delusion. The great teacher shows there that forcibly repressing the physical body from working does not free one from *vásana* or *vritti*—the inherent inclination of the mind to work. There is a tendency, in every department of nature, of an act to repeat itself; so the *Karma* acquired in the last preceding birth is always trying to forge fresh links in the chain and thereby lead to continued material existence; and that this tendency can only be counteracted by unselfishly performing all the duties appertaining to the sphere in which a person is born—that alone can produce *chitta suddhi*, without which the capacity of perceiving spiritual truths can never be acquired.

A few words must here be said about the physical inactivity of the Yogi or the Mahatma. Inactivity of the physical body (*sthula sarira*) does not indicate a condition of inactivity either on the astral or the spiritual plane of action. The human spirit is in its highest state of activity in *samádhi*, and not, as is generally supposed, in a dormant quiescent condition. And, moreover, it will be easily seen by any one who examines the nature of occult dynamics, that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence. When an adept has placed himself *en rapport* with the universal mind he becomes a real power in nature. Even on the objective plane of existence the difference between brain and muscular energy, in their capacity of producing wide-spread and far-reaching results, can be very easily perceived. The amount of physical energy expended by the discoverer of the steam engine might not have been more than that expended by a hard-working day-labourer. But the practical results of the cooly's work can never be compared with the results achieved by the discovery of the steam engine. Similarly the ultimate effects of spiritual energy are infinitely greater than those of intellectual energy.

From the above considerations it is abundantly clear that the initiatory training of a true Vedantin Raj Yogi must be the nourishing of a sleepless and ardent desire of doing all in his power for the good of mankind on the ordinary physical plane, his activity being transferred, however, to the higher astral and spiritual planes as his development proceeds. In course of time as the Truth becomes realized, the situation is rendered quite clear to the Yogi and he is placed beyond the criticism of any ordinary man. The Mahanirvan Tantra says:—

*Charanti trigunatite ko vidhir ko nishedhava.*

"For one, walking beyond the three *gunas*—*Satva*, *Rajas* and *Tamas*—what duty or what restriction is there?"—in the consideration of men, walled in on all sides by the objective plane of existence. This does no

mean that a Mahatma can or will ever neglect the laws of morality, but that he, having unified his individual nature with Great Nature herself, is constitutionally incapable of violating any one of the laws of nature, and no man can constitute himself a judge of the conduct of the Great one without knowing the laws of all the planes of Nature's activity. As honest men are honest without the least consideration of the criminal law, so a Mahatma is moral without reference to the laws of morality.

These are, however, sublime topics: we shall before conclusion notice some other considerations which lead the "pantheist" to the same conclusions with respect to morality. Happiness has been defined by John Stuart Mill as the state of absence of opposition. Manu gives the definition in more forcible terms:—

*Sarvam paravasam dukkham*

*Sarva mātnavasam sukham*

*Idam jñayo samasena*

*Lakshanam sukhadukkhayo.*

"Every kind of subjugation to another is pain and subjugation to one's self is happiness: in brief, this is to be known as the characteristic marks of the two." Now it is universally admitted that the whole system of Nature is moving in a particular direction, and this direction, we are taught, is determined by the composition of two forces, namely, the one acting from that pole of existence ordinarily called "matter" towards the other pole called "spirit," and the other in the opposite direction. The very fact that Nature is moving shows that these two forces are not equal in magnitude. The plane on which the activity of the first force predominates is called in occult treatises the "ascending arc," and the corresponding plane of the activity of the other force is styled the "descending arc." A little reflection will show that the work of evolution begins on the descending arc and works its way upwards through the ascending arc. From this it follows that the force directed towards spirit is the one which must, though not without hard struggle, ultimately prevail. This is the great directing energy of Nature, and although disturbed by the operation of the antagonistic force, it is this that gives the law to her; the other is merely its negative aspect, for convenience regarded as a separate agent. If an individual attempts to move in a direction other than that in which Nature is moving, that individual is sure to be crushed, sooner or later, by the enormous pressure of the opposing force. We need not say that such a result would be the very reverse of pleasurable. The only way therefore, in which happiness might be attained, is by merging one's nature in great Mother Nature, and following the direction in which she herself is moving: this again, can only be accomplished by assimilating men's individual conduct with the triumphant force of Nature, the other force being always overcome with terrific catastrophes. The effort to assimilate the individual with the universal law is popularly known as the practice of morality. Obedience to this universal law, after ascertaining it, is true religion, which has been defined by Lord Buddha "as the realization of the True."

An example will serve to illumine the position. Can a practical student of pantheism, or, in other words, an occultist utter a falsehood? Now, it will be readily admitted that life manifests itself by the power of acquiring sensation, temporary dormancy of that power being suspended animation. If a man receives a particular series of sensations and pretends they are other than they really are, the result is that he exercises his will-power in opposition to a law of nature on which, as we have shown, life depends and thereby becomes suicide on a minor scale. Space prevent us to pursue the subject any further, but if all the ten deadly sins mentioned by Manu and Buddha are examined in the light sought to be focussed here, we dare say the result will be quite satisfactory.

(Continued from the last Number.)

REPLIES TO INQUIRIES SUGGESTED BY  
"ESOTERIC BUDDHISM."

QUESTION VII.

PHILOLOGICAL AND ARCHÆOLOGICAL "DIFFICULTIES."

Two questions are blended into one. Having shown the reasons why the Asiatic student is prompted to decline the guidance of Western History, it remains to explain his contumacious obstinacy in the same direction with regard to philology and archæology. While expressing the sincerest admiration for the clever modern methods of reading the past histories of nations now mostly extinct, and following the progress and evolution of their respective languages, now dead, the student of Eastern occultism and even the profane Hindu scholar acquainted with his national literature, can hardly be made to share the confidence felt by Western philologists in these conglutinative methods, when practically applied to his own country and Sanskrit literature. Three facts, at least, out of many are well calculated to undermine his faith in these Western methods:—

1. Of some dozens of eminent Orientalists, no two agree, even in their *verbatim* translation of Sanskrit texts. Nor is there more harmony shown in their interpretation of the possible meaning of *doubtful* passages.

2. Though Numismatics is a less conjectural branch of science, and when starting from well-established basic dates, so to say, an exact one (since it can hardly fail to yield correct chronological data, in our case, namely, Indian antiquities) archæologists have hitherto failed to obtain any such result. On their own confession they are hardly justified in accepting the *Samvat* and *Salivâhana* eras as their guiding lights, the real initial points of both being beyond the power of the European Orientalists to verify; yet all the same, the respective dates "of 57 B. C. and 78 A. D." are accepted implicitly, and fanciful ages thereupon ascribed to archæological remains.

3. The greatest authorities upon Indian archæology and architecture—General Cunningham and Mr. Fergusson—represent in their conclusions the two opposite poles. The province of archæology is to provide trustworthy canons of criticism and not, it should seem, to perplex or puzzle. The Western critic is invited to point to one single relic of the past in India, whether written record or inscribed or unscripted monument, the age of which is not disputed. No sooner has one archæologist determined a date—say the 1st century—than another tries to pull it forward to the 10th or perhaps the 14th century of the Christian era. While General Cunningham ascribes the construction of the present Buddha Gaya temple to the 1st century after Christ—the opinion of Mr. Fergusson is that its *external form* belongs to the 14th century; and so the unfortunate outsider is as wise as ever. Noticing this discrepancy in a *Report on the Archæological Survey of India* (p. 60, Vol. VIII.) the conscientious and capable Buddha-Gaya Chief Engineer, Mr. J. D. Beglar, observes that "notwithstanding his (Fergusson's) high authority, this opinion must be unhesitatingly set aside," and—forthwith assigns the building under notice to the 6th century. While the conjectures of one archæologist are termed by another "hopelessly wrong," the identifications of Buddhist relics by this other are in their turn denounced as "quite untenable." And so in the case of every relic of whatever age.

When the "recognized" authorities agree—among themselves at least,—then will it be time to show them collectively in the wrong. Until then, since their respective conjectures can lay no claim to the character of history, the "Adepts" have neither the leisure nor the disposition to leave weightier business to combat empty

speculations, in number as many as there are pretended authorities. Let the blind lead the blind, if they will not accept the light.\*

As in the "historical," so in this new "archæological difficulty," namely, the apparent anachronism as to the date of our Lord's birth, the point at issue is again concerned with the "old Greeks and Romans." Less ancient than our Atlantean friends, they seem more dangerous in as much as they have become the direct allies of philologists in our dispute over Buddhist annals. We are notified by Prof. Max Müller, by sympathy the most fair of Sanskritists as well as the most learned,—and with whom, for a wonder, most of his rivals are found siding in this particular question—that "everything in Indian chronology depends on the date of Chandragupta,"—the Greek Sandracottus. "Either of these dates (in the Chinese and Ceylonese chronology) is impossible, because it does not agree with the chronology of Greece." (Hist. of the Sans. Lit., p. 275). It is then, by the clear light of this new Alexandrian Pharos shed upon a few synchronisms casually furnished by the Greek and Roman classical writers, that the "extraordinary" statements of the "Adepts" have now to be cautiously examined. For Western Orientalists the historical existence of Buddhism begins with Asoka, though even with the help of Greek spectacles they are unable to see beyond Chandragupta. Therefore, "before that time Buddhist chronology is *traditional* and full of absurdities." Furthermore, nothing is said in the *Brahmanas* of the Buddha—*ergo*, there were none before "Sandracottus" nor have the Buddhists or Brahmans any right to a history of their own, save the one evolved by the Western mind. As though the Muse of History had turned her back while events were gliding by, the "historian" confesses his inability to close the immense *lacune* between the Indo-Aryan supposed immigration *en masse* across the Hindookush, and the reign of Asoka. Having nothing more solid, he uses contradictory inferences and speculations. But the Asiatic occultists, whose forefathers had her tablets in their keeping, and even some learned native Pundits—believe they can. The claim, however, is pronounced unworthy of attention. Of late the *Smriti* (traditional history) which, for those who know how to interpret its allegories, is full of unimpeachable *historical* records, an Ariadne's thread through the tortuous labyrinth of the Past—has come to be unanimously regarded as a tissue of exaggerations, monstrous fables, "clumsy forgeries of the first centuries A. D." It is now openly declared as worthless not only for exact chronological but even for general historical purposes. Thus by dint of arbitrary condemnations, based on absurd interpretations (too often the direct outcome of sectarian prejudice), the Orientalist has raised himself to the eminence of a philological mantic. His learned vagaries are fast superseding, even in the minds of many a Europeanised Hindu, the important historical facts that lie concealed under the exoteric phraseology of the *Puranas* and other *Smritic* literature. At the outset, therefore, the Eastern Initiate declares the evidence of those Orientalists who, abusing their unmerited authority, play drakes and ducks with his most sacred relics, ruled out of court; and before giving *his* facts he would suggest to the learned European Sanskritist and archæologist that, in the matter of chronology, the difference in the sum of their series of conjectural historical events, proves them to be mistaken from A. to Z. They know that one single wrong figure in an arithmetical progression will often throw the whole calculation into inextricable confusion: the multiplication yielding, generally, in such a case, instead of the correct sum something entirely unexpected. A fair proof of this may, perhaps, be found in something already alluded to, namely, the adoption of the dates of certain Hindu eras as the basis of their

\* However, it will be shown elsewhere that General Cunningham's latest conclusions about the date of Buddha's death are not at all supported by the inscriptions newly discovered.—T. Subba Row, *Act: Ed:*

chronological assumptions. In assigning a date to text or monument they have, of course, to be guided by one of the pre-Christian Indian eras, whether inferentially, or otherwise. And yet—in one case, at least—they complain repeatedly that they are utterly ignorant as to the correct starting point of the most important of these. The positive date of Vikramaditya, for instance, whose reign forms the starting point of the *Samvat* era, is in reality unknown to them. With some, Vikramaditya flourished "B. C." 56; with others, 86; with others again, in the 6th century of the Christian era; while Mr. Fergusson will not allow the *Samvat* era any beginning before the "10th century A. D." In short, and in the words of Dr. Weber, they "have absolutely no authentic evidence to show whether the era of Vikramaditya dates from the year of his birth, from some achievement, or from the year of his death, or whether, in fine, it may not have been simply introduced by him for astronomical reasons."\* There were several Vikramadityas and Vikramas in Indian history, for it is not a name but an honorary title, as the Orientalists have now come to learn. How then can any chronological deduction from such a shifting premise be anything but untrustworthy, especially when, as in the instance of the *Samvat*, the basic date is made to travel along, at the personal fancy of Orientalists, between the 1st and the 10th century?

Thus it appears to be pretty well proved that in ascribing chronological dates to Indian antiquities, Anglo-Indian as well as European archaeologists are often guilty of the most ridiculous anachronisms. That, in fine, they have been hitherto furnishing History with an arithmetical mean, while ignorant in nearly every case, of its first term! Nevertheless, the Asiatic student is invited to verify and correct his dates by the flickering light of this chronological will-o'-the-wisp. Nay, nay. Surely "An English F. T. S." would never expect us in matters demanding the minutest exactness, to trust to such Western beacons! And he will, perhaps, permit us to hold to our own views, since we know that our dates are neither conjectural nor liable to modifications. Where even such veteran archaeologists as General Cunningham do not seem above suspicion and are openly denounced by their colleagues, palæography seems to hardly deserve the name of exact science. This busy antiquarian has been repeatedly denounced by Prof. Weber and others for his indiscriminate acceptance of the *Samvat* era. Nor have the other Orientalists been more lenient: especially those who, perchance under the inspiration of early sympathies for biblical chronology, prefer in matters connected with Indian dates to give heed to their own emotional but unscientific intuitions. Some would have us believe that the *Samvat* era "is not demonstrable for times anteceding the Christian era at all." Kern makes efforts to prove that the Indian astronomers began to employ this era "only after the year of grace 1000." Prof. Weber referring sarcastically to General Cunningham, observes that "others, on the contrary, have no hesitation in at once referring wherever possible every *Samvat* or *Samvatsare*-dated inscription to the *Samvat* era." Thus, e. g., Cunningham (in his *Arch. Survey of India*,—iii. 31, 39) directly assigns an inscription dated *Samvat* 5 to the year "B. C. 52;" &c., and winds up the statement with the following plaint. "For the present, therefore, unfortunately, where there is nothing else (but that unknown era) to guide us, it must generally remain an open question, which era we have to do with in a particular inscription, and what date consequently the inscription bears."†

The confession is significant. It is pleasant to find such a ring of sincerity in a European Orientalist, though it does seem quite ominous for Indian archæology. The initiated Brahmans know the positive dates of their eras and remain therefore unconcerned. What the "Adepts"

have once said, they maintain; and no new discoveries or modified conjectures of accepted authorities can exert any pressure upon their data. Even if Western archaeologists or numismatists took it into their heads to change the date of our Lord and Glorified Deliverer from the 7th century "B. C." to the 7th century "A. D.," we would but the more admire such a remarkable gift for knocking about dates and eras, as though they were so many lawn-tennis balls.

Meanwhile to all sincere and enquiring Theosophists, we will say plainly, it is useless for any one to speculate about the date of our Lord Sanggyas's birth, while rejecting *à priori* all the Brahmical, Ceylonese, Chinese, and Tibetan dates. The pretext that these do not agree with the chronology of a handful of Greeks who visited the country 300 years after the event in question, is too fallacious and bold. Greece was never concerned with Buddhism, and besides the fact that the classics furnish their few synchronistic dates simply upon the hearsay of their respective authors—a few Greeks, who themselves lived centuries before the writers quoted—their chronology is itself too defective, and their historical record, when it was a question of national triumphs, too bombastic and often too diametrically opposed to fact, to inspire with confidence any one less prejudiced than the average European Orientalist. To seek to establish the true dates in Indian history by connecting its events with the mythical "invasion," while confessing that "one would look in vain in the literature of the Brahmans or Buddhists for any allusion to Alexander's conquest, and although it is impossible to identify any of the historical events related by Alexander's companions with the historical tradition of India," amounts to something more than a mere exhibition of incompetence in this direction: were not Prof. Max Müller the party concerned—we might say that it appears almost like predetermined dishonesty.

These are harsh words to say, and calculated no doubt to shock many a European mind trained to look up to what is termed "scientific authority" with a feeling akin to that of the savage for his family fetich. They are well deserved nevertheless, as a few examples will show. To such intellects as Prof. Weber's—whom we take as the leader of the German Orientalists of the type of Christophiles—certainly the word "obtuseness" cannot be applied. Upon seeing how chronology is deliberately and maliciously perverted in favour of "Greek influence," Christian interests and his own predetermined theories—another, and even a stronger term should be applied. What expression is too severe to signify one's feelings upon reading such an unwitting confession of disingenuous scholarship as Weber repeatedly makes (*Hist. Ind. Lit.*) when urging the necessity of admitting that a passage "has been touched up by later interpolation," or forcing fanciful chronological places for texts admittedly very ancient—as "otherwise the dates would be brought down too far or too near!" And this is the key-note of his entire policy: *fiat hypothesis, ruat cælum!* On the other hand Prof. Max Müller, enthusiastic Indophile, as he seems, crams centuries into his chronological thimble without the smallest apparent compunction.

These two Orientalists are instances, because they are accepted beacons of philology and Indian palæography. Our national monuments are dated and our ancestral history perverted to suit their opinions; and the most pernicious result ensues, that History is now recording for the misguidance of posterity the false annals and distorted facts which, upon their evidence, is to be accepted without appeal as the outcome of the fairest and ablest critical analysis. While Prof. Max Müller will hear of no other than a Greek criterion for Indian chronology, Prof. Weber (*op. cit.*) finds Greek influence—his universal solvent—in the development of India's religion, philosophy, literature, astronomy, medicine, architecture, etc.

\* *The History of Indian Literature*, Trüb; Series, 1882. p. 202.

† *Ibid*, p. 203.

To support this fallacy the most tortuous sophistry, the most absurd etymological deductions are resorted to. If one fact more than another has been set at rest by comparative mythology, it is that their fundamental religious ideas, and most of their gods were derived by the Greeks from religions flourishing in the north-west of India, the cradle of the main Hellenic stock. This is now entirely disregarded: because a disturbing element in the harmony of the critical spheres. And though nothing is more reasonable than the inference that the Grecian astronomical terms were inherited equally from the Parent stock, Prof. Weber would have us believe that "it was Greek influence that just infused a real life into Indian astronomy" (p. 251). In fine, the hoary ancestors of the Hindus borrowed their astronomical terminology and learned the art of star gazing and even their zodiac from the Hellenic infant! This proof engenders another: the relative antiquity of the astronomical texts shall be henceforth determined upon the presence or absence in them of asterisms and zodiacal signs: the former being undisguisedly Greek in their names, the latter are "designated by their Sanskrit names which are translated from the Greek" (p. 255). Thus "Manu's law being unacquainted with the planets"—is considered as more ancient than Yajurvedya's Code, which "inculcates their worship," and so on. But there is still another and a better test found out by the Sanskritists for determining with "infallible accuracy" the age of the texts, apart from asterisms and zodiacal signs: any casual mention in them of the name "Yavana,"—taken in every instance to designate the "Greeks." This, apart "from an internal chronology based on the character of the works themselves, and on the quotations, etc., therein contained, is the only one possible," we are told. As a result—the absurd statement that "the Indian astronomers regularly speak of the Yavanas as their teachers" (p. 252). Ergo—their teachers were Greeks. For with Weber and others "Yavana" and "Greek" are convertible terms.

But it so happens that *Yavanacharya* was the Indian title of a single Greek—Pythagoras; as *Sankaracharya* was the title of a single Hindu philosopher; and the ancient Aryan astronomical writers cited his opinions to criticize and compare them with the teachings of their own astronomical science, long before him perfected and derived from their ancestors. The honorific title of Acharya (master) was applied to him as to every other learned astronomer or mystic; and it certainly did not mean that Pythagoras or any other Greek "Master" was necessarily the master of the Brahmans. The word "Yavana" was a generic term employed ages before the "Greeks of Alexander" projected "their influence" upon Jambudvîpa—to designate people of a younger race, the word meaning *Yuvan* "young," or *younger*. They knew of Yavanas of the north, west, south and east; and the Greek strangers received this appellation as the Persians, Indo-Scythians and others had before them. An exact parallel is afforded in our present day. To the Tibetans every foreigner whatsoever is known as a *Peling*; the Chinese designate Europeans as "red-haired devils;" and the Mussalmans call every one outside of Islam a *Kaffir*. The Webers of the future following the example now set them, may perhaps, after 10,000 years, affirm upon the authority of scraps of Moslem literature then extant that the Bible was written, and the English, French, Russians and Germans who possessed and translated or "invented" it, lived, in Kaffirstan shortly before their era, under "Moslem influence." Because the *Yuga Purana* of the Gârghi Sanhita speaks of an expedition of the Yavanas "as far as Pataliputra," therefore, either the Macedonians or the *Seleucidæ* had conquered all India! But our Western critic is ignorant, of course, of the fact that Ayodhya or *Saketa* of Rama was for two milleniums repelling inroads of various Mongolian and other Turanian tribes,

besides the Indo-Scythians—from beyond Nepal and the Himalayas. Prof. Weber seems finally himself frightened at the Yavana spectre he has raised, for he queries:—"Whether by the Yavanas it is really the Greeks who are meant.....or possibly merely their Indo-Scythian or other successors, to whom the name was afterwards transferred." This wholesome doubt ought to have modified his dogmatic tone in many other such cases.

But—drive out prejudice with a pitch-fork it will ever return. The eminent scholar though staggered by his own glimpse of the truth, returns to the charge with new vigour. We are startled by the fresh discovery that:—Asuramaya,\* the earliest astronomer, mentioned repeatedly in the Indian epics, "is identical with 'Ptolemaïos' of the Greeks." The reason for it given is, that "this latter name, as we see, from the inscriptions of Piyadasi, became in Indian 'Turamaya,' out of which the name 'Asuramaya' might very easily grow; and since, by the later tradition, this 'Maya' is distinctly assigned to Romaka-pura in the West." Had the "Piyadasi inscription" been found on the site of ancient Babylonia, one might suspect the word "Turamaya" as derived from "Turanomaya," or rather *mania*. Since, however, the Piyadasi inscriptions belong distinctly to India and the title was borne but by two kings—Chandragupta and Dharmásoka,—what has "'Ptolemaïos' of the Greeks" to do with "Turamaya" or the latter with "Asuramaya:" except, indeed, to use it as a fresh pretext to drag the Indian astronomer under the stupefying "Greek influence" of the Upas Tree of Western Philology? Then we learn that, because "Pânini once mentions the Yavanas, i.e.... Greeks, and explains the formation of the word '*Yavanáni*'—to which, according to the *Varttika*, the word *lipi*, 'writing,' must be supplied"—therefore, the word signifies 'the writing of the Yavanas,' of the *Greeks* and none other. Would the German philologists (who have so long and so fruitlessly attempted to explain this word) be very much surprised, if told that they are yet as far as possible from the truth? That—*Yavanáni* does not mean "Greek writing" at all but any foreign writing whatsoever? That the absence of the word 'writing' in the old texts, except in connection with the names of foreigners, does not in the least imply that none but Greek writing was known to them, or, that they had none of their own, being ignorant of the art of reading and writing until the days of Pânini. ... (theory of Prof. Max Müller)? For Devanagari is as old as the Vedas, and held so sacred that the Brahmans, first under penalty of death, and later on—of eternal ostracism, were not even allowed to mention it to profane ears; much less to make known the existence of their secret temple-libraries. So that, by the word *Yavanáni*, "to which, according to the *Varttika*, the word *lipi*, 'writing' must be supplied," the writing of foreigners in general, whether Phœnician, Roman, or Greek, is always meant. As to the preposterous hypothesis of Prof. Max Müller that writing "was not used for literary purposes in India" before Pânini's time (again upon Greek authority) that matter has been disposed of by a Chela in the last number of this Journal.

Equally unknown are those certain other, and most important facts [fable though they seem]. First, that the Aryan "Great War," the Maha-Bharata, and the Trojan War of Homer—both mythical as to personal biographies and fabulous supernumeraries, yet perfectly historical in the main—belong to the same cycle of events. For, the occurrences of many centuries, [among them the separation of sundry peoples and races, erroneously traced to Central Asia alone] were in these immortal epics compressed within the scope of single Dramas made

\* Dr. Weber is not probably aware of the fact that this distinguished astronomer's name was Maya (मया) merely; the prefix "Asura" was often added to it by ancient Hindu writers to show that he was a Rakshasa. In the opinion of the Brahmans he was an "Atlantean" and one of the greatest astronomers and occultists of the lost Atlantis.—T. S. R., Acting Editor.

to occupy but a few years. *Secondly* that in this immense antiquity the forefathers of the Aryan Greeks and the Aryan Brahmans were as closely united and intermixed, as are now the Aryans and the so-called Dravidians. *Thirdly*, that, before the days of the *historical* Rama from whom in unbroken genealogical descent the Oodeypore sovereigns trace their lineage, Rajpootana was as full of direct post-Atlantean "Greeks," as the post-Trojan, subjacent Cumæa and other settlements of *pre-Magna Græcia* were of the fast hellenizing sires of the modern Rajpoot. One acquainted with the *real* meaning of the ancient epics cannot refrain from asking himself whether these intuitional Orientalists prefer being called deceivers or deceived, and in charity give them the benefit of the doubt.\* What can be thought of Prof. Weber's endeavour when "to determine more accurately the position of Ramayana (called by him the 'artificial epic') in literary history—" he ends with an assumption that "it rests upon an acquaintance with the Trojan cycle of legend...the conclusion there arrived at, is that the date of its composition is to be placed at the commencement of the Christian era,...in an epoch when the operation of the Greek influence upon India had already set in!" (p. 194.) The case is hopeless. If the "internal chronology—" and external fitness of things, we may add—presented in the triple Indian epic, did not open the eyes of the hypercritical professors to the many historical facts enshrined in their striking allegories; if the significant mention of "black Yavanas," and "white Yavanas" indicating totally different peoples could so completely escape their notice;† and the enumeration of a host of tribes, nations, races, clans, under their separate Sanskrit designations, in the Mahabharata had not stimulated them to try to trace their ethnic evolution and identify them with their now living European descendants,—there is little to hope from their scholarship except a mosaic of learned guesswork. The latter *scientific* mode of critical analysis may yet end some day in a consensus of opinion that Buddhism is due wholesale to the "Life of Barlaam and Josaphat," written by St. John of Damascus; or that our religion was plagiarized from that famous Roman Catholic legend of the 8th century in which our Lord Gautama is made to figure as a Christian Saint, better still, that the Vedas were written at Athens under the auspices of St. George, the tutelary successor of Theseus. For fear that anything might be lacking to prove the complete obsession of Jambudvîpa by the demon of "Greek influence," Dr. Weber vindictively casts a last insult into the face of India by remarking that *if* "European Western steeples owe their origin to an imitation of the Buddhist topes † ...on the other hand in the *most ancient Hindu*

\* Further on, Prof. Weber indulges in the following piece of chronological sleight of hand. In his arduous endeavour "to determine accurately" the place in history of "the Romantic Legend of Sakya Buddha" (translation by Beale), he thinks, "the special points of relation here found to Christian legends are very striking. The question which party was the borrower Beale properly leaves undetermined. Yet in all likelihood (!!) we have here simply a similar case to that of the appropriation of Christian legend by the worshippers of Krishna" (p. 300). Now it is this that every Hindu and Buddhist has the right to brand as "dishonesty," whether conscious or unconscious. Legends originate earlier than history and die out upon being sifted. Neither of the fabulous events in connection with Buddha's birth, taken exoterically, necessitated a great genius to narrate them, nor was the intellectual capacity of the Hindus ever proved so inferior to that of the Jewish and Greek mob that they should borrow from them even fables inspired by religion. How their fables, evolved between the 2nd and 3rd centuries after Buddha's death, when the fever of proselytism and the adoration of his memory were at their height, could be borrowed and then appropriated from the Christian legends written during the first century of the Western era, can only be explained by a—German Orientalist. Mr. T. W. Rhys Davids (*Jataka Book*) shows the contrary to have been true. It may be remarked in this connection that, while the first "miracles" of both Krishna and Christ are said to have happened at a Mathura, the latter city exists to this day in India—the antiquity of its name being fully proved—while the Mathura, or Maturia in Egypt, of the *Gospel of Infancy*, where Jesus is alleged to have produced his first miracle, was sought to be identified, centuries ago, by the stump of an old tree in the desert, and is represented by—an empty spot!

† See Twelfth Book of Mahabharata, Krishna's fight with Kâla-yavana;

‡ Of Hindu *Lingams*, rather—Ed.

*edifices* the presence of Greek influence is unmistakable (p. 274). Well may Dr. Rajendralâlâ Mitra "hold out particularly against the idea of *any* Greek influence whatever on the development of Indian architecture." If his ancestral literature must be attributed to "Greek influence," the temples, at least, might have been spared. One can understand how the Egyptian Hall in London reflects the influence of the ruined temples on the Nile: but it is a more difficult feat—even for a German professor—to prove the archaic structure of old Aryavarta a foreshadowing of the genius of the late lamented Sir Christopher Wren! The outcome of this palæographic spoliation is that there is not a tittle left for India to call her own. Even medicine is due to the same Hellenic influence. We are told—this once by Roth—that "only a comparison of the principles of Indian *with those of Greek* medicine can enable us to judge of the origin, age and value of the former..." and "à propos of Charaka's injunctions as to the duties of the physician to his patient," adds Dr. Weber—"he cites *some remarkably coincident expressions from the oath of the Asklepiads.*" It is then settled. India is *hellenized* from head to foot, and even had no physic until the Greek doctors came.

#### SAKYA MUNI'S PLACE IN HISTORY.

No Orientalist—save perhaps, the same wise, not to say deep, Prof. Weber—opposes more vehemently than Prof. Max Müller Hindu and Buddhist chronology. Evidently—if an Indophile he is not a Buddhophile, and General Cunningham—however independent otherwise in his archaeological researches—agrees with him more than would seem strictly prudent in view of *possible* future discoveries.\* We have then to refute in our turn this great Oxford professor's speculations.

To the evidence furnished by the Puranas and the Mahavansa—which he also finds hopelessly entangled and contradictory (though the perfect accuracy of that Siuhalese history is most warmly acknowledged by Sir Emerson Tennant, the historian) he opposes the Greek classics and their chronology. With him, it is always "Alexander's invasion" and "Conquest", and "the ambassador of Seleucus Nicator—Megasthenes"—while even the faintest record of such "conquest" is conspicuously absent from Brahmanic record; and, although in an inscription of Piyadasi are mentioned the names of Antiochus, Ptolemy, Magus, Antigonus, and even of the great Alexander himself, as *vassals* of the king Piyadasi, the Macedonian is yet called the "*Conqueror* of India." In other words, while any casual mention of Indian affairs by a Greek writer of no great note must be accepted unchallenged, no record of the Indians, literary or monumental, is entitled to the smallest consideration. Until rubbed against the touch-stone of Hellenic infallibility it must be set down in the words of Prof. Weber—as "of course mere empty boasting." Oh, rare Western sense of justice! †

Occult records show differently. They say—challenging proof to the contrary—that Alexander never penetrated into India farther than *Taxila*; which is not even quite the modern Attock. The murmuring of the Macedonian's troops began at the same place and not

\* Notwithstanding Prof. M. Müller's regrettable efforts to invalidate every Buddhist evidence, he seems to have ill-succeeded in proving his case, if we can judge from the openly expressed opinion of his own German *confrères*. In the portion headed *Tradition as to Buddha's age* (p. p. 283-288) in his *Hist. of Ind. Lit.* Prof. Weber very aptly remarks, "Nothing like positive certainty, therefore, is for the present attainable. Nor have the subsequent discussions of this topic by Max Müller (1859) *Hist. A. S. L.* p. 264 ff.), by Westergaard (1860) *Ueber Buddha's Todesjahr*, and by Kern *Über die Jaartelling der Zuidel Buddhisten*—so far yielded any definite results." Nor are they likely to.

† No *Philaryan* would pretend for a moment on the strength of the Piyadasi inscriptions that Alexander of Macedonia or either of the other sovereigns mentioned, was claimed as an actual "vassal" of Chandra-gupta. They did not even pay tribute, but only a kind of quit-rent annually for lands ceded in the north: as the grant-tablets could show. But the inscription, however misinterpreted, shows most clearly that Alexander was never the conqueror of India.

as given out, at Hyphasis. For having never gone to *Hydraspes* or *Jhelum* he could not have been at *Sutledge*. Nor did Alexander ever found satrapies or plant any Greek colonies in the Punjab. The only colonies he left behind him that the Brahmans ever knew of, amounted to a few dozens of disabled soldiers, scattered hither and thither on the frontiers; who, with their native raped wives settled around the deserts of *Karmania* and *Dran-garia*—the then natural boundaries of India. And, unless History regards as colonists the many thousands of dead men and those who settled for ever under the hot sands of *Gedrosia*, there were no other, save in the fertile imagination of the Greek historians. The boasted "invasion of India" was confined to the regions between *Karmania* and *Attock*—East and West, and *Beloochistan* and the *Hindukush*—South and North: countries which were all India for the Greek of those days. His building a fleet at *Hydraspes* is a fiction; and his "victorious march through the fighting armies of India"—another. However, it is not with the "world conqueror" that we have now to deal, but rather with the supposed accuracy and even casual veracity of his captains and countrymen, whose hazy reminiscences on the testimony of the classical writers have now been raised to unimpeachable evidence in every thing that may affect the chronology of early Buddhism and India.

Foremost among the evidence of classical writers, that of *Flavius Arrianus*, is brought forward against the Buddhist and Chinese chronologies. No one should impeach the personal testimony of this conscientious author had he been himself an eye-witness instead of *Megasthenes*. But when a man comes to know that he wrote his accounts upon the now lost works of *Aristobolus* and *Ptolemy*; and that the latter described their data from texts prepared by authors who had never set their eyes upon one line written by either *Megasthenes* or *Nearchus himself*; and that knowing so much one is informed by western historians that among the works of *Arrian*, Book VII of the *Anabasis of Alexander*, is "the chief authority on the subject of the Indian invasion—a book unfortunately with a gap in its 12th chapter,"—one may well conceive upon what a broken reed Western authority leans for its Indian chronology. *Arrian* lived over 600 years after *Buddha's* death; *Strabo*—500 (55 "B. C."); *Diodorus Siculus*—quite a trustworthy compiler!—about the 1st century; *Plutarch* over 700 *Anno Buddhæ* and *Quintus Curtius* over 1000 years! And when, to crown this army of witnesses against the Buddhist annals, the reader is informed by our Olympian critics that the works of the last named author—than whom no more blundering, (geographically, chronologically and historically) writer ever lived—form along with the Greek History of *Arrian* the most valuable source of information respecting the military career of *Alexander the Great*,—then the only wonder is that the great conqueror was not made by his biographers to have—*Leonidas*-like—defended the *Thermopylean* passes in the *Hindu-Kush* against the invasion of the first *Vedic Brahmans* "from the *Oxus*." Withal the Buddhist dates are either rejected or—accepted *pro tempore*. Well may the Hindu resent the preference shown to the testimony of Greeks—of whom some at least, are better remembered in Indian History as the importers into *Jambudvîpa* of every Greek and Roman vice known and unknown to their day—against his own national records and history. "Greek influence" was felt indeed, in India, in this, and only in this one particular. Greek damsels mentioned as an article of great traffic for India,—*Persian* and *Greek Yavanis*—were the fore-mothers of the modern *nautch-girls*, who had till then remained pure virgins of the inner temples. Alliances with the *Antiochuses* and the *Seleucus* *Nicator* bore no better fruit than the rotten apple of *Sodom*. *Pataliputra* as prophesied by *Gautama Buddha* found its fate in the waters of the *Ganges*, having been twice before nearly destroyed, again like *Sodom*, by the fire of heaven,

Reverting to the main subject, the "contradictions" between the Ceylonese and *Chino-Tibetan* chronologies actually prove nothing. If the *Chinese Annals* of *Souï* in accepting the prophecy of our Lord that "a thousand years after he had reached *Nirvana*, his doctrines would reach the north" fall into the mistake of applying it to *China*, whereas *Tibet* was meant, the error was corrected after the XI century of the *Tzin* Era in most of the temple chronologies. Besides which, it may now refer to other events relating to Buddhism of which Europe knows nothing, *China* or *Tzina* dates its present name only from the year 296 of the Buddhist era\* (vulgar chronology having assumed it from the first *Hoang* of the *Tzin* dynasty): therefore the *Tathâgata* could not have indicated it by this name in his well-known prophecy. If misunderstood even by several of the Buddhist commentators, it is yet preserved in its true sense by his own immediate Arhats. The *Glorified One* meant the country that stretches far off from the *Lake Mansorowara*; far beyond that region of the *Himavât*, where dwelt from time immemorial the great "teachers of the *Snowy Range*." These were the great *Srâman achâryas* who preceded Him, and were His teachers, their humble successors trying to this day to perpetuate their and His doctrines. The prophecy came out true to the very day, and it is corroborated both by the mathematical and historical chronology of *Tibet*—quite as accurate as that of the *Chinese*. *Arhât Kâsyâpa*, of the dynasty of *Môryas*, founded by one of the *Chandraguptas* near *Pâtali-putra*, left the convent of *Pâñch-Kukkutarama*, in consequence of a vision of our Lord, for missionary purpose in the year 683 of the *Tzin* era (436, West: era) and had reached the great *Lake of Bod-Yul* in the same year. It is at that period that expired the millennium prophesied. The *Arhât* carrying with him the 5th statue of *Sakya Muni* out of the seven gold statues made after his bodily death by order of the first Council, planted it in the soil on that very spot where seven years later was built the first *gunpa* (monastery), where the earliest Buddhist lamas dwelt. And though the conversion of the whole country did not take place before the beginning of the 7th century (Western era), the good Law had, nevertheless, reached the North at the time prophesied, and no earlier. For, the first of the golden statues had been plundered from *Bhikshu Sali Sûka* by the *Hiong-un* robbers and melted, during the days of *Dharmasôka*, who had sent missionaries beyond *Nepaul*. The second had a like fate, at *Ghar-zha*, even before it had reached the boundaries of *Bod-Yul*. The third was rescued from a barbarous tribe of *Bhons* by a Chinese military chief who had pursued them into the deserts of *Schamo* about 423 *Bud*: era (120 "B. C."). The fourth was sunk in the 3rd century of the Christian era together with the ship that carried it from *Magadha* toward the hills of *Ghangs-ehhèn-dzo-ngá* (*Chitagong*). The fifth arriving in the nick of time reached its destination with *Arhât Kasyapa*. So did the last two† .....

On the other hand, the Southern Buddhists, headed by the Ceylonese, open their annals with the following event:

\* The reference to *Chinahunah* (Chinese and *Hans*) in the *Vishnu Parva* of the *Mahabharata* is evidently a later interpolation, as it does not occur in the old MSS. existing in Southern India.

† No doubt since the history of these seven statues is not in the hands of the Orientalists, it will be treated as a "groundless fable." Nevertheless such is their origin and history. They date from the 1st Synod, that of *Rajagriha*, held in the season of war following the death of *Buddha*, i.e., one year after his death. Were this *Rajagriha* Council held 100 years after, as maintained by some, it could not have been presided over by *Mâhakasyapa*, the friend and brother arhat of *Sakyamuni*, as he would have been 200 years old. The 2nd Council or Synod, that of *Vaisali*, was held 120 not 100 or 110 years as some would have it, after the *nirvana*, for the latter took place at a time, a little over 20 years before the physical death of *Tathâgata*. It was held at the great *Saptaparna* cave (*Mahavansa's Sattapanni*), near the *Mount Baibhâr* (the *Webhâra* of the *Pâli Manuscripts*), that was in *Rajagriha*, the old capital of *Magadha*. Memoirs exist, containing the record of his daily life, made by the nephew of king *Ajâtasatru*, a favourite *Bikshu* of the *Mahachârya*. These texts have ever been in the possession of the superiors of the first *Lamasery* built by *Arhât Kasyapa* in *Bod-Yul*, most of whose *Chokans* were the

They claim according to their native chronology that Vijaya, the son of Sinhahalu, the Sovereign of Lala, a small kingdom or *Raj* on the Gandaki river in Magadha, was exiled by his father for acts of turbulence and immorality. Sent adrift on the ocean with his companions after having had their heads shaved, Buddhist-Bhikkhus fashion, as a sign of penitence—he was carried to the shores of Lanka. Once landed, he and his companions conquered and easily took possession of an island inhabited by uncivilized tribes generically called the Yakshas. This—at whatever epoch and year it may have happened—is an historical fact, and the Ceylonese records independent of Buddhist chronology, give it out as having taken place 382 years before Dushtagamani (*i. e.*, in 543, before the Christian era). Now, the Buddhist Sacred Annals record certain words of our Lord pronounced by him shortly before his death. In Mahavansa He is made to have addressed them to Sakra, in the midst of a great assembly of Devatas (Dhyan Chohans), and while already “in the exalted unchangeable Nirvāna, seated on the throne on which Nirvāna is achieved.” In our texts Tathāgata addresses them to his assembled Arhāts and Bhikkhus a few days before his final liberation:—“One Vijaya, the son of Sinhahalu, King of the land of Lala, together with 700 attendants, has just landed on Lanka. Lord of Dhyan Buddhas (Devas) ! my doctrine will be established on Lanka. Protect him and Lanka !” This is the sentence pronounced which, as proved later, was a prophecy. The now familiar phenomenon of clairvoyant prevision, amply furnishing a natural explanation of the prophetic utterance without any unscientific theory of miracle, the laugh of certain Orientalists seems uncalled for. Such parallels of poetico-religious embellishments as found in Mahavansa exist in the written records of every religion—as much in Christianity as anywhere else. An unbiassed mind would first endeavour to reach the correct and very superficially hidden meaning before throwing ridicule and contemptuous discredit upon them. Moreover, the Tibetans possess a more sober record of this prophecy in the *Notes*, already alluded to, reverentially taken down by King Ajātasatru’s nephew. They are, as said above, in the possession of the Lamas of the convent built by Arhāt Kasyapa—the Mōryas and their descend-

descendants of the dynasty of the Moryas, there being up to this day three of the members of this once royal family living in India. The old text in question is a document written in *Anudruta Magadha* characters. [We deny that these or any other characters—whether Devanagari, Pali, or Dravidian—ever used in India, are variations of, or derived from, the Phœnician.] To revert to the texts it is therein stated that the Sattapanni cave, then called “Saraswati” and “Bamboo-cave,” got its latter name in this wise. When our Lord first sat in it for *Dhyana*, it was a large six-chambered natural cave, 50 to 60 feet wide by 33 deep. One day, while teaching the mendicants outside, our Lord compared man to a *Saptaparna* (seven leaved) plant, showing them how after the loss of its first leaf every other could be easily detached, but the seventh leaf,—directly connected with the stem. “Mendicants,” He said, “there are seven Buddhas in every Buddha, and there are six Bikshas and but one Buddha in each mendicant. What are the Seven ? The seven branches of complete knowledge. What are the six ? The six organs of sense. What are the Five ? The five elements of illusive being. And the one which is also ten ? He is a true Buddha who develops in him the ten forms of holiness and subjects them all to the one—“the silent voice” (meaning Arolokiteswara). After that, causing the rock to be moved at His command the Tathāgata made it divide itself into a seventh additional chamber, remarking that a rock too was septenary, and had seven stages of development. From that time it was called the *Sattapanni* or the *Saptaparna* cave. After the first Synod was held seven gold statues of the Bhagavat were cast by order of the king, and each of them was placed in one of the seven compartments.” These in after times, when the good law had to make room to more congenial because more sensual creeds, were taken in charge by various viharas and then disposed of as explained. Thus when Mr. Turnour states on the authority of the sacred traditions of Southern Buddhists that the cave received its name from the Sattapanni plant, he states what is correct. In the *Archæological Survey of India*, we find that Genl. Cunningham identifies with this cave one not far away from it and in the same Bihhar range, but which is most decidedly not our Saptaparna cave. At the same time the Chief Engineer of Buddha Gaya, Mr. Beglar, describing the *Chetu* cave, mentioned by Fa-hian, thinks it is the Saptaparna cave—and he is right. For that as well as the Pippal and the other caves, mentioned in our texts, are too sacred in their associations—both having been used for centuries by generations of Bhikkhus, unto the very time of their leaving India—to have their sites so easily forgotten,

ants being of a more direct descent than the Rajput Gautamas, the Chiefs of Nagara—the village identified with Kapilavastu—are the best entitled of all to their possession. And we know they are historical to a word. For the Esoteric Buddhist they yet vibrate in space; and these prophetic words together with the true picture of the Sugata who pronounced them, are present in the aura of every atom of His relics. This, we hasten to say, is no proof but for the psychologist. But there is other and historical evidence: the cumulative testimony of our religious chronicles. The philologist has not seen these; but this is no proof of their non-existence.

The mistake of the Southern Buddhists lies in dating the *Nirvana* of Sanggyas Pan-chhen from the actual day of his death, whereas, as above stated, He had reached it over twenty years previous to His disincarnation. Chronologically, the Southerners are right, both in dating His death in 543 “B. C.,” and one of the great Councils at 100 years after the latter event. But the Tibetan Chohans who possess all the documents relating to the last 24 years of His *external* and *internal* life,—of which no philologist knows anything—can show that there is no real discrepancy between the Tibetan and the Ceylonese chronologies as stated by the Western Orientalists. \* For the profane, the Exalted One was born in the 68th year of the Burmese *Eeatzana* era, established by Eeatzana (Anjana) King of Dewaha; for the *initiated*—in the 48th year of that era, on a Friday of the waxing moon, of May. And, it was in 563 before the Christian chronology that Tathāgata reached his full Nirvāna, dying, as correctly stated by Mahāvāna—in 543, on the very day when Vijaya landed with his companions in Ceylon—as prophesied by Loka-rātha, our Buddha.

Professor Max Müller seems to greatly scoff at this prophecy. In his chapter (*Hist. S. L.*) upon Buddhism, (the “false” religion,) the eminent scholar speaks as though he resented such an *unprecedented* claim. “We are asked to believe”—he writes—“that the Ceylonese historians placed the founder of the Vijayan dynasty of Ceylon in the year 543 in accordance with their sacred chronology”! (*i. e.*, Buddha’s prophecy), “while we (the philologists) are not told, however, *through what channel* the Ceylonese could have received their information as to the exact date of Buddha’s death.” Two points may be noticed in these sarcastic phrases: (a) the implication of a false prophecy by our Lord; and (b) a dishonest tampering with chronological records, reminding one of those of Eusebius, the famous Bishop of Cæsarea, who stands accused in History of “perverting every Egyptian chronological table for the sake of synchronisms.” With reference to charge *one* he may be asked why our Sakyasinha’s prophecies should not be as much entitled to his respect, as those of his Saviour would be to ours—were we to ever write the true history of the “Galilean” Arhāt. With regard to charge *two* the distinguished philologist is reminded of the glass house he and all Christian chronologists are themselves living in. Their inability to vindicate the adoption of December 25th as the actual day of the Nativity, and hence to determine the age and the year of their Avatar’s death—even before their own people—is far greater than is ours to demonstrate the year of Buddha to other nations. Their utter failure to establish *on any other but traditional evidence* the, to them, historically *unproved*, if probable, fact of his existence at all—ought to engender a fairer spirit. When Christian historians can, upon undeniable *historical* authority, justify biblical and ecclesiastical chronology, then, perchance, they may be better equipped than at present for the congenial work of rending heathen chronologies into shreds.

\* Bishop Bigandet, after examining all the Burmese authorities accessible to him, frankly confesses that “the history of Buddha offers an almost complete blank as to what regards his doings and preachings during a period of nearly twenty-three years.”—Vol. I p. 260.—*Ed.*

The "channel" the Ceylonese received their information through, was two Bikshus who had left Magadha to follow their disgraced brethren into exile. The capacity of Siddhartha Buddha's Arhâts for transmitting intelligence by psychic currents may, perhaps, be conceded without any great stretch of imagination to have been equal to, if not greater than that of the prophet Elijah, who is credited with the power of having known from any distance all that happened in the king's bed-chamber. No Orientalist has the right to reject the testimony of other people's Scriptures, while professing belief in the far more contradictory and entangled evidence of his own, upon the self-same theory of proof. If Prof. Müller is a sceptic at heart, then let him fearlessly declare himself: only a sceptic who impartially acts the iconoclast, has the right to assume such a tone of contempt toward any non-Christian religion. And for the instruction of the impartial enquirer only, shall it be thought worth while to colate the evidence afforded by historical—not psychological—datas. Meanwhile, by analysing some objections and exposing the dangerous logic of our critic, we may give the theosophists a few more facts connected with the subject under discussion.

Now that we have seen Prof. Max Müller's opinions in general about this, so to say, the Prologue to the Buddhist *Drama* with Vijaya as the hero—what has he to say as to the details of its plot? What weapon does he use to weaken this foundation stone of a chronology upon which are built, and on which depend all other Buddhist dates? What is the fulcrum for the critical lever he uses against the Asiatic records? Three of his main points may be stated *seriatim* with answers appended. He begins by premising that:—

1st—"If the starting point of the Northern Buddhist chronology turns out to be merely hypothetical, based as it is on a prophecy of *Buddha*, it will be difficult to avoid the same conclusion with regard to the date assigned to Buddha's death by the Buddhists of Ceylon and of Burmah" (266). "The Mahavansa begins with relating three miraculous visits which Buddha paid to Ceylon." *Vijaya*, the founder of the first dynasty (in Ceylon) means *conquest*, "and, therefore, such a person *most likely never existed*." (p. 268.) This he believes invalidates the whole Buddhist chronology.

To which the following pendant may be offered:—

William I, King of England, is commonly called the *Conqueror*; he was, moreover, the illegitimate son of Robert, Duke of Normandy, surnamed *le Diable*. An opera, we hear, was invented on this subject, and full of miraculous events, called "Robert the Devil," showing its traditional character. Therefore shall we be also justified in saying that Edward the Confessor, Saxons and all, up to the time of the union of the houses of York and Lancaster under Henry VII—the new historical period in English history—are all "fabulous tradition" and "such a person as William the Conqueror *most likely never existed*?"

2nd—In the Chinese Chronology—continues the dissecting critic—"the list of the thirty-three Buddhist patriarchs .... is of a doubtful character. For Western History the exact Ceylonese chronology begins with 161 B. C." Extending beyond that date there exists but "a traditional native chronology. Therefore, . . . what goes before . . . is but fabulous tradition."

The chronology of the Apostles and their existence has never been proved historically. The history of the Papacy is confessedly "obscure." Ennodius of Pavia (5th century) was the first one to address the Roman Bishop (Symmochus)—who comes fifty-first in the Apostolic succession, as "Pope." Thus, if we were to write the History of Christianity, and indulge in remarks upon its chronology, we might say that since there were no antecedent Popes; and since the Apostolic line began with Symmochus (498 "A. D."); all Christian records begin-

ning with the Nativity and up to the sixth century are *therefore*—"fabulous traditions," and all Christian chronology is "purely hypothetical."

3rd.—Two discrepant dates in Buddhist chronology are scorchingly pointed out by the Oxford Professor. If the landing of Vijaya, in Lanka—he says—on the same day that Buddha reached Nirvâna (died) is in fulfilment of Buddha's prophecy, then "if Buddha *was a true prophet*, the Ceylonese argue quite rightly that *he must have died in the year of the Conquest, or 543 B. C.*" (p. 270). On the other hand the Chinese have a Buddhist chronology of their own; and—it does not agree with the Ceylonese. "The life-time of Buddha from 1029 to 950 rests on his own prophecy that a millennium would elapse from his death to the conversion of China. If, therefore, Buddha *was a true prophet*, *he must have lived about 1000 B. C.*" (266). But the date does not agree with the Ceylonese chronology; *ergo*—Buddha *was a false prophet*. As to that other "the first and most important link" in the Ceylonese as well as in the Chinese chronology, "it is extremely weak." . . . In the Ceylonese "a *miraculous genealogy had to be provided for Vijaya*," and, "a *prophecy was, therefore, invented*" (p. 269).

On these same lines of argument it may be argued that:—

Since no genealogy of Jesus, "exact or inexact," is found in any of the world's records save those entitled—the Gospels of SS. Matthew (i. 1 to 17), and Luke iii. 23—38); and, since these radically disagree—although this personage is the most conspicuous in Western history, and the nicest accuracy might have been expected in his case; therefore, agreeably with Prof. Max Müller's sarcastic logic, if Jesus "*was a true prophet, he must have descended from David through Joseph (Matt.'s Gospel)*"; and "if he *was a true prophet*" again, then the Christians "argue quite rightly that he must have" descended from David through Mary (*Luke's Gospel*.) Furthermore, since the two genealogies are obviously discrepant and prophecies were truly "invented" by the post-apostolic theologians [or, if preferred, old prophecies of Isaiah and other O. T. prophets, irrelevant to Jesus, were *adapted* to suit his case—as recent English commentators (in Holy Orders), the Bible revisers, now concede] and since moreover—always following the Professor's argument, in the cases of Buddhist and Brahmanical chronologies—"traditional and full of absurdities... every attempt to bring them into harmony having proved a failure (p. 266)" are Bible chronology and genealogies less so? Have we, or have we not a certain right to retort, that if Gautama Buddha is shown on these lines a *false prophet*, then Jesus must be likewise "a false prophet?" And if Jesus was a true prophet despite existing confusion of authorities, why on the same lines may not Buddha have been one? Discredit the Buddhist prophecies and the Christian ones must go along with them.

The utterances of the ancient pythonesse now but provoke the scientific smile: but no tripod ever mounted by the prophetess of old was so shaky as the chronological trinity of points upon which this Orientalist stands to deliver his oracles. Moreover his arguments are double-edged, as shown. If the citadel of Buddhism can be undermined by Prof. Max Müller's critical engineering, then *pari passu* that of Christianity must crumble in the same ruins. Or have the Christians alone the monopoly of *absurd* religious "inventions" and the right of being jealous of any infringement of their patent rights?

To conclude, we say, that the year of Buddha's death is correctly stated by Mr. Sinnett, *Esoteric Buddhism* having to give its chronological dates according to *esoteric* reckoning. And this reckoning would alone, if explained, make away with every objection urged, from Prof. M. Müller's *Sanskrit Literature* down to the latest "evidence"—the *proofs* in the *Reports of the Archaeological Survey of India*. The Ceylonese era, as given in Mahâ,

vansa, is correct in everything, withholding but the above given fact of Nirvana, the great mystery of *Samma-Sambuddha* and *Abhidjña* remaining to this day unknown to the outsider; and though certainly known to Bikshu Mahânâma—King Dhâtusena's uncle—it could not be explained in a work like the *Mahāvansa*. Moreover the Singhalese chronology agrees in every particular with the Burmese chronology. Independent of the religious era dating from Buddha's death, called "*Nirvanic Era*," there existed, as now shown by Bishop Bigandet (*Life of Gaudama*), two historical eras. One lasted 1362 years, its last year corresponding with 1156 of the Christian era: the other, broken in two small eras, the last succeeding immediately the other, exists to the present day. The beginning of the first, which lasted 562 years, coincides with the year 79 A. D. and the Indian Saka era. Consequently the learned Bishop, who surely can never be suspected of partiality to Buddhism, accepts the year 543 of Buddha's Nirvana. So do Mr. Turnour, Professor Lassen, and others.

The alleged discrepancies between the 14 various dates of Nirvana collected by Csoma Cörösi, do not relate to the *Nyr-Nyang* in the least. They are calculations concerning the Nirvana of the precursors, the Bodhisattvas and previous incarnations of Sanggyas, that the Hungarian found in various works and wrongly applied to the last Buddha. Europeans must not forget that this enthusiast acted under protest of the Lamas during the time of his stay with them; and that, moreover, he had learned more about the doctrines of the heretical Dugpas than of the orthodox Gelugpas. The statement of this "great authority (!) on Tibetan Buddhism," as he is called, to the effect that Gautama had three wives whom he names—and then contradicts himself by showing (*Tibetan Grammar*, p. 162, see note) that the first two wives "are one and the same," shows how little he can be regarded as an "authority." He had not even learned that "Gopa, Yasodhara and Utpala Varna," are the three names for three mystical powers. So with the "discrepancies" of the dates. Out of the 64 mentioned by him but two relate to Sakya Muni: namely, the years 576 and 546—and these two err in their transcription; for when corrected they must stand 564 and 543. As for the rest they concern the seven *ku-sum*, or triple form of the Nirvanic state and their respective duration, and relate to doctrines of which Orientalists know absolutely nothing.

Consequently from the Northern Buddhists, who, as confessed by Professor Weber, "alone possess these (Buddhist) Scriptures complete," and have "preserved more authentic information regarding the circumstances of their redaction"—the Orientalists have up to this time learned next to nothing. The Tibetans say that Tathagata became a full Buddha, *i. e.*, reached *absolute Nirvana* in 2544 of the Kali era, (according to Souramma) and thus lived indeed but *eighty* years, as no *Nirvanee* of the *seventh degree* can be reckoned among the *living* (*i. e.*, existing) men. It is no better than loose conjecture to argue that it would have entered as little into the thoughts of the Brahmans of noting the day of Buddha's birth "as the Romans or even the Jews (would have) thought of preserving the date of the birth of Jesus before he had become the founder of a religion." (M. Müller's *Hist. S. L.*) For, while the Jews had been from the first rejecting the claim of Messiahship set up by the Chelas of the Jewish prophet, and were not expecting their Messiah at that time, the Brahmans (the initiates, at any rate) knew of the coming of him whom they regarded as an incarnation of divine wisdom and therefore were well aware of the astrological date of his birth. If, in after times in their impotent rage, they destroyed every accessible vestige of the birth, life and death of Him, who in his boundless mercy to all creatures had revealed their carefully concealed mysteries and doctrines in order to check the ecclesiastical torrent of ever-growing superstitions, there had been a time when he

was met by them as an Avatar. And, *though they destroyed, others preserved.*

The thousand and one speculations and the torturing of exoteric texts by Archæologist or Palæographer will ill repay the time lost in their study.

The Indian Annals specify King Ajatasatru as a contemporary of Buddha, and another Ajatasatru helped to prepare the council 100 years after his death. These princes were sovereigns of Magadha and have naught to do with Ajatasatru of the *Brihad-Aranyaka* and the *Kaushitaki-Upanishat*, who was a sovereign of the Kasis; though Bhadrāsena, "the son of Ajatasatru" cursed by Aruni—may have more to do with his namesake the "heir of Chandragupta" than is generally known, Professor Max Müller objects to two Asokas. He rejects Kalasoka and accepts but Dharmasoka—in accordance with "Greek" and in utter conflict with Buddhist chronology. He knows not—or perchance prefers ignoring—that besides the two Asokas there were several personages named Chandragupta and Chandramasa. Plutarch is set aside as conflicting with the more welcome theory, and the evidence of Justin alone is accepted. There was Kalasoka, called by some Chandramasa and by others Chandragupta, whose son Nanda was succeeded by his cousin the Chandragupta of Seleucus, and under whom the Council of Vaisali took place "supported by King Nanda" as correctly stated by Taranatha. [None of them were Sudras, and this is a pure invention of the Brahmans]. Then there was the last of the Chandraguptas who assumed the name of *Vikrama*; he commenced the new era called the *Vikranaditya* or *Samvat* and began the new dynasty at Pataliputra, 318 (B. C.)—according to some European "authorities;" after him his son Bindusara or Bhadrāsena—also Chandragupta, who was followed by Dharmasoka Chandragupta. And there were two Piyadasis—the "Sandrocottus" Chandragupta and Asoka. And if controverted—the Orientalists will have to account for this strange inconsistency. If Asoka was the only "Piyadasi" and the builder of the monuments, and maker of the rock-inscriptions of this name; and if his inauguration occurred as conjectured by Professor Max Müller about 259 B. C., in other words, if he reigned 60 or 70 years later than any of the Greek kings named on the Piyadasi monuments, what had he to do with their vassalage or non-vassalage, or how was he concerned with them at all? Their dealings had been with his grandfather some 70 years earlier—if he became a Buddhist only after ten years occupancy of the throne. And finally three well-known Bhadrāsenas can be proved, whose names spelt loosely and phonetically, according to each writer's dialect and nationality, now yield a variety of names, from Bindusara, Bimbisara, and Vindusara, down to Bhadrāsena and Bhadrāsara, as he is called in the *Vayu Purana*. These are all synonymous. However easy, at first sight, it may seem to be to brush out of history a real personage, it becomes more difficult to prove the non-existence of Kalasoka by calling him "false," while the second Asoka is termed "the real," in the face of the evidence of the Puranas, written by the bitterest enemies of the Buddhists, the Brahmans of the period. The *Vayu* and *Matsya Puranas* mention both in their lists of the reigning Sovereigns of the Nanda and the Mōrya dynasties. And, though they connect Chandragupta with a *Sudra* Nanda, they do not deny existence to Kalasoka—for the sake of invalidating Buddhist chronology. However falsified the now extant texts of both the *Vayu* and *Matsya Puranas*, even accepted as they at present stand "in their true meaning," which Prof. Max Müller (notwithstanding his confidence) fails to seize, they are *not* "at variance with Buddhist chronology before Chandragupta." Not, at any rate, when the *real* Chandragupta instead of the false Sandrocottus of the Greeks is introduced and authenticated. Quite independently of the Buddhist version, there exists the historical fact recorded in the

Brahmanical as well as in the Burmese and Tibetan versions, that in the year 63 of Buddha, Susinago of Benares was chosen king by the people of Pataliputra, who made away with Ajatasatru's dynasty. Susinago removed the capital of Magadha from Rajagriha to Vaisali, while his successor Kalasoka removed it in his turn to Pataliputra. It was during the reign of the latter that the prophecy of Buddha concerning Patalibat or Pataliputra—a small village during His time—was realized. (See *Mahāparinibbāna Sutta*).

It will be easy enough, when the time comes, to answer all denying Orientalists and face them with proof and document in hand. They speak of the extravagant, wild exaggerations of the Buddhists and Brahmans. The latter answer: "The wildest theorists of all are they who, to evade a self-evident fact, assume moral, anti-national impossibilities, entirely opposed to the most conspicuous traits of the Brahmanical Indian character—namely, borrowing from, or imitating in anything, other nations. From their comments on Rig Veda, down to the annals of Ceylon, from Pānini to Matouan-lin, every page of their learned scholia appears, to one acquainted with the subject, like a monstrous jumble of unwarranted, and insane speculations. Therefore, notwithstanding Greek chronology and Chandragupta—whose date is represented as "the sheet-anchor of Indian chronology" that "nothing will ever shake"—it is to be feared that as regards India, the chronological ship of the Sanskritists has already broken from her moorings and gone adrift with all her precious freight of conjectures and hypothesis. She is drifting into danger. We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, "new" land appear and "old" subside, volcanic eruptions and tidal waves appal; but secrets of an unsuspected Past will be uncovered to the dismay of Western theorists, and the humiliation of an imperious science. This drifting ship, if watched may be seen to ground upon the upheaved vestiges of ancient civilizations, and fall to pieces. We are not, emulous of the prophet's honours; but still, let this stand as a prophecy.

#### QUESTION VII.

INSCRIPTIONS DISCOVERED BY GENERAL A. CUNNINGHAM,

By T. SUBBA ROW, B. A., B. L., F. T. S.

We have carefully examined the new inscription discovered by General A. Cunningham on the strength of which the date assigned to Buddha's death by Buddhist writers has been declared to be incorrect; and we are of opinion that the said inscription confirms the truth of the Buddhist traditions instead of proving them to be erroneous. The abovementioned archæologist writes as follows regarding the inscription under consideration in the first volume of his reports:—"The most interesting inscription (at Gaya) is a long and perfect one dated in the era of the Nirvana or death of Buddha. I read the date as follows:—*Bhagavati Parinirvrite Samvat 1819 Karthike badi 1 Budhi*—that is "in the year 1819 of the "Emancipation of Bhagavata on Wednesday, the first day "of the waning moon of Kartik." If the era here used is the same as that of the Buddhists of Ceylon and Burmah, which began in 543 B. C. the date of this inscription will be  $1819 - 543 = A. D. 1276$ . The style of the letters is in keeping with this date, but is quite incompatible with that derivable from the Chinese date of the era. The Chinese place the death of Buddha upwards of 1000 years before Christ, so that according to them, the date of this inscription would be about A. D. 800, a period much too early for the style of character used in the inscription. But as the day of the week is here fortunately added, the date can be

verified by calculation. According to my calculation the date of the inscription corresponds with Wednesday, the 17th September A. D. 1342. This would place the Nirvana of Buddha in 477 B. C., which is the very year that was first proposed by myself as the most probable date of that event. This corrected date has since been adopted by Professor Max-Müller."

The reasons assigned by some Orientalists for considering this so-called "corrected date" as the real date of Buddha's death have already been noticed and criticized in the preceding article; and now we have only to consider whether the inscription in question disproves the old date.

Major General Cunningham evidently seems to take it for granted, as far as his present calculation is concerned, that the number of days in a year is counted in the Magadha country and by Buddhist writers in general on the same basis on which the number of days in a current English year is counted; and this wrong assumption has vitiated his calculation and led him to a wrong conclusion. Three different methods of calculation were in use in India at the time when Buddha lived, and they are still in use in different parts of the country. These methods are known as *Souramanam*, *Chandramanam* and *Barhaspatyamanam*. According to the Hindu works on Astronomy a Souramanam year consists of 365 days 15 ghadias and 31 vighadias; a Chandramanam year has 360 days, and a year on the basis of Barhaspatyamanam has 361 days and 11 ghadias nearly. Such being the case, General Cunningham ought to have taken the trouble of ascertaining before he made his calculation the particular *Manam* employed by the writers of Magadha and Ceylon in giving the date of Buddha's death and the *Manam* used in calculating the years of the *Buddhist era* mentioned in the inscription above quoted. Instead of placing himself in the position of the writer of the said inscription and making the required calculation from that standpoint, he made the calculation on the same basis on which an English gentleman of the 19th century would calculate time according to his own calendar.

If the calculation were correctly made, it would have shown him that the inscription in question is perfectly consistent with the statement that Buddha died in the year 543 B. C. according to Barhaspatyamanam (the only *manam* used in Magadha and by Pali writers in general). The correctness of this assertion will be clearly seen on examining the following calculation.

543 years according to Barhaspatyamanam are equivalent to 536 years and 8 months (nearly) according to Souramanam.

Similarly 1819 years according to the former *manam* are equivalent to 1798 years nearly according to the latter *manam*.

As the Christian era commenced on the 3102nd year of Kaliyuga (according to Souramanam) Buddha died in the year 2565 of Kaliyuga and the inscription was written in the year 4362 of Kaliyuga (according to Souramanam). And now the question is whether according to the Hindu Almanac, the first day of the waning moon of Kartik coincided with a Wednesday.

According to Suryasiddhanta the number of days from the beginning of Kaliyuga up to midnight on the 15th day of increasing moon of Aswina is 1,593,072 (the number of Adhikamasansas (extra months) during the interval being 1608 and the number of Kshayathithis 25,323).

If we divide this number by 7 the remainder would be 5. As Kaliyuga commenced with Friday, the period of time above defined closed with Tuesday, as according to Suryasiddhanta a week-day is counted from midnight to midnight.

It is to be noticed that in places where Barhaspatyamanam is in use Krishnapaksham (or the dark half) commences first and is followed by Suklapaksham,

Consequently the next day after the 15th day of the waxing moon of Aswina will be the 1st day of the waning moon of Kartika to those who are guided by the Barhaspatyamanam calendar. And therefore the latter date, which is the date mentioned in the inscription, was Wednesday in the year 4362 of Kaliyuga.

The geocentric longitude of the sun at the time of his meridian passage on the said date being  $174^{\circ}-20'-16''$  and the moon's longitude being  $7^{\circ}-51'-42''$  (according to Suryasiddhanta) it can be easily seen that at Gaya there was Padyamithithi (1st day of waning moon) for nearly 7 ghadias and 50 vighadias from the time of sunrise.

It is clear from the foregoing calculation that "Kartik 1 Badi" coincided with Wednesday in the year 4362 of Kaliyuga or the year 1261 of the Christian era, and that from the stand-point of the person who wrote the inscription the said year was the 1819th year of the Buddhist era. And consequently this new inscription confirms the correctness of the date assigned to Buddha's death by Buddhist writers. It would have been better if Major General Cunningham had carefully examined the basis of his calculation before proclaiming to the world at large that the Buddhist accounts were untrustworthy.

### THE CABBALLAH.

By J. D. BUCK, M. D., F. T. S.

OF late, numerous articles in the *Theosophist* refer either directly or indirectly, to the anthropomorphic idea, which has long been held to be the Shibboleth, not only of orthodoxy, but of life or death to the souls of men. "The nations without God" are still the "heathen" to the Christian. The growth and development of the God-idea among the religionists of India, as amply shown by the recent utterances of so eminent a Sanskritist as Max Müller, touching, but one side of the question, will have but little weight with the orthodox Christian, who appeals to the Jewish and Christian scriptures, and is unable or unwilling to make distinction between the scriptures themselves, and traditional interpretation of the same. There are, however, even among Christians, those who hold that, "There is no religion higher than Truth," and to these actual knowledge will be more welcome than false traditions. The stronghold of anthropomorphism in its present form is the Jehovistic idea, drawn from the Pentateuch, but while of direct Jewish lineage, the child has received much from its modern mother, Humanity, herself the heir of modern civilisation.

"I, the Lord am a jealous God," &c., has been converted into "the fatherhood of God, and the brotherhood of man."

There is, moreover, a trinity of ideas, going to make up the anthropomorphic as now received, viz., the Jehovistic, Elohistie, and Messianic, and in the application of these measures, there is a great lack of unanimity among Christians, unless it can be found in this, that a large proportion of the individuals of Christian nations, are Messianic on Sunday, and everywhere in theory, but essentially Jehovistic in practice.

Almost every one now-a-days has heard the name "Cabballah." A very few have read far enough to learn as to what the name refers to, and not one even among the Rabbis themselves seems to know what it really is. Natural ability and human attainment have never been equal. There is, and has ever been, in all great religions, an *exoteric* for the ignorant masses, "anxious about many things," and an "esoteric" for the few who have "chosen the good part." The injunction "Cast not your pearls before swine," has been found in all these religions, as the swine would not be benefitted, and the pearl and its possessor would only be trampled in the mire. History has proved the wisdom of the injunction. Cabballah refers to this secret wisdom as underlying the

text of the Jewish scriptures, and supposed to belong at the same time to the Jewish hierarchy. Hebrew records are full of hints that this secret wisdom existed. Traditions were gathered and compiled, commentaries were written upon traditions, and commentaries upon commentaries, everywhere the secret wisdom was hinted at, till in modern times even among Rabbis this tradition became a myth, and Judaism little more than a close corporation for commercial speculations and mutual protection, a body from which the soul had departed, ritualism representing the lost religion. All efforts at revival, or at rebuilding the old Jerusalem, have failed, and why?—simply because the inner temple has been desecrated and the "race of the prophets" is no more.

It might be interesting to many of your readers to point out the general character of the hints found abundantly among Rabbinical and other sources, which like finger-posts indicate the outer form of Cabballah, but which nowhere give the Key, and which show conclusively, in nearly every instance at least, that the writer did not possess it, but further pursuit of the subject not only time and space forbid, but there are others more competent to the task than I am. I shall content myself with simply calling attention to the work of abler hands. Briefly, then, let us compare the Hebrew scriptures, and especially the "books of Moses" to a series of wheels, "wheels within wheels." Of these the simple Hebrew text with its literal interpretation, is the outer or exoteric. This text was read in the synagogues, as to-day by Christians, and occasionally portions of the next inner wheel were allowed to glimmer through, as now-a-days by Swedenborg's interpretations, law of correspondences, &c. These glimmerings-through have generally been but vague mysticisms, more or less apprehensible to the spiritually minded, but evanescent. Tradition teaches that these inner truths were unfolded to the neophytes in the rabbinical schools, according to their apprehension, and to a few a *final initiation* into deeper mysteries was vouchsafed. Now it is a mark of the signs of the times that a key has been found fitting the lock of the outer wheel, and which by exact relations to the outer text, gives the "signs and measures" of the next inner wheel. The outer covering being shown to be rather a mask of the inner, the inner being "embodied" or clothed-upon, hence concealed. And all this not by speculation and mystification, but by *exact mathematical demonstration* every step proving itself. This key has a three-fold root of interpretation. First, it gives the real meaning of the text of the Hebrew Bible, as it was in the mind of those who first indited it; second, it gives the original concept, plan and purpose of such ancient monuments as the Pyramids, and the remains of the "Mound-Builders" found here in America; and thirdly, connects these by an "eternal fitness of things" with measures, motions, times, and spaces of the heavenly bodies, through inherent relations, by a primary postulate, or unit of measure, and law of relation. This discovery is so simple as to be called a key, but the mysteries which it unfolds and explains are startling and overwhelming. This key is a new value of  $\pi$  in which an apparently insignificant correction of the received or Legendra value is made, the value of the ancient Egyptian cubit restored, and found to be a multiple of the English inch as are also all the other measures as determined. The commonly received value of  $\pi$  while as a "working hypothesis" may be well enough, is false in fact, and false in philosophy, and its warrant is "authority" but not truth. However all this must rest on its merits—"figures will not lie" if allowed to tell their own story. One more point, and I have done. It is well known that in Hebrew there are no numerals as such, but each of the twenty-two letters of the alphabet have a numerical value, and are hence to be used and read, either as letters of a word, or numbers according to intent. A page of Hebrew text, therefore, while to one person reading in plain words, would appear

to another like a page of logarithms, and while this fact is well known to Hebrew scholars, it has however remained a dead letter. A very learned Rabbi recently told me (one who has the courage of his convictions) that since this fact had been pointed out to him, and the key to its value and interpretation furnished him, the scriptures had become a new revelation.

To return now to our starting point, viz., anthropomorphism, the Jehovistic idea, &c., it will be found that when such words as Jehovah, Elohim, Adam, Abraham, &c. &c. are read by their numerals—not hap-hazard—but by the true key, according to which they were first set forth, that in this old text resides a knowledge so vast, a science so profound, mathematics so exact, and a revelation so wonderful, as to startle the reader, and enable him to see therein a Divine revelation which though obscured, and lost through superstition and worldliness, has not been permitted to be destroyed, and the origin and intent of the word Jehovah, will receive a new interpretation. The God-idea will no longer rest for honest and intelligent Christians, barely on the authority of a text so long misinterpreted, but will be found related to the evolution of the God-idea in all time, and all religions. It will be observed that but two of the “wheels” have been herein referred to. That still deeper meanings lie concealed in this much-abused, and much-misused old book is by no means unlikely; and that these inner mysteries may be revealed, as the ground now reclaimed is more and more comprehended, who shall deny? Surely the conscientious and intelligent study into the foundations of ancient religions, is bringing forth a rich harvest.

“Ever the Truth comes uppermost,  
“Ever is Justice done.”

The author of the work above referred to is J. Ralston Skinner of Cincinnati O., a man of profound learning, (one of the first of mathematicians) and of profound loyalty to truth. Hitherto he has published, aside from some pamphlets, but one volume, viz., a “System of Measures” as related to the Pyramids, which work can be had by those interested of Robt. Clarke & Co. of Cincinnati. Mathematicians ought to be among the first to examine these works, but those who are satisfied with present methods, will be the first to scout and sneer and the last to examine, and the same might be said of both Christians and Jewish Rabbis. There are certainly among the many readers of the *Theosophist* those who will thank me for pointing out, though so very imperfectly, the value of Mr. Skinner’s discovery, and who will eventually benefit themselves by aiding in the publication of these rare and valuable works, or in creating a demand that they shall see the light.

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### LUMINOSITY OF THE MAGNETIC FIELD.

Communicated by EUSTACE J. LOPEZ, F. T. S., Assoc. Soc. Tel. Engrs. and Electricians, Sub-Assistant, Superintendent Indian Government Telegraphs.

Note on the Alleged Luminosity of the Magnetic Field.  
By W. F. BARRETT, Professor of Experimental Physics in the Royal College of Science, Dublin.\*

It is well known that the late Baron von Reichenbach claimed to have discovered a peculiar luminous emanation arising from the poles of a magnet, resembling a faint electric discharge in rarefied air. This peculiar luminosity was only to be seen in a perfectly darkened room, and even then was only visible to certain persons. Since the publication of Reichenbach’s elaborate investigations on this subject.

\* Communicated by the Author to the *London, Edinburgh and Dublin Philosophical Magazine and Journal of Science*, (being a continuation of Tilloch’s ‘Philosophical Magazine,’ Nicholson’s ‘Journal’ and Thomson’s ‘Annals of Philosophy’) conducted by Sir Robert Kane, L. L. D., F. R. S., M. R. I. A., F. C. S., Sir William Thomson, Knt., L. L. D., F. R. S., &c.

AND

William Frances, Ph. D. F. L. S., F. R. A. S., F. C. S.  
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numerous attempts have been made by competent observers to see this luminous smoke; but these attempts have generally resulted in failure;\* and amid the few cases of success that are recorded (such as by the late Professor Gregory and by Dr. Ashburner) I can find no evidence that proper precautions were taken to avoid the effects of imagination, of deception, or of chance. It is not surprising therefore that the discovery claimed by Reichenbach has been very generally discredited among scientific men in all countries. It has, however, always seemed to me very difficult to explain away the abundant, and in some cases weighty, testimony which Reichenbach adduces—such as the evidence of Professor Endlicher, and others in high social position, who in their normal healthy condition describe these appearances in minute detail, the luminosity they assert springing into existence whenever the magnet was excited, as if a phosphorescent cloud had suddenly been created over the magnetic poles.

Affirmative statements of this kind, however foreign to our present knowledge, are surely worthy of respectful inquiry; and though my own attempts to see the glare have been entirely unsuccessful, I prefer to think some of the necessary conditions of the experiment—such as extreme sensitiveness of the retina—have been absent in my case, rather than conclude from my want of success that the phenomenon has no existence.

Considerations such as these led the recently formed Society for Psychical Research to appoint a Committee to repeat Reichenbach’s experiments with the object of testing their accuracy, when a wide range of individuals were examined. As a member of that committee I have lately been present at a course of experiments, where a remarkable verification was afforded of the fact that, to certain eyes, a faint luminosity accompanies the creation of a powerful magnetic field. The evidence, so far as it goes, seems to me so absolutely unexceptionable that I venture to ask you to place on record a brief statement of the facts so far obtained. The positive evidence afforded by the experiments now to be described cannot be annulled by the fact that on subsequent occasions the trials were, as I am informed, less successful. It is, I think, not unreasonable to conclude that conditions, not yet understood, were sometimes favourable, sometimes the reverse.

The experiments were made in the rooms of the Society, No. 14 Dean’s Yard, Westminster; one of these rooms was so arranged that it could at pleasure be made into a perfectly dark chamber, no glimmer of light being perceived even after an hour’s immersion in the darkness. A powerful electro-magnet was mounted on a heavy wooden stand, and stood by itself in the centre of the room; wires led from the magnet to a commutator in another room, and thence to a large Smee’s battery outside. Three observers (Mr. Walter H. Coffin, the Honorary Secretary of this Committee, Mr. Edmund Gurney, and Mr. E. R. Pease) were in charge of the commutator, making and breaking the current at their own pleasure and noting down the exclamations, made by the observers in the adjoining darkened room, the voice being easily heard through the intervening curtains. In the dark chamber were Mr. F. W. H. Myers, Dr. A. T. Myers, Mr. H. N. Ridley, and myself, and in addition, on a subsequent occasion, Mr. W. R. Browne, together with two persons who on a preliminary trial a day or two before, had declared they saw a luminous glare over the poles of a permanent steel magnet. These were Mr. G. A. Smith and a boy, Fred. Wells, who is an assistant in a baker’s shop; both of them were entire strangers to these experiments up to the time of our preliminary trials, and disclaimed any knowledge of Reichenbach’s work. In the first instance they were not told what to look for, but merely to note if they perceived anything amid the darkness, and if so, what and where.

For some time after entering the dark chamber nothing was seen, though during this time the electro-magnet was frequently excited. After about half an hour had elapsed, Wells and subsequently Mr. Smith declared they saw a faintly visible smoke in the room; being asked where, each in turn led me directly up to the magnetic poles as the seat of the luminosity. One pole (the north-seeking pole) they said was brighter than the other. The luminosity was described as like two waving cones of light, with the apex of each cone on the magnetic poles; the breath was able to deflect but not to

\* See, for example, Dr. W. H. Stone’s very careful and excellent experiments described in the *St. Thomas’ Hospital Reports* (1860), vol. x., p. 100.

extinguish the glow.\* It was not intercepted, they said, by a black velvet cloth nor by a deal board laid flat over the poles, but they declared it was at once obscured when these bodies were held between the eyes of the observers and the magnet—the absolute darkness being of course preserved continuously. When the current was cut off, both the observers simultaneously exclaimed that the light had disappeared.

The current was now at irregular intervals made and broken, by means of the commutator in the next room, and the exclamations of the observers in the dark chamber noted down by those who had charge of the commutator. The commutator worked noiselessly; and no indication whatever was given of the movement when the current was to be put on or taken off. During the experiments Mr. Smith stood near the magnet, touching one of us, and remote from the curtains which separated the dark from the lighter room beyond.

After a few preliminary trials to test the arrangements, a consecutive series of observations extending over an hour was then made by Mr. Smith. From time to time during this period the observers in the next room silently and unexpectedly closed or interrupted the current, the intervals being purposely varied from a few seconds to several minutes. In this way fourteen consecutive trials were made; and in every case except one the exclamations made by Mr. Smith, such as "Now I see it," "Now its gone," were absolutely simultaneous with the movement of the commutator—according to the unanimous report of the witnesses in the adjoining room. In the one exception referred to, a delay of five seconds occurred between the breaking of the current and the exclamation: this, however, may easily have been due to a momentary relaxation of attention on the part of Mr. Smith. The strain on the attention was indeed so severe, that after the fourteenth observation Mr. Smith complained of considerable pain in his eyes and head and was obviously much exhausted. During a succeeding half hour two or three further experiments were made; but the results were uncertain, and may, I think, be fairly excluded. It may be noted that Mr. Smith and Wells did not at any time appear to have unusual powers of vision for the objects in the darkened room.

It is obvious that a series of accidental coincidences between the act of closing or opening of the circuit and the exclamation of the observer cannot explain the facts here noted. As there are 3,600 seconds in an hour, to hit off any one right moment by pure chance would be very improbable; but the chances against success increase in geometric progression when 14 right moments are successively hit off. The probabilities against mere coincidence as an explanation are therefore many millions to one.

More important was the possibility of indications being afforded by the act of magnetization and demagnetization, which might give notice to the observer and suggest to the imagination the conversion of an illusion into a fancied reality.

Of these indications the so-called "magnetic tick" at once suggested itself. Knowing precisely what to listen for, and therefore more keenly alive to the sound than Mr. Smith, who presumably knew nothing of this molecular crepitation, I failed to detect the faintest sound on the "making" of the circuit; and a barely audible tick on "breaking" contact was heard only when my ear was in close contact with the magnet or its support. This was due to the massive character of the magnet and stand, which also prevented any other discernible movement when the magnet was excited. Further I satisfied myself that, at the distance at which Mr. Smith stood from the magnet, it was impossible to discover when the circuit was completed or interrupted by the attraction of any magnetic substance about one's body; as a precaution, however, Mr. Smith emptied his pockets beforehand. At the same time it is quite possible a skilful operator, bent upon deceiving us, might be able to detect the moment of magnetization and demagnetization by feeling the movement of a concealed compass-needle. Against this hypothesis must be placed the fact that no information was given to Mr. Smith beforehand of the nature of the experiment; and he had no object to servo by professing to see what he really did not see. Ultimately all scientific observation rests upon

\* So far as I could judge, the appearance must have resembled the long ascending stream of faintly lambent aqueous vapour which is to be seen far above the flame of pure hydrogen, when viewed in a well-darkened room. I have referred to this luminosity in my paper on "Some Physical Effects produced by a Hydrogen flame," Phil. Mag., November 1865.

the good faith of the observers; and there was nothing to arouse the smallest suspicion of the good faith of the observer in the present instance.

Similar experiments were made on another evening with the boy Wells, with fairly satisfactory results. In the case of Wells the luminosity, from his description, must have appeared to be brighter and larger; and on the interruption of the circuit it was not instantly extinguished, but rapidly died away; \* his frequent exclamation on breaking the current was "Oh, you are spoiling it."

Wells was also tried in the dark chamber with two permanent horseshoe magnets, and saw the luminosity clearly on both. Unknown to Wells, I silently changed the position of the two magnets; he at once detected where they were placed. Holding one of the magnets in my hand, Wells told me correctly whether I moved the magnet up or down or held it stationary; this was repeatedly tried with success. In this case the poles of the horseshoe were very close together, so that there was a small intense magnetic field; from the juxtaposition of the poles no effect could be produced on a small compass-needle at one-tenth of the distance at which I ascertained Wells actually stood—supposing, which is highly improbable, that the lad had the intention to deceive and knew how to attempt it.

Numerous questions of interest suggest themselves, such as the photographic and prismatic examination of the luminosity and whether the light is polarized or capable of being polarized, or whether the rarefaction and removal of the air around the poles affects the luminosity. The answer to these and cognate questions, together with the examination of some remarkable collateral phenomena that presented themselves—such as the variation of the intensity of the light when viewed in different azimuths, or along or across the magnetic axis, and the effect of certain bodies on the light—will become the subject of investigation by the Committee whenever the testimony to the simple fact itself has been sufficiently well established by various observers. The object of the present note is merely to demonstrate that there is a strong *prima facie* case in favour of the existence of some peculiar and unexplained luminosity, resembling phosphorescence, excited in the region of the atmosphere immediately around the magnetic poles, and which can only be seen by certain individuals.

#### THE ST. JAMES' GAZETTE AND "ESOTERIC BUDDHISM."

"LEARNING is light, ignorance is darkness," says a proverb. It is good to be learned, when one's knowledge rests on facts; it is wise to remain modest when our speculations go no farther than hazy hypotheses. It is pretty well known, with regard to Buddhism, that it is the latter kind of superficial knowledge that the most learned of our Orientalists can claim—and no more. From Bishop Bigandet down to Childers, and from Weber to Rhys-Davids, in summing up the results of their knowledge, they have all confessed at one time or another that "despite all that has been written about it, Buddhism still contains many mysteries relating to its history and doctrines that require clearing up; and others of which we (Orientalists) know so far nothing." Nevertheless, each of them is ready to claim papal authority: he is the infallible interpreter of Buddhist dogmas—chiefly evolved through himself. This conceit has been amply shown now in the *Replies* to "An English F. T. S." in our columns. The recipe for making a great "authority" on Oriental religions, especially on Buddhism—the one least understood—is easy enough. Take a tolerably good writer. [He may be as ignorant as a carp as to the *true* facts, but must have a retentive memory and be acquainted with all the speculations that preceded his own upon the subject]. Let him spin out an extra hypothesis or two—of a nature giving precedence to, and interfering in no way with, other divinely revealed hypotheses and crazes in favour with public prejudice; make other Orientalists of less imaginative temperament taste and approve of it; shake well the mixture, bottle and label it:—THE LAST WORD OF SCIENCE UPON THE

\* There was considerable amount of residual magnetism in the electro-magnet.

SACRED RELIGIONS OF THE EAST. The authority is ready, and ignorant Mrs. Grundy

"Soft on whose lap, her laureate sons recline"—

will crown the new Pope, and force him upon the acceptance of the ignorant public. Truth and fact will be left out in the cold, to go a-begging from door to door. Indeed nepotism in science can be as remarkable as anywhere else, we see!

The above reflections were suggested to us by a satirical article in the *St. James' Gazette*, whose partiality for India and everything connected with it, is too well known to require mention. In its issue of August 24, it introduced to the cultured public a squib as a review of *Esoteric Buddhism*, and called "The Cosmogony of an Artificial Fifth Rounder." Whether an editorial playing flunkey to western Orientalism, or a contribution from the pen of an Orientalist, whose feathers were too much ruffled, it is an excellent illustration of what we have said. It is evidently the production of one who has either to defend his own pet hypotheses, or feels it his sacred duty to fight under the banner of recognized authorities "in conjectural sciences," as our Masters so happily call them. It is no review at all, but rather a meaningless, *ex-cathedra* chaff. Among the many gloating criticisms of *Esoteric Buddhism*, this "review" is the most coolly impertinent, the most charmingly conceited. Some of its remarks are simply delightful. "Most amusingly bumptious and conceited" in its tone itself, it applies these epithets with very questionable good taste to the author of a work, which it is unable to analyze or even to remotely comprehend. Therefore—we are told, that "the truth of the matter is the author knows nothing about Buddhism." That gentleman, however, having pleaded guilty to the charge in his work, from the first, and being—as far as the subject-matter goes—only an amanuensis, we have hopes of finding him surviving the terrible blow. "Simple, Mr. Sinnett," may yet laugh at no distant a day at his too wise reviewer, whose unblushing bumptiousness asserts itself most brilliantly in various ways. First, we are told, that "it would be a serious task to undertake to give in a few words (as it would, indeed) any sketch of this truly vast and complicated system which is not Buddhism, esoteric or exoteric." The sentence that we have italicised, finds a prominent place among the *ipse dixit* of the "Sir Oracles" of Oriental religions. Notwithstanding, the incessant confessions of the Orientalists that beyond the mere exoteric rites and dead letter of Buddhism, they know next to nothing about this system of religious philosophy, the reviewer has the impudent hardihood of rushing to the assertion of his equal familiarity with *esoteric* and *exoteric* Buddhism. Witty criticaster reminds us of that naive witness, a tailor, who claimed better acquaintance with the defendant's murdered father than his son, on the ground that the old coat and hat of the victim had been made and bought at his establishment. On this principle the Orientalists must surely know more of genuine Buddhism than the Buddhists themselves; and that is not very surprising, since it is they, indeed, who have themselves fabricated "Western" Buddhism or the "old coat and hat" which Buddhism wears in Europe. Asiatic scholars who know only of the Buddhist philosophy of Gautama Buddha fail to recognize it in the fanciful theories of Messrs. Weber, Rhys-Davids, Max Müller and others. But before the Orientalists are able to prove that the doctrines as taught in Mr. Sinnett's exposition are "not Buddhism, esoteric or exoteric," they will have to make away with the thousands of Brahmanical Adwaita and other Vedantin writings—the works of Sankaracharya in particular,—from which, it can be proved that precisely, the same doctrines are taught in those works, esoterically. This criticism is made the more ludicrously absurd by its allusions to the possibility of finding "in place of one Oriental sage (Mr. Sin-

nett's guru), two Occidental humourists." From this rather convenient, if otherwise absurd premise (cherished chiefly by the spiritualists), the reviewer draws his conclusions; he asserts most confidently, that he is "bound in charity to conclude that the *Adept guru knows no more than his ingenious disciple about Buddhism.*" (!) Otherwise he complacently adds—"the misuse of familiar terms—Arhat, Karma, Nirvana, and the like,—would deserve to be qualified by a word too severe to apply. . . ." &c.

We beg to make a remark. If "severe" and irrelevant in its application to the "candid if not otherwise disciple" of the doubted "guru," no adjective would be found strong enough if used in reference to the flippant reviewer. The latter would, if permitted, not only deny any knowledge of the meaning of the commonest words in use in Buddhism to its most learned professors, but would drag down to his own material level the loftiest truths of that religion, simply because he is unable—or shall we say unwilling, for very good reasons—to comprehend the too profound tenets of this grandest of the world's religious philosophies. The loss is certainly his—not ours.

So much for the "tall talk" of the *St. James' Gazette* reviewer. We are hardly surprised to find it receiving a ready hospitality in the columns of our friendly contemporary of *Light*. And it is only as it should be when we see "M. A. Oxon," greeting it with open arms. Among other things he says that—

"It is almost pardonable to guess that Mr. Rhys-Davids himself has relieved his overcharged feelings in that review by warning Mr. Sinnett of his own private reserves of Buddhism."

Being such a remarkable medium, "M. A., Oxon," ought to know instead of merely "guessing." In his case we might have, perhaps, been justified in replacing the modest word—"guess" by a more proper one, and called it a *fact*, a revelation, on a par with those in his "Spirit Teachings," but for a certain scruple. We do not think it fair to hang the reputation of an Orientalist—however mistaken in some of his views—on the inspired utterances of any medium. We hesitate to attribute such a spiteful and profitless criticism to the pen of the famous Pali scholar. We love to think that amid his arduous, and not always profitless, labours, Mr. Rhys-Davids would hardly lose his time and reputation to ventilate his feelings in anonymous editorials, especially when these sentiments are of a character that he would most likely refrain from expressing over his own signature. But if "M. A., Oxon," is after all right, then we welcome the threat held out by him on behalf of Mr. Rhys-Davids, of bringing forward "his own private reserves of Buddhism." That accomplished Pali scholar has studied his Southern Buddhism in Ceylon, we believe, under the same masters of Buddhist religion, who have sanctioned Colonel Olcott's *Buddhist Catechism*. That the "Buddhism" of Mr. Rhys-Davids, is *in spirit* quite at variance with the teachings of the *Catechism* is evident. Let the Buddhists "choose this day whom they will serve," whether the esoteric or the exoteric doctrine, the tenets of the Southern, Siamese, or of the Southern Amarapura sect, as explained and amplified by the *esoteric* tenets of the Arhats which are *utterly unknown to the Buddhist Orientalists*. The fact alone, that Mr. Rhys-Davids, in his *Buddhism*, defines "Avalokiteswara" (p. 203) as "the Lord who looks down from on high," is sufficient to show to any student of Eastern languages, not to speak of occultism, how deplorably ignorant of the metaphysical meaning of words and names may be the greatest of Pali scholars in the West. Would Mr. Rhys-Davids resent the respectful contradiction were he told that his definition is entirely and diametrically opposed to the real meaning of the term? That Avalokiteswara, is so far from being "the Lord who looks down," is actually "the object of perception" himself. Grammatically the word means either the "lord who is seen" or the "state in which the lord is seen." Esoterically "Avalo-

kiteswara" is "the Lord," or our seventh divine principle, the Logos, perceived or sensed during the hours of extatic trance by the sixth principle or our spiritual soul. Verily, the greatest, the profoundest mystery is contained in the sacred name—a mystery which it is given to know but to the faithful followers of the All-merciful Master, or to those of Sri Sankaracharya, never to the positivists of the exoteric southern school of Buddhism. We are ready, and shall wait impatiently, for the coming "reserves of Buddhism."

Meanwhile, we may be permitted to give "M. A., Oxon," a word or two of friendly advice. He, who presents the world with the "Spirit Teachings,"—a revelation written through his medium by an alleged disembodied "spirit"—and who resents so bitterly any doubt as to the identity of "Imperator," ought to be more careful than any other as to how he throws doubt and sarcastic slur upon the *living* teachers of other people. To the world at large, and the average sceptic, "it is better to be a living dog than a dead lion," "a living slave than a dead master." "Unless the body of the master is shown, the profane will always doubt rather the existence of the dead master than that of the living slave. He who has to tax so heavily the credulity of all but the spiritualists, ought, in charity to himself, to abstain from joining those who seek to throw a doubt upon the existence and knowledge of an Occultist, who, avoiding the world, has reluctantly consented to impart a few of the doctrines he and his fraternity believe in, and who, instead of forcing them upon, would rather withhold those sacred tenets from an indifferent public.

Therefore, when we are chaffingly told that the writer in the *St. James' Gazette* "shares an opinion widely held that-Koot Humi's *existence and identity* are not sufficiently proven to lift him out of the region of myth into that of sober fact," we would enquire of "M. A., Oxon," what would be the same writer's opinion, of "Imperator?" Has he reviewed the "Spirit Teachings?" We think not,—luckily for "M. A., Oxon." Had he done so, and found himself forced to choose between an alleged *living*, and an alleged *defunct*, master—a man and a Spirit—we fear even the sarcastic reviewer of the *St. James' Gazette* would have to confess, that, however unsufficiently proven "Koot-Humi's existence and identity," yet he belongs far more to the "regions of sober fact" than a "returning *Spirit*." The *Gazette* with all its staff of Sadducees led on by the "reviewer," would not hesitate for one moment to dismiss "Imperator" to the limbo of myth and superstition, and with a far more hideous grin of scepticism on their faces. Living, as he does, in such a fragile glass house himself, our friend "M. A., Oxon," might have been expected to show a little more prudence, if not actually of charity, than he generally does with regard to us, and abstain from trying to break the windows of the Theosophical abodes. It is rather startling to find him siding with sceptics and bigotted Christians and quoting with such evident relish the sarcasms of both. It is quite possible that the uninitiated reader should discover (to his own satisfaction only) "that the Devachan of Koot-Humi no more resembles the Buddhist Devachan or Paradise than do the "periods of suspended animation.... the ideal nirvana of Buddhists." But, unless they are incurable fanatics and ignoramuses; they will be as prompt to find out that Christian paradise and purgatory—if there be any, on the orthodox models—no more resemble the conceptions of Christ upon those subjects, even in his parables, than the meritorious preachings of the members of Temperance Societies are one in spirit with Bible teachings. The miracle of the changing of water into wine; Noah's little solitary picnic on Mount Ararat, and the distinct affirmation of the talkative vine (*Judges ix. 13*), that her "wine cheereth God and man"—are as opposed to temperance, as the armless cherubs playing upon the golden harps of orthodoxy clash with the "many mansions in my Father's house," and the "Summer land" of the Spiritualists,

whose notions are as much, if not more, laughed at as the teachings of *Esoteric Buddhism*. Yet, between the respective and so diametrically opposed views of Mr. Lillie's "Buddha and Early Buddhism," and Mr. Rhys-Davids' *Buddhism* "M. A., Oxon," shows no preference. Both are good as weapons against the Theosophists. He made a lengthy and a loving review of the former work (which, by the bye, contains as many mistranslations and errors in it, as it has pages) and accepted it as an authoritative document to break our heads with. Its views corroborated those of the Spiritualists by showing *belief in spirits* and a personal God at "the very root of Buddhism" (!?) hence, Mr. Lillie is accepted as an authority. Mr. Rhys-Davids' *Buddhism*, laughing at such God and spirits, and shewing Buddha as an uncompromising positivist and materialist, cannot be of any service to spiritualism, but may be used against *esoteric* Buddhists; and forthwith we find the name of the Pali scholar, with quotations from his supposed effusions in the *St. James' Gazette*, gracing the columns of *Light*.

It is precisely to this policy of inimical partisanship, losing no opportunity to insult its opponents, that we express our objection. Very few of the Theosophists are spiritualists, most are against vulgar spiritualism, more still, decidedly *anti-spiritualistic* in their views. Nevertheless, none of the latter have been so indelicate, and if we may say so, brutal, as to use the columns of their magazine to try to prove *quand même* that the teachings of "Imperator" are due to the brain of his alleged medium; or that he has no independent existence from "M. A., Oxon." Moreover, we would remind that gentleman that, while the author behind the veil of "Spirit Teachings" is known *personally* but to one man on earth, namely, his amanuensis, "M. A., Oxon" Mahatma Koot-Hoomi is *personally* known to many. He is a *living* not a *dead* man. Yet, however doubted and even laughed at by more than one sceptic we know of, the veracity and good faith of "M. A., Oxon," would never be allowed by the editors of the *Theosophist* to be publicly (or even privately, for the matter of that) discussed, and he himself traduced in the pages of this journal. "Do as you would be done by" is not, we see, the motto of the Spiritualists. So much the worse for them. In this light they commend themselves still less to the consideration of the Theosophists.

#### CHRONOLOGY OF THE CURRENT BENGALI EPHIMERIS.

By DHARNIDHAR SARMA KAUTUMHI, F. T. S.

THE present Kalpa is known as the *Sceta varaha* (white boar) Kalpa. Its duration is 4,320,000,000 years, of which 1,929,481,764 years have elapsed. Since the birth of Earth 19,558,884 years have rolled over it.\* This Kalpa has already witnessed several *Manvantaras*, the current one being known as that of Vaivasvata. 27 great *Yugas* have passed and three minor *Yugas* of the 28th, namely, *Satya*, *Tretā* and *Dvāpara*, have already been completed. The present minor *Yuga* is known as Kali.

The *Satya Yuga* commenced on a Sunday, the 3rd day on the lightside of the moon in the month of Vaisakha (April-May). There were four avatars in this *Yuga*, namely, Fish, Tortoise, Boar and Nrisinha (half man half lion).† Now virtue prevailed everywhere and no sin existed. Kurukshetra was the only sacred place. Brahmans were portions of stars (astral), *prāna* inhered in

\* More correctly, perhaps, since the commencement of the present round.

† Cf. the four geological ages—

1. The age of Fishes.
2. The age of Reptiles (which Tortoise typifies.)
3. The age of Mammalia, during which strange animals of the boar species predominated, in India especially (See Blandford and Medlicott's *Geological Survey of India*, Vol. I.)
4. The age of Man, who at the beginning had many points of contact with the lower kingdom.

the marrow, death subject to will, the human form measured 21 cubits, natural term of life extended to a lac of years, and men ate out of golden dishes.

The *Treta*, which began on a Monday, the 9th day of the light side of the moon in the month of Kārtika (October-November) saw three avatars, *viz.*, Vāhamana, Parasurama and Rama. In this *Yuga* there were three parts of virtue and one of sin. Pushkara was the sacred place. Brahmans used to preserve the sacred fire, *prāna* dwelt in the bones, and human form measured 14 cubits, natural term of life extended to ten thousand years, and domestic utensils were made of silver.

The *Dvāpara*-*Yuga* set in on a Thursday, the 13th day of the dark side of the moon in the month of Bhadrā (August-September). Krishna and Buddha\* were the avatars; virtue and vice prevailed in equal proportion; Naimisāranya was the sacred place, *prāna* permeated the blood, human form measured 7 cubits, natural term of life extended to a thousand years, and copper utensils were in use.†

The present *Yuga*—Kali—dates from a Friday, the day of the full moon in the month of Māgha (January-February.) There will be one avatar named Kalki. In this *Yuga* there are three parts of sin and one of virtue, sanctity attaches only to the Ganges, Brahmans are without fire,‡ *prāna* depends on food, the human form measures only three cubits and a half, natural term of life has dwindled down to 120 years, no fixed material for domestic utensils. This *Yuga* has already lasted for 4,984 years and 427,016 years yet remain to run. The twilight and dawn|| will extend to 720,000 years.

(Continued from the May Number of the Theosophist.)

### MEDICAL MAGNETISM AND THE HEALER MAGNETIC.

BY SEETA NATH GHOSE.

AFTER the publication of these explanations in the *Tattva-bodhini Patrika*, I became very anxious to know positively whether they were mere conjectures of mine or capable of undergoing the ordeal of actual scientific experiments. From that time forward I always thought that if the explanations given and published were found experimentally true, an instrument made with a mechanism capable of magnetising the whole human body artificially, might be quite competent to create as well as cure diseases of almost every description. Afterwards, when in course of time I came in possession of galvanic instruments for practising the European system of electric treatment, I found it convenient to construct of insulated wire a coil after the fashion of a native turban. This coil or electric turban had the ends of the insulated wire composing it projected out for connection with the two poles of a galvanic-battery.

The magnetising power of this coil was, as I tested, very limited. It was first experimented upon Babu Bani Kanta Mozoomdar, an assistant of mine who is now working with me. The coil was loosely placed on his head, around his eyes, and ears, and the ends of the insulated wire projected out were connected with the poles of a

galvanic-battery in such a manner that north polarity was induced in his head and south polarity in his feet. The subject, Babu Bani Kanta, had an amount of heaviness in his head and ears with partial deafness from his infancy, and was under my treatment for that complaint. After half an hour's application of the coil he, on being questioned, said that he felt a sensible diminution of the heaviness, and that the deficiency of his hearing was much removed, I immediately changed the poles of the battery and connected them with the ends of the insulated wire in such a manner that the head received southern polarity and the feet northern polarity. After another half an hour's stay he, without being asked, said that his head and ears were again becoming heavy and in consequence he felt uneasy. Without disclosing to him the mystery of the affair, I again changed the poles and made the connections in the manner they had been made at first. About half an hour after this, I, on enquiry, was told that he was again feeling better. After the lapse of an hour he said he felt all right. This experiment serving to prove clearly the truth of the Slokas cited before, related me so much that I knew not how to express my feelings. I was then in that state of mind which led Archimides to run naked through the street, exclaiming "Eureka! Eureka! Eureka!" and thanked God for having disclosed such a grand thing to the mind of one like myself.

From the next day I began to use that turban in various complaints of other patients. But unfortunately the diameter of the turban being much less than that of my head, I could not use it to experience its effects on myself. However, those upon whom I tried it invariably experienced relief of their complaints. In some cases permanent cures were effected by it.

While I was engaged in experimenting upon the effects of the turban in question, one day I happened to come home from the Narail sub-division in a boat in company with a cousin of mine named Babu Hridaynath Ghose. A piece of horse-shoe magnet was with us. Having no business in hand in the boat, I showed him the powers of attraction and repulsion exercised by the magnet on nails, keys, needles and other articles of iron, found in the boat; while we were thus amusing ourselves with the magnet, he said that he had got a sharp headache, giving him hopes of instantaneous relief I applied one of the poles of the horse-shoe magnet to the top of his head, and asked him to perceive the effects. After two minutes' application he said that the headache became worse than before. I immediately changed the pole of the magnet and put the other one on the vertex of his head. After about five minutes' application he said that he felt much better. I therefore continued the application, and in about ten minutes I succeeded in removing his headache perfectly. As the poles of the magnet were not marked, I could not ascertain which pole aggravated the disease and which cured it. However, on reaching home I determined by means of a magnetic needle suspended freely, that the pole which aggravated the disease was the north pole and that which cured it was the south pole of the magnet. This fact having corroborated the validity of the experiment made by the turban, convinced me of the truth of the theory enunciated at the beginning, and in consequence gave me enhanced pleasure.

After this, the question that rose in my mind was what are the two poles of the human body, considered as a magnet: my first conclusion was that if the head be a pole, the two feet considered as one, result be the other pole but the relation which the hands bear to the head considered as a pole, was not determined easily. I was much perplexed from the following considerations. If the hands be raised up, the palms are seen to assume a polarity opposite to that of the feet. While, if the hands be hung down parallel to the trunk, the palm

\* This is clearly a mistake. According to all Hindu authorities Buddha was not born in *Dvāpara* *Yuga*. Krishna, is universally admitted to have lived before Buddha, and Krishna, the Mahabharata says, lived during a portion of Kali-*Yuga*. In the *Paranas*, *e. g.*, Skanda and Bhagvata, Buddha is distinctly stated to have been born in Kali-*Yuga*.

† With reference, I suppose, to the order in which the metals were discovered and brought into use.

‡ *i. e.*, without developed astral bodies.

|| As explained in the Fragments.

assume a polarity opposite to that of the head, instead of that of the feet. Under these circumstances I could not easily determine the polarity of the palms of the hands when the head or the feet were magnetised by the north or the south pole of a magnet. Some circumstances led me to suppose that the polarity of one palm may be opposed to that of the other instead of being the same.

However these questions I settled by the following experiments.

One day, I placed the two north poles of two horse-shoe magnets under my feet, and within an hour perceived a tangible improvement of appetite, an irresistible tendency to sleep, and a diminution of that peculiar sort of uneasiness which is constantly present in my head. On another day I caught hold of the two north pole of the same pair of horse-shoe magnets with my hands; and within less than half an hour I perceived the very same effects. These two experiments led me to conclude that the palm of the hands are of the same polarity with the feet. Again, on another occasion I caught hold of the north pole of a horse-shoe magnet with the left hand, and the south pole of another horse-shoe magnet with the right hand. The effects I perceived were very striking. Before an hour elapsed I felt a constant sharp aching in my right temple and my right eye became congested somewhat painful and constricted in appearance. The left temple and left eye remained as sound as they had been before catching the magnet. Afterwards I caught hold of the two north poles of the same magnets with both the hands, and within a very short time, there remained not the least trace of uneasiness in my right temple or affection of the right eye. In other words, every part of my head and eyes became all right. This experiment clearly proved that instead of the polarity of one palm being opposed to that of the other, the polarities of both the palms are the same. Now, by the results of the foregoing experiments, the poles of the human body considered as a magnet, were determined as follows:—The head is the north pole and the feet and the palms are the four branches of the south poles.

After determining the natural poles of the body, I began to treat various disorders by applying horse-shoe and bar magnets to the soles of the feet, the palms of the hands, and the heads of the patients. There has scarcely been a medical case in my practice but has derived some benefit from such applications when persisted for sufficient length of time. A good number of cases of Fever, Dyspepsia, Diarrhoea, Habitual Costiveness, Catarrh, Bronchitis, Head-ache, Neuralgic pains, Ascitis, and many other affections have been treated successfully by applying the north poles of magnets to the feet and palms, and the south poles to the head. Some surgical cases have also improved, though indirectly and imperfectly.

I applied the magnets not only to cure diseases, but in some instances and as a scientific experiment to create them in apparently healthy persons, the diseases which had a latent tendency to break out were very easily developed by such applications of magnets on their heads, palms or feet as tend to upset the natural magnetic polarity of the body. Those diseases were again cured by such applications of magnets on their heads, palms or feet as have a tendency to restore the natural magnetic polarity. I must here admit that in some cases I had to encounter some sad failures both in curing and creating diseases by the applications of magnets, but I attributed them all to the want of sufficient power in the magnets in my possession or of practical experience in myself. However, being sufficiently emboldened by the results of the experiments about a year, I determined to magnetise the human body in a better and easier way by means of a large coil of insulated wire of considerable length put into activity by a suitable galvanic battery. In the middle

of 1880, when I opened the Electro-Medical Treatment Rooms at 54, Machua Bazar Street, Calcutta, I got from London 6,000 feet of insulated copper wire, and in October of that year, I, with the help of my assistants, constructed with that wire the large coil which is now in daily use. This coil has been fondly termed the "Magnetic Healer."

This instrument has been built upon an oblong wooden frame; hollow within like a square spool. Around this wooden frame the insulated copper wire, which is 9/16 of an inch in diameter and about 600 feet in length, has been carefully wound from one end of the frame to the other in four layers, one superposed above the other.\* The two ends of that wire have been connected with two brass-screws fixed to one end of the frame.

The inside of the frame has been lined with *pàti* (a kind of Indian mat), and the outside has been covered with gunny cloth, oil cloth and varnished leather. The instrument is 24 inches in length and 10 and 14 inches in its two diameters.† When the two brass screws are connected with the two poles of a galvanic battery, the instrument acquires a great magnetising power.

For the convenience of application, I place the instrument in such a position that its screw-end may look towards the south pole and the other end towards north pole of the earth. Now viewing it from any place south of the screw-end, I mark the screw lying on the left side with the letter (A), and that lying on the right side with the letter (C); the insulated wire in its course round the wooden frame runs from the screw (A) towards the screw (C) in such a manner that the screw-end of the instrument lies always on the righthand side of the current. Now, if the *anode* pole of a galvanic battery be connected with the screw (A) and the *cathode* pole with the screw (C), the instrument will magnetise the man lying down within it with his head placed towards the screw-end, in such a manner that his head would be rendered the north pole and feet the south pole. Again, if the positions of the two poles of the battery be exchanged with each other, that is, if the *anode* be connected with the screw (C) and *cathode* with the screw (A), the man who lies down within the instrument with his head placed towards the screw-end shall be magnetised in such a manner that his head would be rendered the south pole and feet the north pole.

(To be continued.)

\* Our contributor was anticipated by at least twenty years by Dr. John Ashburner, the celebrated London mesmeric practitioner. In his translated Edition (London 1857) of Baron Von Reichenbach's grand work on Odic Force (p. 13, Foot-note), he describes an "apparatus thirty-three inches high, made of iron wire a quarter of an inch in diameter, coiled fifty-six times in a circumference of eight feet." A fuller description of which appeared in the *Zoist*, vol. iv, p. 137. "This coil was of an oval form, so constructed in order to enable me to place it with ease over any individual seated in an arm chair. By means of one, two, three, or four of Smee's elements, each ten inches by five, a more or less powerful current was established, enabling me to use a magnetic force adapted to different susceptibilities." Dr. Ashburner effected some notable cures with his apparatus, one that of an ununited fracture of the right leg, which had kept the patient, "a nervous, highly sensitive, and strumous young man of 17," lame for about twelve years. Six months' daily treatment with the coil caused the bones to reunite. Dr. Ashburner also passed electrical currents through baths, and ascertained that when the currents were passed from the head towards the feet, the bath was tonic and exhilarating; but being induced on one occasion, when he was himself in the bath, to try the current in the inverse direction, he had a most intense headache. The electric and magneto-electric bath are now in world-wide use; and the only special feature in Seeta Nath Babu's researches is that he reconciles this supposed modern discovery of electrical therapeutics with the Aryan Shastras. His conclusions with respect to the proper direction in which sensitives should lie to sleep are opposed to those of the leading Western authorities. If he is right, they are wrong. And *vice versa*.—Ed.

† As a larger instrument answers the purpose better, the second instrument which has been constructed here on the same principle measures 4 feet in length and 21 and 41 inches in its two diameters. About 10,000 feet of insulated copper wire of 1/16 of an inch in diameter has been wound round it in 4 layers.

## AN AVATAR OF CHRIST.

THE *New Dispensation* of Calcutta carries its jokes a little too far, as it would seem. We wonder whether the Christians are prepared to support Keshub Chunder Sen's pretensions so far as to even countenance his attempts at proving that Jesus and Keshub Babu are one and the same personage! It says:—

“Rather sensational heading! Yet stumble not, reader, but read on. Jesus Christ came to the world to save sinners, He had no other object in view. Keshub Chunder Sen is also anxious that the world should be freed from error and sin and regenerated in righteousness. Christ preached the Kingdom of Heaven as the ideal of progressive humanity. Keshub too is trying humbly and prayerfully to establish the holy Kingdom of Heaven in India. Christ demanded absolute self-abnegation and asceticism. Keshub too tries to make men give up all worldliness and carnality, and take no thought whatever for the morrow. Christ laid great stress on the virtue of forgiveness and preached the highest doctrine of love, the love of enemies. That most exalted of ethics Keshub also preaches to his countrymen. In water-baptism, said Christ, is the type of spiritual purification and in bread-eating the type of spiritual assimilation of godly life. So says Keshub to the Hindus. Christ had no other creed than this,—Love God and love thy neighbour. Keshub too recognizes no other creed, and always preaches that simple and sweet gospel. Christ did not proclaim the whole truth, but left it too the Holy Ghost to lead men to all truth. Keshub also magnifies the Holy spirit as the Living Guru that teaches all truth, and supplements and perfects the teachings of Christ. Salvation according to Christ is not mere emancipation from the bondage of sin but partaking of the divine nature. And what else does Keshub preach as the highest mukti but the eternal yoga of the human and the divine? Christ said, Be perfect even as God which is in heaven is perfect, and he would have men acknowledge no lower aim of life. Keshub's theology too ignores all lower standards of earthly excellence and condemns all manner of compromise and half-reform. Christ announced his mission to be not to destroy but to fulfil the other dispensation and perfect it. So is Keshub not an enemy or destroyer of the previous dispensations of God, but a friend who seeks to fulfil them and carry them out to their ultimate logical sequence. Christ preached faith and hope and heaven to the vilest sinner in the parable of the Prodigal Son. Keshub had no other gospel to preach than this parable, which is the essence of all Scripture. Christ spoke of himself as the Son of God, and declared himself as the universal and eternal atonement of sinful humanity with the holy Father. Keshub also believes thoroughly in Christ's sonship and reconciliation, and bears witness unto this truth. Christ said, I am the way. So art thou, O Jesus, says Keshub. I am the bread of life and shall be eaten by my disciples, that I may become flesh of his flesh and blood of his blood, says Christ. And Keshub, the loyal disciple of the Lord Jesus, lives in Christ Jesus, grows in his strength, and rejoices in his joy, and verily Keshub's flesh is Christ's flesh through faith, and his blood the blood of Christ.”

To this the *Indian Opinion* remarks:—“We are now fully satisfied with the identity. We hope the Christians will lose no time in falling on their knees and praying to this new avatar.” No more comments are surely necessary.

## SALVATIONISTS—JESUITS.

We copy the following from the *Indian Churchman* of Calcutta:—

“Lastly we find a most able article on the Secret Books of the Salvation Army, the constrained publication of which throws new and startling light both on its character, and on that of its leader. The Society is a ‘would-

be Jesuit-Society,’ and certainly the ambition of General Booth is a good parody of the magnificent schemes of Hildebrand.

“The books were only published in answer to the revelations of the Rev. J. Charlesworth, in his letters to the *Times*; and it is said that there are five others still withheld from the public.

“They were given with directions for secrecy to trusted officers, and they are found, we are told, to teach the following principles.

“1. The religious world is in all but total darkness.

“2. The Sacraments of Baptism and the Lord's Supper are not of obligation, though allowable—(we suppose as a concession to the direct command of our Lord.)

“3. The field officer is at liberty to give to the people, *as from God*, whatever he feels bound to tell them.

“4. No opportunity for voting opposition to the Commanding officer is to be given.

“5. The Bible is over-estimated; (Section 25,) and God still raises up prophets.

“6. Baptism is a form by which parents of children may consecrate and set them apart, and declare their intention of training them up, for ‘God and the Army.’

“7. All ordinary religious books eschewed, only those ‘published at our own stores,’ being allowed.

“8. No courting allowed for first twelve months of service; all matrimonial engagements subject to the consent of the General.

“9. The special fruits of entire sanctification are the giving up tobacco and worldly articles of dress, and the wearing of the Army badge, with obedience to all Army regulations.

“10. ‘An officer (of either sex) on this duty has no business with bashfulness or propriety.’ This refers to the selling of Salvationist books, &c. Comments are not needed, and we make none.”

## THE REV. W. HASTIE'S KARMA

AND

## THE PROGRESS OF POESY IN BENGAL.

ACCORDING to some contemporaries:—“A copy of the pamphlet containing a full account of the trial of Pigot *vs.* Hastie, has been presented by the plaintiff to the Revd. defendant, with the following lines written on the fly-leaf:—

“To the Revd. Mr. Hastie, with inexpressible admiration and gratitude for his *hasty* condemnation and relentless Christian persecution of the donor.

“O false Priest! in your hours of ease,  
I'm wanton—vile—whatever you please,  
And deadly as the baleful shade  
By the poisonous Upas made.  
When pain was yours, crookedest of men!  
Was't I am a ministering angel then?”

Rev. Mr. Hastie has indulged in defaming and slandering, in a pseudo-Christian pamphlet 200 millions of living Hindus collectively, the milliards of their dead ancestors retrospectively, their gods, lares and penates; and besmeared generously with theologico-missionary mud their wives, mothers and sisters. He had set off Christian morality and virtues against heathen “immorality and vice,” and proclaimed in bitter tones his regret that he, the “reverend” writer, and his colleagues of the missions in general, and the Scotch Mission in particular, should not be accepted by the unredeemed gentile of India as exemplars of Christian righteousness. And now he has fallen the first victim to *karma*—a heathen doctrine accepted unreservedly by the Theosophist, whom, in his day, he spared as little as their pagan brethren the natives. Miss Pigot, as the avenging (not “ministering”) angel has left the “Reverend” Hastie to point a moral and adorn a tale, shewing at the same time the danger of—telling tales. We, the “unredeemed” and much slandered Theosophists of the UNIVERSAL BROTHERHOOD, can only admiringly exclaim:—“See how these Christians love each other, and how morality is practised by some of them!”

## A CHRISTIAN MINISTER ON THEOSOPHY.

WRITING to the *Indian Mirror*, the Rev. C. H. A. Dall says:—  
 “*Skeptomai* is Greek for “I enquire.” In the radical sense I am a sceptic regarding Theosophy. I do not understand it but am trying my best to find out what it is. I have carefully read the green pamphlet you gave me. I mean that “Full Report of the Proceedings of the Seventh Anniversary Meeting of the Theosophical Society, held at the Framji Cowasji Institute, Bombay, on the 26th of November 1882;” (the “seventh” including four New York Anniversaries?) You may well believe that it held my attention to the end; as a quarter part of it fell from your lips, and from the pen of my cousin Tilden of Simla in the Himalayas. Yes: I see good in it. It is clear that Theosophy just now means freedom. It means self-trust and self-control. It means, to-day, courage and independence. What I fear is its narrowness, as a plan of life. Nothing is clearer than the fact that old Hinduism strikes for one good thing; and that is *worship*. It says God is all, and all is God, and nothing exists, or should exist but God. So far, so good. Hinduism and Buddhism would kill feeling, kill enquiry, kill enterprise to secure Union with God—*Nirvana*, the perfection, at once, of Hinduism and Buddhism, means Rest; rest in the Infinite from work, from study, and from society. I do not want that self-centred rest; here or hereafter. I want rest; eternal, sacred, sure; rest in God, for ever. But not a rest that denies me association with Him and with kindred spirits, in beneficent power. I seek rest in the fellowship with the Infinite and Eternal Worker, Thinker, Lover, Life-giver. I do not wish my son to lose himself in me. And I think Hinduism and Buddhism err, in bidding me lose myself in God. The patriarchal Debendronath Tagore one day said to me “I like your definition of *Nirvana*, ‘Lost in God;’ you have it exactly.” Hinduism and Buddhism, pure and simple, forbid thought; which Life and God command. Men will think; so there are several schools of *Nirvana*, or modes of defining it. And one eminent Hindu has assured me that his *Nirvana* permits the recognition of friends in heaven. To me all religion is Life, and all Life is growth; out of the old stock; and all growth is new. If Theosophy would turn back the sun, and invert the Divine law of progress and evolution, I take issue with it, and deny it. I need not do this more openly than is done by some of your anniversary speakers at Bombay. Yet some of them speak otherwise. For example, Theosophy, on page 77, “is ancient Aryan Philosophy,” and no more. The speaker is an “uncompromising Theosophist” on this line. Whether he accepts the *Ishwara* or the *Nirishwara* Saikhya, the theistic, or the agnostic, he does not say. He cannot accept both. Manifestly he has a very definite creed, which, as he says, defies compromise. He wants old Hinduism and nothing else, this Master of Arts delegate from Rohilkhand. But Mr. Sinnett takes direct issue with him. He says, p. 6, Theosophy “embraces all seekers for truth, whatever their creed.” He bids “the Indian philosopher realize (p. 7) by working with the European, how much his philosophy has to gain by contact with the clear practical methods of thought which European science teaches.” “That quality in the European mind renders it the needed complement” of the Hindu (Aryan). Colonel Olcott endorses his friend, Mr. Sinnett. And the Editor of the *Indian Mirror* says (p. 19)—“I am concerned more with the practical work of our Society.” “I do not condemn English education *in toto*. What I condemn is an exclusive English education, leaving out our national literature and science. I do not want to convert the distant past into the immediate future of our country. Such a thing would be the very height of absurdity. What I wish to impress upon my countrymen is to catch our national spirit (*quere*, of Reverence and God-consciousness?) “from a study of the past, and to be guided by its light in our future onward progress.” Who, I ask, can object to this? No sane man.

Again, the delegate of the Puna Theosophical Society, the one Hebrew speaker, values Theosophy as the “key to a correct interpretation of the Jewish scriptures:” (not Aryan, but Semitic.) There is nothing mystic about him. He says, (p. 49) “Not even a tenth part of the members of the Theosophical Society believe in any abnormal phenomena, as a matter of blind faith. They only believe when they know a thing to be true. . . . Not rejecting well-authenticated phenomena, they desire to enquire into the matter without prejudice. Theosophy affords a broad platform for inquiry into every branch of knowledge without prejudice or dogmatism of any sort. It looks upon religion as a part of science: and one of its objects is to inquire deep into the religious systems of old, to find out whether these systems rest on fancies, or on a solid foundation of scientific facts.” This is Baconian, and no mistake. It is the very business of the Asiatic Society; from the days of Sir William Jones. My fear is that Theosophy will undertake so much as to accomplish very little. “Do a little, and do it well,” is a good motto. Was he a good Theosophist, who, in thought and hope, twenty centuries ago, gathered “all nations,” and said to religions “of the East and of the west,” “I was hungry and you fed me, I was naked and you clothed me?” And when some of the nations said “how could we feed you when we never saw you?” Jesus replied,

“In doing it to your own poor, *my brothers*,—You did it to me.” This sounds like human brotherhood. So with other sayings of this child of Abraham, and son of David (Theosophist?) such as “call no one your father on the earth; for one is your father, even God; and all ye (all men)—are brothers.” And a leading pupil of his said, “Prove all things, and hold fast that which is good and true.” “Glory, honor, and peace (*Nirvana*) to every man that worketh good.” And another of his pupils said, “In every nation he that feareth God, (hath the Aryan reverence?) and does right, is accepted of God” as a true man.

If this is Theosophy, the more of it the better. This, I take it, made Ram Mohun Roy the true eclectic, who never, so far as I see, called himself a “Christian,”—repeatedly declared himself “a follower of Christ.” See, in Ram Mohun Roy’s “*Precepts of Jesus, the Guide to Peace*,” his latest and largest work (an octavo of 640 pages) how clearly he proclaims himself a follower of Jesus Christ, after being born a Hindu; and studying many religions. Fair play’s a jewel. All I ask is reason and light and fair play. Colonel Olcott has emphatically declared at Utacamund that he is a friend of radical Christianity, and of radical and essential truth. Past and Present, and in all directions. So far, I agree with him, and Mr. Sinnett.

We extract this letter from the pen of the Revd. Mr. Dall—the cousin of one of our good members at Simla, of the “Himalayan Theosophical Society”—for two reasons. First, to thank him for the fairness of opinions expressed; secondly, —to correct a few erroneous impressions he seems to be labouring under.

Yes; Theosophy is the science of all that is divine in man and nature. It is the study and the analysis, within the known and the knowable, of the unknown, and the otherwise UNKNOWABLE.

“In its practical application it certainly means—freedom (of thought), self-trust and self-control, courage and independence.” And if, all this, how can our revd. well-wisher “fear, its narrowness, as a plan of life”? Nor, is it easy to comprehend how can “*Nirvana*” which, in our benevolent critic’s estimation, means “LOST IN GOD,” “Rest in God, rest in the Infinite,” suggest to him at the same time, the picture of “association with Him and with kindred spirits...the fellowship with the Infinite and Eternal Worker, Thinker, Lover, Life-giver?” Could we, for one moment, anthropomorphize the Infinite; imagine a thinking brain in ABSOLUTE thought; etc. we would yet express our idea otherwise. We would not say “fellowship” and “association,” (which words mean in every language mutual association or relationship of persons on equal terms); but rather assimilation or identity with, and absorption in, the ABSOLUTE. Where there is absolute and final blending and identity of a part with the whole—there can be no *fellowship*. There is a vast difference between a separate drop of water thrown back or attracted into the ocean, and two drops of oil and water. The former is a drop “lost in”, absorbed by and assimilated with the Parent Source: there results no “fellowship” or “association” but actual *identity* in this case. While the drop of oil and the drop of water are two distinct compounds, and though made to associate, in their finiteness, they can never be said to be *lost* in each other. Therefore, we must take exception to this definition of *Nirvana*, lowering both man and “God,” by mutual dwarfing. If the definition of *Nirvana* is “lost in God”—and we accept it, only replacing the latter name by Parabrahm—the Universal Divine Essence—then Mr. Dall’s further addition to programme of *Nirvana*, *i. e.*, personal fellowship and association with “kindred spirits,” is unphilosophical. It is indeed difficult to understand what he means when we find him saying, “I think Hinduism and Buddhism err in bidding me *lose myself* in God;” and then informing us in the same breath that the “patriarchal Debendro Nath Tagore” liked his, the revd. Dall’s definition, saying:—“Lost in God; you have it exactly.”

Whatever may be the occult meaning of this evident contradiction, in everything else our critic comprehends theosophy rightly in his letters, “Radical” Christianity is as welcome in its ranks as radical Buddhism, Judaism, or Hinduism. For, all religions divested of their man-made theologies and superlatively human ecclesiasticism rest on one and the same foundation, converge towards one focus: an irradicable, congenital belief in an *inner* Nature reflected in the *inner* man, its microcosm; on this our earth, we can *know* of but one Light—the one *we see*. The Divine Principle, the WHOLE can be manifested to our consciousness, but through Nature and its highest tabernacle—man, in the words of Jesus, the only “temple of God.” Hence, the true theosophist, of whatever religion, rejecting acceptance of, and belief

in, an extra-cosmic God, yet accepts this actual existence of a *Logos*, whether in the Buddhist, Adwaitee, Christian Gnostic or New Platonic esoteric sense, but will bow to no ecclesiastical, orthodox and dogmatic interpretation. Theosophy fights every anthropomorphic conception of the great UNKNOWNABLE, and would impress upon the growing world, that its days of babyhood and even adolescence are over and gone by to return no more. Theosophy would teach its adherents that *animal* man, the finite, having been studied for ages and found wanting in everything but animalism—he being the moral as well as physical synthesis of all the forms and beings through which he has evolved, hence beyond correction and something that must be left to time and the work of evolution—it is more profitable to turn our attention to the spiritual or inner man, the infinite and the immortal. In its higher aspect, Theosophy pities and would help every living sentient creature, not man alone. He is a “good Theosophist,” and so far as exotericism goes, a *grand* Theosophist who said, and says, to “all nations” and to “all religions” “I was hungry and you fed me, I was naked and you clothed me,” meaning by “I,” the human *Logos*—spiritual mankind collectively, the spiritual whole manifested in its parts and atoms or—if so preferred, “God manifested in Humanity.” He is a better one who realizing deeply the profound esoteric meaning of this exoteric parable, *feeds and clothes all nations and all religions unconditionally*: one ever ready to trace back the personified pronoun “I” not to Jesus only, or even to any of the respective Christs and Gods manifested at different ages and to various nations, but to the universal *Logos* or divine Ego; one, in fine, who feeds the hungry and clothes the naked irrespective of their creed or nationality—as even the good king Asoka did.

A “personal God” says the *true* Theosophist, is the creation of the ephemeral and animal, though intellectual man. Therefore, the Rev. gentleman is wrong in querying whether David could be a Theosophist. A man who murders another to deprive him of his wife and thus satisfy his lust may be the “friend” of an anthropomorphic God; he cannot be a Theosophist. He is right, when asking whether Jesus was a Theosophist for “the Son of Man” and the “Man of Sorrow” was one in the full acceptance of the term, and this, perchance, is the very reason why so few have understood and appreciated him and why he was crucified. He was a lover of Truth Divine. No Theosophist, whether Heathen or Christian, Jew or Gentile would ever think of rejecting the ideal Jesus, or refusing reverence to one who during life was one of the noblest and grandest of men, only to suffer the *post-mortem* degradation of being niched with the pettiest and smallest of gods in the world’s pantheon of deities. The Theosophist only refuses to accept the Jesus Christ of the misinterpreted and grossly disfigured, ecclesiastical gospels. True to the colours of Universal Brotherhood, the Theosophist is always ready to accept undisguised truth; to bow before the man of whatever race or creed, who, *being but mortal* has struggled onward, and achieving purification *through his own exertions*, risen to the eminence of the imaginary personal God. But he will ever refuse worship or even recognition, to the virtue and righteousness of that extra cosmic deity. For if he is all that the Theist and Christian maintain him to be, he has no personal merit whatever. *If he is*, the “god” from, and in, eternity, the culmination of every perfection in heaven and on earth, perfection therefore is his inherent attribute: and what personal merit can there be in a Being that can neither be tempted nor commit sin? Instead of offering to such god worship, the true Theosophist, who rejects supernaturalism and miracle would feel inclined on the contrary, to take such a deity to task and ask him why—Essence of Bliss and Perfection as he is, he yet made man, “nominally” in his own image” yet so helpless and so miserable, so sinful and so imperfect. As Buchanan says:—

“Almighty Fiend! who will judge *Thee* on *Thy* judgment day?”

This, of course, will be set down as ‘blasphemy’. But it seems to us that there can be no more blasphemy in analyzing a personal God, which, we maintain to be the creation of man’s mind alone, than, in dissecting morally and physically the creature of God,—MAN, made by him in his own *physical* imago for we trust that the likeness can apply still less to the *spiritual* “imago” when one thinks of the average sinful man of this, our humanity?

Thus, a Theosophist will always respect and admire, if not follow a true “servant of Christ.” And he will always openly

despise a professing Christian, with not one of the Christ-like virtues; such, for instance as we find mirrored retrospectively in the great light thrown upon some *soi-disant* Christian teachers, by the recent trial of “Pigot vs. Hastie”. Shall we, Theosophists, feel anything but scorn for the *Christians*, big and small fishes, who figured in this most disgraceful, legal tragi-comedy? Avaunt, *such* Christians. They may be fit for the front ranks of the pseudo-christian but not, we hope, even for the back ground of the Theosophical Society.

## Answers to Correspondents.

Mrs. E. KNOWLES, F. T. S. (Woodbridge, Suffolk, England) Yes, the Articles on “Transmigration of the Life-atoms” in this journal for July and August last, pursue a different phase of the doctrine, partially unfolded in Patanjali, B. IV. pp. 197 to 199 (Tukaram Tatyā’s Edn.) The two should be read together to be properly appreciated.

A THEOSOPHIST (UNINITIATED).—The subject of prevision has been so often and so exhaustively treated in these columns, that we are sorry we cannot notice your case at length. Magnetic harmony between persons often serve to lift the veil which enshrouds our senses. The letter communicating the news of your brother-in-law’s illness put you into magnetic sympathy with the writer and his surroundings, and you looked into the astral ether in which the whole funeral procession was reflected.

S. V. K., B. A. (Tanjore).—The threat contained in your letter—worthless as a literary production—render it impossible even to consider its fitness for publication.

P. T. S. (Negapatam).—The subject is too indecent to claim any lengthy discussion. The very fact that it is admitted by you to be unlawful proves it immoral.

Pressure on our space obliges us to hold over, among others, the following articles, already in type:—

- (1.) “God-Idea,” by Babu Rajnarain Bose.
- (2.) “On Cholera,” by Dr. L. Salzer, F. T. S.
- (3.) “Shamanism amongst the Kolarian tribe,” by M. K. K. H., F. T. S.
- (4.) “Notes and Queries on Ghosts and Apparitions,” by H. G. Atkinson.

## Letters to the Editor.

### SOLAR SPOTS AGAIN:—A BLUE RAYLESS SUN AND ARYAN WISDOM.

It will be in the recollection of your readers that in the June (1882) issue of the *Theosophist* I have quoted extracts from Varaha Mihira Brihatsanhita to show that solar spots forebode famine in the land—an instance of Aryan wisdom which was exemplified by the famine of 1876—77, when spots of considerable dimensions were observed in the sun’s disc. Now during the last three days not only the natural color of the sun appears to have quitted it, but there is a big spot about 2 minutes in diameter in the lower right quarter of the sun’s disc a little below the central line when I made the observation in the morning through my telescope. The Spot is also visible to the naked eye.

Varaha Misira describes as follow a few terrestrial phenomena at the time of the appearance of the spots. Chapter III, Slokas 9 & 10.

तेषामुदयेरूपाप्यंभः कलुषंरजीवृत्तव्योम ।

नगतहृशिस्ररविमदीं सशर्करोमाहृतश्चंडः ॥

ऋतुविपरीतास्तरवोदीप्ता मृगपक्षिणोदिशांदाहः ।

निर्घातमहीकंपाद योभवंत्यत्रचोत्पाताः ॥

(9.) “When spots appear on the disc of the sun the following phenomena will be witnessed on earth: The waters will get disturbed; the sky will be filled with dust; high winds capable of turning down the tops of mountains and trees will carry pebbles and sand along their course.”

(10.) “The trees will fail to yield in their appropriate seasons; birds and animals will begin to howl; there will be appearance of false fire all round; and lightning and earthquake will afflict mankind.”

Here follows a description of famine, vide page 235, June 1862, issue of the *Theosophist*.

As regards the present color of the sun some think it to be blue; some green; some that of copper; while a few think it to be that of peacocks’ plume. The true color

of the sun appears to be that of the paper on which the title page of the *Theosophist* is printed. It is not improbable that like the chameleon the color of the sun is different at different times. I have therefore deemed it advisable to quote here *nearly all* that Varaha Mihir has written about solar color and its effect on earth.—Chap. III, Slokas 21 & 22.

ऊर्ध्वकरोदिवसकरस्ताम्रस्येनापतिविनाशयति ।

पीतो नरेद्रपुत्रं श्वेतस्तुपुरोहितंति ॥

(22) चित्रोथवापिभ्रोरविरश्मिं यंकुलांकरोतिमहीं ।

तस्करशस्त्रनिपातैर्यं दिसलिलंनशुपातयति ॥

\* \* \* \* \*

(25) रूक्षश्वेतोविमान् रूक्षः क्षत्रियान् विनाशयति ।

पीतो वैश्यान् कृष्णस्त तोपरान् शुभकरोस्नेग्धः ॥

\* \* \* \* \*

(26) वर्षास्वसितः करोत्यनावृष्टिं ॥

\* \* \* \* \*

(27) प्रावृत्कालेसद्यः करोति विमलद्युतिर्वृष्टिं ॥

(33) वर्षाकालेवृष्टिकरोति सद्यश्शरषिपुष्पाभः ।

शिखिपत्रनिभस्सलिलं नकरोतीद्वादशाब्दानि ॥

(29) श्यामेर्कीर्कीटभयंभस्म निर्भयमुशांतिपरक्कात् ।

\* \* \* \* \*

(30) शशरुधिरनिर्भेमानौ न भर्तृलक्ष्ये भवति संग्रामाः ।

शशिसृशूनृपातिवधः क्षिप्रंचान्योनृपोभवति ॥

(21.) "If when the rays are turned away from earth the color of the sun be that of copper, the commander-in-chief dies; if it be green or yellow the king's son dies; if it be white the high priest dies."

(22.) "If the sun be variegated in color, or of the color of smoke there will either be immediate rain or mankind will suffer from robbers and from weapons."

The author then describes the effect of solar color in the various seasons.

(25.) "If in Varasha, (Rains, August and September) when the rays are sharp, the color be white then the Brahmans, if blood color then the Kshatrisya, if yellow or green then the Vaisyas, and if black then the Sudras and others will be afflicted with miseries."

(26.) "If in Varasha the color be black there will be no rain."

(27.) "If in Varasha the disc be clear there will be immediate rain."

(28.) "If in Varasha the solar color be that of the flower of Siroesha (*Mimosa flexuosa*) there will be good rain; if, on the other hand, the color be that of peacock's plume, there will be no rain for 12 years to come."

(29.) "If in Varasha the color be blue mankind will suffer from worms and reptiles; if the color be ashy pale (which happily is not the case) the reigning sovereign will be dethroned and another will take his place."

(30.) "If the color be that of the blood of a hare, there will be war in the land; if the sun should appear like the moon the sovereign will be killed and he will be succeeded by a foreign prince."

In chap. 97, sloka. 1, the author says.

पक्षाद्भानैः (पाकः)

"In the case of solar symptoms the effects described will begin to be felt *within a fortnight* after the appearance of such symptoms."

It is probable that those that have no respect for Aryan wisdom will consider the present symptoms as foreboding nothing, or, in the language of Emilia, "it is neither here nor there" But we shall wait and see what happens.

Yours obediently,

N. CHIDAMBARAM IYER, F. T. S.,

AND

SUNDARESVARA SROUTHY,  
Hindu Astronomer.

TRIVADI,  
JOTISTANTRA SABHA,  
September 9th, 1883. }

*Postscript*:—Just as described in sloka 10, Chapter II<sup>1</sup> of his work on Samhitu, by Varaha Mihira, you will have learned that shocks of earthquake were felt in several parts of India, and that there were also volcanic eruptions in Java of a serious kind. You will also see that all this took place within a fortnight after the appearance of the spots on the solar disc, *just as* stated in sloka 1, Chapter 97. Nothing more is required to shew the depth of Aryan researches in matters about which men of modern science as yet know little or nothing.

Now as regards the change in the solar hue, a writer in the *Madras Times*, who appears to be no less important a personage than the Government Astronomer himself, explains the change by attributing it, according to his belief, "to the passage across Indra of the tremendous amount of sulphurous vapors emanating from the grand volcanic disturbances which occurred in the south-east extremity of Java." In support of this view the writer says that the "Moon and brighter stars were all similarly affected with the Sun."

1. Now as regards the Moon the change in her appearance need not necessarily support the writer's view; for, independently of any atmospherical affection by volcanic smoke as supposed, the Moon must necessarily undergo a change of color along with the Sun, for this simple reason that she receives all her light from the Sun.

2. As regards the brighter stars, it is doubtful whether they lost any of their lustre; on the other hand it is certain that stars of even the sixth magnitude continued to be visible, which could never have been the case if the atmosphere had been charged with a "tremendous amount of sulphurous vapors" capable of depriving even the Sun of much of its lustre.

3. Nobody in India found that the atmosphere ever smelt sulphur as ought to have been the case under the conditions supposed.

4. It is exceedingly unlikely that the smoke from Java, situated on the other side of the Equator (Latitude 8° S., and Longitude 110° E.) could ever travel so far west and north, a distance of over 3,000 miles, as to reach the west coast of Sunda, and who knows that the phenomenon was not witnessed further west.

5. It is exceedingly improbable that the smoke could so much mix with the atmosphere as not to expose the Sun at intervals, for over a week.

6. The change in the solar and lunar color continued only for about a week; for a week more the luminaries resumed their former lustre, and again they changed color! Surely there was no repetition of the volcanic eruptions on an equally large scale.

7. Again, how came the spot to appear, and how came they to appear at the very time a change of color took place?

8. Now if the Sun and Moon should have presented the same appearance to our antipodes as to us here, it would go to shew that the Government Astronomer's theory is untenable, unless he goes to the length of also believing that Java smoke could circumnavigate the globe.

Now the Aryans speak as well of solar color as of solar spots without assigning any reason for the phenomena as far as we could gather from the books now in existence. Considering that the appearance of the spots in the solar disc is accompanied by earthquakes and the like terrestrial disturbances, we are of opinion that the spots as well as the change in the solar aspect may not probably be due to the circumstance that erratic comets and crippled planets, probably belonging to the Asteroid group, whose course may have been run, meet with their final doom by suddenly wheeling round and precipitating themselves in the Sun, and there consumed, as by this means the equilibrium of the system is disturbed, and the system itself feels a sudden jerk which on earth results in earthquakes and volcanic eruptions—the spots being no other than the dark mass of the burning orbs, the color being the result of the enveloping fume. It also follows that along with earthquakes, there are, probably, more or less of Mercuryquakes, Venusquakes, Marsquakes, and Jupiter, Saturn, Uranus, and even Neptunequakes; and who can affirm that such is not actually the case?

THE BRAHMAN CASTE, PARIAH AND PINDAM.

I HAVE a right to be heard when questions affecting the Hindu social and religious polity are raised in the columns of the *Theosophist*. The Hindus are indebted to the Founders of the Theosophical Society for spreading the Gospel of

Living Himalayan Brothers, willing to assist theoretically and practically men of character who care to study and to advance in Divine Wisdom. The much neglected and even condemned Yoga and Vedanta Sastras have been vindicated by their explanations and phenomenal proofs. My alliance with the President of the Theosophical Society has served all its purposes, inasmuch as educated Hindus have joined the Society, and intelligent theosophists of all races have appreciated Hindu sacred literature and favored the revival of Sanscrit learning.

I have now to exhort fellow-Hindus to examine and repair the structure of the Hindu nationality in the light of the solemn truths of universal Theosophy. But theosophic generalisations are as dangerous in the hands of revolutionists as political principles of Liberty and Equality have been among Frenchmen, and as Malthusian principles and Darwinian survival of the fittest are among Materialists. Just as styles of architecture and arrangements of rooms are different while the building materials may be the same, just as individuals differ in size and complexion while partaking of the same humanity: so national civilisations may vary on the same theosophic grounds. Every nation has its own history and genius, and every country its climate and scenery.

Nay, more may be said of *the Brahman caste*. I have propounded in the October *Theosophist* the fact that caste pervades the universe, and that the Hindus preserve the classification as the immutable result of previous Karma and test of capacity for present culture. Neither in the Mahatmas, nor in Chelas, nor in formal theosophists, nor in men, are Karma and culture the same. Caste may be defined among men as *the distance from Adeptship*. The Adept or true priest is casteless or has transcended the castes. Indeed he sees himself even in the mineral, vegetable and animal kingdoms. He is a perfect celebate. *The Brahman caste* is the body of men in the world qualifying themselves to be Chelas, or in the language of the Mahabharata, "Bodhyamonas," on the road to "Buddhaship." To save Brother Subba Row the trouble of showing that Buddhism as theosophy is not opposed to Brahmanism, I shall transcribe two lines from that sacred book, which is the fifth Veda, being the Key to the occult meaning of the Four:—

"Yena sarvam idam *Buddham*  
Prakritir Vikritischayá  
Gatijnas sarvabhutánám  
Tam Devá *Bráhmanam* viduh.  
Yetad budhvá bhavet *Buddhas*  
Yetad vai janma sámarthyam  
*Bráhmanasya* viseshatah."

*The caste-Brahman is the qualified student and the caste-transcending Brahman is the Buddha.* There are astrologers who will tell the caste of a person from an examination of the horoscope. How is this possible if caste were not a natural institution? If Prakriti has three Gunas, and the Vedas are "Tri-gunya-vishyah," as defined in the Bhagavadgita, till one becomes a "Nis-Trigunya;" he is a composition of the qualities, and that is *the touchstone of caste*. Ramasamy kicks and robs Kristnasamy with the lip-theosophy that they are both one and Brahman and that separate body, property, &c. are unreal! Such is the conduct of some who confound caste under cover of platitudes, and want withal a caste status, while breaking from its restraints culture and duties.

Now from the above hints if it is recognised that *caste* is a theosophic classification open to all, ascertainable at birth, and modified by culture; and if further it is perceived that in the Brahman caste the husband is the mesmeriser and the wife the sensitive, the rationale of child-marriage and widowhood will be clear to the readers. If the Brahmins of *the day* have not the yogic culture to live long and control their wives, let such by all means call themselves Sudras, but they are not justified in quarrelling with the Brahman caste as it ought to be. There is no objection to re-marriage, or free-love, or beef-eating, or drinking (what will our objection avail against the law of Karma and habit?), but the parties cannot be of *that caste* in which restraints and sacrifices of bodily desires are enjoined.

I know many are calling me inconsistent and unpatriotic, because I do not fall in with their views, which seem to me to be inconsistent and unpatriotic—as coveting a caste-rank while behaving as out of the casté, and parading a theosophic independence without allegiance to theosophic priests. A slip in the dark and in haste in such matters cannot be retrieved easily. While I look upon the Founders of the The-

osophical Society as gifted fellow-workers to evoke good-will and sympathy amongst all races and churches, some of my brothers look upon the Adyar residence as a New Church and the Theosophists as a new race. The Theosophical Society as such has only the three external objects mentioned in the Rules, and in Colonel Olcott's letter to the Governments of India and of Madras. A church of priests exists to minister to believers, but the Theosophical Society does not exclude those who do not believe in an inner man. *The Highest Priest is within each man* to whom all bow, whether Himalayan Brothers, or Siva, Vishnu, Brahma, Buddha, Christ, &c. and in whom all these live, as indeed the whole phenomenal world. Yet to throw off veil after veil which hides Him, or, in the language of Vyasa, to cross the ocean of Births and Desires, men want the aid of men, having life-boats, ships and steamers according to their resources of virtue and knowledge. Every church of priests is useful so long as there are laymen deriving consolation from their aid and teaching, and no man need kick off the ladder by which he has risen, while he can climb higher heights by the ladders always ready for him there. Many others will want the particular ladder which he has no occasion for.

The Brahman caste is divided into *Gotras*; the Mahabharata says:—

"Utpádyá putran Munayo  
Nripate yatra tatra ha,  
Svenaiva tapasà tesham  
Rishitvam pradadh punah."  
"Mulagotrani chatvari,  
Samutpannani Parthiva,  
Angiráh Káshyapaschaiva,  
Vasishtho Bhrgur éva cha".  
"Karmato anyáni gotráni  
Samutpannáni Parthiiva,  
Námadheyani tapasá  
Táni cha grahanam satám".

The substance of the above is that the Adepts founded the *Gotras* by initiating pupils or *sons* from any place they chose, and that there were originally four gotras after the four Rishis, and others were instituted gradually. Dead-letter scholars should remember that a *pupil* is often called a son and even a wife. Even the Christians call their church as married to Christ and Christ as the Son of God.

The *Pariah* is not casteless as the Adept, but an *Outcaste* or so distant from Adeptship by his previous Karma and present life, as to contaminate the castes by his foul magnetism. That is the definition, but many so-called Pariahs now may have transcended and can transcend that stage. If love of solitude in Satviya gunam is the feature of the Brahman caste, if philanthropy in Rajasa Gunam of the Kshatriya caste, if material and commercial blessings in Rajasa spirit of the Vysia caste, and if appreciation of the above ranks in Tamasa Gunam of the Sudras; ignorant isolation from the caste is the feature of the Mleecha and positive and reckless dereliction that of the Pariah.

By all means let Pariahs rise in status, but if they rise and especially have "their own preachers of religion and morality," it will be a misnomer to call them Pariahs ever afterwards. The philanthropic movement started at Bangalore is in my theosophy calculated to give the Pariahs such duties and education as to give them a caste status. Many a born Brahman, Kshatriya, Vysia and Sudra, are virtual Pariahs now. One object of the Hindu Sabha is to promote and degrade men from one caste into another. Tiruvalluvar, whom we rank amongst Adepts and whose Tamil works are prescribed for the University examination was a Pariah by birth; but rose silently through the caste definitions above the Brahman status. With reference to the above premises, I am glad to note that my poor friend Venkatarama Sastry of Coimbatore has by his discourses amongst the lower orders done an immense deal singlehanded to preserve the Hindu faith amongst them and to refute missionary Christianity. The second object of the association will strengthen the efforts of such men as the Sastry, and as my support, save as regards the objectionable phrase "their own preachers" for I should be ashamed to call competent preachers Pariahs. The first and third objects are needless, for those who want more than the preachers can do had better join the schools open to all classes instead of keeping themselves aloof.

I had rather that all business of this nature were assigned to committees of the Theosophical Society than that separate funds and organizations should be instituted by numberless

by-bhorders. While the Founders of the T. S. with ever increasing branches spend their private resources for the propagation of Hindu ancestral philosophy, I consider it almost culpable that those who have read a leaf of that literature should imagine that they know the whole and are superior to the Brahmans of hereditary training and accumulated experience. After thirty minutes' talk I was able to put into the Malabar branch most respectable Yogis and Dikshitas. And if only the hobby-riders keep quiet, the *Mathadhypatidhis* and Achariars of southern India will own and endow the Adyar Head-quarters as Theosophists. Missionaries may be content with the lower orders, but Theosophists ought to reach the clergy and not simply the discontented laity. I had rather that the Padre changed the Pariah into the Christian and that the Theosophist stepped in then to redeem the Christian, and that the clergy then conferred upon the Theosophist a right to *Vedic Kriyas* than that Pariahs and Sudras, however educated and pious, SHOULD FOR EVER remain Pariahs and Sudras.

I pass now to the question of *Pindam* or Vedic Kriyas, to divest the soul of lingering and ungratified earthly attachments. To learn to do the Kriyas objectively is the *sine quâ non* of ability to do the same subjectively. This is *Yogam* and that is *Vedam*. This is Uttara Mimamsa and that is Purva Mimamsa. The Tamil quotation in the October *Theosophist* and many similar Sanskrit teachings I can quote, are deluding many who do not see that there is a graduated series of lessons in every branch of knowledge and art, and that higher propositions are grasped only by those who have learnt the lower. There is no leaping at a bound into Nirvanam, and in every page of sacred literature the higher meaning of a lesson is reserved for the obedient pupil and prohibited to the mere inquisitive scholar. Whatever may be the *immediate* value to the dead or the living of the external Kriya at the geographical Gaya, the internal Yoga at the psychological Gaya, is the merit of the adept. I should not deny the immediate value of ceremonies, which Rama and Pandu observed, and all Brahmans at all times perform. Cunning, cheating and priest-craft are out of place when Brahmans do things *amongst themselves*, and I beg to complain of such charges as un-theosophic and worthy only of dogmatic missionaries. I have said that the prospective value of the rite to the student of occultism is great. The rite may be even of no immediate use and yet important to the student, just as the letters of the alphabet are which boys have to learn to pronounce and write before knowing their combination into words having a meaning. Esoterically the three Pindams are the three Karmas of Word, Thought, and Body, and they are consumed in Gaya by the Fire of Knowledge. The Yâgams, where sheep, cows and horses are offered, are similar exoteric lessons to students who will ultimately see that the animals are technical names of parts of the human organisation.

In philosophy all but The All is a shadow—the creation of the Manas. But till the Pralayam everything exists as real, and the blunder of Reformers is to feel and act as if the universe or the "Jagrata" stage were real, and yet to plead for objectionable feelings and acts, the philosophy of the "Samadhi" stage. "Kuru Karma Tyagetacha," or, *do and give up*, is the Guru's advice to all honest pupils.

If Pindam and Gaya involve so much sacrifice of time, comfort and money, cheerfully and intelligently doing it, will on that very account make a good Chela. The benefits reaped by good pilgrims are never trumpeted forth by them, while the disappointments of bad pilgrims and the scepticism of no pilgrims are paraded to undermine the faith which leads to knowledge. Most pilgrimages are the trials instituted by the Gurus to purify the would-be Chela, and most ceremonies are illustrative representations to the outer man of the organisation of the inner man. Every man who will be saved must go through some trial and ceremony, and the same trial and ceremony will not suit all. And the paradox is that all trials and ceremonies are one in esoteric truth. If a man has bathed in the true Ganges, he has at the time bathed at the true Ramesaram. If a man has truly made his pindam at Gaya, he has made Soma Yajnam and Brahma Yajnam.

My advice to all is let the body steadily fulfil mysterious injunctions, and the mind reflect upon the mysteries and the budhi and the truths.

A. SANKARIAH, F. T. S.,  
President-Founder Hindu Sabha.

## TABLE OF CONTENTS.

	Page.		Page.
Morality and Pantheism ...	33	An Avatar of Christ... ..	51
Replies to Inquiries suggested by "Esoteric Buddhism" ...	35	Salvationists—Jesuits ...	51
Question VII .. .. .	43	The Rev. W. Hasties Karma and the Progress of Poesy in Bengal ... ..	51
The Cabballah ... .. .	44	Answers to Correspondents... ..	53
Luminosity of the Magnetic Field ... .. .	45	Letters to the Editor—	
The St. James' Gazette and "Esoteric Buddhism" ...	46	Solar Spots again—A Blue Rayless Sun and Aryan Wisdom ... ..	53
Chronology of the Current Bengali Ephemeris ...	48	The Brahman Caste, Pariah and Pindam ... ..	54
Medical Magnetism and the Healer Magnetic ... ..	49		

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# SUPPLEMENT

TO

# THE THEOSOPHIST.

VOL. 5. No. 2.

MADRAS, NOVEMBER, 1883.

No. 50

### COL. OLCOTT'S HEALING STOPPED.

AFTER the above Programme was issued, the Order alluded to in the subjoined Notice was most unexpectedly received. What makes the fact the more striking is that Madame Blavatsky received at Madras from the "Paramaguru" the message and an order to deliver it with certain other instructions to Colonel Olcott in person at Bombay, and at that very time the identical communication was made to the President-Founder at Bombay through another chela. The reason alleged is that any further continuance of his mesmeric treatments at the rate at which he has been making there, will break down the President's health, besides absorbing too large a share of time which the Society needs to be devoted to its interests.

### THE PRESIDENT-FOUNDER'S CIRCULAR.

SINCE the printed programme of his tour was despatched on the 18th, the President-Founder has received peremptory ORDERS from his SUPERIORS not to take a single case for treatment until further advised. For fear, therefore, that this prohibition may not be removed before his reaching your Station, the President-Founder requests you to notify the fact of the ORDER to parties who have been promised or may be expecting his help. This, however, will not interfere with his giving full instructions in the Science or lecturing upon the same.

DAMODAR K. MAVALANKAR,  
*Joint-Recording Secretary.*

CAMP BOMBAY, }  
20th October 1883. }

### COL. OLCOTT AT NAGARCOIL.

ON his way to Trevandrum, Colonel Olcott halted for refreshment in the Travellers' Bungalow at Nagarcoil on the 20th July at 1 P. M. He was the guest there of our worthy Judge, Mr. Aryanayagam Pillay. Before the Colonel started from that station to the capital of the "Land of Charity," Mr. Sreenevasa Iyer, a graduate of our University, accompanied by some other influential gentlemen of that place, paid a visit to the President-Founder, and warmly requested him to spend a day with them and to address the public on Hinduism, which they said had suffered so much unmerited calumny at the hands of the selfish Padris. They told the Colonel that they were in the midst of the meek Christians, who never left a stone unturned to add more of the unwary youth to the flock tended by Reverend and Right Reverend shepherds. The Colonel was pleased with their invitation, and informed them that he would save time on his return and spend a few hours profitably in lecturing to the public at large, and in conversing with the people. Accordingly a note was dropt by me on the 22nd under the direction of our President to intimate to Mr. Sreenevasa Iyer, B. A., Assistant Master, Cottar High School, to give notice to the public that a lecture would be delivered at 3 P. M. on the 25th July 1883. The Assistant Master informed the gentry, the nobility and the officials, &c. of the station, as well as the adjacent suburbs to attend to the lecture. Then the leader of the Theosophical Society arrived at Nagarcoil at 2 P. M. on the day promised. A few gentlemen waited at the bungalow to conduct the Colonel to the place set apart for the delivery of the lecture. The place selected for the purpose was the local Malayalam School. The arrival of a white

man from the other side of the Globe to uphold the cause of the Aryans, amazed the enthusiastic people to a great extent, and the hall was crowded to suffocation. The lecturer was received with every mark of respect and honor due to his position, and to the noble undertaking for which he has sacrificed his health and wealth. M. R. Ry. Kulanthivelu Moodaliar Avergal, B. C. E., Assistant Engineer, was voted to the Chair, and the meeting was respectfully attended by the Tahsildar, Munsiff, District Court Vakils and Chockars, &c. &c. M. R. Ry. Sashu Iyengar Avergal, Sadr Court Wakil, the gentleman who first boldly led the vanguard of the Widow Marriage Reform by marrying his daughter, a child widow, to a Brahmin of his own caste, opened the meeting in Tamil, by explaining the object of the Colonel's coming from the other side of the world to our native shores. The Colonel then lectured on the all-important question of Transmigration, and adduced scientific reasons for the support of it. He impressed on the minds of the hearers the bad logic of the doctrine of translating the human soul to the ever-burning Hell for doing the forbidden deeds mentioned in the so-called sacred and self-contradicting Bible during so short a span of life as three score and ten years in this world. His explanation of eternity convinced every one of the audience about the fallacy of the Jesuitical doctrines of the West. In the concluding portion of his lecture he dwelt on the historical fame of the place as a repository of Sanskrit literature. And as an historical authority to the said fact he referred to the works of some French Orientalists. The lecture was attended by some of the Eurasians and the native representatives of Padristical Christianity. Now and then his speech was interrupted by loud and deafening shouts. When the Colonel came back to his temporary residence, the Engineer, the Tahsildar, some District Court Vakils, Chockars and others came to the place to say good-bye to him. To the Tahsildar and some Vakils he gave some mesmerised oil before he departed.

TINNEVELLY, }  
21st September 1883. }

S. PERIASWAMY PILLAY,  
*Ag. Private Secretary*  
to the Pres't-Founder T. S.

### COLONEL OLCOTT AT BELLARY.

BELLARY, 1st October 1883.

THE President-Founder arrived here with his Private Secretary on the morning of the 28th September and was met at the platform of the Railway Station by the members of the Local Branch and Messrs. Vencata Gopaul Row Puntulu, the Sub-Judge; T. Rungasawamy Moodr., Court Sheristadar; A. Sabapathy Moodr.; Vassoodevooloo Naidu; P. N. Daivanaigam Moodr.; A. P. Sadasivam Pillay; M. Abraham; Dodu Bheema Row; Lutchmana Moodr.; Vencoba Row, B. A.; P. Rama Row, B. A., and numerous other native gentlemen of the station.

He was then driven to the bungalow provided for his accommodation, where the accompanying address was read to him by Mr. A. Sabapathy Moodr, President. After replying in suitable terms, Colonel Olcott thanked those present for the kind reception they had given him and explained the object of his visit.

3. In the evening he delivered a most interesting Lecture to an appreciative and very numerous audience, principally composed of Hindoos, with a fair sprinkling of Europeans and Eurasians. The numerous interruptions occasioned by clappings of hands and cries of "hear, hear," showed how hear-

tily the words of the venerable lecturer were appreciated; the lecture lasted over an hour and embraced a variety of subjects connected with Theosophy. After which the Chairman, Mr. Venkata Gopaul Row Puntulu rose and in short but pointed speech thanked the Lecturer and drew the attention of the hearers to some of the Colonel's most remarkable utterances. The meeting then dissolved with loud cheers.

4. The following morning, the Colonel again delivered a most elaborate lecture at H. R. H. the Prince of Wales' choultry, at which no less than 200 people were present. It was ably interpreted by M. R. Ry. Kristuama Charriar, after which the Chairman M. R. Ry. A Sabapathy Moodaliar addressed the audience on the importance of the advice given by the Lecturer and urged upon them the necessity of leading moral and virtuous lives.

5. Photographs of the assembly were then taken, after which the Colonel with the members of the Society and many others returned to the bungalow, where some experiments in mesmerism were made.

6. At 3 o'clock in the afternoon, photographs of the members, with the President and his Secretary were taken.

7. At 6 o'clock 15 new members were initiated by the President-Founder, after which he lectured on various interesting subjects until 9 p. m., when all departed, highly pleased with all that they had seen and heard.

8. On Sunday the 30th, the Colonel left by the 6 a. m. train for Adoni, accompanied by some of the Bellary members and carrying away with him the hearty and good wishes of all.

C. S. RUNGANADHAM MOODR,  
Secretary.

BELLARY, 28th September 1883.

TO COLONEL H. S. OLCOTT,

PRESIDENT-FOUNDER OF THE  
THEOSOPHICAL SOCIETY.

DEAR SIR AND MOST WORTHY BROTHER,

We, the members of the Bellary branch of the Theosophical Society, desire to accord you a most hearty welcome on this your first visit to Bellary.

We deem ourselves singularly fortunate in being favored with a visit from you so soon after the establishment of this branch. We anticipate the grandest results from this visit as our townsmen will have the opportunity of hearing from the lips of the Founder the aims and objects of the Society and the work it has accomplished. Many, we have no doubt, will be convinced of their past apathy in not attempting a search after the truth as inculcated in the ancient philosophy and sciences by the Hindu sages and resolve that such a state of things shall no longer exist. Your own and Madame Blavatsky's disinterestedness, self abnegation and labour of love on behalf of the people of this country are too well-known to need repetition.

In conclusion, we beg you will accept our welcome, given in the spirit of friendship and brotherly love.

A. SABAPATHY MUDALIAR,  
President.

#### COLONEL OLCOTT AT ADONI.

At the earnest request of the Theosophists of the place, Colonel H. S. Olcott, President-Founder of the Theosophical Society, arrived here on the morning of the 30th September. He was received by a large number of native gentlemen at the Railway platform, and conducted to a suitable bungalow close to Mr. A. Teruvengadam Mudaliar's house. The whole of the day was spent in receiving visitors, and in the evening the Colonel delivered *ex tempore* an interesting and instructive lecture to a large and appreciative audience, consisting of the local Pandits, officials and merchants. The venerable Colonel made a strong impression on all of the importance of studying the Aryan Philosophy and Religion.

The next morning, between 7 and 11 A. M., Colonel Olcott cured a number of patients by mesmerism; the most important cure was of a paralytic of many years' standing, who was unable to move his paralysed hand except with the assistance of the other. The sufferer is so far cured that there is very little remaining to restore him to perfect health.

In the afternoon the Colonel gave instructions to our fellows on Mesmerism. At 6 o'clock in the evening he initiated new members into the Society. A Branch was then organized here under the name of "The Adoni Theosophical Society."

On the morning of the 2nd instant the President-Founder cured a woman of severe chronic pains in the abdomen. After breakfast he left for Hyderabad by the Mail Train.

ADONI THEOSOPHICAL SOCIETY, } C. MUNISAMI NAYUDU,  
5th October, 1883, } Secretary.

#### COLONEL OLCOTT IN THE HYDERABAD STATE.

In compliance with an invitation to visit Secunderabad given by the Members of the Secunderabad Branch, Colonel Olcott, our President-Founder, accompanied by his Private Secretary, L. Venkatavuradarajulu Naidu, arrived at the Hyderabad Railway station on the morning of the 3rd October from Adoni. He was met by the Members of the Bolarum, Secunderabad, and Hyderabad Branches, our President Mr. Etherajulu Naidu and our brother Mr. Iyalu Naidu having gone down to the Wadi Junction to meet our Colonel with his staff. He was conducted to the late Mr. Nursimloo Chetty's Bungalow at Chudderghat. A long line of carriages of members came behind the Colonel's.

Several educated men were also present at the Bungalow. A short address of welcome was read to him on behalf of our 3 branches. His reply was as usual, very impressive and touching. In the evening he showed some practical experiments in Mesmerism to the members of the 3 branches.

On the 4th October the President-Founder delivered an elaborate lecture on "Theosophy," in Mr. Shapoorjee's Bungalow at the Hussain Saugor Tank Bund. There were more than 600 persons present on the occasion including all high Native and European Officials. He said that Theosophy was no new religion or creed and that he was not a propagator of any particular religion. He was a humble follower of the dictates of the MAHATMAS whose desire it is that the degenerate sons of Aryavarba should be enlightened in Aryan philosophy, and clearly explained what Theosophy is, who are real Theosophists, and how the Theosophical Society of which he is the President, has been progressing during the past 7 years of its existence. By this able lecture which lasted an hour, several gentlemen, who were under the impression that Theosophists are atheists and that any Member who joined the Society loses his religion and caste, and some others who were also laboring under various misconceptions about our Society, were convinced that they were all misinformed and had many of their doubts removed.

On the 6th, the Colonel delivered a very interesting and instructive *extempore* lecture on "Does man live after Death?" After a few preliminary discussions as to how the soul survives the shock of death and also giving several proofs that soul never dies as supposed by the materialist, he dwelt at length on the philosophy of the Rishis. He showed by examples how human beings can attain Divinity by a thorough study and practice of *yoga*. He described some experiments in mesmerism which go to prove what wonderful phenomena could be manifested by "will power" through the agency of Sensitives or Mediums and Psychometers. He quoted a passage from the Atharvana Veda and proved that it teaches the same as the theory of Dr. Reichenbach on "Odyle." The Colonel translated it thus:— "No two persons, either of whom is diseased, shall approach each other to within a space of 2 cubits between them, be they the father and the son of his own loins." He concluded his worthy lecture with an exhortation to those present (especially Hindus) to infuse life into the old mother India and revive her past glories. The last portion of the lecture was very pathetic and touching.

On Sunday about 25 candidates were initiated, 2 of whom are great Pandits. Col. Olcott with his usual kindness undertook some mesmeric cures, of which 2 cases are most important.

No. 1. A gentleman, who has been suffering for the past 3 years from certain nervous disorders caused by the practice of *Hatha Yoga* so much disapproved by our Society, was publicly treated under the manipulation of the Colonel's fingers: the Colonel assured him that he may not be cured of this long-standing disorder in one or two days but must be treated for a number of days. The patient himself tells me he feels far better.

Case No. 2. Another of our own brothers, by name Syed Mahomed, clerk of the Cantonment Court, was for a long time suffering from rheumatism on the right elbow. He could not use the hand without difficulty. He was completely cured of the disease in less than 5 minutes.

Now to our branch Society. The President-Founder seems to be much pleased with the progress which some of the members have been making in the study of different sciences, and suggested that they should form different committees, each taking up one for subject its study and report its experiments to the whole committee during their meetings. Some

of the members of our branch have already taken up the study of mesmerism and animal magnetism. The Colonel explained to the members the mode of treating the different kinds of diseases.

In conclusion it must be stated that this Branch Society, formed in December last though the indefatigable exertion of Brother S. Ramasami Aiyar, continues to progress fairly under the management and unselfish exertions of our President, Mr. Etherajulu Naidu Garu, and by the great help of our energetic and liberal-minded Vice-President, Mr. Ranganayakulu Naidu Garu.

C. KUPPUSWAMI AIYAR,

*Secretary, Secunderabad Theosophical Society.*

15-10-83.

Col. Olcott, accompanied by Mr. Brown, F. T. S., Messrs. Narayensamy and Dorasawmy and a Theosophist of the Sholapore Branch arrived at Poona at 4-40 A. M., on Friday the 12th Inst. Although it was a very early hour several of the members of the branch were present and received the party at the Railway Station; whence they were taken to the bungalow of brother A. D. Ezekiel who had offered them his hospitality. Several visitors dropped in during the day and at 6 P. M. there was a "conversation" held at the residence of a Parsee gentleman of this station where a number of educated and influential persons met the Colonel who gave a short and impressive account of the progress of Theosophy. This was received with applause, and he was followed by two other speakers, after which the meeting separated at about 8 P. M. The next day Mr. Damodar K. Mavalankar arrived and in the evening at 5 P. M. a lecture was delivered at the Poona Town Hall when the Honorable Sir Jamsetjee Jeejeebhoy, Bart, presided. The subject of the lecture was "*Is there a future life,*" and the lecturer delivered a very eloquent and well reasoned address, in the course of which he pointed out that the evidence offered by spiritualism, mesmerism, the apparitions at the time of death and the *Majarirupas* of the Mahatmas was most important and its bearing on the subject of a future life had carefully been considered. There was an appreciative audience of over 300 persons, and the treatment of the subject from the above mentioned point of view, arrested the attention of the hearers.

On the mornings of the 13th and 14th Inst. from about 8 to 11 A. M., Col. Olcott tried the effect of mesmerism upon some persons suffering from various complaints. A large number of such unfortunates had been collecting every day, but before trying his power the Colonel used to question all one by one and keep for treatment only those whom in his opinion mesmerism might do some good. He explained at once that diseases arising from syphilis or the like causes, or in those cases in which there is some lesion or destruction of some organ or where there are defects from birth, mesmerism is not efficacious. He also said that he was a traveller, and his stay in all places being very short, he expected perfect cure in only those cases where the patient was intensely sensitive to his magnetism. About 20 or 25 persons were treated magnetically, but there was scarcely one patient that was sensitive in any marked degree. We were not therefore fortunate enough to see perfect cure effected. Two or three persons having pain in some parts of the body were relieved of that pain, and in the case of two paralytics a little more ease of motion of the paralysed parts was induced. Mesmerized water and oil were also given to some of these persons. It is truly astonishing to see the President-Founder patiently and perseveringly mesmerizing a number of sufferers for hours together. The drain upon his vital powers must be immense, and all our Fellows here are of opinion that he should as soon as possible give up this practice which is sure to be injurious to his health. The energy and health of Col. Olcott are all required for other and higher purposes in connection with our Society for which he has so unselfishly been working, and as he has in various places encouraged several of our Fellows to try mesmerism and has given them practical instructions, he should now leave the practice of this subject for which he could ill-afford time and health. Numerous patients, not at all knowing the truth about mesmerism and the extent to which it could afford relief, go away dissatisfied, and where some cure is effected the report of that cure although thoroughly trustworthy in itself is liable to mislead, as the readers in such cases are apt to draw a great deal upon their imagi-

nation. Our President has acquired through the report of his cures a reputation that may be said to be "dangerous" to himself and to the Society, for, people expect too much and disappointment is sure to cause dissatisfaction. Taking all these things into consideration it is best that our worthy Colonel should now give up curative mesmerism and leave it to be practised by our Members who have time and health to spare, and are truly desirous of doing good. Col. Olcott left for Bombay on the night of the 14th. Inst.

NAVROJI DORABJI KHANDALVALA,

*President of the Poona Theosophical Society.*

#### THE PRESIDENT-FOUNDER AT BOMBAY.

Col. H. S. Olcott and staff left Poona, on tour, by 10-30 P. M. train, on Sunday the 14th instant and arrived at the Boree Bunder Station (Bombay) at 6-30 A. M., the next morning. The Members of the local Branch Society met him on the platform and escorted him to the camp of tents prepared for him on the Esplanade. Two days were devoted to seeing the Members and giving them advice and instruction, at the same time explaining to the outside sympathisers the aim and objects of the work of the Society.

On the evening of the 17th the President-Founder gave a public *ex tempore* speech at the Framji Cowasji Institute Hall, on the "Progress of Theosophy." The chairman, Dr. Pandurang Gopal F. T. S., opened the Meeting by referring to the rapid growth of the Society and to the wonderful mesmeric cures of Col. Olcott, which had a special scientific value. He dilated a little upon this branch of the subject and then formally introduced the lecturer to the audience. Col. Olcott spoke at great length, showing the progress of Theosophy. While in December last, at the time of the celebration of the Seventh Anniversary of the Society in that very Hall from which he first addressed the Indian Public and made Theosophy known to them, while there were but thirty-nine shields representing the Branch Societies in India and Ceylon, the number of Branches up to the day of the lecture was in India alone 83 and nine in Ceylon. While only twenty-two Delegates were present last year as representatives of different Branch Societies, this year's celebration at Madras would be attended by no less than one hundred and fifty Delegates. One of them would be Dr. F. Hartmann to represent four of the American Branches—a fact giving the lie to the false and malicious para. circulated here to the effect that Theosophy was at an end in America. Delegates from France and Germany were also expected, while the one from England, Mr. W. P. Brown, B.L., was there with him on the platform. This gentleman had come to India, not as a stranger who despises all that is native, but as a friend, a sympathiser and a student of the ancient philosophies of the land. Like the lecturer himself, Mr. Brown had determined to devote himself to the cause of the Theosophical Society. Col. Olcott then referred to his Bengal work, the assistance that he rendered to the Sinhalese in their late troubles, and his labours in Southern India. The order of the Govt. of Madras, mentioned in the Circular "Government and Theosophy," had a very beneficent influence upon the cause of the Society. He then referred to the various Sanskrit and other schools started under the auspices of some of the Branch Societies and suggested that although there were a few such Institutions in Bombay they should be supported, as they were dying for want of maintenance. After reviewing in short the work of the Society and its progress, he called upon Mr. Brown to make a few remarks. This gentleman made a short but a very impressive speech. He mentioned some eminent names to show what sort of persons had joined the Society in London, and added that the Theosophical Society was an Institution for the good and benefit of the whole world. With a vote of thanks to Col. Olcott and Mr. Brown, the Meeting adjourned.

On the 18th., candidates desirous of joining the Society were initiated by the President-Founder at a Meeting of the Branch held at its Hall in the Elphinstone Circle. Today some patients will be treated mesmerically, and on the 21st Col. Olcott and party leave Bombay for Jubbulpore.

BAL NILAJI PITALE,

*Secretary, Bombay Theosophical Society.*

BOMBAY,  
19th October 1883. }

PROGRAMME  
OF  
COL. H. S. OLCOTT'S NORTHERN TOUR FROM BOMBAY TO LAHORE.

ARRIVAL.		NAMES OF PLACES.	DEPARTURE.		REMARKS.
Day of the Week.	Date.		Day of the Week.	Hour.	
MONDAY	22-10-83.	Bombay	SUNDAY	6-30 P.M.	KHAN... Arrl. 10-2 A.M.
TUESDAY	23-10-83.	Jubbulpore via Khandwa	MONDAY	10-30 A.M.	do. ... Dep. 10-40 "
WEDNESDAY	24-10-83.	Allahabad	TUESDAY	10-30 P.M.	
THURSDAY	25-10-83.	Gazipore	WEDNESDAY	10-30 P.M.	
FRIDAY	26-10-83.	Cawnpore	THURSDAY	6-5	ALLA ... Arrl. 6-35 P.M.
SATURDAY	27-10-83.	Cawnpore via Allahabad	FRIDAY	8-10 A.M.	do. ... Dep. 7-42 "
SUNDAY	28-10-83.	Lucknow	SATURDAY	4-17 P.M.	
MONDAY	29-10-83.	Bara-Banki	SUNDAY	4-27	LUCKE ... Arrl. 5-20 P.M.
TUESDAY	30-10-83.	Bara-Banki	MONDAY	5-40	do. ... Dep. 9-0 "
WEDNESDAY	31-10-83.	Bareilly via Lucknow	TUESDAY	6-42	
THURSDAY	1-11-83.	Moradabad	WEDNESDAY	9-0	
FRIDAY	2-11-83.	Aligarh	THURSDAY	2-58	
SATURDAY	3-11-83.	Delhi	FRIDAY		
SUNDAY	4-11-83.	Meerut	SATURDAY		
MONDAY	5-11-83.	Lahore.	SUNDAY		

MEMORANDUM.

The President-Founder extremely regrets that the enormous growth of the Society and the heavy work which it entails on him, prevents his giving more than a day and a half to each place instead of at least three, as he was very anxious to do. He, therefore, hopes that the Branches will utilize every available moment and arrange the times of public meetings and private ones for admission of candidates, in such a way that all the work may be got through in one day. The next morning may be devoted to the treating of patients by Mesmerism. Even with all this shortness of visits, he fears very much that he may not reach the Head-Quarters in time to prepare for the celebration of the Society's Eighth Anniversary.

Col. Olcott is accompanied, on tour, by (1) Mr. W. T. Brown, *Bachelor Legis* of Glasgow University, *F. T. S.* of the London Branch; (2) Damodar K. Mavalankar, *Joint-Recording Secretary* of the *T. S.*; (3) Mr. L. Venkata Varadarajulu Naidu, *Honorary Secretary* to the *Head Quarters Fund Committee*; (4) Mr. Toke Narainasawmy Naidu, *F. T. S.*, of *Madras Branch*; and by one Mahomedan servant.

This Programme will be as strictly adhered to as possible. Any change, necessitated by unforeseen contingencies, will be signified by telegram. Branches wishing Col. Olcott to lecture, must not wait to consult him as to time or subject: they may choose their own.

DAMODAR K. MAVALANKAR,

*Joint-Recording Secretary.*

CAMP OF THE PRESIDENT-FOUNDER OF THE  
THEOSOPHICAL SOCIETY,  
ESPLANADE, BOMBAY, 17th October 1883.

A PADRE EDITOR!

[WE give below copy of a letter by *Observer* to the Editor of the *Madras Mail*. In connection with this we call attention to the article "A Padre Editor" in our present number in reference to a leading article of the *Madras Times*. We also give a letter by our correspondent "O. V. N." (Bellary) to the Editor of the latter paper.—*Ed.*]

On the 11th of October the *Madras Times* was good enough to review in a leader Colonel Olcott's letter to Bishop Gell; the gist of the article is that "the Bishop is a man of lamb-like appearance" (?) adored by the public of Southern India (?) and one 'sans peur et sans reproche'. If Bishop Gell were a Lord Bishop, as his friends and admirers are so fond of calling him, and which he permits them to do, we should say that "Our Pecksniff"\* dearly loved a Lord, or what is the next best thing to it, a much belauded Bishop, who would be a Lord.

"Our Pecksniff" declares, "nor do the Bishop or the Clergy need any instruction". Surely he is not well up in his Gospels or is he a Roman that he considers the Bishop and his Clergy infallible? Pecksniff is "delighted that the Bishop and Clergy have incurred Colonel Olcott's hostility;" it assures him that they are doing their duty, the said duty consisting in, according to Pecksniff, abusing those who do not agree with them—this must be his idea of the Christ principle. Now-a-days every sinner dubs himself a Christian, without having a particle of the Christ principle in him. St. Augustine, whom perhaps even Pecksniff acknowledges, has written, "The same thing which is now called Christian Religion existed among the ancients, they have begun to call *Christian* the *true* Religion which existed *before*." It is to be regretted that those who call themselves Christians do not act up to the standard that Jesus preached. There are Christians and Christians, and Colonel Olcott is the last person in the world to blame those who profess the Christ principle. As for the lives of Colonel Olcott and Madame Blavatsky, any one can know their lives for the last five years in India, and it is truly Pecksniffian to write "there come accounts which are not reassuring to Christians; and Christian teachers put these facts before their flocks." To disseminate gross calumnies without due inquiry is Pecksniffian Christianity, and it was open to the Christian (?) teachers to learn what were the lives of the Founders. The writer again tries—by giving a garbled account of Colonel Olcott's various quotations from Christian Magazines—to do away with the impression they must have made amongst reasonable people, but—he has signally failed in his attempt. Further on Pecksniff finds it convenient to ignore those lights of the Christian Church, the Bishops Tertullian and Athanasius—and treats us to ideas of his own on the subject of Theology, and which look very like as if he was in the pulpit holding forth to his unfortunate hearers. He should remember that the revision of the New Testament has been fatal to its authority, as once revised, no one can tell where revision will stop—and then why quote Scripture? It is very dangerous to write "No man has seen God at any time." It is somewhere mentioned in the Bible that several persons had seen God (Exodus xxxiii. 11.) And the Lord "spake unto Moses face to face as a man speaketh unto his friend.".....

For instance Pecksniff cannot understand Colonel Olcott's esoteric doctrine; he reads his Bible and understands only its exoteric meaning.

It is generally admitted that the Divine principle is in man, if so, the ancient saying "nosce te ipsum," *Know thyself*, meant nothing more or less than knowledge of the Divine. What is the good of an open Bible in which "all his teaching is exhibited," if you cannot understand his teaching? Is Pecksniff sure that he is not one of the blind, and to quote his own words, "those who pretend that they see and are blind are the most hopelessly blind." The jaunty manner in which with a "light heart" he views the poor Bishop without a salary, must be very comforting to Bishop Gell. Like Artemus Ward he too "would not mind sending all his wife's relatives to the wars." We presume the Editor, the Rev. J. F. Spencer, does not receive a salary from the Government, but is supported entirely by the *Madras Times*? Possibly he may make more out of it than Colonel Olcott does of the Theosophical Society, whose gains are represented by a Minus rather than a Plus. We suspect Bishop Gell won't agree with

\* "Our Pecksniff." See the correspondence of Mr. Howard with the *Madras Times* addressed to its Editor the Rev. J. F. Spencer—"The Charge against the *Athenæum* Clerics."

the Reverend Spencer in his congratulation regarding Colonel Olcott's letter. His Reverence's abuse of the Madras Government is charming. Are the grapes sour, because he receives no salary from the vineyard? Or is it on account of certain missing documents, the property of Government, which were traced to the *Madras Times*? Does the Rev. Spencer not know that the Government has to ignore Religion? That it cares neither for the Bishop nor Pecksniff? That the duty of the Government is to mete out even-handed justice to all? It is not only in the High Court of Madras that Justice is to be found. The Madras Government, at all events, is desirous of rendering justice to all—and to the Theosophists, among the rest.

H. R. M., F. T. S.

TO THE EDITOR, "MADRAS MAIL."

SIR,

Your correspondent of the 8th October "Ooty Notes," writes:—"the greater part of society here think it would be as well if the good gentleman had not so openly expressed his 'Vipery' (to use his own words) intentions with regard to our much beloved and honored Bishop." The "greater part of Society" must consist of your own correspondent. The fact is that society is too intent upon its own pleasures to care anything about Col. Olcott or the Bishop and leaves them to settle their own quarrels. As for his final quotation—"tis pitiful! very pitiful." I must agree with him so far, that if the Bishop will introduce controversial subjects at his own dinner table in a company composed of many different thinkers—it is pitiful. Every man has a right to have his own opinion, but this freedom of thought is exactly what your correspondent condemns—if we are all to set to and abuse each other's religious opinions, it must end in a free fight all round, and he who, like the Irishman in the fair, drags his coat along the ground entreating passers by to tread upon it—must expect to have his coat trod upon and be taken at his word.

It is not the Theosophist, a seeker of Divine Wisdom, who seeks quarrels, he must be the exact opposite—and here I would remark that the crass ignorance regarding Theosophy that seems to prevail, is, in this age of inquiry, marvellous. One man says the Society is political, another that it means the study of Black magic—a third that it means Atheism. It is lamentable to hear people of "position and culture" discoursing on matters they do not even care to comprehend. The *Theosophist* journal, published monthly, is open to all for the small subscription of Rupees 8 per annum. The motto of the journal is "There is no Religion higher than Truth." If the writer of *Ooty Notes* can improve upon the above, let him do so.

Amongst so many diverse Religions—there can be but one true one—and that is Truth. In this materialistic age, every man is his own Padre and Bishop, whether he call himself Gnostic or Agnostic, and Priestcraft is as dead as Julius Cæsar. If A abuses B and his opinions in a mixed company, be sure B will hear of it, and take his own measures for clearing himself. It would have been well if the writer of "Ooty Notes" had let Col. Olcott's letter alone. "Let sleeping dogs lie" is a saying that he has apparently forgotten—but one he may have reason to remember.

Yours faithfully,

OBSERVER.

11th October 1883.

TO THE EDITOR OF THE "THEOSOPHIST."

The *Madras Mail* once famous for letting both sides be heard, now closes its columns in the most unfair manner, and only inserts one side; "Audi alterem partem" only was its motto when the paper was first started. The Editor now thinks he can do without "Justice." Let us see.

Yours,

OBSERVER.

COLONEL OLCOTT AND THE "MADRAS TIMES."

TO THE EDITOR OF THE "MADRAS TIMES."

SIR,—In your issue of the 12th instant you have taken to task Colonel Olcott for his "open" and (in your opinion) insolent letter to the Bishop of Madras. I assure you that I am not a member of the Society of which Colonel Olcott and Madame Blavatsky are the Founders, and that it is only in justice to fair play that I undertake to point out some erroneous impressions contained in the said article. I therefore hope, with your usual kindness, you will allow

some space for this letter in your columns. With great diffidence I say erroneous impressions, because for a long time you have been discussing questions, political as well as religious, with great impartiality, as the public are well aware.

Doubtless, you know, soon after their arrival in India, Colonel Olcott and Madame Blavatsky laid before the public the records of their antecedents. Colonel Olcott is careful in remarking in his letter to the Bishop "you have grievously wronged us \* \* \* and without sufficient inquiry, giving them (reports) currency"—you say that Christian teachers place before their flocks accounts not reassuring to Christians which come from places where Colonel Olcott and Madame Blavatsky have been before. Granting this to be the case, Colonel Olcott contends that currency is given to the reports "without sufficient inquiry." And you meet this point by throwing on the Colonel and Madame Blavatsky the burden of refuting the calumnies they complain of. A careful consideration of the stories from time to time set up against the Founders of the Theosophical Society will convince the public that the statement of Colonel Olcott is not false. A very striking instance of this can be found in the action of the missionaries with regard to the cocoanut tree, which was planted by Colonel Olcott in the Tinnevely Pagoda. This was in our own Presidency, and now what weight could be given to the stories coming (from missionary sources certainly!), from places where Colonel Olcott and Madame Blavatsky have been before? The law of evidence does not allow the burden of proof being thrown on the defending party until the prosecution has made out a *prima facie* case, and considering the official records of Colonel Olcott's and Madame Blavatsky's antecedents, their closely watched movements and operations in India and the false stories spread against them so far as are known to the Indian public, I leave it to them to judge if you have not thrown the burden of proof on the wrong party.

And with regard to the action of the Madras Government, while you carry it too far, that Government and Colonel Olcott are as candid as can be expected, the former, if my memory is correct, promising only to follow the lines laid down by the Government of India, and the latter assuring us "we shall take care to continue to deserve the boon." It is therefore very lamentable that you, who criticised the actions you refer to, of the Madras Government, to the great satisfaction of the public, should make of them an argument for the Colonel enjoying "any special aid and protection." No one who is acquainted with the writings and doings of the Colonel and Madame Blavatsky would ever think of laying such a charge at their door.

As for any miscarriage of justice which you seem to apprehend, experience has shown that for numerous and various reasons, if miscarriage of justice there be in religious matters in any country, it will not be in favour of any other religion than that of the State. But fortunately, such cases are, it must be admitted, of rarer occurrence in British rule than in any other.

That ultimately "justice will be found in the High Court of Madras"—a well-known fact—is undoubtedly the greatest of blessings which people of this Presidency, irrespective of color or creed, are now enjoying.

O. V. N.

BELLARY, }  
October 16th. }

ESOTERIC BUDDHISM.

[We subjoin copy of a letter from Mr. W. T. Brown, B. L., F. T. S., to the Editor of "Light" on the subject of Esoteric Buddhism and Mahatmas.—We add another from the same gentleman on different subjects to the Editor of our local "Madras Times".—*Ed.*]

TO THE EDITOR OF THE "MADRAS TIMES."

Sir,—I beg to call your attention to a paragraph in your issue of the 4th instant entitled "The End of Theosophy in America."

It is very surprising to me, who am a Fellow of the London Society and who have come recently to India, to get experience in this philanthropic work, to find an article such as this reprinted in your paper.

In all who know the leading members of the Theosophical Society and their nobility of character, the article referred to raises feelings of righteous indignation, and it is to be regretted that the article complained of should have been permitted to be put in type. The association of our Madame Blavatsky's name

with that of base and immoral spiritualists is disagreeable, but the using in reference to her of such epithets as "ignorant and blasphemous charlatan" is revolting.

The statement referred to is from first to last a lie, and has been concocted by some malicious person.

Our President-Founder, Colonel H. S. Olcott, had occasion to notice this article some time ago on its appearance in another Indian paper, and was at the trouble to call the proper attention to it. You will thus understand, Sir, how disagreeable it is to Theosophists of all countries to find this scurrilous production turning up again.

So far from Theosophy being at an end in America it is growing (from, no doubt, its own inherent goodness) and four respective Societies in that country have appointed Dr. Hartiman, F. T. S., to be their delegate and to represent them here at the Society's Annual meeting. As for England, I may say that the Society's influence among metaphysicians and religious thinkers is becoming greater day by day, as is exemplified by the large audience which assembled recently in Picadilly to listen to addresses from our London President and Mr. A. P. Sinnett.

Now, Sir, I make no threats in this letter, which I ask you to be so good as to publish but need hardly say that I expect you as a Christian gentleman, to notice the matter editorially and to express regret in regard to the offensive paragraph referred to.

I am, Sir,

Your obedient Servant,

W. T. BROWN, F. T. S.

(B. L. Glasgow.)

ADYAR, MADRAS; }  
9th October 1883. }

TO THE EDITOR OF "LIGHT."

SIR,—May I be allowed to say some words once more upon the subject of *Esoteric Buddhism*? Having left England for India on August 25th, I have been unable to keep "en rapport" with the discussion, while it lasted, and to communicate with you at a time perhaps more suitable than the present.

I am enabled to write in answer to your spiritualistic correspondents, because I am in sympathy with all honest spiritualists and am a corresponding member of the Central Association in London. While acknowledging, however, the phenomena of Spiritualism to be scientific, I have been enabled by some study to see their rationale and to rise to Esoteric Truth, which MASTERS of Occultism and Theosophists can understand.

Well then, I proceed now to offer some resistance to the attacks of your contributors and of the journalists of London generally.

I refer first to an opinion expressed in regard to the erudition of Mr. Rhys-Davids as opposed to that of our President-Founder. It would not be real modesty to refrain from asserting that no one with so-called normal powers can know nearly so much of Buddhism as the prominent members of the Theosophical Society.

I now proceed, Sir, to deal with some contributors to the paper under your editorial direction. In answer to them generally, it may be said that we expect, and are prepared for, the Scepticism, of which we have recently had a sample. It would be vain to expect other things from those, who having eyes yet do not see. The doubting of the existence of the Occult Brothers is a matter, which in the real Theosophist, provokes a quiet laugh. The speaking disparagingly of them raises feelings of indignation and of pity. Accepted Chelas, of whom there are many in this Empire and four of whom I have the honor of knowing personally, are in constant communication with their MASTERS, have seen them frequently in both ordinary and to us extraordinary circumstances, and knew them as they know their own selves. The statement that "the Brothers" are not seen is indeed absurd and untrue.

And now I proceed to notice particularly the letter of one of your correspondents, Mr. Henry Kiddle. Mr. Kiddle's letter is written conscientiously and in a good spirit; and there is no doubt but that, from an ordinary stand point, there is fair reason for the protest with which we have been favoured.

Mr. Kiddle, "not to put too fine a point upon it," accuses one of our respected MASTERS of nothing short of plagiarism. Mr. Kiddle will not, I am sure, maintain that the ideas contained in his excerpts are original and are placed by him for the first time before an attentive world. Our MASTER puts the same ideas before us (in pretty much the same words, it is true) but refers, beforehand, to a gentleman of the name of Plato. The sentences, to which Mr. Kiddle lays claim, are found among a number of others bearing on the subject, but the latter are not, so far as we heard, to be found in any discourse delivered at Mount Pleasant or elsewhere. Whence come they? is the query which arises.

We will not answer Mr. Kiddle by saying, in the words of Solomon, that there is nothing new under the sun; but will tell him, instead, that the explanation is occult, and deals with an essence known as "astral light". Our MASTER has, no doubt, seen the idea, and, being tired, as indicated at the close of the paragraph referred to, has written or impressed it hurriedly and without regard to the feeling of Mr. Kiddle on the one hand or of Plato on the other.

To us, who are within the pale, it is unpleasant to write letters of a nature such as this in answer to unsympathetic and scepti-

cal men. But as time goes on it will be recognised (though we say it, perhaps, we should not) that an explanation such as this is good-natured; for the absence of knowledge on the part of Mr. Kiddle is assuredly his loss—not ours.

I am, Sir,

Yours truly,

W. T. BROWN, F. T. S.,

Bachelor Legis.

ADYAR, (MADRAS); }  
8th October 1883. }

WE are requested to make room for the following:—  
A PROTEST OF THEOSOPHISTS.

TO THE EDITOR OF "LIGHT."

SIR,—The undersigned Hindu Theosophists, having been made acquainted with the expressions used by "G. W., M. D." in your journal, with respect to Aryan Esoteric Philosophy and our revered Mahatmas, do indignantly protest. Such language as the gentleman has indulged in, every Hindu, whether educated or not, would regard as shocking and blasphemous, evincing in its author a bad heart, bigoted prejudice, and the grossest ignorance about our ancient Philosophy and Esoteric Science.

We are, Sir,

Your obedient Servants,

Madras Theosophical Society.

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|--|--|
| 1. Dewan Bahadur R. Ragonath Row.                        | 6. P. Ratnavelu Mudaliar.                  |
| 2. P. Sreenivasa Rao.                                    | 7. C. V. Canniah Chetty.                   |
| 3. T. Subba Rao, B.A., B.L.                              | 8. P. Parthasarathy Chetty.                |
| 4. A. Theyaga Rajier.                                    | 9. D. Mouni Singh, and 27 other Followers. |
| 5. P. Murugesu Mudaliar, Editor, "Philosophic Inquirer." |  |

Nellore Theosophical Society.

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|---|---|
| 37. C. Venkata Jaga Rao, B.A., Ag. Native Head Asst. Collector. | 41. Samuel Johnson, Sanitary Inspector.                     |
| 38. Toko Jayaram Naidu, Huzur Sheristadar.                      | 42. B. Ramaswami Naidu, Police Inspector.                   |
| 39. I. Sarabalingam Naidu, B.A.                                 | 43. R. Casava Pillay, do.                                   |
| 40. S. W. Sithambaram Pillay, Assistant Surgeon.                | 44. V. Sessa Iyer, B.A., District Registrar, and 11 others. |

Madura Theosophical Society.

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| 56. V. Subramania Iyer, High Court Pleader.                | 61. P. S. Gurumurthi Iyer, B.A., B.L., District Munsiff.          |
| 57. V. Cuppuswami Iyer, M. A. do.                          | 62. N. Raghunatha Chariar, B.A., Head Master.                     |
| 58. P. Narayana Iyer, B.A., B.L., do.                      | 63. S. Gopalakrishna Iyer, B.C.E., Asst. Engineer, and 13 others. |
| 59. A. Narayanaswami Iyer, B.A., n.l., High Court Pleader. |   |
| 60. M. Tillanayagam Pillay, B.A., Deputy Collector.        |   |

Tanjore Theosophical Society.

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|---|---|
| 77. N. Subramaniaier, B. A., Pleader.                       | 79. V. Rajagopalacharyar, B.A., B.L., District Registrar. |
| 78. C. R. Pattabhiramaier, B.A., B.L., Pleader, High Court. | 80. N. Somnath Punt, Mirasidar, and 2 others.             |

Tinnevely Theosophical Society.

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|--|--|
| 83. S. V. P. Chinnatambiar, Zamindar.                          | 85. S. Ramaswamiar, B. A., District Registrar. |
| 84. T. Vedadrissa Dasa Mudaliar, Pensioned, Sadr. Judge Court. | 86. S. Sundaram Iyer, and 9 others.            |

Mayaveram Theosophical Society.

- |                         |                                   |
|-------------------------|-----------------------------------|
| 96. T. Krishna Rao.     | 98. H. Sreenivasa Rao.            |
| 97. B. Ramaswamy Naidu. | 99. A. G. Hari Rao, and 4 others. |

Adoni Theosophical Society.

- |                                   |  |
|-----------------------------------|--|
| 104. B. Veerasamiah, Dt. Munsiff. | 105. C. Muniswamy Naidu, Head Clerk, Mff's Court and 3 others. |
|-----------------------------------|--|

Cuddalore Theosophical Society.

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|--|--|
| 109. P. Sama Rao, District Court Pleader.    | 114. M. Mannarswami Naidu, Police Inspector.   |
| 110. A. Rama Rao, do.                        | 115. S. Devanayagam Mudaliar, President, Devasthanam Committee and Municipal Commissioner, and 7 others. |
| 111. M. Natarajier, Dt. Registrar.           |  |
| 112. C. Suria Iyer, Munsiff.                 |  |
| 113. T. Rajagopalaingar, B. A., Head Master. |  |

Natchiar (Srivilliputhur) Theosophical Society.

- |                                   |  |
|-----------------------------------|--|
| 123. P. Anantaramaier, Tahsildar. | 124. R. Narayanaswami Naidu, Police Inspector, and 4 others. |
|-----------------------------------|--|

Trichinopoly Theosophical Society.

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|---|--|
| 129. D. Retna Mudaliar, Sowcar.               | 133. T. Pathabhirma Pillay, Huzur Sheristadar.         |
| 130. L. Krishniengar Pleader, District Court. | 133. N. Saminadaier, Ag. Dist. Munsiff, and 13 others. |
| 131. P. Subba Iyer, do. do.                   |  |
| 132. S. Krishnamacharyar, B.A., do.           |  |

Hyderabad Theosophical Society. (Deccan).

- |   |   |
|---|---|
| 147. P. Ranganayakulu Naidu, Private Secretary to Rajah Muri Mander Bahadoor. | 149. Moorty Ethirajulu Naidu, Pleader.                    |
| 148. P. Iyaloo Naidu, Retired Dy. Collector.                                  | 150. Dorabjee Dosabhy, Taluqdar of Customs, and 2 others. |

Secunderabad Theosophical Society.

- |   |   |
|---|---|
| 153. C. Kuppaswamier, Hyderabad P. W. A. Examiner's Office. | 154. I. M. Raghonoyakulu Naidu, Offg. Manager, H. H. Nizam's P. W. Secretariat; and 6 others. |
|---|---|

Bolarum Theosophical Society.

- |   |   |
|---|---|
| 161. V. Balakrishna Mudaliar, Head Acctt., P. W. D. | 162. C. Comaraswamy Pillay, Registrar, and 5 othes. |
|---|---|

Bombay Theosophical Society.

- |   |   |
|---|---|
| 168. Tukaram Tatya.                                     | 171. Janardau D. Kolatkar, Suptt., P. W. D. |
| 169. Dr. Pandurang Gopal, G. G., m.c., Surgeon Oculist. | 172. Dr. Jamnadas Premchand, L.M.S.         |
| 170. Dr. Vithulrao Pandurang Mhatre, L. M. S.           | 173. Sheoklul Kursandas, and 14 others.     |

Combaconum Theosophical Society.

- |   |   |
|---|---|
| 188. V. Krishnaier, B. A., B. L., High Court Pleader. | 190. S. Krishnaswamier, B. A.                           |
| 189. S. Venkatarama Shastri, B. A.,                   | 191. T. Sundram Iyer, Pleader, 1st Grade, and 6 others. |

Negapatam Theosophical Society.

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|--|---|
| 198. S. A. Saminadaier, Pleader, 1st. Grade. | 202. P. N. Ratnasabapati Pillay, B. A., Pleader, 1st Grade. |
| 199. T. K. Annasamier, do.                   | 203. C. V. Suyambhu Iyer, do. and 14 others.                |
| 200. N. P. Subramaniaier, B. A., do.         |   |
| 201. R. Sreoniwasier, B.A. do.               |   |

Parent Theosophical Society.

- |                             |  |
|-----------------------------|--|
| 218. Damodar K. Mavalankar. | 222. D. Nath, Bt.                        |
| 219. Bhawanishankar Ganesh. | 223. S. T. K. * * * Chary.               |
| 220. Bholu Deva Sarma.      | 224. * * * Tara Nath * * * and 2 others. |
| 221. Gargya Deva.           |  |

Trevandrum Theosophical Society.

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|--|---|
| 227. R. Ragouath Row, B.A., Zilla Judge. | 228. R. Padmanabhaachariar, Dewan's Office, and 7 others. |
|--|---|

Poona Theosophical Society.

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|---|--|
| 236. Rao Saheb Lakshman N. Joshi, Pensioned Sub. Judge. | 340. M. B. Namjoshi, Manager of the "Maharatta" Newspaper. |
| 237. Gangaram Bhaui, Pleader.                           | 241. Chintamanrao V. Natu, Sarlar of the Dewan.            |
| 238. Rajanna Lingu, do.                                 |  |
| 239. Dr. Ganesh K. Garde, L. M. S.                      |  |

Baroda Theosophical Society.

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|--|--|
| 242. Rao Bahadur Janardau S. Gadgil, Judge, Varishtha Court.                       | 246. Anna Bhiyrao Tamhna, Asst. Military Secy., Baroda State.            |
| 243. * Rao Bahadur Vinayakrao J. Kirtene, Naib Dewan.                              | 247. Pestonjee D. Khandalevala, L. C. E., District Engineer.             |
| 244. Dr. Bhulchandra K. Bhatavdekar, Chief Medl. Officer.                          | 248. Hargovind Dwarkadas Kentawala, Educational Inspector, and 4 others. |
| 245. T. Madhav Row, B. A., L. L. B., Secretary, Dewan's Office and District Judge. |  |

Jubbulpore Theosophical Society.

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|---|---|
| 253. Girish Chandra Mukerjee, Extra Asst. Commissioner. | 254. Nivaran Chandra Makerjee, Merchant, and 13 others. |
|---|---|

Bengal (Calcutta) Theosophical Society.

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|--|--|
| 268. Norendro Nath Sen, Editor "Indian Mirror."              | 270. Dr. Leopold Salzer, M. D.   |
| 269. Mohini Mohan Chatterjee, M. A., B. L., Attorney-at-Law. | 271. Eric David Ewen.  |
|  | 272. William Rowland Smith, and all the other members who were present |

Prayag (Allahabad) Theosophical Society.

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|---|---|
| Dr. Abinash Chandra Banerjee, L. M. S., | Shyam Charn Mukerjee, High Court Pleader, and others. |
|---|---|

Kathiawar Theosophical Society.

- J. N. Unwalla, M. A., Head Master, High School, (Parsi) and others

Bara-Banki Theosophical Society.

- Pandit Par.neshri Dass, High Court Pleader, and others.

Farruckabad Theosophists.

- Sunder Narain Pandit and others.

Adhi Bhoutic Bhratru Theosophical Society (Berhampore, Bengal)

- Nobin Krishna Banerjee, Deputy Collector and Magistrate. Jyotirmoya Banerjee and others.

Krishna (Guntur) Theosophical Society.

- J. Parnaya Pantalu, and all members present at the station.

Rajshye Harmony Theosophical Society.

- Siris Chandra Roy, Head Master and others.

Ladies' Theosophical Society.

- Sreemati Swarna Kumari Devi, and others.

Ed. Note.—Thus, over 400 Hindu Theosophists are found to vehemently protest against Dr. Wyld's uncalled for satire and sneers. It is well, we think, that the ex-Prest. of the London Lodge T. S. has resigned his connection with our Society. It remains to be seen whether Light will have the fairness to publish the above protest.

## Official Reports.

### THE IONIAN THEOSOPHICAL SOCIETY.

[The necessity of the organisation of committees by our members for the investigation of psychometry and the cognate sciences has been reiterated in these columns over and over again and also by the President-Founder in his public and private discourses. Knowing the splendid results achieved by the Society for Psychic Researches in England, it is a wonder that our advice has not been followed to the extent desired. It is with a real pleasure that we make room for the following letter from the Psychic Research Society to Count Gonemys, F.T.S., of our Corfu Branch. We hope our other branches will not beslow to profit by the example set by the Ionian Society. In each branch according to their numerical strength, committees should be formed for the study of the various elementary branches of Occultism. It is rather strange that those who profess to thirst after knowledge should yet neglect the food placed before them. Ed.]

CAMBRIDGE, 2nd September 1883.

SIR,

We have read with the greatest interest your communication which is exactly within the circle of our investigations and we shall make use of it with great pleasure by printing it in full or by translating it summarily. I regret very much not to be more in the habit of writing in French. The difficulty of expressing myself in this foreign language hampers me so that I cannot express to you as I would my gratitude for a letter which is certainly the most important we have hitherto received.

I hope you will continue to communicate to our Society your experiences and reflexions; they will certainly meet with our utmost attention.

At the next meeting of the council of the Society, which will take place in the month of October, I shall have the honor of proposing you as a member.

Receive, Sir, the assurance of my best respect and believe me, Your most obliged servant,

(Signed) FREDERIC W. H. MYERS.

### THE SATYA MARGA THEOSOPHICAL SOCIETY.

At a meeting of the "Satya Marga" Theosophical Society, Lucknow, held on the 3rd October 1883 for the election of Officers for the current year, the following gentlemen were nominated:—

- |                      |                             |
|----------------------|-----------------------------|
| President.....       | Pandit Pran Nath.           |
| Vice-President.....  | Roy Devi Prasad.            |
| Secretary.....       | Jwala Prasad Sankhadhara.   |
| Joint Secretary..... | Pandit Sheo Narain Upadhea. |
|                      | JWALA PRASAD Sankhadhara,   |
|                      | Secretary.                  |

Approved.

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

### THE NEGAPATAM THEOSOPHICAL SOCIETY.

The following Officers were elected for the current year by the "Negapatam Theosophical Society," and approved by the President-Founder;—

- |                     |                                  |
|---------------------|----------------------------------|
| President.....      | N. P. Subramania Iyer.           |
| Vice-President..... | P. Ratnasabhapathy Pillay, B. A. |
| Secretary.....      | S. A. Saminadier.                |
| Treasurer.....      | T. K. Annasami Iyer.             |
| Hony. Pandit.....   | Mahadeva Sastrial.               |

### THE ADONI THEOSOPHICAL SOCIETY.

At a meeting of members of the Theosophical Society, held this day, the President-Founder in the chair, it was unanimously resolved that a Branch of the Society be formed with the title of the "Adoni Theosophical Society."

Upon motion of B. Veerasamiah Garu, seconded by C. Munnasamy Nayudu, it was unanimously resolved to adopt the bye-laws of the Parent Society temporarily; and the following gentlemen were appointed a committee to draft bye-laws and report to the next meeting: B. Veerasamiah Garu, A. Theruvengada Mudaliar, A. Akelanda Mudaliar, C. S. Vasudevaiah Garu, A. Muthuva Row Garu.

An election being held for officers, the following gentlemen were chosen for the ensuing year:—

- |                             |                           |
|-----------------------------|---------------------------|
| President.....              | B. Veerasamiah Garu.      |
| Vice-President.....         | A. Theruvengada Mudaliar. |
| Secretary and Treasurer ... | C. Munnasamy Nayudu.      |

There being no further business, the Society adjourned to meet on Saturday, the 6th Instant, at 3 P. M.

ADONI, } L. VENKATA VARADARAJULU NAIDU,  
October 1st, 1883. } Ag. Secretary to P. F. T. S.

Approved. Let Charter issue.

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

## THE COIMBATORE THEOSOPHICAL SOCIETY.

At a meeting of Fellows of the Theosophical Society, the President-Founder in the Chair, it was moved by Mr. T. M. Sundram Pillai and seconded by Mr. A. Periasawmy Moodaliar, that a branch of the Society be organized under the name of "The Coimbatore Theosophical Society." Carried unanimously.

Upon motion the Bye-Laws of the Parent Society were temporarily adopted. The following gentlemen were selected as a Committee on Bye-Laws:—1. T. M. Sundram Pillai, 2. M. K. Soobba Row, 3. N. Annasawmy Row, 4. A. Periasawmy Moodaliar, and 5. Nott Sreenevassa Row. The following gentlemen were then elected as office bearers for the ensuing year:—

*President*, Mr. N. ANNASAWMY ROW; *Vice Presidents*, Messrs. A. PERIASAWMY MOODALIAR and M. K. SOOBBA ROW; *Secretary and Treasurer*, Mr. T. M. SUNDRAM PILLAI; *Assistant Secretary*, Mr. R. CHENGULVARAYA NAIDOO GARU; *Councillors*, Messrs. A. PONNOORUNGA MOODALIAR, NOTT STRENEVASA ROW, R. COONJUPPA PILLAI, C. VENCATARAMA NAIDOO, A. PONOOSAWMY PILLAI, and T. RAMACHENDRA ROW.

The President Founder then gave some instructions of a private nature to the members, and there being no further business, the Society adjourned, subject to the call of the President.

T. SEETHARAM SING.  
*Acting Secretary.*

COIMBATORE,  
18th September 1883.

Approved. Let Charter issue.

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

## THE PONDICHERY THEOSOPHICAL SOCIETY.

The first meeting of our Society was in an isolated special chamber belonging to our Brother Tandou Sundira Poulle, at which seven members were present.

Mr. Tandou Sundira Poulle was unanimously elected as President, and M. Murugappa Modeliar as Secretary.

M. MURUGAPPA MODELIAH,  
*Secretary.*

PONDICHERY, 24th September 1883.

## THE MYLAPORE THEOSOPHICAL SANSKRIT SCHOOL.

As announced in the handbills, the ceremony of opening "The Mylapore Theosophical Sanskrit School" took place at 6 A. M. on the 7th September 1883, at Kristnavilass (the residence of Dewan Bahadoor R. Ragoonath Row), Mylapore.

There were amongst those present:—M. R. Ry. P. Strinivasa Row Pantulu Garu; M. R. Ry. T. Vencasami Rowji; M. R. Ry. P. Chenshal Row Pantulu Garu; M. R. Ry. V. Bhashiam Iyengar Avergul; M. R. Ry. S. Strinivasa Raghava Iyengar Avergul; M. R. Ry. Ramanadha Iyer Avergul; M. R. Ry. S. Gopalachariar Avergul; M. R. Ry. M. Seshageri Sastryar Avergul; M. R. Ry. T. Subba Row Pantulu Garu; M. R. Ry. R. Ragoonath Row, Dewan Bahadur; M. R. Ry. A. Ramachendra Rowji; M. R. Ry. Rajam Iyengar; M. R. Ry. V. Desikachariar; M. R. Ry. G. Soobbiah Chetty Garu; M. R. Ry. Jayaraja Row; M. R. Ry. R. Ranga Row; M. R. Ry. Parthasarathy Iyengar Avergul; M. R. Ry. N. Kristnasami Iyer; M. R. Ry. L. C. Kristnasami Iyer; and others.

The ceremony began by Dewan Bahadur R. Ragoonath Row, President of the Local Committee for the management of "The Mylapore Sanscrit Theosophical Society," explaining to those present the objects and aims of the Society in the establishment of such Sanscrit schools. He said it was one of the chief objects of the Theosophical Society to create a desire in, and a thirst after, the study of the Sanscrit literature. In order to give practical effect to it, the Society, in one of its meetings resolved to start Sanscrit Institutions of this description in which will be taught Tamil and Telugu besides Sanscrit. The moral principles as inculcated in the ancient Hindu Shastras will be impressed on the mind of the students.

That a series of readers will be printed in the aforesaid languages, containing Moral precepts, extracts from the Vedas, the Smritis, the Bhagavat, the Mahabharata and the important Puranas, and dissertations on subjects concerning Occultism, Mesmerism, Psychology, &c., for the use of those schools. He hoped the Society will be able to achieve its ends sooner or later in course of time. The school was then declared open.

The ceremonies terminated by distribution of flowers, sandal, and *pan supari* to those who had honored the occasion with their presence, and of sugarcandy to the students, numbering about 20, and alms to indigent persons.

R. RAGOONATH ROW,  
*President.*

In the last line but one of page 6, column 2, of the *Supplement to the Theosophist* for September 1883 T. Krishna Row's name is by mistake given as a Vice-President of the "Nachiyar" Theosophical Society, Srivilliputtur, instead of T. Narasimhacharyar.

## Our New Branches.

## THE ADONI THEOSOPHICAL SOCIETY.

A Branch Society has been formed by Colonel Olcott at Adoni. It is to some extent due to the exertions of our indefatigable brother, S. Ramaswamier, B. A., of Tinnevely,

THE PIONEER THEOSOPHICAL SOCIETY  
OF SAINT LOUIS.

I HAVE the honor to report to you, that on the 17th July a Branch of the Theosophical Society was organized in this city, under the provisions of a charter granted 5th June to Elliott B. Page, Frank Kraft, Thomas M. Johnson and Edward H. Gorse, the members who took part in the organization having been duly initiated by Frank Kraft, who acted by authority of a special resolution passed by the Council at New York.

At the meeting mentioned above, the following officers were elected to serve for the ensuing year:—

ELLIOTT B. PAGE, *President*,  
FRANK KRAFT, *Secretary and Treasurer*.

The full report of our proceedings which should have been sent to Head-quarters before this time, has been delayed by the unavoidable absence of our Secretary, who is now absent under orders from the P. O. Department with which he is connected.

This notification is only to apprise you that we have made a commencement here: details will be forwarded as soon as Mr. Kraft returns.

ST. LOUIS, Mo. U. S. A. }  
August 17th 1883. } ELLIOTT B. PAGE.

## Personal Items.

It affords us much pleasure to notice that by the exertions of the "Saru Hitkari" Theosophical Society, six night schools have been opened at Gorakhpur for imparting an elementary instruction in Hindi reading, writing and oral arithmetic to persons actually earning their livelihood by manual labour. There are above 250 persons who are taking advantage of the schools. One Sunday School has also been started with a strength of about 50; and in this lectures on moral subjects are delivered for the benefit of the young men of the town. In this connection, our brother, Pandit Saligram, deserves prominent mention.

Babu Parmeshri Sahaie, F. T. S., of Moradabad, read a very interesting lecture on Theosophy, at a public meeting at Fyzabad, in which Mr. Kacoo Mal presided.

Babu Jwala Prasada Sankhadhar, Secretary of the "Satya Marga" Theosophical Society, Lucknow, gave a lecture at Rae Bareilly on the "aims and objects of the Theosophical Society." His Highness the Prince Shadoo Singh Bahadoor took the chair.

## THE EIGHTH ANNIVERSARY OF THE THEOSOPHICAL SOCIETY.

The coming Anniversary of the Parent Theosophical Society will be celebrated at the Head quarters on the 27th December 1883 and the following days. Delegates will make their arrangements accordingly. Further particulars will follow.

Damodar K. Mavalankar, Joint Recording Secretary of the Theosophical Society, left Adyar on the evening of the 11th October and joined at Poona the President-Founder whom he will accompany in his Northern Tour.

## OBITUARY.

WITH deep regret we have to announce the death of Mr. C. T. Winfred, B. A., a Fellow of the Trichinopoly Theosophical Society, which occurred a few weeks ago.

OUR friend and Brother, Mr. G. C. A. Jayasekara, President of Galle Buddhist Theosophical Society, thus reports:—

"With feelings of deep regret, I have to announce the death of Mr. Emanis de Silva Gunasekara, a very useful and earnest member of our Society and one of the Trustees of the Southern Province Fund. He was ailing for some time, and was removed to the residence of his son Mr. U. D. S. Gunasekara, F. T. S., Colombo, for obtaining medical aid, where he died on the 7th September. His remains were removed to his native village here and buried in great pomp and style. Our Society was well represented at the funeral."

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