

- 22—Theosophy is that branch of mental philosophy, by which one may know the exact centre of his individual Self and its identity with the entity of the second principle of the Vedantists, or the seventh one of the present Theosophists,* or what is commonly known by the name, God.
- 23—Theosophy is that branch of medicine by which one may rid himself of his sins from time immemorial.
- 24—Theosophy is that branch of natural philosophy, by which one may watch and witness nature in her birth—chastity—*adultery* and the present old age.
- 25—Theosophy is that occult branch of the Christian church, on which the ground-work of that church was originally planned,—*i.e.*, the essential non-difference of God with the individual witness.
- 26—Theosophy is that branch of Christianity, which eliminates the spiritual Christ from the corporeal one of the orthodox generation.
- 27—Theosophy is that part of the Christian theology, which shows that the present churches of the West are abusing the Bible by misinterpretations.
- 28—Theosophy is that part of the Aryan independence, by which one may exist without the help of nature.
- 29—Theosophy (to be brief) is the sum total of the wisdom of the Aryan Brahma—the happiness eternal—and the life everlasting. It is Theosophy which taught the Aryans how to soar far beyond the region of Shakti and to be in *perpetual joy*—(the play-ground of Shakti). In short, it is the basis of all the knowledge that exists in the eternity.

A PARAMAHANSA.

THE SISHAL AND BHUKAILAS YOGIS.

TRANSLATED FOR THE THEOSOPHIST BY BABU
RAJNARAIN BOSE.

[We are indebted to the kindness of the learned President of the Adi Brahma Samaj, for the following accounts of two Yogis, of whom one performed the extraordinary feat of raising his body by will-power, and keeping it suspended in the air without visible support. The Yoga posture for meditation or concentration of the mind upon spiritual things, is called *Asana*. There are various of these modes of sitting, such as Padmasan, &c., &c. Babu Rajnarain Bose translated this narrative from a very old number of the *Tatvabodhini Patrika*, the Calcutta organ of the Brahma Samaj. The writer was Babu Akhaya Kumar Datta, then Editor of the *Patrika*, of whom Babu Rajnarain speaks in the following high terms:—"A very truth-loving and painstaking man; very fond of observing strict accuracy in the details of a description."—Ed.]

SISHAL YOGI.

A few years ago, a Deccan Yogi, named Sishal, was seen in Madras, by many Hindus and Englishmen, to raise his *Asana*, or seat, up into the air. The picture of the Yogi showing his mode of seating and other particulars connected with it may be found in the "Saturday Magazine" on page 28. His whole body rested on the air, only his right hand lightly touched a deer-skin, rolled up in the form of a tubé, and attached to a brazen rod which was firmly stuck into a wooden board resting on four legs. In this position the Yogi used to perform his *japa* with his eyes half-shut. At the time of his ascending to his aerial seat, and also when he descended from it, his disciples used to cover him with a blanket.—The *Tatvabodhini Patrika*, Chaitra, 1768 Sakabda, corresponding to March, 1847.

THE BHUKAILAS YOGI.

The extraordinary character of the *Mahapurusha*, who was brought to Bhukailas in Kidderpore, about 14 years ago, (in 1833) may still be remembered by many. In the month of *Asar*, 1754, Sakabda, (1834) he was brought to Bhukailas from Shirpore, where he was under the charge of Hari Singh, the *durwan* of Mr. Jones. He kept his eyes closed and was without food and drink for three consecutive days, after which a little quantity of milk was forcibly poured

* *Jivatma*, in the sense of the Vedantins, is the Soul of all life, and in that of the Theosophists it is *Jiva*,—vital principle.—Ed.

down his throat. He never voluntarily took any food but only when forced upon him. He seemed always without external consciousness. To break his Yoga, Dr. Graham applied ammonia to his nostrils; it could only make him shake his body, but did not break his *Yoga* state. Three days went by before he could be made to speak. He said that his name was *Dulla Nabab*, and when annoyed, he exclaimed "हड़दो." From his language it was inferred that he was a Punjabi. When he was laid up with gout, Dr. Graham attended him; but he refused to take medicine either in the form of powder or mixture. He was relieved from the disease only by the application of ointments and liniments prescribed by the doctor. He died in the month of Chaitra, 1755 Sakabda, of a choleric affection.*—The *Tatvabodhini Patrika*, Chaitra, 1768 Sakabda, corresponding to March, 1847.

RE-BIRTH.

TO THE EDITOR OF THE THEOSOPHIST.

The Hindu Aream Philosophy inculcates the doctrine of re-births, or *Janmintram*, according to merit or *Karma*, until the final spiritualization—called *Moksha* or *Nirvana*, if the latter term does not mean "a state of total unconsciousness or nothingness"—of the materio-spiritual being is reached. The laws of nature, as yet known to physical scientists, do not, *objectively*, prove this doctrine, but there are at times, in man, states of thought which, from external association of ideas, subjectively infer that such a thing *may be* reality; and, of this once convinced, many things, seemingly inexplicable before, are easily explained. However this may be, a believer in this doctrine has as much reason to believe in it as a materialist or atheist to deny it. To my point:—

2. The emotions in a human being of "laughing" and "crying" are peculiar to him, or rather more unmistakably expressible in his facial features than other animals. The causes of these emotions are present experiences or recollections of past ones; in either case, the experiences belonging to *this* world,—*this present* life. Every one will have noticed a child only ten or fifteen days old laughing and crying alternately while sleeping in the cradle. This child has as yet had no (this) worldly experiences to stimulate these emotions. May not the cause then be recollection of the former "Ego," and its acts—the *Parna-janmam*? Our old mothers *innocently* declare that "Blugvan" (God) makes the child laugh or cry—or is this explainable by physical physiology,† stating that the appearance to us of the child's laughing and crying is the *spontaneous* relaxation and contraction of the facial muscles, which of their own accord train themselves in this manner, so that they might readily obey when called up by worldly experiences to be gained hereafter?

I am, yours truly,

A. GOVINDA CHARLU.

Camp Gubbi, Mysore Province, July 7, 1882.

"ON SPIRITUAL SELFISHNESS."

Such is the name of a paper written, a few months ago, in the *Spiritualist* by the author of the very interesting "Life beyond the Grave" in which he attacks the occultists, robustly, to say the least,—whether quite wisely is another matter.‡ His argument is, that no practical good for the benefit of humanity ever proceeds from the occultists, in which assertion he rashly includes the Eastern Brotherhood of Theosophists and Madame Blavatsky. Now, it appears to me from this inaccurate wording and careless form of expression that the whole matter is one with which he is not acquainted. Especially to be noted is his comparison between the miracles of Christ and those he quotes. I think the whole of his paper is so illogical, that it would really be scarcely necessary to notice it in any way, did it not appear to me that this author represents a large body of persons who think as carelessly and inaccurately on this matter. Thus it may be as well to call attention to printed criticisms they seem to overlook. The whole drift of the reasoning is to prove that the world would do quite as well

* The above particulars of this *Mahapurusha* have been obtained on unexceptionable testimony.—Ed. T. P.

† I use this term "physical physiology" in contradistinction to "metaphysical physiology" for, what else than the latter is your "psychology" or "esoteric philosophy"?—"A. G. C."—[and quite correctly.—Ed.]

‡ Written at the end of 1881.