

B. M. M. 211.1080.74

1080.13

## INDEX.

|                                 | Page.                           |                                   | P.           |
|---------------------------------|---------------------------------|-----------------------------------|--------------|
| Adept Helpers, Unseen           | 625                             | Diary Leaves, Old                 | 323,455,519, |
| Adhyātma Upanishad of Sukla     |                                 |                                   | 583,647,     |
| Yajurveda (Translation)         | 621                             | Egyptians, The "Ka" of the        |              |
| African Magic, Varieties of     | 296                             | Ancient                           |              |
| American Letter                 | 541,643,755                     | Elemental & Elementary Pranks.    |              |
| Amrita Nāda Upanishad of        |                                 | Elohi-tic Mysteries               | 77,244,293,  |
| Krishna Yajurveda (Trans-       |                                 | Episode of Jadabharata            | 109,         |
| lation)                         | 409                             | Ethical Aspect of Theosophy       |              |
| Analysis of Rāmāyana, First     |                                 | not the only Aspect               |              |
| Canto                           | 336,464,551                     |                                   |              |
| Ancient Art and Mythology, Sym- |                                 | Evil, Good and                    |              |
| bolical Language of             | 769                             | Evolution, Antiquity of Aryan...  |              |
| Annie Besant's Visit to India   | 1                               | Evocation by Sorcery, An          |              |
| Another Calculating Prodigy     | 425                             | Faith of the XIXth Century,       |              |
| Antiquity of Aryan Evolution    | 3                               | The                               |              |
| Arya Dharma of Lord Buddha      | 749                             | Do of the XXth century, The       |              |
| Aryan Traits                    | 255                             | Fatalism, Karma and               |              |
| Asceticism                      | 257                             | Fawn, Puranic Symbol of the       |              |
| Astrology                       | 38                              | Female Educational Work in        |              |
| Astrology, Karma and            | 345                             | Ceylon                            |              |
| "Bible," A Buddhist             | 443                             | Folk Lore, Himalayan              |              |
| Bouddhism, La Morale du         | 117                             | Food, Natural                     |              |
| Brahmans, The and Our Cosmo-    |                                 | Food of Paradise                  |              |
| politan Platform                | 156                             | Gāyatri, The                      | 611          |
| Brethren of Mount Atlas, The    | 315                             | Gleanings from Western Mys-       |              |
| Buddha, The Imitation of        | 382                             | tics                              |              |
| Buddha, The Life and Teachings  |                                 | Glossary, Theosophical            |              |
| of                              | 509                             | Good and Evil                     |              |
| Buddhism, Siberian              | 440                             | Gautama Buddha, the Arya          |              |
| Buddhist Revival, The           | 576                             | Dharma of                         |              |
| Buddhist World, An United       | 239                             | Hamsa Upanishad of Sukla Ya-      |              |
| Calendar, The Hindu...          | 645                             | urveda (Translation)              |              |
| Car Festival of Siva, A         | 412                             | Hellenbach, The Faith of the      |              |
| Cards, The Mystery              | 486,536                         | XIXth Century                     |              |
| Catechism of the Arya Dharma    |                                 | Do of the XXth Century.           |              |
| of Goutama Buddha               | 559                             | Help, Mahātma                     |              |
| Celebration of White Lotus Day, |                                 | Himalayan Folk Lore               |              |
| First                           | 531                             | Hindu Calendar, The               |              |
| Ceremony, Shrāddha              | 99                              | Hindu Theories of the Pulse       |              |
| Ceylon. A Budget from           | 581                             | Hindus, Shrāddha Ceremony of.     |              |
| Ceyl. Female Educational        |                                 | Hour of India's Need, The         |              |
| work in                         | 517                             | Hypnotic Research in France,      |              |
| Ceylon, Our Work in             | 452                             | My                                | 61,336,8     |
| Charaka Sanhita                 | 770                             | "Idyll of the White Lotus," The   |              |
| Circle, The Luminous            | 673                             | Imitation of Buddha, The          |              |
| Cooper Oakley's (Prof.) Book    | 701                             | Indian Doctrine of Reincar-       |              |
| CORRESPONDENCE                  | 56,120,187,251,                 | nation                            | 428,4        |
|                                 | 317,384,447,511,577,639,701,770 | Indian Literature, Prof. Max      |              |
| "Cosmogogenesis" from a Tamil   |                                 | Müller on                         | 2            |
| Book                            | 438                             | Indianapolis Letters on Theosophy | 3            |
| "Cunning Man," A Visit to an    |                                 | India's Need, The Hour of         | 7            |
| Indian                          | 206                             | Influence of Music in Psychic     |              |
| Do do Last Words                |                                 | Development                       | 2            |
| Do do about the                 | 434                             | In Memoriam (P. Iyaloo Naidu).    |              |
| Do do More about                |                                 | Instruction: Oriental and Occi-   |              |
| the                             | 342                             | dental                            |              |
| Darkness, Light in the          | 689                             | Jadabharata, Episode of           | 109,1        |
| Death of a Living Faith         | 683                             | "Ka" of the Ancient Egyptians,    |              |
| Death of Montolieu              | 599                             | The                               |              |

|                                                           | Page.                        |                                                              | Page.                                                     |
|-----------------------------------------------------------|------------------------------|--------------------------------------------------------------|-----------------------------------------------------------|
| Kali Santhārana Upanishad (Translation) ...               | 41                           | Our Teacher ...                                              | 15                                                        |
| Karma and Astrology ...                                   | 345                          | Outline of the "Secret Doctrine" ...                         | 145, 216, 268, 403                                        |
| Karma and Fatalism ...                                    | 24                           | Pacific Coast of America, Theosophy on the ...               | 321, 389, 451, 707                                        |
| Karma, Law of, from the Zoroastrian Stand-point ...       | 600                          | "Papus," M. on Occult Science ...                            | 692                                                       |
| La Morale du Bouddhisme ...                               | 117                          | Paradise, The Food of ...                                    | 352                                                       |
| Lady's Lecturing Tour in Southern India, A ...            | 377                          | Pickett Tragedy, The ...                                     | 193                                                       |
| Last Words about the "Cunning Man" ...                    | 434                          | Pioneering ...                                               | 729                                                       |
| Le Serpent de la Genèse ...                               | 185                          | Prodigy, Another Calculating ...                             | 425                                                       |
| Letters that have helped me ...                           | 443                          | Professor Cooper Oakley's Book ...                           | 701                                                       |
| Life and Teachings of Buddha ...                          | 509                          | Professor Max Müller on Indian Literature ...                | 256                                                       |
| Light in the Darkness ...                                 | 689                          | Pulse, Hindu Theories of the ...                             | 305                                                       |
| Living Faith, Death of a ...                              | 683                          | Puranic Symbol of Form, The ...                              | 150                                                       |
| Lotus Blüthen ...                                         | 769                          | Qualifications needed for Practical Occultism ...            | 470                                                       |
| Luminous Circle, The ...                                  | 673                          | Quest, The Mystic ...                                        | 314                                                       |
| Magic African, Varieties of ...                           | 296                          | Question, Two sides of a ...                                 | 125                                                       |
| Mahābhārata in Telugu ...                                 | 383                          | Rāmāyana, Analysis of First Canto ...                        | 336, 464, 551                                             |
| Mahātma Help ...                                          | 97                           | Reincarnation, Indian Doctrines of ...                       | 423, 480                                                  |
| Mahāvākya-darpanam, Sri Sankarāchārya's (Translation) ... | 503, 527, 679                | Retrogression: Is it possible? Reply to ...                  | 51                                                        |
| "Mainyo-i-Khard," a Study of ...                          | 656, 725                     | REVIEWS ...                                                  | 55, 116, 185, 255, 313, 382, 442, 508, 575, 637, 700, 768 |
| Mantras, Their Nature and Uses ...                        | 209, 277, 357                | Revival, The Buddhist ...                                    | 576                                                       |
| Meditation, Modes of ...                                  | 89, 163                      | Rishi, A Modern ...                                          | 16                                                        |
| Modern Rishi, A ...                                       | 16                           | Sāṅkhya Tattwa Kaumudi of Vāchaspati Misra (Translation) ... | 46, 93, 180, 219, 349, 492, 542, 630, 762                 |
| Modern Science ...                                        | 69                           | Science, Modern ...                                          | 16                                                        |
| Montoliu, Death of ...                                    | 599                          | Sciences, The Occult ...                                     | 508                                                       |
| More about the "Cunning Man" ...                          | 342                          | "Secret Doctrine," An Outline of the ...                     | 145, 216, 268, 403                                        |
| Music, Influence of in Psychic Development ...            | 226                          | Serpent de la Genèse, Le ...                                 | 185                                                       |
| My Hypnotic Research in France ...                        | 61, 336, 391                 | Seven Pagodas, A Trip to the ...                             | 474                                                       |
| Mysteries, Elohistic ...                                  | 77, 244, 293, 418            | Siberian Buddhism ...                                        | 440                                                       |
| Mystery Cards, The ...                                    | 486, 536                     | Siddhas, The ...                                             | 86                                                        |
| Mystic Quest, The ...                                     | 314                          | Simple Theosophy ...                                         | 769                                                       |
| Mystical Meaning of the White Lotus ...                   | 555                          | Siva, A Car Festival of ...                                  | 412                                                       |
| Mythologies, Some, in relation to the Vedas ...           | 141                          | Song of Songs of Solomon ...                                 | 638                                                       |
| Natural Food ...                                          | 709                          | Sorcery, An Evocation by ...                                 | 498                                                       |
| Nature and Uses of Mantras ...                            | 209, 277, 357                | Spain, Our Work in ...                                       | 452                                                       |
| New Series of the Sphinx ...                              | 575                          | Sphinx, New Series of the ...                                | 575                                                       |
| Nineteenth Century, Faith of the ...                      | 660                          | Spiritism et Occultism ...                                   | 770                                                       |
| Occult Science, M. Papus on ...                           | 692                          | Spiritualism in its Relation to Theosophy ...                | 563, 606                                                  |
| Occult Sciences, The ...                                  | 508                          | Srāddha Ceremony of the Hindus ...                           | 99                                                        |
| Occultism, Practical, Qualifications needed for ...       | 470                          | Srāvanam ...                                                 | 35                                                        |
| Occultism, Unorthodox, Les ...                            | 770                          | Sri Sankarāchārya's Mahāvākya-darpanam (Translation) ...     | 503, 527, 679                                             |
| Ocean of Enquiry, The (Vichār Sāgar) ...                  | 129                          | Striking Test, A ...                                         | 620                                                       |
| Old Diary Leaves ...                                      | 323, 455, 519, 583, 647, 711 | Study of "Mainyo-i-Khard," A ...                             | 656, 725                                                  |
| Oriental and Occidental Instruction ...                   | 24                           | Subālā Upanishad of Krishna Yajurveda (Translation) ...      | 229                                                       |
| Our Spanish and Swedish Publications ...                  | 383                          | Symbolical Language of Ancient Art and Mythology ...         | 769                                                       |
|                                                           |                              | Teacher, Our ...                                             | 15                                                        |
|                                                           |                              | Tējo-bindu Upanishad of Krishna Yajurveda (Translation) ...  | 27                                                        |

|                                                                        | Page.                                                     |                                                           | Page.                                                      |
|------------------------------------------------------------------------|-----------------------------------------------------------|-----------------------------------------------------------|------------------------------------------------------------|
| Theosophical Glossary ...                                              | 444                                                       | Amrita Nāda Upanishad of Krishna Yajurveda ...            | 409                                                        |
| Theosophical Manuals, No. I ...                                        | 442                                                       | Harma Upanishad of Sukla Yajurveda ...                    | 75                                                         |
| Theosophy, Ethical Aspect not the only Aspect of ...                   | 367                                                       | Kali Santhārana Upanishad of Krishna Yajurveda ...        | 411                                                        |
| Theosophy in Western Lands ...                                         | 56, 120, 187, 251, 373, 384, 447, 511, 577, 639, 701, 770 | Subālā Upanishad of Krishna Yajurveda ...                 | 229                                                        |
| Theosophy, Indianapolis Letters on ...                                 | 314                                                       | Tējo-bindu Upanishad of Krishna Yajurveda ...             | 27                                                         |
| Theosophy on the Pacific Coast of America ...                          | 321, 389, 451, 707                                        | Upanishads, The Twelve ...                                | 445                                                        |
| Theosophy, Simple ...                                                  | 769                                                       | Upanishads, Wisdom of the ...                             | 502, 667                                                   |
| Theosophy, What is? ...                                                | 316                                                       | Varāha Avatār of Vishnu ...                               | 261                                                        |
| Tragedy, The Pickett ...                                               | 193                                                       | Varieties of African Magic ...                            | 296                                                        |
| Traits, Aryan ...                                                      | 255                                                       | Vedas, Some Mythologies in Relation to ...                | 141                                                        |
| TRANSLATIONS:—                                                         |                                                           | Vichār Sāgar, Or the Ocean of Enquiry ...                 | 129                                                        |
| Adhyātma Upanishad of Sukla Yajurveda ...                              | 621                                                       | Vichār Sāgara in Tamil ...                                | 383                                                        |
| Amrita Nāda Upanishad of Krishna Yajurveda ...                         | 409                                                       | Vision of the Dawn, A ...                                 | 604                                                        |
| Harma Upanishad of Sukla Yajurveda ...                                 | 75                                                        | Visit to an Indian "Cunning Man," A ...                   | 206                                                        |
| Kali Santhārana Upanishad of Krishna Yajurveda ...                     | 411                                                       | Visit to India, Annie Besant's ...                        | 1                                                          |
| Sāṅkhya Tattwa Kaumudi of Vāchaspati Misra ...                         | 46, 93, 180, 219, 349, 492, 542, 630, 762                 | Visuddhi Mārga, The ...                                   | 287, 516                                                   |
| Sri Sankarāchārya's Mahāvākya-darpanam ...                             | 503, 527, 679                                             | Western Lands, Theosophy in ...                           | 120, 187, 251, 317, 384, 447, 511, 556, 577, 639, 701, 770 |
| Subālā Upanishad of Krishna Yajurveda ...                              | 229                                                       | Western Mystics, Gleanings from ...                       | 192                                                        |
| Tējo-bindu Upanishad of Krishna Yajurveda ...                          | 27                                                        | What is Theosophy? ...                                    | 516                                                        |
| Trip to the Seven Pagodas, A ...                                       | 474                                                       | White Lotus Day, First Celebration of ...                 | 331                                                        |
| Twelve Upanishads, The ...                                             | 445                                                       | White Lotus, Mystical Meaning of ...                      | 655                                                        |
| Twentieth Century, The Faith of the ...                                | 721                                                       | White Lotus, "The Idyll of the ...                        | 757                                                        |
| Two Sides of a Question ...                                            | 12                                                        | Wisdom of the Upanishads ...                              | 592, 667                                                   |
| United Buddhist World, An ...                                          | 239                                                       | Work in Ceylon, Our ...                                   | 452                                                        |
| Unseen Adept Helpers ...                                               | 625                                                       | Do Spain do ...                                           | "                                                          |
| Upanishads: Translations of: Adhyātma Upanishad of Sukla Yajurveda ... | 621                                                       | Yugas The: A Question of Hindu Chronology and History ... | 717                                                        |
|                                                                        |                                                           | Zoroastrian Standpoint, Law of Karma from the ...         | 600                                                        |

## SUPPLEMENT.

|                                             | Page.  |                                                        | Page. |
|---------------------------------------------|--------|--------------------------------------------------------|-------|
| America, The President and Mr. Judge in ... | 27     | Buddhist Priest, A Scottish ...                        | 82    |
| American Section 9, 29, 35, 61, 68, 77 ...  | 84, 93 | Buddhist Research Society, A ...                       | 58    |
| Aryan Theological Society ...               | 2      | Buddhist Schools, Management of ...                    | 98    |
| Aryan T. S., New York ...                   | 52     | Buddhists of Japan, The, and the President Founder ... | 28    |
| Australian Branches ...                     | 86, 92 | Census, The Indian ...                                 | 87    |
| " Proposed Section ...                      | 34     | Ceylon ...                                             | 8     |
| Besant, Annie ...                           | 36     | " Education in ...                                     | "     |
| " Farewell to Secularism ...                | 9      | " Our Workers in ...                                   | "     |
| " Travelling Fund ...                       | 13     | " Sangamitta School ...                                | "     |
| " Visit to India ...                        | 25     | Colonel Olcott at Ooty ...                             | "     |
| Bhawanishankar, Pandit ...                  | 92     | " and Mr. Judge in ...                                 | "     |
| Blavatsky's, H. P. Debts ...                | 44     | " " America ...                                        | "     |
| Buddhism at Darjeeling ...                  | 87     | " " in California ...                                  | "     |
| Buddhist Movement, The ...                  | 49     | " " Note from ...                                      | "     |



|                                             | Page.              |                                          | Page.                      |
|---------------------------------------------|--------------------|------------------------------------------|----------------------------|
| Colonel Oicott Pension Fund ....            | 96                 | Tinnevelly .....                         | 86                         |
| Convention, Sixteenth Annual...             |                    | Tippurah .....                           | 7                          |
| Report of ... <i>Jan. No.</i>               |                    | Umballa .....                            | 22, 48, 85                 |
| Darjeeling, Buddhism at .....               | 87                 | Branches, New .....                      | 49, 77                     |
| Dharmapala's Work .....                     | 88                 | Financial Statements 8, 14, 30, 34,      | 49, 56, 65, 72, 80, 84, 95 |
| Education in Ceylon .....                   | 50                 | General Secretary, The .....             | 35                         |
| Europe, Theosophical Work in ...            | 40                 | General Secretary's Tours 1, 28, 46,     | 53, 62, 70, 77, 81         |
| European Section... 52, 61, 84, 94          |                    | Inspector of Branches 28, 35, 49         |                            |
| Faithful Servant, Death of a ...            | 98                 | Inspector of Branches, Re-               |                            |
| Financial Statements:—                      |                    | port of .....                            | 15                         |
| Anniversary Fund , 29, 32, 52, 60,          |                    | “Key to Theosophy,” Transla-             |                            |
| tion of the .....                           | 76, 83             | tion of the .....                        | 82                         |
| Besant Travelling „ 1, 14, 29, 34, 46,      |                    | Macedonia, The cry from .....            | 31                         |
| 83, 92                                      |                    | Magazine, A new .....                    | 37                         |
| H. P. B. Memorial „ 1, 13, 29, 34, 46, 60,  |                    | Medicine and Surgery .....               | 24                         |
| 67, 76, 83, 92                              |                    | Müller, Miss .....                       | 35                         |
| Head-quarters „ 1, 13, 29, 34, 45, 52, 60,  |                    | New South Wales, Religions of ...        | 90                         |
| 67, 76, 83, 92                              |                    | Nomenclature of Branches .....           | 51                         |
| Library „ 1, 13, 29, 34, 45, 52, 60, 67, 76 |                    | Obituary Notices:—                       |                            |
| Olcott Holiday „ .....                      | 29, 52             | Pandit Batuwantaduwe .....               | 66                         |
| Testimonial „ .....                         | 60, 67, 83, 77, 92 | Babu Kunj Bihary Biswas .....            | 48                         |
| H. P. B.'s “Ghost” .....                    | 52                 | Richard Chick .....                      | 98                         |
| Hartmann's .....                            | 75                 | N. Chidambaram Iyer .....                | 48                         |
| Indian Census, The .....                    | 82                 | M. Sayyad Hussain .....                  | 86                         |
| Indian Section:—                            |                    | Khodabux Bezonji Irani .....             | 86                         |
| Assistant Gen. Secy., The .....             | 28                 | Edward Ivey .....                        | 98                         |
| Branch Reports:—                            |                    | Rustomjee Ardeshir Master... ..          | 37                         |
| Allahabad .....                             | 54, 79             | Pandit Tribuan Nath Saproo .....         | 6                          |
| Ambasamudram .....                          | 7                  | Babu Pratab Narayan Singha .....         | 86                         |
| Bangalore .....                             | 6, 54, 70, 96      | Pacific Coast Committee .....            | 61                         |
| Bankura .....                               | 19, 79             | President, Retirement of the 43, 59, 74, |                            |
| Bhavnagar .....                             | 6, 22, 86          | „ The, and the Buddhists                 |                            |
| Bellary .....                               | 18                 | of Japan .....                           | 28                         |
| Benares .....                               | 8                  | „ the and Swedish T. S. ...              | 36                         |
| Berhampore .....                            | 39                 | Religions of New South Wales. 90         |                            |
| Bezwada .....                               | 78                 | Scottish Buddhist Priest, A ...          | 82                         |
| Bombay .....                                | 3, 46, 56, 63      | Secularism, Annie Besant's Fare-         |                            |
| Calcutta .....                              | 69, 71             | well to .....                            | 98                         |
| Cawnpore .....                              | 71                 | Sholinghur, Public Meeting at ..         | 23                         |
| Coimbatore .....                            | 20, 38, 80         | Sixteenth Annual Convention... ..        |                            |
| Dehra Dun .....                             | 78, 86             | „ Report of ... <i>Jan. No.</i>          |                            |
| Erode .....                                 | 55                 | Subramania Iyer, The Hon'ble             |                            |
| Fategarh .....                              | 64, 71             | S. .....                                 | 31                         |
| Kumbakonam .....                            | 20, 63             | Surgery, Medicine and .....              | 24                         |
| Kurnool .....                               | 85                 | Swedish T. S. and the President          |                            |
| Lucknow .....                               | 72                 | Founder .....                            | 36                         |
| Ludhiana .....                              | 23                 | Theological Society, Aryan .....         | 23                         |
| Madanappalle .....                          | 40                 | Theosophical Society:—                   |                            |
| Madras .....                                | 21, 40             | Executive Orders and Notices 33,         |                            |
| Mannargudi .....                            | 8                  | 43, 51, 59, 75, 91, 92                   |                            |
| Masulipatam .....                           | 86                 | Financial Statements 1, 13, 29, 33, 45,  |                            |
| Meerut .....                                | 77                 | 52, 60, 67, 76, 83, 92                   |                            |
| Mozufferpore .....                          | 86                 | Theosophical Society, Aryan,             |                            |
| Muttra .....                                | 70                 | New York .....                           | 52                         |
| Nagpur .....                                | 22, 46             | Theosophical Work in Europe ...          | 40                         |
| Pakur .....                                 | 86                 | Translation of the “Key to Theo-         |                            |
| Paramakudi .....                            | 86                 | sophy” .....                             | 82                         |
| Poona .....                                 | 47, 71             | Weather Cycles .....                     | 42                         |
| Ranchi .....                                | 31, 37, 85         | White Lotus Day .....                    | 59                         |
| Seety .....                                 | 20                 | Workers, Our Ceylon .....                | 81                         |
| Sholinghur .....                            | 31                 |                                          |                            |
| Medurath .....                              | 19, 53, 79         |                                          |                            |

ओं

## THE THEOSOPHIS

VOL. XIII. NO. 1. OCTOBER, 1891.

सच्चात् नस्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## ANNIE BESANT'S VISIT TO INDIA.

There is a tide in the affairs of men,  
That, taken at the flood, leads on to fortune.

THESE are the words which have kept on ringing in my ears e since the news of our revered H. P. B.'s departure arrived India. Such a moment of opportunity had, I felt, come to us, me bers of the Theosophical Society in that great sorrow. Would it seized upon, or let go by, for ever lost?

Reaching England, it was at once plain to even the most careless observer that there at least, the hour of “tide in the affairs of men,” was being grasped and utilised to the utmost. On every side one found increased activity, greater exertions, better organised and more devoted effort. Public lectures, Branch meetings, articles in newspapers and review clear, terse, simple expositions of Theosophical teaching—every means and channel of work was being employed with redoubled energy and ten-fold determination and perseverance.

On the public mind, especially as reflected in the Press, the effect of all this was marvellous. At first almost the entire Press predicted the complete and utter downfall of the Theosophical Society movement, and the religious papers rejoiced exceedingly in the prospect. But as weeks grew into months, and instead of slackening zeal and energy, instead of disunion, strife and decay, the public saw redoubled activity, a stronger and more united front than ever, and thorough harmony and unity of purpose—the Press changed its note. Finally many of our opponents finding that, after all, there was something more in “Theosophy” than H. P. B.'s mere personality, actually began to think of inquiring what that something might be. So much for Europe. From America too, however, mail after mail brought similar news. There also our members had risen to the occasion and displayed even greater devotion, closer union, and a more fiery energy than ever before.

Thus, as the outcome of the crisis caused by our Teacher's departure, the Theosophical movement in Europe and America has

chronology is relegated to the region of myths; their lost arts have not come into proper recognition; their science and literature have been ignored, and later compressed into a bird's-eye view of less than one thousand years' production from a few centuries B. C. to some centuries A. D.—(See *Wheeler's Sanskrit Literature*).

But here and there scholars and scientists have raised their voices to doubt the current conclusion and cramped vision of the white *Pandits*. Geology now gives hundreds of millions of years to the world; and though astronomy has not definitely settled the point, yet its data warrant an even greater age. Comparative philology, backed by comparative mythology and ethnology, is slowly drifting towards an antiquity much beyond the Christian six thousand years since the creation. The theory of creation in six days, has been doomed for ever, and that of evolution has taken a firm hold, forming the threshold of whatever concerns science and history. The days of *Genesis* are the days of the Brahmanic *Brahmá* or the *Devas*, which are understood to be great geological ages.

Thus emboldened, I, an Aryan, or rather a descendant, frightened out his wits, to see so much of his nation's hoary antiquity robbed without a decent hearing or fair consideration, do now take courage to set myself to work out the problem to a solution that shall go against neither what his *Shastras* teach, nor what modern science has established.

Astronomy, along with Physics, teaches, as do our scriptures, that the whole solar system, like that of the Universe, was once a gaseous incandescent mass, a trail of milky cosmic matter in the form of the serpent (comet), whence the symbol of Eternity is a snake with its tail in its mouth. Then evolving into globular form (*Brahmánda* = mundane egg) this mass, differentiated into planets, which, in course of time, became liquid and then solid, then radiating and so losing heat,—while the parent sun, still the grand flaming orb, lost much in dimensions. Our mother earth was thus once in a spheroidal condition, glowing with fervent heat, which radiated in course of time, and then she passed into a liquid condition,—and, cooling still further, a superficial crust was formed, possibly in the form of rings and continental stripes, as we see in Uranus and some other planets,—the original idea of seven islands surrounded by seven oceans, of our scriptures (*Puránas*) which record these cosmic stages.

At this stage, geology comes to our aid to detail the formation of the earth. The great internal heat, confined within the crust of the earth, caused that crust to give way now and then at the end of cycles, in the shape of volcanic eruptions, which made mountains rise, continents submerge, and new lands appear. Thus once great seas were in Central Asia, north of Tibet, and in the Sahara in Africa, west of Egypt; as also in Rajputana and Lower Bengal; while continents existed in the Central Atlantic and Indian Oceans, the Indian Ocean

continent being the *Lemuria* of the scientists.<sup>1</sup> *Lanká* of the *Rámáyana* was part of this continent, which was submerged, according to the Brahmanical traditions, at the end of the *Treta Yuga*, when the Rakshasas were conquered by *Ráma* of Ayodhyá. Legends in the Indian Archipelago and Polynesia point to an immense continent which extended toward Asia in two divisions, inhabited by black and yellow races, always at war, which the gods are said to have stopped by submerging it; only the high plateaus and mountains surviving as islands. The deluge of the Chaldean, Hebrew and Aryan scriptures, and the primeval flood in China, probably refer to the grand cataclysm by which the *Gobi* became a desert, and the water of that great inland sea escaped in different directions. The continent of Atlantis, of which a few mountainous peaks survive as islands, of which Plato records a tradition, extended from the Canaries to the West Indies. Thus the disposition of waters and configuration of lands have considerably changed since their first formation, and supposing a man, who lived in mankind's infancy, to appear now with a recollection of those days, he would hardly recognise this as the same earth on which he once played out an existence.

Prehistoric Archæology<sup>2</sup> aids in tracing the particular steps of man's progress:—how in the *Paleolithic* period he learns to dwell in mountain-caves and lives by hunting, leaving aside the tree habitation of his grand-father, the problematical monkey of Darwin, the *Dánavas* and *Rákashas* of our scriptures. He uses rough-hewn stone-implements to kill different animals. In the *Neolithic*, otherwise called surface-stone period, man, still contemporary with the mammoth, the cave-bear and other long-extinct mammals, now slowly improves and polishes his stone weapons; learns to make wooden houses on lakes, and to use elementary architecture, of which traces are still found in Switzerland. The stone implements consisted of hatchet, adze, gouge, hammer, chisel, scraper, disk, axe, lance, spear, arrow-heads, &c. Pottery of the rudest type is now manufactured; various utensils and personal ornaments made of metals, especially brass, begin to appear, in which some ingenuity is shown. Rude pictures are scraped on rocks; whence pictographs and hieroglyphs are later developed.

In the third or *Megalithic* period, man makes an advance in civilization, of which traces are found in earliest written records; stone-implements are elaborately finished, simple monoliths or unhewn pillars of stone are raised as monumental memorials of important events, such as a victory, or as landmarks. The primitive architecture is now improved

1. *Lemuria*, an ancient continent now sunk beneath the waves of the Indian Ocean, lay east and south of the Asia of to-day, stretched to Upper India, and the Sunda Islands, and westward to Madagascar and Africa. Proof of the existence of this continent is purely geological. (Vide Haeckel's *History of Creation* or his *Essay on "Pedigree of Man."*) This description answers to the *Lemuria* of the Theosophical writings.

2. In these conclusions about Prehistoric Archæology, we may refer to Taylor's *Early History of Mankind*, and also to his *Primitive Culture*. The researches of the late Dr. Schlieman, made on the site of ancient Troy, are embodied in his work *"Troja"*—published by John Murray, London.

gained much ground within the last four or five months, and the fact has been ineffaceably stamped on the public mind that the loss of H. P. B. has neither crushed the Society, checked the movement, nor disheartened those working in it. The Western world realises to-day that the Society exists and is stronger than ever, that the Theosophical movement is alive, growing and spreading, and—most important of all—that the message which the Society has to give to mankind is not the mere reflection of a personality, however great and powerful, but claims an attentive hearing on its own merits.

To sum up: we stand to-day in the West farther ahead than ever, instead of having a long space of lost ground to retrieve and two or three years of hard and most disheartening work to do, in order to remove from the public mind the false impression that the T. S. was dead, the movement collapsed, and H. P. B. hunted from the field, as had to be done when real work was resumed in London in 1887, and as would inevitably have had to be done now if any similar impression, however false and erroneous, had been allowed to take root in the public mind after her death.

This, as I have said, has been prevented by the well-timed efforts and prompt devotion of the members of the T. S. in Europe and America, and the problem which has occupied my mind ever since May 9th has been: How to accomplish a similar result in India; for I felt sure that this crisis would call out all the best enquiries and qualities of the workers in the West, though I must confess to the admiration and surprise I felt, on arriving in England, to find how much they had actually accomplished.

What has to be accomplished is briefly:—

I. To impress forcibly upon the mind of the Indian public in general, and particularly upon the press, the fact that H. P. B.'s death has not killed the T. S., not deprived the movement of its vitality and power, not diminished its importance as a potent factor in forming India's future. This is trebly necessary at the present juncture, because the long absence of H. P. B. from the country; the diminished activity and work of the Society here owing to the lack of a sufficiently numerous and energetic staff at Adyar; and the death of many leading and earnest members—all tend to foster and strengthen the growth of such false impressions.

II. The educated part of the Hindu community is yearly falling more and more under the influence of a hopeless materialism, thus becoming selfish, sensual and apathetic, owing to the lack of any sound intellectual basis upon which to found a nobler ideal. It is absolutely imperative to bring a powerful force to bear upon them, and Annie Besant is specially qualified to do this. Her past history, her close and intimate association with Mr. Charles Bradlaugh, her years of co-leadership with him in the secularist movement, her thorough acquaintance with the whole case of the materialists, and her personal labour at the very sciences on which that case is based—all combine to render her

voice one of the very few to which even the most opinionated and dogmatic of materialistic B. A.'s must listen with respect. Moreover her deep knowledge of Theosophy, her marvellous lucidity of exposition, and her unrivalled eloquence, cannot fail to be appreciated by the entire public, and to be of very great help and value to the members of the Society especially.

III. Lastly, the members of the T. S. themselves needed, urgently, a strong and powerful stimulus, which should impart to them new courage, fresh hope, and well-founded confidence in the future.

For the achievement of these objects, I felt myself incompetent. Having neither world-wide reputation, great oratorical ability nor power to impress large masses of men, however energetically I worked, the blows I struck would be too weak to then and there impress the public and press as was needed. Therefore I did all in my power to obtain her promise to visit India this winter. She consented, though after great difficulty; not because it was not the desire of her heart to visit this sacred land, but because her presence and help is so much, so constantly, so urgently, needed in Europe.

... difficulty remains: such a trip is a costly one; and when I state that Annie Besant has given up everything to devote herself entirely to the work of the Society, it will be plain that she cannot possibly pay her own expenses. Hence, I appeal now to all members of the Society, as well as to all who love India, to contribute as largely as they can to the fund now being raised for this purpose. I cannot think that the Hindus have so lost all patriotism, all spiritual insight and perception, all care for their religion and philosophy, all desire to help their brethren, as to fail to do their plain and obvious duty in the present crisis. For a crisis it is,—one which may well be epoch-making in the history of Aryavarta, determining its course of development throughout the new cycle, so soon to open. The time before us is short; our blow must be struck against the materialistic tendency; we must act at once, if false impressions are not once more to lay hold of men's minds in India. The unerring law records our deeds, whose effects we shall experience hereafter. Each of us has now a chance of associating himself with an immense karmic force for good—or he may refuse it. But remember: a lost opportunity never returns.

B. K.

## ANTIQUITY OF THE ARYAN EVOLUTION.

### INTRODUCTION.

ORIENTALISM has, for many years past, come into vogue among Orientalists and Archæologists in general, to cry down the great age which their scriptures claim for the Hindu civilization. Their traditions and astronomical observations are disbelieved, for the simple reason that they tend to show many more millions of years of the world's existence, than what the fragmentary records of the Jewish scriptures allow. Their

upon, in the form of cromlech, cairn, chambered barrow, and other sepulchral unhewn stone, and the subterranean dwellings, in India and North-western Europe. With the gradual mastery of the metallurgic arts, we reach the period of partially hewn and symmetrical structures like the Druidical temple at Stonehenge. This primitive structure developed in its turn and led to the production of the more finished and grander architectural examples of Egypt, Mexico, India and other ancient countries. The chronology of this period still links with the unmeasured ages of geological time, as evidenced from human cave-drifts, ancient mining shafts and sepulture. These show the succession of many old races, much differing in cranial formation. Fragments of pottery, exhumed from underneath the earth in Egypt, show an age of eleven thousand years, and the buried cities of Central Asia prove an equal, if not greater, antiquity.

In the *Bronze* period, copper is melted and an alloy of brass is produced by mixing metals, so as to obtain the requisite ductility and hardness. Old ornaments and beads of the goldsmith's art show some skill and beauty; while pottery and weapons, as also drawings and carvings, prove corresponding improvement in metallic forms and ornamentations. The recent excavations by Dr. Schlieman on the site of ancient Troy, show the layers of different settlements of men very definitely to a depth of  $52\frac{1}{2}$  ft.

The last age, called that of *Iron*, is the most important, owing to the discovery of iron that was smelted, and now superseded bronze, which however continued to be used to a limited extent. As it oxidises in a short time, unless protected from air and moisture, few iron relics of the prehistoric period have been found, though it is the latest. The iron age brought on the present age of arts and civilization, history and progress.—(See *Sir John Lubbock*).

The ages of man's evolution might thus be conveniently fixed as those of the (1) hunter, (2) nomad, (3) pastoral, (4) agriculturist, (5) commercial, (6) civilized, (7) luxurious and declining. Each nation, or rather group of nations, has several stages of progress. And as nations, like individuals, borrow benefits and form characters from their neighbours, it is not necessary that every one should pass these several stages from the very first. One might begin its career from the first, a second with the help of its neighbour start from the second, and so on. Thus the *Vedic* Aryans commenced life in India from the agricultural stage, while their predecessors, the *Daityás* and *Rákshasas* (Dravidians), from the very savage stage. The primitive Chaldeans were savages until Nimrod, "the mighty hunter" of the Bible, built towns for their settled life. The Egyptians appear to have commenced their career under Menes from a high state; while the Greeks, following the footsteps of the mercantile Phœnicians, largely drew the elements of civilization from the Delta of the Nile. Their predecessors, the Pelasgians, beginning with stone-implements, scarcely went beyond their Cyclopiian structures of Tyrene and Magna Græcia. Examples might be multiplied. The

same holds true with regard to the nations of modern Europe, in a more complex and intricate way. In America, where antiquarian matters are misty and vague, the Tolmecs, emigrating from Talan, (Turan of Central Asia probably), and approaching Mexico, lent what they had acquired to the Aztecs of the Central region; who, advancing and making progress, taught the elements of civilization to the Chichimeks of Lake Titicaca; who, in their turn, made room for the Incas of Peru.

The savage has few physical wants; he is a hunter and a fisherman,—simply satisfies hunger, and takes shelter in caves or on trees. He never cares for the morrow, though his religion germinates from dread of the inclemencies of the weather, and nature-worship or the propitiation of evil elements develops, while his speech is formed by imitating the sounds of birds and other animals.

At the next stage man improving becomes a herdsman, leading a nomadic life and subsisting chiefly on the produce of herds, which he domesticates; flesh is still his food, milk his beverage, and skin his cloth. To supplement his means of living, fishing and the chase are now his occasional occupations. He leads a patriarchal life, living with families and children. Now he learns to live in huts or to make movable little tents, which he carries from place to place for pasturage. He emerges into the pastoral life, when he begins to aim at some sort of settlements, the patriarchal family becomes a clan;—he does not now move, so long as he can help it. He builds huts to sleep in; he begins to be tired of nomadic life; and experience teaches him the elements of agriculture.

Along with the development of agriculture, clans become tribes, still under patriarchal rule. Forest is cleared and field is prepared; while the former supplies the new villagers with fuel and materials for permanent dwelling. The words,—*mine and thine*,—become the basis of contract, the germ of the future law. In course of time the petty landmarks become *casus belli* of affrays; one tribe subdues its neighbours; the conqueror and the conquered form a fixed nation, and the chieftain turns out a king. He becomes a legislator and government is formed. Settled life develops manual labour; the periodical harvests yield more than the tribe wants; and the superfluities are utilized by barter. Thus barter becomes the root of *trade*, which, in its turn, develops *commerce*. Commerce begets additional wants, while it gathers experience and information from extensive voyages and travels, which teach *navigation* and *astronomy*. And as "necessity is the mother of invention," the inconvenient mode of barter dies out, and *coined money* and *standard weight* come into requisition; while transactions of sale and purchase, hitherto done by marks and scratching, quipers, &c., show the way to writing, which develops from pictographs and hieroglyphs. With coined money and written language, the nation is now fairly on the way of civilization, the sixth stage. Society is now better organised; the principle of the division of labour is well understood and applied to government; and the institution of *caste-systems* is the result. Priests

and literary men, warriors and the governing class, artisans and professionals, physicians and merchants, cultivators and labourers, each form a well-defined limit within the body-politic of the nation. Literature is developed, history and legends are written down, religious life is well formulated, architecture and the other arts keep pace with the æsthetic feeling of the nation.

But discontent with a peaceful national life begets ambition; a few aggressive kings become great conquerors, subjecting the neighbouring nations to their control. The original kingdom swells into an empire, and the nation becomes rich. The rulers become a class privileged above the ruled, and, with few exceptions, oppression is the result. Superfluous wealth originates luxurious habits, and the national energy shows perceptible decline. The genius of the people makes room for over-refinement, and the national taste is taken with what is short and sweet, slow and enervating, mean though pleasurable for the time being, till at last their ken gets confused. Action is supplanted by tall talk, called the *age of eloquence*. Now rebellion raises its hydra head around, and a foreign invader finishes the task of ruin by engulfing the whole.

Thus we find that the history of man, like that of the world, has cycles, each of which marks the period of the rise, progress, and fall of nations. At the very dawn of history from the western point of view, we find about 4500 B. C., Egypt.....Egypt in its full career of a civilization imported there by a colony of Ethiopians from the delta of the Indus, if we accept the Greek tradition. About two thousand years afterward, the Chaldeans, another branch of Indian Ethiopians, push forth in career and conquest, followed by the Zoroastrians of Persia; then Greece about 300 B. C. leads the physical and intellectual world. On its wane, Rome, earlier than the earliest centuries of A. D., comes forward with a bound and maintains the right of empire; the Islam reformer of Arabian pedigree sows about 660 A. D. the seed of a Mohamedan nationality, which in an extraordinarily short time brings everything under the crescent from the Atlantic to the Indian Archipelago. In 1500 A. D., the Christian nations of Europe spring into life; after several failures the cross prevails over the crescent, and spreads its civilizing agency within 400 years throughout the globe. All these events are the product of about 6000 years of known history.

Back beyond these six millenia, long before the Egyptians, many nations must have risen and fallen. Many grand events must have occurred and been recorded in the misty traditions and mythological lore of different nations, who allow vast ages in their legendary history. The Egyptians were said to be the descendants of a colony of Ethiopia, whose ancestors came from India. They appear to have another separate history,—now lost. The prehistoric Chaldeans, the Accadians, from whom the Phœnicians descended, came from the Persian Gulf, and the seven Pan-fish-god-legislators probably represent different tides of immigration under different leaders. According to the traditions of

the Egyptian priests of the temple of Sais, recorded by Plato, there were highly civilized nations in the Atlantic continent, which is said to have been submerged about 11,000 years ago.<sup>1</sup> The prehistoric settlers of Southern Europe, such as the Iyapigians and Pelasgians, were presumably remnants of that mighty race. The Zoroastrian scriptures record sixteen stages of Iranian emigration from their cradle-land of Aryanam-Vaijo in Central Asia<sup>2</sup>, when a glacial cataclysm necessitated their new settlements. The ancestors of the oldest Chinese originally came from Central Asia, and they settled in many a land before they reached the "Celestial empire." The traditions of the savages of the Pacific and Indian Oceans point to a fabulous age, when their many islands were the mountain peaks of two vast continents, which touched somewhere near India, whence came their ancestors, the ancestors of the yellow and brown races.

The Cradle-Land of the human race is located by scientists in *Le-muria*,—a continent once existing in the Indian Ocean, whence streams of emigrations flowed in different directions and flooded the habitable portions of the globe. The Garden of Eden, the Paradise, is traced to the Arabian Sea. The original human family formed into four great branches; one went to Polynesia and Australia, the second to Africa, the third to India, Western Asia, China, Central and Northern Africa, and the fourth to further India, to North and to South America; the four branches developed twelve races,—Papuan and Hottentots, Kaffirs and Negroes, Australians and Malays, Mongols and Polar tribes, Americans, Dravidians, Nubians and Mediterraneans.—(*Hækel's History of Creation.*)

Antiquarians, on the other hand, place the Cradle-Land in Central Asia, the southern coast of the then existing great Gobi Sea. The paradise of Jaina of the Zoroastrians, the Jama of the Aryans, identified with the Garden of Eden of the Bible, is traced somewhere in the north of Pamir. Now came the glacial period, an age of intense cold; and after a time a great cataclysm occurred, by which the Central Asian Sea flooded out, causing the deluge of *Manu* and of *Noah*.

In course of time the *Iran* colony multiplied, and Pamir, literally the roof of the world, could not contain them, and so the Indo-Aryans fought with their neighbours, the Turanians, who expelled their adversaries. A great portion thereupon migrated toward the north-west, sub-dividing into European (Greeks and Romans) and Germanic stocks. The remaining portion migrated to Sogdiana, Balk, &c., and split into two: the Iranians, and the Aryans of the Punjab, "land of the seven rivers," probably near the source of the Oxus, also called *Hapta-Hind*. The Iranians, under the first Zoroaster, went to Bactria and Persia; while the parent stock came via Cashmir, and settled between the Sutledge and the Jumna, where *Manu* lived. Some hold that he lived in Bactria.

(1). Plato in his *Timæus*. Jowett's translation.  
(2). The Vendidad Fargard. Dr. Darmesteter's translation (Pht. 10).

The Puranic traditions of the Aryans are rich in historical legends, which commence with the creation of the Universe. Arranged in *Yugas* and *Manvantaras*, they record many races as settlers before the Aryans immigrated into the Punjab under Manu, the legislator from Central Asia, after the great deluge of *Satyavrata-Manu*. He procreated a human race and *Satya Yuga* followed—the age of equality and innocence, of the *Vedas* and Brahmins, when men lived a life of virtue, and had few wants.

*Krita* or *Treta Yuga* comes next in order; men grew active and religious; the great Bull of Justice lost one of its four legs; now kings and government were required. The Kshatriyas became proud and offended the Brahmins, who, under Parasu-Rama, chastised them, until they humbled themselves and followed the sayings of the priests. Rama of the Solar race of Ayodhya now extirpated Ravana and his Rákshasas, aborigines and enemies of the Aryans. This age closed with the submersion of *Lanká*, the continent once existing in the Indian Ocean.

In the *Dvapara Yuga*, the third age, the Aryan colony spread far and near, but aboriginal Rákshasas lived here and there. Now Justice lost two legs, and Vice competed with Justice in all affairs. The Aryans so multiplied that mother earth could not support them all; civil war resulted. Jarásandha of Magadha expelled the Yádavas from Mathura, who settled in Dwaraká and other lands. The Kurus exiled their brethren the Pándavas, who returned; a fierce battle of 18 days followed on the plain of Kurukshetra. Multitudes were killed, and the Pándavas were victors.

With the submergence of the western portion of Gujerat and the drying of the Rajputana Sea, when the Yádavas of Dwaraká massacred one another, Kali Yuga commenced its career, with only one leg left to the great Bull, Justice. These four Yugas comprise an aggregate of 12,000 divine years. Each divine year is supposed to contain 360 mortal years.

That long ages were required for these changes will be evident even to persons not conversant with geology. An innate law of cycles sways the existence of everything animate and inanimate. Hence everything dies or disappears after its allotted time. Therefore cataclysms and the like occur periodically, which the Wise Men of the primitive races were not slow to record. The *Yugas* of the Aryans, the *Soss*, *Ner*, and *Sar*, &c., of the Chaldeans, the Myriads of the Egyptians, and various systems adopted in China and other countries, were thus formed. Modern scientists may one day recognise and reconcile them with astronomical and geological ages.

A comparative statement deduced from the three sketches of man's history tends to prove effectively, in a bird's eye view, the vast period of time that his several stages on earth required. The *Vedic* period of the Hindus apparently synchronises with the fourth stage of human culture, being the same as the *Bronze* age. The autochthonic period of Greece corresponds with the *Paleolithic*, when man, emerging from raw savage

life, becomes a hunter and cave-dweller, the *Daityas* of the Hindus. The era of the Rákshasas in India is that of the Cyclops, both mighty builders—corresponding with the *neolithic* of geology. They advanced in elementary civilization, yet they did not forget to eat the dead bodies of their enemies, which some Africans still do. The *Megalithic* age may be synchronised with the Pastoral, when Nimrod, the “mighty hunter” of the Bible, built towns in Assyria, when Manu appeared in India, Menes in Egypt, Noah in Armenia, Minos in Greece, Moses to the Jews, Zoroaster to the Iranians. Similar examples of synchronism may be multiplied.

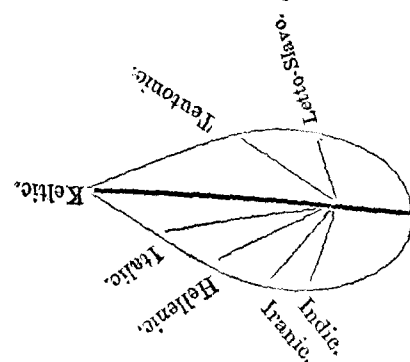
Since man's career has ups and downs, ebb and flood tides in progress and civilization, it naturally follows that he might have each different stage in more than one time and one place; in other words, a Race after achieving several steps of progress, might fall, to recommence its career, as in a circle. Leaving aside the various examples of history, we may cite the case of the Polynesian Islands and the American Indians, who, though they once reached a respectable height of progress, have fallen back to the stage of stone-implements. The descendants of the Zoroastrians are slaves in Persia, but in India have made rapid strides in commerce. Tibet and Central Asia were the seat of high civilization. That region was then relegated to barbarism. Under Buddhist influence, it rose again and has maintained a stage of organization. The Assyrians have left to history a weak revival from a somewhat rude fall,—they being descendants of the once mighty Ethiopians. In ancient Egypt, it is generally observed that the older its arts are, the better are they found, which fact points to a higher stage of civilization before the time even of Menes. In India the Danus or *Daityas*, and Rákshasas, have traditions of high civilization before they were extirminated by the Aryan leaders of a then inferior race, who borrowed much from them. Civilization, while thus losing in some respects, gains in others; China, India, Egypt, Babylonia, and Greece, were superior to modern Europe in many points.

From these facts it is evident that the period of 6,000 years of the Bible chronology is not sufficient for the world's history and the evolution of the human race. So-called authentic history yields a result of 6,000 years, while the unknown quantity behind shows many times such integral figures. The growth of language, and writing, architecture, arts and chronology, gives conclusive evidence of a vast time; while geology oversteps all in antiquity, with its fossils and its stone implements. The science of language proves the great antiquity of man. Language develops very slowly. That it took a vast time to branch into about 6,000 tongues, is easily conceivable, when it is remembered that it takes 1,200 years to produce a new tone in a language. The *Accadian* of Chaldea, already a decaying speech 3,000 B. C., so says Sayce, must have had a long period of previous development; for during 4,000 years only slight changes are observed in Arabic; and China has used the same speech as now for thirty centuries. Aryan dialects are believed by Herr Poesche to have been spoken by cavemen. Therefore



it appears that a vast period was required for the growth and development from the rude cries of barbarians to form and to perfect *Sanskrit*, the master-piece, and the parent speech of a highly civilized, inflectionally speaking people.

The Aryan stem developed the following groups of languages: Indic, Iranian, Hellenic and Italic, Letto-Slavo, Teutonic and Keltic, better shown in the diagram with regard to their proximity of time and space. In India, the Indic family with *Sanskrit* as parent, yielded numerous tongues, of which many have died, e. g., the Prakrit, the Bactrian, the Magadhi-Pali. These developments point to a long period of time.



The history of Alphabets, equally with the science of language, yields important marks of age in their development and descent from the parent stem. During the time of Menes, 4500 B. C. in Egypt, the hieroglyphic mother of all the alphabets of Europe and Asia, has already reached the *hieratic* and *demotic* stages. Since the rate of progress is slower, the earlier the stage is, it is evident that a far greater length of time was necessary to develop hieroglyphics from the rude sculpturings and pictographs of savages. The cuneiform characters of Chaldea, and the square forms of China and Mexico point to origins other than Egyptian. In India, *Manu*, the legislator, mentions a writing composed of letters the offspring of colours (*Varna*); and *Panini* records in his grammar a system of characters that have long since died out, called the *Bhutapurvalipi*. In describing the education of Rāma and his brothers, the *Ramayana* mentions 18 languages and alphabets. Sakya Singha, the Buddhist, the author of the *Lalita-Vistara*, says he learnt 64 sorts of alphabets, of Vanga, Huma, China, Anga, Kalinga, &c., beside Deva-Nāgari, mentioned as "Divine characters" even in distant Japan. In China a primitive inscription that was made B. C. 2204 mentions a flood. The *Yi-King*, China's oldest book, points to a *pre-cunic* form and pictographic writing in Central Asia. These different families of letters, and their growth, result from periods of time that were immensely long. The conclusion is inevitable.

Architecture and the arts, like language and writing, must also have had long ages to develop the several styles and branches. Need I dwell upon the gigantic ruins of Mexico and Peru, some of which the American antiquarians ascribe to ten thousand years ago. In Peru alone, five distinct styles of architecture are traced; skulls exhumed from burial grounds there show three distinct races. The dates of Cyclo-

pean structures in Greece and Italy, and of unexplored ruins in Mackran, and in the silent sands of Gobi, have not been determined; they belong to the prehistoric period. The Etruscan Catacombs, which are now subterranean towns with streets, show Turanian lineage. The distance of Italy from Tartary points to the long distance of time the immigrants travelled to settle in so far a land. The massive temple of Nagkon Wat in Eastern Siam is traditionally ascribed to the time of Rāma of Ayodhya, who conquered Ravana of Lanka. The rock-cut structures in Southern and Western India are said to be the work of the Pandus. The buildings of Egypt, Babylonia, &c., have been somewhat determined, dating from about 4500 B. C. downwards. Pieces of pottery, discovered underground in Egypt, show an age of 11,000 years. "Buried 62 feet deep on the Chinka Islands, stone-idols and water pots were found. Wooden idols were 35 and 33 feet below the surface..... Beneath the guano, on the Granapi Islands, just south of Truxillo and Macobi, mummies, birds, birds' eggs, gold and silver ornaments were taken."—(*Humboldt*). Now "the accumulation of the preceding 300 years, since the Spanish conquest, had formed only a few lines in thickness."—(*Madame Blavatsky*). Thus allowing 12 lines to an inch, we find an antiquity of 864,000 years, or increasing the rate of the formation of the deposit, 72,000 years are the least sum we are forced to admit.

Ethnology and geology lend additional and important evidence as to the expiry of the ages since man appeared on earth. Says Lyell in his *Antiquity of Man*, "If all the leading varieties of the human family sprang originally from a single pair, a much greater lapse of time was required for the slow and gradual formation of such races as the Caucasian, Mongolian and Negro, than has been embraced in any popular system of chronology."

Since man walked the earth, Wales has taken about 180,000 years to oscillate, in grand submergence and reemergence, excluding from calculation the stationary period intervening. The British Isles were then connected with Europe, and with extensive other lands lying around in the Atlantic Ocean.

"Three times the Andes sank hundreds of feet below the ocean level, and again slowly arose to their present height.....70,000 years must have elapsed before they reached their present altitude."—(*Dr. Heath of America*).

In America, man lived at least 53,000 years ago. Sixteen feet below buried forests near New Orleans, charcoal was discovered and a human skeleton, whose cranium resembled an aboriginal red Indian. *Zumna*, the Maya legislator of Central America after Voten, was buried near the sea-shore, around which grew up a town, *Itzimal*. The sea has since receded 30 miles, intimating a great length of time. The Platonic disturbance in Central Asia, also alluded to in the first note. Vargard of the Vendidad, is referable to the glacial period, when climatic changes culminated. It should be as much as 90,000 years ago. The river Saras-

wati in Northern India is described in the Vedas as flowing to the sea. In the time of *Manu* it existed as lost in the sandy desert, indicating that once Western Rajputana was sea. The submergence of part of Gujerat is referred to in the *Mahābhārata*.

If we take into consideration that man is like many animals, which have decreased in size, as proved by monstrous fossils, then gigantic human bones, found in Gibraltar caves and other places, it points to a vast antiquity, and supports the theory that they belong to an ante-diluvian race, and point to the ante-diluvian period. Traditions of every nation support the theory that men were originally giants. The Arabs believe that Adam was full 60 feet in stature, and the book of Enoch says that the giants were 300 feet tall.

Thus, from whatever point of view we look, we find that eras, aggregating hundreds of thousands of years, have been required to develop human evolution and civilization; we find also that the Aryan stock originated among the earliest. The traditions of several nation, support this conclusion.

The Yuga system of the Aryans, not to mention the *Kalpas* and *Manvantaras*, commenced about 432,000 years ago. The ante-diluvian period of the Chaldeans is 432,000 years. Their legendary and authentic history comprised 36,000 years, which ended with the Persian conquest. Egypt's authentic history comprises 25,000 years, terminating with Alexander. Primeval man is allowed to have flourished 8,000 years; and the Chinese allow myriads of years since that first man.

Collating the various legends of mankind, we can dimly trace the grand epochs of man's evolution, characterised by distinct types, (I) *Daityas*, the yellow and brown races of Lemuria in the Indian and Pacific Oceans; (II) *Rākshasas* and Atlantean; and (III) the Aryans in Asia, Africa and Europe, each of which has occupied vast periods of antiquity.<sup>1</sup>

But before sketching the long period of man as deduced from traditions and legends and other evidences written and otherwise,—we can investigate further by examining minute facts under Comparative Folklore and Culture, Cosmogony and Theogony, Comparative Philology and Archaeology. By these we hope to see how far the several systems of man's civilization correlate with one another in corresponding ages.

P. C. MUKHERJI, *Archæologist*.

Lahore, Panjab.

(1). This agrees with the "Secret Doctrine," which teaches that only the last three root-races have been solidified, and truly material beings. Before that, mankind had an ethereal, "astral-form."

### OUR TEACHER.

**A** N active Theosophist sends the following earnest expression of his grief at the death of H. P. B.:—

"I saw Jove's bird, the Roman eagle, wing'd  
From the spungy south to this part of the west,  
There vanish in the sunbeams.".....

She who taught us to sacrifice life at the altar of Humanity, and die a death of glory, that high Nature incarnate, who for a while halted during her elemental march to make mortal men immortal, sleeps gently in her own sweet elements before another awakening. After heroic conflict with the moral and mental shortcomings that hemmed her all around—single-handed, and with soul-stirring words and deeds, this Expounder of Life fought her onward way, to raise Humanity high on the ladder of Progress. The Teacher in flesh is dead, but the Teacher in her ever-burning, life giving words, will live till Time, on shores beyond, in a world unknown. Ye Brothers! for whom the dear departed toiled so hard, now is the moment to work right earnestly. To work for Humanity is to deify Humanity; this was the task in which was spent that precious life, whose like visits our globe only once in centuries. He who admires H. P. B. in her works or in her immaculate life, must closely follow her in the mission she was sent to accomplish. The call of Duty is imperious; the "Voice of the Silence" commands us to march already on the eternal bourns of spirit. No more can Death do its worst with us, for one life that was past all price is already taken away.

In the Sahara of our miseries and afflictions, the life of Blavatsky was a cheering oasis, where world-weary pilgrims quenched their thirst for spiritual knowledge.

Though we may try to keep the memory of the Heroine alive with portraits, of life-size and monumental busts; her personal memory must be kept fresh in our daily lives. This missionary of the Mahatmas filtered forth her philosophy, like the initiate of Iran, for the religions of the world in three holy words, *Humata, Hukhata, Huvarasta*, good words, good thoughts, good deeds. True philosophy understands the art of dying. She disarmed Death of terrors, and proved beyond doubt that so called Death is only a step in advance. Eminent men of science have been telling us that Nature is ready to give her children whatever they really stand in need of. We now stand in need of one to guide us through "the Gates of Gold." Let us, dear Fellows, then knock at the gates of Nature to give a second Blavatsky to chase away our *mayavic* bliss and woes, to bear us above the reach of those frequent turmoils, the birth-right of wearing a body. Has she not herself pathetically written in the last weary days of her existence: "Believe me reader; the luckiest ticket man can draw in the dark Lottery called human life, is an empty ticket."

We say to those who are busy with evil words and foul abuses—unfailing gauge of greatness—against a Lioness in the blissful folds of well-earned Rest, that the time is fast nearing when the very stones of



arth shall rise in anger to revenge one whose divinity was far beyond the myopia of the spiritual dwarfs of this Kali Yuga.

Fear not, Prophet of generations to come, if thou wast unknown in thy days; of a truth, above all, thou didst "know thyself."

Warangal.

JEHANGIR SORABJI.

#### A MODERN RISHI.

A REMARKABLE man, and one of the most respected champions of Theosophy, is dead. Babu Kally Krishna Mitter, commonly called the "Sage of Baraset," was, as the papers from Bengal unanimously testify, a man to whom Bengal is indebted for setting an example of plain living and high thinking,—the achievement of a great mind without an infirmity—such as is rarely met with in these days. The sanctity of his character and his extensive learning were well-known to the generation that is now entitled to be called elderly, and the fame of his remarkable piety was the theme of admiration a generation ago. This was when he mixed largely in public affairs and his name was foremost in the rank of workers in the fields of educational and social reform. But for a quarter of a century past and more, the name of Babu Kally Krishna Mitter has only been before the public in connection with spiritual thought and work, which is very nearly an obsolete subject; and it must be confessed, therefore, that this good and great man may not have been known so extensively to the present generation as he certainly deserved to be.

The three great men whom Bengal has recently lost have left their places vacant, and it is not too much to say that the void cannot be filled up for long. As Rajendra Lala Mitra was great in the world of letters, as Vidyasagara was great in the world of piety, so was Kally Krishna Mitter great in the world of modern Indian spiritual thought. His place, indeed, is the most difficult of all to fill up. The conditions of modern life are not hostile to the reception of the man of letters. They are not so much opposed to the birth of the pious man either. The spirit of the age, however, represses the advent of spiritual Teachers among us, of the Sages and Seers whom we so urgently require to dispel the encircling gloom of our ignorance and set us free to walk in the right and true path from which we have strayed so far. The death of one of this race, therefore, is a national calamity.

Kally Krishna Mitter was born about the year 1822 in Calcutta, of an illustrious family, then however in reduced circumstances. His father was a quiet Bengalee gentleman of average education, against whom nobody had a word to say. His mother was a most remarkable woman: she was a disciple of Rajah Ram Mohun Roy, and was well up in all that is best in Hindu teachings. To the last she read the *Bhagavatgita* and *Yogavasistha* and other famous books of the Hindu faith. She was the ideal of a high caste Hindu widow, whose mind was yet singularly free from prejudice. She took great pains to instil the highest precepts into the minds of her children, and was rewarded in Kally Krishna, who enjoyed the repute of being virtuous from his

childhood up. Kally Krishna Mitter was a pupil of David Hare. From Hare's school he passed on to the Hindu College and had a remarkably brilliant college career. It is said he was one of the very few who passed what was called the "Library Examination," which is as nearly as may be found now, the equivalent of the studentship examination for which the Roychand Premchand Fellowship is awarded at the Calcutta University. His college career over, Kally Krishna consecrated his youth and manhood to the service of his country—assisting Dr. Monant and the Council of Education in elaborating a scheme for the establishment of the Calcutta University; organizing and developing schools for higher and popular education; inaugurating the first 'female school,' as the schools for the education of female children were then called in Bengal; founding a Hospital and charitable Dispensary at Barant; inaugurating the widow re-marriage movement, and subsequently labouring with Vidyasagara to make it successful; organizing with the late Professor Peary Charan Sircar of the Presidency College the Temperance Reform movement; concerting charitable organizations with Vidyasagara and Professor Peary Charan Sircar; conducting educational magazines and contributing articles to the leading series of Text Books for the use of the schools; seeing patients at his house daily and distributing homœopathic medicines to them, and availing himself of that opportunity to exhort his patients to lead good and correct lives; to be faithful to the teachings, each of his religion; to further the cause of mutual amity and humanity on earth, and always give praise to his Allah or Brahma. Such were some of the activities of this worthy man; and though called into play a generation ago, it is still useful to recall them to the mind of the present generation. In his youth Kally Krishna Mitter lived in Calcutta, but even then he began to retreat to Baraset—a suburb of Calcutta—very frequently. He loved solitude, and amidst all his activities, his soul would fly from the bustle of the town to seek retirement in his wooded garden house at Baraset—a place fifteen miles N. E. of Calcutta and now an hour's journey from it by rail. In this rural retreat, frequented by the worthiest and the best, Kally Krishna Mitter passed fifty years of retirement as a devotee and scholar. During all this time people came to visit him from near and far to enjoy his high converse and observe the beauty of his life. He was the simplest of men, and preferred, especially in later life, to live in austerity—a hermit who had renounced everything excepting his books—which he kept for his own study and also for the service of his friends—and a stock of homœopathic medicines which he was daily engaged in distributing to the needy and poor and sick of all castes and creeds who came in crowds to him every morning. To these must be added a supply of paper, pen and ink, which, from a life long habit of making notes and observations, he kept always about him. Happy in the possession of his books, medicines and MSS., and in the exercise of the piety that the Mofussil afforded him the opportunity of exercising, Babu

Kally Krishna Mitter had made the suburb of Baraset the principal place of his residence. His charitable and patriotic exertions frequently called him to Calcutta, but, as a rule, he preferred to remain doing good to the rustics at Baraset, and it was here that all the talents and genius and philanthropy of Bengal met to mature schemes for the amelioration of society. It may be noted here that with politics, as understood to-day, Kally Krishna Mitter had nothing to do, as far as we are aware. All the politics of the period were education and reform, and we find Kally Krishna Mitter a most prominent figure in these branches of contemporary activity in Bengal, forty years ago. He was a man of scholarly tastes, and was, as the *Indian Mirror* observes, "one of the most up-to-date scholars of our country—keeping abreast of the latest contributions to human knowledge by an enthusiastic and unwearied application to books in more than one language." His visitors, it will be seen from all that has been written above, were of the most cultured kind. With them he would hold communion and converse, which was as high and full of distinction as would be expected from so remarkable a man. Time and space forbids our giving specimens of his conversation, which lives and stands out in relief in the memory of so many of us—in this brief outline of his life. Suffice it to say that the conversations of Kally Krishna Mitter during the last fifty years would fill up many a volume of the most interesting study—and make one of the most instructive books that has ever been contributed to any language. His letters are, if possible, more remarkable still. It is to be hoped that the public will be favoured with a selection from the letters and the large mass of MSS. which he is believed to have left behind.

Though always weak and poorly in health, this old man's spirit did not grow old. He was immersed in study and meditation, but in the midst of these, he retained abundantly the activity of his youth in the service of man, and in suffering and sickness there was not a better nurse. In every house he was the centre of attention and respect, yet he would not be prevented from keeping his vigils at the bedside of sickness and suffering. Whether it was the favorite of the family, whose illness was the subject of general concern and anxiety, or whether it was only a servant who was ill, it made no difference to him. Even up to a few months before his death, he continued this ministry with unabated vigour and punctuality. Most usefully and beautifully, indeed, did he employ his time, but it was primarily at the disposal of people who had need of a friend, and he never turned away from the need of those of whose necessity he had knowledge. Lovely communion was, however, the thing that he delighted in, chiefly in later life. Some of his daily duties have been sketched above; for the rest it may be said with absolute truth—

"With God he passed his days,  
Prayer all his business, all his pleasure praise."

Naturally of a religious yet mystic turn of mind, a great portion of his life had been spent in study. His reading habits, as the *Hindu Pa-*

triot has it, were well-known, and he generally spent sixteen hours out of the twenty-four in study, up to the last. He was therefore full of the knowledge of the East as well as of the West, and some may regret that such a man did not leave any contributions to human knowledge behind him to light up our dusky paths. To this, however, may be opposed his own saying that "up to the age of forty one must be assiduous in gathering knowledge with an open mind. He must study facts till his intellect reaches maturity at forty, and it is after forty only that a man may take it upon himself to be a teacher in serious affairs." He was ever diffident of his own abilities, though it was universally held of him that he was a man of wonderful originality and uncommon vigour of intellect. Nobody was more fair in his discussions or possessed of more of that sweet reasonableness, which we seldom meet with in old men. Besides his diffidence and long continued ill-health, the incessant calls upon his patience in ministration to his relatives, for Kally Krishna Mitter's lot was cast in the midst of a family, whose members suffered from some of the most terrible maladies—besides all this he was constantly engaged in other people's affairs—healing the sick, interfering with the rich and strong in their oppression of the poor and weak, arbitrating cases, and many such other labours of love. His heart was as tender as a woman's. He could not turn away from the permanent and terrible sufferings which appeal to the man of feeling and make him miserable, and do not even spare the collected, materialistic utilitarian of the day. His nature and the conditions of our life thus prevented this great man from leaving some literary or philosophical writings behind to serve as a memorial of his great learning and talents. The sphere of his practical activities being so large, he had but little leisure for literary pursuits. And the whole of this pursuit consisted in writing for the Homœopathic Press. His contributions to this literature—always put forth to alleviate pain, always published anonymously—are, as the *Mirror* says,—"a monument of their author's learning and industry." He had no time and no ambition to leave something behind worthy of his greatness. About the year 1860, Kally Krishna Mitter received a great blow in the death of his elder brother, Dr. Nobin Krishna Mitter, who was the sharer of his sympathies and activities. Nobin Krishna Mitter was a notable man, being the first graduate of the Medical College of Bengal. The elderly generation of Bengal have to recount many a deed of generosity and many an anecdote of his skill and success. It is well known how, on one occasion, when Kumar Krishna Nath, the husband of Maharani Surnomayi, c. i., offered him a lac of Rupees—he stuck to his generous refusal to receive the gift from a friend. As a consequence Rajah Krishna Nath left him, in his will, several lacs of Rupees to found a University, teaching English, French, and German literature on an elaborate plan, Dr. Nobin Mitter had the insight and intelligence to draw up at that early period. The story of Maharani Surnomayi's contesting that will and getting it set aside is well-known in Bengal. Nobin Krishna Mitter was in every sense a great man, though it is said also that he was somewhat eccentric, and

one who never would be led by others. He was the founder, in conjunction with his brother, of the first school in Bengal for teaching female children, and great, though short-lived, was the obloquy and persecution they had to suffer for it at that early and illiberal time. On the death of this brother Kally Krishna Mitter retired from the world. We must tell the reader what his retirement was. After teaching the young men of the town, and looking after the schools—for girls, for rustics and for the people—he had founded, supervising the model farming and scientific agriculture, for which he kept classes for the agricultural population in his own extensive garden house of fifty acres—Kally Krishna Mitter was busy examining the system of medicine, called Homœopathy, which at this time made its appearance in India. He soon discovered in it a potent means of allaying much of the distress of disease from which people suffer everywhere so grievously. He became an amateur and honorary doctor of this part of the country and remained so to the last. The numerous works he has left behind in Homœopathic literature in the vernacular tongue show the tender and anxious way he addressed the daughters of the land, and advised them to take it up for the good of their homes. He received much assistance from Vidyasagara in the coining of words, and the result is the simply worded and elaborate treatises so highly prized. That Kally Krishna Mitter—infirm and broken-hearted as he had become—was able to do so much and that so regularly, will tend to show the sort of man he was. That he turned from dealing with the distressful ignorance from which men undoubtedly suffer, but whose cure is the subject of never-ending debate—to dealing with the distress of disease, it is easy to explain from the circumstances adverted to above. There are numerous articles on Natural History and Anthropological subjects, on his dearest friend Prof. Peary Charan Circar's Temperance movement, on his other great friend Vidyasagar's widow-remarriage reform in the magazines and newspapers to testify to the qualities of his heart, his clear understanding and his talented and capable way of dealing with the subjects he studied.

It has been said that Babu Kally Krishna Mitter was of a mystic turn of mind. This is evident from the fact of his having been a devoted student, first of Spiritualism, then of Mesmerism and Yoga during the last thirty years of his life. His thirst for knowledge was indeed intense, and he drank copiously of the stream of this world's sciences. But it failed to satisfy him, as it must ever fail in satisfying deep-souled men and women everywhere. He constantly recited poetry, but the lines he would most often repeat are those in which the poet says that the much-belauded scientific knowledge of the day had

—“healed not a passion,  
Or a pang entailed on human breast.”

The human questions were to him the great questions. The highest study was, he used to say, ‘undoubtedly that recommended in Socrates’ aphorism, “Know thyself,” so it happened that after forty years

of a life spent in rapt investigation, a life of saintly purity and full of the illumination that immaculate virtue always brings to the soul—he turned from passive faith to study the human mind and find from within the revelation he wanted as to human destiny. The satisfaction that books gave him was not sufficient. Books only made “darkness visible.” If it had not been for the communion which he held with God, and which is always elevating, he would have been utterly miserable—to find all the knowledge of the world a mirage after all. Here was seen a noteworthy change in the history of this ever-progressive mind. It was a change from the ministry of faith to the ministry of knowledge, a change undertaken in the utmost sanity, and by one who had the deserved reputation of being the faithful of those full of faith. Who will decide which is the higher ministry? Perhaps such a comparison is inadmissible between the two.

Henceforth the human mind in all its manifestations—normal and abnormal—became all his study. Mesmerism and Yoga became his absorbing studies, and Yoga indeed, it is believed, he began to cultivate. This is certain, however, that he carefully compared all extant editions of the Yoga philosophy and became an implicit believer in the esoteric teachings and, that natural power, which though generally called supernatural, can be obtained by Yogic practices. He accepted the Law of Karma, and there did not remain much difference between his doctrines and the principles of Theosophic teaching. It must be said that he never repented of his choice ever since he elected to follow knowledge and met every domestic misfortune,—thickly as leaves in a storm though they fell over his life—with even fortitude and calm complacence. Happy in following knowledge to the last, he passed away to that sphere from which no messages come to us, but unseen to us though that world surely is, the Is appears to him to have been unveiled from his gaze,—whether by the power of knowledge or a high faith we cannot tell.

A few words as to his recognition of the truths of Theosophy will be all that time and space permit now. Ever since Madame Blavatsky and Col. Olcott came over to India, Babu Kally Krishna Mitter took an interest in Theosophy. He soon discovered in the founders of the movement powerful allies in the sphere of thought he had reached, for the great cause. With eyes intent on the great esoteric truths which he was competent to bring out with so much mastery, he began to dwell on them with so much earnestness that people soon came to think that there was more in them than met the eye, and from curiosity they soon came to conviction. Whatever he believed in, he could illumine, and by a continued labour and zeal that never abated, he went on interpreting and recommending to the highest and the lowest, those great truths discovered by the ancient Hindus, whose acceptance by the wide, wide world, it is the great mission of Theosophy to achieve. Unnoticed by the great organs of the Press, yet most effectively, he continued to assist in the propagation of spiritual truths and our cherished principles. He was never weary of defending and supporting the founders of the

Theosophic movement in India. He was himself venerated in every circle, and out of deference to him people would tolerate his earnest defences of Madame Blavatsky during the time of her trials. His faith never wavered for a moment in the saving character of the principle we all hold so dear, and which will yet prove the salvation of India.

At Baraset he had started the "*Truth-seeker's Reading Club*," adopting for it the motto "There is no religion higher than Truth." Here he interpreted *Lucifer*, the *Theosophist*, the *Platonist* and all the varied and valuable lore that lay around him in many languages. He indeed made Theosophy acceptable in many a seemingly hopeless quarter. Regarded by every one as saint, whom every one, Mahomedan, Christian or Hindu, delighted to honor, he carried into every circle, with his own people as with the world out of doors, his frank, urgent and often repeated calls on behalf of Theosophy, and need we say that his success was great. The reverence and thirst for more knowledge which he has so diligently and successfully cultivated is bound to bear a most wholesome and abundant crop, albeit on a soil whose aridity there are so few labourers to remove.

The spread of Theosophic teaching has received a very rude blow indeed at his lamented death. The task is not an easy one. To bring its lost glory back to India, to make all its diverse races and creeds accept unreservedly the law, is a task of appalling magnitude fit for Mahatmas to undertake. He who has passed away was a teacher worthy of the task. The fame of his piety, his unruffled sweetness of temper, his humility, his unceasing care and tenderness for all sentient creatures, his illuminating knowledge, his varied acquirements and the elevating magnetism of his presence—had spread far and wide, and all who approached him, learned or ignorant, aristocrat or poor, man or woman, found him wisest among men, yet poorest of all in spirit,—a teacher whom they could unreservedly accept and unstintedly honor.

It may be interesting to note that the last book this devoted student read and re-read, and caused to be kept opened on a chair before him,—was Madame Blavatsky's *Secret Doctrine*. This work he had read through and marked, and on his death-bed he read this book, propped up by pillows on all sides, every morning after he had heard the hymns his granddaughters sang to him at that time.

Babu Kally Krishna Mitter died on the morning of the 2nd August last in Calcutta, and the news, which attracted some little notice in the metropolis, fell like a thunderbolt on the people of Baraset, and on the destitute, poor and forlorn within many miles of it. He was seventy, or within a year of seventy when he died, and fifty years of his life—(with occasional breaks to Benares and Calcutta)—had been passed in Baraset.

The deceased had one of the first and most complete libraries of occult literature—including all George Redway's more important

and rare publications, the complete works of Madame Blavatsky, almost all the publications of the Theosophical Society, numerous Sanskrit and Prakrit Buddhist works, Vedas, Upanishads, Tantras and Darsans in several editions and languages. He had read every book and had marked every volume of it. A Bengal contemporary says that, up to the last, he drew upon all the public and many of the private libraries in Calcutta. But the subject of his devoted study in later life was chiefly Theosophical writings. His own collection he has left to his relatives, with this last exhortation: "Here are these books left, whoever may read them, is welcome. It is my earnest request that you will all try to read them, and find readers."

For a few days before his death, he had been dreaming, he said, pleasant dreams of *Devachan* and of Madame Blavatsky. He retained consciousness up to the last. Shortly before death, a wonderful peace came to him, and he expired so quietly and with such a resigned look, that all who noticed it were struck with the expression. For three or four days before his death, he had manifested a symptom or two which it may be worth while to record. His great friend, the late lamented Vidyasagara, had preceded him in death by five days only. This fact had been kept from him. Vidyasagara had been bedridden for about 2 months, and Kally Krishna was very anxious on his account. Up to the day of Vidyasagara's death, he used to enquire about him 4 or 5 times a day. Strangely, however, although the fact of his death was so carefully kept from him, and although a good report had reached him, he ceased to put a single question about Vidyasagara after the day of his death. Three days before his own death, and two days after that of Vidyasagara, he told his relatives that Vidyasagara had been sitting by him. On being questioned as to what he was saying—he enquired how Vidyasagara came to be there. Vidyasagara, it should be mentioned, was his great and lifelong friend, and just before becoming bedridden, when he was very weak and had to be helped upstairs, he had come to see Kally Krishna who was already ill. We make no apology for referring to this interview between two such great souls—so near to their dissolution. Vidyasagara stayed for three hours, and it was particularly interesting to see the two friends laughing in their emaciation, defying the death that they both knew to be near. They were engaged in high discourse, Vidyasagara,—with his powerful features as conveyed to every Indian province in a hundred illustrations and portraits, and Kally Krishna with his handsome, intellectual, Greek features, his long aquiline nose, his sweet smile, and the heavenly light of knowledge, subdued desire and peace reigning in his eyes. They had a short discussion too. Vidyasagara ever regarding the arrangements of the world as imperfect, said, "Nature is what would be called in human language imperfect. This must be patent and must be always patent." Kally Krishna, ever a believer in progress, not expressing the slightest surprise at the inequalities of nature, and pointing to the trophies of progress in the elevation of human

sentiment (which Vidyasagara did not accept) in so many ways, held there was every hope for men. To return to our narrative. The second symptom which has to be recorded is this. Kally Krishna had not been heard to refer to his father, dead some sixty years ago, for the last forty years. A day or two before death, he requested one of his attendants to open a door to admit his father, who was waiting outside. All this did not fail to be observed by the most eminent physicians of the town who attended on him, but they were explained by them as being due to the failure of circulation in the brain. The failure of circulation may be true enough, yet the explanation hardly clears the mystery. It may be added that the deceased did not know his end was approaching, as the Hon'ble Dr. Máhandra Lall Sircar, M. D., C. I. E., and others in attendance had carefully kept him ignorant of the nature of his malady, which was *phthisis*. The deceased was also full of hope himself. He had indeed resolved, if he got well again, to translate all Madame Blavatsky's writings into the vernacular, believing that the teachings therein contained would do great good to the people. He ardently wished to see the memory of Madame, to whom he was not known, perpetuated with distinction. Referring to the difficulty of procuring reference books in occult literature even in Calcutta, he desired very much to see a Blavatsky Library opened to the public, where the student of mystic lore might feast himself on the most precious and select writings of the world.

Thus passed away from the paths of this world, this child of Time who shed such benignant lustre on kinsman, friend, and stranger all alike, on all who ever came within the sphere of his influence. All who had the privilege of knowing him, without exception, mourn his death as the loss of a *Rishi*, a *Mahatma* and a saint. How poor is the planet without such souls.

Truth claimed him and well and truly, and indeed with rare devotion has he served the cause of Theosophy. Such effective service, so silently rendered, we do not readily find and must miss for long. May his soul rest in peace! May the great Law-giver crown him with the peace that belongs to the Law-abiding, and may it be given to those who are heirs of the lore and the power such as he has left behind, to profit by the sainted example of Maharshi Kally Krishna Mittra.

#### INSTRUCTION: ORIENTAL, AND OCCIDENTAL.

IT is undisputed that all the occult knowledge in the world came originally from the East. So in all probability have the vast majority, if not all the peoples who form the present population of the world: yet their common origin does not prevent their being divided sharply into Eastern and Western, with racial characteristics clearly marked. So too their knowledge, esoteric and exoteric, is coloured by racial differences. So far as material brain and human speech are the vehicles of learning, this must be so. The exoteric arts, sciences, and philosophies all distinctly show this racial difference; and the

only premises on which esoteric or occult learning, should not show it, would be the assumption that such learning as a function of the reincarnating monad, is unaffected by its material envelope.

The idea that our race is subsequent to the other, is irrelevant. If any race has had sufficient force to develop a school of occultism for itself, that school is not to be overlooked; and the happiest results may be found in working along lines already thus self-developed. There has of late been much that tended almost irresistibly to keep this principle out of sight. The strong growth of materialism in the West overlaid its spiritual faculties till they were well-nigh smothered. The few who possessed occult learning became extremely reticent about imparting it, or even speaking of it. The charlatanism of impecunious adventurers who extracted a scanty living from the pockets of the superstitious, brought it into still more disrepute. In this state of things has come, at the proper cyclic epoch, a flood of light from the East, illuminating as it has illuminated at former epochs, the strong souls who are prepared to receive it, and making them torch-bearers to lighten the darkness of a people over whom the fogs of materialism were fast closing.

It is no wonder that the eyes of the Western world were forcibly turned in the direction of this new and brilliant blaze of learning, and that the plant of native growth was lost sight of, or treated as a useless weed. If I may use a floricultural simile, I would compare it to the brilliant and magnificent varieties of chrysanthemums imported from China and Japan, whose beauty made gardeners ignore our own marigold, the native chrysanthemum, and for years remain oblivious of what they at last recognize, *viz.*, the splendid results that may be attained by using in the cultivation of hardy native stock, lessons learned from the foreign flowers; blending, and grafting upon our native stock the best products of the East. So it is with schools of occultism. In every country they savour of the soil and of the race; and unless a race has had sufficient spiritual force to produce a school of its own, no foreign product will have much chance of surviving when transplanted.

It is somewhat the fashion to regard the Western schools as of small value and no originality; but to those who have studied the works of Jamblichus, of Agrippa, Michael Scott, Paracelsus, the Van Helmonts, down to Boehme, and Eliphaz Lévi, the slur is pointless. Of course it may be said that many of these were purely Eastern in their teaching; the impression which prolonged and careful study has left on my mind is, that when due allowance is made for difference of language, and when accurate translation of terms of art is made, and when peculiarities of race and climate causing certain points to be accentuated in certain countries rather than others, are taken into account, there is little, if any, difference. To prove this, would involve perfect acquaintance with both systems, to the smallest minutiae; and a comparison would fill volumes; meantime it is easy for the veriest

beginner to produce strings of superficial and seemingly irreconcilable differences, and to demonstrate the superiority of the East in each one.

It may be freely granted that for teaching the elementary principles, the Western schools are of little use;—this is true as to their written work, and is largely because the elementary oral teaching of these schools has been lost, or imperfectly recorded. A careful collation with Eastern methods will show how this elementary teaching may now be recovered.

It is claimed that the development of occult power is a special feature of the Eastern Yoga, and is unattainable by Western methods. I have known occult powers in Westerns who have had no knowledge or teaching from the East; of the powers of Eastern Yogis, save in a few instances, I only know by hearsay; but putting personal experience with authentic report, occult powers, Eastern and Western, approximate closely.

To some minds, Eastern channels of thought, and the technical terms of the Oriental tongues come with force, and even strike a responsive chord where nothing else can. I believe this the result of a dim, as if unconscious memory of prior life in an Eastern body. Similarly we see an Englishman take to the German language, literature, and customs, with avidity and a feeling of homeness, but find French a weariness and labour, or *vice versa*,—traits hard to account for except on some theory of a prior experience. Eastern souls in Western bodies, though the expression is not strictly accurate, would naturally be the first to hail the light from the East, and be the most appropriate instruments for disseminating it; but their usefulness in so doing is diminished if they forget or ignore Western peculiarities which their Western constitution enables them to understand.

Such must have been one reason which made H. P. B. the chosen of the Masters to bring to the West the teachings which they thought fit to give out; and if this was the case, it was not her great mission to take much account of the Western schools. *Ex oriente lux*. She was the Light bringer, holding aloft a torch that shed its rays into windows open to admit them. Thus naturally those whose minds had a distinctly Eastern proclivity, should be the first to rally round her and receive that light. They must not only absorb; their duty is to diffuse the light she brought, and to study men's idiosyncracies, to spread it as widely as possible.

Within my observation, innately Eastern minds are rare. Four persons out of every five, find Eastern terms and phases of thought at first repellant and impossible. Address them on the lines of Western occultism; an answering chord awakes at once, and in a short time there is a healthy growth on which the sublime doctrines of the East may be engrafted. Such minds ought not to be neglected. We should not persist in using Sanskrit terms and leaving in the dark all who have no will or power to learn them, while we can translate what we have to say into their own tongue, perchance with less beauty and power, but still sufficient to give the idea.

The Theosophical Society stands between East and West, knowing no distinction of soul by colour, caste, or creed; it should be our task to interpret for the two,—not repeating the mistake of Christian missionaries who have striven to occidentalize the Orient. We cannot orientalize the Occident, we cannot make Occidental people into Oriental people, but we can make them good Occidentals, and not only good, but wise, fit to exercise any occult powers they may acquire; an object entirely secondary. Finally, they will be able to see the oneness of Occultism East or West. So will Theosophy's torch of learning and beneficence be known as bearing a flame identical throughout the world, shining the same wherever it burns, the final bright inheritance of all.

J. W. BRODIE INNES.

### TEJO-BINDU UPANISHAD OF KRISHNA-YAJUR VEDA.

(Translated by two Members of Kumbakonam T. S.)

(Continued from page 743.)

#### CHAPTER V.

THE sage named Nidhāgha addressed the venerable Ribhu—O, Lord; please explain to me the discrimination of Atma from non-Atma. The sage replied thus:

The limit to all sounds (spiritual or otherwise) is Brahm; the limit to all thoughts is the Guru. That which is of the nature of all causes and effects but yet without them, that which is without Sankalpa, of the nature of all bliss and the auspicious, that which is the great one of the nature of bliss, that which illuminates all luminaries and that which is full of the bliss of Nada (spiritual sound), without any enjoyment and contemplation and beyond all Nadas and time—that is Atma, that is the "I," the indestructible. Being devoid of all the difference of Atma and non-Atma, of heterogeneity and homogeneity, and of quiescence and non-quiescence—that is the one Jyotis (spiritual effulgence) at the end of Nada (spiritual sound). Being without the conception "I am the partless non-dual essence" or "I am the blissful," and being of the nature of the one beyond all—that is the one Jyotis at the end of Nada. He who is devoid of the signification of Atma (*viz.*, motion) and devoid of Sachchithananda, he is alone Atma the eternal. He who is undefinable and unreachable by the words of the Vedas, who has neither exteriors nor interiors, and whose symbol is either the universe or Brahm—he is undoubtedly Atma. He who has no body, nor is a Jiva made up of the elements and their compounds, who has neither form nor name, neither the enjoyable nor the enjoyer, neither Sat nor Asat, neither preservation nor regeneration, neither guna nor non-guna—that is undoubtedly my Atma. He who has neither the described nor the description, neither Sravana (bearing, &c.) nor Manana (meditation), neither guru nor disciple, neither the word of the gods nor the gods nor Asuras, neither duty nor non-duty, neither immaculate nor non-immaculate, neither time nor non-time, neither certainty nor doubt, neither mantra nor non-mantra, neither science nor non-science, neither



the seer nor the sight which is subtle, nor the nectar of time—that is my Atma. Rest assured that non-Atma is a misnomer. There is no manas as non-Atma—there is no world as non-Atma. Owing to the absence of all Sankalpas and to the giving up of all actions, Brahm alone remains and there is nothing like non-Atma. Being devoid of the three bodies, the three periods of time, the three gunas of Jiva, the three pains and the three worlds, and following the saying “All is Brahm,” know that there is nothing to be known through the absence of chitta. (Then) there is no old age through the absence of body,—no motion through the absence of legs—no action through the absence of hands—no death through the absence of creatures—no happiness through the absence of Buddhi; no virtue, no purity, no truth, no fear, no repetition of mantras, no guru or disciple. There is no second in the absence of one. Where there is not the second there is not the first. Where there is (no) truth there is no non-truth possible. If you regard a thing auspicious as inauspicious, then auspiciousness is desired from inauspiciousness. If you regard fear as non-fear, then fear will arise out of non-fear. If bondage should become emancipation, then in the absence of bondage there will be no emancipation. If birth should imply death, then in the absence of birth there is no death. If “thou” should imply “I,” then in the absence of “thou” there is no “I.” If “this” should be “that,” “this” does not exist in the absence of “that.” If being should imply non-being, then non-being will imply being. If an effect implies a cause, then in the absence of effect there is no cause. When there is no duality, there is non-duality; but where there is no duality, there is no non-duality. If there should be the seen, then there is the eye (or sight); in the absence of the seen there is no eye. In the absence of the interior there is no exterior. If there should be some fulness, there non-fulness is possible. Therefore (all) this exists nowhere. Neither you, nor I, nor this, nor these exist. There exists no (object of) comparison in the True one. There is no simile in the unborn. There is (in it) no mind to think. I am the Supreme Brahm. This world is Brahm only. Thou and I are Brahm only. I am Chinmatra simply and there is no non-Atma. Rest assured (of it). This universe is not (really) at all. It was nowhere produced and stays nowhere. Some say that Chitta is the universe. Not at all. Neither the Universe nor Chitta nor Ahankara nor Jiva exists (really). Neither the creation of Maya nor Maya itself exists (really). Fear does not (really) exist. Actor, action, hearing, thinking, measurer, the measure, Agnana and Aviveka (non-discrimination)—none of these exists (truly) anywhere. Therefore the four moving<sup>1</sup> considerations and the three kinds of relationship exist not. There are no Ganges, no Gayas, no Sethu<sup>2</sup>, no element or anything else, no earth, water, fire,

1. The four moving considerations (of Vedanta) are subject (Brahm), object, relationship and the qualified person. There are three kinds of relationship in Sanskrit logic.

2. This means the bridge built by Hanuman and representing the bridge connecting the higher and lower mind.

vayu and akas anywhere, no gods, no guardians of the four quarters, no Vedas, no guru, no distance, no proximity, no tubular vessel (or time), no middle, no non-duality, no duality, no truth, no untruth, no bondage, no emancipation, no Sat, no Asat, no happiness, &c., no class, no motion, no caste, and no worldly business. All is Brahm only and nothing else—all is Brahm only and nothing else. There exists then nothing as that “Consciousness alone is”—there is (then) no saying such as “Consciousness is I.” The statement “I am Brahm” does not exist (then); nor does exist (then) the statement “I am the eternally pure.” Whatever is uttered by the mouth, whatever is thought by consciousness, whatever is determined by Buddhi, whatever is cognized by chitta—all these do not exist. There is no Yogi or Yoga then. All are and are not. Neither day nor night, neither bathing nor contemplating, neither delusion nor non-delusion—all these do not not exist then. Know that there is no non-Atma.

The Vedas, sciences, Puranas, effect and cause, Eswara and the world and the elements and mankind—all these are unreal. There is no doubt of it. Bondage, salvation, happiness, relatives, meditation, chitta, the gods, the demons, the secondary and the primary, the high and the low—all these are unreal. There is no doubt about it. Whatever is uttered by the mouth, whatever is willed by Sankalpa, whatever is thought through manas—all these are unreal. Whatever is determined by the Buddhi, whatever is cognized by chitta, whatever is discussed by the religious books, whatever is seen by the eye and heard by the ears, and whatever exists as Sat, as also the ear, the eye and the limbs—all these are unreal. Whatever is described as such and such, whatever is thought of so and so, all the existing thoughts, such as “Thou art I,” “That is this,” and “He is I,” and whatever happens in Moksha, as also all Sankalpas, delusion, illusory attribution, mysteries and all the diversities of enjoyment and sin—all these do not exist. So is also non-Atma. Mine and thine, my and thy, for me and for thee, by me and by thee—all these are unreal. The statement that Vishnu is preserver, Brahm is the creator, and Rudra is the destroyer—know that these are false. Bathing, utterings of mantras, Tapas (religious austerities), Homa (sacrifice), study of the Vedas, worship of the gods, Mantra, Tantra, association with the good, the showing of good qualities, the working of the internal organ, the result of Avidya (nescience) and the many crores of mundane eggs—all these are unreal. Whatever is spoken of as true according to the common verdict of all the people, whatever is seen in this world and whatever exists—all these are unreal. Whatever is uttered by words, whatever is ascertained, spoken, enjoyed, given or done by any one, whatever action is done, good or bad, whatever is done as Truth—know all these to be unreal. Thou alone art the transcendental Atma and the Supreme guru of the form of Akas which is devoid of fitness (for it) and of the nature of all creatures. Thou art Brahm, thou art time, and thou art Brahm that is ever and imponderable. Thou art everywhere of all forms and full of conscious-



ness. Thou art the real. Thou art one that has mastered the Siddhis (psychical powers), and thou art the ancient, the emancipated, emancipation, the nectar of bliss, the god, the quiescent, diseaseless, Brahm, the full, and the greater than the great. Thou art impartial, Sat, and the ancient recognized by the words Truth, gnāna, &c. Thou art devoid of all parts. Thou art the ever existing—thou appearest as Brahma, Rudra, Indra, &c.—thou art above the illusion of the universe—thou shinest in all elements—thou art without Sankalpa in all—thou art known by means of Vedantas—thou art ever content and ever happily seated (in thyself)—thou art without motion, &c., in all things—thou art without any characteristics in all things—thou art contemplated by Vishnu and other gods at all times—thou hast the nature of Chit (consciousness)—thou art chinmatra—thou art unchecked,—thou stayest in Atma itself—thou art void of everything and without gunas—thou art bliss, the great, the one secondless—the state of Sat and Asat, the Knower, the Known, the Seer, the nature of Sachchithananda,—the lord of devas, all-pervading, the deathless, the moving, the motionless, the all and the non-all, with quiescence and non-quiescence, Sat alone, Sat commonly (found in all), of the form of Nitya Siddha (the unconditioned developed one) and yet devoid of all Siddhis. There is not an atom which thou dost not penetrate but thou art without it (atom). Thou art devoid of existence and non-existence as also aim and object aimed at. Thou art changeless, decayless, beyond all nadas, without Kala or Kāshṭa (divisions of time) and without Brahma, Vishnu and Siva. Thou lookest into the nature of each and art above the nature of each. Thou art immersed in the bliss of self. Thou art the monarch of the kingdom of self and yet without the conception of self. Thou art of the nature of fulness and incompleteness. There is nothing that thou seest which is not in thyself. Thou dost not stir out of thy nature. Thou attest according to the nature of each. Thou art nothing but the nature of each. Have no doubt "thou art I."

This universe and everything in it, whether seers or the seen, resemble the horns of a hare (or are illusory). Earth, water, Agni, Vayu, Akas, Manas, Buddhi, Ahankara, Tejas (spiritual effulgence), the worlds and the sphere of the universe, destruction, birth, truth, virtue, vice, gain, desires, passion, anger, greed, the object of meditation, meditation, wisdom, guru, disciple, limitation, the beginning and end, auspiciousness, the past, present and future, aim and the object of aim, mental restraint, intuitive deliberation, contentment, enjoyer, enjoyment, &c., the eight parts of Yoga, Yama, &c., the going and coming (of life), the beginning, middle and end, that which can be taken and rejected, Hari, Siva, the organs, Manas, the three states, the 24 Tatwas, the four means, one of the same class or different classes, Bhu and other worlds, all the castes and orders of life, with the rules laid down for each, mantras and tantras, science and nescience, all the Vedas, the inert and the non-inert, bondage and salvation, spiritual wisdom and non-wisdom, the enlightened and the non-enlightened, duality and

non-duality, the conclusion of all Vedantas and Shastras, the theory of the existence of all souls and that of one soul only, whatever is thought by Chitta, whatever is willed by Sankalpa, whatever is determined by Buddhi, whatever one hears and sees, whatever the Guru instructs, whatever is sensed by all the organs, whatever is discussed in Mimamsa, whatever is ascertained by Nyaya (philosophy) and by the great ones who have reached the other side of the Vedas, the saying, "Siva destroys the worlds, Vishnu protects it, and Brahma creates it," whatever is found in the Puranas and whatever is ascertained by the Vedas and is the signification of all the Vedas—all these resemble the horns of a hare. The conception "I am the body" is spoken of as the internal organs; the conception "I am the body" is spoken of as the great mundane existence; the conception "I am the body" constitutes the whole universe. It is spoken of as the knot of the heart, as non-wisdom, as the state of Asat, as nescience, as the dual, as the true Jiva and as with parts, is certainly the great sin and is the disease generated by the stain of thirst after desires. That which is Sankalpa, the three pains,—passion, anger, bondage, all the miseries, all the faults and the various forms of time—know these to be the result of Manas. Manas alone is the whole world, the ever-deceiving, the mundane existence, the three worlds, the great misery, the old age and others, death, the great sin, the Sankalpa, the Jiva, the Chitta, the Ahankara, the bondage, the internal organ and earth, waters, Agni, Vayu and Akas. Sound, touch, form, taste and odor, the five sheaths, the waking, dreaming and dreamless sleeping states, the guardians of the eight quarters Vasus, Rudras, Adityas, whatever is seen, the inert, the pairs (cold and heat) and non-wisdom—all these are the productions of Manas. Rest assured that there is no reality in all that is Sankalpa. The whole world, the guru, disciple, &c., do not exist, yea do not exist. Thus ends the fifth chapter of this Upanishad.

#### CHAPTER VI.

Ribhu continued again—Know everything as (Sahinmaya) full of Sat and Consciousness. It pervades everything. Sachchithananda is non-dual, decayless, alone and other than all. It is "I." It alone is Akas and "thou." It is I. There is (in it) no Manas—no Buddhi—no Ahankara—no Chitta or the collection of these—neither "thou" nor I, nor anything else nor everything. Brahm alone is. Sentence, words, Vedas, letter, beginning, middle or end, truth, law, pleasure, pain, existence, Maya, Prakriti, body, face, nose, tongue, palate, teeth, lip, forehead, expiration and inspiration, sweat, bone, blood, urine, distance, proximity, limb, belly, crown, the movement of hands and feet, Shastras, command, knower, the known and the knowledge, the waking, dreaming, dreamless sleeping and the fourth states—all these do not belong to me. Everything is Sahinmaya interwoven. No attributes pertaining to body, elements and spirit, no root, no vision, no Taijasa, no Pragna, no Virat, no Sutrātma, no Eswara, no going or coming;

neither gain nor loss, neither acceptable nor rejectable, nor censurable, neither pure nor impure, neither stout nor lean, no sorrow, time, space, speech, all, fear, duality, tree, grass or mountain, no meditation, no siddhi of Yoga, no Brahman, Kshatrya or Vysia, no bird or beast or limb, no greed, delusion, pride, malice, passion, anger or others, no women Sudras, cats or others, nothing that is eatable and enjoyable, no excess or decrease, no belief in the Vedas, no speech, no worldliness or unworldliness, no transaction, no folly, no measurer, measure or measured, no enjoyer, enjoyment or enjoyed, no friends, son, &c., father, mother or sister, no birth or death, no growth, body, (the conception of) "I," emptiness or fulness, (the) internal organs or mundane existence, no Brahma, Vishnu or Siva, no week, fortnight, month or year, no unsteadiness, no Brahmaloaka, Vaikunta, Kailasa and the others, Swarga, Indra, Agniloka, Agni, Yamaloka, Yama, Vayuloka, guardians of the world, three worlds—Bhu, Buvar and Suvar, Patala or surface of the earth, no science, nescience, Maya, Prakriti, inert, permanent, transient, destruction, movement, running, object of meditation, bathing, mantra or inaudible mutterings, no adorable object, anointment, Achamana (sipping with water), no flower, fruit, light waved before God, praise, prostrations or circumambulation, no void, conception of separateness even, oblation of food, offered food, house, actions, abuse, praise, Gayatri and Sandhi (period of junction, such as twilight, &c.) no mental state, calamity, evil desire, bad soul, chandala (low caste person), Paulkasa, unbearable, unspeakable, Kirata (savage), Kaitaba (demon), partiality, partisanship, ornament, chief or pride, no many, oneness, durability, triad, tetrad, greatness, smallness, fulness or kindness, no Benares, Tapas, clan, family, Sutra, greatness, poverty, girl, old woman or widow, no pollution, birth, introvision, illusion, no sacred sentences, identity, or Siddhis: Anima, &c.

Everything being consciousness alone, there is no stain in anything. Everything being of the nature of Sat alone is Sachchithananda only. Brahm alone is everything and there is nothing else. So "That" is "I," "That" is "I." "That" alone is "I." That alone is "I." The eternal Brahm alone is "I." I am Brahm alone without being subject to mundane existence. I am Brahm alone without any manas, any buddhi, organs or body. I am Brahm alone not perceivable. I am Brahm alone and not Jiva. I am Brahm alone and not liable to change. I am Brahm alone and not inert. I am Brahm alone and have no death. I am Brahm alone and have no Pranas. I am Brahm alone and greater than the great. This is Brahm. Great is Brahm. Truth is Brahm. It is all-pervading. Time is Brahm. Kala is Brahm. Happiness is Brahm. It is self-shining. One is Brahm. Two is Brahm. Delusion is Brahm. Sama and others are Brahm. Badness is Brahm. Goodness is Brahm. It is of the form of restraint, quiescence, the all-pervading and the all-powerful. The loka (world) is Brahm. Guna is Brahm. Disciple is Brahm. It is Sadasiva. (That which is) before is Brahm. (That which will be) hereafter is Brahm. Purity is

**Brahm.** Auspiciousness and inauspiciousness are Brahm. Jiva is always Brahm. I am Sachchithananda. All are of the nature of Brahm. The universe is said to be of the nature of Brahm. Brahm is itself. There is no doubt of it. There is nothing out of itself. The letter Om of the form of Consciousness is Brahm alone. Everything is itself. I alone am the whole universe and the highest seat, have crossed the gunas and am greater than the great, the Supreme Brahm, Guru of gurus, the support of all and the bliss of bliss. There is no universe besides Atma, no happiness or motion besides Atma. The universe is of the nature of Atma. There is nowhere (or place) without Atma. There is not even grass different from Atma. The whole universe is of the nature of Atma. All this is of the nature of Brahm. Asat is not of the nature of Brahm. There is not a grass different from Brahm; there is not a husk different from Brahm; there is not a body different from Brahm. There is nothing different from Brahm like I-ness or you-ness. Whatever is seen in this world, whatever is spoken of by the people, whatever is enjoyed everywhere—all these are Asat (unreal) only. The differences arising from the actor, action, qualities, likes, taste and gender, all these arise from Asat and are (but) pleasurable. The differences arising from time, objects, actions, success or defeat and whatever else—all these are simply Asat. The internal organ is Asat. The organs are Asat. All the Pranas, the collections of all these, the five sheaths, the five deities, the six changes, the six enemies, the six seasons, and the six tastes, are Asat. I am Sachchithananda. The Universe is rootless. I am Atma alone, chit and bliss. The scenes of mundane existence are not different. I am the Truth of the nature of bliss and of the nature of the imponderable Chit. All this is of the nature of gnana (Divine wisdom.)

I am the secondless having gnana and bliss. I am of the nature of an illuminator of all things. I am of the nature of all non-being. I alone shine always. Therefore how can I with such a nature become Asat? That which is called "Thou" is the great Brahm of the nature of the blissful of consciousness and of the nature of chit having chidakas and chit alone as the great bliss. Atma alone is "I." Asat is not "I." I am Kutastha, the great guru and Sachchithananda alone. I am this born universe. No time, no universe, no maya, or no prakriti (in me). I alone am the Hari. Personally, I alone am the Sadasiva. I am of the nature of pure consciousness. I am the enjoyer of pure Satwa. I am the only essence full of chit. Everything is Brahm and Brahm alone. Everything is Brahm and is chit alone. I am of the nature of the all-latent and the all-witness. I am the supreme Atma, the supreme Jyotis, the supreme wealth, the supreme goal, the essence of all Vedantas, the subject discussed in all the Shastras, of the nature of Yogiotas, the great ocean of the chief bliss, the brightness of all wisdom, the nature of the chief wisdom, the brightness of the fourth state and the nonfourth, but devoid of them, the indestructible chit, truth, Vasudera, the birthless, and the deathless, Brahma, Chidakas, the unconditioned,

stainless, the immaculate, the emancipated, the utterly emancipated, the soulless, the formless and of the nature of the non-created universe.

The universe which is assumed as Truth and non-truth does not really exist. Brahm is of the nature of eternal bliss and is even by itself. It is endless, decayless, quiescent and of one nature only. If anything is other than myself, then it is as unreal as the mirage in an oasis. If one should be afraid of the son of a barren woman, or if a powerful elephant be killed by means of the horns of a hare, then the world (really) is. If one (person) can quench his thirst by drinking the waters of the mirage, or if one should be killed by the horns of a man, then the universe really is. The universe exists always in the true Ghandarva city (merely unreal). When the blueness of the sky really exists in it, then the universe really is. When the silver in mother-o'-pearl can be used in making an ornament, when a man is bitten by (the conception of) a snake in a rope, when the flaming fire is quenched by means of a golden arrow, when milky food is obtained in the (barren) forest of Vindhya (mountains), when cooking can take place by means of the fuel of (wet) plantain trees, when a female (baby) just born begins to cook, when curds resume the state of milk, or when the milk (milked) goes back through the teats of a cow, then will the universe really be. When the dust of the earth shall be produced in the ocean, when the elephant is tied by means of the hair of a tortoise, when (mountain) Meru is shaken by the thread in the stalk of a lotus, when the ocean is bound by its rows of tides, when fire flames downwards, when flame shall become (really) cold, when the lotus shall grow out of flaming fire, when Indra-nila (sapphire) arises in the great mountains, when Meru comes and sits on the lotus-eyed, when that mountain (Meru) descendant of Bhrigu shall shake, when a lion is killed by a gnat, when the three worlds can be found in a hole which is an atom in area, when the fire which burns a straw shall last for a long time, when the objects seen in a dream shall come in the waking state, when the current of a river shall stand still (of itself), when the delivery of a barren woman shall be fruitful, when the crow can walk like a swan, when an ass can fight with a lion, when a great ass shall walk like an elephant, when the full moon shall become a sun, when Rahu (one of the nodes) shall abandon the sun and moon, when a good crop can arise out of the waste (burnt) seeds, when the poor can enjoy the happiness of the rich, when lions are conquered by the bravery of dogs, when the heart of the gnanis (wise men) is known by the fools, when the ocean is drunk by the dogs without any remainder, when the pure Akas shall fall upon men, when heaven shall fall on the earth, when the flower in the sky should emit fragrance, when a forest appearing in pure Akas shall move, and when reflection shall arise in a glass simply (without mercury or anything else in its back), then the world really is. There is no elephant in the womb of a sheep—there is no universe in the womb of Aja (the unborn Brahm)—there is no universe in the womb of Atma.

Duality and non-duality, which are but the results of differentiation, are really not. All this is the result of Maya. If misery should arise from the conception of "I am the body," then it is certain I am Brahm. The knot of the heart is the wheel of Brahm, which cuts asunder the knot of existence. When doubt arises in one, he should have faith in Brahm. That non-dual Brahm, which is eternal and of the form of unconditioned bliss, is the guard of Atma against the thief of the form of non-Atma. Through instances like the above is established the nature of Brahm. Brahm alone is the all-abode. Abandon the idea of the universe. Knowing for certain "I am Brahm" give up the "I." Everything disappears as the flower from the hands of a sleeping person. There is neither body nor Karma. Everything is Brahm alone. There are neither objects nor actions nor the four states. Everything is Brahm alone. Which is the three-fold wisdom. Abandoning all action contemplate "I am Brahm;" "I am Brahm." There is no doubt. I am Brahm of the nature of chit. I am of the nature of Sachchidananda. This science of Sankara (Siva) should never be explained to an ordinary person, to an atheist or to the faithless, ill-behaved or evil-minded person. It should be after due examination given to the high-souled ones, whose minds are purified with devotion to their gurus. It should be taught for a year and a half. Leaving off thoroughly and entirely the practice recommended by (all) the (other) Upanishads, one should study the Tejobindu Upanishad always with delight. By once studying it, he becomes one with Brahm. Thus ends the sixth chapter. Thus ends the Upanishad.

#### SRAVANAM.

THIS heading reminds our Hindu readers that the subject of this article is the important ceremony that Brahmins have to perform once a year in its fifth month. The ceremony falls this year on 19-8-91, though all do not agree about the accuracy of the date. A large number of Brahmins therefore are looking forward to the dawn of 19-8-91, some intent on perigrinating through the adjacent villages and making two annas by presenting to other Brahmins a sacred thread over which they chant a passage from the magic Veda, others intent on making use of their best clothes and jewelry and enjoying a festive day brought round by the revolution of the sacred year. Sacred year! Yes, sacred, for it is the atma of the Prajapati. He is the genius presiding over the evolutionary processes of our earth. His activity is measured by cycles of a year to us and only a day to him. On a certain scale, the world's destruction and reconstruction are included within one year. The seasons have rolled, and man has sown, reaped, and even eaten all within one year. The rivers have thrilled with the stream of life, even burst their banks and again become dry. The trees too have smiled and wept. All Nature within mortal ken has witnessed the round—the round of a Day and Night to our evolutionary genius. Who is this genius? Is it our Lord Brahma? No; it cannot be so high a spirit, whose single day

the crops have become pregnant with the nourishment of life popularly known as food. The Vedic chanting is over. The Pitris have begun to sleep. The Devas have become awake, and the solar half of the year has begun. Then the Brahmins have no right to chant the Vedas as before. That will commence only when the sun comes back to the sign of Leo. The Sravana is therefore the preparatory ceremony by which the Brahmins enter upon their legitimate work of serving the Pitris. Not only by the sun is this important ceremony regulated. The moon is another important factor. According to lunar calculations this month is called Sravana month; for the moon obtains its full proportions near the asterism called Sravana. The presiding Deva of this asterism is Vishnu. The sun and the moon are both in accord during the first third of the lunar half of the year or the sun's southern journey. O, Brahmins! awaken! Be prepared for the Vedic chanting and care not for the trifle of two annas.

A. NILAKANTA SASTRI, F. T. S.

### ASTROLOGY.

(As conceived by the Hindus).

#### VI.—THE SUN.—(Continued)

THE sun then is the author of the means of knowledge, sensation, inference, similitude, and words. Hence the following epithets of the mighty father of terrestrial life need no further explanation.

1. Mahábuddhi, having high retentive power.
2. Prájna, wise.
3. Parávarjña, knower of all that is far and near.
4. Bhavitátma, with well-embellished mind.
5. Buddhimat, possessor of intellect.
6. Medhavi, possessor of the power of understanding.
7. Sarvagna, omniscient.
8. Bahujña, knows much that man does not.
9. Dhūnat, possessor of contemplative power.
10. Vidván, learned.
11. Buddha, possessor of divine wisdom.
12. Kavi, poet.

All these qualities of the human mind flow directly from the sun, along the lines indicated in my former essays.

In connection with the sun being the author of the means of knowledge known as verbal authority (Śabda. prāmāṇya), it would be interesting to note that the sun is given the following most important epithets.

1. Vedamurti. The sun is the personification of the Vedas.
2. Vedābhdhi. He is the ocean of the Vedas.
3. Chaturveda. He knows all the four Vedas.
4. Vedaparaga. He goes through the Vedas.
5. Chaturvedadhara. He is the sustainer of the four Vedas.
6. Mantramurti. He is the personification of the mantras.

The Vedas, according to the Hindus, are the eternal knowledge of Brahmā. They are breathed forth to the world by the allegorical four mouths of Brahmā (the Logos) through Saraswati, the power of speech, who must be eternally wedded from the very nature of things to the Eternal Speaker. It is speech, this origin of all things, that is originally the Veda of the Aryans, eternal, ever present, rising from Him, like smoke from fire, or breath from an animal. It is in fact the law of the beginningless and endless working of the universe, which has its being in the Logos ultimately and absolutely, but which shows itself also in the minor creative centres, such as the *manas* and the suns.

The sun, as I have said, is the origin of the Cognitive faculties of the human mind; and I have indicated, what I shall further on discuss with greater detail, that solar life is the source of all our emotions, will and desires, as well as our physiological, social and moral life. All this life comes to our planet from the sun through ākāśa, the solar soniferous ether. I have already said in many places that the solar ethers transform themselves into earth-life through ākāśa. As I shall show farther on, when I come to the genesis of planets, the solar prāna, first transforms into ākāśa, then into terrestrial Vayu (gas), and thus through Agni (igneous state) and Apas (liquidity) to the solid (priti) states. Upon this the same forces build the mighty kingdom of organic life. Hence the fact is patent that the beginning of all planetary life is the solar sound. It is the solar soniferous ether that manifests itself in the varied life of a planet.

It is solar soniferous ether, this sound of the solar dhyānis, that is primarily the Veda for our planet, which, however, it is easy to see is but a reflection of the sound which proceeds from the Logos (Iswara). Hence is the sun called the Vedamurti, the personification of the Vedas. And not only is the sun the Veda in general, he is as well the personification of every mantra. Every letter, every word, every sentence, has its origin in the sun, and this is not very difficult to see after all that has gone before.

The sun is also called the ocean of the Vedas. Like pearls from the ocean, the Veda has come to man from the sun. It is by the agency of the sun himself that all this eternal knowledge is, as I have shown, transferred to the human brain. All individuals of the human race are not equally developed; and all this solar knowledge is not equally transferred to the human race. In every race there exist individuals, who can see and hear more than their less gifted brothers. Such were the great seers of the Vedas, the ancient Rishis of India. They heard the creating, preserving and destroying phenomena of terrestrial life. This they called *Śruti*—that which is heard, the sound. And they saw the working of the whole law of life; hence were they called the seers (rishis). The Vedas were transferred to the brains of the highly developed rishis, by the sun, from the sun. Hence is the sun called the ocean of the Vedas.

The sun, it is also said, goes through the Vedas. This means that

is millions of years to us. It is, if I am not mistaken, the Veda Purusha, an emanation of Brahma—a Purusha who has the four Vedas as his four mouths, and sustains the world by his constant recitation of the Vedic mantras.

A very authoritative passage in Hārivamsa has the following:—  
“In that Brahmic light known as Akas, there was born Brahma the grand-father of all the elements. Even now this great supporter and Yogi sustains all this world by his Manas (mind) and his subtle spiritual vision, for the good of all beings. Breaking the middle of the earth, the sun with his burning rays gets his origin and sits on high. The lunar orb trickled down from the middle of the sun, and the Lord Brahma, the Son of the Eternal, obtained the being of the pleasing moon. The air sprang up from near the moon increasing with his own light, the light of the moon full of letters. This air of Yogic wisdom, on account of his innate nature and origin from Brahma, creates the eternal Purusha, the father of the Vedas, known as Bhutatma.”

From the above it will be seen that Veda-Purusha or Brahma of four paces is the psychical body of the world, or the place where all deva essence is transformed into physical structures, or the place of Yagna. The Veda-Purusha in his active aspect is the Yagna-Purusha, the Prajapati whose breath is the wind, whose sweat is rain, whose every vital process is a phenomenon to us. Yagna is oftentimes taken to mean puja; but a careful examination of the ancient metaphysical doctrine of India will invariably lead one to consider Yagna as the process of transformation or vital activity, be it in the body of man or in the body of nature. Yagna is essentially, therefore, evolutionary activity, and the natural powers that are associated with this activity are the great Rishis, who are ever engaged in sacrificial ceremonies, and who sustain the world by them. These are the Rishis who carry on dharma of Pravritti, who trace their lineage from the seven Prajapatis, or the seven natural powers required for every manifestation. These Rishis have for their guidance the earliest part of the Vedas, or the part devoted to sacrificial ceremonies. It will be granted that the life of a sacrificial ceremony is the mantric recitation or production of sound in a certain rhythmical way. Such mantras are daily repeated by the natural powers called Rishis, and that repetition is the rhythmical pulses of sound or rhythmic pulses of life in the various tissues of the body of Veda-Purusha. Thus the various changes occurring during the course of a year, by means of which all this world is sustained, are all parts of a grand sacrificial ceremony. Since the plan on which this ceremony is to be conducted is fixed in all its macro-cosmical details, the mantras are also fixed. The Vedic mantras are therefore eternal. He who uses these mantras on a minor scale, with full knowledge of time and conditions, is acting on a minor scale in subordination to the great spirit of nature, or the Veda-Purusha. He therefore is a Siddha, in popular language, a Brahmin. A Brahmin is one who understands Brahm and his actions. He knows how to con-

duct a sacrifice. He understands the tones and music of nature in all her departments. He can sing in accord with nature. He can control the elements. He is a power to material good, this mighty Brahmin.

From the above it will be understood that the body of formulæ called the Vedas is a mighty instrument in the hands of the knowing. It is Brahman itself in the Sanskrit language. Now this instrument is supposed to have four parts, in accordance with the four parts of the sacred “Om,” the key of the universe. Our Hindu brothers will at once recollect that the four parts of this instrument are the four Vedas—the Rig, the Yajur, the Sama and the Atharvāna. The first three are called the Vedas proper; the last is only a Veda by association. It is, strictly speaking, more a Yoga than a Veda. The material essence, whose transformations and changes constitute the ceremony of sacrifice or the employment of the three-sided Veda, is called technically Vishnu, a kind of superior light which is supposed to have emanated from the eternal grand-father Brahma. Hence the Sruti says that Vishnu is Yagna—Vishnu is the solar light by means of which all this is sustained, or rather which is all this. Vishnu is therefore the solar aspect of the Deva, or Suvar-lokic essence of this manifested world. It is the light in which the eternal Siddhas or Brahmins are clothed. It constitutes the right wing of the Mount Meru, the left wing being called Soma in the Sanskrit language, or the lunar essence in which our Pitris and all lunar Devas are clothed. This is the starting point of the ceremony of sacrifice, Soma is therefore the King of all Brahmins. It corresponds to the Veda of Rig. A recitation of a formula in Rig-Veda is a disturbance in the Swarga-lokic essence. The ceremony has begun. We now come to the critical loka called Bhuvar-loka, corresponding to the critical state of consciousness called dream and to the critical Veda called Yajur. The success of the magical ceremony depends mainly upon the Yajur-Veda. As soon as this critical state is successfully passed, the domain of Soma begins. Structures on the Linga-sarira plane are formed. We have but to use the Atharvāna to give the mayavic cover or pluck the fruit and eat. Soma is therefore the manifested aspect of everything. Therefore in the chapter of Manifestations in Bhagavat Gita Sri Krishna is Soma-Veda.

On the above lines the question comes, “What is the use of the Sravana-ceremony?” Brahmins are the human entities whose business is identical with the business of Veda-Purusha. Therefore alone are they called Brahmins. Their treasure is the Veda. Their lords are the Pitris. They are therefore the sectarians of the Pitris truly. Their business commences therefore when the sun comes to the sign of Leo and is full of the essence called Vishnu. Therefore of the twelve sacred names, Vishnu is the fifth. When the sun comes to the sign of Virgo, the Vishnu essence becomes the Pitri-essence or the Soma. The whole world undergoes a change—a change which is known as the cultivating season. This Vedic chanting continues until the Makara or the first sign of the sun’s northern journey is reached. Before that all

the power of going through the Vedas, is also solar in its origin, and that the human race is bound in the end to acquire all that intuitive knowledge.

He is all the four Vedas in himself (Chaturveda, Chaturvedadhara). He is, as seen, the source of all terrestrial phenomena, concrete and abstract, physical and mental. The soniferous ether which lies behind these, is the Veda. The Veda exists now as divided into four *sanhitas*—collections—the Rigveda Sanhita, the Yajurveda Sanhita, the Atharvaveda Sanhita, the Samaveda Sanhita. The Rigveda Sanhita means a collection of (knowledge contained in) *richas*; Samaveda, a collection of (knowledge contained in) *sámanas*; Yajurveda, a collection of *Yajus*; Atharvaveda, a collection of knowledge inherited from the Rishi Atharvá. The word *richa* means a composition in praise of something, any object of nature; the word *sáma* means a song; the word *Yajar* a composition for ritualistic purposes.

In fact there is no radical difference among the hymns of all the four Vedas, except in the purpose of their application. The Rik is meant simply to call attention to the qualities of all the forces of nature, and the nature of the Power behind the Universe. The *sáma* is meant by the powerful influence of music to bring the human mind *en rapport* with the high and the divine qualities of the things sung therein. The Yajur is meant for the symbolical representations of the workings of the laws of nature with a view to appeal to the mind through the object exclusively to do with certain effects which it is possible by the power of a cultivated will to produce in the mind and body of others.

Now to say that the sun is all the four Vedas, means that the forces of life which create, preserve, destroy and raise humanity towards perfection and which are known as so many deities, are all solar influences on the lowest plane of their existence. The knowledge of these forces is solar in its nature; and the laws according to which it is imparted to the human brain, are all solar in origin. A rik, that is a verse of the Rig Veda describing any particular object, pre-exists in the solar *prána*, before it takes its place in the brain of man. As I have shown, every idea, every sound, every arrangement of letters, words and sentences in a language, has its origin in the sun. As I have said over and over again, every solar force that works on the earth is a sound. All nature has a certain sound, just as all nature has a certain colour, tangibility, or taste. It is this universal sound which informs life-organisms with the sense of hearing, and it is this universal sound which, with a certain degree of mental development, bursts into articulate speech. Every sound which an animal makes is an indication of some mental phenomenon.

The first transference of every idea from the storehouse of the universe to the brain mind, is always a revelation. It is a raising of Maya's veil, and offering the deluded soul a glimpse of the realities behind. When by long racial or individual experience any idea becomes native to the human mind, it ceases to be a revelation. The Vedas

are called a revelation, because they put you *en rapport* with the highest life, which it is possible for man to live. The Vedas, it has been said, contain many childish ideas. Very naturally, for they are meant both for children and adepts. What to a highly developed mind appears to be childish, is notwithstanding a revelation to a child.

As for the claim of scientific discoveries to be called revelations, I, for one, am not going to dispute the right of an Edison or a Graham Bell to be classed as prophets. But they must content themselves with being called simply the prophets of the physical world. Their revelations serve only the interests of the lower animal, and it is but to the credit of the generality of the human race that it cares more for its spiritual interests, and hence gives a higher place in its estimation to the seers of the world of spirit, than to the seers of the world of matter. As I am not writing an essay on revelation, I shall not further proceed on this line. Suffice it to say that the solar soniferous ether, as it creates, preserves, and destroys all terrestrial life, gives also the law of life to man, and that this sound having been heard by the seers of yore, has been handed down to us as the Vedas. Hence is the sun the ocean of the Vedas.

The foregoing remarks explain very well the well-known couplet with which Sayana introduces his commentary on the Rigveda Sanhita.

यस्यनिश्चितेवेदा योवेदेज्योऽखिलंजगत् ।

निर्ममेतमहंवन्दे विद्यार्थिमहेश्वरम् ॥

I pay my obeisance to the great power, the sacred fountain of knowledge, whose breath are the Vedas, and who has made the whole world by the Vedas.

It is not very difficult to show in the light of the above remarks, how all the Vedic, nay, even later Puranic, deities are Solar Powers on the lowest plane of life (*Prana*). Thus, for example, we read of Saraswati in the Markandeya Purana:—

'Says Ashwatara:—

'Desirous of worshipping the auspicious goddess, I bow my head and praise Saraswati,—she who sustains the world and is the matrix of the Veda.

Every word,\* O, Goddess! that exists as anything positive or negative, or denotes *moksha*, or any worldly object, is though separate in itself from the others, found existing in thee conjoined with all others.

O, Goddess! thou art the highest word in which everything is sustained, the highest word, Goddess, being as it were the ultimatum. The same indestructible Power is the Veda (or Parabrahma); while all this world is destructible. As fire lives in wood, and atoms in earth, so dost thou live in the Veda, and all this world.

Whatever of permanent or impermanent there is in the Universe, is present, O Goddess, in the Word Aum.

\* Used here in a peculiar sense—that of the soniferous—*akasic*—representative of every phenomenal object.



The three letters of this word are all that is or is not—the three regions of being (lokas), the three Vedas, the three sciences, the three fires, the three lights,.....the science of ethics, the three tones, the three states of consciousness, the *pitris*, Day and Night, &c., all this is in the three letters of Aum, and that, O, Saraswati, is thyself.

The remaining half-vowel (Ardhamatra) cannot be named; that denotes the changeless, the non-destructionless, the transforming, the highest. All this is thy own self that I cannot describe.

\* \* \*  
All objects that are eternal or non-eternal; that are gross, subtle or very subtle, that exist on the earth, in the heavens or anywhere else—all and each of them receive their being from thee. All that has form or is formless, whatever exists of the Mahabhutas one by one; whatever of the beautiful exists on earth, in heaven, or anywhere else,—all is related to thee through vowels and consonants.

\* \* \*  
Thus praised Saraswati, the tongue of Vishnu, appears to Ashwatsara.

\* \* \*  
It is evident from the above that Saraswati is the Akasic form of all those potencies which manifest themselves as the phenomenal universe. This evidently is a very substantial goddess, and on the lowest plane of existence this is the solar Akasa out of which and through which comes all planetary life from the sun. Saraswati pervades all the universe. But of the nameless half-matra, comes Brahma, and with Him though yet in *posse*, Saraswati. Both Brahma and Saraswati are thus born together, and yet later on, in the course of evolution, this Saraswati is born in manifest form out of Brahma! She is thus both the sister and daughter of Brahma, and yet she lives eternally with him and sustains for him the phenomenal Universe; the divine Son, is but a manifestation of Divine Thought or say the Divinity Himself. Saraswati is therefore said to sustain the Universe. The three remaining letters of Aum, which denote all that is in the phenomenal universe, subject to all the phases of creation, preservation, and destruction, are thus Saraswati herself. And here for the present I stop.

RAMA PRASAD.

### KARMA AND FATALISM.

THE object of this paper is to show the difference between Karma and Fatalism. A superficial knowledge of the subject must inevitably confound the two. Karma may be defined as that natural law by which causes and effects are mutually adjusted; it may be described as a directing power by which every action, whether performed by man or brought into play by the development of macrocosmic forces, has a corresponding result upon the actor or the surroundings where the act takes place. Man, with his complex nature and body, is the child of Karma. Every event of his life is a karmic product. The objects in the world around him which give colour and fill in the details of the panorama which passes before the Ego during its incarnation, are visible testimonies to the power of Karma.

The Ego's position with regard to this law is, that by its attitude of silent attention during its captivity in the body of flesh, it gives conscious life to Karma's evolving causes and effects. The reason for its imprisonment is allegorised in the story of Prometheus, who raided heaven for the divine fire with which to animate the man of clay. The stealing of this spiritual essence and its enclosure in an earthly form may symbolise the descent of Spirit into Matter; and the Promethean individuality which enables the two to blend, finds itself straightway bound to earth by the bonds of Karma forged in the heat of earthborn loves which sprang from the union of the Divine with the material.

Our dear friend and teacher H. P. B. told us that man weaves a Karmic web around himself by his actions, from which there is no escape even in Death. It is evident that, if man surrounds himself in this way with a multitude of latent forces, whose determining action in his future he cannot destroy, he becomes every year of his life more a slave and less capable of taking the initiative—a fact evidenced even by casual observation on people around us; for do we not see the trader gradually losing his individual characteristics and becoming more and more lost in the character given him by his daily occupation; the soldier growing into a military type; the wise expanding under the influence of accumulated knowledge; we find men growing, as they advance in years, into grooves representative of types, and losing more and more their early individuality. Subtler effects of Karma are less obvious but more potent in their capacity to enslave and dominate the Ego whose involution in their fateful toils may be roughly traced.

The Ego is drawn toward re-birth by longing for fresh experience. It is guided in its passage from that other realm to this by the influence of the actions of its former life and by the attractive effect of the Karma of the race, the nation, and the family to which it gravitates under command of the immutable law.

The child enters on life as the centre of a whirl of forces within whose limits the Ego is free to act; and by mere birth its future is fettered by the action of the past. From birth to the age of seven we are essentially a Karmic product, living through influences acquired in an earlier existence; but at this period, becoming fully individualised by the incarnating Ego, we begin to produce fresh Karma; and though forced to use only the materials given us at birth by the recording angels, we now become the architect of a Future.

On reaching adult-hood we are more dominated by Karmic influences than we are as children, for, to our pre-natal Karma, we must add that acquired during our youth: so that we are fatally entangled in the lines of force which we have been laying down with the fresh energy of our earlier years. Where then is, Freedom necessary to the Dignity of Man? Manhood may be described as the period when the Ego has fully entered into its inheritance as an inhabitant

of the four macrocosmic planes of the consciousness of the Universe; and, with this evolution in himself of the lower quaternary of the macrocosm, he develops new means of obtaining the Freedom of conscious Immortality.

There is a four-fold field of action, a battle field whereon Karma and man strive for the possession of an immortal Soul. The Ego lives as the consciousness of Life. It is therefore the centre connecting and equilibrating the four planes which exoterically are called Physical, Emotional, Psychic, and Spiritual. We recognise these distinct aspects of conscious life within ourselves. On the physical plane the Ego lives with a material consciousness operating through the channels of the senses. On the emotional plane the consciousness takes the form of Feeling and lies back of the senses, bearing a relation to them such as Pure Consciousness on the Spiritual plane bears to the mind it vitalises. The first two are the objective side of the Psychic and Spiritually subjective consciousness. The medium of manifestation on the Emotional plane is substance, the basis of matter. The Psychic plane, subjective to the material plane, is that on which Man's Ego lives as an ideal counterpart of his coarser self, manifesting its consciousness in an etherial medium. On the Spiritual plane the Ego's consciousness answers to an impression made by the relation of his karma to the universe. It is hardly necessary to say that these impressions are dim and partially developed in our day.

Karma is made on each of these planes. A disturbance on one affects the relative value of all to each other; and because the Ego is a common factor, an act of consciousness carries with it a power of adjustment by which the proportion of energy on each plane is the same. Though it is often difficult to analyse the exact relation which each phase of consciousness bears to the four-fold karma of an action, yet the knowledge that there are these distinct divisions of life wherein consciousness may act with varying vigour and different effect, furnishes us with power to modify our future, which a want of this systematisation of the relation of Man to himself and his Universe must inevitably deny him. From all this it appears that an emotion, or a physical act, an idea, or a spiritual perception, are capable of evolving, not only trains of cause and effect on their own appropriate plane, but that they will correspondingly affect the karma of the other three planes. The Ego is the vitalising centre of four great karmic floods, which are centralised and endowed with a personal consciousness, by one Individuality. Ever on the whirl they envelope the captive Deity in a brilliant sparkle of changing action, and within these limits it is a free agent. Confined though it be, it may struggle to escape by skilful use of its power to vitalize or to withdraw vitality from these planes of action. We may choose to withstand karma on any of the four planes. Effort on a superior plane brings greater results than effort on an inferior plane. Energies circle through our being in the form of desires and thoughts and become active perceptions when

they are bathed in the consciousness of the Ego. Here we have the key to the situation, and it has become logically impossible to confound Karma with Fatalism, or the limited freedom of this life with its possible unlimited freedom in the future.

If karma is vitalised by the consciousness of the Ego, its reflections constitute the power which binds. If the main stream is cut off, the reflections die away; and herein lies the Power of Man to contend with karma. He may either deny consciousness to a thought, feeling, or sense perception which karma may arouse, or he may allow consciousness to flow onward along the broad straight way of evolving karma, or, by concentrating attention on a particular point in a karmic sequence, he may increase unduly the energy of life at this point, so that it shall have a modifying influence in the sequel. As an instance of modification by denial, let a certain object when seen arouse a thought which tends to visible effect in action. By mechanically denying consciousness to this thought and closing my mind to it through an effort of will, the desire to act, first loses its intensity, and then with continued denial, disappears entirely. As this thought and desire arose in me, because of karmic predispositions, and as the object finds no answering vibration in me now, my karma has thus far been modified. The reason of this modification is as follows: Psychic and physical planes are interdependent, because united in a common centre, the Ego. For the same reason the karmic energy on the one must bear a constant relative value to that on the other. But psychic is subjective to physical, and, if I withdraw conscious energy from the psychic, the physical is, by the necessity of making its relation constant, forced to modify itself to the requisite amount. If I had tried to restrain only the physical action, I should have effected no change; for, as it is objective, the mental effort to restrain the act instead of its idea, simply results in a suspending of karmic action, with a consequent accumulation of karmic energy; which, on relaxing the controlling effort, rushes onward again, unchanged, but with intenser purpose. Thus, by an effort of will on the psychic plane, I may modify the mental and physical influences in my life. I will not now enter into the subtle workings which may be evolved by this method of taking oneself in hand. Those who will examine further this field of thought, may find a system of practical importance.

All freedom is relative. Though we unwind the chains that cling to the will, our action is free only within the limits of our four-fold karma. The freedom which the Ego possesses to set its Will in motion, is in proportion to its development which allows a certain amount of judgment to bear on karmic presentations. This amount being limited by the individual development, and, as there is a constant relation between the judgment and the presentations, the Ego's power to discriminate will always equal the requirements of the circumstances imposed by its karma.

A TRANSLATION OF THE SANKHYA-TATTWA-KAUMUDI OF  
VACHASPATI MISRA.\*

REVERENCE to the one Prakriti unborn, red,† white and black, producing or creating many children! Reverence also to those unborn souls who have recourse to her, and renounce her, after having enjoyed the pleasures afforded by her! We next bow in reverence to the great Rishi Kapila and his disciple Asuri, as also to Panchasikha and Iswara Krishna.

In this world an expounder of only desirable doctrines is listened to by the audience; those, on the contrary, who expound undesirable doctrines, are given up like mad men, as being neither versed in custom, nor fully qualified philosophic investigators. That philosophical system or doctrine is to be desired by the people which, being known, leads to the final aim of man. The system to be treated of in the following pages is a means to this final aim, and the author, Iswara Krishna, thus introduces the desirability of the subject-matter of the system.

KARIKA I.

"There being in this world an impediment caused by the three kinds of pain, there arises an enquiry into the means of extirpating them; and if the enquiry be said to be superfluous, owing to the existence of obvious means, it is not superfluous: for the means are neither absolute nor final."

The subject-matter of science would not be enquired into—(1) if there were no pain in the world; or (2) if, though extant, its removal were not desired; or (3) even if desired, the removal were impossible,—the impossibility arising from two causes,—the eternality of the pain itself, or ignorance of means adequate to its extirpation; or (4) if, notwithstanding the possibility of the removal, the subject matter of the science did not afford the adequate means; or lastly (5), if there were another and an easier method than the one supplied by Philosophy.

There is pain. Its extirpation is desirable. Hence it is stated—

"There being an impediment caused by the three kinds of pain." The three kinds of pain are—

Existence of pain asserted; its three kinds named and explained—(1) The Adhyātmika (the naturo-intrinsic); (2) the Adhibhautika (the naturo-extrinsic), and (3) the Adhidaivika (the spiritual or supernatural.)

(1) the Adhyātmika (the naturo-intrinsic), (2) the Adhibhautika (the naturo-extrinsic), and (3) the Adhidaivika (the spiritual or supernatural). Of these, the first is either bodily or mental; bodily pain is caused by the disorder of the (humours) wind, bile and phlegm; and

mental arises from wrath, avarice, affection, terror, envy, grief, and

\* By GANGANATHA JHA, B. A., Member of the Kasi-tattwa-Sabha Theosophical Society of Benares.

† Standing respectively for the three qualities: *Rajas* (Foulness), *Sattva* (Goodness), and *Tamas* (Darkness).

non-discrimination of objects. All these pains are called 'naturo-intrinsic' on account of their admitting of internal remedies; pains admitting of extraneous remedies are two-fold, 'naturo-extrinsic' and 'spiritual' or 'superhuman'; where again the extrinsic pains are caused by men, beasts, reptiles and inanimate things, and the superhuman are occasioned by the evil influence of planets and spirits. That pain, a development or modification of the quality of Foulness (*Rajas*), is suffered by every individual, cannot be denied. 'Impediment' (*Abhighāta*) is the relation of the sentient faculty with the cognition of disagreeableness, caused by the three kinds of pain residing in the spirit. This consciousness of disagreeableness causes the desire for the extirpation of pain.

The consciousness of disagreeableness, the cause of the desirability of the removal of pain.

Though pain cannot be altogether prevented, yet it is possible to overcome it; this will be subsequently explained. Thus it is settled that "Enquiry is to be made into the means of extirpating pains." In "*Tadapaghātake*," 'tat' refers to the triad of pain, which, though the subordinate member of the preceding compound, is yet mentally the more proximate.

The means of extirpation too are those derivable from Science, none

This objected—the enquiry is useless when we already possess visible means for the removal of pain.

else. This is the implication of the text. But it is objected that "in the presence of obvious means, the proposed enquiry becomes superfluous," that is to say,—granted that the triad of pain does exist, and also that its extirpation is

desired; granted again that its extirpation is possible, and that the means derivable from philosophy are adequate to the extirpation—admitted all this,—still the investigation of philosophy, by those interested, is superfluous, on account of the existence of easier and obvious means of extirpation, and further on account of the extreme difficulty of the means to the knowledge of philosophical principles, attainable only by a long course of traditional tuition and study through many births; and says the popular saying—"When a man can find honey in the house, wherefore should he go to the mountains? So, the object of desire being attained, why should a wise man make further attempts?" Hundreds of remedies for bodily physical pains are indicated by eminent physicians; of the mental pains also, there are easy remedies, in the shape of the attainment of the objects of enjoyment, such as women, food, drink, unguents, clothes, ornaments, &c.; similarly of the extrinsic pains, there are easily-attainable remedies, e. g., acquaintance with the principles of moral and political science, residence in safe places, &c. Thus also of the superhuman affections, there are easy remedies in the shape of the use of gems, charms, &c.

The author refutes the objections—"Not so." Why? "Because of

The above objection refuted. Not so: the cures affected by these means are not absolute and final.

these obvious means not being absolute and final"—'absoluteness' is the certainty of the cure; and 'finality,' implies the non-recurrence of the cured pain; the non-existence of these two

qualities is what is meant by *Ekántátyantatobhávaḥ*. The affix *Tasi*, capable of being substituted for all case-endings, stands here for the 6th or the genitive.

The upshot of the whole is this. On account of not observing the unfailing cure of pain of different kinds—natura-intrinsic, &c., even on the employment, in the prescribed manner, of medicines, women, &c., ethical and political knowledge, and charms, &c., the want of certainty of cure, is predicated; and similarly from the recurrence of pains once cured by the above means is inferred the non-permanent or transitory character of the cure effected. Thus, although easily available, the obvious means are not seen to bring out absolute and final alleviation of pain. Consequently enquiry into other means is not quite superfluous. This is the meaning of the *Káriká*.

Though the mention of the word 'pain' in the beginning is inauspicious, yet the extirpatory means as leading to its destruction are auspicious; and as such their mention at the commencement of a work, is quite appropriate.

Rejoins the objector. Be it so: granted that there are no obvious

But, continues the objector, the Vaidika means, sacrifice, &c., are much easier than the scientific. means; yet we have the scriptural Vaidika means in the form of sacrifices, &c., lasting a thousand years, making up the Vedic chapter on duties—and these means will extirpate the triad of pain absolutely and finally; and the *Sruti* says—"Deserving *Swarga* (heaven), one must perform sacrifices." And 'Swarga' is thus described in the *Bhattavartika*:—

"That pleasure which is neither intermixed with pain, nor is interrupted by it, and which is obtained by a desire for it, is what is denoted by the word *Swah*." *Swarga* thus is a kind of pleasure diametrically opposed to pain; and this by its very existence, can remove pain from its very root; nor is this pleasure transitory, for the *Sruti* says—"We drank the *Sóma*, and became immortal" [*Atharvasiras*, III]. If the pleasure were transitory, whence the possibility of immortality? Hence the Vedic means of extirpating the triad of pain, being attainable in a moment, a few hours, days, months or years, is easier than discriminative knowledge attainable by a long course of traditional tuition and study extending over many births, and as much the proposed enquiry is superfluous.

The above objection is answered in the following *Káriká*.

## KÁRIKA II.

"The scriptural is like the obvious; since it is connected with impurity, destruction, and excess—a method contrary to both is preferable, consisting in discriminative knowledge of the manifested (*Vyakta*, forms of matter), the unma-

The objection met. The Vedic means too are impure, and their cures of pain are transitory and expensive.

nifested (*Avyakta*, primeval matter or Nature) and the knowing (Soul)."

'Anusrava' is that which is heard by any one from the teacher in the course of his tutorial lectures; by this is implied that which is only heard, not wrought (written or evolved) by any one: "*Anusravika*" relating to "*Anusrava*, i. e., that which is found in, or known from, the Veda. The list of duties found in the Veda is similar to the obvious means mentioned above, inasmuch as both are equally inefficient in extirpating pain absolutely and finally. Though the text uses the general term "*Anusravika*," (*Vaidika*), yet it ought here to be taken as applying to the Vedic chapter on duties; since discriminative knowledge also is obtained from the Veda, as says the *Sruti*: "The soul ought to be known and discriminated from nature (*Prakriti*); by so doing, the agent does not return, yea, he returns not."

Reasons for the above statement are given: "Since it is connected with impurity, destruction and excess." The impurity lies in the accomplishment of the *Soma*-sacrifice and others being due to the slaughter of animals; as says the revered *Panchasikhácharya*—"the pain attendant upon the slaughter is slight, mixed, destructible and patiently bearable." The "slight mixture" is that of the principal effect, *apurva*, i. e., merit, due to the *Jyotishtoma* sacrifice, with the other effect (demerit), the cause of evil, due to animal-slaughter. By 'destructible' is meant that it is removable by means of certain expiatory rites (*Práyáschitta*); but if, through negligence, the *Práyáschitta* be not performed, then at the time of the purification of the principal *Karma*, the evil element also bears its fruits, i. e., the effects of the evil *Karma* also have to be borne; and as long as the effects of the evil element are being brought about, it is borne with patience, hence it is called 'bearable.'

Experts, in action, dangling in the nectar-bath of heaven, obtained through innumerable virtuous deeds, have to bear the spark of the fire of pain brought about by the element of evil in their actions. Nor can it be urged that the general law "kill not any animal" is set aside by the specific one—"Eat of the animal killed in the *Agnistoma*," since the two laws do not contradict each other; and it is only when two laws contradict each other that the stronger suppresses the weaker. In the present instance, however, there is no contradiction, since the two laws treat of entirely different subjects. For the negative law "Kill not, &c.," lays down merely the capability of animal-slaughter of producing evil and thence pain; it does not do away with the fact of its being necessary for the sacrifice. Similarly the other statement "Eat," merely lays down the necessity of animal-slaughter, in a sacrifice; it does not negative the fact of its being productive of evil; since in that case the statement would become amenable to the fault of 'Duplicate Predication.' Nor is there any contradiction between being productive of evil, and being necessary for a sacrifice. Animal slaughter can produce an evil in a man, and at the same time, accomplish a sacrifice.

\* This *Káriká* embodies, as Davies rightly remarks, the cardinal principle of Kapila's philosophy, according to which, final beatitude of the soul cannot be gained by religious rites. It is obtainable by knowledge alone,—and this too, of the philosophy expounded by Kapila himself.

The properties *transitoriness* and *excessiveness*, really belonging to the consequence, are attributed to the means. The transitoriness of *Swarga* is inferred from the fact of its being a caused entity. The *Jyotishtoma*-sacrifice, &c., are means to the acquisition of mere *Swarga*, whereas the *Vájapeya*, &c., are means to the acquirement of the Kingdom of Heaven; and in this fact lies the '*excessiveness*.' The greatness of another's magnificence pains the possessor of less magnificence. In the *Sruti* too, "we drank the Soma and became immortal," *immortality* merely expresses long durability; as has been said\*—"Immortality is said to be durability till the dissolution of all the elements."

Hence the *Sruti*: "neither by deeds, nor by begetting children, nor by wealth, but by renunciation alone, did they get immortality;" (*Mahā-narayanopaniṣad* x. 5); "Swarga shines in a farthest valley, which only renounces (*yatis*) enter," [*Ibid*]; and again, "By action did sages deserving wealth and having children, get death; and those other learned sages, who were above all action, got immortality." Considering all this it is said—"a method contrary to both is preferable, consisting in discriminative knowledge of the Manifested, Unmanifested and the Knowing." '*Tat*,' stands for the *Anusravkai* means of the removal of pain. A method, contrary to the impure Soma sacrifice, producing transitory and excessive consequences, is the pure method unmixed with evils, such as arise from animal slaughter, and having its consequences permanent and non-excessive, as is declared by the *Sruti*, denies the return, even for once of those possessing the knowledge. The consequence being an effect, cannot be urged as a reason for its non-permanence, since this rule does not hold when the effect is an entity. In the extirpation of pain, however, the consequence—the removal of pain—is a negation, a non-entity. And further, in our case there is no chance left for another effect in the shape of further pain, on the cessation of the operation or activity of the cause, which lasts only till discriminative knowledge is attained. This will be explained later.

The literal meaning is,—the means for the extirpation of pain consisting in the knowledge of the soul as distinct from Nature, *Pradhāna*, are distinct from the Vedic means, and as such is preferable. The Vedic means are good, inasmuch as they are authorised by the Veda and are capable of removing pain, in ever so small a degree; the knowledge of the soul as distinct from nature, is also good. Of these two the latter is better, and preferable.

Whence does this knowledge arise?

"From a discriminative knowledge of the Manifested, the Unmanifested and the Knowing (Soul)". The knowledge of

The knowledge of the soul as distinct from nature, arises from a discriminative knowledge of the Manifested, the Unmanifested, and the Knowing Soul.

the Manifested precedes that of its cause, the Unmanifested; and as both exist as for the purpose of a third, a further entity, the soul is known or inferred. Thus these are mentioned in the order of precedence of their knowledge.

\* And this is the immortality which the Hindu gods possess.

The up-shot of the whole then is this: The knowledge of the distinction of the soul from Nature arises from a discriminative knowledge,—consisting in meditation and contemplation uninterruptedly and patiently practised or carried on for a long time,—of the Manifested, which must have been first heard of from *Srutis* and *Puranas*, and then established by philosophic reasoning. This will be further described in *Kārikā* LXIV.

(To be continued.)

ॐ

### REPLY TO "IS RETROGRESSION POSSIBLE?"

THE tenor of my article on the Retrogression of Man showed that I anticipated diversity of views on the subject. Accordingly I find two writers giving views contrary to mine in the August number of the *Theosophist*. In replying to them, I shall deal with the subject in the order in which N. D. K. has taken it up, meeting therein the objections of A. N. S., and shall try to show that the positions I have taken are in no way inconsistent with the theories given out in Theosophical literature and re-stated by my opponents.

Taking up the first exception, viz., Bharata's case, our learned Brother N. D. K. says (a) that the principle which applies to all men, applies also to Bharata, therefore he sees no reason why a snake-charmer who spends all his life with a snake, should not be born in his next birth as a snake; (b) that the part of the story of Bharata which refers to his animal life, should refer to the Deva-posthumous life only and not earth-life; and (c) that the whole story may be a myth.

As regards (a): I fully endorse the general theories given out by N. D. K. as obtaining in the case of ordinary men in their devachanic state. But as regards retrogression of the ego in man, I do not remember having stated in my article that the real ego can at any time retrograde into the body of beasts, &c. Beyond N. D. K.'s statement that the ego can retrograde in a human body, I go further; I assert that retrogression, when applied to the real ego in man, is nothing but a misnomer. When once improvements are stamped upon the imperishable individual ego, no after-effort, nor thought of ours, can obliterate them, but new results only will be produced. Hence the natural meaning of the words "Retrogression of Man," refers not to the higher ego, but only to the body and lower principles, and this is what I meant. Hence in the life of Bharata as a physical beast, the individual ego was present, as there was a continuity of consciousness even then, and there was no retrogression of the individual ego in that state, but only retardation of its progress, as there occurs the same, according to N. D. K.'s view of the case, to the ego in its posthumous state, it being delayed in that state. Thus, according to my view, there was retrogression to the body only, the individual ego being not then able to work out its progress upward on account of its unfit environments. So also as regards Ahalya and other cases. Even in the case of soulless men, there cannot be any retrogression to the real ego in man.

Returning from the digression to (a), I laid special emphasis in my article, on the fact that a differentiation must be made between the case of an adept and an ordinary person, as to temporary retrogression; and yet N. D. K. introduces the case of a snake-charmer. Bharata was no ordinary personage. He was not only a Rajarishi, but is also mentioned as a Yogi along with Dattatreya, a divine incarnation, Ribhu, Nidhaka, and others in the Upanishads, such as the Naradaparivrajaka, which is a standard work for Sanayasis (ascetics). This Upanishad refers to him as Jadabharata, viz., idiotic Bharata; this incarnation in a Brahman family being his last, after which we hear no more of him. It comes after the fawn life. After that he should either have attained the Nirmanakaya state, or Nirvana. Such being the case, it is no wonder that the potent will of such an adept was able to preserve in his Devachanic condition, the astral form of the deer which he had created during his earth-life, and which would form the basis for the next physical incarnation of the deer. Here our brother would ask me; "Does not the astral form (Lingasirita) perish with the gross body?" I answer: certainly in ordinary cases, but not in the case of an adept. Esotericists are aware that an adept in his Devachanic condition remains in the state of Nirmanakaya, when his astral form continues along with another principle of the lower quaternary. Therefore there is nothing unreasonable in my statement that the case of Bharata should be considered as different from that of an ordinary person, and that the astral form preserved in the Devachanic state, formed the mould upon which the next physical body was built. Here comes a side question—What is the proper degree of will requisite to produce this phenomenon? I should think it is the will of ordinary humanity, when they pass the critical point of the latter half of the fifth round, when they are, like Mahatmas, able to bridge the gulf of oblivion of the Devachanic state into which all men now go stunned, and to thus preserve a continuity of consciousness between the different physical lives; and when they are able like adepts to reduplicate a physical form by producing first a condensed astral form, to be a mould for the physical double to build itself upon. But I think Bharata was in a still higher state than this.

In the article on "The Transmigration of Life-atoms," in which a reply is given by H. P. B. to N. D. K.'s questions, I do not think she touches upon this point. She only explains the statement of Mann and other Hindu writers, who say that a man who commits murder or other offences, is born a beast, &c. Simply because H. P. B. explained the above in a certain manner, it is no reason why the same explanation should hold good for this case also. If a snake-charmer can, like Bharata at a very young age, give up all his sensual pleasures, when only strong will is developed to the proper degree, and devote himself to one object in view, say, in this instance, a snake, I do not see any objection to his being born a snake in the next birth. As regards the last thought at the time of death, that will of course be one thought only, and is only an indicator.

With reference to (b), that even if Bharata's life be construed literally, the fawn's life should have been enacted in the posthumous state, and not on earth. A careful perusal of Jadabharata's life will not warrant that conclusion, nor even the conclusion that the whole of his life is a myth, simply "to point a moral." Vishnu Purana does not contain his full life. It is dealt with in seven chapters in Bhāgawata Purana, which chapters have been translated and sent to America. In that chapter which treats of his birth as a fawn in a certain place on earth (not the one he was before born in), his leaving that seat for Pulasthya Asrama on earth where he was roving and spending the time, his refusing to eat grass, &c., and then dying in a certain place, the facts are too plain to be mythical. It is stated therein that he recollected his former state. This insertion need not find place there, if it was a Devachanic state, which is but a reflection of this physical life. Another statement by Vyasa, the author, is hard to be reconciled with the theory of N. D. K. It is said in the Purana that, before the fawn's life, Bharata died thinking of this fawn only. If this passage is to be interpreted as given out in Bagawatgita and other books, that a person will be born in his next birth according to his uppermost thought at the moment of death, which thought takes place only according to his true desires, then the inevitable conclusion is that the birth as a fawn on earth was a logical necessity. Else this passage in the Purana when applied to Bharata's case, has no meaning if interpreted from the standpoint of N. D. K. Moreover it appears improbable that the life as King Bharata and that as Jadabharata should be real, while the intervening one is a myth.

Then to (c), that the whole of Bharata's story may be a myth—Bharata is not considered a mythical character. It was from his reign that India came to be called Bharatavarsha. If so, why should we be so uncharitable as to suppose that Vyasa, the author of the Purana, originated incredible events from his own brain, and attributed them to a great king that once lived, simply because we find difficulties in explaining the events recorded. On the contrary, the sages recorded only events which really happened, leaving each generation to find out their higher meanings—as is the case with Mahabharata, &c., which are historical and also are allegories.

Coming to the second exception of N. D. K., viz., soulless men. Here N. D. K. says that it need not be introduced here. As I stated before, when a human being takes a downward step by losing his individuality, this case also should find its place under permanent retrogression. I never stated that Ghandarva-life is earth-life. I only trace the downward stages of a soulless man. Here A. N. S. challenges me with authorities for two statements in my article, viz., that Ghandarvas obsess a person, and that a man goes down to elemental states, such as Manushy Ghandarvas. Atharva Veda treats of the first one. I have not the book here, and so cannot refer to the page. But in a lecture delivered by Mr. Chackravarti in the Psycho-Religious Association at Calcutta, extracts are given from



the Veda itself, of all cases of possession by elementals, and the symptoms displayed during such possession.

1. Possession by an Asura—constant sweating, doing evil, &c.
2. Possession by a Ghandharva—cheerful heart, love for music, sweet smell, occasional laughing and dancing, and then (3) Yaksha, (4) Pitri, (5) Deva, (6) Rakshasa, (7) Pisacha. The symptoms of the rest I do not mention as they are unnecessary for this discussion.

As regards the degradation of man into elementals, H. P. B., in her first Volume of "Isis Unveiled," in giving the definition of elementals, says at the end that very wicked men degrade themselves into elementals, and then still further, from which they have to begin evolution anew; the classes of elementals are the seven referred to above. Therefore what does Manushya Ghandharva mean? As regards degradation into the other elementals, I have not been able yet to find authorities. Mathuraviran's case, of which A. N. S. states that there is no harm in it, is also in point.

Third exception—Ahalya's and other cases. Here N. D. K. has not represented me properly. What I said was this: as there are seven keys, metaphysical, &c., physical being one of them, the Ramayana and Mahabarata stories have also to be explained from the physical standpoint. H. P. B. wanted her students to interpret these stories from the highest standpoint, but never said anywhere that the events recorded in Ramayana or Mahabarata did not occur. In reference to this a warning of the late Subba Row is given out by N. D. K. What did Subba Row say with regard to Mahabarata and some portion of Ramayana? He said that Mahabarata is a historical allegory. Its events, if they have a historical basis, were enacted on earth. If so, they will have to be explained on scientific grounds. Taking the warning as it is, which was given years ago when the Society was an infant, I do not know whether that warning should gag our mouths for ever, and we should not attempt any solution at all to the questions.

Finally, unless the sacred stories in our books are explained on rational grounds, I do not know whether the general public now will rest satisfied as before, with this halo of mystery which is ever sought to be thrown over these incidents and other stories recorded in our books.

K. NARAYANSAMI.

With reference to the above discussion, I wish to add one word from the standpoint of the esoteric teachings. H. P. B. invariably maintained and adhered under all circumstances to the statement, that a Monad which had once reached the human stage, (i. e., become the triad: Atma Buddhi-Manas) could never, under any circumstances, be reborn in animal form during the same Manvantara (consisting of seven planetary rounds), in which it had reached the human stage.

A positive and unequivocal statement to the same effect was made by Mahatma K. K. in one of his letters to Mr. Sinnett.

In explanation of such instances as those quoted above from the Shastras, she stated that they were generally to be explained in one of two ways:

1st.—The events referred to occurred in other Manvantaras.

2nd.—More frequently, she said, explanation was to be found in the secret meaning of the terms used, e. g., the Sanskrit word for "fawn" used in the case of Jadabharata, meant to the initiate not "fawn," but some special human state or condition. In seeking the clue to these expressions, we can employ the methods given by T. Subba Row in his article on the "Signs of the Zodiac" and others. B. K.

## Reviews.

*Lucifer*:—June, July, August, 1891.—The title page of *Lucifer* still bears the ever venerable name of H. P. Blavatsky as its founder and creator, but the Editorship is now in the hands of her appointed representative, Annie Besant, who will have the valuable assistance of G. R. S. Mead as Sub-Editor. We are informed that H. P. B. left behind a large accumulation of MSS., not forming part of the future volumes of the *Secret Doctrine*, which will suffice to provide a series of articles from her pen for the magazine she loved for several years to come.

In the three numbers under review, the most remarkable and interesting feature is the long series of articles by different people who have been closely associated with her, describing the impressions left upon them by H. P. B. These articles have been reprinted in pamphlet form with a portrait of H. P. B. and will shortly be obtainable from the *Theosophist* Office.

Of other articles, those on the "True Church of Christ," by Mr. Brodie Innes, and on "The Esoteric Christ," by Mr. Edward Maitland, the able collaborator of the late Dr. Anna Kingsford, will interest more especially those inclined to the Christian forms of mysticism; while "Fragments from an Indian Note-book," by K. P. Mukherji, will have special value for those who love Hindu forms of thought. All three numbers contain fine articles from the pen of H. P. B.; while in the last we rejoice to see a beginning made by the clear and lucid pen of the Editor of a series of simple, yet accurate, expositions of the fundamental tenets of the Wisdom Religion, the want of which has so long and urgently been felt.

*Lucifer* maintains fully its former high standard, and if only for the sake of the matter from H. P. B.'s pen, should be read by every Theosophist.

*The Path*:—June, July, August, 1891.—W. Q. Judge writes earnestly on H. P. B. in the June number of the *Path*, and his words should appeal to all Theosophists. The concluding words of the article summarise most accurately H. P. B.'s life work. Alexander Fullerton in the same number treats of H. P. B.'s character, and applies three tests thereto: her writings, her readers and her influence. Annie Besant's article on *Karma and Free-Will* is important. In spite of the brevity of the article, the subject is well treated. We extract a few words which we would recommend to perplexed students. "It is in our present acting that lies our freedom: to each at each moment comes this god-like liberty of choice... The choice once made is made for ever, and we our have of free-will set agoing a cause, the effects are our Karma and will limit us in days to come. The more important remaining articles

in these three numbers are a *Theosophical Education*, by Jasper Niemand, and Mr. Connelly's amusing story *Calling Aremintha back*. The former should be read by all Theosophists: the question is an important one, and one that will come to the fore in succeeding years. We should not omit to mention *Tea Table Talk*, for August, which gives an account of the excellent work done by the L. T. W.

*Theosophical Siftings*, Nos. 8, 9 and 10.—No. 8 contains a good article by G. R. S. Mead, on Eastern Psychology. The subject, as he says, is an important one, and we quite agree with his observation that a scientific basis of ethics is the crying need of the times. Until we get this, Science and Religion will be in a state of mutual misunderstanding to the end of the chapter.

The best, so far, of the present series of T. P. S. Pamphlets, is H. P. Blavatsky's *Alchemy in the XIXth Century*, translated from *La Revue Theosophique*. The article shows clearly the real and scientific basis of alchemy, and while affording a useful fund of information concerning this much misunderstood science, will also serve to warn students against the many bogus magicians and professors of Alchemy of the present day.

*Light from the East*, No. 10, contains the addresses given in the Portman Rooms, London, at the recent European Convention of the T. S.

We have received the first three numbers of a new publication—*The New Californian*, a monthly journal of Art, Literature and Ethics. The paper, which is conducted by some well known American Theosophists, appears to have in view the laudable object of bringing Theosophy into literary and social life, and showing its important bearings on the social and educational problems of the day. Dr. Anderson's articles on *Karma* and *Re-Incarnation* contain clear expositions of these leading Theosophical tenets. The *New Californian* should do good work in the new world, and we wish it all success.

*Pauses* is the title of a small Theosophical publication published in Bombay by some active Theosophists. Its object, as announced, is "to supply men and women with material for thought.....during the pauses that occur after a surfeit of work or amusement." The first number opens with an earnest letter addressed to the public on the Society and its works. There are several useful reprints also given. The Bombay Branch—one of the most active in India—has set a good example in issuing this small magazine. The articles are plain and simple, and the whole tone of the paper good.

*Pauses* should do a useful work, and we shall watch its career with interest. The price, which is only one anna per number, places it within the reach of all.

## Correspondence.

### THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, August 1891.

I AM afraid that *Lucifer* has anticipated nearly all my home news; and our brother S. V. Edge will reach you, with Bertram Keightley, almost as soon as this does. You have indeed received a valuable addition to your working staff in the person of the former one, who will be much missed here, at Head-Quarters, and who has endeared himself to all by his cheerful unselfish readiness to do anything and everything that might be required of him at all times.

Mr. Judge, too, has left us, so we are feeling somewhat "forlorn;" more especially as we have the prospect before us of Annie Besant's probable departure for her Indian tour in November next. May the help that she will thus render to our Master's cause in the East be measured by that which it will be ours to lose, though but temporarily, during her absence from us in the West. I believe she is to be accompanied by Miss Henrietta Müller, a recent and most welcome addition to our band of workers, although—like some of us—not actually living at Head-Quarters, Miss Müller has rendered such splendid service to our Woman's cause here in England, that her journeying to India with Annie Besant seems only a natural sequence to all her previous work. She will speak to you about that work which lies so near her heart, viz., the elevation and emancipation of women, not only here, but all over the world, and especially in India. Indeed, at a recent meeting of the Central National Society for Women's Suffrage, at which our P. T. S. was present, and spoke—giving a most interesting account of the work of women in Japan and Ceylon—he and Miss Müller (who also spoke) were charged to convey a resolution of heartfelt sympathy and good wishes from the meeting "to the Japanese and Singhalese women, who are thus working for the elevation of their sex." This will tend to still further unite the East and the West at all points, and to cement the bonds of Brotherhood—or, as we might say in this instance, "of Sisterhood"—between the two.

The speeches of Annie Besant and W. Q. Judge at Norwich last month were unusually well reported in both the *Eastern Evening News* of July 29th and the *Eastern Daily Press* of the 1st instant; nearly two columns being devoted to "Theosophy: What it is and what it is not." And so great was the interest evinced, so marked and sincere, that a Norwich clergyman thought fit to announce a sermon on Theosophy to be preached one Sunday shortly after the lecture. No account has yet reached me of what was said, but we may infer that it would not be of a specially favourable or impartial nature! This is not the only instance of the fear that the churches have of us; for not very long ago, a special lecture on Theosophy was delivered at Harrow (by a Church of England clergyman), "by request,"—the said lecture being nothing but an ignorant and ridiculous travesty of H. P. B.'s teachings, coupled with jesting and would-be witty allusions to her and to our masters. This can surely only have the effect of making really serious and thoughtful people enquire at first-hand, and for themselves, as to "What is Theosophy?"

The H. P. B. press is bringing out a penny glossary of ordinary Theosophical Terms, compiled by Annie Besant and Herbert Burrows, which will be invaluable to poor students (and where is the Theosophist to be found who is not poor!), who will thus be able to become possessed of a handy glossary of their own to refer to while pursuing their studies.

The Working League is now almost completely organised and ready to commence work in real earnest. It is almost impossible to calculate the enormous impetus which this movement may give towards the spreading of the Theosophical spirit throughout the length and breadth of the land.

The *Pall Mall* having set the example of "interviewing" leading Theosophists, notably Annie Besant, other journals appear to be following suit; and the *Agnostic Journal* for the 22nd instant contains the first part of what promises to be a lengthy and exhaustive Theosophical catechism!

I may mention that all the papers on H. P. B. contained in the numbers of *Lucifer* since our beloved teacher left us, are shortly to appear bound up together, in convenient pamphlet form.

it under a somewhat different aspect, apprehend it in different relations from those in which it last appeared. And the thought by which we cognize it is the thought of it in these relations..... Often we are ourselves struck at the strange differences in our successive views of the same thing."

The *Westminster Review* again contains notices of books sure to be interesting to students of Theosophy and Occultism. "Riddles of the Sphinx" is the title of the results of a masterly study in the philosophy of evolution, the special feature of which is the novel (novel only to Western Science) hypothesis that the riddles of existence can only be solved by Metaphysics, or what the author terms "concrete metaphysics, in opposition to abstract metaphysics on the one hand, and pseudo-metaphysics—that is the physiological method—on the other." He assumes the reality of the self, "on the basis and analogy of which the world must be interpreted;" and brings forward, as his own method of solving the problem, the basing of metaphysics on science, which "must proceed from the *phenomenally* real to the *ultimately* real, from science to metaphysics." Herein differing from current evolutionary philosophy in that he would interpret the lower by the higher instead of *vice versa*. Following this method, he arrives at the idea that (with regard to evolution) "the end to which it supposes all things to subserve is not the good of man, and still less any individual man, but the universal end of the world-process, to which all things tend, and which will coincide with the *idiocentric* end and desires of the sections of the whole, just in proportion to their position in the process." In fact, the world cannot appear perfect from the point of view of the imperfect; and we can never fully understand what or why anything is, until we become that thing; then the end will explain the means.

Another volume reviewed in the *Westminster Review* comes to us from Paris, and is by M. Plytoff. In *Les Sciences Occultes* we find information upon divination, the calculation of probabilities, visions, graphology, cheiromancy, &c., &c.: and although M. Plytoff is not himself a believer, he appears to have treated the subject—or subjects—in all good faith; and to stimulate enquiry and curiosity, rather than repel or disgust, by his accounts of *les sciences occultes*.

These subjects seem very much in the air, as the number of works of fiction published—in which they form the "staple commodity"—would serve to prove. For instance,—"Magnetism and Mystery," by Louis Creswick; "I, Me, and Him," all three one and the same person,—a story based upon the idea that man is a triple individuality; Mrs. Campbell Praed's last book, "The Soul of the Countess Adrian," in which the heroine is swayed by ghostly influences from "the other side," and finally, at the moment of death, projects her own evil soul into the body of another, but weaker personality, expelling the latter; "The World's Desire," by Andrew Lang and Rider Haggard, in which we can trace the mention of nearly all the seven principles of man taught by Theosophy,—above all that of the dual Manas, personified by the beautiful "Argive Helen," and the wicked Egyptian Queen; Odysseus standing between the two, as typifying the Will of Man—the power of choice. Last, but not least, we have Miss Olive Schreiner's beautiful "Dreams," which contain many reprints, among others that of "The Sunlight lay across my bed," which I have already noticed some time ago, when it appeared in the *New Review*. Miss Schreiner has the most wonderful power of conveying deep spiritual teaching through the medium of beautiful allegories, replete with lovely imagery, tinged with an inexpressible sadness—a cry from "that bitter sea of sorrow formed by the tears of men."

A. L. C.



ओं

# THE THEOSOPHIST.

VOL. XIII. NO. 2. NOVEMBER, 1891.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## MY HYPNOTIC RESEARCH IN FRANCE.

MODERN science has made its longest stride towards Eastern psychology in its recent hypnotic researches. It is now within measurable distance of the esoteric truth. Occupying advanced ground which it has won by patient inquiry and experiment, it can never go back to its old attitude of jeering scepticism about the psychical powers and phenomena ascribed to the ancient adept. The time has almost come when the entire body of Western scientists will listen without raillery to tales of travelled eye-witnesses about the feats of Asiatic and African thanaturgists, try to fit them into the frame of their own hypnotic experiences in hospitals and private clinics, and, failing in that, await their explanation by some colleague bolder, more patient and intuitive than themselves. It is doubtful if ever again, in any meeting of a Western scientific association, a great savant who attempts to call attention to his careful researches in psychical science will be insulted and martyred as the venerable Professor Hare was at Washington and Mr. William Crookes was by the British Association. We have gone beyond that; and some scientists are already knocking at the doors of the Indian and Egyptian temples. This change has occurred within my own time, and I have watched its every stage. I am a psychologist, not a metaphysician, by temperament, so that, while some of my cleverest associates in the Theosophical Society have been weaving and weighing theories, I have been accumulating facts and studying phenomena. Both classes are needed, and all goes well so long as neither trenches upon the other's ground. Many theosophists have been bitterly denouncing spiritualism, mesmerism and hypnotism upon theory or hearsay, without having observed or tested either. In some respects their hypotheses have been

Mr. Kingland's able essay on "The Esoteric Basis of Christianity" has been noticed by upwards of fifty papers, and has in some cases given rise to much lively correspondence on the subject; ending, in one instance, in the Editor's asking one of the correspondents, on the side of Theosophy, to write a series of articles on the subject for his paper.

The current number of the *Review of Reviews* gives a prominent place—in the portion devoted to "Leading articles in the Reviews"—to a notice of the remarkable article by Annie Besant which appeared in the July number of *Lucifer*. Mr. Stead heads his notice "A recantation of Malthusianism," and quotes a good part of the article *verbatim* with comments; but the comments are tolerant and good-natured, therein representing the tone of most of the notices which have appeared in other newspapers and journals, on the wholly-to-be-praised and courageous spirit which dictated the article in question. Some journalists have even recognized and applauded this notable example of real "pluck"—moral pluck of the highest order. Others again express a pious hope that this change of front may only be one step in a series that will in the end lead to orthodox Christianity again, which would be a "vicious circle" indeed.

Professor Huggins' opening address to the British Association last week contained many admissions and speculations which indicate, very faintly it may be, the lines along which the science of the future may perchance travel, and which are of interest to us, students as we are of the "Secret Doctrine," always on the look out for confirmation in the discoveries of materialistic science of the teachings which it is our task not only to master but to verify if, and when, we can.

Speaking of the *aurora borealis*, with its most remarkable spectrum, Prof. Huggins confesses that the spectroscopic has as yet failed to interpret it; and equally has it failed to render any satisfactory account of the "matter" of the sun's *corona*, the physical and chemical nature of which are almost entirely unknown to astronomers, he says. Again, it is suggested, and very truly, that all the heavenly bodies are seen by us through the "tinted medium" of our atmosphere; but that, could we free ourselves from "the deceptive influences of our surroundings" (a more really occult statement than Prof. Huggins would probably be prepared to admit), we should perceive stars "in the solar stage" not yellow in colour, but of a "bluish white," which is curious, to say the least of it. The Professor, moreover, confesses to the complete ignorance of astronomical science as to whether the sun is at present getting hotter or colder; and appropriately concludes his address with the suggestion that, after all, the ocean of ultimate reality and truth lies beyond the pebbles—in this case represented by man's sense-perceptions—of the beach with which they had been, and still are, playing. The principal and most important ideas to be gathered from the entire address are briefly, that enough has been done to prove that there is one law for the universe; the spectroscopic having shown that matter is everywhere the same, composed of the same elements; and that the various systems are passing through similar stages of development and combination; therefore, this one law which reigns throughout the universe is—in the most important of all respects—the ultimate goal of the chemist, the geologist, and the astronomer. Talking of astronomers, M. Camille Flammarion concludes his paper on "The Unknown," in the current number of the *Arena*. Therein he stoutly maintains that communication may, in some far distant future, be establish-

ed between us and the inhabitants of Mars! But his views on Telepathy have more interest for us than his astronomical speculations. He fully believes in the power of the mind to influence other minds, at considerable distances; and gives some very good illustrations of this. He holds that psychic force can transform itself into electricity, heat, light, motion; and in that it acts dynamically, is thus proved to be similar to other and better-known forces. Can M. Flammarion have read of Fohat and his sons?

*Blackwood's Magazine* contains an exceedingly interesting paper on "Telepathy," which shows how at the present time many minds are, from different directions, converging to a point where the realm of the occult must be entered in earnest, or further real progress will be impossible. Mr. Courtenay, the author of the paper, cites many examples of thought-transference and communication, and very rightly admits that "the action of mind on body, and that of body on mind, is far more mysterious than any action of mind on mind. For it is comparatively easy to understand that things of the same kind can affect one another directly. Yet to many persons mysteries with which they are familiar seem to be no mysteries at all: they wonder only at that which is unusual, and marvel at telepathic phenomena as savages at an eclipse." A very apt comparison.

I forget whether I told you, in my last, of Rudyard Kipling's extraordinary story, published in the *Contemporary*, in which the hero is a bank clerk, who remembers his past incarnations, uncertainly and fitfully, it is true. The most noteworthy thing in "The Finest Story in the World" seems to me to be Rudyard Kipling's own attitude towards the tenet of Reincarnation. Whether intentionally or no, he certainly manages to convey the impression that he more than half believes in it himself. To take the following as an example:—"Small wonder that his dreaming had seemed real to Charlie (the bank clerk). 'The Fates that are so careful to shut the doors of each successive life behind us had, in this case, been neglectful, and Charlie was looking, though that he did not know, where never man had been permitted to look with full knowledge since time began.....I could not hide from him my respect for the boy had been in his past lives.....I also must have and interest. He misconstrued both into respect for the present soul of Charlie Mears.....It was no consolation to me,' &c....." "I also must have died scores of times, but behind me, because I could have used my knowledge, the doors were shut"—and so on.

"The Principles of Psychology" is the title of a book by Professor William James, which is reviewed at great length in the pages of *Harper's Monthly*; and if we may judge from the review, the book itself contains many ideas with which we are closely in sympathy. To take, for instance, Professor James' ideas on Habit, and on the Will. He distinctly avers—in relation to the former—that we are creatures of our own making; and that, so far as the will of the weak man is concerned, it is not free; only that will of the strong man, who has got the habit of preferring sense to nonsense, and "virtue" to "vice," may be said to be a free will; and further insists that it is this preference which at last becomes the man—only another way of stating the fact taught us by Karma, that we are what we make ourselves. Professor James' idea that no one state of consciousness ever recurs, that all successive states are necessarily different, is well worthy of serious attention; for he argues that "every thought we have of a given fact is, strictly speaking, unique, and only bears a resemblance of kind with our other thoughts of the same fact. When the identical fact recurs, we must think of it in a fresh manner, see

correct, in many others the opposite. Healthy minds do not indulge in sweeping criticism, but try to learn both sides. This habit of prejudiced generalisation has been the sham of modern materialistic science. It is the chief cause of the animosity felt for its giant leaders by experienced spiritualists, mesmerists and students of Eastern psychology. Professor Tyndall can never wipe away the smudge that he made upon his escutcheon by his vile epithet about modern spiritualism, nor Dr. Carpenter, Sir David Brewster, Professor Faraday or Professor Huxley stand as well with posterity as they would if they had been fairer and less hasty in forming their opinions upon its indisputable marvels. These great men were disloyal to their own scientific canons, and their reputations must suffer accordingly in the near future. Brave in many things, they were too timid to face the gibes of Lomuncules, and passed on to judgment before taking proper testimony. Crookes and Wallace, Hare and Zöllner, were made of firmer fibre, and their pluck in standing up for truth redeems their caste from absolute reproach. And now another gladiator enters the arena and challenges the scientific world. His name is Oliver J. Lodge; let it be honored in the history of modern psychology. He is a D. Sc., LL.D., F.R.S., etc., and President of the Mathematical and Physical Section of the British Association, in which latter capacity, addressing the section at this year's meeting of the Association, at Cardiff, he introduced the subject of Thought-transference, or Telepathy, as one worthy of the attention of men of science.

To estimate the significance of Professor Lodge's step, it must be remembered that the corner-stone of Materialism has been the theory that mind does not and cannot act outside the organized brain. Prove that to be false, and you must regard intelligence as something other than a central secretion; in other words, the corner-stone of a true psychology is laid. Professor Lodge has reached his position by hypnotic and other psychical researches, and if he had opened his whole mind to his colleagues—an incautious step to take at the present stage of scientific opinion—he would no doubt have shown himself much farther advanced towards our own position than now appears.\* Let him not hurry: he and his sympathizers will reach us in good time; we know our ground and shall keep it. Meanwhile, we too are making our own

\* The aversion hitherto felt for psychical research among conservative scientists is vividly shown in the apologetic tone in which Professor Lodge brought the subject forward. "I am thus led to take a wider range," says he, "and, leaving temporary and special considerations, to speak of a topic which is as yet beyond the pale of scientific orthodoxy, and which I might, more wisely, leave lying by the roadside. I will, however, take the risk of introducing a rather ill-favoured and disreputable looking stranger to your consideration, in the belief—I might say, in the assured conviction—that he is not all scamp, and that his present condition is as much due to our long continued neglect as to any inherent incapacity for improvement in the subject."

"I wish, however, most strenuously to guard against its being supposed that this Association, in its corporate capacity, lends its countenance to, or looks with any favour on, the outcast. What I have to say—and after all it will not be much—must rest on my own responsibility. I should be very sorry for any adventitious

researches among the hypnotists and testing their theories by the master key of Eastern psychology. Of my most recent observations, I shall now report the results in the present preliminary memorandum. If I ever get some real leisure, I hope to publish a critical work, which shall summarize what has been done in the several Western centres of hypnotic research, and try to prove that all the problems which have puzzled them and provoked their quarrels, can be solved by the help of the Asiatic esotericists.

The literature of Hypnotism has already become immense, and if it goes on at the present rate, it will soon become too voluminous for a busy man to read. Most of the present books are but revampings of what was already written by the earlier school of mesmerists and the leaders of the two great schools of modern hypnotism. One of these schools is that of the Hospice of La Salpêtrière, Paris, of which the illustrious Dr. Charcot is the chief; the other that of Nancy, the capital city of Lorraine, whose chief is Dr. Bernheim, but whose founder was the venerable Dr. Liébault, now a septuagenarian retired from professional practice. The Charcot school represents the materialistic theory of psychology, the Liébault-Bernheim one, the psychical side of the question. Producing almost identical results, their explanations differ *toto cælo*, and, as is usual when doctors disagree, they are defended and declared with acrimony and vehemence. Like an eye-witness who watches a battle from a hill-side, I have been an interested spectator of this scientific strife, and waiting my opportunity to visit both schools and see what they could show. In taking my year's holiday, one of my chief objects was to spend at least two months in Paris and Nancy for study, but all I could contrive to spare for private research from official duty was less than a fortnight at each place. To make matters worse, I happened to pitch upon the month of August, when the great professors of all French hospitals are away for the summer vacation,

weight to attach to my observations on forbidden topics from the accident of their being delivered from this chair." An Asiatic, knowing that the "tramp," the "outcast" referred to, is the splendid and divine science of Psychology, the *Brahma Vidya*, the *Atma Gyan*, will regard this attitude of Prof. Lodge as unmanly and grovelling to a degree: while our readers in Ceylon and Burma will recall the circumstance of the Dutch plenipotentiaries crawling on their bellies into the presence of the kings of Kandy and Ava. Yet it is more than probable that if any less deprecatory tone had been adopted, the learned Professor would have been punished with a vote of censure, more or less mellifluously worded. He candidly says that whether the theory of thought-transference be a truth or a fiction, "there is not, I suppose, one of the recognized scientific societies who would receive a paper on the subject." Individual scientific men have investigated the matter for themselves, but "the great majority...feel active hostility to these researches and a determined opposition to the reception or discussion of evidence. And they feel this confirmed scepticism, as they call it, not after prolonged investigation, for then it might be justified, but sometimes after no investigation at all. A few tricks at a public performance, or the artifices of some impostor, and they decline to consider the matter further." No "crank" in Theosophy, Spiritualism or Mesmerism, has written a more bitter indictment of the scientific body than that.

and so I had not even a single day with Charcot and but one with Bernheim. The former, however, very kindly put me in the hands of Dr. G. Guinon, his Chef de Clinique, and gave me the run of his department, while the latter was equally courteous in referring me to his Chef de Clinique, Dr. Simon; to whom and to Dr. Sterne I am much indebted for all possible facilities to study the cases in the wards of the Hôpital Civil. At Paris I also enjoyed the conversation and help of Dr. Babinski, one of Dr. Charcot's most distinguished pupils, and at Nancy I spent part of every day in the precious company of Dr. Liébault, and discussed with him every important point of difference between his school and that of La Salpêtrière. From my notes taken on the spot in the two hospitals the present article is compiled.

The chief disagreement between the two schools is as to the part which the mind plays in hypnotic phenomena. Charcot regards them as physiological, Liébault as psychical. Charcot defines three stages in hypnotism: 1. The cataleptic; 2. The lethargic; 3. The somnambule. In the first, the position of the patient's limbs is easily changed by the operator, and every position given them is unresistingly maintained for some time; in the second, the subject is unconscious, and the limbs relaxed fall by their own weight if lifted and let go, the eyes relaxed, and the muscles abnormally excitable; in the third, the eyes are closed, or half closed, by gentle stimulation of the skin the underlying muscles can be made to rigidly contract, and many external influences are possible by means of suggestion.\* The Nancy school affirm that there are no such actual stages, but all are due to conscious or unconscious suggestion by the operator to the patient. Suggestion may be made either verbally or by gestures, or surrounding circumstances, as, for example, the looks of bystanders, their motions or by-talk.

Both Nancy and Salpêtrière deny the action of thought-transference and the existence of an aura or mesmeric fluid which passes from operator to subject. Salpêtrière believes in the sensitiveness of persons to the action of metals, as, for instance, that gold will cause muscular contraction, or paralysis, or have a healing or morbid effect when laid upon the patient's skin, while in another patient, like effects are produced by contact with silver, in another with copper, zinc, lead, etc. But Nancy denies this, and by way of proof produces by mere suggestion the identical effects ascribed to the metals, with imaginary pieces of money or discs, or absolutely prevents the subject from feeling any effect when the previously obnoxious metal or metals are applied to the skin, by simply telling the patient that they are harmless or have lost whatever power they may have had.

A year or two ago I noticed in the *Theosophist* the experiments of Dr. Luys, of La Charité Hospital in Paris, going to show that drugs, either as powders or fluids, when enclosed in tightly corked, even her-

\*For an excellent description of all the states of hypnosis, see "Hypnotism," by Dr. Albert Moll. [Contemp. Sci. Series, London, 1890.]

metically sealed vials, act as they would if swallowed when the vials are held against a hypnotised hysteric's body or even at some distance from it. The matter was laid by Dr. Luys before the Academy of Medicine, referred to a committee and reported against. In noticing this fact, I suggested that judgment should be suspended for the present. In the year 1888, Prof. Charcot and Dr. Robinski showed me experiments at Salpêtrière, in which muscular contracture of one side of the body was transferred to the other by merely approaching a bar or horse-shoe magnet to the patient's body. All these questions I wished to come to definite conclusions upon, this summer. I shall now describe what I saw.

Professor Charcot being away from Paris, his pupil, Dr. Guinon, conducted the experiments for me in the master's laboratory. My first séance was on the 5th August, and the female patient operated upon, a well-known sensitive, whose case has been described in several medical works. Dr. Guinon produced the three stages of Charcot—"lethargy," by pressure upon the eyeballs, "catalepsy," by simply lifting the eyelids and exposing the pupil to the light, and "somnambulism," by pressure on the vertex, or crown of the head. The patient was made to pass from one stage into another with perfect ease, and in whatever one she was, the characteristic phenomena described above were exhibited. As Dr. Guinon, on behalf of the Charcot school, denied the existence of a mesmeric fluid or aura, I suggested to him the experiment of making the patient stand with her face close to the wall, and his then extending his hand towards the nape of her neck as if it were a magnet he held, and then slowly withdrawing it, at the same time willing intensely that the head should follow his hand, as a suspended needle would a magnet. He did so, and some degree of attraction was proved. This, Dr. Guinon thought, might be due either to his having made a slight current of air to pass over the hysterical girl's super-sensitive skin, or she might have felt the animal heat of his hand. Either of these might act as a suggestion, and put the idea into her head that she was expected to let her back approach the doctor's hand. To meet this theory, I suggested that her head and shoulders should be covered with a cloth. It was done, and yet there was still some signs of attraction. I purposely abstained from making the experiment myself—one that I have made hundreds of times successfully in India—that whatever result there was, might be produced by Dr. Guinon's own hand. I was led to believe that his absolute skepticism as to the existence of such a magnetic or mesmeric force prevented his getting a much more satisfactory result. However, it was a beginning. Among other experiments this day, Dr. G. called in a second sensitive, and placing two chairs back to back caused the two girls to sit thus with their heads close together, yet not touching, and put them into the hypnotic sleep. A paralysis (contracture) of the right arm of one of them was then artificially produced (by simple friction along the muscles of the inside surface of the arm), and a large magnet being laid gently on the table against which both their chairs



touched, the paralysis in the first girl's arm gradually disappeared, and the same arm of the second girl became contracted. This mysterious phenomenon, the Charcot school says, is due to the direct auric action of the magnet; for, when the trick has been resorted to of using a wooden magnet painted to resemble the real one, or a magnet made of simple unmagnetised iron, the transfer does not take place. At least, it has not at La Salpêtrière, though Dr. Guinon admitted that it had in England and elsewhere. Professor Charcot showed Mr. Harte and myself this same experiment in 1888, but the next day Mr. Robert, the celebrated magnetiser of Paris, did the same thing for us without using any magnet, but merely his meerschäum cigar-tube. So that it is still a disputable question to what extent, if any, the magnetic aura is an active agent in the experiment described. The school of Nancy says it has no effect at all,—it has been tried an hundred times without active result, and the phenomenon is due to unconscious suggestion and expectancy. Another interesting experiment was shown me. One of the girls being sent away, the other was given a package of letter-envelopes, and told that she would find upon one of them a fine portrait of Dr. Charcot walking and followed by his big dog. (While both girls were out of the room, I had marked one of the envelopes in the fold inside the flap with a slight pencil-point speck. He held this envelope for an instant before her, and said this was the one which bore the picture. The envelope was then returned to the pack and all shuffled.) She went through the pack carefully yet rapidly, and presently selected one and examined the imaginary portrait with apparent pleasure, saying how good was the likeness, and asking Dr. Guinon if it had been taken by the photographer of the Clinique. I asked her to let me look at it; it was my marked envelope. She was then restored to her ordinary consciousness, and the freshly shuffled pack given her with the intimation that there was a present for her in one of the envelopes. She looked them over, uttered a cry of pleasure on coming to one of them, and when asked what she had found, said: "Why, a beautiful likeness of Dr. Charcot; see for yourself." I looked: it was my marked envelope. Thus unerringly did she, in full waking state, choose out the envelope shown her when hypnotised as bearing a picture, without there being a single peculiarity of spot, mark, shape, dent or crease, so far as my eyes could detect, to show her that this was the right one. The Charcot school says the patient discovers by her hypersensitive nerves of vision or touch, physical peculiarities in the envelope not visible to normal vision. It may be, but I do not believe it: I think it is a species of clairvoyance. I suggested this experiment to Dr. Guinon. For him to take a package of envelopes, select out one, put a private mark inside, lay it on the table, fix his attention powerfully upon it and try to visualize to himself as upon the paper some simple object, say a triangle, a circle, a splash of some color, etc.; then to mix the envelope with the rest of the pack, recall the girl and see if she could pick it out. He tried it, and failed,—a fact tending to substantiate the Charcot theory,

yet not conclusive, for similar experiments of various kinds have been often successfully made by mesmerists—by myself, among others, and the supposition is warranted that Dr. Guinon, from lack of faith in the possibility of the thing, did not really visualize any thought-picture at all on the envelope for the sensitive to find there. The color experiment I tried once at Rangoon with Mr. Duncan, Superintendent of the Fire Department of that town. He made a sensitive Hindu boy of his sit near an open door, with his back to the wall, and so that he could not see what was going on out in the verandah. He stood before him holding an opened handkerchief in his hand. I had in mine a paper-seller's sample-book containing many samples of various colored papers. The experiment was to see if, when I showed Mr. Duncan a paper of a given color, he could make his handkerchief appear of that same color to the subject, without his varying his questions or giving any other hint as to what colour was being shown to him by me. Under the conditions described, the mesmerized boy named color after color correctly; thus proving the transfer of thought images from the operator to the subject. It is not unreasonable, therefore, to say that the whole truth has not yet been reached at La Salpêtrière.

August 7th.—The first experiments this morning were to suggest by gestures and facial expression, but silently, the presence of birds, rats and puppies: a wavy motion of the hand in the air made the girl see a bird, the attitude of listening suggested its singing and caused her delight, proper manipulation of the fingers along the floor made her see a rat and jump upon a chair to escape it; and an imaginary puppy was placed in her lap and she caressed it. These are, of course, examples of suggestion without words. I got Dr. Guinon to try again to visualize and transfer to the sensitive a thought-picture. Selecting a spot on the table easily recognizable by a small dent in the wood, I laid down a bright coin and asked the Doctor to gaze at it until he felt sure he could retain the image at the spot, removed the coin and got him to call in one of his quickest sensitives, and tell her that she might take the coin she saw lying there. But she saw nothing, and though it was tried in various ways, the experiment was a failure.

Another day we repeated the experiment of transfer of a paralysis from one subject to the other, by laying a magnet on the table, back of the second girl's shoulder, but no further explanation was arrived at. The subject of metallotherapy (healing diseases by employing the metal or metals that are sympathetic to the patient). Dr. Guinon called in a woman who could wear no gold about her person, because she found it strongly antipathetic to her temperament. She had silver bangles, and, I believe, other ornaments of the same metal. We tested this by applying to her wrist a golden coin, concealed from her sight by being held in the Doctor's hand. Immediately contraction of the muscles of the arm occurred.

Another day Dr. Guinon attempted to show me the transfer of mental hallucinations from one subject to a second. It was done in

this way. Girl No. 1 was hypnotised and put into the stage of "Somnambulism," in which, it will be recollected, suggestions are easily made. The Doctor then made her think she saw on the table a white bust of Prof. Charcot, not with his usual clear-shaven face, but with a heavy military moustache. She saw it clearly and laughed at the astonishing change in "*le Maître's*" appearance, and was then plunged into a deeper state of unconsciousness. Girl No. 2 called in, was made to sit with her back to the back of the other, their heads touching, and she was also hypnotized. The magnet was laid upon the table between them. We waited quite long enough for results, but the experiment failed, the illusion was not transferred, and one of the patients fell into convulsions (*crise de nerfs*), from which she was speedily recovered by the Doctor's compressing the region of the ovaries. We repeated the attraction experiment, this time covering the subject's head and neck completely with a bag of thick linen to prevent any current of air or animal warmth from the hand from affecting her skin. Dr. Guinon again operated. It succeeded with the two girls employed, and while it was nothing in comparison with results I have often obtained, there was at least enough to show Dr. Guinon that the subject was worth considering for its bearing upon the problem of the existence of a magnetic fluid.

These were all the experiments I was able to make under the circumstances of the dead season, Prof. Charcot's absence from town, and the cessation of lectures and cliniques. It was not much, yet it was something—a beginning of a work which will need time and patience, and which is well worth the taking of any amount of trouble.

The office or Consulting-room of Prof. Charcot at the Hospital is a small one, between the public waiting-room and the chemical laboratory. The walls are painted a dark color, and completely covered with engravings and sketches illustrative of hypnotic crises and illusions. The latter are mainly copies of world-famous pictures by the Italian Masters representing incidents in the lives of Saints, such as the casting out of devils, all of which effects, it hardly need be said, are regarded by both schools of Hypnotism as phenomena of pure suggestion. Placed in the same category are engravings representing the neuroses provoked by Mesmer around his famous *baquet*, the miraculous cures effected upon pilgrims to the tomb of the Abbé Paris, and the wonderful phenomena in levitation and wall-climbing of the Convulsionaries of St. Medard. The cliniques of Charcot and Bernheim daily produce hypnotic marvels as "miraculous" as anything in the annals of any of the churches or sects.

My next paper will be devoted to researches at Nancy.

H. S. OLCOTT.

### MODERN SCIENCE.

#### IS IT THE BORDER LAND OF THEOSOPHY?

IN estimating the progress and the present status of modern science the inductive method of Bacon, the discoveries of Sir Isaac Newton, the correlation and conservation of force and the law of evolution have to be specially taken into account. A detailed discussion of the methods and principles involved would occupy more space and time than could be given to a newspaper article or even a series of such articles. Such a discussion would, moreover, become too abstruse and difficult for the average newspaper reader, who can grasp a salient point and apprehend the application of a principle, yet who would tire of the details by which such points are reached and such principles established. It may, therefore, be at once stated, that no fact in nature, and no law actually involved in any of the discoveries named, is ever ignored by an intelligent Theosophist, however much he may differ in his method of employing them, or in the results at which he may arrive. In his broader application and the larger results at which he arrives, he is guided by strict logic and analogy, and every such result is always capable of verification at any time by anyone who will take the pains to go over the process with a mind unbiased by prejudice, and therefore open to the simple truth.

Everyone will no doubt admit, that the progress of what we call modern science is largely a progress in material things, and that the mechanical arts, the massing of capital, and the accumulation of wealth, manifest the larger gain. The foundations of religion lying in the everlasting verities are ever the same, and its expression in some form in the life of man is necessary to his well-being and happiness, yet the form of that expression must ever change according to his concepts of nature and his relations to his fellowmen. The progress of science has so modified our concepts of nature as to render a corresponding change in religious ideas inevitable, and with the conflict thus arising between the old religious ideas and the advanced views of nature, has been long and bitter. Who can deny that older religious concepts and theological interpretations have steadily receded before advancing science? In the resulting liberalism, the Church perceives a great danger to religion itself, though entirely unable to materially check it. While the great mass of really thinking people perceive in the advancing liberalism the dawn of a true religion of humanity. Both parties are right and both wrong. There can be nothing deserving the name of religion that denies or ignores God and the human soul. The religion of humanity is therefore destined, whatever else it may be or may contain, to be no religion at all, for it ignores man's spiritual nature, along which must proceed his higher evolution. Religion has sensed its danger, but instead of wisely providing for its future, it has mainly concerned itself with blindly and persistently resisting the encroachments of science, and it has been as persistently driven to the wall. Religion has

been forced to see science modify her creeds and her landmarks to suit its own purposes, and been thus far compelled to retain what was left without any influx of new life or a sufficient philosophy that made rational, and therefore acceptable, its idea of God and the human soul. If proof of this statement were desired, one has only to remember the conflict over the theories of Darwin, and then walk with awe and reverence over his grave in Westminster Abbey. Now the very element that the religions of the day need to enable them to successfully resist the encroachments of materialistic science, is to be found in the doctrines of Theosophy, for they are one and all originally founded in these very doctrines, and might easily replenish their waning power from the one original and unfailing source. This, however, they seem unlikely to do till it is too late to stay the tide of anarchy and materialism. But if the waning religions of the day might find in the world-old teachings of Theosophy, a new inspiration and a new life in perfect consonance with their earliest traditions and originals, and if the godless, soulless, materialistic tendencies of modern science might thereby be successfully checked, the gain to true science would in no wise be less than that to religion.

Complex as is the nature of man, it is impossible that he should really progress in any one department of his being without being benefited in all departments. If, therefore, a new life were instilled into religion from the source indicated, it would in no wise lead mankind back into the realm of superstition from which it has escaped with such weariness and pain; for knowledge is everywhere the death of superstition. Nothing but real knowledge of the higher nature of man and the laws that govern his spiritual evolution can furnish to either religion or science that element of progress and of life they so much need, and it is precisely this real knowledge that Theosophy now proffers to the world. It makes not the least difference how contemptuously both religion and the popular science of the day may treat the claims of Theosophy to a candid hearing, the time will surely come when they must make investigation or cease to be. Truth can well afford to stand against the world, as it has so often done before. It can well afford to wait secure in its foundations and in its immutability.

The method of modern science is *empirical* rather than *philosophical*. Pursuing the inductive method, it deals so largely with phenomena as to lose sight of that "full-orbed truth," which Sir Isaac Newton declared, "appeared," when he had "kept a subject constantly before his mind" for a sufficient time. Dealing so largely with phenomena by induction and experiment, its tendency is to convert all problems into terms of another force and motion. It takes, therefore, a one-sided view until it gradually gains the idea that there is no other side of nature. So far has this warping tendency gone, that, when the greatest discoverer of modern time made a deeper and broader application of the laws of rhythmic motion in ethereal-

ized matter than had been previously conceived or was known to modern science, he was treated with ridicule and contempt by the scientists themselves. Thus did the materialism of science defeat itself. Orthodoxy in science means exactly what it means in religion, viz., power and dominion at the expense of truth.

It has never been conceived by modern science that there is a world quite commensurate with all it knows or imagines that it knows of the physical universe, into which it can never enter by physical experiment, and which it can never apprehend by induction alone. This *terra incognita* of modern science is the unseen universe from which all visible things emanate and into which all things return. Certain advanced minds among the scientists, like Prof. Crookes, have nevertheless made excursions into this borderland of science, and have returned with marvellous results. By the slow, plodding materialist these results are regarded as the vagaries of the imagination that can never be expected to build a railroad or declare a dividend, and therefore, whether true or not, they are not thought worth considering. The origin and nature of the elements, as so closely approached by Prof. Crookes, are regarded as of far less importance than the velocity of projectiles, the expansive power of dynamite or the resistance of ironclads.

The glaring defects and unsatisfactory results of modern science are most manifest in the problems of life and mind. At the point where mind touches matter, science finds only chaos and confusion. Modern science deals with the phenomena of mind as a mere function of matter, and finds nothing better than a physiological psychology, deduced from the evanescent changes of the human brain and nervous mechanism. That the problem is capable of being regarded from the opposite side, and that to the very large number of facts already known may be added the knowledge of the underlying principles involved and the laws of their occurrence and operation also already known, is generally either ignored or denied by the modern scientist. And now mark the result: Life divested of motive or meaning; ethics at best spasmodic and *empirical*; and the question, "Is life worth living?" answered in the negative by the disheartened and demoralized hosts of humanity, while the selfish and more fortunate few eat, drink and are merry. Having deprived the masses of the consolation that even superstition gave in the name of religion, modern science essays to wash its hands of all further responsibility, without even attempting to give mankind an idea of God or a better ideal of human life and destiny. The age is thus drifting into a soulless materialism, and while boasting of its freedom and enlightenment, it is arresting the higher evolution of man; and this is our boasted "age of science!" Religion doggedly reasserts its dogmas, while science placidly sneers or openly ridicules and places its high priests in the gothic temples reared and consecrated to the old traditions by the side of the priests and martyrs of religion. Father Time

levels all alike, and Mother Nature receives all into her capacious and silent bosom.

"What does it all mean?"

If proof be required that this is not a pessimistic view of things, unwarranted by the every-day facts of experience, look at the army of the insane. Over five thousand of these wrecked lives and bewildered minds in the single State of Ohio, and the proportion quite as great in nearly every section of the "civilized" world. Are science and civilization, then, to convert the world into one vast mad-house, where the whirling dervishes of a devitalized religion shall vie with the sneering and cynical "missing links" of science in the ideal pandemonium? What has modern science done in the way of apprehending the nature and the laws of the human mind, so as to stay this tide of insanity that yearly devours like a black and roaring sea, the brightest minds of the race? Absolutely nothing. To be judged insane is, in a large majority of cases, to be doomed to despair and final death or ultimate imbecility. Is science aware that such imbecility, the utter loss of human reason, is the complete surrender of every distinctively human attribute, an activism indeed and complete, where the animal in man takes final possession of the temple of the soul? And if the mind formerly manifested in these ruined and degraded temples was but a "function of the brain," an attribute of the physical mechanism, what has occurred but annihilation? Is science logical enough to see this, and always honest enough to frankly acknowledge its own logical deductions? These are the toils of the all-devouring serpent. Materialism, the old serpent that has eaten out the heart of religion and reinstated the worship of the golden calf!

What, then, is this borderland of science that has replaced the old realm of superstition, that presumes to sneer at religion, and that dubs as the "unknowable" all that lies beyond its perverted vision, what indeed but the lake of oblivion and the land of destruction?

Nothing can change this condition of things but a complete philosophy of nature and of life; of mind, no less than of matter; and of spirit, no less than of nature. Such a philosophy must also be supplemented by a knowledge of science that begins in that borderland where physical science ends, and traverses the unseen universe by methods no less exact, and arrives at results far more certain than modern physical science. This philosophy and this science is precisely the offering of "The Secret Doctrine," now designated as Theosophy to the modern world, and which the current religions are too sanctimonious and the current science too proud and cynical to accept or even to dispassionately investigate to any large extent.

Were these doctrines dispassionately examined and allowed to stand on their merit alone, without being loaded and obscured by personal abuse of those who honestly and fearlessly advocate them, they would furnish to modern science all her "missing links," and rehabilitate and

reinspire and illumine the sacred altars of religion. These doctrines give to man the meaning and purpose of human life, the motive of human conduct, and reveal the illuminated pathway of the spiritual evolution of the human race. By giving to man a high and a true idea, and teaching him the one law of progress toward that ideal, the nature and laws of the human soul are also revealed, no less than the relations of mind and matter. This might seem inducement enough for any rational and beneficent individual to carefully examine the "Old Wisdom-Religion," or the "Secret Doctrine,"—Theosophy.

To briefly outline the line of investigation suggested, the Baconian method of induction must be supplemented by deduction, based on a broad, exact and comprehensive philosophy. From the discoveries of Sir Isaac Newton must not be excluded that which he called "Sensorium dei," and what Prof. Crookes designated as "Luminiferous ether." The "Father ether" of the Greeks, and the "Akas" of the Hindoos, belong to the same category. The conservation and correlation of force on the physical plane, must be connected with a knowledge of motion, force and matter on other planes, and the "vortices" of Descartes may be profitably compared with the "lava-centres" and "dark nucleoles" of the "Secret Doctrine." And finally the modern idea of Evolution must be supplemented by a knowledge of the law of Involution as its exact counterpart and philosophical equivalent. Such a line of investigation will lead man to such a knowledge of the unseen universe as will illumine and inspire his daily life in the world, and end for ever the conflict between religion and science by making them co-workers for the uplifting of mankind.

J. D. BUCK.

## IN MEMORIAM.

P. IYALU NAIDU GARU, F. T. S.

THEOSOPHISTS all over India will feel the loss we have sustained in the passing away of our Brother P. Iyalu Naidu Garu, who left us on the morning of the 28th September 1891. A true Theosophist, an unselfish worker for humanity, one who always regarded the good of the Society in preference to his own interests, his loss will be doubly felt now when we can ill afford to lose an earnest and devoted worker.

We publish below a short sketch of his life and work and a testimony to his worth by a fellow Theosophist, who knew him and appreciated the purity and unselfishness of his life.

"Time and Karma have taken away from the phenomenal world a brother whom the Theosophical Society can ill spare just at this period of its greatest activity. After a long illness, consequent on old age and general debility, our esteemed and revered Brother, P. Iyalu Naidu Garu, the President of the Hyderabad Theosophical Society, passed away on the morning of 28th September 1891. Having risen from the ranks, as it were, and commencing his life on a salary of Rs. 10, his honesty and even-handed justice in his official career so endeared him to his superiors that, in course of time, he was raised to the post of Deputy Collector of Arni. But with this portion of his life we have not to deal. His really important life, to us at any rate, began with the advent of the Theosophical Society in India. Since the year 1881, when the late illustrious Madame Blavatsky and the President Founder made their first debut in Bombay, Bro. Naidu followed their fortunes through good and evil report. Arriving in Madras, he aided the infant Society to the best of his powers in every way. The spot at Adyar on which stands our present Head-quarters was pointed out by him as the most suitable site for the Society. For the last ten years of his admirable life, his one chief aim was how to spread Theosophy through the length and breadth of India. Incessantly did he study its vast literature, and it was simply wonderful to see this old man with a devotion and zeal quite enviable pouring over the pages of *Isis Unveiled*, *The Secret Doctrine*, and other standard works, with a view to instructing others, far unto the hours of midnight, by the dim light of a cocoanut-oil lamp. His veracity and his honesty of purpose were really beyond words. To every one he came in contact with, the one thing he expounded was Theosophy, and no one left him without feeling better and wiser for his conversation. His favourite books were *Light on the Path*, *Through the Gates of Gold*, and a Telugu *Bhashya* of *Srimat Bhagavatam*. Who can describe the great affliction our deceased brother felt when he was informed on his dying bed that H. P. B. had left us? Pure indeed was our departed fellow worker,—pure in thought, pure in word, pure in deed. Tolerant of the shortcomings of others, he was always stern as regards his own failings. He lived and died for Theosophy. Could he do more?"



## HAMSA-UPANISHAD OF SUKLA-YAJUR-VEDA.

(Translated by two Members of Kumbakonam T. S.)

GAUTAMA addressed Sanat Kumara thus:—Oh reverend Sir, thou art the knower of all Dharmas (duties) and art well versed in all Shastras; please tell me the means by which I may obtain a knowledge of Brahma-Vidya (Brahm-science). Sanat-Kumara replied thus:—

Hear, oh Gautama, that tenet (or science) of Siva as expounded by Parvati (his wife) after enquiring into all the sacred books and ascertaining his (Siva's) opinion. This treatise on the nature of Hamsa which gives bliss and salvation and which is a treasure to the Yogi, is (a) very mystic (science) and should not be explained to the public.

Now we shall explain the true nature of Hamsa and Parama Hamsa for the benefit of a Brahma-Charin (a seeker after Brahm or celibate), who has his desires under control, is devoted to his Guru and always contemplates (as) Hamsa, and realises thus—it (Hamsa) is permeating all bodies like fire (or heat) in all kinds of wood or oil in all kinds of gingelly seeds. Having known (it) thus, one does not meet with death.

Having contracted the anus (with the heels pressed against it), having raised the Vayu (breath) from Mula<sup>1</sup> Adhara (sacral plexus), having made a circuit with Vayu thrice round Swadhistana (prostatic plexus), going then to Manipuraka (epigastric plexus), having crossed the Anahata (cardiac plexus), having controlled Prana in Visudhi (laryngeal or pharyngeal plexus), and then going to Agnya (cavernous plexus), one contemplates in Brahmarandhara (pineal gland), and having meditated there always "I am of three matras" cognizes his (higher) self and becomes formless. The Sisna<sup>2</sup> (penis) has two sides (left and right from head to foot). This is that Parama-Hamsa (Supreme Hamsa or Higher Self) having the resplendence of crores of suns and by whom all this world is pervaded. It (this Hamsa which has Buddhi as its vehicle<sup>3</sup>) has eight-fold vrithis (actions). (Where it is) in the eastern (or first) petal there is the inclination (in a person) to virtuous actions; in the south-eastern petal there arise sleep, laziness, &c.; in the southern there is the inclination to cruelty; in the south-western there is the inclination to sins; in the western there is the inclination to sensual sport; in the north-western there arise the desire of walking,

1. This word (Hamsa) is very mysterious and has manifold meanings according to the standpoint from which we look at it. It is composed of Ham (or aham) and Sa (ha), which mean "I" and "That," that is—I (am) "That." In its highest sense it is Kalahamsa (Parabrahm). It is also Brahma when it has Hamsa as its vehicle, or is Hamsa-vahana. When Hamsa, which is a higher manifestation of breath or Prana, is applied to it, we in expiration are said to exhale with "Ham" and in inspiration are said to inhale with "Sa." It is called Ajapa Gayatri, which is "Hamsa (in)—soham" the Beeja-Akshara as is stated in this Upanishad.

2. All these plexuses might also be taken to be in the head.

3. This line is omitted in the Calcutta Edn., and seemingly makes no sense in the context.

4. This is how a commentator interprets.

&c.; in the northern there arises the desire of lust; in the north-eastern there arises the desire of amassing money; in the middle (or the interspaces between the petals) there is the indifference to material pleasures. In the filament (of the lotus) there arises the waking state; in the pericarp there arises Swapna (the dreaming state); in the Beeja (seed of the pericarp or the middle of it) there arises Sushupti (the dreamless sleeping state); when leaving the lotus there is Turya (the fourth state). When Hamsa is absorbed in Nada (spiritual sound), the state beyond the fourth is reached.

Nada (which is at the end of sound and beyond speech and mind) is like a pure crystal extending from the sacral plexus to the pineal gland. It is that which is spoken of as Brahma and Paramatma. [Here the performance of Ajapa mantra is given.] Now Hamsa is the Rishi (seer)—the metre is Gayatri—Parama Hamsa is the devata (presiding deity)—“Ham” is the Beejam—“Sa” is Sakti—Soham is the Keelaka.<sup>1</sup> Thus there are six. There are 21600<sup>2</sup> Hamsas (or breaths) in a day and night. (Salutation to)<sup>3</sup> Surya, Soma, Niranjana (stainless) and Nirabhasa (universeless). [Ajapa mantra] (May) the bodiless and subtle one guide<sup>4</sup> (or illuminate my understanding). Vow-shut (or Swaha) to Agni-Soma. Thus Anganyasas and Karanyasas occur (or should be performed after the mantras as they are performed before the mantras) in the heart and other (seats). Having done so, one should contemplate upon Hamsa as the Atma in his heart. Agni and Soma are its wings (right and left sides); Omkara is its head; Ukara and Bindu are the three eyes<sup>5</sup> and face respectively; Rudra and Rudrani (or Rudra's wife) are the feet; Kanka (or the realization) of the oneness of Jivatma (or Hamsa the Lower Self) with Paramatma (or Parama Hamsa the Higher Self) is done in two ways,<sup>6</sup> Sampragnata and Asampragnata.

After that Unmani<sup>7</sup> is the end of the Ajapa (mantra). Having reflected upon non-Manas by means of this (mantra), one hears Nada (spiritual sound) after the uttering of this Japa (mantra) a crore of

1. Keelaka means wedge. In the Ajapa mantra “Hamsa-Soham,” Soham is the wedge to which the whole mantra is fastened or fixed.

2. One commentator gives the table for 21600 thus—60 breaths make 1 Prana, 6 Pranas make 1 Nadi, and 60 Nadis make 1 day and night.

3. The words are Surayaya, Somaya, Niranjanaaya, Nirabhasaya. It is with the pronunciation of these words that different places in the body are touched with the fingers of the hand, viz., Anganyasas and Karanyasas are performed. The first word is pointed to the heart with the thumb, the second to the head, and the third to the hair of the head. With the last a Kavacha (armour) is made by circling the fingers round the head and then circling one hand over another. This process is carried on again after the pronunciation of Ajapa mantra which follows. Here Soma (moon) is that which is united with Uma or the emblem of the union of the Lower Self and Higher Self.

Surya or sun is the causer of the state of oneness.

4. As it stands, it means “the bodiless, the subtler and the guide.” The original is “Athanu Sukshmam Prachodayat.”

5. The three eyes are the two eyes now commonly in use, and the third Divine eye called the eye of Siva situated in the pineal gland.

6. Contemplation with an object and that without it.

7. A state of non-Manas or when Manas (the lower mind) is destroyed.

times. It (Nada) is (heard as) of ten kinds. The first is chini (the sound of that word); the second is chini-chini; the third is the sound of bell; the fourth is that of conch; the fifth is that of thanthri (the sound of a musical instrument); the sixth is the sound of thala (cymbals); the seventh is that of flute; the eighth is that of beri (drum), the ninth is that of mridanga (double drum) and the tenth is that of clouds (viz., thunder). He may experience the tenth without the first nine sounds (through the initiation of a Guru). In the first stage his body becomes chini-chini; in the second, there is the (Bhanjana) breaking (or afflicting) in the body; in the third, there is the (Bhedana) piercing; in the fourth, the head shakes; in the fifth, the palate produces saliva; in the sixth nectar is attained; in the seventh, the knowledge of the hidden (things in the world) arises; in the eighth, Para-vak is heard; in the ninth the body becomes invisible and the pure Divine Eye is developed; in the tenth he attains Parabrahm in the presence of (or with) Atma which is Brahm. After that, when Manas (the lower mind which is only in name and form) is destroyed, when it, which is the source of Sankalpa, (thought) and Vikalpa (fancy) disappears, owing to the destruction of these two, and when virtues and sins are burnt away, then he shines as Sadasiva (the ever beneficent bliss), of the nature of Sakti (the power) pervading everywhere, being effulgence in its very essence; the immaculate, the eternal; the stainless and the most quiescent Om. Thus is the teaching of the Vedas and thus is the Upanishad.

## ELOHISTIC MYSTERIES.

### II.

#### THE MYSTERY OF MANIFESTATION.

THE Elohistic astronomical teaching, of which I can find no trace outside the writings of the Elohist, and which I attempted to restate in an article published some time since in the *Theosophist* (October and November 1889) on *The Quaternary Solar System*, was the basis of his doctrine concerning the mystery of manifestation.

Owing to the evidence on which it rested having been misinterpreted, and the physical science with which it had been associated completely lost sight of, this doctrine, because it appealed constantly to nature and was humanizing in its methods, was ultimately superseded by, and submerged in, the more acceptable spiritualizing teaching of its metaphysical supplanter. And yet it was as remarkable as significant. Functional action was the key to its interpretation of the phenomena of life.

The Elohist held that the facts underlying the metaphysics of existence were as much the outcome of function as were the facts underlying its physics. That the mystical adjunct of the physical rested on a physiological basis through which it acquired its union with the phenomenal, was to him an incontrovertible proposition. In a word, this

1. The fourth stage of vak or sound.



branch of his science might be termed psychic physiology. It associated the mystical with the physical; gave to each a like origin.

This was assumed by the less deep thinkers of those days to be a materializing view. Dissociation from physiological activity and functional action was the basis on which they thought to have gained an assured foundation for their spiritualizing methods. For this reason they condemned and rejected the Elohist teaching, and, acquiring the ascendancy over those who had accepted it, in order to carry these (or their successors) with them unconsciously as it were, gradually transformed it on their own lines by a system of accommodation, until, completely assimilated to their own doctrine, it was submerged therein and absorbed thereby and so came to be forgotten.

Doctrine, according to the Elohist, should comprise a definition of the facts concerned and a statement of the principles to which they point, with an exposition of the inferences to be drawn from them and a declaration of the conclusions these lead up to. It should give a logical expression to the reasoned judgment on the interpretation adopted, and should transmit its teaching in an intelligible form, incapable of miscomprehension.

Above all, its basis must be a basis of fact. A doctrine which referred the mystical to the mythical, or rested its metaphysical assumptions on an idealization of what might have been under certain imaginary conditions, and then treated these conditions as though they had been conclusively established, is in reality only an hypothetical conclusion, which cannot be safely accepted and acted upon until it has succeeded in placing its imagined conditions on a basis of actuality.

This the Jehovistic theory fails to do. It assumes the pre-existence of the human in the heavenly man and claims the descent of the heavenly man into cosmic relations, in which, veiling his intelligence in matter, he passes successively, in a series of advancing embodiments, through mineral, vegetable and animal forms, into the human. It affirms that through these transmigrations he gradually re-acquires consciousness, perception, intelligence and reason, in association with, and dependent on, the continuous well-being and action of physiologically functioning physical organs, but asserts that these faculties are the merest shadows and reflections of the same faculties in the heavenly man—at once similar and dissimilar—through being associated with, and dependent on, the function of structurally materialized physiological organs.

It further assumes that, owing to a variously interpreted *Fall*, the heavenly man leaves his human and becomes his higher self. That thus dissociated from his hitherto human investiture, he seeks to draw his lower or human self after him—inviting it to raise itself from its fallen state by following a spiritualizing course of life—that, gradually freeing itself from its tendency to reincarnation, it may, on finally abandoning its animal vesture and personal or human form, reunite with its higher self and so return to its extra-kosmic relations.

None of the doctrines included in this theory can be proven. Not even those which have been borrowed from the Elohist teachings and set in a Jehovistic framework. It is hardly surprising, therefore, to find that, after driving the doctrine of the Elohist, with its holders, into hiding, it should have itself been condemned and rejected by the leaders and teachers of the majority, and relegated to the secret keeping of so-called mystics of various schools of thought, through whose metaphysical and spiritualizing developments it assumed divers forms, and by whom it has been transmitted, under varying aspects, through diverging esoteric channels, even down to the present day.

The Elohist rested his psycho-physiological teachings, as I have already stated, on an astronomical basis. The correctness of this basis I demonstrated in my *Astronomical Investigations*, published many years ago and long out of print. In that work I showed that, granting the existence of a Central, a Polar and an Equatorial, as well as the Visible Sun, or, in other words, assuming that ours is a quaternary solar system, the reciprocal movements of these bodies would produce the whole of the observed systemic astronomical phenomena, which would thus need no other cause, whether mystically or mathematically suggested, to account for and explain them.

This demonstration was, of course, unacceptable to modern science, and the Royal Society rejected a paper I submitted to it (through one of its Fellows), in which the quaternary view was set forth, and the line of reasoning which supported it indicated. That Society maintains the received astronomical theory (though inclining to admit the possible existence of a Central Sun), because of the discovery of the planet Neptune, through the disturbing effect of its attraction on the movements of other planetary bodies. But this consequence of eccentric attraction was well known to the Elohist, and was, according to him, the cause of the revolution of the terrestrial and lunar apsides.\* The issue here, as between the oldest and the most recent theory, lies between a mathematically derived and a rational hypothesis. The most restricted of these admits a principle which the more far reaching one carries out to its legitimate consequences. The proper function of mathematics is the determination of the ratios of the relations of the subject of its investigations. It can in no cases declare the causes of these relations, though it may be made to suggest an hypothetical cause. Hence when, as in the present instance, a mathematical and a logical

\* To the attraction of the Equatorial sun the Elohist attributed the elliptic form and oscillation of the moon's orbit and the advance of the lunar apsides, and to the attraction of the Polar sun, the elliptic form and oscillation of the Ecliptic and the advance of the terrestrial apsides. It was from these effects of attraction that he inferred the existence of the attracting bodies, just as Professors Adams and Leverrier unconsciously treading in his footsteps, were led, by inferences drawn from its perturbing influence on the orbit of the planet Uranus, to the discovery of the planet Neptune. Perhaps with the invention of more powerful instruments, through the indications now received, the Equatorial and even the Polar sun will be discovered—unless indeed they are non-luminous bodies. The attractions here produce regular systemic instead of perturbing effects, because the attracting bodies occupy central positions in their respective sub-systems.

hypothesis present themselves to the judgment, reason must decide between them upon other grounds than the purely mathematical. Here reason can hardly be at fault, for, if the systemic relations of a quaternary solar system would account for all the observed phenomena, the investigator could hardly be expected to go beyond it, unless or until it was proven that such a system could not exist. To close the eyes to the fact that the mathematical science is only an instrument of the reason of man, and can but furnish suggestions as to the possible causes of the phenomena it is held to elucidate, upon which his reason must pronounce the ultimate decision, may be necessary to the maintenance of received ideas, but is hardly free from danger. When astronomers re-discover, as they will some day, that ours is a quaternary solar system, they will be constrained to admit that the science of the Elohist was more advanced than their own and the results of his observations more accurately interpreted.

However this may be, the fact to be dealt with at present is, that the basis of his psychological teaching was the quaternary solar system. Space, the all-containing uncontained, was to him the primary source of all things. To it he referred the First Cause, whatever that may be, as will be remembered by the reader of *The Twin Sciences of Life*, under the heading *Travestied Teachings*, in the number of the *Theosophist* for August 1888, if he did not actually identify the first cause therewith by regarding it as the undemonstrable substance of that incognizable Cause.

He held that Space, viewed as the First Cause, acted mediately through its representative organ, the Central Sun; that the Central Sun—the *Oeter* of the Kabbalists—was the representative of the First Cause, because as the Central it was the most important Body of our system and the Director and Controller of its movements and evolutions; and that this direction and control were functionally and not volitionally carried on.

The Central Sun, though invisible to us, is, as the central body of our system, naturally and necessarily its most important organ and member.

The Visible Sun is as naturally and necessarily the fourth in rank in the systemic order of importance, though, as the Promoter and Sustainer of their organized and animated life, it is of primary importance to the planetary bodies.

Deriving its energy from Space, the Central Sun radiates that energy in every direction as Causative Force—permeating the immensity thereof in its entirety if it be the central body of the Universe, or at any rate that region for the time being, or absolutely, subject to its systemic influence.

Acting through this radiated causative force directly on all the members of its system and specifically on each; electrically repelling them from itself and so causing them to float as it were on force, while their several attractions drew them towards each other; by similarly electrifying, holding them apart from each other at distances determined

by the relative intensities of their individual attractions; it simultaneously guided and controlled their evolutionary progressive advance. Thus while representing and acting for the First Cause in fact, its direct and immediate action on all the members of its system made it practically the First Cause to them.

Soregarding it, the Elohist held that the Central Sun—the *El Elohim*, as he termed it (or “God of gods,” as this designation is conventionally translated), the *Elohim* (or gods) being the three subordinate suns—was the Instigator and Originator of Evolution. But even so he treated it—as I have already remarked, but the distinction is so important that I think it well to repeat it—not as a volitional, but as a functional Instigator and Originator. Thus, the aim of Evolution being, according to him, the creation of the human soul, the Will, Desire or Intention so to create must have been inherent in that whose functioning organ it was, and from which it derived its energy—Space, or that which Space represented and veiled.

The force radiating from the Central Sun, while acting upon, was modified by, the several primary members of its system, so as to become something more than a subordinate causative—a developed, a generative force in them. These modifications of the original causative force proceeding from *El Elohim*, the “Force of the forces,” gave to each of the subordinate solar bodies, the *Elohim* or “forces,” its special and proper as well as its common forces, which were in this way derived from the original causative force of the practical first cause, the Central Sun.

The primary condition of the Earth the Elohist held to have been that of a solidifying centre or central nucleus enclosed in an envelope of water, so that the planetary body was in reality a typical or primitive cell ready for and awaiting development.

The common force of the Polar Sun—the first of the *Elohim*—attracted by the nucleated cell, the planet Earth, kindled its solidifying nucleus, and, by the combustion, the igneous or volcanic action thus introduced, sent forth vapours and gases (commingled with smoke) to become the foundation of its atmosphere, and upheaved the dry land, thus dividing the original one into a physical three or making of it three in one.

But the action of the Polar Sun did not cease here, for now its special and proper force, attracted by the product of the telluric fires, acting as a male generative force on the Atoms of the thus prepared molecular mass, engendered of these the Inorganic or Crystalline Cell, through which the Earth became the mother of cells, or produced according to its kind. This was the first progressive step in planetary development, the first stage of constructive or structural terrestrial evolution or formative action—the crystalline or inorganic cell being a modified, a developed atom, whose common function was, under the promoting and fostering influence of the Equatorial and the guidance and control of the Central suns, to evolve the mineral kingdom of the Earth.

The production of the inorganic cell not only developed the Earth, it fitted the planet for further development. The proper function of the inorganic cell was to become the matrix of this further development. For this it required preparation. And now the common force of the Equatorial Sun—the second of the *Elohim*—attracted by the planetary body, was called into play. This force fostered and promoted the development of the inorganic cell during the evolution of the mineral kingdom and duly fitted it for the discharge of a higher function.

But the action of the Equatorial Sun did not cease here, for now its special and proper force, attracted by the thus duly prepared inorganic cell, acting thereon as a male generative force, engendered of the Organic Cell. In this way, the earth again became the mother of cells or produced according to its kind. This was the second progressive step in planetary development, the second stage of constructive and structural evolution or formative action, the organic being a modified, a developed cell, whose common function was, under the promoting and fostering influence of the Visible, and guidance and control of the Central suns, to evolve the vegetable and animal kingdoms of the Earth, and place man at their head—thus endowing the three physiological elements of the planet,—its water, its atmosphere, and its land, with animated life. The whole of this advance was accomplished by the instrumentality of organic cells, of and through which all bodily forms are constructed and built up.

The production of the organic cell not only developed the Earth, but fitted the planet for further development. The proper function of the organic cell was to become the matrix of this further development. The common force of the Visible Sun—the third of the *Elohim*—attracted by the planetary body, had fostered and promoted the development of the organic cell during the evolution of the vegetable and animal kingdoms, until in the human it was fitted for a higher function.

But the action of the Visible Sun did not cease here, for in man its special and proper force, attracted by and acting on the duly prepared organic cell as a male generative force, engendered and produced of it the psychic cell. In this way the Earth again became the mother of cells or produced according to its kind. This was the third progressive step in planetary development, the third stage of constructive and structural evolution or formative action, the psychic being a modified, a developed cell, whose proper function was, under the promoting and fostering influence of the visible, and regenerative action, guidance and control of the Central Suns, to build up the human soul.\*

\* As above, so below. As the macrocosm, so the microcosm. The macrocosm consists of cells—the celestial bodies functioning in an investing envelope, Space. The microcosm consists of cells—the terrestrial representatives of the celestial bodies, functioning in an investing envelope, the Earth; and in the successive products of terrestrial evolution. The homogeneous nucleus of the Earth is to the investing envelope, water, what the Central Sun is to Space—the organ through which it acts: for the Earth, like Space, acts indirectly and through an agent in terrestrial evolution.

The basis of terrestrial evolution, the atom, is the production of the terrestrial

In each of these three stages of terrestrial evolution the Earth furnishes the physical and the mystical elements—the body and the spirit of the planet being their respective sources.

The *Elohim* act upon and combine these through their several forces, successively evolving one organism from another and promoting and fostering the progressive advance.

At each step in the process the relatively unstable mystical element, which is the subject of the evolution, is temporarily united with and embodied in the relatively more stable physical element, that it may acquire stability, form, organization and the qualities and attributes of organic life. These are acquired, developed, and matured by the uses the thus individualized mystical element, or spirit, makes of its successive developing embodiments in its physically associated material frame, until at the close of its evolutionary career the refined principles of spirit and body, at length finally separated from their grosser elements, are combined in and constitute the human soul—the personal Divine-human, in which the purified and incorruptible elements of spirit and matter are blended, to form what has been termed the glorified body of man.

In the working of this process the forces of the *Elohim* and the subjects on and through which they manifest their energy have a common and a proper action and function.

The common action of the *Elohim* is shown in the way in which each promotes and fosters the stage of the evolution precedent to its own.

Their proper action is found in the generative force exercised by each on its duly prepared matrix.

The common function of the atoms and cells is displayed in the way in which they subserve the process of evolution in the stage common to all of the same order.

Their proper function appertains to those duly prepared cells which become matrices of the ensuing order of generated cells.

The special and proper force of the Visible Sun having engendered the psychic of the organic cell in man, the final stage of terrestrial evolution, the human, commences. This takes place under the auspices and through the influence of the special and proper force of the Central Sun. This force of the *El Elohim*, like the analogous forces of the *Elohim*, is attracted by the duly prepared individual human being. This due preparation depends upon and is determined by the use the individual makes of his passing life. That he may be able to attract

homogeneous nucleus. Of atoms, the molecules of solidifying matter are built up and constituted.

From the atom is the inorganic cell produced. Of inorganic cells the mineral kingdom is built up and constituted.

From the inorganic cell is the organic cell produced. Of organic cells the vegetable and animal kingdoms are built up and constituted.

From the organic cell is the psychic cell produced. Of psychic cells, the human soul is built up and constituted.

As above, so below. As the macrocosm, so the microcosm.

[Nov.

the psychicizing force, the aspirant to the soul-state must lead such a course of life as to produce *complete harmony of being*. By those so living, the force is drawn and, all unconsciously to the individual, brought into operation, and by its unperceived operation, through the instrumentality of the psychic cell, builds up the human soul.

The soul is constituted of *Esmim*, the mystical, and *Eartaim*; the material elements of terrestrial evolution indissolubly blended. Its creation is the aim and object of that evolution. Its destiny is to pass from the earth to a higher state of Being as the personal Divine human; and it is constituted of incorruptible elements, because nothing corruptible can enter that state.

In those who fail to attract the psychicizing force of *El Elohim*, the psychic cells remain inert, the individuals thus self deprived of their soul-potency, ultimately losing their personality and passing to the spirit state, in which they are absorbed by and so become one with the spirit of their planetary mother, the Earth.

Under the Elohist's system of psychic physiology, which is more fully stated in my *New Aspects of Life and Religion* as the process of the *Genesis of the Soul*, terrestrial evolution is functional throughout—from starting point to close—and is essentially creative in character, so that, the *Elohim* being regarded as the Creators, the outcome of their functional action on the functioning Earth—the terrestrial Evolution—is very properly entitled to the designation *The Creation*, its aim being the creation of personal being and its perpetuation in the human soul.

The Elohist theory treats of the genesis of suns and planets, as I have pointed out elsewhere, as well as of planetary bodies. It explains that they are, each and all, constituted of a spirit and a body, and are therefore endowed with a proper individual life. But this life necessarily differs from the organised and animated life to which the definitions of modern science limit the application of the designation. The planetary bodies, moreover, are subject to death and liable to dissolution, though they may become the framework of a renewed life. Whether solar bodies are exempted from this liability, the Elohist does not appear to have determined.

The distinctive characteristic of this theory is, that it traces the several operating forces to their respective sources in succession, and indicates the special function of each. The manner of the distribution of these forces, moreover, is not without its peculiar features. The Central Sun (*El Elohim*), deriving its energy from Space (*E' Makom*), imparts it as a radiating force (*Ruach Elohim*) to all the members of its system. This is the direct, the only direct or causative force of the entire system. It not only regulates the relative positions of its members in space, but beyond this it directs and controls the subordinate operating forces. In this way it is the guide of terrestrial evolution and the *Administrator of the Karmic Law*. The Karmic force, indeed, is merely a modified form of its own energy specifically applied. But even in so applying this force, the Central Sun only acts functionally; karmic like cosmic action

1891.]

Elohistic Mysteries.

85

being invited by the state in which the spirit awaiting re-embodiment has been left by the use it has made of its antecedent incarnations, for it acts upon each according to the state of its preparedness, which is its karmic state. This force acts upon all and is therefore a form of the common, as contrasted with the specific and proper force of *El Elohim*, for like the *Elohim*, it has a specific and proper as well as a common force.

The operating forces of the *Elohim* are derived from the radiated force of *El Elohim*. Their method of action has been already stated and need not be further noticed.

The introduction of the psychic cell in man was the starting point of the human evolution. In this cell a matrix was introduced to become the instrument of further evolutionary advance. This advance could only take place in the human organism, to which the generation of psychic cells was restricted. That this further advance may be gained, it is necessary that each human being through whom the advance is sought, should be in such a state as to be prepared and fitted for the advance, for the difference between the functional character of the psychic, as compared with the organic and inorganic cells is this; that while the presence of these was a sufficient attraction for the forces acting on them, the mere presence of the psychic cell in the human is not sufficient to induce the action of the psychicizing force of *El Elohim*. Something more than this is required. The individual must so use the passing life, must follow such a course of life as to place and keep his moral, which is the representative of his psychic, condition in harmony with the psychicizing force seeking to act on him through his psychic cells. The harmony thus indicated, and showing itself in his moral state, is a magnetic harmony, caused by the harmonious action of the several operating forces through whose instrumentality he has been produced, and through whose continuous action his physical, physiological and psychological condition is maintained and his life sustained, while this harmony exists the action of the psychicizing force of the Central Sun continues; and the action of this force must be continuous throughout the life of the individual, or if interrupted, renewed, that the soul may be not only generated but developed and matured.

Should anything happen during the life of the person to disturb this magnetic harmony, that is to say, should he be about to do or actually do anything which might, by lowering his moral state, counteract the development of his soul, a feeling of distress is produced. This feeling, which is the voice of conscience, is the channel through which the psychicizing force warns its subject that an impediment is being placed in the way of its action.

The person thus warned, by obeying his conscience, and relinquishing the course of life which had called forth the warning, at once removes the obstacle, and the development of the soul continues. Should he, however, not heed this warning, the development of the soul ceases; and continuous disregard of the voice of conscience not only

to the holy land of the Hindus—Benares. One day he was travelling through a large forest, when he saw a miserable cottage and a cobbler sitting at the door. He made slippers and presented them to the weary footsore travellers that went by his door. Having inquired of Sivavakyar his destination, he said, "Sir, I will give you a pie (all I can afford), which I shall trouble you to throw into the Ganges in my name." The Brahmin consented and went on his way. He went to Benares, performed the necessary ceremonies there, but in the bustle forgot the commission of the poor cobbler. On his return, one day he found the pie tied up in a small handkerchief, and his broken promise came to his mind. He sought the next pond and threw the pie in the name of the cobbler. Immediately the hands of a female, adorned with bracelets, rose above the water and received the pie. Sivavakyar was thunderstruck, and leaving his family and servants to take care of themselves, he turned in all haste to the cobbler, whom he now regarded as more than man. He related what took place, and expressed his firm resolve never to leave his side till he initiated him. The cobbler tried his best to shake him off, but finding that he stuck to him like a burr, at last said, "Since you are so much bent upon remaining with me, I cannot refuse you." He then called to his wife, and taking up a handful of sand, said, "This is for you," taking up a second, "This is for me," and taking up a third, "This is for our guest." She promptly went in, and some time after, invited them to dine upon the curious preparation that she had made out of the sand. When they had taken their meal, the Gura said, "Before you ask me to initiate you, you should get one to assist you throughout the period of your arduous course, in fact one who would perform Susrusha as laid down in our sacred book, and be a Sahadarma Charin—assisting her husband to tread the path of Dharma. When you have got such a wife as I have, then you will find me ready to instruct you. Test your intended wife by asking her to prepare meals from sand as you see in my house." Sivavakyar went away, and you can well imagine that every family where he made his proposal thought he had taken leave of his senses, and hooted him out of the place. At last, he came to a place where a band of Kuravas (the Hindu gipsies) had pitched their tents. He saw nobody but a young girl, and was involuntarily drawn to her in spirit. On putting her the usual question, she modestly asked him to get the permission of her parents who were somewhere about. They were naturally surprised at the strange request of a Brahmin asking to eat of the food cooked by a Kurava girl, but seeing that he would have his way, consented. Thereupon the girl quietly took the sand, and lo! in a short time, set before him excellently cooked rice. Sivavakyar was overjoyed to find that he had at last found the object of his long search. He asked the girl of her parents, and was driven out of the tent with reproaches and blows. Defeated in his endeavours in this quarter, he went to the king of the land and presented himself at his audience for a number of days. One day the king noticed him and said, "Brahmin, why do you thus seek my audience so frequently? You seem to be poor,

The treasurer will allow you to take as much as you wish." Sivavakyar said, "O king, I want none of your gold or silver. There is a Kurava girl at—whom your Majesty will be pleased to give me in marriage." The king sent for the parents of the girl, and gave them as much as they wished, and married the girl to the Brahmin. Sivavakyar came to his master with his wife, who seeing on her the necessary marks, was satisfied, and immediately began to initiate his pupil into the Divine Wisdom. Sivavakyar in time reached the heights of adeptship and wrote many works, of which only one of 80 stanzas now remains. The book is sold for 3 pies in the bazaar. It is frightfully mutilated in text and in many places the sense is entirely unrecognizable. Many of the stanzas are couched in the numerical phraseology and are useless without the key.

C. R. SRINIVASATANGAR.

### MODES OF MEDITATION.

THE METHODS OF THE ROMAN CATHOLIC CHURCH.

I.

LET me begin by saying that there is no pretension to learning in these papers, but simply an attempt to give some account, from intimate personal experience, of methods of meditation first reduced to a system by S. Ignatius of Loyola, and used by all members of the Society of Jesus. These have been gradually adopted by all the religious Orders, and are practised by those aspiring to the religious life in the Roman Catholic Church all over the world. It may, perhaps, interest some of your readers in the West as well as in the East to compare these methods with some of those which are frequently discussed in your pages.

The value of prayer is a question of frequent discussion in the West, but like the words *religion*, *God*, *spirituality*, much depends upon what is meant by the person using them. In the Protestant churches, so far as I am aware, prayer means only petition, not necessarily for things of earthly import, but for all spiritual good. The only real benefit that such a practice can confer is the attitude of mind, more or less aspiring, thereby induced in the petitioner, which, according to his degree of spirituality, may raise him to higher states of consciousness. For the most part, however, the Protestant idea of prayer is the repetition of a set formula; witness the tenacity with which the Established Church in England holds to its Book of Common Prayer, compiled in the sixteenth century, at the time of the so-called Reformation. For this reason so many thinking people who come under the rationalistic influences of the age, abandon the use of prayer as childish and useless, and unworthy of an advanced intellect. They have lost belief in a personal God, and they adopt in place of it—nothing.

The Roman Catholic Church, on the contrary, with the wisdom born of its ancient origin, offers to its more advanced children who have passed beyond the early stages of belief in vocal prayer, that form of devotion called by its masters of the religious life, *meditation*. I use

the word *called*, because meditation is differently understood in the East and in the West, and it may be interesting to explain the significance attached to it here, and to show that the Christian Church is not wholly left without the means of attaining true spirituality.

That section of it which, in withdrawing from the unity of the Church, also lost the knowledge of its methods for attaining the spiritual life, and substituted for these the sole method of charitable works, forgot in so doing the foremost principle of all true life, namely, that it must begin from within, and that only as outward action is animated by, and proceeds from, the inner spiritual fire, can the right results be obtained. To the loss of this knowledge may be ascribed much of the social confusion that now overspreads the Western world; the energy of man has been all directed to the outer plane, and he is now threatened with destruction by the creature of his own creation.

The mission of the Theosophical Society is to restore the lost knowledge of the spiritual life, and by turning on the light in the darkened sanctuaries of the Churches, show them their own treasure hidden, neglected and overlaid with dust and corruption. Where the light has been preserved, it will but shine forth with the greater lustre, and wherever it is found that we share a common knowledge, there will also be a focus of true union and lasting brotherhood.

The Roman Catholic recognises and has never ceased to teach that the esoteric basis of all religion is the union of the soul with God, and that the way thereto is first to become united to Christ. Any student of the Theosophical teachings can translate this into the Sanskrit terms now becoming current amongst us. In these papers I will try to show in detail the methods used.

The Church (for brevity's sake I shall not repeat the words Roman Catholic) recognises three modes of prayer: 1st, Vocal, frequently the repetition of a short form, as in the Rosary; 2nd, Mental, which I will further explain later on; 3rd, Contemplative, or the prayer of the soul.

1. With regard to vocal prayer, there seem to be two reasons for using repetition. One, that a short form is easily learned by heart, especially by the unlettered, as no book is needed; another, that it enables the utterer to fix his mind on the object to be attained by the prayer; this is called in the language of the Church, *intention*. A person wishes to pray, for instance, that a sick friend may be restored to health; instead of making an elaborate statement followed by an eloquent appeal, as a Protestant would try to do, the Catholic pins his mind, as it were, to the *idea* before him, and says a rosary for that "*intention*." A curious fact connected with the devotion of the Rosary is that of the *number of repetitions*. Each chaplet consists of five large beads, representing the Lord's Prayer, with ten intermediate smaller beads representing the Ave Marias. There are thus the numbers *five, ten, and fifty*, besides *three* small beads which hang from the rosary, and terminate in a crucifix. Litanies are another form of vocal prayer, in which a short invocation is read by the priest, and is followed by a short for-

mula repeated by the people. These are also used for a certain "*intention*." Of litanies there is a very large choice, the Litany of the Saints and of the Virgin Mary are the most popular, and are known by heart, though in Latin, by rich and poor alike in all countries. On a bystander, the rise and fall of the intonation of voices of a whole congregation has a very impressive effect. I remember hearing one of these litanies for the first time many years ago in the Cathedral at Mainz during a journey up the Rhine; it was a week-day evening and the Church was scantily lighted; the gloom, the peculiar colour of the pillars, of a mellow red sandstone, the kneeling figures of the peasants and the unaccompanied chanting in unison, produced an effect of solemnity which has never been effaced from my mind.

2. The mental form of prayer or meditation is more elaborate and is generally practised only by those who have been instructed in its use. Occasionally among poor Catholics, piety is not satisfied by vocal prayer alone; a Breton peasant woman much given to devotion, described her manner of meditation as follows; "*je fermons les yeux, j'ouvrons la bouche, et je pensons à rien*,"—not a bad method of meditation either, though the French is peculiar. Such is, however, not the method of S. Ignatius, which I will now describe in detail.

Where the meditation is made only once a day, the hour immediately after rising is chosen. This is generally at six or seven o'clock, in some convents at five in the morning. The subject is selected the night before, is divided into three or four points, and what is called the *fruit* desired by the meditator, must be clearly presented to the mind. This should be the last thought before going to sleep. Where there is a chapel, the meditation is generally made kneeling, but if made in one's own room, any posture most conducive to the end in view may be chosen. The meditation consists of several parts, and begins with a preparatory prayer of a few lines for grace to make it well. Next comes the *composition of place*. This means that you make a picture to your mind's eye of the scene, the persons and surroundings, imagining their actions and words. This will be more or less long, according to the subject, but it should be done as rapidly as possible. The subjects are taken, as a rule, from scenes in the life of Jesus Christ or from his teachings, as the Parables, the Sermon on the Mount and other exhortations, but almost any subject may be treated in the way prescribed, such as a personal difficulty, a temptation, an important step in life, choice of a vocation, a profession, &c.

So far has been preamble. Now comes the *body of the meditation* which is divided under heads called *points*. Suppose the subject to be, Christ stilling the tempest on the Lake of Galilee. The first point would be—the disciples and their fears, what they did and said to one another, and reflections thereon applicable perhaps to one's own case in some way. The second point might be—the sleep of Christ while his disciples were in danger; why they were left to themselves, and so on. The third point might be—Christ's words to them on being roused—



"Why are ye fearful, O ye of little faith?" Reflections thereon, and practicable application to one's own case. The result of the whole should be some lesson which one is to carry away and act upon during the day or at other times, making a firm resolution to do so. This is called the "fruit." Finally, a short prayer, called the *Colloquy*, because it is generally addressed to some patron saint in a kind of familiar conversation closes the exercise. Should the hour or prescribed time not have elapsed, the mind may run again briefly over the chief points, or may dwell on any one which appears more important or requires thinking out.

This exercise, performed day by day throughout the year, makes the Catholic far more familiar with the events in the life of Christ than the mere formal reading of the Scriptures, in the ordinary Protestant fashion. To begin with, he has to read the passage overnight with a definite object in view; then he has to use his *Memory*, in recalling the events, persons, words, as the case may be; to apply his *Understanding* in working out something profitable from them; and to brace up his *Will*, in forming a resolution to guide his practice. These three, the memory, understanding and the will, the Church calls the three powers of the mind, in training which, by this method of prayer or meditation, the whole character becomes moulded for good, and great self-knowledge is thereby gained; provided of course that the meditation is well done.

3. The more practised and spiritual-minded frequently pass from meditation into a state of contemplation, when active thought is suspended, and higher planes of consciousness are reached. These are described in many of the Lives of the Saints and others, under the name of *ecstasies*. Such were those of S. Teresa and of S. John of the Cross, both of the Carmelite Order; both have been described as being raised above the ground during meditation. The visions of S. Catherine of Siena, of the Order of S. Dominic, are also very remarkable. It was in consequence of instruction or intuitions received when in this state, that she, a tanner's daughter, entered into correspondence and direct relations with the Pope at Avignon, and was finally the means of restoring the Papacy to Rome, whence it had been exiled during a period of about sixty years. This S. Catherine was not a nun, but belonged to what is called the Order of Tertiaries, living in the world and under her father's roof, wearing the habit and under the rule of the founder of the Dominican Order. Such Tertiaries or members of the Third Order exist in large numbers to this day, but not wearing the habit are unknown as such, except to their own immediate circle.

There is a further kind of prayer, less used than the others, which consists in taking the words of a well-known formula, the Lord's Prayer for instance, dwelling on each word separately, and making a sort of meditation upon it. "Our Father—our, not mine alone, but of all men, therefore all are my brothers, more than this, all creatures—therefore they have a share in this brotherhood," and such-like reflections.

Some of these methods do not correspond much to the ordinary Protestant idea of prayer, which is more properly *petition*, asking for something. The French spiritual writers use the word *oraison*, to which we have no equivalent in English, save the beautiful old Shakespearean word "orisons," no longer used unfortunately, unless by poets.

I have been able to give nothing, so to speak, but the dry bones of the various methods of prayer. In practice there is an endless variety suggested by the mind and spiritual necessities of each meditator, and hundreds of treatises by Catholic writers exist on the subject in all languages, more especially in the French and Spanish.

In a further paper I hope to give some account of the famous exercises of S. Ignatius, used in all yearly Retreats both by religionists and seculars.

E. KISLINGBURY, F. T. S.

(To be continued.)

### A TRANSLATION OF THE SANKHYA-TATTWA-KAUMUDI OF VACHASPATI MISRA.

(Continued from page 51.)

HAVING thus decided Philosophy to be needful for the listener, the author, with a view to commence the work, sets down, in brief, the import of the system, in order to concentrate the attention of the listener.

#### KARIKA III.

"Nature or Primordial matter, the root of all, is not produced; the great Principle (Mahat, i. e., Buddhi) and the rest are seven, being both producer and produced; sixteen are the produced; and the soul is neither producer nor the produced."

Four-fold division of categories—(1) *Producing*—Nature; (2) *Producing—and—produced*—The great Principle, &c.; (3) *Produced*—Subtle Elements and Sense-organs; and (4) *Neither Producing nor produced*—Soul.

Briefly, the objects treated of in the system are four-fold. Some of them are merely productive, some merely products, others both productive and products, and others, neither the one nor the other. It being asked, what is the productive; The answer is—Nature or Primordial matter is the root of the Universe, a collection of effects; of itself there is no root, or else we would be landed in an unwarranted *regressus ad infinitum*. How many are the objects that are both productive and products, and which are these? The answer is—The great Principle and the rest are both. As, the great Principle (Buddhi) being the cause of self-consciousness (Ahankāra) is the effect of Nature (Prakriti), so is self-consciousness the cause of the five subtle Primary elements (Tanmātras) together with the eleven sense-organs, and at the same time, the effect of the great Principles; and so are the five subtle Primary elements the cause of the grosser elements, *Vril\**

\* Though this translation of the word *Akāsa* is sure to jar upon European ears, as borrowed from a work on fiction (Lytton's "The Coming Race"), yet I have put it in, since I could not find any other word in the English language expressive enough to denote all that is connoted by the word *Akāsa*. "Inane," "Astral Light," "Ether," "Space," &c., do not sufficiently represent the active character of the Sanskrit *Akāsa*.

(Akáśa) and the rest, and at the same time, the effect of self-consciousness. Now how many are the productions, pure and simple, and what are they? It is said—"the productions are sixteen"—i. e., the five gross elements (earth, &c.) and the eleven sense-organs,—these are mere products or modifications not productive (i. e., having no developing power). Though cow, pot, trees, &c., are modifications of earth, and so are curd and sprout, of milk and seed respectively, yet these facts do not touch our position, since trees, &c., do not differ from earth, in their essence, and it is the productiveness of something different in essence, for which the term '*prakṛiti*' stands, and further, cows, trees, &c., do not differ from each other in their essence, since they have, in common, the properties, grossness and perceptibility. The form of that which is neither productive nor product, is now stated "*The soul is neither a product nor productive.*" All this will be explained later on.

In order to prove the above statements, the different kinds of proofs ought to be noticed. Nor can there be a specific definition without a general one; hence the definition of *proof* in general, follows.

## KARĪKA IV.

"Perception, Inference, and Valid Testimony or Trustworthy Assertion, are admitted to be the three kinds of proof necessary; because they include every kind of proof. It is by proof that a fact is ascertained."

Here, first of all, *Pramāna*, proof, is the word to be explained, which explanation would be the definition. Proof, then, is defined as that by which anything is determined or ascertained; it thus becomes the cause or means of all definite cognition. This definite cognition is a mental state free from the contact of all that is either doubtful, self-contradictory or unknown; this comprehension too is human, the result or issue of which is a definite valid fact; and that which establishes or determines this (comprehension) is *Proof*. Thus the term *Proof* is excluded from all (faulty) corroborations of doubtful and contradictory statements, as well as from mere recollection. The author now rejects the different views with regard to the number of proofs. "*Of three kinds,*" that is—of proof there are three kinds, neither more nor less. This we shall further explain after the specific definitions of the particular kinds of proofs.

Now, it is asked, which are the three kinds of proof? It is replied—"Perception, Inference and Trustworthy Assertion. The above is an exposition of what is popularly known as Proof; and a philosophical system is expounded for the people, since thereto is its province confined. The knowledge of the great sages, though a reality, is yet of no use as to popular knowledge, and as such is not treated of here.

It is questioned—Let this be so: we grant that the number of proofs is not less than three; but wherefore should it not be more than three?

The different schools do lay down others, as Analogy, &c. (*Upamāna*). To this it is replied—"Since these three include every kind of demonstration." This will be further explained later on.

Now an altogether different question is raised—Why should the philosophic system enquire into the nature and kinds of proof, when it is launched forth only with a view to explain the *Pramāya*, i. e., the subject-matter of proof (i. e., definite cognition)?

To this it is replied—"Since a fact is determined only by proofs."

[*Siddhi* = determination or ascertainment.]

The explanation of the *Kārikā* follows the sense, not the order of the words.

Now on the occasion of the definition of the special kinds of proofs, the author of the *Kārikā*, first of all defines Perception, since it precedes all other proofs, Inference, &c., which therefore are dependent upon it; and further since there are no two opinions with regard to it.

## KARĪKA V.

"Perception' is definite sense-cognition (i. e., cognition of particular objects through the senses); 'Inference' is declared to be three-fold, and it is preceded by (based upon) the knowledge of the major premiss [asserting the invariable concomitance of the *Linga* (the *Hetu*, i. e., the characteristic mark, the middle term,) with the *Lingi* (the *Vyāpaka* or the *Sādhyā*), i. e., the major term, in which the characteristic inheres) and the minor premiss [asserting the existence of the characteristic in the *Paksha*, or the minor term]; and 'Trustworthy Assertion' is true revelation (*Śruti*)."

The mention of "*Perception*" is the statement of the term to be defined; the remainder being the definition, by which word is meant the differentiation (of the term defined) from things of the same class or species, as well as from those of dissimilar classes. The literal meaning (of the definition of Perception) may be thus broken up: objects (*Vishaya*) are those that bind or connect the subject (*Vishayi*) with their own forms, i. e., they mark out the subject; such are earth, &c., pleasure, belonging to us. The

subtle primary elements are no objects (of sense) to us, though they are so to *Yogis* and the Gods. '*Pratishayā*' is that which is applied to different objects, i. e., the organs of sense. Application here is close proximity,—*Pratishayā*, thus meaning, the sense-organ applied to, or in close proximity with the object (perceived); and the definite cognition based on this (proximity) is "*Pratishayādhyavasthāh*." This cognition or knowledge, which is an exercise of the Intellectual faculty (*Buddhi*), is defined as the preponderance, in the intellect, of the quality of Goodness—on the subjugation of that of Darkness—consequent on the proximity of the sense-organs as applied to the objects. This proximate existence (*Vṛitṭi*) is also described as knowledge. This is a Proof, and

true knowledge is consequent on the apprehension by the intelligent or sentient faculty by means of proof. Intellect (Buddhi), being a modification of, or emanation from, nature (Prakriti, Primordial Matter), is non-intelligent or non-sentient; and so are its cognitions, as jar, &c. And similarly the different modifications or productions of the Intellect,—pleasures, &c., are non-sentient. The soul (Purusha), however, associated with, or related to, these pleasures, &c., is intelligent or sentient. This soul reflecting in itself, the cognitions, in the form of pleasure, &c., present in the Intellect, appears, owing to the reflection, as actually affected thereby, and is hence conceived of as intelligent or sentient. Through reflection in the intelligence of the soul, the non-intelligent Buddhi and its cognitions appear as if endued with intelligence. This will be further explained in Káriká XX. In the definition, by saying 'definite cognition,' the writer sets aside all doubtful knowledge which is not definitely comprehended or well-defined, and hence uncertain. By saying "objects," their contraries, all non-entities, are excluded; as by saying 'prati'—and thereby implying proximity of the sense-organs to the objects—are excluded "Inference," "Trustworthy Assertion," &c. Thus 'the definite cognition of particular objects,' is a complete definition of Perception, since it serves to distinguish it from other things of the same, as well as of different classes. The definition of "Perception" given by other philosophical systems are neither impugned nor defended, for fear of being too prolix.

How can one, denying Inference as a proof,—viz., the materialist—decide as to the ignorance, doubt or erroneousness of another man? Since, these—ignorance, &c.—are not perceptible to our mortal eyes; nor can any other proof be applied to this case, since no other (than Perception) is accepted as such (by the materialist), and not knowing the ignorance, &c., of others, and thus going about addressing people at random, one would be despised by the lookers-on as a mad man. Consequently (we assert) that the ignorance, &c., of others are inferred from such marks or characteristics as difference of meaning or speech, &c. Thus, however unwilling, the materialist is constrained to accept Inferences as a distinct proof.

And Inference following directly from Perception, must be defined after it; there again on account of the particular definition being based on the general one, the author gives the latter first—"It is preceded by (a notion of) the middle\* and major terms;"—the middle term being the Vyápaka, the pervaded, and the major term, the Vyápaka or pervader. The pervaded (Vyápaka) is that which is restricted within its own natural sphere, after all dubious and false outgrowths being set aside; and that by which the Vyápaka is restricted is the pervader (Vyápaka). By mentioning "the mark and the marked," both of which must be substances, objective or substan-

\* Literally—"the mark and the marked."

tive knowledge is implied. Inference (for example) is preceded by the knowledge of smoke as the pervaded (the mark) and the fire as the pervader (the marked). *Lingi* (the marked) must be repeated, in order to imply the minor premiss [in which is stated the relation of the minor term (the *Paksha*), with them iddle term (*Hetu*)]. Thus the general definition of Inference comes to be this:—"Inference is (a process of comprehension or cognition) preceded by (i. e., based on) the knowledge of the relations of the major (*Sádhyā*), the minor (*Paksha*) and the middle (*Hetu*) with one another." [That is to say, Inference is the knowledge derived from the major and the minor premises.]

(To be continued.)

### MAHATMA HELP.

[Editor's Note:—The following was found in one of the note-books of the late P. Iyalar Naidu Garu, F. T. S. We have much pleasure in inserting the extract, as it cannot fail to be of interest to all Theosophists and friends of our much lamented Brother.]

ABOUT ten years ago, one day my son-in-law, Mr. G. Narasimulu Chetty Garu, informed me of his having twice met at Hyderabad a Sadoo under the following circumstances. During his travels four or five years previously, he had to halt in a temple in the Nizam's territory on the borders of Kurnool, and he there happened to meet a hermit or Sadoo, who compassionated him for the misfortune he was at that time undergoing, consequent on the failure of his firm at Madras. The Sadoo gave him an iron ring and told him that better days would soon come. Mr. G. Narasimulu Chetty offered him some money for his expenses, but the Sadoo refused to receive it, and saying that money was of no use to him, quitted the temple, promising to meet him again; where and when he would not say.

About a year after the meeting, Mr. G. N. Chetty arrived in Hyderabad, Deccan, in search of employment. He waited a year or more and did not get anything to do. This state of affairs caused him much anxiety day and night. One night, about midnight, there was a tap at the outer door of his house. He opened it and found the before-mentioned Sadoo standing outside. Mr. G. N. saluted and begged him to step into the house and received his homage. The Sadoo declined, and said that Mr. G. N. need not be anxious about employment, for he would receive an order the next morning appointing him to some post; so saying the Sadoo quitted the place and disappeared.

My son-in-law returned to bed with a calm mind, and on the next morning, about the time predicted, was much surprised by the receipt of an order from the Minister appointing him to a newly created office. This narration was given me about ten years ago as already stated, and I had no occasion to recall it to my mind until the occurrence of the following events. G. N. Chetty was sick of dropsy at Hyderabad, and at the latter part of 1882 desired my presence. In January 1883,

I left Arni for Hyderabad and remained with him until his death, which took place on the 25th April following.

One Monday afternoon, about 16 or 17 days prior to his decease, one of his daughters came to my room upstairs and said that her father was raving in his bed, and that her mother (my daughter) wanted me to go down to his room and see him. I hastened to his bedside and heard him utter these words in Hindustanee: "Devajee, I have a daughter ready for marriage. O! I should not address you as Devajee, but as Rajajee. Very well! I will do so, Rajajee. I have a daughter ready for marriage; my father-in-law has selected his cousin's son as the bridegroom. I sent for the young man and examined him. In my opinion he seemed fit to marry her. I have therefore given my approval to his selection. But Rajajee! I want your advice, please give it to me." So saying he stopped talking. After a second G. N. said, "Why no answer, please give me your opinion?" Then he ceased speaking for another second, and said, "Why no answer, perhaps you have to consider about it?"

Mr. G. N. had uttered the above words with closed eyes. I saw nobody else, therefore I thought he was raving in his sick-bed consequent on some dream relative to his family affairs. So I awoke him, he opened his eyes, and asked me why I had disturbed him. My reply was that he had been raving. He then questioned me as to whether I had heard him talk about anything. On my answering in the affirmative, he shed some tears and said that he had a very important occurrence to communicate to me, and requested me to send away his wife and children. I did so. He then made me sit by him and said as follows in Telugu: "Some years ago I informed you of my meeting with a Sadoo on two occasions,—once in a temple on the borders of Kurmool and another time at the outer door of my house here. This afternoon I was suffering much from the effects of my illness and bitterly complained against Sadoos, &c., in my bed. The Sadoo or hermit alluded to, appeared before me, and the following conversation took place between us in Hindustanee."

The Sadoo said: "Why do you complain of us? You must suffer the consequences of the karma generated by you in your previous life."

G. N. Chetty.—Of what nature is my karma?

Sadoo.—You were a beautiful woman in your previous life. Your husband was an ignorant man and got his living through you. The adulterous life led by you during that life has created bad karma, the effects of which have brought this disease upon you.

G. N. Chetty.—How long I have to suffer?

Sadoo.—Wait fifteen days.

Then my son-in-law told me that the idea of the Theosophical Society entered his mind, and that the following conversation took place between him and the Sadoo regarding it.

G. N. Chetty.—What is this Theosophical Society?

Sadoo.—We have set it in motion.

G. N. Chetty.—Then do you belong to that body of adepts who are helping it?

Sadoo.—"Yes, having pity on the condition of India, we have consulted together. A minority of about thirty of us said that the time for our interference had not as yet arrived, while the majority were of a contrary opinion and declared, that they must try to better India's condition forthwith. We could not procure better agents for the purpose than Madame Blavatsky and Col. Olcott, although but few had power superior to hers. Therefore the Theosophical Society was brought into existence by us through their instrumentality, and is working for the purpose of bettering the condition of India spiritually."

My son-in-law told me that he had then asked the Sadoo concerning his second daughter's marriage, and wished to know if the bridegroom selected was a suitable one, that he had addressed the Sadoo as "Devajee," but the latter replied "address me Rajajee." G. N. Chetty did so, but the Sadoo gave him no answer about the marriage.

The above is the narration given to me by my son-in-law. Then we were expecting his recovery, and therefore took the time of fifteen days as the period after which he might recover, but it was not so. My son-in-law departed this life fifteen days afterwards, that is on the 25th April 1883, as above stated, and this daughter, concerning whose marriage he had received no reply from the Sadoo, did not survive him long. She died on the 23rd May 1883, unmarried.

Mr. G. Narasimulu Chetty Garu was a Theosophist, initiated by Ramasamiah Garu in 1882 when a branch was opened at Hyderabad, Deccan.

(Signed) P. IYALU NAIDU, F. T. S.

#### SRADHA CEREMONY OF THE HINDUS.

SOME years ago there appeared in the *Cornhill* a very instructive paper on "Samanala and its Shadow" (Adam's Peak in Ceylon), in which the writer thus speaks of the East:—"Over the dark-eyed impassive people of that strange and unalterable East, ages flow and leave no mark, hundreds of generations are born and pass away and no change is wrought among them. There is an awfulness in their steady immobility. Dynasties may rise and fall, Governments may come and go, the name of their belief may be changed and little differences in ritual and service may spring up, but from æon unto æon the people are unchanged. It is the same life that they lead, and the same things that they worship."

The remarks quoted above are by no means exaggerated. The East is unalterable and strange. The invasion of Alexander, the sword of Zengis, of Timur, Nadir and Aurangzebe, the settlement of the Dutch, the Portuguese and the French, and finally the rule of the British people could work no change, domestic or religious, among that strange people called the Hindus. Ages and ages have passed, nations have risen and

fallen, and they are the same. Confined to their sacred limits, confined to their caste and class, they live, grow and die, borrowing nothing from other nations and looking with supine indifference upon the material prosperities of other countries and other peoples. Whence is this strange immobility? The answer is, Religion. They consider their Religion, "Majestic like the Sun that gives a light to every age; that gives, but borrows none," and prize her above all earthly sources of happiness. Yet the force of Western Civilization and the steady downpour of the rains of British materialistic ideas have of late worn away 'the impassivity of the granite crags' considerably. Some of the crags are crumbling away and some have fallen, but the rock is strong and majestic as ever. The time will come when people will see the shadow of 'Samanala' in other religions, when Christ will be seen in Sri Krishna, and Mahommed and Buddha will have for disciples, Hindu Sages. Till that time, the common centre of all religions will remain in the dark, and the high ideas and spiritual doctrines of the Hindu religion will not be appreciated. At present the Hindus appear as a peculiar people to the rest of the world, and some of their customs as peculiar also. Marriage is a civil as well as a religious custom with almost all civilized nations; with the Hindus it is more than either or both in the ordinary acceptance of the terms. It is spiritual. To respect the memory of the dead is also a custom with all civilized nations; with the Hindus it stops not at the point indicated above. They carry their respect and love to an extent which was considered as ridiculous even here a decade or two before, for want of better knowledge of religious literature. It is not so thought of now. Inquiries made in the West into the dominion of spirit life have led to the confirmation of some of the highest pneumatological truths which are assumed and accepted as true by society. These truths come here through the English Press and are daily presented before the Indian public by the editors of newspapers. Thus the times have changed. We also now read our own literature and think for ourselves. To venture an article now on the *Srādhā* ceremony of the Hindus is not so hazardous as it would have been twenty years ago.

We have said before that the Hindus respect the memory of their deceased ancestors like most civilized nations; and they do more. They invoke the dead and offer food (cakes) to them. What are these cakes for? Do dead men eat? If not, where is the necessity? Or, is it a random shot, a shot in the dark, or is it priestcraft? We will discuss all these questions as we proceed. In the first place let us try to understand why the ceremony is called *Srādhā*. The word "*Srādhā*" is derived from *Srādhā* or faith. The ceremony is therefore built on faith principally—on the faith that the spirits of the deceased do actually come to partake of the offerings made in gratitude. It is *Yag*—a spiritual *Yag*. Let us now see whether there is any sensible ground for the belief.

To shew gratitude to the dead ancestors is a pleasing trait in humanity which is acknowledged by all. To do the same, however,

with flowers, fruits, rice, milk, sugar, &c., believing that the deceased do actually come to the spot and feel the pleasure of actual eating something which cannot be well understood, and is acknowledged by all. Herein therefore lies the difference. The possibility of their presence in the first instance and then of their capacity for enjoyment of material things, presupposes.

1st.—Our intimate knowledge of the spirit world and of the existence of spirit-life.

2nd.—Our power to invoke the dead and bring them back to earth for a while.

3rd.—The capacity of the spirits for enjoyment of material things, food for instance.

Let us now see whether the ancients had any knowledge of spirit spheres. In order to test a truth or a class of truths, it is usual to have at first a clear statement of the surrounding circumstances connected with them. If, for instance, an individual or a nation, believes that one man can affect another by the odours of his body, or by subjecting one to inhale the smell of another's wearing apparel for a length of time, it will be necessary on the part of the individual who wants to test the truth or otherwise of the belief, to have a clear statement of all the circumstances connected with it. To ignore a fact or a truth on the ground that it is not known to all men, is repugnant to all experience and reason. The truth of the circulation of blood flashed originally upon one mind only, and though not accepted at first by all, remained nevertheless a truth. To say therefore that the *Srādhā* ceremony cannot be true on the ground that it is confined only to one nation on the face of the earth, would be saying something contrary to previous experience.

If it can be shewn that the Hindu ceremony of '*Srādhā*' has been based on something more than mere faith, then the questions asked before in this article hardly require any answer; if not, the subject itself is scarcely worth a moment's consideration. A belief that has no reasonable claim to support, is worthy of no respect whatever. Let us see therefore whether there are any such grounds which may warrant us to suppose that the ceremony in question is not a myth. We have said before that in order to test the truth of any belief, it is essentially necessary that we should know all things connected with it, and for a time try to forget our own prejudices against it. In analysing all the mantras of the '*Srādhā*' ceremony, we find the following:—

- (a) The directions to be observed by the performer of the ceremony on the day previous to the performance.
- (b) The selection of the medium.
- (c) The invocation ceremony.
- (d) The articles used.
- (e) The time fixed for the performance of the ceremony.
- (f) The knowledge of Spirit-life as displayed in '*Srādhā*' mantras.

Before we venture to discuss each of the subjects mentioned above, we may note by the way, that the ceremony is not only to be observed

once a year, but a person may do it every day if he wishes to do so. It is, however, incumbent on him to do it at the time of a marriage or an "Upanayana" (the ceremony of giving holy-thread), &c., and hence "Śrādhā" is divided into five kinds.

- (1) Nityā (daily).
- (2) Naimitikā (annual).
- (3) Kāmyā (when a *kama* or object is to be attained).
- (4) Vridhi (when blessings of the departed ancestors are to be asked before marriage, &c).
- (5) Pārvanā—(on a new-moon day, 'Ardhodaya' yoga, &c).

On the day previous to the performance of the ceremony, the performer is to abstain from such actions as are likely to disturb the peace and health of his mind. He is not to tell lies, or to be angry, or enjoy the company of his wife. He is to eat such food as milk, rice, fruits and a little sweet. He should abstain from wine, flesh and fish. He is to keep his body clean and mind pure, and is enjoined not to fatigue himself by travelling or argue with any one on any subject. Thus, then, in a tranquil mind undisturbed by vanity, lust or anger, and with a soul unpolluted by a lie or a sin, and in a spirit of reverence and humility he is to approach the borderland between the dead and the living, and thank God that He, in his goodness, has kept him in sound body and mind to enable him to perform one of the pleasantest and most onerous duties of life. We wish only that the spiritists of the day would take a page out of the Hindu Śrādhā Treatise and observe the injunctions before invocation. Many of them are under the impression that they can invoke at any time, at all places and under all circumstances. This is a wrong notion altogether; and, as a consequence, the results they achieve, turn out to be blossoms instead of fruits—shadows instead of substances.

The next consideration is the selection of the medium or Yagik Brahman. It is said that the medium should be a Joti (one who can control his mind). He should be also either a *Brahmachari* (one who has devoted himself to the services of his Maker entirely), or an honest family man. A medium should be shunned if he be a thief, an out-caste or fallen, an atheist, a physician, a dealer in flesh, a money-lender, or one who has bad nails or bad teeth.

It will be apparent to any one who is not a thorough materialist that the medium should be a man who can exercise a control over his mental images, and a man who has devoted himself entirely to prayers, &c., failing him, he should be an honest family man. The injunction of the Śāstrā to shun those who possess bad nails or bad teeth is significant.

We now come to the most important part of the ceremony, namely, the invocation. We shall, in dealing with this part of the subject, try our best to describe as accurately as possible the principal features of the Śrādhā ceremony; but before this, we wish to say a word about the spirits that are invoked. They are divisible into three great classes as mentioned below:—

- (a) Those that are said to be *Sthirāmurti*, i. e., possessing forms.

- (b) Those that have no form, but can assume form at will. These are called *Itchāmurti*.

- (c) Those that are without form are called *Amurti*. These are sub-divided into seven classes:

1. Shubhambārā.
2. Bahirshad.
3. Agnishwatā.
4. Kṛbad.
5. Upahuta.
6. Arjapa.
7. Sakahsi.

Among these the first three are *Amurti*, the fourth and fifth *Itchāmurti*, and the sixth and seventh *Sthirāmurti*.

We may as well here note the articles that are used in *Śrādhā*. They are, besides boiled rice and vegetables, sugar, honey, fruits and sweets, (1) Kusa, (2) Til, (3) light, and (4) incense.

Of lights and incense we need not speak; but of Til (*Sesamum Indicum*) and Kusa (*Briza bipinnata*), a word is necessary. These two are supposed to exercise a great attractive power, as *Sarisha* or mustard seed is commonly supposed to exercise a controlling power over earthly spirits, and iron a dispelling influence on them.

The souls of the ancestors of a man are supposed to belong to either of the two classes of spirits called *Sthirāmurti* or *Itchāmurti*; for they are said not to be beyond the region of physical ether. *Śrādhā* is therefore necessary for them. Their memories are yet green and they retain the affections of the earth and watch with interest their descendants. *Śrādhā* is performed for the Priti or satisfaction of the deceased ancestors, commencing from father or mother up to great-grandfather or great-grandmother. The souls of the ancestors farther remote are supposed to have passed beyond the limits of the physical ether, and consequently they retain not the affections of the earth. This is the general ruling in respect to the performance of *Śrādhā* ceremony. It is not meant to make provision for individual cases, and hence it is necessary on the part of the performer of the ceremony to have some spiritual education so as to know whether his father or grandfather is an earthly or etherial spirit, in order to be able to discharge his duties to his own satisfaction and to the satisfaction of the departed. To pass the night previous to the performance of *Śrādhā* in gay company, and to partake freely of spirituous liquors and then to sit the next day to discharge the onerous duties of *Śrādhā*, is a grave insult to the memory of his ancestors and an unpardonable sin in the eyes of God. We would advise our young men rather not to perform the ceremony at all, if they cannot reverentially fulfil all its essential conditions, than do it in a way which is repugnant to reason and conscience alike.

For a person who is not a Hindu, and even for a Hindu who is not a believer, or who has not once in his life performed the *Śrādhā* of his parents with reverence, the ceremony will not be intelligible alto-



gether. For instance, it is usual to wear the holy thread or the Urtia-cloth from the left to the right side, *but at the time of 'Srâdhâ' it is necessary to bring it from the right to the left side, with a view to leave off that passive state of resignation which is usual with a Hindu, and to attain the state of active self-hood—a state in which one is required to be a worker himself and not a mere instrument. He is required to exercise the will of his own—that will which should enable him to invoke successfully the spirits of his deceased ancestors. But in the 'Srâdhâ' as in cases of all 'Yajna,' it is necessary to address God in prayer, without whom no ceremony is worth anything. He being the power and the fountain of success. He gives strength—He is strength and is to be prayed to first, and last. By His strength all evil influences are to be withstood, and all difficulties overcome. Then the 'Viswa' devatas are prayed to whom we understand to be the presiding spirits of the solar systems of the universe, who govern their respective systems in the name of God according to the light vouchsafed to them by Him, as we men here make laws and reign in His name according to the light within us. And lastly, the departed souls are invoked, for whose priti or satisfaction the cakes are offered with incense and flowers. They are said to come to the place of ceremony by the Deva-Prisidha or the usual path of the devatas from 'Chandra loka' or the sphere of the moon, and are asked to bring their friends with them. The cakes are then offered to them. They are supposed to feel the satisfaction of eating the things offered to them in love, respect and gratitude. The performer of the ceremony is to think that his ancestors are at the spot in shining forms, and to ask for their blessings. The merit of the performance is then offered to God, the light is covered by the hand, and the ceremony is finished with a prayer to Him to forgive all shortcomings on the part of the performer of the ceremony. We have given above a bare outline of the 'Srâdhâ' ceremony. It now remains for us to speak a word about it. We have said before that the ceremony rests very much on belief. Whence is the belief? Of course we mean the belief of the ancient Hindus. Every belief among all people has for its foundation certain facts either directly seen, or believed, on the testimony of persons who had opportunities to observe them, and who are trustworthy in their statements. A belief may be unsound in its basis, but that does not in any way nullify the facts. The facts remain as facts in spite of belief. Let us here give an instance. For a long time—about a century—in the house of a gentleman who is known to us, a strange incident used to occur whenever the death of any aged member happened to take place. The whole house used to be startled on every such occasion with loud metallic sounds as if some bags of brass utensils were being emptied simultaneously. At first no superstitious fear was attached to the incident, until the third death took place, and then only the members of the house began to believe that there was some mysterious connection between the sound and the death; and that whenever the one occurred, the other was sure to follow. This belief has now descended to the third generation—to the gentleman who is known*

to us intimately and whose name and whereabouts we are quite willing to mention to anybody of sincere enquirers. In this case, supposing there was no reasonable ground for the belief, the facts remained as facts, namely, the deaths occurred, and curiously enough, as every educated man now says, the sounds were heard. The consequence in this case might have been ascribed to a wrong cause; but the two incidents, which we might call the wrong cause and the supposed consequence, must nevertheless remain as facts. In the narration above alluded to, we have said, that the story descended to the third generation. The gentleman who is now the head of the present family, and is aged about 52, heard the sound with his own ears. This sound may not occur at the time of his death, and his sons therefore may not share the belief of their father, grandfather, &c., but in any case they believe the testimony of their ancestors as regards the strange incidents. They would never suppose, nor would they ever allow any one to say, that their ancestors fabricated the strange story. We, in the present day, are similarly placed in regard to the Srâdhâ ceremony. Would any Hindu suppose that the Rishis from whom they have descended, fabricated this strange and unique ceremony which they did not believe to be true? No, certainly not, he would take such a statement if made by a foreigner as a gross insult to his nation and to the venerable Rishis. He would believe their testimony—that it is possible for the deceased to come to the ceremony when it is properly performed. Then comes the question how could they know this which could hardly now be known by any one in the present day? The answer is, the power has universally diminished. We now talk of modern civilization with ecstasy—talk of its gloriousness, but at the same time forget that this civilization has weaned us considerably from nature. While the Peruvian Indians could even in the present day smell a European in their tent in a dark night, and an Arab in his desert could discern a number of horsemen where an Englishman would only see a speck; we boast of our modern education, but do we ever consider that we are losing fast the acuteness of our senses? Why we have now a generation of short-sighted boys who cannot walk the streets of Calcutta without spectacles. I point out these physical deficiencies to show how much we have lost, also the spiritual powers which our ancestors possessed. The Englishman cannot believe in the existence of any such powers, but that is no reason why a Hindu, or a Greek, or an Egyptian or a Chinese should not. The Englishman has no ancient history of his own as the Hindu. He can therefore laugh at the 'superstitions' of ancient India and of the Aryan race.

Before the publication of Stanley's 'Darkest Africa,' was there any one in Europe or America who could have believed in the existence, once, of a race of pigmy human beings in India, called *Backhilla Rishis* in our 'legends'? Would any one there have believed in the existence of Will force in man half a century before; modern civilization has given to man the material prosperity he sought for; but at the same time, like the magician in the fable, while it lavished wealth and comforts, it kept him

sleeping during day in its castle of materialism, and waked him at night to experience enjoyments. The Western people always laugh at things supersensual. Laugh has been defined to be a momentary noisy impulse and an impulse which recognizes no reason or consideration. To laugh therefore is certainly not a difficult thing. Man generally laughs at the weakness of a brother man; and in doing so, he shows his own weakness and ignorance too.

If there had been no allusion to 'Pitriloka' in our Vedic morning, noon and evening service—if there had been nothing like 'Tarpan' amongst us, which is a part of our daily service, the Srádha ceremony would have been thought of by the unbeliever and uncharitable, as a priestcraft. Failing therefore in such a supposition, the Srádha may be ascribed to a mistaken notion, which in course of time might have developed itself into a ceremony. A theory which is based and built on a mistaken notion as an aspect of its own, that proclaims to any sincere enquirer its mythical origin. Such is not the feature of this ceremony. It shows facts revealed to supersensual persons, who systematically and scientifically educated themselves to soar beyond the limits of senses. What are then the facts? They are as follows:

I. That any man who has received a spiritual education can be a medium.

II. That there are ways of living which enhance mediumistic powers.

III. That there are things, such as Kusa grass, which facilitate the exercise of such power when one is disposed in the direction.

IV. That the soul of a dead man which is still earthly, looks for tokens of affection.

V. That when tokens of gratefulness are shown with prayers to God, the soul is both pleased and ennobled.

VI. That the Srádha ceremony therefore pleases the soul of the dead as well as ennoble it.

VII. That there is necessity for such a ceremony as long as the soul is within the bounds of physical ether. Beyond it the necessity ceases.

VIII. That as long as the soul is within the bounds of physical ether, she has a form. She is then either Sthirámurti or Ichámurti, i. e., she has a gross form or can take a form.

IX. That such a soul is nevertheless on her heavenward journey—a journey that grows more and more pleasant as the grossness is shaken off.

X. That under the circumstances it is expected that she would come to the place of ceremony by the path of Devatas as alluded to before.

XI. That the souls are rather spirits who are Amurti, i. e., having no form but light, like the Devatas, have powers to bless an individual, possessing as they do immense power over elements and over the minds of disembodied souls.

N. B.—The blessings that accrue after a Santi or Kanya Kriya are too well known to all in this country to need any detailed mention.

XII. That the invocation of the spirits of one's ancestors and their friends as described before, is significant to spiritists.

XIII. That the offering of the first cake in a separate place to an Agnidagdha who had no relation on earth to perform the Srádha ceremony for her benefit, and who might be attracted to the place in the hope of salvation, and who may interfere with the ceremony or debar the good spirits with her unholy presence, is also significant to spiritists.

XIV. That the divisions of the soul-spheres and of progressive souls into classes, shew an intimate and deep knowledge of spirit-life. Such a knowledge does not appear to be a mere assumption.

N. B.—As a fact we cannot go an inch beyond the limits of the knowledge derived from the exercise of our senses. Any degree of Pneumatological knowledge and any variety thereof have proceeded only from the great Teachers of mankind, Christ, Vyasá, Mahommed, Chaitaniá, and not from any ordinary individuals. The fundamental moral codes of man—the ethics, the Religion have been built on such supersensual knowledge. Such knowledge is the life and strength of Religion.

XV. That the covering of the light by the hand after the ceremony is over, to bid good-bye to the departing souls, is an instance of deep conviction and utter sincerity, and shows at the same time a knowledge of relation between earth-light and spirit-light.

XVI. That the merit of the performance offered to God after the ceremony is over, is another instance of sincerity; and speaks much in favour of the loyal and faithful heart of the performer.

We now presume we have explained sufficiently the ceremony to establish a moral conviction in our readers that it is not built on a mere assumption, nor, as we have said before, is it a shot in the dark. The statement we have made that the ceremony rests on Srádha or faith refers to faith in the performer. The Rishis who originated the ceremony did it not on faith but of full knowledge, and in the brightness of light within. The ceremony is concluded with some very sweet and touching lines on which we intend to speak a little. They are as follows:—

Om Vassantaya namastubhyam grishmaya Namonamá.

Varshabhascha Sarat souja ritabacha nama sada.

Hemantaya namastubhyam namastai Sisirayachá.

Masá Sumvatsarbhwaschá divasá bhawa namá namá.

The lines, as they are, purport to be a supplication to the six seasons. But nothing could be more absurd, more out of place and senseless if they were so. It is absurd to lay the blame on the Rishis, and it is equally foolish to recite the lines, without knowing what they mean.

We have said that the above lines in the text appear to be prayers to the seasons, at least the annotators give us such an interpretation, but a deeper reflection shows that the words 'Vassantaya namastubhyam'

rightly mean 'Vassantadi riturapaina birajitaya tubham Bhagvatai nama.' If the author or authors of the Sloka really meant that the seasons are to be prayed to, then the one word 'nama' would have been used without the adjunct 'tubhyam.' According to our idea the prayers go to God for the 'mahima' or glory displayed by him in the seasons.

Even if we read the lines of the text in the light of the present interpretation, both the sense and the subject matter appear to be incomplete. We made a search for the missing lines, and they were supplied by the mantras of the six anjulis (open hands with flowers, &c., put together) mentioned in the Yajur vedic system of the ceremony. In the mantras of the anjulis we find that the performer supplicates to his father, grandfather, &c., in all the seasons, days and nights of the year. Thus:—

"Om nama va pitarasnsbha.

"Namava pitaro staposhai.

"Nama va pitaro Jajibam.

"Tashmay nama pitarorrashaya.

"Nomva pitaro ghoraya' manubai.

"Om sadhayi pitaro nama."

Taking the two Slokas into consideration and reading them together, we see that while the performer of the ceremony shews his heart's deep obligation to his ancestors, in all the seasons of the year, he does not forget that his obligation is due to the grace of God who shews himself or his glory in all the seasons, which in India are six in number,—spring, summer, rainy, autumn, foggy and winter. It is quite impossible in the face of such sweet sincerity and love so deep, as displayed in the Slokas, to ascribe the ceremony to the base craft of the priests. One might as well in the language of Hamlet call 'truth to be a lie.' A foreigner may without knowing ascribe the ceremony to priestcraft, but that is no reason why a Hindu should share his opinion. A Hindu who, after a careful study of the mantras of the Srádha ceremony, doubts the sincerity of his ancestors, can as well doubt the purest love of his own wife or sister and think either of them to be insincere.

We have shown the incompleteness of the text quoted above. Such instances of incompleteness and inaccuracy can be multiplied. For a nation styling itself as civilized and not having at the same time a correct edition of the Srádha treatise, is simply shameful. We should have at least correct treatises on our three most important ceremonies, namely, Upanyam (ceremony of the holy-thread), Marriage and Srádha.

The ceremonies spoken of above being Vedic, the mantras (verses) partake of Vedic words and expressions, and therefore are not clearly understood by ordinary Sanskrit scholars, to say nothing of the common people who understand only the vernacular. To have correct treatises on the subject, it would become necessary to have a congress of at least two Vedic Brahmins from Poona, two from the North-West, two from the Southern Presidency and two from Bengal, and the treatises current

in those places would have to be compared, and all inaccuracies to be rectified, interpolations expunged and wanting verses supplied; and then they would have to be written anew and published with translations for general information to give the people a clear idea of the ceremonies at the time of performance. There was no doubt a time when the Vedic Sanskrit was understood by most 'twice-born' men. To recite now the verses without explaining their meanings to the performers of the ceremonies is a lamentable deficiency that must be supplied ere long. But what is every man's duty is the duty of no one, and we are compelled to perform the ceremonies as a sort of routine business to keep up appearances in society. How can, we would ask, one be said to have performed the ceremonies, when he has not understood anything of their real meaning? Anyhow the question remains, who is to do this public service, expecting no official recognition, no titles, no honours from the performance of so patriotic a work? The reward lies in the work itself.

### THE EPISODE OF JADABHARATA<sup>1</sup>.

SKANDHA V, ADHYAYA VII, OF MAHA-BAGAVATA PURANA.

(Translated by two Members of Kumbakonam T. S.)\*

Summary of this Adhyaya (Chapter).

**B**HARATA having held the sceptre of Bhāratavarsha or India, and worshipped for a long time the Lord Higher Self through sacrifices, &c., then retired to the hermitage of Pulaha, one of the mind-born sons of Brahma, where he spent his life in meditation on the Lord.

Sri-Suka said—"Oh Rajah (Parikshit). While so, Bharata, who was a great worshipper of the Lord, from the time he was anointed a king by Lord Rishaba, his father, in order to protect the earth, was very careful in administering the duties of his kingdom and married Panchaseni, the daughter of Viswarupa. He had through her, like the five rudimentary properties of the five subtle elements derived from Tamas Abankara (matter, of the Sankhya philosophy) five sons, who were in all respects equal to him, named Sumati, Rāshtrabhrith, Sudarsana, Avarna and Dhūmrakēta. This Varsha (country) which aforetime went by the name of Asanāpa came to be called, after Bharata ruled it, Bhāratavarsha.

Like Rishaba, Agneethra and others who were his father, grandfather, &c., the all-knowing Barata protected according to the wise dictates of a king, his subjects, who followed strictly their respective duties of caste and order of life. He used to worship with faith the Lord who is the Master of sacrifices, through the grand sacrificial ceremonies which were performed in all their parts completely, or in some only of their parts, such as the Agnihotra (the daily fire worship), Darsa (half monthly ceremony), Purnamasa (the monthly ceremony) and Pasusoma

1. Jadabharata—Inert or Idiotic Bharata.

\* K. Nayanawami Iyer, 1st Grade Pleader, and R. Sundareswara Sastri, B. A. [The whole of Maha-Bagavata is related by Sri Suka, son of Veda Vyasa, to Parikshit, King of Hastinapura and the great grandson of Arjuna.]

(the four monthly ceremony), which sacrifices were performed under his orders. As the eternal virtue which arises out of these sacrifices when done completely in all their parts, is no other than Parabrahm, that is the Lord of the sacrifices, and is of the nature of the esoteric significance of all gods, sounds and mantras (incantations), Maharajah Bharata having attributed everything to Vasudeva<sup>1</sup> the Lord, the Supreme God and the direct cause, and having cleared his mind of all impurities through intense meditation of (Param) Atma, (the Higher Self) regarded the oblations put into the fire by Adhvaryu<sup>2</sup> and others as well as the gods that feed on those oblations as the several parts of the Higher Self. Thus in the heart of Bharata, who had been developing pure Satwa quality through the purification produced by Karmas such as the above, there arose a daily increasing and unswerving devotion to Vasudeva, who is merely the voice of silence in Akas, Parabrahm and Bagavan (the Lord), and who shines as of the form of Purusha with Sreevatsa<sup>3</sup> (mark), Kousthuba (gem), garland, conch, discus and mace in the hearts of his devotees, such as Narada and others. Having known for certain that he would have to enjoy the pleasures of regality for more than ten millions of years were he to do so, he divided equally amongst his sons all his ancestral hoarded-up wealth and left his home full of luxuries, and reached Harikshetra, the hermitage of Pulaha<sup>4</sup> (one of the mind-born sons of Brahma.)

Oh disciple! It was in this hermitage of Pulaha that Hari the Lord incarnated as Kapila through excessive love of people in the form prayed for by his devotees. This hermitage was the abode of Rishis famous by the name of Sâghranthi on account of the Sâligrama<sup>5</sup> (stones) having the figures of chakras (circles) on both sides, and found in the bed of the sacred river Gandaki, which encircles the hermitage on all its four sides, thus purifying the place. In this hermitage it was that Bharata was living alone with the desire of worshipping the Lord with different kinds of flowers,<sup>6</sup> tender leaves, Tulsi leaves, pure water, sandal, roots of trees and fruits, and attained supreme happiness, having rendered himself pure and free from all love for objects and having such a sweet patience that nothing could ruffle him. Thus through

1. Hari, Vasudeva, Narayana, Vishnu, Krishna, &c., imply the Universal Self, while Purusha, Kshetra-yagna, &c., mean the Higher Self, both being the same.

2. This is one of the four priests that officiate at the sacrifices, they only symbolising the higher phases of nature.

3. Sreevatsa is a black spot on the breast of the figure Narayana or Higher Self, symbolising Mulaprakriti, Kousthuba gem typifies the intelligence of the Higher Self. The garland worn on his neck is of five gems of different colors representing the five elements of the exoteric classification. Conch worn on one of the shoulders represents Akas, from which sound emanates. Discus worn on the other shoulder represents the human mind which ever turns round like a wheel. Mace worn on the hand represents Will, which does away with ignorance. All these are the ornaments worn by the idols of Narayana or Vishnu seen in the Hindu temples.

4. Pulatya and Pulaha, both mind-born sons of Brahma, are the ancestors of Rakshasas (evil entities).

5. These stones are found in the bed of the river Gandaki, and owing to their high spiritual influence are used daily in worship by the Hindus.

6. Flowers, &c., which are the materials used for external worship, symbolize on the highest metaphysical plane the means for merging into the Higher Self, such as not being troubled by material thoughts, unshaken wisdom, &c.

worship of the Lord at all times, his heart began to melt on account of excessive love towards Him, his body began to swell with his hairs standing on their ends on account of his complete contentment, and his eyes were immoveably fixed in their sockets with tears of joy arising through faith. Thus through the ever-increasing flood of faith flowing through the contemplation of the lotus-like feet of the Lord, who is ever imparting bliss to his devotees, his whole mind was drowned in the majestic pool of supreme bliss irrigated on all sides. Then he forgot to perform even the rites of worship of the Lord. In the worship of the Lord he would dress himself in deer-skin, bathe at the three junction periods (viz., morning, noon and evening), and then with matted locks wet through bathing and flying loose, of different colors, then he would stand facing the rising orb of the sun and contemplating upon the Purusha (the latent one) in it, would pronounce a mantra (called Gayatri). That resplendent effulgence of the Lord latent in the sun, who is other than matter and bestows the fruits of actions on his devotees, having evolved this universe through the mere force of his will-thought enters it in a latent state and protects it through the egos of this world its own body. The meaning of the Gayatri mantra<sup>1</sup> addressed by Bharata to the sun is this—May we merge into that pure Paramatma (the Higher Self in the sun) who is the illuminator of the intelligence of all creatures, and who has entered in a latent state all that are subject to the bonds of Karma."

#### ADHYAYA VIII.

Summary.—In this chapter it is stated how Bharata who was engaged always in worshipping the Lord was hindered in it by his protecting a young deer, and how he was born in his next birth as a deer, thereby illustrating the theory that a Yogi, however great he may be, falls down from his high position through diverting his attention to associating with creatures, even through mercy. Sri-Saka said—"Oh Rajah. One day Bharata having bathed in the holy river Gandaki and performed the daily and occasional rites, was staying on the banks of the river about three hours engaged in the pronunciation of Om. Then a female deer wishing to slake its thirst in the water, came near the water with its companions and commenced drinking, when lo! a world-shaking sound was heard (viz.), the terrible roar of a lion. Hearing the sound, the female deer, which was naturally timid, and was then frightened by the roar, ceased to drink the water, and at once darted up the precipice hard by, with its thirst unquenched. While doing so, its embryo—for it was then pregnant—slipped out of its womb and fell down into the fords of the river. Through the exhaustion caused by the slipping out of the embryo, and the leaping up the high ascent of hill from the water below, and through the fear generated in her from the lion's roar, she breathed her

1. This is the mantra that is pronounced every day—morning, noon and evening—by the Hindus in their Sandhyavandhana prayers.

last, after falling down on one of the caves of the hill and being deserted by all her companions. Rajarishi Bharata, who witnessed the young one floating down the river in a helpless state bereft of its mother, took pity on it, and having picked it up took it to his abode. There he became so fond of the young one that he was ever engaged in feeding it with grass, &c., protecting it from the assaults of wolves and other animals, and fondling it by scratching it on its back and kissing it. Through such a fondness, bathing and his other observances, control of breath, the meditation on the Lord and his other religious duties began to decrease every day, till at last they ceased to be performed.

Then being much depressed, he gave vent to the following words: "This handsome deer through the dire force of the cycle of time having been abandoned by its mother and her companions, sought for refuge in me, and thinking me alone to be its father, mother, brother, relatives and kind, is excessively fond of me without ever thinking of others. Therefore I shall not show the least unwillingness in the feeding, the protecting and the gladdening of this young deer which has found in me alone an asylum, as I know there is a sin incurred by one neglecting his refuge. In affairs like these, men, however great, who are followers of virtuous actions, who have sweet patience and who are fond of devotions, will never surely care for their own selfish ends. Thus did he become excessively fond of the young deer and was ever with it, sleeping, going about, bathing or eating. Having his whole heart concentrated on it, even when he went out to fetch for worship Kusa grass, flowers, fuel for fire to perform religious rites, leaves of palasa tree (*Butea frondosa*), sandals, roots, fruits, water and others, he would enter the forest along with the young one lest any danger should happen to it at home through dogs, wolves, &c. When it would halt on the road being unable to move, being young, he would through pity and excessive love carry it on his shoulders. Even while performing his religious ceremonies he would rise up agitated, and he who was lately the lord of a kingdom, would be of a composed frame of mind only after he saw the young one safe. At times he would see it and bless it saying—"May good come to you from all the quarters of the earth." At other times should he miss it (it having gone out to graze, &c.), he would be in as depressed a state of mind as one robbed of his whole property. In this oppressed state being sorely grieved at the absence of the deer, he would, under the influence of dire delusion, soliloquise to himself thus—"How is it that this deer like a monster without the least mercy has not taken into its consideration my unfortunate and helpless state and has not as yet returned? Shall I ever see it again? How is it that the sun who rises producing manifold good to all the universe, presides over the Vedas and is the Lord, has now set and yet, my dear one, has not yet returned? Will it ever return to me and gladden my unfortunate self? Will it cheer me again with its frolics and gambols after dispelling my grief? This earth is said to be the sacrificial earth capable of yielding heaven and salvation to Brahmins who long for them.

(Therefore will not the earth yield to me a Brahman my desired object?) Will not the moon, who ever protects her devotees and is the Lord and the chief of all the stars, protect through her grace this deer which has strayed away from my abode? Will she not extinguish with her rays the flame of forest fire (*viz.*) the fever that has arisen in the animal through its separation from its kind? Thus was his heart agitated and sad through the non-fulfilment of his desires. Thus through his *Prarabdha Karma* which now manifested itself in the form of this young deer, he fell off from the practice of Yoga as well as from the religious duties of the contemplation of God. Were it not for *Prarabdha*, fondness for a young deer could not have arisen in such a great person as Bharata who had abandoned even the sons born out of himself? Thus Rajarishi Bharata gave up all practice of Yoga and meditation on Atma through the rearing up of this deer.

Even at the point of death his whole mind was concentrated upon this young deer by his side. Therefore after he left this world, he attained, in the next birth, like an ignorant person, the body of a beast, but with all the knowledge of his past birth. Even in that life of a beast he had an insatiable thirst for the contemplation of the Lord generated in him through his former lives and said to himself thus—"Miserable being that I am! Why have I degraded myself to this state? I am a person cast off from the path of those who contemplate upon the Higher Self. In my former life I abandoned all society and lived in a very secluded and holy forest. Then my mind which was engaged in the contemplation of the Higher Self and was greatly in love with Vasudeva the Lord who is the Higher Self of all creatures, became attracted to a deer." So saying he became indifferent to the things of the world, left his mother the beast-woman and the place of his birth called *Kalanchana* and reached again the holy place of *Saligrama*, the beloved residence of the Lord, (*Kapila*), the abode of *Pulasthya* and *Pulaha* (both the mind-born sons of Brahman). Even in that place he was always waiting to see his term of beast-life over, and being averse to worldly desires, would rove alone. He would feed only on dry grass, creepers, &c. Thus Bharata in the form of a beast, who was ever thinking of the expiry of the *Karma* which was the cause of his beast-life, gave up at last that beast body."

#### ADHYAYA IX.

*Summary.*—Bharata, who was a person full of *Atmic* wisdom after his beast's life was over, was born on the extinction of his *Prarabdha Karma* as a Brahman, idiotic in appearance and being without desires, &c., was quite unaffected even when he was about to be sacrificed to *Kali* (an inferior goddess).

*Sri-Suka* said—"Oh *Parikshit*: after Bharata gave up his beast's life, he was born in the family of an excellent Brahman, who surpassed

1. *Prarabdha Karma* is that portion of the past *Karma* which is being enjoyed in this life.

all others born in Angiras' Gotra (family), and observed strict hospitality to strangers and had sweet patience, the performance of daily duties and Atmic wisdom. He had (by his senior wife) nine sons, equal to him in spiritual learning, virtues, purity of mind and body, customary observances of religious duties, beauty of form and nobleness of disposition. This wise Brahman had by his junior wife twins, a boy and a daughter. They say that this boy is none other than Rajarishi Bharata, who, after giving up his beast's life, was born in this his last birth as a Brahman. Even in this birth as a Brahman being afraid of associating with his own relatives, he was ever contemplating upon the lotus-like feet of the Lord and had through his grace a full recollection of all his past lives. Therefore, bent upon finishing even this one life and getting salvation, he put on the appearance of a mad man to the outside world. His father, the Brahman, through excessive love to his son, had him taught in the recitation of the Vedas and caused to be performed on him all the purificatory rites ending with the thread marriage. Then he himself taught his son, though unwilling, such ceremonies as Sancha (the purity of the body and mind), Achama (sipping the water) and others, as he had learnt from the holy books that it was compulsory on a father to teach them himself to his son. The son also wishing to obey his father, but yet to create a disgust in the father, in order that he might be left to his own ways, (*viz.*, meditation on Atma) would in his presence perform one thing in lieu of another he was asked to perform. Again though the father preparatory to initiating his son into the Vedas, taught him the three-footed Gayatri<sup>2</sup> with Vyahriti Pranava from the month of Mesha (April—May) to (Om Simha) month (August—September), yet the son would merely repeat it with the father, but would never be able to reproduce it himself in all that long time. Then the father in his excessive fondness for his son, who was a knower of Atma, taught him well, though unwilling, all the rituals of a bachelor's life, such as Sancha (purity of body), recitation of the Vedas, observances of fasts, the worship of Gura and of fire, and others, but all in vain; for after having labored thus all the rest of his life, but with no result, the father died at length of a broken heart. After the Brahmin's death, his junior wife (being young) entrusted the boy and girl born out of her womb to the care of her co-wife, committed suttee and attained the same loka (world) as her husband. Then Bharata's brothers, who had worked all their lives only in the performance of the rituals of the karma portion of the Vedas and did not know the science of divine wisdom, took him to be a mad person and left him to go his own way without chastising him.

Moreover whenever the worldly-minded people then living, would call him insane, deaf, dumb, or so on, he would conduct himself accordingly and speak like a mad, dull or deaf person. He would perform work

1. Angiras is one of the mind-born sons of Brahma.

2. This is the Gayatri mantra, stated before, of 24 letters. Vyahriti Pranava is "Om, bhu, buva, Suva."

only when forced to do so by men. He would feed himself only on the food, whether much or trifling, he received as hire for the work he was forced to do. He never cared about the flavour or taste of the food given. Being listless to fame or disgrace and pain or pleasure, he had no fondness for the body. He had always round his waist a tattered rag and on his body a holy thread quite black with dirt from which one could not tell whether he was a Brahmin or one degraded. Thus he roved about with no means of recognition of his true state and disgraced by all.

It happened about this time that a Sudra (low caste) robber having propitiated the favor of Bhadrá-káli (a goddess) for a son, was about to offer a human sacrifice to her. It so happened that the person that was brought there to be sacrificed, escaped through some accident in the dead of night. Thereupon a company of his men set about to find out the lost man, and in so doing came to the place where Bharata was. He had been seated as a guard by somebody in a temporary raised seat in a garden to scare off pigs and other beasts that came out at night to devastate the produce of that garden. The company seeing Bharata with a fat body without any defective limb in it, and being glad at finding a suitable person answering their master's ends, tied him tight with strings and brought him to the Káli temple. There they made him bathe, clad him with new clothes and adorned him with sandal, garlands of flowers and a spot mark on his face. Then having been fed full and sumptuously, this human sacrifice (of Bharata) along with incense, light, garlands, fried grain, tender leaves, sprouts, fruits and other materials of worship, was escorted to the presence of Káli with dancing, music, drums and tom-toms according to the ordinances of this terrible sacrifice. Then the priest of the Sudra robbers in order to gratify Káli with the blood of this human sacrifice took up a long and very sharp blade suffused with the Káli mantras (incantations) which had been pronounced by him. Then Káli (subtle body) began to witness the enormities of the Sudra robbers who had the propensities of demons, took delight only in injuring persons and particularly a person of the family of (such a holy personage as) Angiras, *viz.*, Bharata, who was a contemplator of Brahm, the son of a regular Brahma rishi, a man free from malice, a friend of all creatures and one who delighted in injury to himself. Having seen Bharata, Káli was scorched by his Divine effulgence, and came out of the idol and was unable to bear the atrocities of the robbers. Her anger knew no bounds and she assumed a horrid and terrible face with knit brows, a wide mouth with tortuous and long teeth and blood-shot eyes. Then she broke out into boisterous laughter like one bent upon the destruction of

1. It is a rule of sacrifice that the creature sacrificed should be without any defective limb or limbs.

2. Through mantras and other processes, the Hindus were able to focus the power called Káli with its subtle body in the idol which is its gross body, and to make that subtle body go out and perform actions such as are related here. Káli being an inferior goddess and a low power, was unable to bear the divine Tejas of Bharata.



the whole world, and having stepped out of the inner sanctuary, came to the place where the robbers were, snatched the blade from the hands of the priest, chopped off with it the heads of the robbers standing there, and began to revel with her retinue in the hot blood oozing out of the neck of the robbers. Then reeling senselessly under the satiety of excessive blood, she and her hosts began to sing and dance and played with the heads chopped off. "Thus," oh king, "any injury aimed at a divine personage will ever return on the person trying to injure him. This is nothing surprising to a devotee of Vishnu (the Higher Self). To those excellent devotees who have abandoned all idea of their Self as being this body, who have their Self in unison with all creatures, who have no hatred to any, who are protected by the Lord (Vishnu) from all such inferior gods as Káli, &c., and who always worship the feet of our Lord; to such wise men, there is no fear or grief. Therefore this is not surprising to the great devotees of the Lord."

(To be continued.)

## Reviews.

**LUCIFER:**—September 1891.—The present No. of *Lucifer* commences the ninth volume. The Editor reviews shortly the past and present position of the Magazine and refers touchingly to "the clear brain that planned, the brave heart that inspired, the firm hand that guided." The work of the ever active pen may be said to still continue though the hand that grasped it has now passed away. "The Substantial Nature of Magnetism," by H. P. B., deals with the position of the Substantialists and their conceptions of the nature of magnetism. Though these pseudo-scientists are right, when they assert the substantiality of certain forces in nature, yet, says H. P. B., "Instead of resting on Materialism, science will rest on anthropomorphic superstition if the Substantialists were to gain the day. For, instead of holding to philosophy alone, pursued in a spirit of absolute impartiality, both materialists and adherents of what is so pompously called the 'Philosophy of Substantialism,' work on lines traced by preconception with a prejudged object; and both stretch their facts on the Procrustean beds of their respective hobbies." There is, therefore, less disagreement between the Occultists and Modern Scientists than between the former and Substantialists. All who wish to study the strength of the position held by these antagonists of our teachings should read this excellent article. There is a good article on "The Great Renunciation," by G. R. S. Mead, and a very useful article by A. P. Sinnett, on the "Concessions of Modern Science," dealing with some of Prof. Lodge's arguments, to which reference is made in Col. Olcott's article in this number of *The Theosophist*. Annie Besant's clearly written article on the "Seven Principles of Man" is continued.

**THE PATH:**—September 1890.—The *Path* calls for no special comment this month. The number opens with an article "The Allegory of the Cup," for the benefit of those who are interested in the subject and in the "Holy Grail," which is also referred to and explained. Alexander Fullerton's sketch

"One of Many," is decidedly amusing, and reminds one of Anstey's *Fallen Idol* and the Norwegian Chela. There are some useful hints in 'Tea Table Talk' with reference to letters received from Mahatmas, which members would do well to lay to heart in these days.

**PAGES No. 2.**—October 1891.—Is devoted entirely to reprints, excellently chosen; but why do not our Bombay Brethren give us something original?

**THE NEW CALIFORNIAN.**—September 1891.—We noticed this excellent magazine in our last issue. The current number contains some good articles on Theosophical and kindred subjects; we note especially those on "Theosophy and Spiritualism" and "Re-Incarnation," by Bros. Griffiths and Anderson.

**LA MORALE DU BOUDDHISME.—LEON DE ROSNY.\***—This is a small pamphlet written with the object of showing that religions, Buddhism especially, ought to confine themselves merely to giving to the world a rule of right of living, without attempting any system of philosophy or anything beyond a simple code of ethics. "Unfortunately for religions," says the author, "the uncultured mob who carry weight, simply by reason of their numbers, are not satisfied with learning from them, how to live rightly, but force them into a promise of comfort for the miseries here below and ample remuneration for the same hereafter." The author then points out that the ethics represented by Christianity are essentially those of Buddhism, that the former has erred in attempting to demonstrate great truths by historical arguments, while the latter loses much in attempting a philosophy in addition to its simple ethics. However true the former statement may be, and there is certainly much to support it, we are not prepared to agree with the author as to the latter. It is the philosophy of Buddhism that which has attracted so many Western minds, to whom the simple code of morals of Christianity was not sufficient. Without this, Buddhism would be almost identical with the teaching of the prophet of Nazareth.

The author takes some trouble to explain the real meaning of Nirvana, so much misunderstood in the West.

### THE YUGAS: A QUESTION OF HINDU CHRONOLOGY AND HISTORY.†

This is a small pamphlet of 57 pages, reprinted from the *Madras Christian College Magazine*, to which it was first contributed. This is a healthy sign of educated Hindus taking a deep interest in the literature of our country, and an attempt to explain it on the lines of research adopted by the Orientalists. The question is one of deep interest, and is also a point on which the Orientalists, Orthodox Hindus, and Theosophists disagree from one another. To an English educated man, I of course, take him as a type of an enquirer, one of the first questions that occupy his mind is, what all this mass of Sanskrit literature, known as the Puranas, that our elders take so much interest in, and concerning which there are so many contradictory opinions? Three different answers are given him. The Theosophist says, that all these writings, known as the Puranas, give the history of the world in the various Kalpas and Manvantaras, but that at the same time there is an esoteric interpretation which must be learned through a competent Guru. The Orthodox Hindu next steps forward and says the subject-matter of those Puranas was handed down from generation to generation, until at last Vyasa recorded the traditions with all their additions and improvements by several Rishis who trans-

\* Paris, Georges Carré, Editeur, 58, Rue St. André Des Arts.  
† By Prof. M. Rangacharya, M. A., of the Presidency College.

mitted there. Taking the Matsya Purana for instance, only a small portion of the Purana was really told by Matsya. This was taught subsequently by ..... for instance, to....., and their conversation together with the original was handed down until some other Rishi happened to talk with another Rishi on the same subject, and the latter not being able to understand him properly, puts him a few questions and elicits answers. The disciple then gives out the traditions with its subsequent additions to his disciple, and so on, until at last Vyasa recorded these traditions, as they stood in his time. This sort of an explanation cannot, of course, be expected from an uneducated country boor, but from one who is learned in his sacred writings, and who is sometimes looked upon as a sort of spiritual leader in a village. To him these Puranas are literally true, and any other signification given is challenged as untrue, and impossible. He even goes further, and shows that the interpretations he puts on the Puranas are perfectly consistent with the teachings of the Vedas, and the Vedangas, and the Smritis, and asserts that no other interpretation is possible, since anything different from the acknowledged method must necessarily clash with the teachings of the Vedas, and prefers to stick to his own.

The Orientalist, whose main object is to consider every Indian question from an historic point of view, and who tries to build a comparative history of civilization, examines the whole case, and finds that the Puranas represent the gradual growth of the Indian mind, from the traditions given out by the original propounders, as, for instance, Matsya, in the case of Matsya Purana. He even proceeds further, and shows by comparison, with the traditions as given out in the Brahmanas, as well as from the Indian writings themselves, that these traditions were originally founded upon, or a detailed explanation of them recorded in, the Brahmanas, clothed in simple language and ideas. He is thus enabled to give a view, however indistinct it may be, of the march of Indian civilization, and the development of the Indian mind.

This last has been the position of Prof. Rangacharya. He first begins with the Rig Veda, and then proceeds to the other Vedas. The earliest mention of the term Yuga is found in the Rig Veda\* in the sense of age, generation, or tribe; in some expressions like *yuga yugé*, *uttera yugani*, *uttaré yugé*, *Purvani yugani* and *yuga jurna*, being understood to mean, 'in every age,' 'future ages,' 'in a latter age,' 'former ages,' and 'a past age' respectively. This word, when used in combination with *Manushya*, *Manushah*, *Manushab*, *Janánám*, denotes 'generations of men' and sometimes 'tribes of men.' In the Atharva Veda (VIII. 2. 2.), we find it denotes a large number of years, but it is not exactly defined. But that this large number of years now given out to Yugas, whether Krity or Kali, was not the value given to it by the Veda, is apparent from the fact that the Yuga they had any conception of, was a lustrum of five years, beginning, according to the Vedanga Jyotisha, with the bright half of the month Magha, and ending with the dark half of the month Pausha. A passage in the Rig Veda (III. 55. 18.) is cited to show that the quinquennial Yuga was meant. 'This Yuga of five years is mentioned by Varaha Mihira and other later Indian astronomers, and our cycle of sixty years is divided into twelve Yugas of five years each. The years of the Yuga are of 366 libatory days each, and this intended at the same time to be a multiple of the Synodic month of 30 days. "If we suppose the sun and the moon to start together from conjunction at the beginning of a year, six days before the end of it they must be found in conjunction again

\* I. 15. 8, 6.; X. 72 2.; 97-1.

for the last time in the course of that year. At the end of five solar years they will be in conjunction in the same part of the ecliptic circle as at the beginning of the first year of the lustrum. In the Taittiriya Samhita (V. 5. 7. 3. 4.), Taittiriya Brahmana (III. 10. 4. 1.), and the Vajaneya Samhita (XXVII. 4. 5.), the five years are known as Samvatsara, Parivatsara, Idavatsara, Anuvatsara, Idvatsara. The Aitareya Brahmana is quoted to show that although the words Krita, Treta, Dwapara and Kali are mentioned, the reference is to the Bull of Dharma.\* In the Taittiriya Brahmana (III. 4. 16.) the names of all the Yugas also occur. In a long passage, detailing the various kinds of human victims to be sacrificed to various gods and deities, we find the following.

'(Sacrifice) the gambler to the king of the Din, the keeper of the gambling to the Krita,' and so on, speaking in this strain about the Trita, Dwapara, and Kali. In the Madhyandina and Karma recursions of the Vajasanya Samhita, again the names of Yugas occur in exactly similar connections. "In the Purusha Medh hymn, as given out in the two current recursions of the Samhita of the White Yajur Veda, and the Taittiriya Brahmana of the Black Yajur Veda, the words Krita, &c., almost certainly refer to one," although Krita and Kali are elsewhere in the Taittiriya Brahmana used in a different sense. Lastly, it is very important that the Vedanga Jyotisha, while speaking of a good deal of astronomical matter, and giving out the Vedic Calendar, makes no reference to the now current long Yugas, Manvantaras and Kalpas.

The astronomical portion is interesting, as it shows how the ancient Indian astronomical writers themselves disagreed from one another as to the time when a Kalpa begins and how long it lasts.

The most interesting of all the questions in connection with the subject of Yuga is, when did Kali-yuga begin. All our readers know that Parikshit, the grandson of Arjuna, was born in the beginning of Kali-yug (?) and the period that elapsed from the birth of Parikshit, and the coronation of Nanda has been variously given. Vishnu Purana makes it 1015 years: Matsya Purana 1050: the Bhagavata 1115. Adding to the longest of these periods, the 100 years assigned to Nanda and his nine sons by the Vishnu Purana, we have 1215 years between the birth of Parikshit and the end of the reign of the tenth Nanda or the beginning of the reign of Chandragupta. It is not possible for us to enter into any detailed investigations as to the date of Chandragupta, about which the reader may be referred to Prof. Max Müller's Ancient Sanskrit Literature. Enough for the present to say that he is admitted on all hands to have flourished about 315 B. C. This leads us to conclude that the beginning of Kali-yug was in the 16th century before the Christian Era. Inferences may be drawn to the above effect from statements made in the Agni, Vayu, and Matsya Puranas. This is again strengthened by the astronomical data furnished in the Fourth Amsa of Vishnu Purana, that the constellation of Saptarishis, which is said to move from one constellation to another in the course of 100 years, was in Magha at the time of Parikshit's birth, and the Kali-yug then commenced. Again we read in the same Purana, "when the seven Rishis are in Purvashadha, then Nanda will begin to reign; and thenceforward the influence of Kali will augment."

These statements will go to subvert the commonplace theory that the Kali-yuga began nearly five thousand years ago. The actual period being only about thirty-four centuries, it follows that the object of the calculation of

\* A. VII. 15. A Brahmin told me, Kali is lying, Dwapara is slowly snaking up, Treta is standing up, and Krita is in full motion, wander on, wander on.

[Nov.]

five thousand might probably be an astronomical one, based on the observance of the conjunctions of heavenly bodies, for we are told that such conjunctions take place at the beginning of every Yuga, Mahayuga, and even a Kalpa, all of these being multiples of 432,000 years.

This somewhat detailed examination of the pamphlet, may be justified, perhaps, owing to the fact that it is one of the vital questions of Indian history—sacred as well as profane: and partly because it shows that purely positive arguments alone on positive statements made in the Indian sacred books lead to unshakeable conclusions; and lastly, that to elicit the truth as far as practicable, the safest thing is always to base our arguments on our own writings, and not to weave out a new theory merely as a matter of novelty. In conclusion we have only to recommend the pamphlet to every thinking Hindu.

S. E. G.

## Correspondence.

### THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

WE are at present in the midst of a perfect whirl of interest and excitement which is going on in the columns of the daily press all over the country, on the subject of Theosophy. "A Theosophical 'Boom,'" "The Mahatma Mystery," &c., are head-lines that meet one's eye in almost every paper; and the *Daily Chronicle* has had from three to four columns on the subject daily for at least three weeks. So great has been the interest evinced that one day early this month, every copy of the *Daily Chronicle* was sold before the evening; and all this has grown out of a very quiet and simple statement made by Mrs. Besant at her farewell lecture to the Secularists at the Hall of Science, on the 30th of last month; the statement being, that since our honoured Teacher left us, letters have been received by her (Mrs. Besant) "from the same person in the same handwriting" as those received by Madame Blavatsky, and which she was accused of forging. The sole motive Mrs. Besant had in making this exceedingly brief statement was in order to clear H. P. B.'s memory from this charge of forgery; since, if Mrs. Besant was now receiving letters from the same Master who wrote to H. P. B. during her life-time, at least she could no longer be reasonably accused of forging them; "unless," as Mrs. Besant remarked, "you believe dead people can write!" The commotion caused by this simple declaration was incredible; all sorts of mis-statements and incorrect reports thereon were circulated in the leading London dailies, and filtered through into the country press; as a consequence of which the press-work has increased so enormously that it very often takes the president of the press-group four or five hours a day to cope with it! Over a hundred cuttings came in every day at first; and even now the numbers have decreased but little. The correspondence in the papers on the subject has been exceedingly brisk and lively: naturally, old calumnies have taken the opportunity of rearing their noisome heads and hissing venomously; but nothing seems able to stem the current of interest and enquiry, and letters pour in upon the head of the Editor of the *Daily Chronicle* in such numbers that he is nearly swamped. "Phenomena, phenomena," is ever still the cry, alas, with the majority. "Shew us the letters," they say, "and we will believe your philosophy;" a *non sequitur*, which would indeed, as Mrs. Besant remarked at a recent lecture, serve but to qualify the propounders for a lunatic asylum.

There is, however, no doubt that this suddenly awakened interest in Theosophy will serve to spread widely the message it has for the West, although at first sight it might not unreasonably appear that the curiosity roused—for the most part idle—can lead to no good. That this would be but a superficial judgment is, however, conclusively proved by the mass of correspondence received at Head-quarters, in consequence of the recent press notices and correspondence; letters which, in many cases, shew a real and earnest desire for information and teaching. Moreover, the Countess Wachtmeister reports that the sale of Theosophical literature at the Duke Street Office has trebled itself; in one day alone she having sold no less than six copies of the "Secret Doctrine." Now, as we know, this is not a book likely to be consulted by mere curiosity hunters.

Mrs. Besant's recent lectures have, of course, been crowded to excess. At the Democratic Club, where she lectured on the 15th inst., "an hour before the time fixed for the lecture there were more people outside the place than could have filled it five times over," said the report in a daily paper, and the crush was so great when the doors opened that the corridor windows were broken.

At St. George's Hall again, on the 11th inst., a like crowded audience assembled; and at Croydon on the 15th, and Brixton on the 18th inst., the same tale might be truthfully repeated: all these lectures being either on "Theosophy," or "Theosophy and Occultism."

On the whole the lectures have been most fully and accurately reported by the London dailies, and in many cases favourable comments added. Mr. Burrows who, on each occasion, has taken the chair, has been invaluable in that capacity; his long and varied experience standing him in good stead, coupled as it is with his great natural ability both as a speaker and debater.

Of course there have been the usual and inevitable "interviews" with many of our representative members, from our President downwards; all duly chronicled in the columns of a Press eager for news in this dull season. Talking of our President, I grieve to say he has really left us; the last of those brought together from distant lands for the Convention—to go; and it is with the most sincere regret that we saw him depart on the morning of the 16th instant for Liverpool, en route for the States; and soon to you once more, in time to welcome Mrs. Besant in December. The past few months have for us been rich indeed with stirring events—events which, whatever may be felt personally, we cannot but hope may eventuate in lasting good to the Sacred Cause which we are all endeavouring to serve, each to the utmost limit of his capacity.

As our P. T. S. will tell you, during his visit to Sweden he had a most interesting interview with King Oscar, in which were discussed Theosophy in general and Reincarnation in particular, the latter being a subject in which the king has been deeply interested for some time past.

The League of Theosophical Workers is progressing favourably, being now fully organised and in working order. Much practical good has already been done and distress relieved, especially in Lancashire; and applications for the formation of local branches are coming in already.

Dr. Wynn Westcott, F. T. S., the learned Kabalist, is forming a Lodge in the "West Central" district of London, to be called "The Adelphi Lodge," which will hold its meetings in the new Public Reading Room for Theosophical literature, on the premises of the old British Section Rooms, at 8, Duke Street (Adelphi, W. C.). This room will be utilised almost every evening

## The Theosophist.

[Nov.

in the week,—a Theosophical Debating Club having arranged to meet there one evening, another evening being devoted to "enquirers."  
 You may be interested in our new Blavatsky Lodge Syllabus, which is in process of arrangement. The following is approximately correct:—

| Some Fundamental Teachings of Theosophy. |                                       |     |                       |
|------------------------------------------|---------------------------------------|-----|-----------------------|
| October                                  | 1, Reincarnation                      | ... | Annie Besant.         |
| "                                        | 8, "As ye sow, so shall ye reap"      | ... | Herbert Burrows.      |
| "                                        | 16, Theosophy and Woman               | ... | Miss Müller, B. A.    |
| "                                        | 22, Religions and Religion            | ... | G. R. S. Mead.        |
| "                                        | 29, Priesthoods: True and False       | ... | Annie Besant.         |
| November                                 | 5, Theosophic Conceptions of Compa-   |     |                       |
|                                          | sion and Affection                    | ... | Mrs. Marshall.        |
| "                                        | 12, Some Theosophical Misconceptions. | ... | Herbert Burrows.      |
| "                                        | 19, Civilization: True and False      | ... | Isabel Cooper-Oakley. |
| "                                        | 26, Free-masonry                      | ... | —                     |
| December                                 | 3, Heaven and Hell                    | ... | —                     |
| "                                        | 10, The Bhagavat Gita                 | ... | A. L. Cleather.       |
| "                                        | 17, Theosophy and Art                 | ... | E. T. Sturdy.         |
| "                                        | 24, The Law of Cycles                 | ... | R. Macell.            |
| "                                        | 31, The Christ Myth                   | ... | W. R. Old.            |
|                                          |                                       | ... | G. R. S. Mead.        |

Our energetic but, unfortunately, much overworked Secretary, C. F. Wright, had but just drawn up this new syllabus when his health finally gave way, and he has been compelled to take a much-needed and well-earned holiday. Never strong at the best of times, the stress of work during the past few months has told seriously on his health. Though he struggled on bravely, nature could no longer hold her peace, and he was obliged to give in.

The forthcoming October number of the *Review of Reviews* will contain a page of Theosophical photographs; the character sketch being "Mrs. Annie Besant" (the "Woman of the Hour," as a current number of *Black and White* had her). Mr. Stead will take the opportunity of sending out into the world the photographs of the Head-quarter's Staff together with those of the leaders of the movement. I tell you this beforehand, as you may like to secure some numbers of the October issue of the *Review of Reviews* for India.

Undoubtedly the new ground which was broken by Professor Lodge, President of the Physical and Mathematical Section of the British Association, in his opening address to his Section at Cardiff last month, forms by far the most promising feature in the gradually changing attitude of orthodox science towards the "occult" sciences that I have yet been able to chronicle. The learned Professor entered into a discussion of the question whether "a method of communication exists between mind and mind irrespective of the ordinary channels of consciousness and the known organs of sense." That such a question should be seriously discussed in a Presidential address at a meeting of the British Association is simply amazing; and his utterance must have a marked effect—an effect that can scarcely be properly estimated as yet—upon the scientific world, in which Prof. Lodge holds so important a position.

"There are individual scientific men," he says, "who have investigated these matters for themselves; there are others who are willing to receive evidence, who hold their minds open and their judgments in suspense; but these are only individuals. The great majority, I think I am right in saying, feel active hostility to

these researches and show a determined opposition to the reception of evidence. And they feel this confirmed scepticism, as they call it, not after prolonged investigation, for then it might be justified, but sometimes after no investigation at all..... I care not what the end may be; I do care that the inquiry shall be conducted by us, and that we shall be free from the disgrace of jogging along accustomed roads, leaving to outsiders the work, the ridicule and the gratification of unfolding a new region to unwilling eyes..... Is it possible that an idea can be transferred from one person to another by a process such as we have not yet grown accustomed to, and know practically nothing about? I assert I have seen it done, and am perfectly convinced of the fact. Why must we speak of it with bated breath, as a thing of which we are ashamed? What right have we to be ashamed of the truth?"

Bravo Professor! At last is found a scientist daring to be honest, daring to speak out, to state his convictions openly, and to his fellow scientists, even at the risk of ridicule. Mr. Sinnett's luminous article in this month's *Lucifer* appropriately calls attention to this all-important attitude towards occult phenomena assumed by Professor Lodge; certainly all-important to every Theosophist; more than ever may we believe that, as H. P. B. prophesied, the twentieth century will come to regard as well ascertained and proven truths, some of the present "heresies" of Occult teaching.

After this we need not be surprised at Mr. Stead's announcement in the current number of the *Review of Reviews*:—"Wanted, a census of ghosts!" For he seriously intends to devote the extra Christmas number of his *Review* to the publication of "Real Ghost Stories;" and invites contributions from the entire civilised world. He adds that he wants "facts first, and theories afterwards;" and alludes to the "Latent possibilities in man," quite as a matter of course! In the same number Mr. Stead notices, at some length, Mrs. Besant's first instalment in *Lucifer* of what he calls "Theosophy made easy; or Milk for Babies;" the paper being the first of the proposed series on "The Seven Principles of Man."

There is an exceedingly curious passage in one of the Celtic legends which M. Edmond Schure publishes in the *Revue des Deux Mondes*, in which a mysterious personage, supposed to have been found when an infant—by a Welsh king in the days of old—enlightens the faithful couple who have followed his guidance as to his true nature. He says:—

"You cannot know my old names, nor my beginning; but you have loved me and you have followed me, which is true knowledge. Now, before leaving I will tell you who I am. I am a messenger of divine wisdom, who hides himself under various veils in the tumult of nations. From age to age we are born again, and we repeat the antique truth in new words. Very seldom are we recognised; still more rarely are we honoured; but we do our work..... I am a magus..... he who possesses knowledge, will, and power."

Compare this with Krishna's declaration to Arjuna:—"I incarnate from age to age," &c., and with that marvellously beautiful passage in the "Secret Doctrine" on the "Nameless One," (Vol. I., pp. 207 and 208, "THE GREAT SACRIFICER,") who changes form, yet remains ever the same throughout the ages.

Curiously enough, too, there is a passage in Major-General G. G. Alexander's book (just recently published), "Confucius: The Great Teacher," which shows still further the fundamental identity of all these ideas and teachings concerning the persistent re-incarnation and presence among men of "the Gods." The passage I allude to is a Chinese one which General Alexander translates and quotes:—

"The gods come down  
 In their omnipotence.

Take care, O man!  
That thou hast reverence;  
For though hid from thee,  
They are everywhere;  
Thou may'st not see them;  
Not the less, beware!"

General Alexander evidently loves his subject, and the volume is well worth reading, if only to convince oneself that there are amongst us men who love and reverence the ancient teachers of the East, and who worthily interpret their grand philosophy and ethics. General Alexander says that, according to Confucius, self-cultivation was to be the rule for all, and he who could best govern himself, would be the best fitted to govern others. Further, that the great reverence Confucius had for antiquity proceeded from "a conviction that in those sovereigns so frequently set before his disciples as examples, the original purity of man's nature had been manifested to a degree, which amounted to little less than a revelation of the great all-powerful, all-pervading, ever present, but else unknown, God." General Alexander then very pertinently enquires whether any reflex of the pure teachings of Confucius is to be found in the lives of the people who profess such great reverence for his name; and says he would answer, "Yes;" although in many of the present characteristics no trace of such an influence is to be found among the Chinese; but that "not because of the teaching but despite of the teaching, of Confucius." Turning then, and in this connection, to "Christian" nations, the author most ably brings home the utter variance between precept and practice which prevails throughout Christendom; taking as examples our immorality, cruelty, dishonesty in trade, infanticide, &c. &c.: truly we have need to clean our own Augean stables before turning our attention to the supposed need for a like office to be performed, by us, for "the poor heathen!"

In the pages of the *New Review*, Prof. Max Müller reviews the *Life*—just published—of the missionary, Nathan Brown; and I cannot refrain from quoting a short dialogue, taken from Mr. Brown's "Life," which is supposed to have occurred between him and a Brahmin: Says Max Müller:

"Thus on one occasion Mr. Brown asked a Brahmin:—  
'Are there three gods or one?'

'One God,' was the reply.

'Were Brahma, Vishnu and Siva all the same?'

'Yes, the same god in three forms.'

'Do not your Shastras speak of a Supreme God?'

'Yes.'

'Is this Supreme Being visible or invisible, corporeal or incorporeal?'

'He is invisible and incorporeal—without eyes He sees, without ears He hears, without feet He moves, and whatever is His will that comes to pass,' was the reply of this heathen man, who had never seen the Bible, yet was clearly aware of the existence of the one Supreme God, and that He is a Spirit."

The delicious *Naïveté* of the Professor's comments—which I have italicised—upon the dialogue is, I think, quite beautiful! This item is the result of a life time almost, spent by the veteran Orientalist in the study and translation of the Sacred books of the East; a mild surprise that a poor "heathen" Brahmin should, without ever having seen the Bible, know even the rudiments of religion or philosophy. May we not indeed add, "further comment is needless."

A. L. C.



ओं

# THE THEOSOPHIST.

VOL. XIII. NO. 3. DECEMBER, 1891.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.  
[Family motto of the Maharajahs of Benares.]

## TWO SIDES OF A QUESTION.

SOME weeks ago the London *Daily Chronicle* brought to a close its long continued correspondence on Theosophy and the so-called phenomena in connection with the Theosophical Society; a correspondence which must have filled the minds of the inhabitants of the Western world with amaze. The Editor of the paper in question, in closing the correspondence, remarks, and we feel that he is fully entitled to do so: "Our interests have been purely those of truth, which is never secured by ignoring new ideas or forgetting that the heresies of one age are the religions of the next;" and if he has not succeeded in elucidating for the general public a clear idea of the fundamental conceptions of the Theosophists, the fault lies more with the general mass of correspondents than with himself. It is always difficult to keep any discussion along definite lines, the innate selfishness of debators urges each to emphasise his own individual point, without regard to its relation to the common issue. This tendency of human nature has been much to the fore unfortunately in the recent discussion on Theosophy, and hence much of the real good that might have arisen therefrom, has been either lost sight of or thrown aside. The task of the Editor in summing up and calculating the result and benefits of the discussion was in this case no light one, and it must be said in all fairness that there is an evident desire on his part to be fair and to place before his readers an unbiassed statement of the various issues of the controversy.

It is not the writer's intention to deliver a learned disquisition on the value of phenomena or "miracles," or even to attempt in any way a reply to the numerous attacks made in the papers, but simply to consider shortly the value of the phenomena that have taken place in connection

tion with our movement and the general outcome of the *Daily Chronicle's* discussion on this point.

Time would be wasted if one attempted to deal with the line of argument adopted by some opponents, and one would be foolish and at the same time run the risk of being undignified if notice was to be taken of the childish sneers and gibes of the smaller fry of the English journals. Much has been said that might well have been left unsaid, much that was illogical, pointless and absurd. One correspondent in the *Daily Chronicle* even went so far as to show his weakness of intellect by offering a wager for the performance of phenomena, thus recalling to the minds of Theosophists the old lines from *Hudibras*:—

"Quoth she I've heard old cunning stagers  
Say, fools for arguments use wagers."

The discussion, as was evident from the outset, resolved itself into two broad divisions,—the one dealing with the so-called phenomena, the other with the intellectual aspects of Theosophy. I must leave the latter, however, and deal only with the former. With regard thereto, the Editor of the *Daily Chronicle* in summing up the position says:—"We feel bound to point out that requests for a miracle have been rather tartly met with reminders that the essence of Theosophy is not miracles but 'the life.' The miracles have been there, but they have not been 'verified'.....All these manifestations Mrs. Besant assures us are insignificant compared with the spiritual truths of which Theosophy is the parent. But how many would have been attracted to the 'truths' without the miracles?" The last sentence contains the pith of the whole of this part of the discussion, and it is to this point that I propose to confine my few remarks.

It has always been a much debated question how far the phenomena shown in the early days of the Society were at the time, and subsequently, of benefit to the movement. Much has been said on both sides. The late discussion in the *Daily Chronicle* has brought back to the minds of some of us this same question, but it has done more than this, for it has helped to elucidate the present attitude taken by the Society towards occult manifestations and so-called phenomena. In considering the question as to how far manifestations of occult power are likely to be of benefit in engaging persons in a study of our Theosophical ideas and teachings, it becomes necessary to adopt some rough classification of the various classes of minds which have to be dealt with. These, broadly speaking, will resolve themselves under one or other of the following heads:—

*Firstly*:—Persons who recognise the phenomena produced as genuine and as beyond their previous experience, and who determine therefore to understand the laws governing the manifestations, believing that the real value of such lies in the fact that they are illustrations of unknown laws and not in the phenomena themselves.

*Secondly*:—The class of individuals who are ready to admit the reality of the phenomena, but who are so interested in the manifestations that they will not trouble themselves concerning the means whereby they are produced.

*Thirdly*:—The general class of those who refuse to accept the genuineness of phenomena which cannot be explained by the recognised laws of nature, as laid down by modern science, thought or religion, and who are therefore forced into the position of believing the phenomena to be the result of fraud and imposture.

The last named class is, of course, by far the largest, and it was with the earnest hope of clearing H. P. Blavatsky's name in the eyes of these people, that Mrs. Besant made the utterance in the Hall of Science which has provoked all the discussion in question.

A study of the early history of the Theosophical movement will teach us much concerning the value of occult phenomena. A number of persons from classes I and II joined the Society in the early days. A greater part of the former became earnest Theosophists, studying and learning where they could, and gradually acquiring some knowledge of the laws underlying the phenomena shown to them. Class II, though well meaning, proved in most cases a hindrance to the Society in its real work; and in these latter days when phenomena are few and far between, these individuals have mostly retired into obscurity and transferred their attention to other quarters, where a large supply of phenomena is always on hand. Most of the 3rd class became bitter opponents, and while a few of these studied the teachings of Theosophy, putting the miracles on one side, and thus adopting the attitude of some modern thinkers towards Christianity, the vast majority continued to proclaim Theosophy as a new form of atheism, and its teachers as charlatans and impostors.

The Theosophic conclusion that "manifestations are insignificant compared with the spiritual truths of which Theosophy is the parent," is admitted by the Editor of the *Daily Chronicle*, "to be on the whole a sound one;" and as far as the general public is concerned, it must be admitted that Theosophy stands a better chance when brought forward, so to speak, on its own merits without the support of external evidence in the shape of phenomena or manifestations. Yet, as pointed out above, it was necessary in the early days to demonstrate to a few intellectual and cultured minds, the existence of forces hitherto unknown. A simple theoretical course of instruction was not then sufficient, and this was perhaps the view taken by the Real Founders of the Society. As time went on, phenomena became more rare, for the Society was increasing and the members were beginning to have a general idea of occult science, and were thus gradually withdrawing their attention from effects in order to study causes. Those members who express regret that phenomena were ever shown because of the trouble that ensued, would appear to be as much in the wrong as those who are constantly





sings his own praise, he himself being identical with the Universal Soul. He next explains the importance of every predicate in the stanza, and begins to state the objections and replies thereto. The first objection raised, is that it is not proper to praise one's self when there are several gods, such as Vishnu, Siva, Surya, &c. To this the reply is given, that all these gods are like so many waves in the ocean of self, and that by praising one's self, these are likewise praised. The next objection is that these gods may be looked upon as waves in the ocean of Iswara, and therefore Iswara ought to be praised and not self. To this the reply is, that Iswara is unreal, and as a snake is superimposed upon a rope, so is Iswara superimposed upon self. The third objection is, that if Iswara be held to be unreal, he can be looked upon as superimposed upon Parabrahm and not upon one's self. Therefore Parabrahm ought to be praised. This objection is met by the statement that Parabrahm and the Individual soul are identical. The fourth and last objection is that family gods, such as Rama, ought to be praised before beginning a work and not one's self. This argument is met by saying that they are not different from self. The author thus in the very introductory stanza establishes the identity of one's self with the Universal Soul.

The author next states the importance of his work. Though there are innumerable treatises in Sanskrit, they are hardly useful to those who are unacquainted with that language. Hence vernacular works are not unserviceable. Though there are many such in the vernacular, they are either defective or incorrect. This work is not only exhaustive, but faithfully follows the teachings of the Vedanta and is in no place opposed to it. Further it presents the Vedantic teachings in such a way that even persons of ordinary intellect can grasp that philosophy without much trouble. It is this important feature in the work that has led to the undertaking of the translation for the use of the Tamil speaking population of this Presidency.

The author having called his book "The Ocean of Enquiry," names the chapters as 'Waves,' and there are seven such in the book. (Note the occult number 7). In the first he explains "Anubandhachatushtaya" or what are called the four moving considerations. These are (1) the *Adhikāri* or the qualified person, (2) *Sambandha* or relation, (3) *Vishaya* or subject, and (4) *Prayojana* or end attained. In respect of every science it is necessary to know (1) who is fit to study it, (2) what subject it deals with, (3) what purpose is gained by its study, and (4) what is the relation between all these. Any work commenced without giving a description of these is useless. Hence the author deals with them in a general way in the first chapter. According to him the qualified person is (1) one who has got rid of all sins by the performance of actions without motives of reward, (2) who has overcome inconstancy of mind (*Vikshēpa*) by devotional exercises, (3) who has only one impurity in his *Antahkārana*, namely, the Ignorance of self, and (4) who has secured the four means. He next explains in detail these four means, which are (1) *Viveka* or discrimination between things real and unreal, (2) *Vairāgya* or indifference to enjoy-

ment, (3) *Sama, dama, &c.*, or the restraint of the internal and external organs, &c., and (4) desire for emancipation. The eight means of knowledge are the last four, (5) *Sravaṇa* or hearing, (6) *Manana* or consideration, (7) *Nidhidhyāsana* or deep contemplation, and (8) the ascertainment of the meaning of the transcendental phrase "*Tatwamasi*" or "That art thou." These eight means are called the internal means of knowledge, whereas actions, such as sacrifices, are called external means. The student is asked to confine his attention to the internal means only, as they alone lead to knowledge. Even in the internal means the first four are serviceable to the second three and are therefore called external in relation to the latter which are relatively internal. The direct and the only means of knowledge is the ascertainment of the meaning of the *Mahāvākya*, "*Tatwamasi*." Hearing, consideration and deep contemplation only serve to remove the obstacles in the way of getting knowledge and are thus strictly external, and internal only in a relative sense. Hearing clears the doubt as regards the subject treated, whether it is Brahma or any other. Consideration removes the doubt, whether Jiva and Brahma are one or different. Contemplation removes the doubt, whether the body is real or otherwise.

The author now notices the objections to his statement that the knowledge of the transcendental phrase alone is the only means of knowledge. The phrase, it is contended, cannot lead to knowledge by itself. This, coupled with hearing and the two others, can alone lead thereto. Otherwise these will be useless. Further there can possibly be no doubt when knowledge is attained. The reply is given that the phrase alone will lead to knowledge. Yet doubts may still linger. Therefore hearing and the rest are equally necessary.

The author next explains the relation between the qualified person and the subject which is the identity of Jiva and Brahma. The end attained is the destruction of pain with its cause, Ignorance, and the securing of everlasting bliss. The author closes the 1st chapter by noticing objections to the last statement. They are:—

*1st Objection*:—Bliss being ever present, there can be no attempt to secure it.

*Reply*:—As a person forgetting that he has a bangle on his wrist, thinks he has recently acquired it when told of its presence by a friend, so one by ignorance thinks that he has not the bliss of Brahma. When instructed by a competent Guru, he thinks he has newly acquired it. Thus an attempt may be said to be made for securing that which is already possessed. Similarly an attempt may likewise be made to destroy that which has never existed.

*2nd Objection*:—Destruction and acquirement implying opposites, they cannot exist in one object (desire for emancipation) at one and the same time.

*Reply*:—Destruction of pain being identical with the securing of happiness, the two can co-exist. The author thus establishes the necessity for his work in a general way in the 1st chapter.

## CHAPTER II.

In this chapter the author notices in detail all the objections that can possibly be raised in respect of his statements regarding the four moving considerations, refutes them, establishes the identity of the Individual and Universal Souls, and thus proves the necessity for understanding his work. The most important objections and answers alone are given below. To appreciate the author, he must be studied at least in the translation, if not in the original. To begin with the qualified person; one of his four qualifications, is the desire for emancipation. This desire is (1) for the destruction of the miseries of the world with its cause, Ignorance, and (2) for the acquisition of the eternal bliss of Brahma.

## Objections :—

- (1). As regards the destruction :—No one desires to destroy the world and its cause Ignorance—even a wise man desires only to get rid off the three kinds of pains, namely, *Adhyātma*, *Adibhautika* and *Adhidaivika*. For the destruction of these it is not necessary to destroy the world and its cause Ignorance. Each kind of pain has its own remedy. All pains are thus easily removed by the means specified.
- (2). As regards the securing of bliss :—There can be no attempt to secure a thing which has not been once experienced. If one knows Brahma, there is no necessity to secure Brahmik bliss, as one is in that case already emancipated. If one knows not Brahma, there can be no desire for that which is not experienced.
- (3). All persons are desirous of happiness in this world or in the next one. This happiness is not to be found in Moksha. Hence no one has a desire for Moksha. Further, no one being indifferent to worldly enjoyment, the qualifications required for a qualified person are wanting. Hence there being no qualified person, there does not exist any necessity for the work which is intended for qualified persons alone.

## Replies :—

- (1). As regards the 1st objection :—Without the destruction of the primal Ignorance and its effect the world, no pains can be absolutely and finally got rid of. The means specified in respect of the different kinds of pain do not prove effective in every case, and even when a cure is effected once, there is no certainty that there will not be a recurrence of the same pain at a future time. Hence to get rid of pain once and for ever, all the causes that produce it should be destroyed. Sage Narada is informed by Sanatkumara in the Chandogya Upanishad that everything different from Brahma is a cause of pain,

that Ignorance and its effect the world are different from Brahma, and are therefore the causes of pain, and that these must be destroyed before pains can be got rid of completely and absolutely.

- (2). As regards the 2nd :—Every one knows what happiness is, and Brahma is nothing but absolute bliss, experience is therefore not wanting, and an attempt may be made to secure Brahmik bliss.
- (3). As regards the 3rd :—The desire for emancipation means the desire to destroy pain and secure happiness. This desire is common to all mortals. Hence it cannot be said that there is no desire for emancipation. Further, all that one longs for is happiness and not worldly happiness in particular. On the other hand, worldly happiness being found transient, every one desires to have such happiness as will know no change. Such bliss being the peculiar property of Atma alone, every one can be said to long for the Atmic bliss. The author next proves that there are persons endowed with Indifference and other qualifications, and that his work has the same end in view as the Vedanta. He thus proves that his work will be useful to such qualified persons as are unacquainted with the Sanskrit tongue.

2. As regards the subject, namely, the identity of Jiva and Brahma, the objections are :—

- (1). Brahma is devoid of ignorance and the four other kinds of pain. He is all-pervading and one. Jiva, on the other hand, is subject to these pains and is finite. There are as many Jivas as there are bodies. If all Jivas are one, the pleasures and pains of one must be experienced by all the rest.
- (2). If it be said that pleasures and pains are the experiences of *Antahkarana*, the internal organ, and that there is identity between the witnessing Intelligence and Brahma, then the reply is that there is no witness distinct from Jiva, and even if a witness be admitted, there ought to be as many witnesses as there are Jivas.
- (3). Pleasures and pains are not cognized by *Antahkarana*, but only by a witness. As the pleasures and pains of one Jiva do not affect another, there can be no identity between any two Jivas.

The replies to the above are :—Though there can be no identity between the Jiva subject to pains and Brahma which is devoid of it, yet there is identity between the witnessing intelligence which forms one of the three component parts of Jiva (the others being *Antahkarana* and the reflection of the witness in it) and Brahma. The author explains the nature of the witnessing intelligence and Jiva and shows that pleasures

and pains can affect only the vehicle of the witness and not the witness itself. These witnesses are as many as there are Jivas, and differ from one another and from Brahma in the same way as the ether in one jar differs from that in another and from the all-pervading ether. That is to say, just as the 'jar-ether' and the all-pervading ether are identical and are only differently named on account of their different upadhis or vehicles, so the witnessing intelligence in the body of a Jiva is non-different from the Universal Intelligence. Further, pleasures and pains are not directly cognized by the witnessing intelligence which is actionless and attributeless. They are cognized by Antahkarana with the light of the witnessing intelligence. The author thus plainly proves that there is perfect identity between Brahma and Jiva.

3. As regards the end in view and the necessity for the work, the main objections are, (1) that bondage is not an illusion and (2) cannot therefore be got rid of by any knowledge, but only by actions. The objector states that there are five ingredients that cause an illusion. They are (1) the impression left on the mind by the knowledge of a similar real thing in the past; (2) the defects in the observer, such as fear; (3) the defects in the organs of perception, such as dimness of sight, jaundice, &c.; (4) the defects in the objects observed, such as similarity; and (5) the presence of a general knowledge of the object, as, "this is," and the absence of its particular knowledge, as, "this is a rope." If bondage be an illusion, all the five ingredients ought to exist. But that not one of them is to be found in the present instance, is shown below. (1) As, according to the Vedanta, everything except Atma is unreal, there could not have been at any time in the past such a real bondage as to have left its impression on the mind to serve as one of the conditions for the present illusion of bondage. The first condition failing, bondage is real. (2) There are no points of similarity between Atma and bondage. This condition not being satisfied, bondage is real. (3 and 4) As in Siddhanta Pramata, the cognizer and Pramanam or instruments of cognition are all illusions, the conditions requiring defects in these are wanting and therefore bondage is real. (5) Brahma being all knowledge, all light, there cannot be a general knowledge of it and particular ignorance about it. All these conditions are not thus satisfied and therefore bondage is real. An illusion can be dispelled by the light of knowledge, but a real object can be got rid of only by action.

Actions are of two kinds, lawful and forbidden. The lawful actions are four, i. e., (1) *Nitya* or daily rites, (2) *Naimittika* or occasional rites, (3) *Prayaschitta* or penances, and (4) *Kamyas* or actions performed from motives of reward. He who is anxious for release from bondage must avoid the *Kamyas* and forbidden acts. He must perform the daily and occasional rites, or otherwise sins will accrue. By performing penances he gets rid of the effects of forbidden acts of this and previous lives. As he has now no desire for the results of actions performed in previous births from motives of reward, these results do not now take effect.

The *Prarabdha* are forbidden and *Kamyas* acts are destroyed by experiencing their effects. In this manner, he who is anxious to avoid rebirth must perform particular actions only. As bondage is destroyed by means other than knowledge, there is no necessity for this work which purports to impart knowledge.

*Reply:*—The author refutes these arguments by proving that bondage is an illusion, that no action can secure release from it, and that knowledge alone can destroy it. The ingredients necessary for the production of an illusion have not been correctly grasped by the objector. The impression on the mind need not be one produced by a real thing. One mistakes one tree for another from close similarity, even though he might not have actually seen the latter at any time. Atma is mistaken for caste though there are no points of resemblance between the two. Without a single exception all observe the blue colour in the sky. Even without any defect in the eye this illusion is produced. Even a wise man who is not swayed by fear observes the likeness of a tent in the sky. Every man knows that he is, and therefore has a general knowledge of Atma. The enlightened alone know that Atma is intelligence, bliss, all-pervading, ever pure and ever free. The ignorant are not aware of these peculiarities of Atma, which exists in reality whether any one is conscious of the fact or not. As regards such people, there is nothing improper, therefore, in the statement that they have a general knowledge of Atma and a particular ignorance of Atma's attributes. The author thus shows that bondage is not real, but merely an illusion, and as such can be got rid of only by knowledge and not by actions which cannot but produce their effects. The non-performance of daily and occasional rites will not create sin, while their performance will secure the happiness of *Swarga*. A few penances will not destroy the effects of innumerable forbidden acts done in numberless lives. The *Kamyas* karmas when once performed must of necessity produce their effects whether one is willing or not to have them. A *gnani* alone can avoid the effects of karmas, as in his perception there does not exist either the doer, or the deed, or the act of doing. The author closes the 2nd chapter by stating that bondage which is entirely an illusion can be destroyed by knowledge and by no other means.

4. The three moving considerations existing, it is unnecessary to state that the relation between them equally exists.

#### CHAPTER III.

In this chapter, the qualifications of the Guru are first given. He must be learned in the Vedas and have a thorough and practical knowledge of self. Without these two requisites, no one can be a Guru. It is necessary to learn the teachings of the Vedas from such a Guru. As water directly taken from an ocean is brackish, and that received through the clouds in the form of rain is sweet, so the teachings received from a Guru establish the identity of Jiva and Brahma more satisfactorily than those otherwise received. Hence is the necessity to

seek a Guru. Having found him, the pupil must make a sacrifice of his body, mind, wealth and speech and serve him in the manner indicated. When the Guru is pleased with the pupil and is at leisure, the latter must beg permission to ask questions.

## CHAPTER IV.

The author begins this chapter with a short introduction. There was a king named Subha Santati, who had three sons named Tatwadrishti, Adrishti, and Tarkadrishti. The father expressed a desire to resign his kingdom in favour of his sons and go in search of self-knowledge. Before he carried out his wish, the sons left the palace and went in search of a Guru for acquiring knowledge. Having found one and secured permission, the eldest proceeds to ask as follows:

*Pupil.*—We long for the destruction of pain and acquisition of bliss. Actions and devotional exercises having failed to secure our object, kindly show us some other means.

*Guru.*—Your desire has its root in ignorance, ignorance of Brahma. There can possibly be a desire for a thing which one has not got. A desire to secure what is already possessed must certainly be due to ignorance of possession. Similarly a desire to destroy that which does not exist (i. e., the pain of Samsara) must also be due to ignorance of non-possession. You are that Intelligence which is devoid of birth, death and the other pains of Samsara and which is always bliss.

*P.*—I am not bliss itself. My happiness depends upon external objects.

*G.*—The ignorant think that their happiness is derived from external things. In reality happiness is not to be found in external things, and this is proved by reasoning, experience and *sruties*.

*P.*—How do you account for even the wise people engaging themselves in worldly affairs and appearing to derive happiness therefrom?

*G.*—For bare sustenance, even the wise ones cannot help engaging themselves in worldly affairs. But then they do not look upon worldly happiness as in any way different from the happiness of self. Hence is the difference between the wise and the ignorant.

*P.*—If I am not subject to pains, who then is subject to them?

*G.*—None.

*P.*—If no one is subject to them, why do they appear to exist?

*G.*—The horns of a hare do not exist and therefore do not appear. Similarly what does not exist must not be manifest. It is ignorance of the self which is identical with Brahma that causes the world and its pains to appear as if existing (in the same way as the ignorance of a rope causes a snake to appear as if existing).

*P.*—Kindly explain how the illusion of a snake in a rope is produced.

(The author here reviews the explanations of this snake illusion given by Materialists, Idealists, Vaisheshikas, Sankhyas and Prabhakars, proves that they are faulty and gives the correct one by describing

what is called the "Indescribable method." The condition of the snake is neither real as it vanishes with the advent of light, nor unreal as it causes fear in the observer. It is therefore indescribable. After meeting various objections, the author finally states that the illusion has its seat in the witnessing intelligence itself and nowhere outside. In darkness a rope appears as a snake to some, as a garland to some, as a stick to some, as a water current to some, and so on. Hence if the rope is the seat of illusion, all the observers must have the same illusion. As experience is otherwise, the conclusion is that the seat of illusion is within and not without.)

*P.*—If the universe be superimposed upon self, who then is the observer?

*G.*—When the seat is insentient, there is a distinct observer. When the seat is sentient, the same thing is both the seat and observer. Dream has its seat in the witnessing intelligence. This is both its seat and observer. Similarly Atma is the seat of the world-illusion and is likewise its observer. In this manner the pains of birth, death, &c., do not really exist, but only appear to be so. No attempt can therefore be reasonably made to destroy what does not actually exist.

*P.*—Admitted. Yet there must be means to get rid of even such pains as do not exist in reality. One having a horrible dream, immediately wakes, washes his hands and feet and has recourse to similar remedies. Similarly it is but just and proper to seek out means to destroy these pains.

*G.*—I have already spoken to you of these means. That which is caused by the ignorance of one object is removed by the knowledge of that object. Similarly the pains of Samsara are caused by the ignorance of self and are removed by the knowledge of self which is bliss and devoid of birth and death. As light alone can dispel darkness and nothing else, so knowledge alone can dispel the darkness of ignorance, the source of all miseries, neither actions nor devotional exercises can in the least avail. Know that you are yourself Brahma.

The pupil next questions the identity of Jiva and Brahma on various grounds. The author refutes the objections, explains the nature of the four kinds of intelligences, i. e., Kutastha, Jiva, Iswara and Brahma on the analogy of the four kinds of ether, namely, 'jar-ether,' water-ether, cloud-ether, and the all-pervading ether. There are two kinds of intelligences in Jiva. One is the witness and the other its reflection. It is the latter one that does actions and reaps their fruits. Though there can be no identity between the reflex intelligence and the universal one, yet there is perfect non-difference between the latter and the witnessing intelligence. Know therefore you are identical with Brahma.

The pupil next enquires to whom the knowledge "I am Brahma" appertains, i. e., to Kutastha or to the reflected intelligence. On this he is informed that Kutastha or the witness being always uniform, cannot acquire any new knowledge. The knowledge "I am Brahma" apper-

seek a Guru. Having found him, the pupil must make a sacrifice of his body, mind, wealth and speech and serve him in the manner indicated. When the Guru is pleased with the pupil and is at leisure, the latter must beg permission to ask questions.

## CHAPTER IV.

The author begins this chapter with a short introduction. There was a king named Subha Santati, who had three sons named Tatwadrishti, Adrishti, and Tarkadrishti. The father expressed a desire to resign his kingdom in favour of his sons and go in search of self-knowledge. Before he carried out his wish, the sons left the palace and went in search of a Guru for acquiring knowledge. Having found one and secured permission, the eldest proceeds to ask as follows:

*Pupil.*—We long for the destruction of pain and acquisition of bliss. Actions and devotional exercises having failed to secure our object, kindly show us some other means.

*Guru.*—Your desire has its root in ignorance, ignorance of Brahma. There can possibly be a desire for a thing which one has not got. A desire to secure what is already possessed must certainly be due to ignorance of possession. Similarly a desire to destroy that which does not exist (i. e., the pain of Samsara) must also be due to ignorance of non-possession. You are that Intelligence which is devoid of birth, death and the other pains of Samsara and which is always bliss.

*P.*—I am not bliss itself. My happiness depends upon external objects.

*G.*—The ignorant think that their happiness is derived from external things. In reality happiness is not to be found in external things, and this is proved by reasoning, experience and *sruties*.

*P.*—How do you account for even the wise people engaging themselves in worldly affairs and appearing to derive happiness therefrom?

*G.*—For bare sustenance, even the wise ones cannot help engaging themselves in worldly affairs. But then they do not look upon worldly happiness as in any way different from the happiness of self. Hence is the difference between the wise and the ignorant.

*P.*—If I am not subject to pains, who then is subject to them?

*G.*—None.

*P.*—If no one is subject to them, why do they appear to exist?

*G.*—The horns of a hare do not exist and therefore do not appear. Similarly what does not exist must not be manifest. It is ignorance of the self which is identical with Brahma that causes the world and its pains to appear as if existing (in the same way as the ignorance of a rope causes a snake to appear as if existing).

*P.*—Kindly explain how the illusion of a snake in a rope is produced.

(The author here reviews the explanations of this snake illusion given by Materialists, Idealists, Vaishnavikas, Sankhyas and Prabhakaras, proves that they are faulty and gives the correct one by describing

what is called the "Indescribable method." The condition of the snake is neither real as it vanishes with the advent of light, nor unreal as it causes fear in the observer. It is therefore indescribable. After meeting various objections, the author finally states that the illusion has its seat in the witnessing intelligence itself and nowhere outside. In darkness a rope appears as a snake to some, as a garland to some, as a stick to some, as a water current to some, and so on. Hence if the rope is the seat of illusion, all the observers must have the same illusion. As experience is otherwise, the conclusion is that the seat of illusion is within and not without.)

*P.*—If the universe be superimposed upon self, who then is the observer?

*G.*—When the seat is insentient, there is a distinct observer. When the seat is sentient, the same thing is both the seat and observer. Dream has its seat in the witnessing intelligence. This is both its seat and observer. Similarly Atma is the seat of the world-illusion and is likewise its observer. In this manner the pains of birth, death, &c., do not really exist, but only appear to be so. No attempt can therefore be reasonably made to destroy what does not actually exist.

*P.*—Admitted. Yet there must be means to get rid of even such pains as do not exist in reality. One having a horrible dream, immediately wakes, washes his hands and feet and has recourse to similar remedies. Similarly it is but just and proper to seek out means to destroy these pains.

*G.*—I have already spoken to you of these means. That which is caused by the ignorance of one object is removed by the knowledge of that object. Similarly the pains of Samsara are caused by the ignorance of self and are removed by the knowledge of self which is bliss and devoid of birth and death. As light alone can dispel darkness and nothing else, so knowledge alone can dispel the darkness of ignorance, the source of all miseries, neither actions nor devotional exercises can in the least avail. Know that you are yourself Brahma.

The pupil next questions the identity of Jiva and Brahma on various grounds. The author refutes the objections, explains the nature of the four kinds of intelligences, i. e., Kutastha, Jiva, Iswara and Brahma on the analogy of the four kinds of ether, namely, 'jar-ether,' water-ether, cloud-ether, and the all-pervading ether. There are two kinds of intelligences in Jiva. One is the witness and the other its reflection. It is the latter one that does actions and reaps their fruits. Though there can be no identity between the reflex intelligence and the universal one, yet there is perfect non-difference between the latter and the witnessing intelligence. Know therefore you are identical with Brahma.

The pupil next enquires to whom the knowledge "I am Brahma" appertains, i. e., to Kutastha or to the reflected intelligence. On this he is informed that Kutastha or the witness being always uniform, cannot acquire any new knowledge. The knowledge "I am Brahma" apper-



tains only to the reflected intelligence. The pupil now asks whether the knowledge of the two kinds of intelligence in Jiva is simultaneous or otherwise; and is answered that it is the former. Finally the pupil states that Brahma cannot be directly cognized by the senses, and is informed that direct knowledge can be had even in the absence of these. He is finally informed that the Vedas and a Guru are alone competent to impart such useful instruction as will destroy pain and secure eternal bliss.

## CHAPTER V.

The 4th chapter closes with the statement that the pupil learns that he is Brahma from the instructions received from the Guru and the Vedas. This having created doubts in the mind of the second pupil, Adrishti, he enquires whether Vedas and Guru are real or unreal. If real, the doctrine of duality becomes established; and if unreal, they cannot assist in the destruction of the pains of birth and death. The Guru, after stating that Sri Sankaracharya's interpretations alone of the Vedas ought to be accepted and those of others to be rejected, and after describing the unreal delusions of the world, the miseries of keeping company with females, the wasting of riches and the destruction of virtues, informs the pupil that Vedas and Guru, if real, will not in the least assist in the destruction of the worldly miseries, and explains his meaning by the illustration of a sovereign who, to cure himself of some venomous bite in a dream, had to seek remedies that were available not on the jagrat (waking) plane, but only on the swapna (dream) plane. Just as the means at his command during the waking state were not of the least use to him in removing his pain, and just as those in dream life only were of any avail, so a real Guru and Vedas, if any, will not avail to destroy the unreal miseries of this world. To destroy an unreal thing an unreal remedy alone is required.

On this the pupil states that if unreal Guru and Vedas can destroy the miseries of the world, then with equal propriety can the mirage water of the sandy desert quench one's thirst. In replying to this question, the Guru explains the various kinds of existences, such as *Paraloka* or real, *Vyavaharika* or practical, and *Pratibhāsika* or apparent, and states that a relation can possibly exist between any two planes and the same plane and not between things on different planes. The miseries of the world and Vedas and Guru being all on the practical plane, the first can be destroyed by the latter two. This being on the practical plane and mirage on the apparent one, the former cannot be appeased by the latter. Hence the illustration of the pupil is inapt.

The pupil next enquires into the cause of the difference in the destruction of the two kinds of illusion, namely, the illusion of silver in the mother-of-pearl, which does not require the knowledge of Brahma, and the illusion of the world which compulsorily requires the knowledge of Brahma. The Guru informs him that the latter is a more complex

illusion, destroys it as soon as it is fully known. The ignorance of mother-of-pearl causes the illusion of silver, and as soon as this is known to be, what it actually is, the illusion is destroyed. Similarly the ignorance of Brahma causes the illusion of the world. As soon as Brahma is known, the illusion of the world is destroyed.

The pupil next asks the Guru to explain the order in which the illusion of the Universe came into existence. The Guru, after correcting the erroneous impression that the Vedas ever intended to specify the order in which objects were brought into existence, proceeds to explain the nature of Maya, Iswara, Jiva and the Universe, and further points out the way in which Atma is to be discriminated from the five *kosas* or sheaths, namely, Annamaya, Prānamaya, Manomaya, Vignānamaya and Anandamaya. Finding from the countenance of the pupil that he did not fully comprehend the instruction about the unique character of Atma, the Guru imparts spiritual instruction in a different way by enabling him to think on *laya* or destruction. By merging an effect into its cause and continuing this process till the whole Universe is merged into Atma, the pupil is enabled to see how the whole Universe is a mere illusion. By explaining the meaning of Pranava and showing the connection between its several parts and those of Brahma, the Guru leads the pupil to concentrate his attention on Om and thus acquire supreme felicity. By following the Guru's instruction, the second pupil acquires self-knowledge and knows that he is non-different from Brahma.

## CHAPTER VI.

In the preceding chapter it is stated that ignorance and its effects are distinct from intelligence and are *non-self*, and that all objects that are *non-self*, are as unreal as objects seen in a dream. On hearing this the third pupil, Tarkadrishti, objects to the statement of the unreality of dream objects on the ground (1) that objects not known in the waking state are not cognized in dreams, that there is only a recollection of the *Jagrat* objects, and that this recollection being real, it cannot be contended that the *Jagrat* objects are unreal. (2) The *Linga-sarira* actually passes out of the *Sthula* and observes many objects. After pointing out many of the mistaken notions of the pupil, the Guru explains that the same conditions produce illusion both on the waking and dream planes, and that therefore the objects seen in the waking state are said to be as unreal as those in the dream state.

Just as a pupil meets a Guru in a dream and receives spiritual instruction, so I (the Guru) have met you and imparted instruction. The Guru then describes the dream of the false pupil, who asks his dream-Guru (1) "Who am I?" (2) "Who is the creator of the world?" (3) "What are the means for *Moksha* or emancipation, whether knowledge alone leads to it, or actions alone or devotion alone, or any two of them?" Before answering the pupil, the Guru criticizes the views about Atma held by the Sankhyas and the three classes of Nyayikas, and finally establishes the fact that the pupil is himself Sachchidanandatwarupa Atma. Iswara is the

creator of the Universe and not Jiva. Emancipation is attained by knowledge alone and not by actions or devotion. The author in this part of the work criticizes fully all the arguments of the opponents who advocate both actions and devotion as indispensable requisites for *Moksha*. He further shows that there are on the other hand obstacles in the way of attaining knowledge. The Guru next imparts the same knowledge in another way by expounding the four transcendental phrases or *Mahāvākyams*. In this connection the author notices in detail the views held by different Schools of Philosophy on the literal and implied meanings of terms. The author concludes this chapter with the statement that the false miseries of this world can be destroyed by the instructions of a false Guru and false Vedas.

## CHAPTER VII.

This chapter deals with a variety of miscellaneous things. At first the author explains the distinction between *Jivanmuktas* and *Videka-muktas*, shows the objector's statement that even the wise are bound by certain rules of action is incorrect, explains the eight auxiliaries to *Samādhi*, i. e., *Yama*, *Niyama*, *Asana*, *Prāṇayāma*, *Pratyāhara*, *Dhāraṇa*, and *Savikalpa Samādhi*, points out the distinction between *Nirvikalpa Samādhi* and *Sushupti*, and notices the obstacles to *Nirvikalpa Samādhi*, namely, *Laya*, *Vikshēpa*, *Kashāya*, and *Rasāswada*. The particular places and times required for death are then explained. The third pupil then enquires into the meanings of the 4 Vedas, the 4 *Upavedas*, 6 *angas* of the Vedas, the 18 *Puranas* and the 18 *Upapuranas*, the *Nyaya* and *Vaisheshika Sūtras*, the *Yoga Sūtras*, *Pāṇcharātra* and *Pasupata Tantras*, and the *Saiva Grandhahs*, and satisfies himself that all these have the same end in view, namely, emancipation from bondage. He then goes in search of a learned man, and after discussing with him satisfies himself that he has correctly understood the sciences.

Let us now return to the father *Subha Santati*. Finding that the sons had preceded him in the search after self-knowledge, and thinking that the kingdom would suffer in the absence of the ruler, the father stays at home, sends for *Pandits* and asks them which God is to be worshipped. The followers of *Vishnu*, *Siva*, *Surya*, *Ganesh*, and *Devi* advocate their respective worship and criticise the rest. New doubts are thus created and *Subha Santati* finds himself worse confounded. At this crisis the third son arrives, explains the meaning of the various kinds of worship in the light of that of the Universal Principle, reconciles all systems and clears all his father's doubts. The father then meets with death and *Moksha*. The third pupil then becomes one with *Brahma*.

The author closes with a brief notice of himself and his work.  
A. SIVA ROW.

## SOME MYTHOLOGIES IN RELATION TO THE VEDAS.

THE Puranic mythologies can be studied with advantage when properly understood. Often they relate to the history of intellectual and spiritual development in India, and to the different phases of a spiritual life with reference to the recognised schools of Indian philosophy. A study of Indian theology is incomplete without a proper understanding of these mythologies. The attempt of Western scholars to unravel them is laudable, considering the difficulties under which they labour. But the attempt, however intelligent, often becomes futile without a grasp of the religious conceptions of India. Western researches have made many conquests, and the deep sympathy now evinced toward the religious life of India is calculated to extend the domain of Western thought into the inmost recesses of our *Shastras*. We have only to direct the attention of Western scholars to proper channels. To illustrate my point, I shall take up two short mythologies related to the Vedas.

Daksha is one of the sons of *Brahma*. Manu gave his youngest daughter *Prasūti* in marriage to him. A word about *Prasūti*. *Svayambhūva*, the First Manu, had three daughters: *Akūti*, *Devahūti* and *Prasūti*. *Akūti* was wedded to *Ruchi*. Both the words literally mean "desire." They had one son *Yajna* (Law of the Universe) and one daughter *Dakshāyini* (the sacrifice necessary to conform to the law of the universe). The couple represent that school of life which follows Nature in her onward course, and knows no other standard of duty. The brother married the sister, and their offspring were the twelve gods of contentment known as the *Sushita* gods. They were the gods of the first *Manvantaric* cycle.

बुधितानामनेदेवा आसमखाधम्वान्तरे ।

*Bhagavat*, 4th Skandha, Chapter I.

In the first *Manvantara*, people were content with their lot and were not troubled with the scruples of after generations.

The second daughter *Devahūti* is an embodiment of Divine Spirit. She was given in marriage to *Kardama* (Matter). This couple represent the *Mārga* or path that ignores or rather avoids social life, and confines itself to the evolution of individuals. All the different forms of occultism are included in this school. These different forms are represented according to some, by seven, and according to others, by nine *Rishis*, and include the *Sankhya* system and even Buddhism; (for *Ravana* of the golden kingdom of *Maya* or *Prakriti* is son of *Pulastya*, one of the seven *Rishis*). The system is purely a rational one, free from the trammels of *Brahmanism*, and altogether unconnected with *Srauta* and *Smārta Karma*. The son of *Kardama* by *Devahuti* was an aspect of the *Logos* incarnated as *Kapila*, the founder of the *Sankhya* philosophy. The daughters were nine and were given in marriage to the nine *Rishis*—*Marichi*, *Atri*, *Angiras*, *Pulastya*, *Pulaha*, *Kratu*, *Vasistha*, *Atharvan*,

Bhrigu. The last two names are added to the *Saptarishis* in the *Bhagavata* and are suggestive in connection with the origin of *Atharva Veda*, and the predestination school of Bhrigu. There are other evidences also of their historical place in the Indian theology.

Now we come to the third daughter of Manu. Prasuti literally means "procreative energy." She was wedded to Daksha or the Able. The couple represent the schools of philosophy guiding the daily life of man, his relations with the outer world, and his duties to others as well as to himself. The Vedas and Vedic Karma, the Smritis and Smarta Karma, the Puranas and their teachings, above all the noblest of Hindu scriptures—the *Bhagavat Gita*,—all find their place in this world-embracing system. Brahmanism in its highest as well as its lowest form may be another name for this system. Daksha begot sixteen daughters by Prasuti. Of these, thirteen were given in marriage to Dharma or Religion. They were—*Srādha* (faith), *Maitri* (friendliness), *Daya* (kindness), *Sānti* (peace), *Tusti* (contentment), *Pusti* (development), *Kriya* (deeds), *Unnati* (progress), *Buddhi* (intellect), *Medha* (genius), *Titiksha* (toleration), *Lajja* (shame), and *Murti* (incarnation). *Murti* begot *Nara-Narayan* (*Krishna-Arjuna* of *Bhagavat Gita*, *Jiva-Isvar* of the *Vedanta* philosophy).

*Svāhā*, the fourteenth daughter of Daksha, was given in marriage to *Agni* or sacrificial fire. This pair represent Vedic Yajna.

*Svadhā*, the fifteenth daughter, was given to the *Pitris*, and the marriage is symbolical of *Pitri Yajna* or offerings to the *Pitris*.

The last daughter, *Sati*, was taken for his wife by *Siva*. *Sati* is that which at least in man is the counterpart, the reflex, of the Absolute entity in creation. *Siva* is that aspect of the *Logos* which is realised in him himself when a person attains *Gnāna* or *Brahmavidya*—the all-pervading Reality from which all actions proceed, and to which all actions are directed—the essence of all Yajnas, and the embodiment of evolution itself. To Yajna, no human performance, no offerings, are complete without *Siva*. The touch of *Siva* takes away the taint of selfishness from human actions. Vedic sacrifices offered to the gods do not lead to *Mukti*, or freedom from the necessity of re-births. *Veda Vyasa* gave a deathblow to the Vedic rites. But the Brahmanical religion was so much wedded to the Vedic rites that the evolution was not pleasant to the Brahmanas. It effected at first a wholesale interdiction of Vedic rites, and at a later stage subordinated the Vedic rites to *Siva*. Without *Siva* the Vedic rites are *Prakriti* or of the element of *Prakriti*. *Prakriti* has another name, *Ajā* in *Sankhya* philosophy. *Ajā* also means goat. The whole of this is allegorised in the mythology of Daksha Yajna.

I give the story as related in the fourth canto of *Bhagavata*.

In a Yajna performed by the *Lokapālas*, gods of *Cosmos*, all the gods and *rishis* were assembled. Daksha entered the assembly, and all rose to receive him, except *Brahmā* and *Siva*. On seeing *Brahmā*, he

bowing his head and took his seat with *Brahmā's* permission. But he noticed the insolence of *Siva*, his son-in-law, who did not even nod his head. He cursed *Siva*, saying: "This *Siva*, the vilest amongst the *Devas*, shall not in any *Deva Yajna* share the offerings with *Indra*, *Upendra* and other gods." He then left the assembly in a rage. *Nandisvara*, the chief follower of *Siva*, grew indignant on hearing the curse and seeing that some Brahmanas approved of it. (This evidently refers to a split among the Brahmanas). He then cursed both *Daksha* and the Brahmanas thus: "My master never disregarded others. But those that will follow *Daksha*, the worshipper of unreal and diverse entities, and disregard *Siva*, shall, through their diverse attractions, be far removed from the truth. For the attainment of worldly pleasures, they shall remain attached to their homes, and the false ways of the world. The injunctions of the Vedas shall confound their intellect. They shall be votaries of Vedic Karma. The body and the things of the world are not self, but these shall be deemed to be self, by the beasts I am cursing. They shall forget the real self and shall be passionately attached to women. Lastly, *Daksha* shall shortly have the mouth of a goat, for he is a beast who mistakes *avidyā* and its karma, for *vidyā*. The Brahmanas who follow the *Siva-bater*, *Daksha*, shall pass through many births. These accusers of *Siva* shall be misled by the flowery words of the Vedas which bear a profusely sweet scent. (This refers to the attainment of worldly desires and of infinite beatitude in after life promised by the Vedas.) These Brahmanas shall, only for the sake of livelihood, acquire some knowledge and do penances. They shall not be particular about their food. They shall move about as beggars and care not for wealth and comfort."

This was too much for Bhrigu, the head of the Brahmanas present. He also cursed the followers of *Siva*, saying, that by giving up the old right path, they would be spoiled and become drunkards. Bhrigu also defended the Vedas and Vedic Karma.

Disputes thus went on between *Daksha* and *Siva* for some time. *Daksha* was then given the first place among *Prajāpatis* by *Brahma*. (This means the supremacy of Brahmanism). Maddened with pride, he esteemed himself too much. He then performed a grand Yajna inviting all the *Devas*, *Rishis* and *Pitris*, but purposely keeping away *Siva*. *Sati* heard of the Yajna and importuned her husband to allow her to be present at the festivities. *Siva* most unwillingly gave way to her entreaties. To her grief, she found no place assigned to her husband in the Yajna, and did not herself meet with any reception. She reproached her father and grew so indignant that she could not bear the sight of him, and in disgust gave up the body she inherited from such an unworthy father. *Siva* in a rage sent his followers, headed by *Virabhadra*, to the Yajna. They killed *Daksha* and mutilated the Brahmanas. *Brahma*, however, conciliated *Siva*, who revived *Daksha* with a goat's head and restored the Brahmanas to their former state. In future all Yajnas were offered to *Siva*.

The story as thus related, allegorises how Vyasa overthrew Vedic Brahmanism and how it survived in a mutilated form. The majority of Brahmanas accepted Brahma Vidya as expounded in the Bhagavat Gita, which is the cream and quintessence of Brahmanical teachings.

Zealous Brahmanas tried to regain their prestige by the introduction of a later mythology about the kick of Bhṛigu, (meaning the Brahmanical school) direct into the breast of Sri Krishna. The writers of the Mahabharat, to conciliate the Brahmanas, made Sri Krishna wash the feet of all Brahmanas, in the Rājasūya Yajna of Yudishtira.

I shall now briefly refer to the other mythology about the Vedas, given in the Mahabharata. The Vedas being unwritten scriptures, were transmitted from ear to ear, and called *Śruti*, which means ear. Karna is synonymous with *Śruti*. In the Mahabharat, Karna stands for the Vedas—Arjun stands for Brahma Vidya, the possessor of which finds himself one with Isvar, in essence. Overlooking the phenomenal difference of *Samashiti* and *Vyasti*—see how Arjuna and Karna resemble each other. Karna was the son of Kunti by the sun god. He was very powerful and was invincible in the possession of *Kavacha*, the preservative given to him by Surya. Karna was so charitable that he did not withhold even this *Kavacha* from Indra, who begged it from him for his son Arjuna. The invincibility of Arjuna was borrowed from that of Karna. Vyasa took the shelter of the Vedas in writing his Brahma Sutras. He called them Uttara Mimamsa or the last conclusions of the Vedas. The Vedanta philosophy thus firmly rooted itself upon the adamant foundations of the Vedas.

Now to return to the story. Arjuna killed Karna in the battle of Kurukshetra. But before the battle even commenced, Krishna took Karna aside and explained to him that he was the eldest brother of the Pandavas who would obey him and make him king, and asked him to make common cause with his brothers. Karna said it would be treacherous on his part to give up the Brahmanical party (his foster mother Rādha, Duryodhana and others), after being brought up by them and after allowing them to rely upon him. For Duryodhana would never fight with the Pandavas if he knew Karna was not on his side. Brahmanism took shelter in the Vedas. How could the Vedas give up Brahmanism having been so long wedded to it? Nevertheless Karna was allied by birth to Arjuna and his party (Brahma Vidya).—(Mahabharat Udyoga Parva, Chapters 141 and 142).

The death of Karna left very little to be done in the battle-field. It was all over with Duryodhana. He remained only in shadow and was killed in a short time by Bhima Sena.

Of the two allegorical accounts about Vedic revolution, the one given in the Mahabharat is the earlier. That account, briefly stated, is that a compromise was anxiously sought by the reforming party to keep up the supremacy of the Vedas, and it was proposed that Brahma Vidya should be incorporated with the Vedas. But the Brahmanas of the time did not yield. There was a bold revolution, a wholesale

interdiction of Vedic rites. This is the story given in the Mahabharat. But the Brahmanas became wise after that event. They accepted the Upanishads as a part of the Vedas, they recognised Veda Vyasa as a mere arranger of the Vedas; and they introduced Isvara into the Vedic rites. The Vedas revived, but had a new place assigned to them. This is the pith of the allegory about Daksha Yajna.

The details are very interesting, but are outside the scope of a magazine article.

PURNENDU NARAYAN SINHA.

### AN OUTLINE OF THE "SECRET DOCTRINE."

[In these papers an attempt will be made to give a clear account of the theory of life and development contained in Madame Blavatsky's *Secret Doctrine*, based on stanzas from the Book of Dzyan. As it is impossible within the limits to which we are restricted to bring forward all the arguments in support of these theories, and as no partial statement would be adequate, no attempt at argument will be made. Readers who may be inclined to accuse us of too dogmatic assertion of unproven facts, of "handling worlds and pebbles too freely," will kindly remember that this is simply the outline of a doctrine the proofs of which they must seek for in the doctrine itself. As these papers may subsequently be reprinted, any criticism or discussion of them, especially from Vedantins, will be very welcome.\*]

#### I.

#### SUMMARY.

**UNIVERSAL Night.** The absorption of the Universe into Latency; in its scientific, philosophical, and religious aspects; the Trinity in Unity. The Absolute.

The *Secret Doctrine* begins by contemplating the Universe as withdrawn from its condition of manifestation into the latent state in which it sleeps during the recurring periods of Universal Night, when time is absorbed in eternal duration.

For us, time is registered by the motions of the sun and stars, by the earth's rotation, marking out the day from sunrise to sunrise; by the waxing and waning of the moon; by the earth's yearly journey round the sun; and by that greater year that the pole traces out among the constellations in the slow Precession of the Equinoxes.

But when, at the evening of each universal day, the earth and the moon have faded to pale shadows, and with the sun and planets, one by one have melted back into the common source from which they sprang; when all the stars, the clocks of the universe, have become invisible, then time, as we know it, ceases, and vanishes into the bosom of eternal duration.

Even in the world of manifestation, Time has an uncertain, erratic life. In the waking world, minute drags after minute, with the stiff rigidity of dense matter; solid forms remain unchanged, or imperceptibly unchanged, for hours or ages.

\* Criticisms may be sent under cover to the Editor, marked "Outline of the Secret Doctrine."

The story as thus related, allegorises how Vyasa overthrew Vedic Brahmanism and how it survived in a mutilated form. The majority of Brahmanas accepted Brahma Vidya as expounded in the Bhagavat Gita, which is the cream and quintessence of Brahmanical teachings.

Zealous Brahmanas tried to regain their prestige by the introduction of a later mythology about the kick of Bhrigu, (meaning the Brahmanical school) direct into the breast of Sri Krishna. The writers of the Mahabharat, to conciliate the Brahmanas, made Sri Krishna wash the feet of all Brahmanas, in the Rājastya Yajna of Yudishtira.

I shall now briefly refer to the other mythology about the Vedas, given in the Mahabharata. The Vedas being unwritten scriptures, were transmitted from ear to ear, and called *Sruti*, which means ear. *Karna* is synonymous with *Sruti*. In the Mahabharat, *Karna* stands for the Vedas—Arjun stands for Brahma Vidya, the possessor of which finds himself one with Isvar, in essence. Overlooking the phenomenal difference of *Samashiti* and *Vyusti*—see how Arjuna and *Karna* resemble each other. *Karna* was the son of Kunti by the sun god. He was very powerful and was invincible in the possession of *Kavacha*, the preservative given to him by Surya. *Karna* was so charitable that he did not withhold even this *Kavacha* from Indra, who begged it from him for his son Arjuna. The invincibility of Arjuna was borrowed from that of *Karna*. Vyasa took the shelter of the Vedas in writing his Brahma Sutras. He called them *Uttara Mimamsa* or the last conclusions of the Vedas. The Vedanta philosophy thus firmly rooted itself upon the adamant foundations of the Vedas.

Now to return to the story. Arjuna killed *Karna* in the battle of Kurukshetra. But before the battle even commenced, Krishna took *Karna* aside and explained to him that he was the eldest brother of the Pandavas who would obey him and make him king, and asked him to make common cause with his brothers. *Karna* said it would be treacherous on his part to give up the Brahmanical party (his foster mother Rādha, Duryodhana and others), after being brought up by them and after allowing them to rely upon him. For Duryodhana would never fight with the Pandavas if he knew *Karna* was not on his side. Brahmanism took shelter in the Vedas. How could the Vedas give up Brahmanism having been so long wedded to it? Nevertheless *Karna* was allied by birth to Arjuna and his party (Brahma Vidya).—(*Mahabharat Udyoga Parva*, Chapters 141 and 142).

The death of *Karna* left very little to be done in the battle-field. It was all over with Duryodhana. He remained only in shadow and was killed in a short time by Bhima Sena.

Of the two allegorical accounts about Vedic revolution, the one given in the Mahabharat is the earlier. That account, briefly stated, is that a compromise was anxiously sought by the reforming party to keep up the supremacy of the Vedas, and it was proposed that Brahma Vidya should be incorporated with the Vedas. But the Brahmanas of the time did not yield. There was a bold revolution, a wholesale

interdiction of Vedic rites. This is the story given in the Mahabharat. But the Brahmanas became wise after that event. They accepted the Upanishads as a part of the Vedas, they recognised Veda Vyasa as a mere arranger of the Vedas; and they introduced Isvara into the Vedic rites. The Vedas revived, but had a new place assigned to them. This is the pith of the allegory about Daksha Yajna.

The details are very interesting, but are outside the scope of a magazine article.

PURNENDU NARAYAN SINHA.

### AN OUTLINE OF THE "SECRET DOCTRINE."

[In these papers an attempt will be made to give a clear account of the theory of life and development contained in Madame Blavatsky's *Secret Doctrine*, based on stanzas from the Book of Dzyan. As it is impossible within the limits to which we are restricted to bring forward all the arguments in support of these theories, and as no partial statement would be adequate, no attempt at argument will be made. Readers who may be inclined to accuse us of too dogmatic assertion of unproven facts, of "handling worlds and pebbles too freely," will kindly remember that this is simply the outline of a doctrine the proofs of which they must seek for in the doctrine itself. As these papers may subsequently be reprinted, any criticism or discussion of them, especially from Vedantins, will be very welcome.\*]

#### I.

##### SUMMARY.

**UNIVERSAL Night.** The absorption of the Universe into Latency; in its scientific, philosophical, and religious aspects; the Trinity in Unity. The Absolute.

The *Secret Doctrine* begins by contemplating the Universe as withdrawn from its condition of manifestation into the latent state in which it sleeps during the recurring periods of Universal Night, when time is absorbed in eternal duration.

For us, time is registered by the motions of the sun and stars, by the earth's rotation, marking out the day from sunrise to sunrise; by the waxing and waning of the moon; by the earth's yearly journey round the sun; and by that greater year that the pole traces out among the constellations in the slow Precession of the Equinoxes.

But when, at the evening of each universal day, the earth and the moon have faded to pale shadows, and with the sun and planets, one by one have melted back into the common source from which they sprung; when all the stars, the clocks of the universe, have become invisible, then time, as we know it, ceases, and vanishes into the bosom of eternal duration.

Even in the world of manifestation, Time has an uncertain, erratic life. In the waking world, minute drags after minute, with the stiff rigidity of dense matter; solid forms remain unchanged, or imperceptibly unchanged, for hours or ages.

\* Criticisms may be sent under cover to the Editor, marked "Outline of the Secret Doctrine."

In the world of dreams—as real to itself as the world of day—minutes and hours have more fluidity; image succeeds image, melting, coalescing, transforming, with a rapidity that would be startling in waking life, but seems quite natural in the dream-world, where an hour of day may be an age of dream.

In those clearer worlds to which spiritual vision penetrates, long vistas of being are concentrated into a moment; past and future draw nearer each other, and a “thousand years are as one day.”

In the highest world of all, where vision becomes divine, all the lives of all beings are perpetually visible; for the transformations of time have no existence there, and the infinite past and the infinite future have become blended in the Eternal Now.

When the Universe from manifestation in objective life has sunk back gradually through all the planes of being into this highest divine world, then the time that we know is at an end, vanished and absorbed into eternal duration.

When the worlds have thus faded away in each evening of the universe, and the boundless realms of space, from the lowest material plane, through the planes of dream and vision and spiritual sight, to the threshold of the highest divine world, are left without visible inhabitant, either man, angel, or demigod; then, in the decrepitude of time, space too becomes transformed; there is no longer height, nor breadth, nor depth, for there is no longer anything to measure by these attributes; then Space is transformed into Being, independent of the dimensions of Space.

Where are all the inhabitants of Space, from the lowest world to the highest, from the human and sub-human to the angel and demigod? Where are the manifold worlds in which they lived and moved and had their being?

To answer this we must ask, what are these worlds, and in what consists the life lived in them by man, and angel, and demigod.

Looked at from one point of view this life, whether of man, angel, or demigod, and these worlds in which they live, consist of an endless series of pictures and images, whether presented outwardly through the senses, or inwardly in the mind, passing unceasingly before the consciousness, which takes note of image after image, and picture after picture, observing all as a “disinterested spectator.”

Between these two, Consciousness, the disinterested spectator, and the incessant world of sensations, of images and imaginings, that pass before it, a great gulf is fixed; Consciousness remains unchanged on the one side, and the infinite picture world unfolds itself unceasingly on the other. In this panoramic world of images, space adheres as an attribute, and time adheres as an attribute; space refers to the extent of the image, and the portion of the whole panoramic world it fills; and time refers to the durability of each image or impression, as compared with other images more fleeting or more sustained. Time and Space

therefore, as being but a part of the panorama, the unceasing picture world that passes before Consciousness the disinterested spectator, cannot logically be attributed to the consciousness which observes them as external to, and different from, itself.

This is expressed by saying that Consciousness is eternal, that is, quite independent of and outside time; and also independent of and outside the dimension of space; or in the words of the *Upanishad*, Consciousness is the Ancient “smaller than small and greater than great.”

Thus, from this point of view, we are led to divide the Universe into two entirely different though related powers, on the one side Consciousness, eternal and free from the bonds of time and space, and on the other the endless panorama of pictures, images and perceptions, appearing either outwardly through the senses, or inwardly through the mind; between these two, Consciousness, and the objects of Consciousness, a great gulf is fixed, which is bridged over by the magician Perception.

Before the disinterested spectator, Consciousness stretches a veil or film of images and sensations more permanent and more closely adhering to Consciousness, than the vast mass of pictures and images that pass by in the endless panorama of the worlds; through this veil the other images and pictures are seen, and from it they receive a more or less permanent colouring and temper. This veil that adheres to Consciousness is the personality; the bundle of feelings, thoughts and desires that make up the personal life.

And though Consciousness is a disinterested spectator, this adherent film of personality is, on the contrary, intensely interested in the panorama of pictures that pass before it, and receives from them, or attributes to them, alternate sensations of pleasure and pain, heat and cold, bitter and sweet, longing and satiety, love and hate—the “pairs of opposites” which make up the sum of the feelings and sensations that fill the life of the personality.

This condition of things, the Consciousness as disinterested spectator of the ceaseless panorama of pictures, with the personality as a veil between, is repeated on all the planes. But as we rise from the lower and more material to the higher and spiritual planes, certain changes appear. The veil of personality becomes gradually more luminous and lucent, till at last it becomes a hardly visible, transparent film between consciousness and image, and—no longer subject to the “pair of opposites,” pleasure and pain, love and hate, longing and satiety, but rather receptive of the single essences of which love and hate, pleasure and pain, heat and cold, are but the positive and negative poles—the purified and cleansed personality begins to partake of spiritual and divine nature.

Along with this ennobling of the personality, a change passes over the panorama of life on the higher planes or ranges of being. What had seemed on the lower ranges to be a mere chaotic hurtling of images, an erratic lawless passage of sensations, with no order or rela-



tion to the Consciousness to which they were presented, is seen on the higher ranges of life to be an orderly procession, a steady progress full of disciplinary, educational value.

And on the divine plane, it becomes apparent that the power that marshals and compels these images, these elements of discipline and development, is not foreign or isolated from consciousness, but is rather the eternal Will wedded to Consciousness, the expression of that Self of which Will and Consciousness, are the eternal twin powers. These will-directed elements of discipline which on the lower planes are apparently chaotic and at random, on the higher planes draw closer and closer to the Consciousness, and on the highest divine plane they are seen as not foreign to Consciousness, but partaking of its nature, and subject and object become united in one divinity which is neither of them, and is yet both of them.

When throughout all the worlds the "pairs of opposites," pleasure and pain, love and hate, longing and satiety, have, after the interval of ages of manifested life, become gradually drawn together, and have coalesced into those single essences of which they are but the negative and positive poles; when throughout all the worlds the images and pictures, the elements of discipline—in which the spiritual Will, the twin brother of pure Consciousness, expresses itself—have gradually drawn closer and closer to Consciousness, the film between them growing ever purer and more pellucid; and when at last throughout all the world the twin-brothers Consciousness and Spiritual Will (in which all manifestation has been absorbed) become once more one, then begins that true life which is veiled under the name of Universal Night or the Night of Brahma.

This re-union of the "pairs of opposites," their slow re-absorption into spiritual Will, the divine parent of all manifestation, and the re-union of Will and Consciousness, with the disappearance of all life as we know it—in reality the beginning of true life—this is the second element (or the second metaphysical aspect) of the mystery that we call the Nights of the Universe.

There is yet a third side to this subject. Linked with Consciousness on every plane and range of being is a sense of moral life, an aspiration to, and dim perception of, higher and diviner life above, and a sense of obligation to, and relation with, the cognate lives around us.

On the lower range of being these two moral perceptions are dim and clouded.

As we rise higher and higher, entering deeper and deeper into the divine power that was first only dimly felt above us, side by side with this upward growth is an outward growth by which the boundaries which had at first seemed hard and impassible, between us and the cognate souls round us, begin to soften and melt away; and at last on the great day, when we become one with the divine soul above us, we have also by the same growth become one with the cognate souls beside us; and though still knowing our own existence in the divine, we are

no longer conscious of any distance between our own souls and the souls of our fellow-men then no longer men, but divine beings, at one with us, and at one with the divine.

This great at-one-ment or atonement, that brings about the union of all humanities into one divine life, forms the last and highest aspect of the mystery of the consummation of life which ushers in that true being, that real life, which only human blindness calls Universal Night. This gradual growth to perfect fulfilment of our obligation and relation to the human around us, in morals, and to the divine above us, in religion, forms the third aspect of the mystery of the ever-recurring Nights of the Universe.

In reality these three aspects, these three categories of being, or the seven aspects into which they may be divided, are not separate, isolated natures, and their gradual unfolding does not constitute three different and distinct processes; all three are but phases, aspects, or facets, of the one being in the evolution and involution of which consist the life of the universe.

When this Trinity in Unity is unfolded, expressed and manifested, the Universe passes to Universal Day.

When the Trinity in Unity coalesces, unites and is re-absorbed, Universal Day gives place to Universal Night. In this Universal Night, there are no separate existences, no separate lives, no separate attributes; time, space, subjectivity, objectivity are no longer; from the standpoint of our thought there is nothing, because nothing is separate from the eternal, infinite All.

But behind this Universal Being which alternately expresses itself in manifestation, and re-absorbs itself into latency, there is another deeper mystery, so profound that human reason almost refuses to grasp it at all. This is the mystery of the Absolute.

As underneath the lump of metal, that in the jeweller's hands takes many shapes, now melted to liquid, now hardened to solid, the mind conceives a certain quantity of gold, a quantity which remains unchanged, and which the mind regards abstractly as unchanging and unchangeable even though the lump be separated into many pieces, or alloyed with other metals, or even powdered to dust and scattered on the face of the earth; so behind this evolving and involving universal life, which alternately expands and contracts in universal day and night, thought perceives the necessity of another universal being, the sum of the powers and forces of this (as the gold is the sum of the substance in the jeweller's hands) and partaking neither in the evolution of this, but remaining eternally changeless, motionless, attributeless, in the everlasting mystery of absolute being. The Abstract Unity, which contains within itself the potency of all life, but which has no life because it is all life; which contains within itself the potency of all consciousness, but has no consciousness because it is the totality of consciousness; which contains within itself the potency of all good and beauty and truth,

but which is neither good nor beautiful nor true, because it is absolute good, beauty and truth; which contains within itself the potency of all motion, all sound, colour and sensation, but is without motion, sound, colour or sensation; which contains within itself the potency of all attributes; but is without attributes, because it is the totality of all attributes; this is the absolute Parabrahm; the unknown and ever unknowable God.

C. J.

### PURANIC SYMBOL OF THE FAWN.

I AM very glad that Mr. K. Narayanasami Iyer has tried to defend his position regarding his interpretation of Jada-Bharata's story, and I desire to apologise also if the article written by me in the August number of the *Theosophist* contained anything calculated to hurt his feelings. In the first place, I do not understand the warning given in the infancy of the Society by Mr. T. Subba Row and that given in my brother's article. I can only assure my brother that I, and I trust every other fellow of the Theosophical Society would never desire to intercept free thought and free expression of ideas. Far from being negative advocates of freedom, the Theosophical Fellows on the other hand invite the freest expression of thought and criticism. As a result of this policy, Mr. Narayanasami Iyer, who is an ardent fellow of the Theosophical Society, and whose zeal in the cause of the ancient Wisdom-religion now called Theosophy, has struck a sense of gratitude into the hearts of a good many Theosophists, myself included, is entitled to the fullest latitude in his exposition of every myth and story bearing upon that Wisdom-religion. When, therefore, our brother writes a few lines about the interpretation of a Puranic parable or Occult story like that of Jada-Bharata from the stand-point of his own knowledge in the domain of the occult, he is entitled to an attentive reading from his brother Theosophists, but he is of course open to criticism.

2. I therefore proceed to a further analysis of my brother's statements. The first proposition that Mr. K. N. started with, viz., that there could be soulless men on earth, that is, men without the Atma-Buddhi-Manasic triad, was never called in question by Mr. N. D. K. or myself. The thing seems quite probable. There are persons of great intellectual attainments who are incapable of looking heavenwards. In spite of any amount of effort to convince them that things of earth are but shadows of things of heaven, their intellects never aspire upwards. The natural inference therefrom is that there is no centrifugal-energy acting in the human centres that roll as the shadows roll. Here Mr. K. N. wanted to connect the Theosophical soulless men with the Manushya-gandharvas of the Sanskrit writings. In pointing out a reason for this connection, Mr. K. N. laid a stress on gandharvas as a class of Bhuvare entities having a peculiar connection with the cases of obsession on earth. This stress was no doubt necessary; for, the object in view was an identification of Manushya-gandharvas with the Theosophical

soulless men. My idea was that the identification was quite wrong. While, therefore, admitting with Mr. K. N. that gandharvas like any other class of Bhuvare entities could obsess any human being on earth, I contended in my article of criticism that in the Sanskrit writings no special connection of gandharvas, as distinguished from other classes of elementals, with cases of obsession could be traced. If my brother succeeds in pointing out such a special connection and also any solitary hint in the vast mass of Sanskrit literature that a Manushya-gandharva means a man who has worked himself downwards to a lower and gandharvic plane of existence, his point is proved, and I shall render thanks and keep silence. In his article in the October *Theosophist* Mr. K. N. merely undertakes by references to Atharvana-Veda to prove that gandharvas obsess a person. Now that is a thing which is not at all wanted. I admitted and still admit that there can be as many variations of obsession as there are variations in the Bhuvare-lokic life. A gandharva can obsess as much as a kinnara; and soulless men can be called Manushya-kinnaras with the same propriety as Manushya-gandharvas. But Mr. K. N.'s idea of a Manushya-gandharva seems to be connected with a passage in the Vedas—a passage which gives the gamut of blissful experiences enjoyed as a man works his way up to the status of Brahma, or the status that knows no change, or the Holy Isle built on high above Maya's ocean (vide *Voice of the Silence*). This Holy Isle is the Brahma-loka of Sanskrit writings or the status of a Nirmana-kaya or the goal of the Yoga-charyas. The Vedic sentence, taking the happiness of a healthy and wealthy man as a unit, goes on with a multiplication factor of a hundred to each higher plane. A man, a Manushya-gandharva, Karma-deva, Deva, Indra, Brahaspati and Brahma typify the seven planes of experience that an aspirant has to work through before he can don the Nirmana-kaya vesture. Each higher state is represented in the Vedic passage under reference, as conferring a hundred times the bliss of the lower state. Let the reader of this article take this for granted if he has not read the Vedic passage in question. The status of a Manushya-gandharva is indubitably placed on the way from the bliss of a man to the bliss of Brahma. Can our brother say in the face of that passage, that a Manushya-gandharva who has a hundred times the bliss of a man is a soulless human being? Can the word "Ananda" used in the passage be applied to a soulless man at all? Certainly not. The word "Ananda" is the equivalent of spiritual delight, and the opposite of that motion of flesh molecules which is called pleasure by an earthly man, and can be called pleasure by Manushya-gandharvas the most earthly in the earth as per Mr. K. N.'s statement. But in the Vedic sentence, a Manushya-gandharva is the experiencer of the spiritual delight called "Ananda." It therefore applies to that aspirant for occult wisdom, who wants to identify himself with the "Over-soul" and has passed the first of the "Seven Gates" referred to in the *Voice of the Silence*. The word gandharva has reference to sound and the occult aspirant is called Manu-

shya-gandharva with a special reason. That reason may be briefly described as follows:—The three lokas of Bhu, Bhuvā and Svā or the three aspected worlds in which we live, is the world of Maya, the world of phenomena or the world in which Death has its sway. The object of an occult aspirant is to raise himself above this phenomenal world and find a place in the constitution of that august occult genius called Brahma—the All-yogee. The loka in which this All-yogee resides is also three-sided, the noumenal world corresponding to the phenomenal. The force that emanates from the noumenal and guides the phenomenal according to its own impulses of action is called “Nada” or sound. If it be true in physics that a body can be moved not by an intermolecular energy in itself, but by a force generated outside, it seems also to hold in the case of an occult student. If the student would rise above the whirlpool called phenomenal existence, he must be furnished with a hold that belongs to the noumenon and above the whirlpool. Such a hold is given, as there are reasons to conjecture, to occult students who want to pass through the “Seven Portals.” When the aspirant makes use of the hold given, this world becomes a world of gandharvas, and “birds of radiant plumage sing perched in green bowers chanting success to fearless pilgrims.” Since this hold is “Nada” in its essence, he who uses it is a Manushya-gandharva, and his bliss is a hundred times the bliss of a mortal. No further explanations can be given about this word Manushya-gandharva for the reason that the writer of this article has no more explanations to give.

3. Brother Mr. K. N. asserts that the Linga-sarira perishes when a man dies, with the gross body, but not in the case of an adept, and calls esotericists as witnesses. I fear that the witnesses will prove untrue to the statement. The reason is this:—What is Linga-sarira? It is described in Theosophical writings as the etherial duplicate of the physical body and is destroyed when the gross body dies. This proves that Linga-sarira belongs completely to this earth. It is not etherial enough to go to Kāma-loka, and much less to Swarga. It is not this same body that is described in the Sanskrit Puranas as the body of smoke. When an ordinary man dies, he is said to force the smoke and go eventually to Swarga for his enjoyment. It is very important to study the various stages of the formation of the manifested world before one can understand the meaning of these words *kāma*, *lingam*, &c. I think that I am not misleading my readers, if I inform them that the physical body is the chapter of elemental creation in the Puranas, and the Linga-sarira is the chapter of creation in the base smoke. The life-principle or *nephech* is the chapter of creation in air and the lower—*manas* is the chapter of creation in the base soma, the downward aspect of that glorious light called the Akas. Now the lower quaternary is the elemental physical body, the smoky Linga-sarira, the airy *nephech* and the etherial lower-manas. These four are the four Vedas or the four mouths of that four-faced embodied entity called Brahma of the navel of Vishnu. The vibrations of the four faces are the three lokas of Bhu, Bhuvā and

Svā. An adept who leans upon this lower quaternary or a part thereof, is apt to be rolled on the waves of Mara or Death, and cannot keep aloof for a time in a state of rest, even if he likes. To convey a whole series of speculations by one sentence, a full adept is a solar bird who can dart down into the lunar regions at his will and go back to his own sphere. The solar light is, I think, the Nirmanakaya vesture and not the absolutely lunar and earthy Linga-sarira. I do not know whether esotericists will endorse the above views, but it is useless to talk of them in public print, because an esotericist will talk of himself only as a fellow of the Theosophical Society and not as an esotericist, and though a special weight attaches itself to the opinion of an esotericist, it is very difficult to find who talks esotericism and who not. Under such circumstances, it is useless to talk of esotericists in controversies of this kind.

4. I shall now speak a few words on Puranic symbology and then close. There was a time, as the Pouranikas and H. P. B. state, when men of this world were bisexual and clothed in a body far more etherial than ours, and were governed in their actions by a spirit of harmony. Men were living then side by side with the Devas and were not subject to birth and death. The lord or Prajapati, who came to rule over them, was Daksha—the aspect of Vishnu working out the terrestrial plane. The men had all only one will of their own—the will of Daksha—the will of the evolutionary Genius of Jambu Dwipa. Daksha was no individual human being but a Prajapati or Genius. He is represented as a collection of all the terrestrial creators manifested on the gross plane of the physical body, and intended to diversify the experiences of the spiritual monads that incarnated in the physical structures. The period that was spent by the evolutionary Genius in working out itself without friction and in accordance with a fixed programme, is represented in the Puranas as the period spent by Daksha in his undisturbed *Tapas* or penance and meditation. Daksha and the programme which he represented, formed parts of the ideation of the Logos called Bramha, and Daksha was therefore a Bramha-Rishi. Bramha being derived from a root which means to expand, Daksha the Bramha-Rishi or Bramha-Yogee represents that idea of the creative logos or Bramha concerned in the evolution on the manifested terrestrial plane. This Yogee is in his sleep or Yogic Samadhi until his time for action comes. Then he performs *Tapas* or superior Karma Yoga. His mind is at first undisturbed and he leads a holy life with all his disciples. Who are they? They are the fawns that were engaged in *Tapas* at the time, and closely connected with the fawn into which Jada-Bharata and his disciples were transformed after death. Now comes the all-important question of what is meant by fawn. If understood literally, it will contradict a statement oftentimes made in the Puranas that men stood on two legs before Daksha came into office. This point is, however, one that I am not prepared to assert, for in the Puranas, things are not in the very exact order in which they happened. But the word fawn is undoubtedly used to indicate a state of existence in which human beings had no personal wills, but moved in

it, the exclusive birthright of the 'twice-born' classes. Where is the nation excepting the Hindu that can trace its descent from the original seven—the seven great lords who directly instructed our primeval humanity: who else but the Hindu has got the *Pravara* (invocation to ancestors) that could reveal to him the long line of his descent and determine to what particular Dhyan-chohan he belongs? It is no exaggeration to say that the Hindu race has greater facilities for spiritual development than any other now living. It must be so: for it is the first sub-race of our fifth race—that sub-race which, it appears to me, is destined to assimilate all the good elements and features in the succeeding sub-races.

It is said that the Hindus are the first sub-race and the Europeans and Americans, the fifth sub-race. The question that presents itself to the student is: where are the intermediate races? They have each lost their corporate existence, and are diffused through the now prominent races, the first and the fifth except a few that still linger in some out-of-the-way corners. Now is it not worth while to enquire into the nature of the causes that have made it possible for this first sub-race to preserve its individual characteristics down to the present day, and impossible for the other sub-races to have left even tangible traces of their once glorious civilization? The secret of the whole thing is, that none but the first sub-race cared anything for exoteric religious institutions, all having proceeded simply on the purely intellectual basis. The individuals of each succeeding sub-race that had inherent moral worth were of course attracted to the first sub-race and assimilated with its substance. The rest had nothing to stand upon, but the purely intellectual basis: some not quite up to the then evolutionary progress became laggards and deteriorated, while others lost their way like the modern materialist. Not so with regard to the first sub-race. All grades of intellectual capacity were here from the very beginning chained down to an institution whose essential object cannot be mistaken, and which aimed at nothing more particularly than the gradual and imperceptible growth of that individual and national moral worth which culminates in the natural development of that thoroughly altruistic spirit towards which some of the noblest minds of our own day are unmistakably tending. The result was perfect harmony: the individuals that combined moral worth with intellectual greatness stood high in the spiritual ladder and gave the law to the rabble, while the several grades of spiritual aspirants were harmoniously distributed over the several *Varnas* and *Asramas* that constitute the vast fabric of the caste system. There was no room for even the slightest confusion. The Brahmin attended to his *nitya* and *naimitya* Karmas, studied science and philosophy and evolved a class of pure and unselfish philosophers: the Kshetrya learned the arts of war and without prejudice to his Vaidika Karma, kept peace all over the country and was constantly engaged in preserving the *Tapas* of the Brahmin class, which was the chief pillar for the material welfare of the whole race: the Vaisya attended to the

commerce of the country without prejudice to his own Vaidika Karma: the Sudras were the labouring class and got plenty from their employers for they had the monopoly in this sphere. All had a right to enquire into the mysteries of nature, but they were only asked to show some reverence for constituted authority. The Brahmin called nothing his own. His business from morn till eve was to make *Tapas* for the benefit of his race—which fact will, on examination of the *Smarta* Karmas, be found to be no exaggeration, and in him, according to the universal law of spiritual dynamics, flowed spontaneously the life-giving radiation from the highest spiritual hierarchies. Nothing could mark the harmony prevailing and the tendencies towards selfishness, and black magic were everywhere sufficiently checked by the congenial and healthy environments engendered by the spirit of the institution itself. Thus the vast mechanism moved on with perfect harmony in its interior workings. There were not as now vacant seats in the ladder of progress with no fit occupants for the same: there was at least one individual who answered pre-eminently to a beneficent force in the now occult world: everything moved on peacefully but with a powerful interior momentum so beautifully adjusted as to leave no room for mischief. But it was all human work though divinely human: the deteriorating cycles came, the storm raged all abroad, it could not for a long time remove even one stone from this mighty structure: at length, human ingenuity began to give way before the powerful velocity of cyclic necessity. The occupants saw their huge *Vahan* unable to move on with its original majesty: each tried as much as possible to save as many as he could: the saving process went on for a long time, but when the storm changed into a terrible hurricane accompanied by volcanic eruptions of the most hostile elements and began to hurl its deadly contents most ruthlessly against the saviours themselves, it was no longer bearable. They had to retire from the field, and this with a nobler object than would strike the ordinary observer. They retired, trusting for the safety of their fellows they left behind to that last powerful stronghold of the outermost structure, which they had constructed with all the wisdom of their intellect and with the deepest compassion that their hearts were capable of. That mechanism is still there: it has held out to this day: none but the Brahmin can claim possession of it. The inspiring genius thereof lives far away, and its influence is perceptible only at the last quarter of every century. Yet the mighty exoteric symbol is there answering to every one of those grand truths that constitute the higher ladders of the round of occult knowledge. Can we now be made of it? Are there chances of success if we earn our hearts upon reconstructing that vast fabric? Are we able to do it? Can we hope to approach those skilful builders by worshipping the last stronghold they have constructed for us? Shall we seek out therein any secretly stored up force, which, if touched, will again set the machine working with its original splendour? To be plain and simple, shall we begin to live the life enjoined on us by our Vedas? Shall we begin to perform

### THE BRAHMINS AND OUR COSMOPOLITAN PLATFORM.

NOTHING strikes an impartial and unprejudiced watcher of our Theosophical movement more strongly than the principle of religious toleration, which, as the essential characteristic of our body, is the very unifying power which renders possible the continuity of our corporate existence. That brilliant lecture which was delivered at the Framji Cowasji Hall, Bombay, on the 23rd March 1879, by our President Founder on "The Theosophical Society and its Aims," and which has ever since been the key-note guiding all lines of Theosophic effort and activity in our country, has, among others, the following passage embodying the enunciation, the first that we Hindus recognise, of the Theosophical principle of strict religious neutrality. "The Society is, as I have already told you, no Propaganda, formed to disseminate fixed dogmas: therefore as a Society it has no creed to offer for the world's acceptance. It recognizes the great philosophical principle that while there is one Absolute Truth, the differences among men only mark their respective apprehensions of the Truth." The same views are echoed forth and ratified by our late revered Teacher and Guide in every line of her writings, especially in her *Key to Theosophy*. She has, in that work, beautifully anticipated the rather irreverent enquirer who says 'this looks as if the Theosophical Society is bent upon reviving the confusion of languages and beliefs of the Tower of Babel of old,' when she answers that the 'the inner body have of course a philosophy or if you so prefer it, a religious system of their own.' The exoteric counterpart however of this internal organism lies, in this our incipient stage, simply in the fabric of that grand ethical system which aims at the practical realization of an Universal Brotherhood. The working out of a complete outer structure, however, that shall answer in every detail to the internal fabric, is a thing that is possible only at a future time when our chosen will be strong enough to command the rabble. By that time there will be developed so many hierarchies of spiritual teachers and disciples answering to every stage of spiritual enlightenment on the part of the teachers, and of fitness in moral worth to receive instructions on the part of disciples, that it will then be no easy thing to draw the line of demarcation between exotericism and esotericism. At present, the subtlest metaphysics concerning the nature of the Godhead and the destiny of man with the sublimest speculations concerning the ethical basis of our philosophy, can be found simply in the intellectual life of a small portion of our body.

We are, no doubt, everywhere trying, by the formation of branches, by the organization of lecturing and working staffs at our important centres, and most of all, by the establishment of the League of Workers, to impress upon the public mind the all-absorbing nature of the laws of 'Karma' and 'Reincarnation,' and to appeal to that element of universal love lying in the hidden depths of human nature—that love which has been most aptly described as 'the emotional counterpart of the consciousness of unity in nature.' With

our present equipments and armaments we are able to hunt the beasts of materialism and selfishness only out of the small intellectual circle that are capable of sympathy with our noble cause. There is yet on one side that vast majority of our fellow creatures to whom our philosophy and its ethical counterpart have little or no meaning, and on the other side, a set of misdirected natures, which, though highly intellectual, are yet incapable of the divine sentiments of Justice and Brotherhood. What can we do for these men: are they to be left behind and utterly left out of consideration? The former class at least deserves our sympathy. How are we to reach their minds? How can we show our sympathy for them? There is only one course left. Our European and American brothers, with the exception of a few, are already so sufficiently impressed with the antiquity of our hoary Aryavarta that they will not, I believe, be either surprised or exasperated, if I tell them that in the institutions of the Hindu religious community, these difficulties have been ingeniously anticipated and cautiously avoided.

There is a tendency among a certain class of Theosophists to cry down everything as exotericism and ritualism and very few of them have yet honestly and earnestly set themselves to seek out any scientific element that could be found in the apparent orthodoxy. It is orthodoxy so long and so far as it does not admit anything higher, but in its little and narrow scope it is clearly and scientifically consistent. All through the evolutionary ladders of spiritual knowledge, each step is at once a literal expression of a certain phase of truth and a symbol for some higher one. The region devoid of all symbols is thinkable only in the Absolute. The Hindus as the first sub-race of our fifth race, had once reached to the culmination of spiritual knowledge when a complete outer fabric being the most exoteric, yet in itself scientific expression answering to every phase of a truly philosophical system, was built up and it now lies before us, though in some respects distorted and divested of its pristine parity. Yet no one can lay hands on it except the modern Brahmin, however degenerated he may be and disguised in his newly made anglican costume. The modern Orientalist, however intellectually he may be competent to appreciate the intricacies of Vedic literature, cannot hope to handle the machine without seriously endangering himself and his fellow creatures. It is not so much the intellectual acumen, but the spiritual heredity and moral worth that are primarily needed in such cases. The Anglicised Brahmin will serve for a fit laughing-stock in the midst of the devout of his class, who, though apparently less intellectually developed, are yet systematically taught from the very beginning of their life and made acquainted with the several intonations, correlations pitches and other intricacies of Vedic sounds. It need hardly be said that a European or American if he attempted it, would cut a most ridiculous figure, being utterly wanting in the *Samskara*\* for

\* The word literally means 'those which purify,' and is applied to the purifying Brahmanical ceremonies with respect to every individual, sixteen in number, of which two are completed even before his birth. The word also means 'Karmic tendencies.'

our *Oupasanams*, *Agnihotrams* and *Brahmayagnams* literally with the hope that they will lead us in time to the higher and more metaphysical conceptions of these processes? Shall we hope that the *Sthula Agnihotra* performed by our elders in our peaceful villages will lead us on to the true *Pranagnihotra*? One thing is certain, that it at least keeps up the type if it does not do any more good. There are scientific reasons, however, that the literal performance of these things, with not even the intellectual grasp of their meanings, will go a great way towards influencing the character of our posterity. Is there not altruistic work in the daily life of a Brahmin? '*Devasa, Thralokyam Mangalam Kuru*'—'O God of gods, do good to the three worlds,' are the words with which a Brahmin rises. All through the round of *nitya* Karmas, as said before, you cannot find one single mantra or process that gives weight to individual considerations in preference to the national and universal. The true Brahmin lives for the race: he is a real centre in the true sense of the word of Theosophic activity, for whether he is capable of willing it or not, all that he has to do from morn to morn is nothing but altruistic work, the forces which he engenders acting on planes of which we have not yet clear knowledge. It should not be thought that he neglects the intellectual sphere, for during the whole *Brahmacharyasrama* and at leisure hours during the *Grāhassthāsrama*, he has great opportunity for learning everything that he can aspire for. Thus an enquiry into the importance of our *Karmakānda*, forces upon us, Hindu Theosophists, the duty of taking up at once the mode of life enjoined therein. But before we take up that serious step, let us calculate our chances of success at the present epoch and see whether it would be wise on our part to make the attempt.

Our age is peculiarly an age of confusion—a confusion of nationalities, of tongues, of religions, of manners, customs and of everything else that is common to all countries. Scientific investigation on the physical side has facilitated the channels of communication between different nationalities, and the machine now working to combine the incongruous elements is not only wanting in momentum to unify them under one harmonious whole, but its ill adjusted force is calculated to destroy the individual characteristics of every nationality. But the mischief is afoot and no human power can stop the force of the main current. Our present day thoughts and actions, into which we are hurled down by cyclic necessity, are least calculated to engender and foster that healthy and harmonious national life which was prevalent under the old Hindu caste institutions.

The indiscriminate competitive system now beginning to assume its dreadful aspect in the several departments of life is best suited to the turning out of Croesuses with thousands of suffering beings at their mercy, but very few of the Father Damien type. Imagine a class, a race of philosophical and religious tendencies, in the midst of such a hot struggle for existence as is witnessed now-a-days, retiring from the scene of this blackest selfishness determined to lead

the good Brahmanic life of old. What do you think would be the consequence? The rapid torrent of modern cunning and selfishness would sweep down the innocent little pigmies, and they would find themselves in the vortex of the most pinching poverty and acute suffering. The deadly explosives of the basest human passions and hates all around our imaginary little paradise would blow it up in a few years, and its helpless inhabitants would lose the chance of having their days,—the days of Justice and Truth,—even at some other distant and more favourable point in the cyclic curve.

The resumption of the old Aryan national life in the midst of this hotbed of craftiness and cruelty is 'to furnish the red-mouthed wolves with bleating lambs.' We can never hope to resume literally the old Aryan life unless and until we can move the hearts of those beings who hold in their hands the fates of the thousands and who compose the nationalities all over the globe. Can they be moved and won over to the side of Justice and Truth? Some of them can, by all means: probably they themselves are trying to work out the good they can. But the wolves are many, and the few lambs if they are to live have also to appear in fiendish garbs. The case is hopeless: we can never hope to lead our former good life unless and until the state conscience in international matters is more fully developed all over the globe. The silver stream of Brahmin piety is being dried up on account of the drought of spiritual greatness and real moral worth in the nations of the world, and not until the time when the monsoons will begin to be favourable according to the Cyclic law, can the old Brahmin hope to steer safely the ponderous fabric of his Vedic institutions. Oh, Hindu brethren, we have to wait a long, long time before we can approach the glorious cycle of the Satya Yug, when we can hope to hold the flag of Vedic greatness all over the world. In the meantime are we to idle away our time? Are we to leave off everything pertaining to our heredity to the extent of extinguishing the old Brahmin type altogether, because we cannot hope to renew the institution in its entire splendour? No! no, we will try as much as possible even with bitter heart aching to keep it up in individual cases, although it is almost hopeless that it should be worked up as a national institution. We will encourage as much as possible individuals among the young men and elders who are blessed with something to lean on for their maintenance, to take up to our *nitya* and *naimitya* Karmas. We will encourage the performance of those Yagnas that are expressly allowed in this Kali age. We will try to raise national funds to ensure the perpetuity of those Yagnas, and to foster the spirit of those individuals in whom the *Samskara* for the Vaidika Karma is conspicuous through well-earned heredity. In these and many other ways, let us try to do the little that we can for the up-keep of that which the cyclic force tends continually to overthrow. But the major portion of our energies can, at the present day, be with more success turned into a channel that in its ultimate course is best calculated to achieve our



object. The laconic sections of an act that deals with one of the intricate divisions of our law, can have no interest for the average law student who at the beginning of his legal studies, would naturally consider such as out of his course. But put the science of law into his hands, carry him through the several stages of its development down to that which gave it the present form, show him how each portion of the legislature falls into its legitimate place in that vast mosaic, and he will begin to understand the deep wisdom that each section of the act conceals beneath its surface. In the same way the entire portion of the terse *Purva Mimamsa* and the exoteric rituals enjoined therein can have no interest for the average Theosophical reader, especially if he be a foreigner, but take it piecemeal, discuss the bearings of those automatic actions upon the finer forces of nature: carry the student on through the labyrinths of Vedic knowledge: let him intellectually grasp the metaphysical aspect of that great exoteric institution, and let him exchange his thoughts with abler intellects, not only of his own country but of every other with whom he may come in contact; and then at least it may be hoped that nations and governments all over the world will recognize the artists' skill in that old magnificent edifice.

The Theosophical Society will in this way aid the vast scheme of trying to uphold the Brahmin edifice to the *Krita* age. Reverence for the constituted authority of the Vedas has gone, and everywhere throughout the intellectual atmosphere is sensed the loud and fierce cry of reason,—reason from the highest level of the philosopher and the scientist, down to the lowest stratum of the schoolboy and the boor. The natural sentiment of absolute compassion for all living beings, the intrinsic mental characteristic of the Brahmin, is seeking to find a basis whereon fear and reverence for a probable future and not real love for the divine harmony, present a more prominent feature. Times have changed: what can those divine watchers do from behind the scene: their hands are tied up by time-honored laws and by individual and national Karma. They could not stop the main current; they work to turn the course of the stream into some useful side channel. They struck the key-note and gave the initial impetus, and the movement is trying to gather all the countries and nations of the world under one universal banner—the banner of the glory of Aryavarta—and working on the only available platform, the universal recognition—a mock recognition however in many individual instances—of the divine sentiment of Universal Brotherhood. Thus it brought to bear all the intelligence and all the intuition of the age upon the Aryan edifice and endeavours are made to discover if any good can be the ultimate outcome. This, it seems to me, is the ultimate object of those Exalted Beings behind the curtain, the very prototypes of wisdom and compassion. Thus it is clear that the Theosophical Society has come at the right time to assist the evolutionary progress.

Here lies the clue to solve the problem—a most intricate problem

for the orthodox Brahmin—as to how our revered Masters should have initiated a movement which is calculated to draw the retired and peaceful Brahmin on to the Cosmopolitan platform. That platform rests on the strong basis of universal philanthropy, the very element of the true Brahmin: above it appear the aspirants of all nationalities for spiritual greatness deeply engaged in investigating the hidden truths, of whom only the chosen few are allowed to see the things behind the veil. Thus the waters of the vast stream of Theosophy roll on, destined to reach some day, though in the distant future the ocean of the original Brahmin greatness. By that time the lofty golden age of Sarya Yug will return, and universal peace and harmony will once more reign throughout the three worlds.

T. S. G. (a Brahmin).

### MODES OF MEDITATION.

#### THE METHODS OF THE ROMAN CATHOLIC CHURCH.

##### II.

(Continued from page 93.)

IT is the common custom for the ecclesiastics of all Religions, of whatever Order, as well as for many lay persons in the Catholic Church, to make a yearly *Retreat*; that is to say, to retire from their home and worldly occupations, or in the first case from their community or parish work, to a Convent or some place specially provided, and to spend a certain time, generally eight days, in meditation and other religious exercises. The rule of silence has to be strictly observed in all but intercourse with the priest conducting the retreat, and in case of absolute necessity. This is simple when a person makes a retreat singly, but when a hundred London ladies make it in common, at a certain Convent near town at the end of the London season, the rule is equally enforced. The names are of course sent in and all arrangements made in advance; each one on arriving receives a copy of the *Exercises* and a paper with the rules of time, hours for services, &c., and having been shown the quarters to be occupied, awaits the opening of the Retreat by the Revd. Father in the Chapel.

The *Exercises* were written by Ignatius of Loyola in Spanish, and a Latin version was shortly afterwards submitted to the Pope Paul III and approved by him in 1548. The original text is extremely brief, and many of the Exercises being indicated by a few lines only, and it is impossible for a cursory reader or even would-be student, to make anything of them alone. This is why the retreat always has to be "given" or "preached" by a Father of the Society of Jesus; numerous translations have, however, been published with annotations by different members of the Society, that into French by Father Roothan, a late General of the Order, being the most frequently used. The right manner of treating the Exercises "came down in a living tradition through the men who had received them from the lips of St. Ignatius himself," says the Preface to the English translation of the Text, therefore I cited some

exposition of them is, except to the most experienced, by far the most beneficial. The object of the Exercise is "to conquer oneself and to regulate one's life," or, as some annotator has it, "for the examination of conscience and the better ordering of one's whole life." They are divided into four periods or weeks, and were originally intended to occupy thirty days; but as few can find the leisure more than once in a life-time for so long a retreat, the periods are shortened, so that the whole occupy only eight days. There is a touching instance of a thirty days' retreat, involuntary it is true, but lovingly worked through, in the case of the Père Oliviant, Superior of the Jesuits community in Paris at the time of the Commune. When he found that the religious houses were being ransacked and desecrated, he sent away all those occupying the house with him, and remained to face the ruffians alone. When they entered the house and found him there unattended, they took him off to the prison where they had already secured the Archbishop and others of the clergy of Paris. Père Oliviant began the next morning in his cell the Exercises of Retreat, and finding, after being removed to another prison, that there was no chance of a release, he extended them over forty-six days, and gained thereby such fortitude of mind, that when shortly afterwards, he, with fourteen others, was led out to death, he marched with perfect calmness to the place of execution. Being allowed books and writing materials, he was able, at stated periods, to send the account of his progress and state of mind to a friend, and to this fact we are indebted for a knowledge of the manner in which Père Oliviant spent his time, and of the practical value of the Exercises in a time of trial.

To return to the Retreat and to the manner of using the Exercises. They are divided, as I have said, into four weeks or periods; but before these are entered on, the preliminary meditation has to be made, and this is in some respects the most important of all, as it contains the object and scope of the whole Retreat, and the purpose for which it is undertaken. That purpose is, in the words of the text, "to conquer oneself, and regulate one's life, and to avoid coming to a determination through any inordinate affection." This meditation is also called the "First Principle and Foundation," and consists of four parts, viz: 1st, The End of Man; 2nd, The End of Creatures; 3rd, the Use of Creatures; 4th, The Way to attain Indifference. The whole benefit of the Retreat depends much upon the right understanding and application of these four points, so much so, that the meditation is frequently made twice over, one hour not being sufficient to consider all the various and important ideas it awakens in the mind, especially under a skilled Father of the Retreat. When the meditation has to be made, as with this preliminary one, at six o'clock in the morning, the points are "laid out," as it is called, the night before, after evening prayers, in the Chapel. All then retire in silence to their cells or dormitories, and are instructed before going to sleep to fix the points well in the mind, and to recall them immediately on waking or being roused by the bell; after dressing, another bell summons them to the Chapel, where each meditates in

silence for one hour until the Mass begins. When this is over, breakfast is taken in the refectory, and about an hour later all meet again in the Chapel for the second hour of meditation, about twenty minutes of which is occupied by the exposition of "points" by the Father. Four of these meditations are made in the course of the day, at certain hours appointed and marked on the Time Table; there is also a time assigned for spiritual reading, the matter being also chosen by the Father, in accordance with the progress of the Retreat, and marked up each morning on the doors of the Chapel. The New Testament and Thomas à Kempis' *Following of Christ* are the books chiefly used.

In addition, there is generally an hour given in the afternoon to answering questions previously written on slips of paper without signature, and placed in a bag outside the Chapel door. As these questions, and especially the answers, sometimes provoke a little merriment, the retreatants assemble in some other room, and ladies generally do a little needlework, as, with the exception of not being able to speak, this hour is partly recreative. Walks can be also taken in the Convent grounds, or if there are none, in the roads or streets beyond, but shopping should be avoided, as tending to dissipation of mind. Frequent letter-writing also is not encouraged, though a reasonable amount is permitted, especially to married ladies, and those with families.

Of the four "weeks" or periods into which the Retreat is divided, the first is given to the consideration and contemplation of *Sin* and *Sins*; i. e., first general, what Sin is in itself, its nature and effects; second, personal sins and defects, the circumstances which have attended their commission, the persons connected with them, and so on; this "week" ends with confession either general, that is, a review of one's whole life, or of the time since the last confession, as necessity may direct.

The second period is on the life of Jesus Christ, his public ministry and teaching up to Palm Sunday and the entry into Jerusalem. During a short retreat of only eight days, about three are given to these subjects, which serve rather as matter for *contemplation*, or presentation to the mind's eye of the events, scenes, persons, their words and actions by means of the "composition of place" mentioned in my former paper. The continual practice of this method is found to be most successful in producing concentration of mind, and that consequent steadiness of purpose and aim so characteristic of the members of the Society of Jesus and of those who have been trained by them.

The second week ends with what is called the Election, or choice of a state in life, whether it be a permanent state, such as a religious vocation or matrimony, or a "mutable" state, in short any change of importance to the individual. Many serious Catholics are in the habit of going into retreat when such change or choice has to be made, and the practice is an excellent one, as it may prevent many from rash or foolish undertakings which impulse or some temporary bias might otherwise lead them into.

A number of rules are given in the Exercises as guides to be employed in making an election. I will give the substance of two or three of these, which may be useful to any serious-minded person.

First, the matter about which election is to be made must be in itself good, or at least indifferent.

Next, I must be myself indifferent and "free from any inordinate affection" with regard to it, being not more inclined or disposed to take than to abandon the thing proposed, but ready to follow that which I shall feel to be more for the glory of God.

Another manner is to imagine the case of a man I have never seen or known, and to consider what I, desiring all perfection for him, would tell him to do and choose. Again, to consider if I were at the point of death, what I should then desire to do in the present election, and to regulate my action accordingly.

Farther, to write down on two sides of a sheet of paper all the reasons for and against the plan of action proposed, and weighing the reasons one against the other, to see to which side reason most inclines, and to make my decision accordingly.

Lastly, to consider how in the Day of Judgment I should wish to have acted, and to observe the rule I should then like to have observed.

After trying my case as it were before these various tribunals, I must then "betake myself to prayer, and in the presence of God offer Him my election, that He may then be pleased to receive and confirm it, if it be to His greater praise and service."

The third "week" of the Retreat is occupied with the contemplation of the sufferings of Jesus Christ from the time of the Last Supper in Jerusalem to the death on the Cross.

The fourth week comprises the Resurrection and events between that and the Ascension. The Retreat closes with an offering of oneself with a purified heart and intention, and all one's possessions, to the greater love and better service of God, the prayer used being as follows: "Take, O Lord, and receive all my liberty, my memory, understanding and my will, all that I have and possess. Thou hast given all to me, to Thee do I restore it. Dispose of me according to Thy will. Give me only Thy love and Thy grace, for these are enough for me."

It is manifestly impossible to give in this bold description of the method, any idea of the beneficial result of even a week thus spent. Much depends upon the spirit in which the Retreat is undertaken, the use, profitable or otherwise, made of the time, of the instructions given, of the means of access afforded to the Father, and other considerations. If the Retreat is a large one, there can of course not be much time allowed for private intercourse with each person, but all have the right to a certain portion of time, should they desire it. The mere fact of retirement and severance from every-day worries and occupations, the absence of personal gossip, of daily papers and hourly posts, in short of all that constitutes "life" in the material Western sense, is of itself of incalculable advantage to one desirous of seeking the higher life, or even of re-adjusting his relations with the life of the world. To the contemplative mind, to the religious or the mystic, who is yet forced to

spend his life in the ordinary surroundings, social, mercantile or political, what a haven of refreshment and delight, a foretaste of the heavenly rest, of the spiritual intercourse that his soul desires and longs for!

In the East this longing is doubtless understood and provided for; or perhaps where the ordinary life is more tranquil and contemplation is more commonly practised, any special provision is unnecessary.

One result of a good Retreat should be a greater detachment from the things of sense, and "indifference to all created things, in so far as it is left to the liberty of our free will to do so; in such sort that we do not for our part wish for health rather than sickness, for wealth rather than poverty, for honour rather than dishonour, for a long life rather than a short one; and so in all other things, desiring and choosing only those which most lead us to the end for which we were created."

(*Book of Exercises.*)

One of the most important practices taught in Retreat and carried out by many in daily life is that of the "particular examen."

You select some virtue in which you are most deficient or that you strongly wish to acquire, and examine yourself in regard to it at three stated times in the day, marking down in a note-book daily the number of times you have practised or omitted it, as your plan may be. Such a book was found under the pillow of St. Ignatius of Loyola after his death, and on the mangled body of Père Oliviant, the martyr of the French Commune.

Rules are also given in the *Book of Exercises* for the "discernment of spirits," or the effects produced in the mind known as "consolation" and "desolation," for in the frequent practice of contemplation the soul becomes sensitive to many influences which would at other times be imperceptible. A wise confessor can by his knowledge and experience of these states, often save the penitent from fanciful and exaggerated notions about himself, and guide him on to the right path. The Catholic is thus saved from the lamentable effects experienced by some spiritualists and especially by mediums who sit for "development."

So general is the practice of the early hour's meditation among Catholics, both lay and religious, and so beneficial are its results, that it has now been widely adopted by Protestants of the High Church party, whose Churches are rightly kept open, like Catholic Churches, all day long. The only disadvantage of the system seems to me to be in the nature of the subjects usually chosen; these being connected more or less with the person of Jesus Christ, have a tendency to fix the mind too exclusively on that personality, though as a matter of fact the view taken being altogether an ideal one, concentration on such ideal attributes does result in raising the mind and conduct to a higher level, thus saving the Individuality from the encroachments of the lower mundane self.

And I think there can be no doubt that the possibility of attaining this higher spirituality, added to what I may call the mystic or esoteric side of the Catholic doctrine, is the secret of its superior attraction and

of the influence which has drawn during the last quarter of a century so many from the barren unsatisfying pastures of Protestantism into the bosom of the Catholic Church.

It is difficult for us Westerns to whom the forms of Christianity have been so long familiar, to adopt altogether Eastern modes of meditation, but a more complete study and comparison of methods than has hitherto been generally made would be of great interest and of some possible benefit to those who desire to see the whole subject further elucidated.

EMILY KISLINGBURY, F. T. S.

LONDON, September 1891.

### THE EPISODE OF JADABHARATA.

SKANDHA V. OF MAHA-BHAGAVATA PURANA.

(Translated by two Members of Kumbakonam T. S.)

(Continued from page 116.)

ADHYAYA X.

Summary.

A KING by the name of Rahûgana took to task Bharata, who was carrying his palanquin, being forced to do so by his bearers, for not carrying it properly. On hearing the answer of Bharata, the king came to the conclusion that he was a great and divine personage and asked forgiveness of him. This episode of the king is herein introduced to illustrate the fact that both fools and wise men act equally in times of great danger with an unaffected mind, and that Bharata was an all-wise personage. Suka said—"Oh Parikshit, a king of the country called Souvira, bordering on the river Indus, was bound for the hermitage of Kapila for initiation into the Higher Spiritual Truths. On his way the captain of his palanquin-bearers went in quest of a bearer, as one who promised to join them had failed, and saw Bharata strolling on the banks of a river named Ikshumathi. The captain caught hold of Bharata, since he found him to be of a robust and strong frame and to be able to carry all burdens like an ass or a buffalo, and forced him to join the bearers working in the front. As this great personage Jadabharata was unfit for such an occupation, and as he was carrying the burden on his shoulders gazing upon the earth in front at a distance of two arrows, he was unable to keep pace with the other bearers. Then the king finding that the palanquin was not preserving its equilibrium, addressed his men thus in a displeased tone—"Oh bearers, bear the palanquin properly. Why do you carry it in such an oscillating manner as this? To which the bearers fearing lest their king should beat them if again it should go thus, addressed their master in the following manner—"Oh king, we who act faithfully under your orders, do not walk improperly, as if being insensible in body (through alcohol, &c.); on the contrary we are of Vishnu."

1. He is represented in Bhagavata Purana as one of the minor incarnations of Vishnu.

bearing the burden very properly. This man (pointing to Bharata), though he was asked to carry the burden only a short while ago, will not walk so as to keep pace with us. Therefore we positively refuse to carry the palanquin along with this man.' At these words of his bearers spoken daringly, the king Rahûgana assured himself of the fact that the fault lay certainly in association, and that one man's fault tainted others, therefore consistent with the conduct of a king he became a little angry with Bharata, in spite of the latter's divinity. Then regarding Jadabharata who had his divine effulgence invisible, like the fire latent within the smouldering ashes, he addressed him thus in ironical tones:—"What is this difficulty about? Oh brother, I suppose you are very tired. I suppose you have borne this load alone for a long distance and time. I suppose, you are not fat nor a man with a strong body. Are you afflicted with old age? The difficulty is that there is none else here to carry this burden." So said the king in a displeased tone, and yet Jadabharata, who had divine wisdom and had not the conception of "I" or "mine" in this his pain-producing body, composed of earth and other elements, organs, virtuous and sinful actions and mind and others arising through ignorance, did not vouchsafe any reply and went on carrying the burden on his shoulders as before. Then again finding that the palanquin was being tossed to and fro, the Rajah became terribly angry and delivered himself thus:—"Well, brother, what is it? Even while you are alive, you are like one dead. You have disregarded my orders, though I am a king. I shall punish you who are walking so carelessly. After chastisement you will, I hope, walk properly." Thus did the king rattle on, actuated by the egoism of a king—the pride arising from Rajas and Tamas, through the influence of which on condemns holy personages, and by the thought that he alone was all-wise. Jadabharata, who had divine wisdom and his Self in unison with all creatures and was the Lord and without pride, saw the king and laughed to himself. Then addressing the king who had no conception of the conduct of yogis, said in the following manner.

Brahman (Bharata) said—"You said I was not tired. I think it is not wrong, but was truly said (since the "I" can never be tired). Then if there exists truly such a thing as load, there is, no doubt, load to the body which carries it and to me also. But in fact there exists truly no such thing as load. To a person who walks, if there is any place to which he should go, then no doubt a path will exist, and I too shall have a path through which to go. You said I was not very fat. The word fatness, which is an attribute of the body only, that is composed of the five elements, is never applied by the great men to Atma (the Self). Therefore what you said, viz., I was not fat, is true. Fatness, leanness, mental diseases (anxiety, &c.), bodily diseases, hunger, thirst, fear, disturbance of the mind, desires, dotage, sleep, affection, anger and pride, arising from egoism—all these are only to those who identify themselves with the body, but not to one who, like myself does not do so. Oh Rajah,

you said I was like a corpse though living. This applies not only to me, but to all the evolved universe, as everything born is subject to death. Oh far-famed king, you said you would punish me. (To this also my reply is thus). If the status of a king and that of a servant were to inhere in a person permanently (in all births), then it would be right on your part to use such sentences as 'I would punish you' or 'you would be punished,' or so on. Even though the distinction of a king and another be not permanent, you may argue that you will be able to punish me so long as you are a king. But if this mind of ours were to give up the distinction of a king and another, then we should find there is no substratum at all left to preserve the distinction. Well, Rajah, will you explain to me clearly who a king really is and who a servant? If you have the egoism that you alone are the king and these alone are the servants, then tell me what I am to do for you. How can any punishment affect me who am like an idiot, a simpleton, a dumb person or a ghost? Even though you come to the conclusion that I am not a contemplator of Brahman, but only a person who is insensible through intoxication, then the punishment inflicted on me by you would serve the same useless purpose as ground flour that is again ground. Do you not think that no amount of chastisement will render a person clever, who is naturally an idiot?" Thus did Bharata Muni, who had sweet patience alone as his rule of life and had destroyed ignorance the cause of body, reply to the king, and went on bearing the palanquin in order to destroy the Prarabdh Karma through his present enjoyment.

Oh Parikshit—Rahúgana, the King of Souvira country, who was travelling, actuated by a desire to know the higher spiritual truths through excessive faith, heard the words of that Brahman which were consistent with Yoga science, and which tended to clear away the doubts in his mind, and at once alighting from his vehicle, fell prostrate on the ground at Bharata's feet. Having giving up all anger against him and the egoism of a king, he addressed him thus:—"Who are you that thus goes about with invisible glory? You are wearing the holy thread. Are you one of those naked ascetics like Dattatreya and other Brahmins? Whose son are you and whence are you? Or are you come here expressly for my welfare? Or are you the Kapila Maharishi, to whose hermitage I am bound for initiation? As for myself I am neither afraid of the diamond hilted sword of Indra, the Lord of gods, nor of the trident of Siva, nor of the staff of Yama, nor of the arrows of fire, Sun, Moon, Vayu, and Kubera (the deity of wealth presiding over the northern quarters). Yet I am terribly afraid of offending a Brahman's family. Therefore deign to answer my questions. You are roaming about like an idiot with all the unsurpassable glory of an immense hidden wisdom. My mind greedily devoured all your words consistent with the science of Yoga. I am here on my way to hear all the spiritual truths—that save one from this cycle of existence—from the lips of Maharishi Kapila, who is the Lord of Yogis, the highest of all

1. He is also one of the minor incarnations of Vishnu.

Rishis,' knowing the higher Tatwas and the incarnation of the Lord of Wisdom. Am I to infer that he, the Lord Kapila alone, is himself here with unknown glory to know the doings of the world?

How can I, who am born with all ignorance and fondness for house, family, &c., be able to discriminate the Lord of Yogis? I think you would have been fatigued with the bearing of the palanquin and walking with the load on, just as I am fatigued in a battle, &c. How can you say you are not fatigued? If you argue that fatigue exists not really but only in the worldly sense, I have to contradict it by saying that the universe is real, as it is associated with charity, virtuous actions and others, which are real. When a vessel full of water is exposed to the fire of the hearth, then the water in it is heated; with the heating of the water, the rice in it is heated; with the heating of the rice, its internal parts are heated and cooked. In this illustration, I think you can find no fallacy. So also when the body is heated by the heat of the sun and others, the organs in it are also heated; then with the heating of the organs, Pranas (vital airs) are heated; with the heating of Pranas, there is the heating of the lower mind; and then with the heating of the lower mind, will not the heat be communicated to Atma (the Self) within? So long as a person is a king, so long is he the chastising Lord and the protector of all his subjects. A devotee of the Indestructible never does a useless act like one grinding ground flour. Such a devotee of the Lord by worshipping Him according to his own duties in life is released from all sins. Therefore please bless me with your friendly glances, so that I may be spared the sin of having slighted such a high spiritual soul as yourself through the egoism of a king. Of course, no stain will attach to you through my looking towards you, who look upon all creatures equally, who art friendly to and move with them all and have no egoism for body. But, will not a person born like me, though he be an Iswara (God), be on the road to destruction for the offence of disgracing great souls. Therefore, Oh Lord! please bless me."

#### ADHYAYA XI.

Summary.—Jadabharata on being thus addressed by Rahúgana, initiated him into the supreme wisdom of Self.

Jadabharata said:—"Oh Rajah, though you are not a wise and learned person, you have adduced arguments well worthy of such a person. As you postulated reality to the worldly concerns (such as universe, body, &c.) which are composed of earth, &c., you are not one of those supreme men acquainted with spiritual truths. Wise men will always associate the worldly concerns with (the enquiry into) the higher spiritual truths. Oh Rajah, this reality of Self that is devoid of all desires and injury to others, is never attained by the man leading a household life through the performances of Vedic rites according to the Karma portion of the

1. Rishis, Mahatmas and Munis mean the same nearly.

Vedas. The illustrations of dreams, &c., are not sufficient to bring home to his conviction the unreality of the happiness of household life. Even the Vedic sentences which are the means of disclosing the esoteric significance of the Vedas, are not able to produce in them Satwic wisdom. When a person's mind is under the influence of Satwa, Rajas and Tamas (qualities), then it is unrestrained and performs virtuous and sinful actions through the organs of sense and action. This (impure) or lower mind, which is associated with Karmic affinities, which has a fondness for sound and other objects of sense, which pervades everywhere through Satwa and other qualities, which is affected by passion, &c., and which is the highest of the organs of sense, the organs of action and the rudimentary properties, wears different bodies in many births, going by different names, and gives the Purusha (the higher mind or ego) higher and lower states through such bodies. This lower mind, which is the cause of the wheel of this mundane existence, is the vehicle body,—formed of Maya,—of the higher mind, and depending for its existence upon the higher mind, and being subject to happiness, sorrow and delusion, produces in all the inevitable fruits of actions which occur at their respective periods of time. Thus the conception of "I," which is merely the product of the lower mind and is of the form of this shining universe in the waking and dreaming states, is falsely attributed to the higher mind, which is no other than the eternal Kshetragna (the Higher Self). Therefore it is that the wise say that it is the lower mind alone which renders the higher mind liable to this mundane existence through egoism, and to salvation through being void of egoism. If this (lower) mind is attracted by sound and other objects of sense, the higher mind is subject to this mundane existence and to sorrow; but if it (the lower mind) is not so attracted, then there is salvation.

To illustrate: When a lamp is lit, whose wick is soaked in ghee, then there arises the flame or light with smoke; but should there be no ghee in it, then the flame attains its real state. So also the lower mind. When it is soaked in sound and other objects of sense, it undergoes many modifications; but when it is not so soaked in them it is devoid of all modifications and attains its real state. It is subject to 11 different modifications through the five organs of action productive of action, the five organs of sense productive of wisdom, and one called Ahankāra (productive of egoism). These 11 organs are said to have the properties of form, &c., (which are 10 in number) and the body as the 11th (pertaining to egoism). Form, order, touch, taste and sound—these five are the properties of the organs of sense which are the means of developing wisdom in the mind. Excretion, secretion, lifting, speech and walking—these five are the properties of the organs of action which are the means of developing action in the mind. The 11th property is said to be the knowledge of 'mine' in the body. But some persons class egoism separately as the 12th. These modifications of the mind are differentiated still more, even a hundredfold, thousandfold or ten million.

fold through the five elements, sound and other objects of sense, virtuous or sinful destiny, actions and proper time. But such differentiations have taken place not naturally, nor is one the cause of another amongst themselves. Thus the higher mind which has the lower mind as its vehicle body, sees its (the lower mind's) seemingly real actions in the waking and dreaming states. It also sees the modifications of the lower mind in the dreamless sleeping state. If the lower mind is unaffected then there is the cognition of the pure reality of Paramatma (the Higher Self). Then, Paramatma (the Higher Self) is cognised by the higher mind—that Higher Self which is the cause of the universe, the All-full, the Self-shining, the One void of birth, &c., the Lord of vital airs, organs, etc., the One replete with *gunas* and the Source of all creatures, and that has the higher mind as its body, and is the Ordainer of the higher mind through Maya under his control, just as Vayn is of the form of Prāna (vital airs) in creatures locomotive and fixed, and is thus the ordainer thereof, so also, the Lord, Vāsudeva (the Higher Self) having entered this universe in the body of the higher mind, is its ordainer.

Oh Indra, of men, so long as a person does not abandon sensual objects and not having conquered passion, anger, etc., and thrown off the yoke of Maya through the dawning of wisdom, does not cognise the Higher Self, so long is he deluded in this mundane existence; for as one does not find that his lower mind, is the vehicle of his higher mind, the seat of the pains of worldly existence, so long is he deluded in this world. Thus, the lower mind of man produces in him pains, delusions, disease, desire, greed, and malice, as also the conception of 'mine.' Therefore, may you be blessed by the All-Guru, having given up this delusion of the lower mind, which is your own enemy, which waxes strong with indifference, and which is a traitor to your own Higher Self."

#### ADHYAYA XII.

*Summary.*—It is stated in this chapter how Jadabharata cleared away the further doubts of the king.

Rahugana said—"Many prostrations to you who have the world-protecting body of the Higher Self, who have no egoism of body through the enjoyment of self-bliss and have an unconditioned spiritual glory, concealed under the mask of a naked ascetic. Oh, chief of Brahmans, like a good medicine administered to a person suffering much from the disease of fever, or like cool water to a person exposed to excessive heat, even so your words came upon the ears of my ignorant self bitten by the serpent of the base egoism of body. Oh, Sage, versed in the meditation of Brahm, I will clear away the doubts I have had prior to my meeting you, later on, but in your past utterances, there are some things which require explanation, as they are coupled with the truths of the wisdom of Self and Yoga. As I have now a mind really anxious to know the truth, please explain to me in such a way that I may clearly



understand what you say. Oh Lord of Yogis, it is seen clearly that fatigue is generated by carrying a burden; while you were pleased to say that fatigue does not really exist, but only in the worldly acceptance. My mind hesitates greatly to take in this idea."

Being thus asked by the king, who prayed that his mind might be disillusioned of that idea, Jadabharata said thus:—"Oh Raja, this body which is composed of earth and other elements, is moving in this world for a certain reason (hence it is called Jangama or locomotive, otherwise it is called Sthavara or fixed). In this body composed of earth, there are the feet walking on the ground—above the feet, there is the upper part of the feet—above it is the ankle—above the ankle there is the knee—above it there is the thigh—above it the waist—above it the breast—above it the neck—and by its side is the shoulder, and on the shoulders is placed the palanquin, and in it is your body composed of earth, etc., called the King of Souvira. Now, I say you are blind owing to your pride of being the king of the country bordering on the Indus, and believe through the egoism, that this your body alone is Atma. You have not mercy enough to refrain from inflicting severe hardship on these your poor palanquin bearers, who are very miserable owing to bearing this burden under your orders. Therefore, proud as you are, you who are proclaiming that you are protecting your subjects, while such is not the case, are not fit to move in company with wise men. Now, as we find clearly that this whole locomotive and fixed universe has its origin in this world and is dissolved into it again, therefore we can come to no other conclusion than that the earth is the cause of all. Then, diving further into the origin of things and tracing all to Sat (Be-ness), which is known in this world through birth and death, we find that what we call earth has its origin in the highest subtle atoms as it (the earth) is dissolved into such atoms. And these very subtle atoms, which manifest themselves through their effects, are but creations of the mind through ignorance (or non-wisdom). Therefore it is that wise persons do maintain that this universe, which is void of wisdom and gives room to the conception of duality, is nothing but Dravya (substance), Guna (quality), affinities and time, and being composed of matter, is not real through the influence of these; while Vāsudeva, the Hari (Universal Self), who is of the nature of wisdom, who is free from the bonds of Karma, and who is real, non-dual, all-full, all-pervading, unconditioned, self-resplendent, free from the pains of hunger and thirst is the Lord and Essence, and the Real One. Oh Rahūgana, one without the guidance of Mahatmas will never be able to attain the Higher Self, through mere religious austerities, sacrifices, bathing, hospitable reception of strangers, the study of Vedas, or meditation on the gods presiding over water, fire or sun. The chantings and recitations of the attributes, etc., of the Lord, which dispel all idle gossip and talk, produce in a person desirous of emancipation, a real love for the Lord of Devas. I, who am able to cognise the Higher Self through the favour of the higher spiritual men, was a

king of the name of Bharata in my previous life. Whilst I was a king, I gave up all love for objects, and having retired to a forest, performed intense meditation on the Lord. Then through attachment to a beast I failed to realise the end of my human aspiration, viz., emancipation, and was born as a beast. Oh valorous king, I did not lose even then the recollection of my former births by virtue of my previous meditation of Krishna (the Higher Self). Apprehending that the evil effects of birth would again pursue me now, I have given up all association with persons and I am wandering naked, *incognito*. Therefore, a person whose longing for objects is chopped off by the knife of wisdom, arising from association with great and wise men who are entirely free from all worldly objects, reaches the Lord after crossing the waters of this mundane existence."

#### ADHYAYA XIII.

*Summary.*—As initiation into higher wisdom is useless unless there is indifference to material objects of the universe, in the person initiated, this mundane existence is compared to a forest with all its dark aspects, productive of indifference.

Jadabharata said:—"All the host of entities of this world, who are hurled into the uncrossable *Pravriti*<sup>1</sup> (worldly) path through the Maya of Vishnu and who are longing for happiness, ever doing actions happy or miserable, differentiated through the qualities of Satwa, Rajas and Tamas, enter this forest of mundane existence like herds of the same kind. But there, they never enjoy happiness. Oh king, in this forest, there are six robbers who beat and rob each one of these powerless men. In it are terrible jackals which seize there insensible persons, as the wolf the lamb, and are hemming them in on all sides. In it, with various creepers, bushy grass, &c., and jungles, are the cruel and ever-teasing flies and mosquitoes.

Oh king, with a mind ever bent upon his dwelling place, pilgrimage and wealth, does he rove about in all the four quarters of that vast forest. Sometimes, with his afflicted eyes full of the dust raised by whirlwinds, he is not able to know the different directions, and reels round and round giddily like the whirlwind itself. Being much harassed by the buzz of the small invisible insects that swarm about the eyes, and having a mind ever pained by the screechings of the owl, he takes refuge under the shadows of trees, which represent the unattainable desires. Being sore pressed by hunger and thirst, he mistakes the mirage for water and runs after it; sometimes he runs up for water to a dried-up river; at other times sore pressed by hunger, he begs of others for food.

Thus after much trouble, loss of wealth, and the hatred contracted between himself and others in the world, he becomes greatly

1. There are two paths, *Pravriti* (worldly) and *Nivriti* (salvation giving), or southern and northern.

depressed and even as one near death. Thus each entity leaves the body when it comes to danger, is born again and again in other bodies and plays in them, never returning to its starting point. Thus, oh puissant king, never did even the most intelligent of the persons, wandering about in this path, reach his goal. All those brave souls that have conquered even the elephants stationed in all the quarters of this earth, have been fighting among themselves only for the supremacy over it, thus generating malice among themselves and falling a prey to earth itself. Such persons do not attain that state of the Lord which ascetics attain through the abandoning of malice. A person moving in this forest loves to stop and gaze at each seemingly beautiful branch of the trees and the creepers with which it is filled, and becomes quite enamoured with the sweet notes of birds perched on them. May you, who have been hurled into this forest of mundane existence through the Maya of the Lord, be relieved from the government of your kingdom. May you, looking equally upon all creatures and giving up all love for objects, be able to find the shore of truth, after clearing off this forest of worldly existence with the sword of extreme wisdom through the contemplation of Hari, the Lord."

Then the king addressed the following words to Bharata Yogi: "Oh chief of Brahmans—of all births, the birth as a man is the highest. Therefore of what avail are other births or births of devas (gods) in heaven? What is the use of being born as a man if one is not able to associate with great persons as yourself, when one has an uncontaminated mind through the cognition of the Lord of the senses? Through simple association with you for a period of a mahurta (48 minutes), all my perverse ignorance has vanished. It is no wonder therefore that there arises an unalloyed faith towards the Lord in one who frees himself from all his sins, through the dust of the feet of the Lord's great devotees. I therefore offer my most devout salutation to those great Brahmans."

Sri Suka said:—"Oh Parikshit, Bharatamuni of ineffable glory, the son of a Brahma-rishi, initiated Ráhu-gana, King of Sindhu country, into the higher spiritual truths of Self through his all-grace, though he was disgraced at first by the king, and having blessed him, who prostrated at his feet with true faith, thereafter roamed about in this earth with a heart like a full ocean and free from all passions, desires, &c., which arise through the organs of sense. Then the king of the country of Souvira having known the higher truths through association with wise men, attained the truths of the Higher Self and gave up all conception bred out of ignorance that this body alone is Atma (the Self). Oh Parikshit, do you not see here a clear illustration of the wonderful glory achieved by the King of Souvira through the getting of the favor of Bharata-muni, the devotee of the Lord. Thus you will find that great results are achieved by serving devotees." Thus said Suka the Brahma-rishi, to which Parikshit, the great king, said thus:—"In this path of the worldly existence of men as related by you the all-wise one, the things stated therein emanating as they do from the brain of a wise person, are such that

ignorant minds like mine cannot easily comprehend. Therefore I hope you will enlighten me as to this mysterious path of mundane existence with all the details of comparison and the true meaning."

## ADHYAYA XIV.

Sri Suka said:—"All the entities of this universe thinking that this body alone is Atma, attain this forest of miserable mundane existence which is like a burning-ground, being hurled into it through Maya of Vishnu, the Lord, the ordainer in the uncrossable worldly path of the six organs, which are the means of enjoyment in all the bodies which unite and separate and which are generated by good and bad actions, differentiated through Satwa and other gunas (qualities). There they are subject to the three kinds of pain and are unable to reach the path of faith pointed out by the devotees of the Lord. In that forest the robbers<sup>1</sup>, called the organs, are perpetrating all kinds of cruel actions. Now the wealth which persons acquire in this world after much effort, if utilized for the spiritual ends of the contemplation of the Supreme One, is said to be the real wealth conducive to the attainment of the higher world; but if that wealth which ought to be utilized for higher objects, is used by thoughtless persons who have no control over their organs and long after objects—for such purposes as the gratification of sight, touch, hearing, taste of substances and odour, as also (love), thought and the carrying out of it, then it is that the robbers, (*viz.*,) organs, walk away with them. Besides this wealth, in the case of one fond of family, there are also wife and children that fall victims to these robbers. Like a sheep carried away in our very midst by a wolf, so also are carried away—in the very presence of a person who centres his whole affection on his family and is a niggard—by the robbers called the organs, his wives and children, as also his carefully hoarded up wealth which ought to be utilized for spiritual purposes. A Kshetra (field) however much it is ploughed up every year, will be rank with plants, creepers and grass if it is not ploughed up after burning the stalks adhering to the earth and left after reaping<sup>2</sup>, so is the household life rank with Karma (weeds), and therefore called Karma-kshetra. Should the land called the household life be not burnt up by the fire of wisdom, then the weeds of Karma will never be destroyed. Just as a vessel having camphor lighted up in it, preserves yet the Vāsanas (odour) of the camphor, though the latter is gone, so this household life is the seat of Karma through the inextinguishable Kármic Vāsanas (affinities).

Thus a person leading a household life (subject to organs) has a wealth which is ever coveted and appropriated by low degraded per-

1. Pains produced in the body, by the elements and by the gods.
2. The six robbers are here the five organs of sense and the lower mind.
3. This refers to the custom of burning the stalks left after harvest in order that weeds which give out their seeds between the harvest season and the next sowing season may not grow out of such seeds.

sons having the stings of forest mosquitoes and flies, and by such as locusts, birds, thieves and rats. However much he is afflicted by them, he is ever whirling in this cycle of existence in the one path, and through excessive desire arising through ignorance fancies this unreal world to be real and to be like a Ghandarva (beautiful) city ever viewing it with eyes of delusion. Being ever intoxicated by such things as drink, food and married life he roves about in all the seemingly beautiful places in this world being a victim to desire. In one place he observes gold which is the source of all sins, and runs after it through the influence of the Rajas quality in him which is of the color of that gold. In another place actuated by a longing for house, wealth and pilgrimage, he wanders here and there in the forest of worldly existence. Then again giddy through the whirlwind of passion for women, he loses all sense of respect, being under the influence of the excessive passion generated by Tamas quality. Just as a person whose eyes are filled with dust is not able to see the different quarters, so also he does not observe and pay respects to the several gods presiding over the several quarters who are witnesses to his losing all sense of self-respect. Though he was prostrated in one endeavour of his, yet he loses sight of it, and hunts after the same which exists only as a mirage. At one time like one who falls ignorantly into a waterless ditch through association with bad men, he falls self into the clutches of hypocrites who land him into trouble both in this and the higher worlds.

Sometimes he revels, as in the happiness of a dream, in the hereditary spiritual honor of his family, though perhaps his father and his other ancestors had been victims to mere desires and were not such as he thinks them to be. Sometimes being prompted by a desire to scale the mountain of the many rituals pertaining to a person in household life, and being ever impeded by worldly business, he is of an afflicted heart and is like one walking on thorns and rough earth. In another part of the forest you will find another angry with his wife and children through the excessive energy created by the unbearable fire in him. This very same person is in the next moment seized by the boa-constrictor of sleep, and being enveloped in Tamas, falls prostrate, insensible, like a cast off corpse, in a deserted part of the forest. Therefore it is stated by the wise that in this world and the next, the Karma of the (Pravritthi) worldly path of Atma is the seat of the origin of the cycle of births and deaths.

Such are the miseries one meets with in this world. Misery and happiness, birth, old age, death and others that should be given up, are incidental to this path. Thus being sore-pressed by the many pains of this worldly life and making new friends when old ones get into dandy, he is bound by the bonds of worldly existence, subject to grief, delusion, pain, festivity, fear, wailing, joy and singing, and never tries to relieve himself from it through the grace of a guru even when groaning under the heavy load of grief in this path. The wise do say that

the goal of this path is that one from which all this locomotive and fixed universe sprang.

That path of Yoga which is only attained by ascetics, Munis and those who keep under control their mind free from the attractions of objects, is never reached by men of the household life as they are laboring merely under delusion. Even Raja-rishis, though they conquered the elephants stationed in all the quarters, were not able to attain this Yoga-path, and died in the battle-field since they fought for the attainment of power only on this earth. Even those who have liberated themselves after great efforts from all miseries, after enjoying those (in this birth), which resulted from their former karmas, get themselves into the wheel of worldly existence by entering again into the worldly path. In the same manner those also who go to the Swarga world (Devachan) are again born in this world at the expiry of the enjoyment of their virtuous actions. Oh Rajah, no other king will be able to even realise in his mind the marvellous spiritual power of Bharata who was the son of Lord Rishaba, a Raja-rishi and a Mahatma. He gave up in his young age all love for wife and children, to even the companionship of virtuous men and his kingdom, through intense devotion to the Lord. Is it a wonder therefore, if I tell you, that he did not care for even Maha Lakshmi<sup>2</sup> (the great goddess) who is prayed to by the gods and who confers bounties on all who ask her? For to those great men who have their whole desire and mind centred on the Lord even, the fruits of salvation are useless. Now, therefore, what king, think you, on hearing his story will not follow the path of Bharata who gave up his earthly life on the pronouncement of those noble words "Salutations to Hari, the ordainer of all." Whoever hears of this noble life of Bharata will reap all fruits flowing from the Higher Self."

*Om Tat Sat.*

"It is the custom of people to go to unfrequented places and country places and the sea-shore and the mountains for retirement; and this you often earnestly desired. But after all, this is but a vulgar fancy, for it is in your power to withdraw into yourself whenever you desire. Now one's own mind is a place the most free from crowd and noise in the world, if a man's thoughts are such as to ensure him perfect tranquillity within, and this tranquillity consists in the good ordering of the mind. Your way is, therefore, to make frequent use of this retirement to refresh your virtue in it. And to this end be always provided with a few short, uncontested notions, to keep your understanding true, and send you back content with the business to which you return."—*Marcus Aurelius.*

1. There are three classes of Rishis—Raja-rishis, Deva-rishis and Brahma-rishis.
2. There are said to be eight Lakshmis, each goddess conferring any bounty asked for by the devotee, such as wealth, &c.

[Dec.]

A TRANSLATION OF THE SANKHYA-TATTWA-KAUMUDI OF  
VACHASPATI MISRA.

(Continued from page 97.)

THE author now sketches the divisions which have been laid down by other systems also—"Inference is of three kinds," i. e., the special divisions of Inference are three-fold—(i) The *a priori* [Purvavat—the inference of the effect from the cause, as of rain from the gathering of the clouds], (ii) The *a posteriori* [Seshavat—the inference of the cause, from the effect, as of rain from rise in the river], and (iii) Inference from the perception of species or class [Inference based on relations other than the causal, as of substantiality from earthiness]. Of these again, the *a priori* or *Synthetic*, is two-fold:—

(1) The affirmative (*Vita*) and (2) the negative (*Avita*).<sup>\*</sup> That which is based on affirmative concomitance, is *Vita*; and that based on negative concomitance, the *Avita*. Of these *Avita* is *Seshavat* (a *posteriori* or analytic). *Seshu* is that which remains; and the Inferential knowledge having this remainder for its subject is called *Seshavat*. As is said†—"The case in question being excluded, and (the qualification) not found elsewhere, the idea of the remaining (object) is *Parisesha*." [Vātsāyana Bhāṣya on the Nyaya Sutras]. Examples of this *Avita* Inference, founded on negation, will be given later on [Kārikā IX]. The *Vita* is two-fold—*Purvavat* (a *priori*) and from the perception of species. Of these *Purva* is that whose object is such as has the characteristics of its species known; and the Inferential knowledge of which this forms the substance is *Purvavat*; as from the existence of smoke is inferred the existence of an individual fire in the mountain, the characteristics of the species 'fire' having been previously perceived in the ordinary hearth. The second kind of *Vita*—the Inference based on the perception of the species—is that which has its objects, such as has the characteristics of its species (previously) unknown; of this class are all inferences with regard to the sense-organs; because in all inferences of this kind, the existence of the agent of the perception of colour (i. e., vision) is inferred from the fact of its being an action (and as such necessarily caused). Though the characteristics of agents in general have been perceived in axes, &c., yet those of the species of the particular kind of agents—the sense-organs which are inferred to exist as causing the perception of colour, &c., are nowhere perceived. Nor are the individuals—the particular sense-organs—making up the class

\* The *Vita* has an A proposition for its major premiss; and the *Avita*, an A proposition, converted, *per accidens*.

† As for instance, in a proposed inference of the form—sound has earth for its substrate, since it is a quality—the possibility of sound being in earth being excluded on the ground of its never being concomitant with smell, the quality specific of earth; and there being no possibility perceived, of sound being located anywhere else, the belief of sound being a quality specific of *Vril* (ākāśa), is known as *Parisesha*.

'Sense' perceptible to our mortal eyes; as are those of the class 'Fire.' In this lies the difference between the *Purvavat* (a *priori*) Inference and the *Sāmānyatodrishta* (Inference based on the perception of the species); though they resemble each other, inasmuch as both are *Vita* (affirmative). Here (in *Sāmānyatodrishta*) *drishta* = *derisāna*, i. e., perception; and *Sāmānyatah* = of *Sāmānya*, i. e., species or class; to *Sāmānya* is added the affix *Tasi* substitutable for every case ending.\* Thus then the term means—"The Inference," consisting in the seeing of the individual of a species whose general characteristics are not known. All this has been fully explained by us in the "Nyāyavārtika-tatparyatika;" and is not repeated here for fear of being too prolix.

Since the comprehension of the connection of words (in a sentence) is preceded by a process of inference with regard to the cause of action of the experienced youth directed, on hearing the words of the experienced director, and further, since the comprehension of the meaning of a word is due to the knowledge of its sense connection,—therefore *Trustworthy Assertion* is preceded by, and based upon, Inference. Hence, after having defined Inference, the author next defines *Trustworthy Assertion*.

'*Trustworthy Assertion*' is merely a statement of the term to be defined; the rest is the definition. 'True' means 'proper;' hence 'true revelation' means 'proper revelation.' *Sruti* is the knowledge or comprehension of the meaning of a sentence by means of sentence. This is self-proved. It is true, since all faults and doubts with regard to it are set aside by the fact of its proceeding from the Veda, which is superhuman. Thus also the knowledge obtained from Smritis, Purānas, &c., which are founded on the Veda, becomes true. To the primeval Kapila, in the beginning of the Kalpa, we may attribute the reminiscence of the *Sruti* studied in his previous birth, as we recollect, after the night's sleep, the occurrences of the previous day. And so did the revered Jaigishavya, in his conversation with Avatha, speak of his reminiscence of his births extending over such a long time as ten Mahākalpas: "By me, evolving through ten Mahākalpas, &c." By saying 'true revelation,' all pretended revelations, such as those of Sākya, Bhikshu, &c.,—have been set aside. The invalidity of these systems is due to their making unreasonable assertions, to want of sufficient basis, to their making statements contradictory to proofs, and lastly to their being accepted only by *Mlechchhas* or other mean people. '†' distinguishes "Trustworthy statement" from Inference. The meaning of a sentence is the fact to be proved; sentence or word is not its property; and as such could not be its predicate. Nor does a sentence, expressing a meaning, stand in need of the comprehension of the connection; since the sentence of a new poet, previously unknown, expresses the meaning of sentences touching unknown regions.

\* Here, of course, having the force of the Genitive.

Having thus defined proofs, generically as well as specifically, the other kinds of proofs, Analogy and the rest, postulated by others, can be shown to be included in the above. Analogy (Upamāna) is exemplified as 'The *gavaya* (a species of cow) is like the cow.' But the knowledge produced by this statement is nothing more than that produced by our "Trustworthy Assertion." The knowledge that the term '*gavaya*' denotes some object resembling the cow, is also nothing more than Inference. The object with reference to which experienced persons use a particular term, comes to be denoted by that term, in the absence of any other object (that could be so denoted), e. g., गौ (cow) is denoted by गौ. In the same manner experienced people having asserted that "the object denoted by the term '*gavaya*' resembles the cow," the term '*gavaya*' comes to denote something resembling the cow;—and this knowledge is purely Inferential. The cognition of similarity of the perceived '*gavaya*' with the cow is mere Perception; hence, the cow being recalled to memory, the cognition of the '*gavaya*'s' similarity thereto becomes perception, pure and simple. And further it cannot be urged that the similitude existing in the cow is different from that in the '*gavaya*,' since the similarity of one species with another consists in both of them having a common mode of the conjunction of their various parts; and this common method of conjunction can be one only; and this being perceived in the '*gavaya*,' must be the same in the cow also. Thus (we find) that nothing is left to be proved when Analogy could be applied to advantage. Hence Analogy is not a distinct Proof.

Similarly Apparent Inconsistency (Arthāpatti) is not a distinct Proof. For the case of the assumption of the living Chaitra being outside, when he is 'not found at home, is cited as an instance of Apparent Inconsistency. To us, Sāṅkhyas, this is nothing more than Inference. A particular object being non-pervading or finite, when not found in one place, must be in another. The major premiss—in the form, that a finite object being in one place cannot be in another—is easily got at, with reference to our own bodies. Similarly the cognition of the external existence of an existing object, is arrived at or inferred, from the mark of its not being in the house; and this is purely Inferential. Chaitra's existence somewhere else cannot set aside the fact of his non-existence in the house, and as such, non-existence in the house could, very reasonably, be urged as a reason for his being outside. Nor does the fact of his non-existence in the house cut off his existence altogether; and consequently his entity could be said to retain itself outside. For does Chaitra's non-existence in the house contradict his existence *in toto*, or merely his existence in the house? The former alternative cannot stand, the subjects of the two propositions being different.\* If you say that by the general

\* It is only when two statements are made with regard to one and the same subject, that they contradict each other; which is not the case in the present instance.

assertion—"he must be *somewhere*" (without any definite place being mentioned), any particular place—even the house—may be implied; and as such the non-existence in the house becomes uncertain; and thus there being co-subjectivity between the two propositions noticed above, they would contradict each other,—we reply: No: because the non-existence in the house having been ascertained by proof—perception, in the present instance—cannot be set aside, on the ground of uncertainty, by the doubtful fact of his existence therein. It is not proper to assert that his proved non-existence in the house, while overthrowing his uncertain existence therein, would set aside his existence *in toto* and set aside all doubt (of his existence in space). Because Chaitra's existence *in the house*, being contradictory to his proved non-existence therein, is overthrown by this latter; not so his existence *in toto*; since this latter fact is altogether disconnected with the non-existence *in the house*. Thus it is very proper to say that the external existence of an entity is inferred from its characteristic of its internal non-existence. Hence the assertion—that the subject of *Arthāpatti* is the removal of contradiction after due consideration of the strength of two contradicting proofs—is set aside; for there is no real contradiction between the particular (the proof of non-existence in the house) and the general (that of mere existence). The other examples of *Arthāpatti* may similarly be shown to be included in Inference. Hence it is established that Apparent Inconsistency (*Arthāpatti*) is not a proof distinct from Inference. Negation

Negation (Abhāva) shown to be included in Perception.

(Abhāva) again is nothing more than mere Perception. The Negation of a '*jar*' is nothing more than a particular modification of the Earth characterised by absence. Since all existences, with the single exception of Consciousness or Intelligence (*Chit—Śakti*), are momentarily undergoing modifications, all of which are perceptible to the senses; therefore there is no ground left uncovered by Perception for which we could postulate a distinct proof, Negation (Abhāva).

"Probability" (*Sambhava*)—e. g., the knowledge of the existence of lesser weights in greater ones—is also an instance of Inference. The heavier weight is known as not capable of existing without the lesser ones; and this fact leads to the belief in the existence of the latter in the former. That is called "Rumour" (*Aitihiya*), by the Sāṅkhyas, whose first speaker is unknown, and which is handed down by mere tradition—e. g., 'an *aksha* (a spirit) resides in the Vata tree.' This—Rumour—is not a proof; since it is doubtful

Rumour (Aitihiya) discarded, as affording doubtful testimony.

owing to the fact of the first speaker being unknown. "Trustworthy Assertion," however, is that of which the speaker is known to be veracious. Thus the three-foldness of proofs is established.

Thus have been defined severally the different kinds of proof, with a view to demonstrate the existence of the *Manifested*, *Unmanifested* and the *Knowing*, of these, the *Manifested*—earth, &c.,—are perceptible in

their true form, even to the common ploughman. And similarly the *a priori* Inference with regard to the existence of fire in the mountain, could easily be arrived at through the mark of the smoke; and such being the case, a system of philosophy expounded for the sake of these, loses much of its importance and necessary character. Hence what is difficult to be got at should be explained by philosophy. Consequently the cases of application of the different proofs are laid down.

## KARICA VI.

Knowledge of supersensuous objects is obtained through Inference—the *Sāmānyatodriṣṭa*. What is not proved by this is proved by revelation. The cases of application of the different proofs.

The particle *tu* distinguishes the *Sāmānyatodriṣṭa* from Perception and Inference *a priori*. Through the *Sāmānyatodriṣṭa* Inference there arises knowledge of *Pradhāna*\* (Primordial Matter or Nature), and the soul, both of which transcend the senses,—and this knowledge is intellectual ascertainment, the reflection of Intelligence or Consciousness (*Chaitanya*). The above implies the application of the *Seshavat* (Negative) Inference also. Then, does the *Sāmānyatodriṣṭa* Inference apply to all objects transcending the senses? If so, we shall have to deny the existence of the Great Principle (*Mahat*), &c., as also of the gods in heaven. Hence it is said—“By this, &c.,” and as a simple? “by this” would suffice to give the required meaning, the ‘*tu*’ must be taken as referring to *Seshavat* (Negative) Inference.†

Here it is objected—granted all this. But the non-perception of such objects as ‘sky-flowers,’ &c., leads to their being understood as non-entities; in the way we might infer the non-existence of Nature, &c., (which are not amenable to perception). This being the case, why have recourse to the various kinds of Inference for the sake of these latter?

The reply is—

## KARICA VII.

“(Non-perception arises) from excessive distance, extreme proximity, destruction of the sense-organs, absence of mind (inattention), subtlety (or minuteness), intervention (or the existence of some intermediate barrier), predominance (of other objects), and from intermixture with other like objects.”

\* Henceforth *Pradhāna*, Prskriti or *Avyakta* will, for the sake of simplicity, be translated as ‘Nature.’

† There is a difference of opinion among Commentators as to the explanation of this *Kārikā* especially the first half of it. *Vāchaspati Mīśra*, as we have seen, explains it as—“we have a knowledge of supersensuous objects, through the *Sāmānyatodriṣṭa* Inference.” *Gaudapada* takes it the same way. But *Nārāyaṇa Tīrtha* explains thus—“In ‘*Sāmānyatodriṣṭa*,’ the affix ‘*tasi*’ is substituted for the genitive case-termination. Thus the meaning is that of all (generic) objects amenable to the senses, we have a knowledge from Perception, &c.” This last is the sense accepted by *Davies* in his translation. But the former interpretation appears the more reasonable. Because it cannot be said that Inference does not apply to objects amenable to the senses. *Davies*, in a foot-note *in loco*, says that ‘*Sāmānyatodriṣṭa*’ does not mean, &c.” But he loses sight of the fact that “*Sāmānyatodriṣṭa* is the technical name of a particular kind of Inference.”

## Reviews.

**LUCIFER**.—The October number of *Lucifer*, taking it altogether, is an interesting one. There is a short chatty article on “The Eighth Wonder,” by an “Unpopular Philosopher.” The article, in question, was written by H. P. B. in 1889, but not published. Readers of the early numbers of *Lucifer* will remember “the Unpopular Philosopher” well.

G. R. S. Mead has a simple and clearly written article on “Theosophy and Occultism.” “The experience of an Astral Tramp” is interesting and reminds one somewhat of one of Edgar Allen Poe’s weird tales. “Problems of Life,” translated from “The Diary of an Old Physician,” is again continued. “Life and Death,” by Archibald Keightley, is well worth reading. We particularly call the attention of readers to the articles on “The Seven Principles of Man,” by Annie Besant. These are luminous expositions of this branch of Theosophical teaching and should be read by every one who wishes to have in his mind a clear idea of the subject, and one which he can put before inquirers and beginners.

**THE PATH**.—Perhaps the best article in the October *Path* is the thoughtful one on “Karma and Free-will,” by Archibald Keightley. W. Q. Judge’s paragraphs on the subject of “Why races die out,” contains valuable hints which readers can amplify for themselves by the study of the *Secret Doctrine*. Another *enfant terrible* of the “Antonina-Pillakatuka” type seems to have turned up at the *Path* “Tea Table,” where it makes considerably more noise than is usual for infants of a tender age. The “Tea Table” has not been so interesting of late, and there is rather a tendency to restrict its conversation to the subject of abnormal children.

**LE LOTUS BLEU**.—September.—*Le Lotus Bleu* has reincarnated under better circumstances. The present issue is a marked improvement both in quality and quantity, and our French brethren are to be congratulated. An effort is being made now to make the journal, as it should be, the official organ of the Society in France, and in fact to put it on the same basis as our other magazines.

The present number opens with a good article “La Théosophie Ce qu’elle est et ce qu’elle n’est pas,” by the well-known writer Amaravella. The remainder of the magazine includes interesting articles on “Theosophical Work” and “Cremation.” We wish the *Le Lotus Bleu* every success in its new life.

**HINDU MAGAZINE**.—We have received the first number of this paper, and read it with much pleasure. The articles on “The Hindu System” and “Suttee” are especially interesting. The magazine should have a large number of readers among English-reading Hindus. The Editor is already well-known in the Indian literary world.

S. V. E.

**LE SERPENT DE LA GENÈSE:—(Livre 1) LE TEMPLE DE SATAN.\***  
(S. TANISLAS DE GUAITA).

This is a large work of some 500 pages by an author who is already well-known for his essays on the *Sciences Maudites*. The present book, *Le Temple De Satan*, which is the first instalment of the synthesising work *Le Serpent de la Genèse*, deals in seven chapters with the various phases of Western Magic

\* Paris, Librairie Du Merveilleux, 29, Rue De Trévise.



and Sorcery. There is perhaps too much of 'Trial Reports' and dry historical detail in some parts of the work, which make it less interesting than it would otherwise have been. With this exception, the book should prove interesting to Western occultists and students of ceremonial magic.

The first chapter deals with the occult mystery *Le Diable*, concerning whom Eliphas Levi and his school have written and said so much. The Devil is defined here as elsewhere, as *L'Esprit du Mal* of the Universe, and the 1st chapter of the book deals with the various forms and guises under which this spirit manifests in the universe. A number of ancient rites and ceremonies instituted by "Avatars of Satan" are described: but the author seems to be rather sweeping in his denunciations of *Mysteries* in general. However much the rites of *Mondes* and similar ceremonies merit the title of—impure, those of *Bona Dea*, which are also included by the author under this head, are at all events considered by many occultists as among some of the more esoteric mysteries. Though they may doubtless in the later days have degenerated, it is scarcely fair to refer to them as impure.

Chapters II and III treat respectively of "The Sorcerer" and "Sorcery." There is nothing particularly striking or original here, and we pass on to Chapter IV. "La Justice Des Hommes," which is in a measure the most interesting chapter in the book. This part of the work considers the treatment that most of the famous occultists of the West have received at the hands of mankind. Though many of the names mentioned in this chapter can hardly be associated with *Les Sciences Maudites*, still the information given is valuable. Especially valuable is that which shows the connection between the occultists and that upheaval of social, religious, and political thought which unfortunately ended so disastrously in the French Revolution. Information about the lives and acts of men of the St. Germain and St. Martin type is always interesting and equally difficult to obtain. The concluding portion of the volume deals with modern "Avatars" of Sorcery, including Jean Baptiste and Eliphas Levi.

Taken altogether, the book somewhat belies its title, and has therefore more chance of attracting the attention of occultists who aspire to something beyond *Farfadets* (hobgoblins) obsessions, invocations, and the other concomitants of *Les Sciences Maudites*. The book contains many illustrations. The portraits of Cagliostro, St. Martin and others are good. The remaining illustrations of sorcerers, elementals, &c., are not particularly attractive or valuable.

The following have been received and will be noticed in due course. *Theosophical Christianity*, by L. S.; *A Lecture on the Christian and Hindu Doctrines of Providence*, by C. Venkatachalam Pantulu Garu, also *A Lecture on the Christian and Hindu Doctrines of Creation*, by the same author; *Aryan Traits*, by Kailas Chandra Mukherji, M. B.; *The Indianapolis Letters on Theosophy*, by Alexander Fullerton, and *The A. B. C. of Theosophy*, by H. Snow.

"THREE spirits live in and actuate man; three worlds cast their beams upon him; but all three only as the image and echo of one and the same, all constructing and uniting principle of production. The first is the spirit of the elements; the second the spirit of the stars; the third is the Divine Spirit."—*Paracelsus*.

## Correspondence.

### THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, October 1891.

THE hubbub in the daily press, euphoniously termed "The Theosophical Boom" is now subsiding a little; the "Silly Season" is drawing to a close, folks are returning to town, and Parliament will soon meet again. But that the general and widespread interest excited in Theosophy, by the late commotion in the newspapers, will thereby be brought to an untimely end is certainly not likely to be the case. "Seeing is believing," says a homely old adage, and the sight of St. James' Hall well filled, and that with a deeply serious and intellectual audience, on the evening of the 9th instant, to listen to Annie Besant on *Theosophy and Occultism*, was calculated to press home the conviction that the Theosophical ball has indeed been set rolling in dead earnest, and that it will take a good deal more than its opponents imagine to stop its onward progress—the momentum is far too great.

This particular lecture was well reported by all the great London dailies the next morning, headed by the *Times*, with nearly a column, and a leader into the bargain the next day! The writer, of course, deprecated the Theosophical movement more or less, and was amusingly behind the age in the matter of authority, quoting Faraday in support of the argument that the "dreamers" of all generations were barren as to any practical result of their dreams on, what we should call, the physical plane. Probably this particular leader-writer was ignorant of the fact that an equally great authority—Sir John Herschel—once wrote, with regard to these very so-called "dreams":—

"The question, *Cui bono?* to what practical end and advantage do your researches tend?—is one which the speculative philosopher, who loves knowledge for its own sake, and enjoys, as a rational being should enjoy, the mere contemplation of harmonious and mutually dependent truths, can seldom hear without a sense of humiliation. He feels that there is a lofty and disinterested pleasure in his speculations, which ought to exempt them from such questioning. But if he can bring himself to descend from this high but fair ground, and justify himself, his pursuits, and his pleasures in the eyes of those around him, he has only to point to the history of all science, where speculations apparently the most unprofitable, have almost invariably been those from which the greatest practical applications have emanated."

These last few sentences (which I have italicised) were practically the text taken by Annie Besant in a very able letter she wrote to, and which was inserted by, the *Times* a few days after the appearance of the leader in question.

The three addresses delivered in Glasgow on the 11th instant, by Annie Besant, drew crowded audiences, and most of the leading Scotch papers next day contained good reports of the lectures, more especially of the one in the evening, on Theosophy. Hypnotism was taken as the subject for the morning lecture—treated of course from a Theosophical standpoint—and here Mrs. Besant's practical study and experience stood her in good stead; in the acknowledged facts of hypnotism we have at least a certain proof of the occult hypothesis, and are, moreover, far more aware of the terrible dangers

run by its use—indiscriminate or otherwise—than are the ordinary British public, who accept evidence and theories second-hand from their Science teachers, who, as a rule, refuse to entertain the Occult hypothesis for a moment, even so far as to “give it a trial.” Prof. Lodge was indeed a bold man!

The lecture at Nottingham on the evening of the 17th instant was remarkably well received and fairly reported. Here Mrs. Besant took *Theosophy and Occultism* as her subject, and one can scarcely believe one's eyes when one reads, in an Editorial note in one of the Nottingham papers:—“It goes without saying that the lecture was eloquent.....suggestive [it must have been to everybody. I enjoyed it, and have tried to understand it. The result is not complete failure. It is no fooling matter.\* I know it is easy enough for any one to distort and ridicule any philosophy,” and so on.

Others of the Head-quarter staff, beside Annie Besant, have been delivering successful lectures; and our General Secretary is developing quite a talent in that direction. He, and our brother E. T. Sturdy have just written and brought out, a couple of new pamphlets for general distribution. The need for short yet able expositions of elementary Theosophy, has long been a crying one, and I am glad to say other pamphlets by equally well-known writers are to follow shortly.

Then our brother Herbert Burrows has been lecturing again to Christian congregations, and that by the express invitation of their ministers. In one case it was by the invitation of the Rev. Fleming Williams, Minister of the Congregational Church, Rectory Road, Stoke Newington, that Mr. Burrows gave an address (at which Mr. Williams took the chair himself) and was most warmly and sympathetically received and listened to by a very large audience. Mr. Williams is a very well-known and liberal minded man, an Alderman of the London County Council, which gives him an influential position. Mr. Burrows tells us that he has had numerous letters from members both of Mr. Williams' congregation and from members of that of the Congregational Church, Averley, where he also lectured a few weeks ago, and where the Minister took the chair for him, the attendance being very large and the audience exceedingly interested and attentive. In one of the letters which Mr. Burrows received, occur a few most pertinent remarks worth quoting. Says the writer:—“The calm, temperate, philosophic—I was going to say, Christian—manner in which the address was delivered, was altogether admirable. In this respect the whole thing was, if you will allow me to say so, a fine example to those religious teachers who are so ready to lament your ‘lost’ condition. I do sincerely hope that your earnest words will at least have the effect of leading our Averley friends to examine the foundations of their beliefs—and, more than all, to feel that all who join with patient earnestness in the sacred quest of truth (wherever such quest may be had) are fellow-travellers towards a.....finer, diviner, spiritual condition....” And much more to the same effect. Surely the spirit of true brotherhood is beginning to leaven, though it may be but slowly, even the churches; and lectures by Theosophists so well able to deal with the difficulties of Christians as our brother Herbert Burrows, do much towards bringing about so desirable a state of things as that revealed in the portions of the letter I have quoted.

We are establishing an Oriental Department over here now, which it is hoped and believed will be very greatly appreciated. We know too little of the vast store of the treasures of knowledge and spiritual wisdom buried in the

\* The italics are mine, A. L. C.

sacred books of the East, though we are yearly learning more. I believe we are practically reproducing the material sent over to New York, thus enabling both the American and European Sections to benefit by the labours of the same Pundit; an immense advantage to us, of course.

You may be glad to know, too, that Annie Besant's lectures are being brought out in pamphlet form, uniform with *Theosophy and its Evidences*. *The Sphinx of Theosophy*, a lecture delivered last year at Steinway Hall, London, is already out; and the St. James' Hall lectures of the 9th instant is in the press. St. James' Hall, I omitted to say, holds between three and four thousand people, and the audience assembled there on the 9th was the largest Mrs. Besant has yet addressed in London, on Theosophy.

I think the “Character Sketch” in the current number of the *Review of Reviews* comes fairly under the head of Home gossip. We have all read Mr. Stead's account of Mrs. Besant's life with the greatest pleasure, and think he does no more than justice to her when he says:—“I have had the good fortune to know many of the best women of our day, but I do not know one to whom I would turn with more confidence, if I wanted a perfectly faithful expression of what, on the whole, I should expect to be the mind of Christ on any practical question of life and action.” One instinctively wonders what Mr. Stead's more orthodox fellow-Christians will say to this honest expression of opinion! The “Character Sketch” is prefaced by the portraits—seven in number—of “A group of prominent Theosophists,” which are perhaps as good as could be expected, but personal friends of certain members of the said “group” have been heard to make great lamentation over the presentiments of their brethren, which are to travel over all the civilised world, as a presumably faithful representation of the originals.

“Theosophy,” according to Mr. Stead, “is the natural child of the marriage of Christianity and Buddhism.” That this child finds no special favour in his eyes, may be gathered from much that follows the definition I quote, but which is too lengthy to reproduce here; and after all you will probably have seen it for yourselves by this time.

The overcrowding of our Thursday evening Lodge meetings has, at last, by its persistency, forced the members to protect themselves, and obtain time for real study, by arranging to meet every Saturday evening in the Lecture Hall; these meetings being absolutely “restricted to members only.” The Syllabus is a most attractive one, accompanied as it is by the notice that “no dates are fixed, as the Lodge will give to each subject such time as is necessary for its full discussion.”

This Syllabus has already been under discussion—the first few clauses of it, that is—for two successive Saturdays with the greatest possible success, the meetings harmonious and discussion general, in some instances shewing real study on the part of members. Towards this entirely happy result the “Secret Doctrine” classes have contributed very greatly.

To return to the *Review of Reviews*, it is amusing to find Mr. Stead seriously referring to Theosophical views on suicide, in “The Progress of the World,” in connection with Gen. Boulanger's somewhat melodramatic though tragic end:—“If,” says Mr. Stead, “the creed of the Theosophists be true, suicide is surrounded with terrors at least equal to those of Dante's hell,” and goes on to refer to a story, which he terms “simply awful,” now running in the pages of *L'Initiation*. Then we find a couple of cartoons on Theosophy, reproduced among the “Caricatures of the Month,” from *Ariel* and

Funny Folks; and a notice of Annie Besant's September number of the series of papers on "Man's Principles" (which, by the by, Mr. Stead calls "members") now appearing in *Lucifer*, among the "Leading Articles in the Reviews," in which the diagram is reproduced for the benefit of the general public.

The *Pall Mall* of a few days ago contained a curious little announcement that "Count Tolstoi is now studying Madame Blavatsky's books," or words to that effect; which, if true, is, after all, not so very surprising, as we have much in common with the devoted enthusiast and reformer upon whom H. P. B. herself wrote so eulogistically in an early number of *Lucifer*. The article was, if I remember rightly, a very long one, and entitled "A true Theosophist." If Count Tolstoi should happen to stumble upon it in the course of his Theosophical researches, he may be not a little surprised to find himself enrolled, so long beforehand, among our ranks!

Judging by the supply, the demand for Tales, long and short, probable and improbable, in which the chief interest turns on hypnotism, mesmeric and magnetic influences—must be enormous; for one meets them in the pages of magazines and runs across them in book and pamphlet form in ever-increasing numbers. "Shilling Shockers" and three volume novels "repeat the tale" with almost monotonous insistence. And a horrible and gruesome tale it is too, in many cases. Certainly is this so in the two books noticed in the *Westminster Review*, in which "Suggestion" plays the usual fiendish part, in the hands of unscrupulous operators. Wise and timely were the warnings uttered by H. P. B. in the pages of *Lucifer* on many an occasion; warnings to which the curious crowd all agape for phenomena and "miracles" will pay no heed, but pass by with that supreme contempt which springs only from profound ignorance, an ignorance which one day, and that soon, will receive many a rude shock and hideous awakening. And yet these are the very people who are only too ready to hurl the accusation of selfish monopolization at the Guardians of the Occult powers, the very least of which, are those manifested through the phenomena of hypnotism and mesmerism.

*Après* of the missionary question in China, I saw last month—too late to notice in my September letter—a capital leading article on the subject in the *Echo*, much of which is well worth quoting:—

"Missionary zeal, whatever it may do in the way of changing the faith of the Chinese, is productive of trouble, if not of collisions, between the Chinese Empire and European nations.....China is not only an old country, but...it has a political system and a religious faith of its own. And what is that faith?... 'Self-conquest and universal charity'—these are the foundation thoughts, the web and the woof, of Buddhism, the melodies on the variations of which its enticing harmony is built up. If this be so, Buddhism is not a religion to be easily displaced. 'Self-conquest and universal charity.' No grander ideas ever entered the mind of man..... 'In Gautama's view, men differed from one another not by accident of birth, but by their own attainments and character; the same path to the same salvation lay equally open to all, and even in this life the poor and the despised were welcomed to the ranks where wealth was abandoned, and birth went for nothing in comparison with character or insight.' Here is hope for the poor and the weary, the outcast and the unfortunate! Here is balm for the woes of mankind. Here is a democracy worth striving for and living in!..... But it may be said, and is said, that this is very beautiful in theory, but it is not put in practice, and the ideal of Buddhism is a very different thing to the every day life and action throughout the Chinese Empire. But cannot the same thing be said

of other religions? What is the taunt constantly levelled against Christians? Why that they profess one thing and practise another..... Hence we hear so much of 'Darkest' England and the necessity of something being done to diminish heathenism in our midst..... in one sense it would be as reasonable and as necessary for the Chinese to send Missionaries to England as for the English to send Missionaries to the Chinese. Should they do so, judging from what we hear and see of Mahatma propagandism in London just now, they would make more converts, and meet with more success amongst us than our Missionaries do with them..... and their followers here would not be the meanest and the poorest, as all authorities agree in stating the followers of British Missionaries are there. Look at the stir the Theosophists have recently made in London, to the crowds who are ready and eager to listen to Mrs. Besant."

Many of you, too, may have noticed the lengthy article in *The Times* last month called "A Chinese plea for the Withdrawal of European Missionaries from China," purporting to be an account of "A statement entitled 'Defensio Populi ad Populos'; or, the modern Missionaries considered in relation to the recent riots," which was lately issued—in English—by a Chinaman in Shanghai; and which has for its motto a passage from Confucius:—"It is men that can make a religion great, and not religion that can make men great." The only wonder is that the patient Chinaman has so long stood the propaganda by foreign missionaries of a religion, which—as interpreted by its emissaries,—is so inferior to their own ancient and noble faith.

A striking confirmation of the adage that "there is nothing new under the sun" was brought to light in the pages of a recent issue of the *Pall Mall Budget*. At a conversazione, somewhere in the Midlands, there was exhibited "a piece of the beautifully woven and preserved linen bandages in which a high-priest and keeper of the baths had been preserved." This had been lent by a well-known London firm of dealers in painter's pigments, &c., and, remarks the contributor, "The texture and quality excited great admiration among the audience, which culminated in something like astonishment upon the declaration of a manufacturer that this fabric—woven perhaps by a contemporary of Moses—contained the same disposition of threads which he had independently invented and patented only a year ago!" Truly is all so-called "discovery," but re-discovery.

Sir R. Ball has an interesting article on "Modern Astronomy" in the *Contemporary Review*, in which he refers to what Dr. Huggins told us recently (at the British Association) as to our comparative ignorance of the nature of the Sun's corona:—"The nature of this marvellous appendage to the sun is still a matter of uncertainty" he says, but that "there can be no doubt that the corona consists of highly attenuated matter driven outwards from the sun by some repulsive force, and it is also clear that if this force be not electric, it must at least be something of a very kindred character. Dr. Schuster suggests that "there may be an electric connection between the sun and the planets. In fact with some limitations we might even assert there must be such a connection;" and goes on to suggest—as to the true nature of comets—that "the phenomena are in the main of an electric character." For scientific "guesses at truth" these are not so bad! and if I could feel in the least assured that the Astronomer Royal for Ireland would be likely to read it, I should promptly send him Mr. Rama Prasad's "Nature's Finer Forces."

A. L. C.

## GLEANINGS FROM WESTERN MYSTICS.

"The diviner receives from the gods different inspirations. Genuinely divine inspirations, they however only receive who fully dedicate their lives to the gods or who have converted their own life into a divine one; who are no longer slaves to their senses—"neque sensum utuntur officio"—who do not direct their views merely to a selfish end, who do not voluntarily lay open their knowledge to the day. These no longer lead a mere animal or human life, but a divine one, by which they are inspirited and guided. Sometimes there hovers an invisible bodiless spirit around these slumberers, who are not informed through the sight, but through another sense and another perception. This spirit approaches with a rushing sound, surrounds them on all sides without touching them, and wonderfully assuages to them the sufferings of the soul and the body. Sometimes a clear and tranquil light illuminates them, by which the eye is closed and bound; but the other senses are awake and perceive how the gods walk in the light, and hear what they say, and know what they do. In sleep we are more freed from the fetters of the body, and enjoy the ideas and the knowledge of the spiritual life: and then awakes the divine and intellectual form of the soul. Then is the soul influenced by the whole, of which it is a part, and is filled with wisdom and the true gift of prophecy, that it may be able to comprehend the origin of things."—*Iamblichus*.

"The Will is the first of all powers. For through the Will of the Absolute all things were made and put in motion. In man the Will is the fundamental cause of his movements. The Will is the property of all spiritual beings, and displays itself in them the more actively, the more they are freed from matter; the strength of their activity demonstrates the purity of spirits."—*Van Helmont*.

"All present conditions proceed from a revolution in man and the whole of nature. There was a time when mankind did not perpetuate itself: this was followed by the earthly human race, in which the primitive history was gradually forgotten and man sank deeper and deeper. Originally man required neither acts nor laws, because he had everything, carried a living law within himself, and was himself a living image of truth."—*Plato*.

## NOTICE.

THE ORTHODOX UNION would welcome with prizes a series of articles on The Sanskrit Literature and Philosophy; The Tamil or Telugu Literature and Philosophy; The Principal Temples of India; The Achariars, Mutts and Yogees of India; The Chiefs and Zemindars of India; The Native Statesmen of India; The Grand Public Works in India; &c., &c., and Theosophical Researches.



ओं

## THE THEOSOPHIST.

VOL. XIII. NO. 4. JANUARY, 1892.

सत्यात् नस्ति परं धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

(Family motto of the Maharajahs of Benares.)

## THE PICKETT TRAGEDY.

THE press of the whole English-speaking world and countless journals in other languages having spread the report of poor Miss Pickett's death by drowning at Colombo, and attributed it to suicide, I have, at the earnest request of her family, and for the honor of the Society, inquired into the facts on the spot, and now report the evidence and my conclusions. I was assisted by Count C. Axel Wachtmeister, F. T. S., an estimable young Swedish nobleman, who happened to be at Colombo, on my arrival from Japan on the 29th of November last. Let me recapitulate briefly the circumstances of the tragedy.

It is known how deep an interest I have taken from the first in the brave effort of the respectable ladies of Ceylon to establish schools for Buddhist girls, and otherwise promote the elevation of their sex in that Island. What makes their attempt the more striking and admirable is the fact that they are making it despite the terrible social disabilities under which Indian women have for ages been crushed. The weight of these obstacles is infinitely greater than any which the women reformers of Great Britain and America have ever met, or even dreamed of. This movement would not have been possible in Ceylon, had not those ladies been encouraged and backed up, more or less by their husbands, fathers and brothers who, for the past ten years, have been members of and inspired by the liberalising spirit of the Theosophical Society. Their organisation is called "The Women's Education Society of Ceylon," and I am their constitutionally appointed Chief Adviser, and Umpire.

From the first these ladies have been begging me to persuade some one or more white ladies to volunteer to come and help them to carry on their work in a practical way. While in Melbourne, on the 16th May last, Miss Kate F. Pickett, daughter of our dear colleague, Mrs. Elise Pickett, President of the Melbourne Theosophical Society, and one in every way qualified for the

[Jany:

post, offered herself for the Lady Principalship of the Sanghamitta Girls' School in Colombo, with her mother's and brother's willing consent. It had been her heart's greatest desire for years past to come and share in my Indian labors, and when I told her of this chance, her joy was beyond words; casting one quick glance at her mother, she flung herself joyfully upon my breast, and murmured her thanks. I calmly represented to her and Mrs. Pickett the difficulties inevitable to so unprecedented an effort by Sinhalese women, totally unaccustomed to co-operative work, and with the exception of a small minority, illiterate, though loving by nature and now dead in earnest. I used no rose-color in the picture, concealed nothing, exaggerated nothing. A bad-hearted person in Ceylon tried, after the tragedy, to represent my action as otherwise, but this coming to the stricken mother's knowledge, she wrote to an officer of the W. E. S. an indignant denial, branded the statement as an unmitigated and malicious falsehood, and asked that her protest might be given to the press.

Miss Pickett reached Colombo on the same day with myself, June 10th, though her steamer had left Adelaide two days sooner than mine. I was there in time to escort her to the school-building and install her as Lady Principal. She had a royal reception from the Sinhalese ladies: there was a grand welcome at the pier, a procession of carriage-folk, tasteful arches and lovely floral decorations, and an enthusiastic display of gratitude and affection by them to her. Again, with deep emotion, she renewed her thanks to me for giving her this chance for useful work. On the evening of the 12th, our Head-quarters Hall in Colombo was packed to suffocation to witness her taking of the Buddhist *pau-sil*, her sympathies for Buddhism having dated back to several years. On the 13th the ladies gave her a Garden Party, and on the following day I arranged with the W. E. S. to send for Mrs. Pickett to rejoin her daughter, a wish to that effect having been expressed to me at Melbourne by Mrs. Pickett herself. I arranged that the two ladies should live together in a small cottage within the school enclosure, a few yards from the S. E. corner of the main building. Miss Pickett's letters to her mother testify to the delightful anticipations awakened in her by the prospect, and when her diary was kindly turned over to me by the Judge of one of the Courts in Colombo, for transmission to the family, I found an entry there expressing her hope that God would help her to do her duty and to show her gratitude to me. When she came to Head-quarters (Colombo) on the 15th June to bid me farewell on my departure for Marseilles, she expressed her delight with things as she found them and her bright hopes for the future, when she should have her adored mother living with and helping her. Poor, dear, brave young altruist, how little she saw the black hand of her bad karma raised over her head to strike the fatal blow, and dash all her bright hopes to the ground! On the evening of June 23rd, she was in her usual good spirits; was seen asleep on her bed, late in the evening; the next morning early her corpse was found in one of the two wells within the school premises. Just

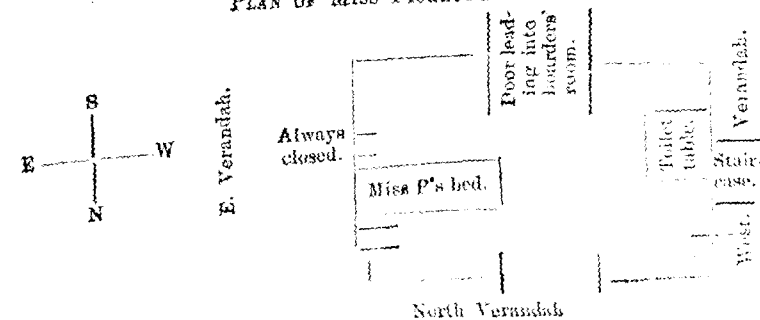
fourteen days of exuberant life and glad performance of her chosen philanthropic duty, in Ceylon, and then—a night drop into a watery grave, a stupidly clumsy Coroner's inquest, a fair verdict by the Jury of three householders, and a malicious rider added by the Coroner without even one grain of evidence to back him, to say that he believed it a suicide. In view of Miss Pickett's clear life, deep religious feeling, horror of self-destruction on occult grounds, by her, as by all real Theosophists, fully accepted, and the promise of future usefulness which she fully entertained, the heartless calumny of this petty official will arouse the indignation of good people, the world over. Let the following personal statements given me by eye-witnesses, among them all the three gentlemen—Messrs. A. C. Wright, Martinus C. Perera and Louis C. Mendis, Proctor, District Court—who composed the Coroner's Jury, speak for themselves. Bear in mind that the death happened between night and morning of June 24-25. The cottage at the S. E. angle of the school building and grounds, above mentioned in connection with Mrs. Pickett's intended speedy arrival, was then occupied by Mrs. Weerakoon, Lady President of the W. E. S., her husband, Mr. S. De Silva, and their smaller children: their two grown daughters slept up-stairs in the main building, on the same floor as Miss Pickett and the girl-boarders. These young ladies, of course, boarded with their parents, and spent their leisure hours with them at the cottage.

## EVIDENCE OF THE HOUSEHOLD.

## THE AYAH'S STATEMENT.

The Witness, the ayah employed in service of the Sanghamitta School, was employed here on the 24th and 25th of June 1891. Witness retired at 9 P. M., on Wednesday, when Miss Pickett was reading at the table in the upper front verandah. On Thursday June 25th morning, at 6 o'clock, witness came through the boarders' room into Miss Pickett's by the centre door opening into that room. Miss Pickett was in the habit of sleeping with the four outside doors bolted, the door leading into the boarders' room closed, but not bolted. Her room has one door on its north side, two on the east, one on the west, (leading to the staircase going below) and one door at the south side communicating with the boarders' dormitory.

## PLAN OF MISS PICKETT'S ROOM.



She found all the doors closed except the west one, which was partly opened. The doors are all half-blind doors. The staircase is enclosed by partitions of slats, and half way up is a slat door with a lock. The key was kept in Miss Pickett's room at night, and the witness would get it from her in the morning when going down to her kitchen work. On the morning in question the room was empty, and the witness thinking Miss Pickett had descended, went down the staircase and found the slat door locked with the key on the inside, towards the upper floor. The witness went to the kitchen, lit the fire and put on the kettle, and then returned upstairs, and not finding Miss Pickett in her room, she went into the boarders' room, waked Miss Abrew, the assistant teacher, and told her the fact. Witness then examined Miss Pickett's room and found that the bed had apparently been slept on, but not in. The top sheet and spread were turned up over the pillows and tumbled in a way to suggest that some one had been lying on the outside with her head resting on the pillows. At the foot of the bed was a large star-shaped sofa cushion, a cream-coloured book ("The Perfect Way"), a smaller red one (probably a copy of "Browning"), and several newspapers.

A few nights before Miss Pickett's death the following occurred. The witness was sleeping on a mat on the floor in the room next beyond the boarders' room, *en suite* with Miss Pickett's room, when she felt some one stepping on her foot. She awoke in a fright, screamed and ran into a small room at the west side. The boarders ran together, and there was much agitation. They wanted witness to light the lamp; she did so, examined the boarders' room, and with Miss De Silva, one of the teachers, went towards Miss Pickett's room to call her, and Miss Pickett was found at the door of her room. She asked what was the matter, and when told, said that they should not be frightened, as she had been in there to put out the light. The staircase door was locked as usual, and no stranger was found about the dormitory.

Witness had never seen Miss Pickett depressed, but had found her in good spirits up to Wednesday, when witness went to bed.

(Signed) FRANCINA HAMY.

Interpreted by D. C. Pedris.

Proctor, Supreme Court and Notary Public.

Examined by H. S. OLcott, P. T. S.

and C. AXEL WACHTMEISTER.

Colombo, 4th December 1891.  
[Note.—These statements were all drafted and signed in my presence and Count W.'s, and all witnesses were examined by myself.—H. S. O.]

Mrs. WERAKOON, President of W. E. S.  
Witness was well acquainted with Miss Pickett, both in her official and private capacities. Officially, she received her on her arrival, June 10th, 1891, and installed her as Lady Principal of the Sanghamitta School, while privately she was on terms of affectionate friendship. Witness had a great admiration for her character and doubts whether she will ever meet another European lady her equal. Miss

1892.]

Pickett was in the habit of constantly advising with witness about the prospects of the school, and the movement in general. She last saw her alive on Wednesday evening, June 24th, at the time of the firing of the nine o'clock gun, at which time they were together at the foot of the staircase. Miss Pickett bade her good-night and went upstairs, locked the staircase door, and took the key up with her. It was the rule for all boarders to be upstairs ready for bed at nine p. m. Two or three days before this Miss Pickett had drafted the proposed rules of the boarding-house, and they had agreed that plans for the government of the School should be carried out. On that same day, she drafted an appeal to the Buddhists of Ceylon for their support and sympathy in her work. Everything that Miss Pickett said and did went to prove that she was looking forward to a career of usefulness, and witness saw nothing whatever to indicate an intention to commit suicide. There is not the least item of proof to support the theory of violence having been used towards her, whether by Christian opponents of Buddhism, or by any servant or employé of the school, or resident in or about the premises. Witness is not aware Miss Pickett had a single enemy; quite the contrary—she was universally beloved. One or perhaps both of witness' daughters had delayed going upstairs that evening, and witness found her eldest daughter Margaret at her—witness'—house in the school-compound upon returning, after bidding Miss Pickett good-night. She sent her over to the school to go upstairs. Whether her other daughter Matilda had gone upstairs or not, witness cannot recollect; she supposes she had. On the Thursday morning at about half past six, the ayah and some of the boarders came over to tell her that Miss Pickett was missing. Witness, upon going to Miss Pickett's room found the bed a little disturbed as though some one had been sitting on it, and at the foot lay a large book and some other things, not now remembered. The kerosine table-lamp had been trimmed the day before, and when witness saw it, it looked as though it had been burning a long time, at least half the oil was consumed. The ayah told witness she had found it extinguished when she first entered Miss Pickett's room that morning. The well where Miss Pickett was drowned was on the lawn to the north of the school-bungalow; it was protected by a wall, five or six feet high at the easterly side, and a curb about two feet high at the westerly. At this side, there were two masonry steps, and laid across the low wall were two or three planks, making a platform upon which a person drawing water by hand might stand. These planks were very rotten, the well having been long disused. The outermost one (the one towards the centre of the well) was crooked, and lay very unsteadily; it might readily turn under a person's foot, if stepped upon. Witness has been unable to form any theory as to the cause of Miss Pickett's death, nor can she form any theory as to how Miss Pickett got from her room to the well. Witness has heard of persons walking in their sleep, in fact, she herself, when 13 years of age, dreamt one night her uncle called her, and that she followed him; it was only when she came to consciousness by being struck in the face by the frond of a



198

The Theosophist.

[Jany.

young coconut-tree, that she found she had walked out of the house, and some distance in the compound, while fast asleep.

(Signed) O. L. G. A. WEERAKOON.

MISS MARGARET E. DE SILVA.

*Eldest daughter of Mrs. Weerakoon and Mistress of the Girls' School at Wellawata.*

Witness, her sister, Caroline De Abrew and another girl slept together in a very wide bed, adjoining the dormitory of the Sanghamitta School, on the night of Miss Pickett's death; she and her sister returned from their mother's house at about half past nine and went to bed. They did not listen to the music from the verandah. Mr. Wijasooria brought an accordion to her mother's house, but he did not play, because her mother would not allow it. Witness fell asleep immediately after going to bed and knew nothing more till the morning. She did not know of her sister getting out of bed or returning. She last saw Miss Pickett when she and her sister came over from their mother's house, when finding the staircase door locked on the inside, they had knocked, and she had let them in. They bade Miss Pickett good-night at her room. She had on her purple wrapper and was barefoot; a circumstance which witness noticed, because she had never seen Miss Pickett barefoot before. Witness says she knows of no one having any grudge whatever against Miss Pickett and saw nothing about her to indicate that she was depressed or melancholy. The fact is she was always in excellent spirits. She expressed her joy to witness of the fact of her mother's speedy coming to join her, and told witness that the school would be everything that could be desired when the mother came.

Witness remembers the incident described by Francina Hamy about some one stepping on the ayah's foot. It happened about 1 A. M., on probably the seventh day before Miss Pickett's death. The ayah's scream awakened witness, she ran to see what was the matter; the elder boarders were also awakened, and witness finding the ayah afraid, lit the lamp herself, the ayah holding it. She then went towards Miss Pickett's room, and knocked at the door, which was ajar as usual. Miss Pickett said "What is it, Miss Silva?" Witness told her that the ayah had been stepped on in the dark, and they were afraid some one had got into the house. Miss Pickett said they should not be afraid, as she had just put out the light. Witness then took the lamp, examined all the rooms, and found no stranger; the stair-case door was locked that night as usual. Witness does not know why Miss Pickett put out the light, it had always been kept burning and was the only lamp kept alight on that floor.

(Signed) M. E. DE SILVA.

MISS CAROLINE DE ABREW.

*Assistant Teacher, Sanghamitta School, Colombo.*  
The witness resides on the premises, and was present on the night of the 24th June 1891 and the following day. The witness was present at the examination of Francina Hamy, the ayah, on this day and corroborates

her statements, which she heard and understood. At some time past 9 P. M. on the Wednesday evening (24th June 1891) she having herself retired, heard Miss Pickett coming from the verandah into her bedroom, heard her bolt the north door as usual, and through the slats of the middle door which was also partly opened on that night, saw the light of her lamp. She saw it obliquely, as her bedroom adjoins the central dormitory of the boarders' room on its west side. Miss Matilda De Silva, daughter of Mrs. Weerakoon, slept with the witness. The girls conversed in whispers, for, she thinks an hour until as she estimates about half-past ten. Miss De Silva then said she must get the key from Miss Pickett and go downstairs. At her request witness accompanied her to Miss Pickett's north door, and through the slats Miss De Silva asked for the key. Miss Pickett was then lying on her bed, but whether asleep or not, witness does not know. The lamp was burning. However Miss Pickett got up, brought the key, opened the door, and handed the key to Miss Silva; who thereupon took it and went downstairs, witness returning to bed. In perhaps twenty minutes, as near as witness can judge, Miss Silva returned, gave the key to Miss Pickett, and went to bed. About twenty minutes later Miss Silva again said she must get the key, and again at her request witness accompanied her to the north door. This time they went across the dormitory and by the eastern and northern verandahs. Witness at Miss Silva's request acted as spokeswoman. Miss Pickett was still apparently sleeping on her bed, and the lamp was burning. The blind of the right-hand leaf of the door was opened to let in air, and the girls saw her through the slats. Her response was such as might have been given by a person who had been lying in a doze or deep in meditation, or by a light sleeper; it did not seem as though she were quite awake. Witness knocked at the door, and called her by name. She came, apparently vexed at being again disturbed, but nevertheless gave witness the key and returned to bed. Miss Silva took the key and again went downstairs, while the witness returned to her bed by the way they had come, and went to sleep immediately. She knew nothing more until awakened on the following morning by the ayah. She does not know at what hour Miss Silva returned, but on awakening in the morning found her in bed by her side asleep.

Mrs. Weerakoon and Mr. Sadris De Silva, the father and mother of Miss De Silva, lived in a small bungalow, situated diagonally and at the distance of a few yards from the south-east corner of the school-building and within the same compound. Mrs. Weerakoon is the President of the Women's Educational Society, and took up her residence in this place to supervise the establishment. On the Wednesday evening in question they had visitors, among them Messrs. Mahagedara and Wijesooria; there was accordion playing and the singing of English songs. Miss De Silva had passed the early part of the evening with her parents and their friends and had come into the school building at about five minutes past nine, the usual hour of retiring. She and witness stopped on the east verandah ten or fifteen minutes to listen to the music, and then went to bed.

200

The Theosophist.

(Jany.

What happened subsequently is narrated above. Witness saw nothing in Miss Pickett's manner at any time to indicate depression of spirits or melancholy. She was always cheerful, had no enemies, and was loved by every one. She was uniformly kind to the scholars and servants.

(Signed) CAROLINE DE ABREW.

## EVIDENCE OF THIRD PARTIES

PETER DE ABREW,

*One of the Founders of the W. E. S.*

Witness' mother is one of the managing committee, of the W. E. S. and witness has been most energetic in the work since the commencement. He has acted as Foreign Corresponding Secretary, and was daily consulted by Miss Pickett as to the school work. Witness last saw her alive on Tuesday, June 23rd, last. He and Mr. Mirando were talking with her about a proposed religious ceremony at the school, and it was agreed upon for the following Sunday. Miss Pickett was then, as always, perfectly cheerful, and all her conversations with witness indicated her intention to go on with the work, and her belief that it would be successful. She told witness that she was looking forward with the greatest joy to her mother's coming to join her. She anticipated that Mrs. Pickett's experience in teaching would be of the greatest service in this movement, to which she, the daughter, was glad to have devoted her life. Witness does not know of any one, who was the least unfriendly to Miss Pickett, while as for the Buddhists they were without exception as loving as to a sister. Witness indignantly scorns the idea of her having committed suicide, and also as to her having met with violence. On Thursday morning the gardener of the school, one Lewis, brought the tragical news to his house at about half past seven in the morning. Witness immediately went there, and Mr. Mahagedara took witness to the well, sounded with the pole, and brought the body up to the surface, so that witness saw the skirt of the dress. Witness noticed, if he remembers aright, that the plank lying across the western part of the well enclosure was turned upside down, the plank was in a rotten condition, and the outer edge (towards the middle of the well) was eaten and broken away, so as to make it of a very uneven width throughout; its southern or right hand extremity was half gone, and a person stepping incautiously upon it at the middle would be liable to have the plank turn under him, and be precipitated into the water. In view of all the circumstances and witness' intimate knowledge of Miss Pickett, witness' belief is that the death was a pure accident. Four or five days before Miss Pickett's death she was pointing out to witness certain necessary things to be done about the premises, such as the repair of fences, the erection of a screen before the bath-room, and the inclosure of the wells to prevent the children from falling in. Witness can testify that the safety and welfare of the children under her charge were continually on her mind.

(Signed) PETER DE ABREW.

L. B. MAHAGEDERA,

*Clerk Colonial Stores, Railway Branch, and a Founder of the W. E. S.*

On the morning of Miss Pickett's disappearance, a boy came and brought him the news about seven A. M. He immediately went round to the Sanghamitta School and assisted in the search. Lewis, the gardener, had felt in the well with a short pole, but found nothing. Witness made him splice it with another, and then himself probed to the bottom, and found the body, which was later taken up by the Police. Across the western arc of the periphery of the well had been laid as a platform for water-drawing one or more planks, but the well had long been disused, and only one plank remained, and that in a very rotten condition. It was not of even width, a part of one end having rotten away. This plank witness found upside down, and a space equal to its width exposed between its inner edge and the wall. Supposing the plank to have laid in its proper place right side up, there would be no space, or at any rate, but very little, exposed between its edge and the wall at the top of the steps, by which the water-drawers would mount to the platform. The appearance of the plank that morning might be explained by the fact of a person having incautiously stepped upon the insecure plank with their weight beyond the centre of gravity; the plank might have turned and let the person slip perpendicularly into the water, and then turned bottom upwards when the weight was removed. Witness thinks it possible that Miss Pickett may have met with such an accident. Such a theory would correspond with the abrasions and other marks found upon the body at the autopsy.

(Signed) L. B. MAHAGEDERA,

D. N. TILLEKERATNE,

*Plumbago Merchant of Colombo.*

Witness took a great interest in the Sanghamitta School, and had placed two of his children under Miss Pickett's instruction. At first he had one, a little girl, but afterwards sent the second as a boarder. On looking about the school premises he saw that the wells were dangerous, especially the one at the north side in the centre of the lawn, which had two steps, by which a child could easily mount and be liable to fall in. He brought the subject to Miss Pickett's notice more than once, and said he did not dare to send his children to board there until it was covered. Miss Pickett recognised the danger and promised to have it attended to forthwith.

(Signed) D. N. TILLEKERATNE.

## EVIDENCE OF THE JURYMEN.

A. C. WRIGHT,

*A member of the Coroner's Jury.*

Witness has read Mr. MENDIS' statement, and fully concurs in his statements and in his view of the cause of Miss Pickett's death. No evidence was produced of either murder or suicide. Witness maintained throughout that it was accidental, and himself believes that it might be a case of somnambulism. For some unknown reason the Coroner seemed anxious for a verdict of suicide.

(Signed) A. C. WRIGHT.

LOUIS W. MENDIS.

*Proctor, District Court, Colombo.*

Witness was one of the Coroner's Jury that held the inquest on the body of Miss Pickett. No evidence was produced before the Jury to make them willing to bring in a verdict of suicide, nor was there any evidence of foul play. Witness' conviction was that the death was due to accident. The Coroner seemed determined not only to persuade, but to force the Jury to bring in a verdict of suicide; he assumed a tone of dictation and gave them to understand, that they had no right to bring in another verdict than the one he indicated. His chief argument was that Miss Pickett had probably received in Australia, from Col. Olcott, promises which had not been fulfilled in Colombo, and finding things so different from what she thought, and feeling ashamed at having so recently professed Buddhism in public, and seeing how superior the European community were to the Sinhalese community, with whom she had identified herself, committed suicide! As witness had personally known Miss Pickett, had frequently seen her, and over found her cheerful and satisfied, witness was not impressed by the Coroner's opinion. The Coroner is a Protestant Christian, and pretended to be a very strict believer. If he was taking witness into any social company, he did not like witness to have himself known as a Buddhist, but wished him to appear as a Christian. He cited a passage in Miss Pickett's diary, where she said "God help me to walk in the right path," or "to do my duty," or words to that effect. His contention was that Miss Pickett's public profession of Buddhism was insincere, that she was a Christian at heart, and that disgrace at having openly renounced her God, had no doubt driven her to kill herself. Witness, however, regarded this as a mere habit of expression acquired, while being educated by, and among Christian teachers, and witness himself, who was educated by Christian teachers, has sometimes found himself making use of expressions of the same general character as that written in Miss Pickett's diary. The Witness and all the Jury then carefully examined the diary for any entries which might show suicidal intent but found nothing which supported that theory in the least degree. At the adjournment of the inquest, the Coroner took possession of the diary at which time the number of pages was complete, and no leaves were torn out. Witness being shown the drawings of the well, says that they strengthen his previous conviction that the drowning was an accident. Witness believes that people walk in their sleep, and if Miss Pickett had that habit, her death would be easily explained. Quite recently it came to be known that a native gentleman of Colombo holding a Government appointment had nightly for sometime walked in his sleep from his house at Matwall to Kayman's Gate and back again, barefoot, and in his sleeping dress. The two places are one and a half miles apart. Witness also knows of another case of a Colombo merchant, who got out of bed one night about one A. M. and walked a distance of  $\frac{1}{2}$  mile barefoot, and in his sleeping drawers. He was then recognized by two men in a cart, who being surprised at seeing him walking in such a dress addressed him, but got no reply. Finding him to be fast

1892.]

asleep and failing to wake him, they brought him back to his own house, where the sleeper was awakened by having water dashed over him.

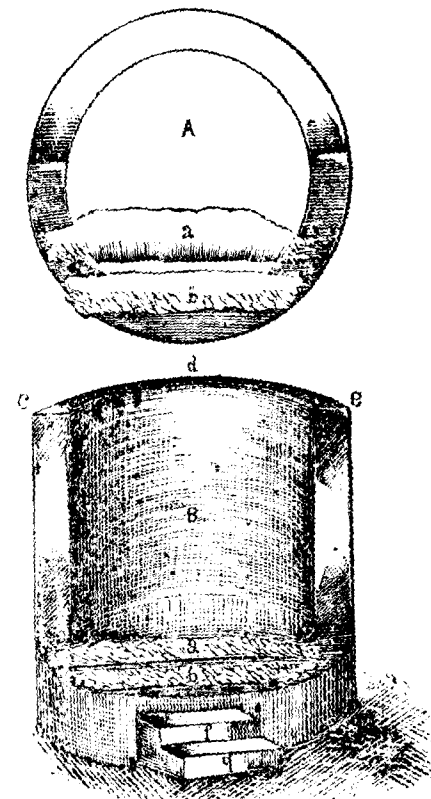
The third member of the Jury beside Mr. PERERA and witness, (Mr. WRIGHT) is a leading Roman Catholic. He was as convinced as themselves that it was nothing but an accident. He was even more persuaded than the other two that the death resulted from accident.

(Signed) L. W. MENDIS.

MARTINUS C. PERERA.

*Scientific Instrument Repairer to Government.*

Witness was a member of the Coroner's Jury and knows all the circumstances that were brought in evidence. His opinion was, and is, that Miss Pickett fell into the well in consequence of stepping on the rotten plank. Witness presents to Col. Olcott a sketch of the well as it actually was before the accident, also a sectional plan showing how two pieces of rotten board were laid across the western side of the mouth. Witness



Description of the cuts.

- A. Top sectional view of the well with two half-rotten boards—*a* and *b*—lying across the curb, for the person drawing water by hand to stand upon.  
 B. Elevation taken from the west side: *c, d, e*, the wall about 6 feet high; *a, b*, the two planks; *f, g*, the two masonry steps.  
 The opening of the well was 5 feet in diameter. Height of the low curb about 2 feet.

protested at the inquest against the Coroner's wish to bring in a verdict of suicide, and his fellow-jurymen Messrs. Wright and Proctor Mendis concurred with witness, and refused to bring in the verdict of suicide. The Coroner seemed to be very urgent to have the Jury do so, and requested them to re-consider their verdict; but they unanimously refused. Among the papers of Miss Pickett, examined by the Coroner, was a small red diary, which witness and the other jurymen and the Coroner read. It was, afterwards, taken possession of by the Coroner, at which time the leaves were intact. Witness could find neither in her letters, nor in her diary any proof of melancholy or suicidal intent. Witness remembers that she wrote in one place: "God help me to do my duty" or words to that effect. There were various entries showing her sense of her responsibility and desire and determination to go on with the work. On the Wednesday evening, June 24th, witness met Miss Pickett at about six o'clock walking on the Galle Face walk with her boarders. The surf was dashing somewhat roughly on the beach, and the children were playing on the sand. Witness called Miss Pickett's attention to the danger of an accident, and told her of the case of a child, who had been drowned in the surf at Colpetty, in the neighbourhood, while playing, as these children were. She at once called the children up, and witness left her. On witness speaking to Miss Pickett about her mother's probably speedy arrival to take part in her work, she expressed the greatest joy at the prospect, and said that then everything would get on well.

(Signed) M. C. PERERA.

I think the following things will strike the intelligent reader upon reading the above: (1) That Miss Pickett had no reason to take her own life; that she had no intention to do so; that, on the contrary all her plans had reference to future congenial work, with her mother as colleague, and that the prospect filled her heart with gladness. (2) That she had no enemy, so far as known, in either class of the community, from whom her life was in danger. (3) That her death was an accident, probably caused by her stepping upon a dangerous, half-rotten plank, which turned over under her foot, and let her slip down into the well. The position in which it was found by Mr. Mahagedera and seen by Mr. Peter De Abrew supports that theory and no other. The surgical evidence given before the Coroner's Jury, proved that the body showed no marks of violence, and that certain abrasions of the skin on the knees and finger-tips, were clearly due to the deceased's struggles to get out of the water. (4) That the Jury unanimously believed the death accidental. Their verdict was, "Found drowned," but the Roman Catholic Coroner tried not merely to persuade, but to bully them into changing it to one of suicide. Failing this, he (*vide* the report of the case in the *Ceylon Independent* of June 26th) in violation of all English precedent, if not of Ceylon law, added the following rider:

"By the appearance of the surrounding wall of the well, and the evidence had to-day, I am of opinion that it is a case of suicide, and not accidental. There is sufficient evidence that it is not homicidal."

1892.]

I think this as flagrant an outrage upon private feeling as I have ever encountered, and I hope that the Justices of the District Court will inflict such chastisement as the Code permits.

Supposing it to have been an accident, how account for the presence of Miss Pickett at the well at a late hour of the night; and for the staircase-door being locked on the upper side? Taking the latter first in order, we see that Miss De Abrew, and Miss De Silva saw Miss Pickett lying on her bed as late as 11 p. m. Miss De Silva had to go downstairs twice and Miss De Abrew, having fallen asleep, does not know when she (Miss De Abrew) fell suddenly asleep, there is no reason why Miss Pickett should not have done likewise. From what we know of sleep, we may say that, even if Miss De Silva returned within the next fifteen or twenty minutes, it was possible that Miss Pickett, passing into the deeper state of somnambulism, might have left her room, descended the staircase through the open door, and walked off to her death, without any one being the wiser. Whether she had or had not been a habitual sleep-walker before, the state might now have been developed in her under the pressure of anxiety for the children under her charge. Observe that Mr. Tillockeratne had more than once strongly urged upon her attention the danger of this well, and that she had in her turn told Mr. De Abrew that the wells must be enclosed for fear of accident. This was quite enough to give the "exciting cause." Says Dr. Hack Tuke, the eminent English authority, "The influence exerted by the particular thought uppermost in the mind the previous day in determining the acts performed, in consequence of inducing a vivid dream, is no doubt great" ["Sleep Walking and Hypnotism", p. 21]. He cites a number of cases, where the sleep-walker went through the most complicated actions unconsciously, among them the unfastening of doors and windows, the walking to distances, climbing on roofs, moving heavy timbers, solving mathematical problems, composing or singing music, etc. The subject is capable of extensive and very interesting treatment, but space lacks for going into it just now. Somnambulism has occurred between the ages of six and eighty-one, but childhood and puberty are the periods when the system is most liable to its attacks. [Op. cit. p. 20. I have also consulted Fahnestock, Sargent, Gregory, D'Assier and other authorities].

One fact deserves attention, *viz.*, Miss Pickett went out barefoot and in her dressing wrapper, not in her night dress. In front and at the twosides of the school building run gravel, or rather laterite, paths, and the well was some 50 yards distant from the house. No European lady, unaccustomed to going barefoot, would have thought, if awake, of walking with her tender feet upon gravel paths, and through grass where she ran the risk of being bitten by a snake or stung by a centipede or scorpion. The Calendar shows it was a moonlight night, but I put it to any reasonable European woman, if Miss Pickett's first instinct, if awake, would not have been to put on her shoes, or at least her slippers, for a nocturnal

stroll in the Tropics. For my part I can see the thing as clearly as possible. She had been reading that heavy metaphysical work "The Perfect Way," had taken it to bed with her intending to look at it again as well as the "Browning" and the newspaper [all were found on her bed in the morning], had lain down to think, fallen asleep, been aroused by the girls coming for the key, had dreamed of the dangerous well and her responsibility for the lives of the children [M. C. Perera had that very evening accentuated her fears by his well-meant caution about the danger of the surf at the Galle Face Walk], had risen from her bed just as she was, in her wrapper and shoeless, gone to the well, mounted the steps, stepped upon the turning plank to look for herself at the danger [for, note that somnambulists do far more wonderful things than this], and was precipitated, fast asleep as she was, into the water. Her mouth not being closed nor her breath held, as they are by waking swimmers and divers, the water rushed into her mouth and lungs, she suffocates so that she cannot shriek for help, with animal instinct she scrapes at the mossy walls, trying to mount, and these tear her finger-tips and the skin of her knees, as they were found at the autopsy; all in vain, no preserver is at hand; her brain reels, she loses consciousness, sinks, the water closes over her head, the thread of life is snapped, and so is fulfilled her Karma.

H. S. OLCOTT.

#### A VISIT TO AN INDIAN "CUNNING MAN."

HAVING heard tell of one Govind Chetty and his curious power as a soothsayer, I took the opportunity of paying him a visit while in Southern India last August. This Govind has a peculiar dread of Europeans, owing I believe to his having once been imprisoned by an English Judge on the following grounds: Govind had been in the habit of revealing the names of thieves and where stolen property could be found; this, coming to the ears of the Judge, caused him to be watched, and one fine day he found himself before the dispenser of justice arraigned on the charge of theft or abetting in theft, for he had just told someone where stolen goods could be found; the Judge, arguing that if he knew where the goods were, he must necessarily be either the thief or an accomplice, promptly sentenced him to a term of hard labour, treating as superstitious nonsense the idea that he had any peculiar power. To make certain of his receiving me, therefore, I requested a brother Theosophist living in Kumbakonum to go the day before my arrival, and explain that I was not connected with Courts of Justice, but only ranged satisfactorily, I started in a handy cart with two Brahmin Theosophists as interpreters for Govind's residence, about 6 miles from Kumbakonum. Arriving there I was shown into his "consulting room," a small court in the middle of a small, low house with a verandah round it, in which stood one long chair for the "patient," a construction of clay like a monster cone for holding corn, and a weaver's distaff, the emblem of the caste to which Govind Chetty belongs. I was not seated long

[Jany.

1892.]

A Visit to an Indian "Cunning Man."

207

ere the soothsayer appeared; he is a tall, well made man, though his features show signs of considerable debauch, for he is addicted to heavy drinking; his manner is bluff, and excessively uncourteous, I am told, but luckily he was very docile during my visit. Upon entering the verandah he sat down opposite me on a mat without salutation or remark of any description, and commenced writing. Whilst writing he kept asking myself or one of those who accompanied me, to mention numbers at random, or to put our forefingers on any letter in an open book; this of course was mere nonsense, and had nothing to do with the work in hand. In about 10 minutes he handed me a sheet of paper, and asked me to sign my name at the end of what he had written on it, which I did, and at his request put it in my pocket. Then he, for the first time, asked me what I had come for; I said to him "Oh, but I thought you could tell that by your own art." He replied "The questions you have intended to ask me are written on that paper in your pocket with the answers, but before you read it, please state of your own accord what you wish to ask, in order that those present may see there is no fraud or collusion." Now I had told nobody what I had intended to ask him, though I had determined on the questions a week or ten days before; they were:—(1) "When and where shall I be married?" (2) "How did the two Parsees ladies meet their death on the Rajabai Tower, Bombay?" (3) "I have a sealed paper in my pocket; who wrote it, and what does it contain?" As soon as I had stated my questions, he said to me "Repeat a line of poetry on anything you like," so trying to puzzle him with something ridiculous I said—"And where fire flies"—Then he asked me to name a bird at random, I said "Swan"—"Now read the paper I gave you," he said. Taking it out of my pocket I gave it to one of my friends to translate to me. I may remark here that Govind only knows his own vernacular Tamil, so all conversation had to be carried on by an interpreter; this paper I refer to has been translated to me by several independent gentlemen at different places, so I can certify to the following being a correct translation into English of the original in Tamil, which I hold in my possession:—

"You were born in the year 1867 (Christian Era) in the month of April. You are now 24 years, 4 months and 28 days, 11 hours old.\* There are three questions all concerning females. You will be married in your 25th year to a good woman; her name is her name; age 19; you first met her in Switzerland†. The two females in Bombay met their death from an unnatural cause. You have a letter in your pocket which is sealed, the name of the writer is Pearse‡. In your former birth you were in a spiritual caste, but through some fault in your Karma are now born in a body less suited to spiritual development. To give

\* I was born on 1st April 1867, hour unknown. My visit to Govind was on 29th August 1891 about noon.

† This is all correct. "Iue" was spelt phonetically in Tamil, likewise "Switzerland."

‡ Spelt phonetically in Tamil, and quite correct.

weight to this, I say you will compose the following line—"And where fire flies—" You have one brother and two sisters.\* You gain no assistance from your family. In about 2 years you will get an appointment, and will be promoted in about 5 years. You will go to England in your 26th year. You will live to over 60 years of age. Your wife is very fortunate. You are a good sage. In proof of the truth of this you will say "Swan."

Such is the substance of the paper he gave me before speaking to me at all; as to how he was able to determine beforehand what questions I should ask, and what words I would repeat at random, I make no guesses, but simply state the facts as they occurred. The general idea is that he has control over an elemental. He learnt the art (or whatever it is) from his uncle, and is, I believe, going to impart it to some one else, as he is now getting old.

Besides the above paper he gave me verbally a lot of information about myself past, present, and future; the past and present being correct; as regards the future one curious prediction, which I laughed at then, has already come true. Govind said to me "Your marriage will take place suddenly at very short notice." I replied "Oh! well you are wrong there, for it is all arranged now, and will take place early in November, so there is no suddenness possible about it." He smiled and said—"Well that is my prediction." I paid no more heed to the matter, in fact, had forgotten the prediction, till I suddenly found that I was to be married at 2 days' notice early in October; the event had to be hurried quite unexpectedly, and previous arrangements upset, owing to a train of circumstances quite unforeseen; Govind's peculiar prediction which struck me as being foolish at the time, thus came true. The other matters are private and would be of no interest here. I was just getting him to tell me what was written in the sealed paper I had with me; and which he had already correctly described as being written by "Pearse," when he jumped up and ran away; nothing would induce him to come back, so curious is his temper. However, after some entreaties I induced him to come out of his house into the garden, where I took a photo of him much to his delight, in fact, he was so pleased that he took me in and introduced me to his wife, and stood a drink (or rather a *pan-supari*, the Indian equivalent). My Kumbakonum friends told me this was a most unusual proceeding on his part. Thus ended my visit to one of the most curious specimens of my race I have come across as yet, though I should probably have seen a more curious one, Mannargudi, who lies in the flames of a wood fire for hours together. The more Europeans who will take the trouble of interviewing such men as Govind Chetty, the better, for it is by increasing the ranks of credible witnesses, and laying the facts constantly before the public that

\* Not quite correct as I have one brother and three sisters.

[Jany.

the self-complacent Westerner must be brought to know that there are more things under heaven than are provided for in his philosophy.\*

C. L. PEACOCKE, Lieut., R. A.

### MANTRAS, THEIR NATURE AND USES.

A paper read before the Annual Convention of the Theosophical Society held at Adyar, Madras, on 27th, 28th and 29th December 1891, by S. E. Gopalachari, F. T. S.

#### SECTION I: THE NATURE OF MANTRAS.

IT is with great diffidence that I ascend the platform to-day, to give you my few thoughts on Mantras, a subject which however interesting it may be, cannot be exhausted in a few essays. My object then is to place before you the results of my own studies in that direction, subject of course, to the correction of my more advanced fellow Theosophists; and thus to benefit myself in one way.

I can only give you, owing to the shortness of the time at my disposal, the barest outlines of the subject. It is impossible for a single individual to master the information treated of in 37,00,000 verses containing the original writings on Mantra and Occultism, known as the *agamas*, besides several other works now supposed to have been lost; for occultism is treated in these writings in all its phases, and a theoretical knowledge of them, presupposes a good deal of practical knowledge in one of them at least.

I cannot too strongly impress upon your minds, the necessity of my giving references, and in important points quoting the authorities in support of my arguments, more especially because a slur has been cast upon us that we do not correctly represent the views of the ancients, and that we give out as correct what emanates from our brains, without taking the trouble of seeing whether our statements, are borne out by the master-minds of old. I, for one, beg leave to admit for a moment, without quoting any instances of such neglect of duty, the truth of such statements: and believe that you will all agree with me that the charge is partially true at least. I would therefore try my best to support my statements, with references to the best authoritative writings; for if we give the public, any more room to think of us as they now do, not only will the truth of our doctrines be less and less appreciated, but we shall be in their eyes, no better than a set of self-styled masters who have nothing to show for our title.

The importance of sound has been most excellently sung by a poet of the Rig Veda, hoary with antiquity and wisdom, when he said:—

*Chatvāri vāk parimitā padāni thāni vidur brahmanā émanushināh, guhā trini nikitā nēgayanti, thureeyam vāchomanushyam vadanti.* This literally means:—All *vāks* are of four kinds: so the Brahmins learned in the Vedas (know); three of which are latent, and the last is spoken.

\* For interesting particulars concerning the Hindu belief about Govind's elemental "remembrancers" see *Theosophist* for February 1891, Art. "Fire Elements."—Ed.



This statement gave rise to the fourfold classification. The Vedas have been divided into four; the Vaidikas—I use the term in the sense in which Yaska used it, viz., the ancient Vedic teachers—say that the Pranava (Om) and the three Mantras known as Vyáhrities (Bhuh, Bhuvah, and Svah) are here referred to; the grammarians consider the same passage as referring to the grammatical forms and terminations, *náma, ákhyáta, upasargas* and *nipáta*; those following the school of Nirukta interpret the same as the Rig, Yajur, Sama, and the words spoken of in the world. Those versed in Mantrasastra only enlarge the views of the last-named by explaining them to mean the Pará, Pasyanti, Madhyama, and Vaikhari forms of Vák.\*

This last interpretation is the basis on which the Mantras were formed as I shall show you later on.

The potency of sound has been spoken of in very high terms by all writers of antiquity and by none more so than Patanjali himself, the well known author of the Yoga Sutras, in his more splendid work, the Mahabhashya, a commentary on the grammatical rules of Panini. He says, the four horns are the four classes in which the Brahman is compared to a Bull; and this passage Patanjali takes for his authority. Kayyata in his commentary on Mahabhashya says that this is a description of Sabdabrahman (Logos) under the character of a Bull. The meaning of the mantra is:—

"Words, noun, verb, prefix, particle, and other kinds (of grammatical terminations). The three feet thereof are the three times, the past, the present and the future; the two heads are the two natures of sound, the eternal, and the factitious. The seven hands there are the seven case affixes. "Trebly bound" i. e., connected with the three localities, the chest, the throat, and the head. The bull (*vrishabha*) is so called from its showering down (*varshana*)—(i. e., showering down enjoyments). It bellows (*horaviti*) i. e., makes a sound. How is this? The verb *santi* means 'making a sound.' 'The great god did enter mortals':—the great god i. e., sound; mortals in men whose lot it is to die: these he did enter in order that they might become assimilated with the god."

This statement has been explained by his commentators to mean that the ETERNAL SOUND has become manifested in man, in order that he may be again assimilated into Him: In Him (The Eternal Sound or Sabda Brahma or the Logos) verily the man that knows the fitness of speech, whose sins have been removed by the employment of speech preceded by a knowledge of language and who having split the knots of egotism, doth enter.

Patanjali next turns his attention to the Vedic hymn I have already quoted, and proceeds to say:—

"Another text says: 'Four are the kinds of words, the divisions of speech. Hence do know the knowers of Brahman (Bráhmañah) who have will over the mind; \* This Mantra forms the 45th hymn of the 164th Sukta of the 22nd Anuvaka of the 1st Mandala of the Rig Veda. This Sukta contains 52 hymns the Rishi of which is Dirghatamas. The first 41 Mantras are addressed to Visvedevas; the 42nd and 45th to Vagdevi, who is explained by Sayana Charya to mean the same as the Logos. I would in this connection refer the reader for further details to Yogasikopanisad.

† The reference is here to the Vedic passage "Chatreári sringah trayáasya" pádáh dvásháptá hastásáasya tridhábaddhórishabhóroraviti mahámartyam áviresa.

three placed in the cave\* men take no notice of: the fourth (degree) of speech they utter.' The 'four words' that are the divisions of speech, are the four sets of words, the nouns, verbs, prefixes, and particles. 'Thou dost know the knowers of Brahman who have will over their minds,'—who have the will of their minds, (or have the mind in subjection to the will)—such is the meaning of the word *manushin*. 'Three placed within the cave,' they take no notice of;—of the three placed with in the cave 'they take no note,' they busy themselves not with them, they get not a glimpse thereof. 'The fourth (part) of speech men do utter':—the fourth (*tureeya*) is that fourth part (of entirety) of speech which is found among men."

I have almost literally translated the words of Patanjali as a writer on grammar—the grammar of factitious speech, the proper study of which he says, preserves the Vedas, and prevents their corruption. By saying 'factitious speech' he means the Vaikhari Vak, for we believe that the other three forms of vak form the subject of occult sciences.

The Hindus believe that Hanuman was taught by Surya in nine grammars: and leaving off the ninth which treats of the factitious language, we have the eight grammars speaking the hidden forms of speech, the number eight including certain intermediate stages of the three latent vaks or forms of speech alluded to above. This lowest form of speech is the object of knowledge, and one of the objects of which, is obtaining the full knowledge of words, or to adopt Patanjali's explanation, in order to obtain a command over his own mind.

"Of trinal speech distinguished by its several locations as the pronounced (*Vaikhari*), the intermediate (*madhyama*) and the seeing (*pasyanti*). This marvellous one is the ultimate degree. Among these the pronounced is that which is the object of hearing, the intermediate abiding in the region of the heart is the cause of discourse, since (else) there would never be words perceived; but the *pasyanti* or 'the seeing' (so named actively *honoris causa*; while it means, what is seen by the enlightened) is beyond vulgar concernment, but in it, moreover, do those with concentrated minds arrive at the distinction between the bases and the affixes. But in the ultimate (*paravák*), it is not so (no distinction of parts) being there discoverable. Speech is on that account said to be 'trinal.'"<sup>†</sup>

It is plain from what has been above said that the laws which govern ordinary speech also govern mantras, the latter being only speech arranged according to certain modulations of sound. Such being the case we shall now enquire into the signification of the word 'mantra.'

'Mantra' has been derived from the root '*man*' to think: and it has among several other ways, also been explained to be so called on account

\* Vivarana explains 'cave' to mean 'where the occult development of sound takes place.' By 'not getting a glimpse thereof' is meant 'their not being the depositories of any kind of knowledge in regard to the three stages of sound anterior to its articulation.'

† Barthrihari's Vakyapadiya quoted by Nagesabhatta in his Bhashyapradipód-yota. I may here add that Bhartrihari was one of the first commentators on the Mahabhashya; and the subsequent commentary of Kayyata, and the commentary thereon by Nagesabhatta, are based on this great work which is said to have consisted of 100,000 *grandhas*.

The origin of mantras and devatas is this. Brahman which is known in the Mantrasastras as Bindu, possesses a force called Bija, but known in the Vedantic writings as Sakti or Prakriti. Their united action is Nāda, or Sabdabrahman or the Logos. There is, however, a little difference of opinion among this class of occultists, as to the nature of the sounds uttered by the Mantras. One class thinks them to be manifestations of the Logos; others again consider them as the manifestations of Sakti, and say that Sabdabrahman is the consciousness in all things. This consciousness resides in man in the Kundalini Nadi and is said to be the origin of all the letters of the alphabet.

We have now three kinds of creations. First, the order, Sadasiva Rudra, Viṣṇu, and Brahmā.

Prithvi , Apas  (Lotus flower) Tejas  Vayu  Akasa

From these elements the physical body of man takes its origin, and in it the Kundalini force is located. The three nadis known as Ida, Pingala, and Sushumna extend from the nose to a little below the navel, and the Kundalini is located a little above the anus. It is described as coiled like a serpent, and when awakened by the power of Yoga, it becomes straightened, and shuts up the passages to the three nadis mentioned above. According to Indian writers, Sabda takes its origin in the Kundalini; and it is the sound which takes its rise from Kundalini that passes the three stages Pará, Pasyanti, and Madhyama, and at last comes out as the one which we all hear and speak comprising the fifty letters of the Sanskrit alphabet. It has been briefly said that the world of Sabda takes its origin from sounds. In other words, it means that a

\* It must be here said that the sun, fire, &c., do not mean those on the plane with which we are acquainted, but their astral, or in other words, their counter-parts.

1892.]

This idea will no doubt appear very curious to those of us who have been used to the modern way of thinking, but is pre-eminently an Indian idea; and no Indian writer has explained this theory more clearly than Patanjali, whom I quote once more:—

This last statement has been explained by Kayyata to mean that an identity (*tādātmya*) exists between a word and the object it signifies. It is generally said that the Kundalini has fifty letters. This means a great many things. It has been explained in the Mantrasastras that all the fifty letters take their rise in their *parā*-form of course, from the Kundalini; and that the force latent in it becomes manifested in the forms of sounds which to the ancient Indian grammarians comprised the fifty letters of the Sanskrit alphabet. When first any attempt is made to utter any sound, the sound of Pranava or Om is heard in the heart. It is in fact the very first sound that one is said to hear when he attempts to speak out any word: and in the case of any single sound (*Ekākṣara*) as for instance, the very first sound you would make, or one hears, before you pronounce the letter or sound, is the Pranava: and you hear this sound so long as one has life or *Prāṇa*. Of course we cannot ordinarily hear the sound of Pranava unless we are trained in Yoga. Proceeding from this analogy, they inferred, or knew that this sound can be heard everywhere, for, as I said before, any sound that is intended to be produced is always preceded by the sound of Pranava.

We shall now proceed to consider the origin of mantras. I have already said that sound comes from the Kundalini, through the nadis,

and the mouth. These nadis are hollow and terminate a little below the navel, and through them the ten kinds of air known as Prāna, Apāna, Vyāna, Udāna, Samāna, Krikara, Devadatta, Dhananjaya, Naga and Kurma, take their rise.

The sound proceeds from Kundalini to one of the nadis, the particular nadi being determined by the letter intended to be produced. Thus letters A (अ) to Ah (अः) pass through Ida, Ka (क) to Ma (म) through Pingala and Ya (य) to Ksha (क्ष) through Sushumna. These three nadis are presided over respectively by the Moon, the Sun, and Agni; in other words there exists an intimate and to us, inexplicable, relation between these deities, and the nadis, the former influencing the latter. It is on this account that the sounds coming from Ida are known in Sanskrit grammar as Soumya (literally related to Moon) and those from Sushumna as Ushama meaning hot or fiery. The Soumyas are also so called, because they do not require much effort in pronouncing them as they pass straight through the Idānadi. The letters Ka to Ma have sprung up from them. Thus, letters Ka to Ma are called Prānis (animated beings) while A to Ah are called Prāna (life-principle). They are symbols of the twenty-five tatwas, the last letter Ma symbolizing the twenty-fifth principle the Jivatma, or Paramatma according to the view we take. The third series extending from Ya to Ksha, and coming through the Sushumna are called Vyāpakas, from their being extended, or composed of the other two series already spoken of, and they play a very important part in the composition of mantras, for their insertion, is entirely dependent on the result we may wish to obtain.

To summarize then, the sound in its passage from the Kundalini to the end of the nadis is the stage of *parā*: that of its passage through the nadis is its *pasṃyanti* stage: from the end of the nadis to the throat it is in its *madhyama* stage, while that which passes from the throat to the mouth is its *vaikhari* stage. The sounds or letters on the physical planes are divided into those of Prithvi, Apas, Tejas, Vayu and Akas. Thus:—

Vayu, ka, kha, ga, gha, nga, a, á, ri, ah, sha, ya.

Agni, cha, chha, ja, jha, gna, i, í, ri, ksha, ra.

Prithvi, ta, ía, da, da, na, u, ú, li, va, la.

Apas, tha, thha, dha, dhha, na, é, i, li, sa.

Akas, pa, pha, ba, bha, ma, ó, ou, am, ah.

Mantras being a combination of sounds to suit a purpose, they may be either of one syllable or a thousand syllables. The latter being its maximum limit, mantras of one, two, and three syllables are strictly speaking arrangement of sounds scientifically blended together to produce a result, and are consequently very potent: these and the four syllabled mantras do not generally admit of any analysis whatever, as in the case of those of five syllables and more, for the reason that they are

generally composed of the least number of Bijas, and have no room for the insertion of the name of the Devata as in the case of the many-worded ones: and the only way we can find out the Devata is by a careful examination of the Bijas employed. Those of five syllables or more, are divisible into (1) the Pranava, (2) the Bija showing the object of the mantra, and (3) the name of the deity. Not all the Mantras begin with Pranava, but those that begin with it are considered more sacred to a deity than those which do not begin with it. The reason is plain enough, being that the mere presence of Pranava, which is considered as the mother of all mantras, will accelerate the force of that mantra.

The objects of the Mantras are various (1) Subjection (*vasya*), (2) attraction (*ākarsana*), (3) fascination (*mohana*), (4) (deadening the faculties) *sthambhana*, (5) (creating enmity) *vidveshana*, (6) death (*marana*), (7) ruining (*uchchatana*), (8) (soothing) *apyayana*; and the Bijaic terminations show the object of Mantras. In case of *Vasya*, *uchchatana*, and *ākarsana*, the termination *hum* should be used; *phat* for *māraṇa*, *namah* for *sthambhana*, *vidveshina* and *mohana*, *voushat*, for *apyayana*. This rule should be observed by a beginner, but when once he masters a mantra, this act being known as *Mantrasiddhi*, he masters *will-power* also, and can then use any termination for fulfilling any object. But immediate results will follow if he also pays attention to the above rule. This leads us to think that not only the efficacy of the *will-power* is necessary, but there is a sort of efficacy in the sounds themselves uttered during the repetition of a Mantra.

Mantras are either masculine, feminine, or neuter, according to the nature of the devata addressed to, and of actions. Those addressed to a female deity are also called *vidyas*. The eight purposes above mentioned may be thus classified according to the nature of the devata addressed. Those that terminate with the endings *hum* and *phat* are male mantras; but there is a class of Indian occultists who consider every mantra as masculine. Those ending with *swaha* and *voushat* are feminine in their action, while those with *namah* are neuter. Probably the reason for this classification lies in the fact that the pronunciation of *hum* and *phat* are more forcible, and produce a greater disturbance in the akas, than either *swaha*, *voushat*, or *namah*. Under the head of feminine mantras again are included all such mantras of one syllable, but consisting of more than one letter as, *kma*, *kshma*, *kra*, &c.

One of the advantages of this classification is that these mantras may be best practised, by persons enjoying different periods of life; for it is laid down almost as a rule that the feminine mantras should be practised before 16 years of age, and the rest above that age.

The excellence of the Sanskrit alphabet will be apparent when we consider that one and all the occult laws above hinted at, can be observed only in connection with it, and none else; and also that the knowledge of occult dynamics which the ancients possessed, enabled them to

find out that these laws can be best worked out in the case of this alphabet called Sanskrit, meaning 'well done' or 'well arranged': in short a perfect alphabet.

The number of mantras existing in the Sanskrit language is generally stated in occult writings as seven crores. This gives us only a rough idea, but the exact number is 67,108,863. Every mantra of any number of syllables must fall under one of the 26 kinds of Chaudas, and that the number given out in works on Sanskrit prosody. These denote the 26 ways in which different sounds can be arranged, taken one at a time, two at a time, and so on, the total number of ways in which they can be so arranged being, as we know from algebra,  $2^6 - 1$  or 67,108,863. Mantras are also divided into those of Agni and Soma. If in a mantra there are more letters coming out from Pingala Nadi it is Agni mantra; if of Sushumna, it belongs to Soma and is called a Soumya mantra; and so on.

(To be continued.)

## AN OUTLINE OF THE "SECRET DOCTRINE."

### II.

#### SUMMARY.

*The Days and Nights of the Universe. Universal Night Before the Dawn.*

WE have seen how Universal Night is brought about by the gradual, rhythmical coalescence into unity of all the opposing elements that make up objective existence.

It is impossible by any figure, picture or simile, to convey any conception of the condition of the Universe when thus withdrawn into latency, because every conception implies division into the conceiver and the thing conceived, while it is by the elimination of this very division, and by the absorption of the thing conceived into the conceiver, of the object into the subject, that Universal Night is produced.

But, though we must regard the condition of Universal Night as essentially inconceivable by the intellect, still there are various considerations which, if intuitively grasped, may throw some light upon the question of its nature.

If we compare the gradual, rhythmical passage of the Universe into full objectivity to the forward swing of a pendulum from the perpendicular line of rest, and the gradual rhythmical passage to re-absorption in latency, to the backward swing of the pendulum to the perpendicular; then it will be evident that, as the pendulum, if unimpeded, will swing backward an exactly equal distance behind the perpendicular; so, when the sum total of the potencies of the objective universe have reached the condition of latency at the end of each Universal Day, it is evident that there must be in these potencies a tendency to a further activity which will be, in every detail, the reverse or negative of the former activity.

This is why the "Secret Doctrine," and the stanzas on which it is based, have defined Universal Night by a series of negative statements

("Time was not; Universal Mind was not;" etc.) by which we are to understand, not that the existent universe had dwindled down into mere non-entity, but that a form of activity had set in which was in every detail the reverse and negative of the activity of the existent universe, and hence inconceivable by us, or conceivable only as non-activity or naught.

We can arrive at the same result by the exactly opposite process of expressing in universal terms all forms of activity which we know of as limited and particular; thus, in Universal Night, universal perception is, because the perceiver has been universally blended with the object of perception; universal life is, because all the limits of particular life have vanished; universal consciousness is, because objectivity has been universally absorbed into consciousness; and universal bliss is, because all the barriers to bliss have disappeared.

Perhaps the best illustration of the form of activity we are considering, is the mathematical process by which a gradually diminishing series of numbers is carried down to zero (corresponding to the perpendicular line of the pendulum), and then beyond zero into a gradually increasing series of negative numbers, which mathematicians regard as equally important and equally capable of manipulation with the positive numbers.

If zero be the threshold of Universal Night, then the gradually increasing series of negative numbers may represent the negative activities which we have postulated as existent therein.

This is merely the metaphysical aspect of this mysterious question; it has also a moral and a spiritual side, but these cannot be expressed in words; a comprehension of them can only be reached by the actual practice of morality and spirituality; or, to speak more truly, we can only prepare ourselves for that true spiritual comprehension of, and moral participation in, this mystery, which will be ushered in at the end of this universal day, by gradually attaining absolute morality and spirituality, during the gradual and rhythmic activities of this universal day.

To return to the illustration of the pendulum; when it has reached the farthest point of its backward journey beyond the perpendicular, it inevitably tends to swing forward again to the perpendicular, and, if free, will swing forward; and in virtue of the momentum thus acquired, it will not halt at the perpendicular point, but will swing forward again to the foremost point previously reached. And if the pendulum be entirely unimpeded, this backward and forward swing will repeat itself indefinitely; and, further, the duration and extent of the pendulum's journey behind the perpendicular will be exactly equal to the duration and extent of its journey in front of the perpendicular.

In the same way, the extension of the universe into objective existence and its re-absorption into latency, will tend to repeat themselves indefinitely; day and night of the universe will be succeeded by day

[Jany.

and night, in endless succession; and each universal day and universal night will be of exactly the same duration; or, rather, would be of exactly the same duration if there were any common, continuous standard of duration to apply to both.

At first sight, it would appear that this expansion and re-absorption of the universe, in the endless series of universal days and nights, is a mere fruitless activity leading no-whither; just as, from an astronomical standpoint, the days and nights of the planets and our earth might seem a mere senseless repetition, aimless, objectless, endless; yet we know that this is merely apparent; that each day is fraught with momentous issues, that each day is richer than its predecessors, if only by the mere fact that it had predecessors; that each day is the heir of the ages.

And so it must be with the universal days. Each must have some peculiar worth of its own; must garner some harvest of hitherto experienced power or wisdom; must add something, if not to the total quantity of being in the universe—for what can be added to the All?—then to the quality of that being, and to the quality of the life of the units that make it up.

As the sculptor's statue is first hewn out from head to foot, and then smoothed and polished from head to foot; so, perhaps, the humanity which is only rough-hewn in one universal day, requires a second universal day to polish and smooth it to perfection. Perhaps when we have fully learned perfection of individual life in the present universal day, we may find that this is only the preparation for a higher life in complex grouped personalities in some future day of the universe, and so on, ever to higher and purer perfections.

But into these secrets it is fruitless to pry; it is only profitable to note that the forces and tendencies which gave birth to previous universal days, tended, at the period we are considering—the waning of the universal night which preceded our present objective universe,—to give birth to a new universal day, richer than its predecessors, and destined to garner a richer harvest than its predecessors had yet known.

We shall see that this harvest is prepared for, by a grouping of the units of life into hosts and hierarchies, ruling over systems of suns and worlds; and, in the case of our own system, seeking a sevenfold perfection by a rhythmical, sevenfold progress through phases of life that, for want of a better name, have been called existence in the mineral, vegetable, animal, human, and superhuman kingdoms. We shall better be able to grasp the reasonableness of this rhythmical progress, if remembering that objective life is the disciplinary expression of the eternal spiritual will, the twin-brother of consciousness—we conceive these phases of life as picture-lessons, in which the unit of life has to seem a stone in order to learn something of the endurance of which a stone is merely the symbol; to seem a plant, in order to learn the grace and sweetness of a plant; to seem an animal to learn the active energy\* of an

animal; and so through manhood to the demi-god and the divine; ever keeping in mind that that which seems to become these is the eternal spiritual unit, and that it thus seems, through the harmonious action of its twin powers, Will and Consciousness; and ever remembering that this unit is a part of the All; is, indeed, in one sense, identical with the All.

And thus we return to the conception of Universal Night, brooding in latency, awaiting the Dawn.

C. J.

### A TRANSLATION OF THE SANKHYA-TATTWA-KAUMUDI OF VACHASPATI MISRA.

(Continued from page 184.)

THE “non-perception” of the following Kārikā is to be construed along with this, in accordance with the maxim of the “looking (back) of the lion.”\*

A bird soaring high, though existing, is yet not perceived on account of extreme remoteness. ‘Extreme’ (ati) must also be taken with ‘proximity’ (samipya)—*e. g.*, the non-perception, through extreme nearness, of the collyrium (anjana) in the eye.

“Destruction of organs”—*e. g.*, blindness, deafness, &c.

“From absence of mind”—As a person, under the influence of (some very strong) desire, &c., does not perceive objects, even in bright daylight, though quite within the range of his senses.

“From Minuteness”—As for instance, however much we may concentrate our mind (*i. e.*, however attentively we may look) we can never perceive atoms, though existing before our eyes.

“From Intervention”—*e. g.*, one cannot see the Queen behind the walls.

“From subjugation or suppression”—*e. g.*, the non-perception of the constellations, suppressed by the brighter rays of the sun.

“From intermixture”—as one does not perceive drops of rain-water, disappearing in a tank.

The ♀ in the Kārikā has a collective force, implying even those not directly mentioned; such as ‘non-production’ is also among the causes of non-perception—as one cannot perceive, in the milk, the curd, not yet produced therefrom.

The upshot of the whole then is, that the non-existence of a certain object cannot be (definitely) inferred merely from the cessation of its perception (*i. e.*, non-perception), for there is danger of the principle

\* “The maxim of the lion’s (backward) glance, is generally used to mark the connection of a thing with what precedes and follows.”

[Jany.

being unwarrantably stretched too far. Thus, for instance, a certain individual, getting out of his house, can never be assured of the non-existence of the inmates, simply on the ground of his not seeing them. The fact is that it is only with reference to objects capable of being perceived on the occasion, that their non-perception, leads to the inference of their non-existence. And this capability of being perceived can never belong to Nature, &c., and as such it is not proper for able men to infer their non-existence merely from their non-perception or imperceptibility.

Which of the above-mentioned causes (of non-perception) apply in the case of Nature, &c? The reply is—

## KARICA VIII.

The non-apprehension of this (Nature) is due to its subtlety, not to its non-existence; since it is apprehended through its effects. These effects are the Great Principle, &c.—effects (some of) which are similar, and (some) dissimilar to Nature.

Why should we not, continues the objector, attribute the non-apprehension of Nature to its non-existence, as we do of the seventh kind of flavour?

The Author replies.—“Not due to its non-existence”. Why? “Because it is apprehended through its effects.” It refers to Nature. The proofs of the apprehension of the soul will be mentioned later on, in Káriká XVII. If we find direct perception inapplicable in the case of objects, whose existence is ascertained by means of evidence other than that afforded by perception itself, we at once infer the inapplicability to be due to incapacity\* (and not to non-existence of the object itself).† The seventh flavour, on the other hand, has not its existence ascertained by any proof, and as such, the incapacity of perception cannot be urged in its case.

Granted all this, but which are the effects from whose existence, you infer that of Nature? The reply is—“The Great Principle, &c., are the effects.”

This will be proved later on (Káriká XXII.) Now are mentioned the similarity and dissimilarity in form, of these effects, with Nature—an apprehension of both of which is auxiliary to discriminative knowledge—“Similar and dissimilar to Nature.”

This division will be further treated of in Káriká XXIII. et. seq.

\* On the part of perception.

† This statement is with reference to Nature, the existence of which is proved through its effects—the proof being based on the general proposition, “Every effect must have a cause.” The effects, Mahat, &c., are perceptible; these must have a cause, and this cause is Nature.

Different views with regard to the nature of the effect. (1). The Bauddha view of the effect being an entity arising from non-entity. (2). The Vedanta view of the whole series of effects being a mere evolution of a single real entity. (3). The Nyaya and Vaisesika view of the effect being a non-entity arising from entity. (4). The Sankhya view of the effect being an entity arising from an entity.

From (the existence of) the effect is inferred the cause;—on this point there is diversity of opinion. Thus some philosophers (the Bauddhas) assert the production of entity from non-entity. Others represent the whole series of effects as a mere evolution of a single entity, and not a real entity in itself. (The Vedantists). A third set of philosophers (the Nayáyikas) hold the production of non-entity from entity. The Sankhyas lastly teach that from entity emanates entity.

Now we cannot establish the existence of Nature, in accordance with the first three theories. The Universe consists essentially of sound, &c., which are different forms and modifications of pleasure, pain and delusion,—and as such bears testimony to the nature-ness of Nature which lies in its being made up

of goodness, passion and darkness. Such being the case, if we assert the production of entity from non-entity (the Bauddha view) [we would land ourselves in an absurdity] viz., how could the cause, an undefinable (unreal) non-entity, consist of sound, &c., which are different forms of pleasure, &c.? For, certainly we cannot hold the identity of entity and non-entity (two opposites). Nor could the doctrine of the emanation of entity from entity (the Sankhya view) be upheld on the theory that the phenomena of sound, &c., are mere evolutions of a single entity (the Vedanta view). Nor again could we attribute phenomenality (or changeability) to the single; in fact the notion of such a phenomenality (changeableness) with regard to the unphenomenal (unchangeable) is only a mistake. Even in the theory of Kanáda and Gautama, who maintain the production of non-entity from entity, the existence of Nature cannot be proved; since according to them the cause is not identical with the effect, inasmuch as entity and non-entity are diagonally opposed to each other.\* Hence in order to establish the existence of Nature, the author first maintains the entity of the effect [i. e., proves the effect to be an entity, even prior to causal operation.]

## KARICA IX.

The effect is an entity: (1) because a non-entity cannot be brought into existence; (2) because of a (determinate) relation of the cause (with the effect); (3) because everything cannot be possible (by any and every means); (4) because a competent (cause)

\* According to the Nayayikas the cause is an entity, the effect a non-entity; and since an entity and a non-entity cannot be identical, therefore the cause and the effect cannot be identical.



[Jany.

can do (only) that for which it is competent; and (5) lastly, because the effect is non-different from the cause.

The effect is an entity—that is to say, it is so even prior to the operation of the cause. Against this theory cannot be urged by the Nayayikas, the fault of the absurdity of producing an already existing object. Though the production of the sprout and the jar is consequent upon the destruction of the seed and the lump of clay respectively, yet causal energy can only be attributed to an entity in the shape of the seed, and not to its destruction [a kind of negation, a non-entity]. Further if you assert the production of entity from non-entity, this latter, being at any time available, would give rise to the (absurd) possibility of any and every effect being produced at any and all times. All this has been explained by us in the *Nyāgarūrtikatātparyatikā*.\*

The belief in the existence of the phenomenal world cannot be said to be illusory unless we have some proof invalidating its existence.†

Now remains the theory of Gautama and Kanāda, with reference to which the author asserts—“The effect is an entity.” In support of this assertion, the following proofs are adduced:—(1) “Since a non-entity can never be brought into existence.” If the effect were a non-entity before the operation of the cause, it could never be brought into existence by anybody. By even a thousand artists blue can never be made yellow. If you assert entity and non-entity to be mere qualities belonging to the jar, then in that case, the qualified object (the jar) being non-existent, no quality can belong to it; and as such the entity remains in the same condition (i. e., cannot be attributed to the jar). Nor can non-entity (as a quality) be attributed to it. Further, how can non-entity belong to the jar (as its quality) when it is neither in any way related to it nor cognate to it? Hence as after the causal operation, so too before it, the effect subsists.

Such being the case, all that remains to be done by the cause is the manifestation of the pre-existing effect [i. e., its emanation from the cause wherein it has been inhering.] The manifestation of something existing beforehand is a fact quite compatible with experience; as of the oil from sesamum by pressure, of rice from paddy by striking, and of milk from cows, by milking. On the other hand, we have no instances of the manifestation of a non-entity; nor is a non-entity ever seen to be either manifested or produced.

(2) For the following reason also does the effect subsist before the operation of the cause: “Because of a (determinate) relation of the cause

\* This is a refutation of the Bauddha theory of the production of entity from non-entity.

† This is urged against the Vedānta theory of the effect being an evolution of a single real entity.

with the effect.” That is to say, the effect subsists because of the relation holding between the material cause and its effect. That is, the cause produces the effect when in relation with it; and (we all know) that no relation with a non-existing effect is possible; hence the effect must be an entity.

Granted all this; but, continues the objector, wherefore is the effect not producible by causes unrelated or unconnected with it? We reply, that under such circumstances, only non-entity would be produced. With this reply in view the author lays down:—

(3) “Since everything cannot be possible.”—If the effect unconnected with the cause could be produced (by that cause), then every effect would arise from every cause (without restriction), there being no other limitation save that of unconnectedness (which any cause can have with regard to any effect.) But such is not the case. Hence a connected effect only can be produced by a connected cause, and not an unconnected effect by an unrelated one:—as say the Sāṅkhyas—“There is no relation of cause imbedded with entity with non-entity; those holding the production of an unconnected effect will land themselves in a regressus ad infinitum.”

Be it so: But an entity, though unrelated, will always produce the effect for which it is competent; and this competency too could be inferred from the presence of the effect, and as such we are free from the regressus ad infinitum.

In the above, the author replies—(4) “Since a competent cause does that for which it is competent.”—Now then, asks our author, does this ‘Capability or competency’ belonging to the cause imbedded with the causal energy, apply to every case or only to cases to which the cause is competent? If the former, then the same confusion arises; if the latter, then the following question will arise—how does the energy apply to non-entity? On this point if it be asserted that the (causal) energy itself is so constituted as to produce only certain effects, not others, then we ask. Is this peculiarly constituted energy of yours connected with the particular effect or not? In the former case, no relation being possible with a non-entity, the effect must be an entity; in the latter, you have the same endless series of causes and effects. Hence it is quite properly laid down that (the effect is an entity) “because a competent cause can only produce an effect for which it is competent.” (5) For the following reason too is the effect an entity:

“Since the effect is connate (non-different) with the cause.”—The effect is not different from the cause; and the cause is an entity; then how can the effect, non-different from this latter, be a non-entity?

The proofs establishing the non-difference of cause and effect are the following: (a) The cloth (an effect) is not different from the threads (its material cause), since it is a property characteristically inhering in the latter [i. e., since the cloth inheres in the

Proofs of the non-difference of cause and effect.

[Jany.

threads constituting it]. An object differing in its very nature from another, can never inhere in it; as the cow in the horse; but the cloth is peculiarly inherent in the threads; hence it is not different from it in its nature or essence. (b) Owing to the causal relation subsisting between the cloth and the thread, they differ not in essence; because the causal relation can never subsist between objects essentially different from one another—e. g., between jar and cloth. But between cloth and threads we do find the causal relation subsisting; hence they can never differ from one another, in essence. (c) For the following reason also, there is no difference between cloth and threads: because of the absence of junction and non-contiguity between the two. We see junction taking place between objects differing from one another, as between a pool and a tree; the same with regard to non-contiguity, as between the Himavān and the Vindhya. In the instance before us, however, there is neither junction nor non-contiguity, and as such, no difference in essence. (d) For the following reason too, cloth and thread do not differ in essence: because of the non-inclusion (in the particular effect) of any (other) effect differing in weight (from the cause). As a matter of fact, an object differing in essence from another always holds a weight different from that of the latter—e. g. the lowering of the balance caused by two *pālas*\* is more than that caused by a single *pālā*. But we mark no such difference between the effects of the weight of the cloth and those of the weight of the threads constituting it. Hence cloth is non-different from the threads. These are the proofs afforded by a process of negative inference [*Avitānumāna*—see, *Kārikā V*] establishing the non-difference (of cloth and threads in particular, and of cause and effect in general).

The non-difference being thus established, (it is decided that) the cloth is only a particular development of the threads combining themselves in various ways; and that the two do not differ from each other in essence. No essential difference can be proved on the ground of self-contradictory actions in themselves (i. e., the effects), (difference apprehended in) language, or the difference in action (of the cause and that of the effect).† Because these differences do not contradict each other, when we see that they are brought about by the appearance and disappearance of particular limitations, (i. e., attributes or qualifications),—as for instance, the limbs of the tortoise disappear on entering its body and appear again on emerging from it; but for this, we cannot say that the

\* A particular weight.

† Self-contradictory actions in themselves. When the cloth is reduced to threads, we say 'the cloth is destroyed, and the threads are produced,' now destruction and production are diagonally opposed; and as such cannot be predicated of the same thing at one and the same time; but we do predicate production of the threads and destruction of the cloth at one and the same time. So they differ.

Difference apprehended in language—as when we use such sentences as—'Cloth is made of threads.' Difference in action—Thus we see that cloth can cover an object which certainly the threads cannot. And objects differing in their action must differ in essence. These three are the objections brought forward against the theory of the non-difference of cause and effect. Each of these is considered and refuted separately in the following lines.

limbs are either produced from, or destroyed by, the tortoise. In the same manner, jar, crown; &c., which are only particular developments from clay, gold, &c., on emanating from these latter, are said to be produced; and on entering them again (i. e., being changed into clay, &c.,) they disappear and are said to be destroyed.

Nor again can a non-entity ever be produced or an entity destroyed;

as says the revered Krishnadvaipagana. "There

The Bhagawadgita supporting the Sankhya view.

is neither an existence of non-entity, nor non-existence of entity" [*Bhagawadgita* II—16]. As the tortoise is not different from its own contract-

ing and expanding limbs, so also are jar, crown, &c., not different from clay, gold, &c. The assertion "cloth is in (i. e., made of) threads," becomes consistent, as is the assertion—"Tilaka trees in this forest."\*

Nor does difference of purpose and action establish difference in essence; since a single substance can have manifold actions; as the fire alone can burn, digest and give light. Nor is fixity of purpose and action a ground of difference among substances; for we see that this fixity belongs to the substances themselves, taken singly or collectively; as a beaver, in company with other beavers, can carry the palanquin, which he can never do when alone. Similarly the threads though unable to cover, when taken singly, yet do cover when conjoined and thus having then existence as cloth manifested (i. e., having developed into cloth).

Granted all this. But, questions the objector,—is the manifestation

or appearance itself an entity or a non-entity,

prior to the operation of the cause? If the latter,

then you admit the production of non-entity. If,

however, you hold to the former alternative, then

have done with the causal agency altogether; for

An objection,—based on the nature of the manifestation of the effect.

we do not see the necessity of the causal operation when the effect already exists. If you assume the manifestation, you will be landed on a

regressus ad infinitum. Hence the assertion, that 'the threads are made

to have their existence as cloth manifested,' is invalid.

To all this we make the following reply. Even on your own theory

of the production of non-entity, we ask—what is

this 'production'—? An entity or a non-entity?

If an entity, then have done with the agency of

the cause; if, however, you assert it to be a non-

entity, you will have to postulate the production of that production and

so on *ad infinitum* [and such being the case, the fault of *regressus ad*

*infinitum* you urged against us, loses its force, since it is common to

both of us; and consequently it is not fair to urge it against one.]†

Reply.—The objection set aside as common to both theories.

\* As the Tilaka trees, constituting the forest, are nothing besides the forest

itself; and yet we speak of the "Tilaka trees in the forest," so with the assertion

with regard to the cloth and threads.

† This point has been very well treated of by Sankarācharya, in his Bhāṣhya

to the Vedāntic Sūtras.

[Jan'y.

Further, the *production* is nothing more or less than the *cloth* itself; hence the notion of *production* is included in that of the *cloth*. And in that case, having said 'cloth,' one must not say 'is produced;' since saying so would be a mere tautology; nor can he say, 'is destroyed;' because *destruction and production*, being contradictory entities, can never co-exist. Hence the production of the cloth must inhere either in its material cause, or merely in its (being or existence.) In either case it cannot be said to be produced; yet causes operate for it.

Thus it is decided that the causal agency is required for the manifestation of the (effects) cloth, &c., which have all along been entities (though hitherto hidden from view).

The cause, however, has no relation with the form of the cloth; since the form can have no action, and it is with action that causes are related; or else they would have no causal energy.

Thus it is decided that the effect is an entity.

GANGANATHA JHA.

### THE INFLUENCE OF MUSIC IN PSYCHIC DEVELOPMENT.\*

THE most careless observer of the religious rites and ceremonies of all nations, especially all students of psychology, must have been struck by the fact that music plays a most important part in the awakening of religious feeling. The effect of the anthem, the chant, the recitative and intonation is best appreciated, because most familiar to Western peoples. The emotions stirred up by the solemn harmonies of masterful composers are so vivid as to throw the supersensitive into reverie, trance and even convulsions. Ecclesiastical art has depicted these psychical phenomena in a way to leave no room for doubt upon the subject. We read of instances where the monk or nun, wrought up to the stage of psychical ecstasy by the vibrations of the organ and the harmonies of blended voices, have developed what Professor Charcot would call a crisis of the Great Hypnosis, fallen into an abnormal psycho-physiological condition, and been levitated, or lifted up into the air by an up-rush of "psychic force," and floated towards some picture hanging over the altar. Mr. William Crookes, F. R. S., the great English chemist, collected from Church records, some years ago, a long list of Catholic saints who were reputed to have accomplished this marvel. In science such persons are called *athrobats*, and the familiar name for the phenomenon itself is "levitation." All schools of hypnotism will agree in classifying the fact as one of neurosis or hysteria. The body seems to lose almost entirely its weight and to acquire a new specific gravity. Thus, for example, a patient in this state will not sink in water. Dr. Justinus Koerner, the famed and greatly respected physician of Margaretha Hauffe, the "Seeress of Prevorst," relates that she became sometimes so light that her body had to be forced into the water when a bath had to be given her. Dr. Maximilian Perty, of Geneva,

\* A brief paper read before the Seidl Society, of Brooklyn, N.Y. October 1891.

reports that one Anna Fleischer would in this condition be lifted up mysteriously from the bed, floating in mid-air as light as a smoke-cloud, and drifting towards an open window in a current of air setting in that direction.\* Margaret Rule, one of the poor girls of Salem, Mass., who was accused of witchcraft by my brutishly but ignorantly fanatical Puritan ancestors, was similarly levitated, and so drawn upwards by the occult force that three strong men could hardly pull her down to the bed.† D'Assier cites from the Church annals, among many cases of *athrobacy*, that of a young monk named Joseph de Copertino who became so psychically exalted that he rose in the air from the centre of the monastery chapel, floated towards the cross above the altar, and embraced it with ecstatic delight. At one time, "on Christmas night, having heard the pipes of some shepherds...he heaved a deep sigh, uttered a loud cry and flew like a bird from the centre of the church to the high altar, which was distant from him more than fifty feet." "Posthumous Humanity," p. 187. All these were psychics under deep religious excitement, and, in many instances, the nervous crisis had been provoked by the music and intoned service of the Church. The Bible relates how the harp-playing of David actually drove away from Saul the homicidal frenzy that had seized upon him. I have seen several pictures of this dramatic story, but never one which was worthy of the theme, save the one which I rejoiced in gazing at only two weeks ago in the National Museum in Stockholm.

Now the soul, or *psyche*, is not limited to experiencing but one set of emotions, it is played upon by many; and the power of music to evoke them is seen throughout. The battle-fury which sends the maddened soldier into the fray is excited to a superlative degree by the martial music of the bands: I know it from experience, and so does every man who ever was engaged with the enemy. How the ears drink in the inspiring sounds, how the heart beats to the skirl of the pipes, the roll of the drums, the cries of the reed instruments, the swing, the challenge, the virile appeal of the national air! During the Civil War, I once asked the commanding general of a division on the march to let me ride back to the band of a certain regiment and order the leader to play an air that was the favorite of our division, to try if it would not make the weary and struggling column revive their spirits and fall into their places again. The general consented, I gave the order, the band struck up the sweet air, and the whole column fell to singing it, and pushed on as lively as ever. Yes, music plays upon the whole set of heart-strings, exalting or debasing our soul-emotions, throwing us into religious ecstasy, or homicidal mania, or lustful yearnings as its character changes. Dr. D. Hack Tuke, the eminent English authority, says ("Sleep Walking and Hypnotism," p. 109) "Indeed,

\* "Animal Magnetism and Magnetic Lucid Somnambulism," by Edwin Lee, M. D., p. 322.

† Upham's "Salem Witchcraft", ii, 480.

music exerts so powerful an impression as to make the subject assume all the postures related to the various sentiments which it expresses."

Did some of you see the savage Aïssouas, of Algeria and Morocco, at the Paris Exhibition of 1888? And do you remember how the whole party of marvel-workers went on beating their huge tambourines with monotonous rhythm for some time before the psychic frenzy seized them, and how they threw down their tambourines, uttered hoarse wild-beast cries, and went to sticking long skewers through their tongues and their cheeks and into other parts of their bodies? I watched them closely, and am persuaded that their startling insensibility to pain, to cuts, and to fires that roasted the skin of their feet, was due absolutely to a nerve-crisis brought on by the measured notes of tambourines. The shaman of Siberia is thrown into a like state by the beating of a peculiar drum; I have in Madras a drum used for exorcisms of devils—more scientifically speaking, for terminating one nervous crisis by provoking another. The devil-dancers of Ceylon keep up a monotonous beating of the tom-tom, or small drum, while they are whirling and posturing before the patient whom they are called in to cure and whom—I have frequently been told by eye-witnesses,—they *do* cure.

The student of psychology finds his opportunities everywhere: a few Sundays ago, I went to High Mass in the Cathedral of Nancy, in Lorraine, to see how much hypnotism there was in the service. Well, it was all hypnotic suggestion, all—the music, and the intoned service especially. Do not suppose that the Catholic Church was the first to understand the mesmeric power of an intoned service: all the older religions had it, and all their survivors have it still. You should hear with your own ears the Pandits of India intone the Sanskrit verses of the Vedas, and the Buddhist priests of Burma, Ceylon, Siam, China, Japan and other oriental countries intone even the simple formulary of the "Three Refuges" and the "Five Precepts," as well as the *gathas*, or verses, of their scriptures. I recollect no more taking influence than the intonation of the service in the greater temples of Japan, to the accompaniment of rhythmically beaten kettle-drums and other kinds of drums: now and again the deep roaring vibration of a monster bass drum breaking in and sending a thrill through your every nerve. I "assisted" once at a grand ceremony in "Choo-cen" Temple in Kioto, in which several hundred priests chanted together the service, and many drums marked the time. It was a powerful hypnotic agency.

Most of your ladies have known more or less of the mediumistic phenomena of modern spiritualism, and you recollect that from almost the beginning of the out-break in question, music has been regarded as indispensable for the production of good psycho-physical phenomena. In a work which I wrote upon the mis-called "materialization of spirits" \* I noticed this fact, and suggested the idea that perhaps the aggregation of astral atoms for the making of one of these solidified phantoms was

\* "People from the Other World."

helped by sonorous vibrations of a definite length. I noticed that it was not so much musical harmony which was needed as a regulated succession of quick sounds in distinct time. Certainly the universal employment of the drum, or some one of its substitutes, in spirit-worship, invocation and evocation, goes towards corroborating my tentative theory. We all know that a certain note or string-vibration of the violin will break into pieces a thin lamp-globe, why, then, may not a certain other atmospheric vibration facilitate the solidifying of astral forms, or if you prefer so to call them, materialised phantoms?

They have in India an ancient system of psychical training called Yoga, in which the recitation of certain *mantrams*, or verses of Sanskrit, is prescribed. Especially important is said to be the way in which the mystical syllable Om, or Aum, is pronounced. Learned Brahmans tell me that the illimitable psychic potentiality of the Sanskrit charms, or mantrams is only drawn out by the adoption of a certain very accurate rule of pronunciation (*swara*). They say that by formulating the words correctly a vibration is set up in the *akaz*, or that part of the ether of space which enwraps our globe, which makes man the master over all the spirit denizens of the various kingdoms of nature. It first re-acts upon the astral double or ethereal body of the man himself, purifying its grossness, stimulating its psychic powers out of the normal state of latency, and gradually fortifying them up to the point of mastery over nature's finer forces. How radically different is this concept of man from that of the theologian, who makes him out to be a crawling worm of the dust, master over nothing either within or outside himself, helpless, dependent, the toy and sport of a Higher Power, which must be invoked for strength to accomplish the most trivial equally with the most noble actions. But here we pass outside my present theme, and I leave each of you to make your own deductions from the data I have herein so inadequately set forth.

H. S. OLCOTT.

### SUBALA UPANISHAD OF KRISHNA-YAJUR-VEDA.

(Translated by two Members of Kumbakonum T. S.)

KHANDA I.

THEN he (Raikva) asked—What was at first? To which (He the Lord) replied:—

There was neither Sat nor Asat nor Sat-Asat. From it Tamas (darkness) was evolved. From darkness came the rudimentary elements. From them came Akas; from Akas, Vayu, from Vayu, Agni (fire), from Agni, Ap (water) and from Ap, Prithivi (earth). Then it became an egg. After remaining so for one (divine) year, it split and

1. The Absolute (Parabrahm) is neither Sat (Be-ness) nor Asat (non-Be-ness) nor a commingling of both. It is neither Spirit nor Matter nor a commingling of both i. e. It is not related to any.

2. This corroborates the statement of the Secret Doctrine that Darkness was the first.

[Jany.

became the earth below,<sup>1</sup> the Akas above and in the midst Purusha (Spirit) of a divine form of 1,000 heads, 1,000 eyes, 1,000 feet and 1,000 hands. Prior to the Bhutas (elements) he evolved Mrithyu (Kala or Time) of three letters,<sup>2</sup> three heads and three feet and having a Khanda-para-sa<sup>3</sup> (a broken axe). Of him Brahma (the Purusha) became afraid. He (Time) entered Brahma himself and evolved mentally the seven suns<sup>4</sup> and these Havirats (or suns) evolved mentally the seven Prajapatis (Progenitors). Brahmins<sup>5</sup> were born from his mouth, Kshatriyas from his hands, Vysias from his thighs, and from the feet were born the Sudras. The moon was born from his Manas (mind), the sun from (his) eyes, Vayu from (his) ears and Praanas from (his) heart. Thus all things were born.

## KHANDA II.

From Apana came Nishadas, Yakshas, Rakshasas and Ghandharvas. From (his) bones arose the mountains. From (his) hairs arose the trees and herbs. From his forehead Rudra was born through his anger. The breath of this great being became the Rig-Veda, Yajur-Veda, Sama-Veda, Atharva-Veda, Siksha (the science of the proper pronunciation and articulation of sounds), Kalpa (the science of religious rites), Vyakarana (grammar), Nirukta (glossarial explanation of obsolete and other terms in Vedas), Chandas (prosody or Vedic metre), Jyotisha (astronomy), Nyaya (logic), Mimamsa (including rituals and Vedanta), Dharma-shastras, commentaries, glosses and all things. This Atma (or the self of this Purusha) is Hiranya-Jyotis (or golden effulgent light) into which all the universe is absorbed. He divided Atma (his Self; into two moieties; out of one moiety female was created, and out of the other, male. Having become a Deva (celestial being) he created the gods; becoming a Rishi, he created the Rishis; also he created Yakshas, Rakshasas, Ghandharvas, wild and domestic beasts, and others such as cows, bulls, mares, asses and mules. Becoming Visvânara (fire) at the end (of a creation period) he burnt up all objects. Then (in involution) Prithivi (earth) was absorbed in water, water in Agni, Agni into Vayu, Vayu into Akas, Akas into Indriyas (organs), Indriyas into Tanmatras (rudimentary elements)

1. "Above and below" refers not to the position but only to the state of matter gross or subtle. "In the midst" implies that Akas and Earth are soaked in an through with Spirit.
2. This refers to the first Triune Manifestation of Purusha or Spirit through Yama (or the God of death) is the first manifestation, whereas with the death of creatures lower down.
3. Kanda, means divided, or, with parts. Parasu literally—injuring another. Hence Mrithyu with his Khanda-parasu divides eternal Time into its parts and injures the Absolute through Primordial Matter. In the Puranas and other books, Mrithyu and Yama are represented as having a broken arc, the arc having been broken in a conflict.
4. This refers to the Septenary manifestation from the triune one, also to the sub-septenary ones.
5. In other words beings of Satwa, Rajas, Tamas and an admixture of these were born.

Tanmatras into Bhutadi (the element corresponding here to Ahankara of Sankhya philosophy), Bhutadi into Mahat, Mahat into Avyakta, Avyakta into Akshara (the indestructible) Akshara into Tamas (Darkness), and Tamas becomes one with the Supreme Lord. And then there is neither Sat nor Asat, nor Sat-Asat (or a mixture of both.) This is the teaching of Nirvana and this is the teaching of the Vedas.

## KHANDA III.

At first there was Asat (non-be-ness or primordial matter) unborn, non-existent, unsupported, soundless, touchless, formless, tasteless, odorless and decayless. A wise man never grieves as he knows Atma to be great, all-pervading and unborn. It (Atma) is Aprana (Prana-less), mouthless, earless, tongueless, manas-less, tejas-less, (fire-less,) eyeless, name-less, gotra-less (or clan-less), head-less, handless, feetless, non-measurable, neither long nor short, neither great nor small, endless, indescribable, non-returnable, non-luminous, not hidden, having neither inside nor outside, neither eating anything nor being eaten by others. Some one (out of the many) attains to this by the six means<sup>1</sup> (viz.) Truth, Dana, ("love of gifts and charity immortal"), Tapas (religious austerities), non-injury to any creatures, celibacy, (Viragya) indifference to worldly objects (and fasting) and there is no other means. Whoever feels happy with the thought "I know that" that learned person's prana (life) will never get out of his body at the moment of death, but will become absorbed in Brahm; and being absorbed in Brahm, he attains the state of Brahm itself as well as he who knows this.

## KHANDA IV.

In the middle of the heart is a red fleshy mass in which is the Dahara akas, lotus. It gives (or buds) forth in many petals. There are 10 holes in the heart. (The different kinds of) prana are placed in these. Whenever he (Atma) is united with Prana, he sees Yakshas, as Rakshasas and Ghandharvas; when united with Udana, he perceives the celestial world Skandha (Subrahmanya or the six-faced Mars) and Jayanta (Indra's son); when united with Samana, he sees the celestial world and the treasures (of Kubera); when united with Rambha, (a nadi hereafter given out) he sees whatever is seen or not seen, heard or not heard, eaten or not eaten, and all Asat or Sat.

There are 10 nadis; in each of these there are 72,000 branch nadis. When Atma sleeps in the second Kosa (or Prana sheath) and produces sound, then it sees this world and the higher as also knows all the sounds. This is spoken of as Samprasada (the highest truth). Prana protects the body. The nadis are full of blood of the colors green, blue, yellow, red and violet. Now this Dahara lotus has many petals. Like a hair divided into 1,000 parts, the nadis are. The Divine Atma sleeps

1. Either it should be seven or the word fasting should be omitted in the text. Instead of fasting—*gnana* would be better.

232

The Theosophist.

[Jany.

in the Akas of the heart in the Supreme Kosa (or Anandamaya sheath) sleeping there, it has no desires, no dreams, no deva-worlds, no yagnas (sacrifices), or sacrificer, nor mother or father, no relative, no kinsman, no thief, or no Brahman-slayer. Its body is Tejas (resplendent effulgence) and of the nature of nectar (or immortal). It is water (or space) only. When he returns again to the waking state by the same way, (he quitted or went in before to the heart) he is Samrat. Thus says he<sup>1</sup>.—

## KHANDA V.

The eye is Adhyatma (pertaining to the body), the visible objects are Adhibhuta (pertaining to the elements) and the sun is Adi-deva (spiritual). The nadis form their bond (or connect them). He who moves in the eye, in the visible, in the sun, in the nadis, in Prana, in Vignana,<sup>2</sup> in Ananda and in the Akas of the heart and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

The ear is Adhyatma, the audible, Adhibhuta and the Dik (quarters) are Adhidaiva. The nadis bind them. He who moves in the ear, in the audible, in the quarters, in the nadis, in Prana, in Vignana, in Ananda, in the Akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

The nose is Adhyatma, the 'smellable' Adhibhuta, and the earth is Adhidaiva. The nadis bind them. He who moves in the nose, the 'smellable,' the earth, the nadis, Prana, Vignana, Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

The skin is Adhyatma, the tangiferous Adhibhuta, and the Vayu is Adhidaiva. The nadis bind them. He who moves in the skin, the tangiferous, the Vayu, the nadis, Prana, Vignana, Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

Manas is Adhyatma, the thinkable is Adhibhuta, and the moon is Adhidaiva. The nadis bind them. He who moves in the Manas, the thinkable, the moon, the nadis, Prana, Vignana,<sup>3</sup> Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

1. This comes from roots *Sami*, before and *Dak* to quit. If it is *rat*, to sound, then Samrat may be made to say he is of that name.

2. In this chapter are given out the several correspondences of the Devas (or the presiding spiritual deities) and of the objects to the five organs of sense, the five organs of action and Antahkarana (or Lower mind) composed of Manas, Buddhi (not the principle in Theosophical books as it refers to higher mind), Ahankara and Chitta.

3. Vignana is the worldly wisdom of Atma, Prana, Vignana and Ananda refer to the sheaths formed of them.

Buddhi is Adhyatma, the certainly knowable is Adhibhuta, and Brahma is Adhidaiva. The nadis bind them. He who moves in Buddhi, the certainly knowable, Brahma, the nadis, Prana, Vignana, Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

Ahankara is Adhyatma, that which is acted upon by Ahankara (producing egoism) is Adhibhuta, and Rudra is Adhidaiva. The nadis bind them. He who moves in Ahankara, that what is acted upon by Ahankara, Rudra, the nadis, Prana, Vignana, Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

Chitta is Adhyatma, that which is acted upon by Chitta (producing fluctuation of thought) is Adhibhuta, and Kshetrayagna is Adhidaiva. The nadis bind them. He who moves in Chitta, that which is acted upon by Chitta, Kshetrayagna, the nadis, Prana, Vignana, Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

Vak is Adhyatma, that which is acted upon by Vak (producing speech) is Adhibhuta, and Agni is Adhidaiva. The nadis bind them. He who moves in Vak, that which is acted upon by Vak, Agni, the nadis, Prana, Vignana, Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

The hand is Adhyatma, that which can be handled is Adhibhuta, and Indra is Adhidaiva. The nadis bind them. He who moves in the hand, that which can be handled by it, Indra, the nadis, Prana, Vignana, Ananda, the akas of the heart, and within all these—That is Atma. It is that that should be sought after. It is without old age, death, fear, sorrow or end.

## KHANDA VI.

I was not at all, at first, nor anything. These creatures had no Lord (or protector), no root. The Divine Deva is the one Narayana.<sup>1</sup> The eye and the visible are Narayana; the ear and the audible are Narayana; the tongue and the 'tastable' are Narayana; the nose and the 'smellable' are Narayana, the skin and the tangible are Narayana; Manas and that which is acted upon by it are Narayana; Buddhi and that which is acted upon by it are Narayana; Ahankara and that which is acted upon by it are Narayana; Chitta and that which is acted upon by it are Narayana; Vak and that which is spoken are Narayana; the hand and that which is lifted are Narayana; the leg and that which is walked upon are Narayana. The originator and the ordainer as also the agent and the causer of changes, are the Divine Deva

(1.) Narayana is the Universal Self. This chapter gives out the pantheistic theory that the whole nature in its substratum is God the Narayana.



234

## The Theosophist.

[Jany.

Narayana only. Adityas, Rudras, Maruts, Vasus, Aswins,<sup>1</sup> the Rik, Yajus and Saman, the Mantras, Agni, clarified butter and oblation—all these are Narayana. The origin and the combination are the Divine Deva Narayana only. Mother, father, brother, residence, asylum, friends and dependants are Narayana only. The (divine) nadis known as Viraja, Sudarsana, Jita, Soumya, Mogha, Kamara, Amirtha, Satya, Sumadhyama, Naseena, Sisira, Asura, Surya and Bhaswati (14 Nadis in all), that which thunders, sings and rains, viz: Varuna, Aryaman (sun), Chandramas (moon), Kala (Times), Kavihi (the poet Sukra), the creator Brahma and Prajapati, Indra, days, half-days, Time, Kalpa, the above, the directions—all these are Narayana. That which was and will be is this Purusha only.

Like the eye (which sees without any obstacle the things spread in) the akas, the wise ever see this high seat of Vishnu. Brahmanas who are always spiritually awake, praise in diverse ways and illuminate the supreme abode of Vishnu. Thus is the exposition to the attaining of Nirvana; thus is the teaching of the Vedas yea, thus is the teaching of the Vedas.

## KHANDA VII.

Within the body is the one Aga (eternal) fixed in the cave (of the heart or the pineal gland). Earth is his body. Though he moves in the earth, earth does not know him. Waters are his body. Though he moves in the waters, waters do not know him. Tejas is his body. Though he moves in Tejas, Tejas does not know him. Vayu is his body. Though he moves in Vayu, Vayu does not know him. Akas is his body. Though he moves in Akas, Akas does not know him. Manas is his body. Though he moves in Manas, Manas does not know him. Buddhi is his body. Though he moves in Buddhi, Buddhi does not know him. Ahankara is his body. Though he moves in Ahankara, Ahankara does not know him. Chitta is his body. Though he moves in Chitta, Chitta does not know him. Avyakta is his body. Though he moves in Avyakta, Avyakta does not know him. Akshara is his body. Though he moves in Akshara, Akshara does not know him. Mrithyu (Time) is his body. Though he moves in Time, Time does not know him. Such an one is the Atma within all creatures, the remover of all sins and the Divine Deva, the one Narayana.

This knowledge was imparted (by Narayana) to Apantharatha (his next one or Time) who in turn imparted it to Brahma. Brahma imparted it to Agora Angiras. He imparted it to Raikwa who in turn imparted it to Rama. Rama imparted it to all creatures. This is the teaching of Nirvana; this is the teaching of the Vedas; yea, this is the teaching of the Vedas.

(1.) All these are the higher celestial powers.

## KHANDA VIII.

The Atma of all which is immaculate, lives within the cave in the body. Atma which lives in the midst of the body filled with flesh, air and phlegm in a seat very closely shut up with shining many colored walls resembling a Ghandharva City and with the (subtle) essence going out of it (to other parts of the body) which seat may be likened to a plantain flower and is ever agitated like a water bubble—this Atma is of an unthinkable form, the Divine Deva, associateless and pure, has Tejas (fiery effulgence) as its body, is of all forms, the lord of all, bodiless, placed within the cave, immortal, shining and bliss itself. He is a wise person who cognizes Atma thus, and not one who does not do so.

## KHANDA IX.

Once Raikwa questioned Him (Lord) thus—Oh Lord, in whom does everything disappear (or merge)? He replied thus. That which (or he who) disappears in the eye becomes the eye only; that which disappears in the visible becomes the visible only; that which disappears in the sun becomes sun only; that which disappears in Virat (or the nadi Virajas mentioned before) becomes Virat only; that which disappears in Prana becomes Prana only; that which disappears in Vignana becomes Vignana only; that which disappears in Ananda becomes Ananda only; that which disappears in Turya becomes Turya only—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless.\*

Then he continued—That which disappears in Manas becomes Manas itself; that which disappears in the thinkable becomes the thinkable itself; that which disappears in the moon becomes the moon itself; that which disappears in Sisura becomes Sisura itself; that which disappears in Syena becomes Syena itself; that which disappears in Vignana becomes Vignana itself; that which disappears in Ananda becomes Ananda itself; that which disappears in Tureeya becomes Tureeya itself—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless.

Then he continued—That which disappears in Buddhi becomes Buddhi itself; that which disappears in the certainly knowable becomes the certainly knowable itself; that which disappears in Brahma becomes Brahma itself; that which disappears in Krishna (Nadi) becomes Krishna itself; that which disappears in Surya becomes Surya itself; that which disappears in Vignana becomes Vignana itself; that which disappears in Ananda becomes Ananda itself; that which disappears in Turya becomes Turya itself—(all these) attain that which is deathless, fearless, sorrowless, endless, and seedless.

(1.) This chapter describes involution when all disappearing in their respective seats become "That" only.

\* Note:—Some portions are omitted here as they are mere repetitions and refer in the same terms as the last paragraph, to other parts of the body.

Then he continued—That which disappears in Ahankara becomes Ahankara itself; that which disappears in that which is acted upon by Ahankara becomes that itself; that which disappears in Rudra becomes Rudra itself; that which disappears in Asura becomes Asura itself; that which disappears in Sweta becomes Sweta itself; that which disappears in Vignana becomes Vignana itself; that which disappears in Ananda becomes Ananda itself; that which disappears in Tureeya becomes Tureeya itself—all these attain that which is deathless, fearless, sorrowless, endless, and seedless.

Then he continued—That which disappears in Chitta becomes Chitta itself; that which disappears in that which is acted upon by Chitta becomes that itself; that which disappears in Kshetra-gna becomes Kshetra-gna itself; that which disappears in Bhaswati becomes Bhaswati itself; that which disappears in Naga becomes Naga itself; that which disappears in Vignana becomes Vignana itself; that which disappears in Ananda becomes Ananda itself; that which disappears in Tureeya becomes Tureeya itself—all these attain that which is deathless, fearless, sorrowless, endless, and seedless.

He who knows this as seedless in this manner becomes himself seedless. He is neither born, nor dies, nor is deluded, nor split, nor burnt, nor cut—yea he does not feel angry, and hence he is said to be Atma, capable of burning all. Such an Atma is neither attained by a hundred sayings, nor by (the reading of) many scriptures, nor by mere intelligence, nor by hearing from others, nor by understanding, nor by Vedas, nor by sacrifices, nor by severe Tapas (religious austerities), nor Sankhya, nor Yoga, nor rules of asceticism, nor by any other means (than the following). Devoted Brahmans who repeat the Vedas according to rules and who worship Him with praise attain Him. He who is quiescent, self-controlled, indifferent to worldly objects and resigned having centred his mind on Atma sees Atma and becomes one with the Atma of all as also he who knows this.

#### KHANDA XI.

Then Raikwa asked Him (Lord)—Where do all things rest? He replied—In the worlds in the Rasathala regions (or nether worlds).

In what are these worlds woven warp and woof? He replied—In the worlds of the earth (Bhu).

In what are these (worlds of the earth) woven warp and woof? He replied—In the worlds of Bhuvar (lower astral world).

In what are these (Bavar worlds) woven warp and woof? In the worlds of Svar (higher Astral.)

In what are these (Svar worlds) woven warp and woof? In the worlds of Mahar.

(1.) This chapter treats of the different lokas or states of matter which originate one from another having as their highest seat Atma.

In what are these (Mahar worlds) woven warp and woof? In the Jano worlds.

In what are these (Jano worlds) woven warp and woof? In the Tapo worlds.

In what are these (Tapo worlds) woven warp and woof? In the Satya worlds.

In what are (these Satya worlds) woven warp and woof? In the Prajapati worlds.

In what are these (Prajapati worlds) woven warp and woof? In the worlds of Brahma.

In what are these (Brahma worlds) woven warp and woof? In the Sarva (all) worlds.

In what are these woven warp and woof? In Atma which is Brahm, like heads (in a rosary.)

Then he said.—All these worlds rest in Atma, and he who knows this as the exposition of Nirvana, becomes Atma itself.

#### KHANDA XI.

Again Raikwa asked him.—Oh Lord! what is the seat of Atma which is (or becomes) the imponderable Vignana (worldly knowledge) and how does it leave the body (at the time of death) and pervade the universe? To this He replied—There is a mass of flesh in the middle of the heart. In it there is a lotus called Dahara. It buds forth in many petals like a water lily. In the middle of it is an (Samudra) ocean. In its midst is a Koka<sup>2</sup> (bird). In it there are 4 nadis. They are Rama, Arama, Ichcha and Punarbhava. Of these Rama leads a man of virtue to a happy world. Arama leads one of sins into the world of sins. (Passing) through Ichcha (nadi), one gets whatever he remembers (or is uppermost in his memory of the details of his departed life). Through Punarbhava he splits open the sheaths, after splitting open the sheaths, he splits open the skull of the head; then he splits open the waters; then Tejas; then Vayu; then Akas. Then he splits open Manas; the Buhtadi (roots of the elements, viz., Ahankara as in Sankhya philosophy); then Mahat; then Avyakta; then Akshara; then he splits open Mrithyu (Kala or Time) and Mrithyu becomes one with the Supreme God. Beyond this there is neither Sat, nor Asat, nor Sat Asat. Thus is the treatise of Nirvana; and thus is the treatise of the Vedas.

#### KHANDA XII.<sup>3</sup>

Anna (food) came first from Narayana (Universal Self). It was first cooked in Brahmaloaka in the Samvartika fire (the fire at the end of the world). Again it was cooked in the sun; again it was cooked

(1.) The ocean probably refers to Mulaprakritic Space.

(2.) Koka probably refers to Hamsa.

(3.) In this chapter are related the different fires, the first or primordial, Anna or food-substance has to pass through in order to become the gross food.

in the Karvayath (lit., the fire that burns flesh); again it was cooked in Jwalakeela (the flaming Keela); then it became pure and not stale (or fresh). One should eat whatever has fallen to his lot, and should never beg any food.

## KHANDA XIII.

The wise man should conduct himself like a lad, playing like a child without company, without committing any fault and without taking any responsibility (in any affair). This description of Kaivalya (or emancipation) is stated by Prajapati. Having found the supreme seat, one should dwell under a tree with torn cloths, unaccompanied, single and engaged in Samadhi. He should be longing after the attaining of Atma and having attained this object he is desireless, his desires having decayed. He fears none though he finds the cause of death in such as elephants, lions, gadflies, mosquitoes, serpents, Yakshas, Rakshasas and Ghandharvas. He will stand like a tree. Though cut down, he will neither get angry nor move. He will stand (or remain) like a lotus. Though pierced he will neither get angry nor move. He will stand like Akas; though blown, he will neither get angry nor move. He will stand on (or by) virtue since Atma is Truth (or Virtue).

The earth is the heart (or centre) of all odors; the waters are the heart of all tastes; Tejas is the heart of all forms; Vayn is the heart of all touch; Akas is the heart of all sounds; Avykta is the heart of all Gitas (or Swara or sound); Mrithyu is the heart of all Satwas; and Mrithyu becomes one with the Supreme God. And beyond Him there is neither Sat nor Asat nor Sat-Asat. This is the teaching of Nirvana; this is the teaching of the Vedas.

KHANDA XIV<sup>1</sup>.

Earth is the food, and water is the eater; Water is the food, and Jyotis (or fire) is the eater; Jyotis is the food, and Vayu is the eater; Vayu is the food, and Akas is the eater; Akas is the food, and Indriyas (organs) are the eaters; Indriyas are the food, and Manas is the eater; Manas is the food, and Buddhi is the eater; Buddhi is the food, and Avyakta is the eater; Avyakta is the food, and Akshara is the eater; Akshara is the food, and Mrithyu is the eater; and Mrithyu becomes one with the Supreme Lord. Beyond Him there is neither Sat nor Asat nor Sat-Asat. This is the teaching of Nirvana, and this is the teaching of the Vedas.

## KHANDA XV.

Again Raikwa asked—Oh Lord when this Vignana-Gana (or the imponderable essence producing worldly knowledge) goes away (from (1.) The causes and effects are herein given out, the cause of an effect becoming itself the effect of another.

activity at the destruction of the universe) what does it burn and how? To which He replied—When it goes away, it burns Prana, Apana, Vyana, Udana, Samana, Vairambha, Mukhya, Antiryama, Prapanjana, Kumara, Syena, Krishna, Sweta and Naga. And it burns earth, water, fire, Vayu and Akas; and it burns the waking, the dreaming, the dreamless, sleeping and the fourth states; and it burns Mahar worlds, the worlds higher and the Loka—loka (the highest world forming a limit to the other worlds). It burns away Dharma (virtue) and Adharma (non-virtue). And it burns that which is beyond, is sunless, limitless and lightless. It burns Mahat. It burns Avyakta; It burns Mrithyu, and Mrithyu becomes one with the Great Lord. Beyond Him there is neither Sat, nor Asat nor Sat-Asat. This is the teaching of Nirvana, and this is the teaching of the Vedas.

## KHANDA XVI.

This Subala-Upanishad should never be given out nor taught to one who has not controlled his passions, who has no sons, who has not gone to a Guru and having (become his disciple) has not resided with him for a year, and whose family and conduct are not known. These doctrines should be taught to him who is devoted to the Lord and as much to his Guru. Then these truths shine in his great soul. This is the teaching of Nirvana; this is the teaching of the Vedas. Yea, this is the teaching of the Vedas.

## AN UNITED BUDDHIST WORLD.

I HAVE the pleasure of being able to offer to the public a platform of belief which has been officially accepted by the religious leaders of Buddhism in Burmah, Ceylon, Japan and the Chittagong country. In other words, I have been able, for the first time in history, so far as known, to secure the adhesion of both the Northern and Southern Buddhistic Schools to a common declaration of religious agreement as to certain fundamental principles. It is true that between what the Chinese and Japanese call Mahayana (The Greater Vehicle) and Hinayana (The Lesser Vehicle)—distinctions repudiated by Southern Buddhists—there are immense differences. The Northern Buddhism of some of the sects is probably the teaching of Sakya Muni *plus* metaphysical efflorescences, and Southern Buddhism is more or less tainted with nature-worship and a cult of elementals. That is nothing to me; I did not set myself to finding out the points of dispute, but the points of agreement. What I thought the Western world, at least, would profit by was a very plain and succinct compilation of a certain number of general principles of belief universally recognized by the entire Buddhist world. This would give students of comparative religion an easy key to the intricacies of the voluminous literature of that cult. I had successfully (as time has proved) done this much for Southern Buddhism

[Jany.

in compiling the *Buddhist Catechism*: I had only to extend the system to accomplish the more important task. Personally visiting Mandalay, Ceylon and Kioto, discussing with the most influential High Priests, answering their objections, and appealing to their brotherly feelings, I succeeded, and the Fourteen Articles which are now officially published are the result.

Everybody at all conversant with Burmese and Sinhalese Buddhism will see at a glance that the signatures appended are those of the priests who hold the highest rank and wield the greatest influence. Out of the eight Buddhist sects of Japan the only one whose adhesion I did not secure is the Shin-shu. It was not that they denied either one of my fourteen propositions, they recognized them all as Buddhism, but they think these represent so very small a proportion of the whole body of Mahayana, that they did not care to have this platform put forth in so fragmentary a state. I should easily have overcome this objection but for two things—(a) I had only eight days to spend at Kioto, and (b) the awful earthquake occurred on the morning of the very day of my arrival from San Francisco via Honolulu. I came at an hour of national agony, when 80,000 houses and hundreds of temples had been destroyed, and most of the leading priests had flocked to the scene of disaster. It is to me the greatest of wonders that I accomplished what I did under the circumstances.

We have here only the beginning of a grand movement towards a complete brotherly understanding within the Buddhist Church. Siam and Cambodia, of the Southern Division have still to concur, and China, Tibet and Corea, of the Northern. It is only a question of time, trouble and expense. The Fourteen Articles will be accepted by them as readily as they have been by the other Buddhist nations, for they are undeniably orthodox Buddhism.

And now, my self-imposed task being done and the document launched upon the tossing sea of modern thought, I may retire and leave the theologian, the scientist, and the philosopher to criticize as they will.

It is interesting to note that with slight changes of names, this platform may be styled as well a synthesis of certain fundamental Hindu beliefs.

What I have done has been done in the interest of Universal Brotherhood and to help to realize the first of the three declared objects of the Theosophical Society.

H. S. OLCOTT, P. R. S.

#### FUNDAMENTAL BUDDHISTIC BELIEFS.

I. Buddhists are taught to show the same tolerance, forbearance, and brotherly love to all men, without distinction; and an unswerving kindness towards the members of the animal kingdom.

II. The universe was evolved, not created; and it functions according to law, not according to the caprice of any God.

III. The truths upon which Buddhism is founded are natural. They have, we believe, been taught in successive kalpas, or world periods, by certain illuminated beings called BUDDHAS, the name BUDDHA meaning "Enlightened."

IV. The fourth Teacher in the present Kalpa was Sakya Muni, or Gautama Buddha, who was born in a royal family in India about 2,500 years ago. He is an historical personage, and his name was Siddhartha Gautama.

V. Sakya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth, the cause of sorrow. To get rid of sorrow, therefore, it is necessary to escape rebirth; to escape rebirth, it is necessary to extinguish desire; and to extinguish desire, it is necessary to destroy ignorance.

VI. Ignorance fosters the belief that rebirth is a necessary thing. When ignorance is destroyed, the worthlessness of every such rebirth, considered as an end in itself, is perceived, as well as the paramount need of adopting a course of life by which the necessity for such repeated rebirths can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

VII. The dispersion of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought, and destruction of desire for the lower personal pleasures.

VIII. The desire to live being the cause of rebirth, when that is extinguished, rebirths cease, and the perfected individual attains by meditation that highest state of peace called Nirvana.

IX. Sakya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the four Noble Truths, viz:—

1. The miseries of existence;
2. The cause productive of misery, which is the desire ever renewed, of satisfying oneself without being able ever to secure that end;
3. The destruction of that desire, or the estranging of oneself from it;
4. The means of obtaining this destruction of desire. The means which he pointed out is called the noble eight-fold Path; viz., Right Belief; Right Thought; Right Speech; Right Action; Right Means of Livelihood; Right Exertion; Right Remembrance; Right Meditation.

X. Right Meditation leads to spiritual enlightenment, or the development of that Buddha-like faculty which is latent in every man.

242

The Theosophist.

[Jany.

XI. The essence of Buddhism as summed up by the Tathagata-  
(Buddha) himself, is:

To cease from all sin,  
To get virtue,  
To purify the heart.

XII. The universe is subject to a natural causation known as "Karma." The merits and demerits of a being in past existences determine his condition in the present one. Each man, therefore, has prepared the causes of the effects which he now experiences.

XIII. The obstacles to the attainment of good karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism: viz., (1) Kill not; (2) Steal not; (3) Indulge in no forbidden sexual pleasure; (4) Lie not; (5) Take no intoxicating or stupefying drug or liquor. Five other precepts which need not be here enumerated should be observed by those who would attain, more quickly than the average layman, the release from misery, and rebirth.

XIV. Buddhism discourages superstitious credulity. Gautama Buddha taught it to be the duty of a parent to have his child educated in science and literature. He also taught that no one should believe what is spoken by any sage, written in any book, or affirmed by tradition, unless it accord with reason.

Drafted as a common platform upon which all Buddhists can agree.

(Sd.) H. S. Olcott, P. T. S.  
Respectfully submitted for the approval of the High Priests of the nations which we severally represent in the Buddhist Conference, held at Adyar, Madras, on the 8th, 9th, 10th, 11th and 12th of January, 1891, (A. B. 2434).

Japan

Burmah

Ceylon

The Maghs of Chittagong

... { Kozen Gunaratna.

... { Chiezo Tokuzawa.

... U. Hmaw Tha Aung.

... Dharmapala Hevavitarana.

... Krishna Chandra Chowdhry by  
his appointed Proxy Maung Tha  
Dwe.

BURMAH.

Approved on behalf of the Buddhists of Burmah, this 3rd day of February 1891, (A. B. 2434):

Tha-tha-na-baing Sayadawgyi; Aung Myi Shwe bôn Sayadaw;  
Me-ga-waddy Sayadaw; Hmat-Khaya Sayadaw; Hti-lin Sayadaw;  
Myadaung Sayadaw; Hla-Htwe Sayadaw; and sixteen others.

## CEYLON.

Approved on behalf of the Buddhists of Ceylon this 25th day of February 1891, (A. B. 2434) Mahanuvara upawsatha puspārāma viharādhipati Hippola Dhamma Rakkhita Sobhitābhidhāna Mahā Nāyaka Sthavirayanwahanse wamha.

(Hippola Dhamma Rakkhita Sobhitābhidhāna, High Priest of the Malwatta Vihare at Kandy).

(Signed) HIPPOLA.

Mahanuwara Asgiri viharādhipati Yatawattē Chanda-jōtṭyābhidhāna Mahā Nāyaka Sthavirayan wahanse wamha—(Yatawattē Chanda-jōtṭyābhidhāna, High Priest of Asgiri Vihare at Kandy.)

(Signed) YATAWATTE.

Hikkaduwe Sri Sumangala Sripādasthāne saha Kolamba palāte pradhāna Nāyaka Sthavirayo (Hikkaduwe Sri Sumangala, High Priest of Adam's Peak and the District of Colombo.)

(Signed) H. SUMANGALA.

Maligāwe Prāchīna Pustakālayādhyakshaka Sūriyagoda Sonuttara Sthavirayo (Suriyagoda Sonuttara, Librarian of the Oriental Library at the Temple of the Tooth Relic at Kandy.)

(Signed) S. SONUTTARA.

Sugata Sāsana dhaja Vinayā chariya Dhammalankārābhidhāna Nāyaka Sthavira.

(Signed) DHAMMALANKARA.

Pawara neruttika chariya Maha Vibhavi Subhuti of Waskaduwa.

(Signed) W. SUBHUTI.

## JAPAN.

Accepted as included within the body of Northern Buddhism.

Shaku Genyu (Shin Gon Su Sect.)  
Fukuda Nichiyo (Nichiren " )  
Sanada Seyko (Zen Shu " )  
Ito Quan Shyu ( " )  
Takehana Hakuyo (Jodo " )  
Kono Rioshin (Ji-Shu " )  
Kira Ki-ko (Jodo Seizan " )  
Harutani Shinsho (Tendai " )  
Manabe Shun-myo (Shingon Shu Sect.)

## CHITTAGONG.

Accepted for the Buddhists of Chittagong.

Nagawa Parvata Viharadhipati  
Gana Megu Wini-Lankara,

Harbang, Chittagong, Bengal.

## ELOHISTIC MYSTERIES.

## III.

## THE MYSTERY OF PERSONALIZATION.

THE "causeless Cause" or "rootless Root" of the visible Universe is the non-formulated "Higher Self." Such is the mystical view. This is the "One Reality," the "Only Permanent." Of this "permanent reality" the "phenomenal unreality" is "a transitory and illusory manifestation."

In its "unmanifested state," which is "indistinguishable from non-existence" though it has been likened to "dreamless sleep," the Higher Self is theoretically void of attributes, and is, for that reason termed "The Absolute."

In its "manifested state"—after acquiring self-consciousness, the consciousness of its surroundings, intelligence and reason, i. e. gradually awakening, in multiple personal form, from the deep sleep in which these had disappeared, to the perception that it is an Intelligence: that it has or is a Mind—it unconsciously, but none the less inconsistently, imputes to its unmanifested self an attribute (Unity) and a quality (Relativity). It realizes that whereas it was One, it is now Many, and perceives that it is in relation to the Manifested Many that it is the Unmanifested One.

It would thus appear that the Higher Self if absolute is also relative in its unmanifested state—relative to itself in its manifested state, the one state being relative to the other.

But if the unmanifested Higher Self possesses one attribute and one quality, Why not many? Why not every conceivable attribute and quality of Being?

Periodically the unmanifested Higher Self, awakening, as it were, from dreamless sleep, passes from the non-manifested to the manifesting state.

The periods of each alternate state are vast, inconceivable, but (theoretically) co-equal in duration. There is, however, this difference between them, that while the one is simply a dreamless sleep—the dreamless sleep of "non-existent reality" (No-thing-ness); the other is an active condition—the active condition of a transitional and illusory unreality.

The "cycle of unreality" is so constituted that it encloses, so to say, and includes a series of sub-cycles in its period.

These "subcycles of unreality" are similarly divided into periods of rest and activity—not necessarily coincident as regards the fractional parts or individualized and personalized members of the ("differentiated") Higher Self—of which the terrestrial day and night, inducing alternate waking and sleeping, form the simplest example.

The "cycle of reality" (or dreamless sleep of No-thing-ness) is conjectural in character. Of it nothing can be known—not even that it exists—because, although it is assumed on theoretical grounds that

there must be such a cycle, and then on analogical grounds, that its period should be co-equal with that of the cycle of unreality, there is no "Knower" to observe and give an account of it, and, the visible universe having collapsed, there are no data by which, granting its existence, its duration could even be conjectured.

The cycle of unreality comprises the whole period of manifestation, with its sub-cycles and successive phases.

The sub-cycles of unreality, while indicating the periods of its several phases, distinguish the successive progressively advancing stages of the manifestation from each other.

Having no knowledge of the cycle of reality, as already stated, and being therefore ignorant of its unmanifested actuality, the manifested Higher Self can only deal with the cycle of unreality, and its sub-cycles of progressive illusion.

These have their periods measured and determined by the revolutions of the heavenly bodies. Hence they take place in space and time; and—as the heavenly bodies, with all appertaining to them, constitute the visible universe, itself at once the manifest and manifestation of the Higher Self—will continue as long as the visible universe exists.

But under the conditions stated, there can be no knowledge—the Higher Self can have no knowledge, that the visible universe ever had a beginning—that it ever comes to an end.

That a causeless Cause and rootless Root of the Kosmos must exist, seems unquestionable to human reason, which, basing its judgments on observation, can conceive of nothing without a beginning, or of which an ending may not be anticipated—save only Space.

Assuming that the Higher Self is the causeless Cause and rootless Root of the visible universe, as stated at the outset, before considering the successive stages of its progressive manifestation, it is necessary to determine why the manifestation takes place, and the visible universe comes into existence.

It is claimed for the Higher Self, that in its unmanifested state it is absolutely void of all attributes, and in particular, that it has neither Will nor Desire.

But is not this equivalent to saying that it is a Potency without power, which can only be likened to an unconditioned conditional possibility?

The sole condition attributed to the unmanifested Higher Self has been termed Be-ness—a meaningless word coined to designate an undefinable state which is said to be neither existence nor non-existence.

The passage from Be-ness to Be-ing, however conceived and termed, is the act of manifestation—that is, of coming into existence—of the Higher Self.

The incentive to this act is, under the conditions stated, inconceivable. Is there after all a Something behind the No-thing-ness of Be-ness? A Highest Self behind the Higher Self? However this may be,



No-thing-ness being capable of nothing according to the understanding of man, the act itself can only be intelligibly described as a Creation out of nothing by an unknown Creator.

There is, of course, another way of considering the problem. The act of manifestation may, after all, be the spontaneous and natural awakening of existence from the deep sleep of exhausted energy to a renewed course of conscious activity.

But to admit the possibility of unmanifested existence is to allow that Something—whatever that something may be—exists. A something subject to the necessities of organic life. Liable to exhaustion and then needing renovation, capable of sleeping, and when refreshed, of awaking. What can this something, alternately passing from activity to repose, be, if not animated and animating Being? Is this undefinable Being the inconceivable Instigator of the Higher Self and cause of its manifestation? And if so, how can it be regarded as other than the invisible Creator of the visible Universe?

Of the causeless Cause and rootless Root of the Kosmos, so, or however viewed, it cannot be known whether it does or does not ever need repose, for the manifested Higher Self has and can have no knowledge of its unmanifested state, the conditions of which are wholly hypothetical. It is conceivable, however, of the inconceivable causeless Cause veiled in space, that the visible Kosmos, then considered to have neither beginning nor ending, as a whole, is constituted and consists of its functioning organs, and that their activity and action are wholly functional and represent, or rather consist of and constitute, the organic life of the inconceivable causeless Cause, whose animated and animating life is veiled from the knowledge of man.

Under such a conception the maintenance of the transparency of the veil (space) which contains, and conceals, and perhaps is the inconceivable Source, Sustainer and Preserver of the visible Kosmos, would be of the first importance.

The natural course of Kosmic evolution appears to consist in:

1. The condensation of substance in Space.
2. The aggregation and concentration of the condensed substance.

The natural course of terrestrial evolution appears to consist in the passage of the condensed, aggregated and concentrated substance:

1. Through the atomic to the molecular state.
2. Through the molecular state to that of the inorganic or crystalline cell.
3. Through the inorganic to the organic cell.
4. Through the organic cell to organization.
5. Through organization to vegetable and animal forms.
6. Through the animal to the human form.
7. Through the human form and psychic cell to the human (soul) state and perfect or divine man.

Did this view of the passage of condensed substance through the seven successive stages of terrestrial evolution supply a physical and physiological basis for and suggest the mystic conception of the sevenfold origin and constitution of man?

The logical view of Kosmic evolution is:

1. That space is a substantial Entity.

2. That the condensation of substance—the substance of space—in space results from the life uses of this substantial entity, the condensed outcome of which is the analogue of the waste of tissue caused by the observed uses of animated life, and therefore equivalent to an excretion.

3. That this exhausted and waste substance regarded as an excretion, has to be removed from the region of space in which it was excreted; and is removed therefrom by the circulating organs of the substantial entity, the heavenly bodies.

4. That it is so removed to be put to other uses, that through these it may be restored to its pristine purity, and returned to space once more fitted for the life uses of the substantial entity.

The logical view of terrestrial evolution is:

1. That the earth, viewed as a planetary body, is one of the organs to which the functional renovation and restoration of the condensed substance of space has been committed.

2. That the life uses of planetary evolution are some of the processes by which this renovation and restoration are effected.

It is hardly possible to consider the several successive and progressive stages of terrestrial evolution without coming to the conclusion:

1. That an invisible is being developed in, by and through the visible order of nature.

2. That this invisible order of Being—individualized and progressively advanced by passing through the successive stages of atomic, molecular, cellular, organic and animated life—is personalized in man.

3. That, as man, it passes through a succession of re-incarnations, by the life uses of which each individual selects, prepares and fits itself for one of the three final states of terrestrial evolution.

Provisionally accepting this as a possible view of the meaning as well of kosmical as of terrestrial evolution, there are two hypotheses by which it may be interpreted. The one mystical, the other natural.

The mystical view, commencing with the primary condensation in space, regards this—with the kosmical and terrestrial evolutions consequent thereon—as the descent of the heavenly man into and his passage through materialized existence.

This heavenly man, treated under the very elaborate Kabbalistic theory as the ten Sephiroth (or spirit), and by occultists as the Higher Self, is held to pass by a process of so called Emanation and progressive condensation, with its consequent de-spiritualization and degrada-

dation, into a more and more densely materialized state, until, in the animalized human form, the lowest point of debasement is reached.

The heavenly but now animalized man or Higher Self veiled in its fleshly envelope, having lost sight of its high estate during this descent, for a time grovels in the material depths of its illusory condition and surroundings, and, so doing, completes its degradation—the induced animal appetite having acquired the mastery.

But this state of degradation is not to last for ever. Deliverance from it is possible, but can only be gained by the rightly directed persevering efforts of the degraded Higher (now Lower) Self.

The Lower Self by its conduct during each successive reincarnation determines the character of the incarnation to follow: for the distinctive characteristic of each incarnation is that its tendency is determined by its predecessor, while its course determines the tendency of its successor. That is to say,

The life conduct of the incarnated self entails consequences. These consequences take the form of reward or punishment, and are retributive.

The retribution takes place primarily and partly during the interval between 'deincarnation' (death) and reincarnation (rebirth), but is completed during the reincarnated life, for reincarnation is the medium through which full retribution is secured.

Hence the need for reincarnation has been termed Karma, the Semetic root for which, signifies "covering with skin" or "clothing with flesh."

But Karma is not a potency, nor the cause of reincarnation. It is the mere designation of a predetermined need—of a need determined by the antecedent course of life of the incarnated Self, which comes into operation on the 'deincarnation' of that Self, to take its full effect on and through the reincarnation thereof. Previous conduct (with the consequences it has entailed of an enforced retribution) is the cause of reincarnation. Karma, "Covering with skin" or "Incarnation," simply states the method by which retribution is secured—the Higher (the Highest) Self being the worker throughout.

This retributive character of reincarnation suggests the way by which the Lower Self is to obtain deliverance, salvation. Since reincarnation is retributive, and thus principally in a punitive sense while giving opportunity for the rescue of self, escape from the necessity for reincarnation must be the end in view.

The recognition of this is the first step towards its attainment. This recognition involves the recognition of the Higher Self and predicates or implies reconciliation and reunion therewith.

When this reconciliation and reunion have taken place, the Higher Self directs and enjoins the renunciation of everything which tends to promote the necessity for reincarnation; and, as it considers the gratification of sense to be the root and cause of this necessity, it insists upon an

unyielding war with sense, that—the illusive tendencies of nature being overcome and cast out, appetency supplanting appetite and will subduing desire—spiritual inclinations may gain the ascendancy and the spiritualization of the self be recommenced and perfected.

This theory of the evolution of the Higher Self—for its inculcators cannot claim for it that it is more than a theory—involves great and insuperable difficulties. According to it the Higher Self, assumed to be unchangeable (under a strange and unexplained necessity of self-manifestation—the manifestation of Itself to Itself—which entails the degradation—materialization and degradation of self) commences and passes through a series of changes—the successive phases of a fantastic phantasmagoria of illusions—which it at length, though with difficulty, brings to a conclusion by regaining its spirit state.

The question necessarily arises here—Does the Higher-Self regain its original spirit state of Be-ness in the same condition as it left that state?

*On the one hand*—If so, what was the necessity which compelled the Unchangeable to enter a changing existence—which forced the Permanent to undergo the transformations of transitory and impermanent Being?

It could not have done this of its own Will, for it is assumed to have no Will. It could neither have desired nor chosen, for it is characterized as having no tendency of any kind. There must either have been a Potency behind itself forcing it on, or the inducing forces must have been within the transforming processes proper to itself, and therefore functional in origin and character: in which case something must have existed in the unmanifested state, with reference to which the induced functional action was carried on.

*On the other hand*—If the Higher Self returns to its original spirit state of Be-ness in an altered, a higher, a more spiritualized (or etherealized) condition, it can no longer be regarded as unchangeable. So far from this being the case, it must be the subject of transformative processes of evolution, of progressive advance. In a word, it must be ever-becoming.

And yet, if so, the alternate states of repose and activity, through which it is theoretically held to pass, are necessary conditions of functioning Being.

Hence, if the Higher-Self is the subject of these alternating conditions, if it is progressively advancing through them, it can never return to the spirit state of Be-ness in the same condition as it left that state.

And yet again, if so, it, the ever-Becoming, is no more entitled to be termed absolute and unchangeable in its inactive than in its active state, since it never relapses into, never regains the inactive state in the same condition—is never the same in its several successive periods of inaction.

So far from this being the case the state of Be-ness is as im-  
permanent as the state of Being, and therefore, as the imputation to  
the visible Kosmos, or evolving Higher Self, that it is illusory, consist-  
ing of a series of illusive phenomena—is based on the constant changes  
through which it is continuously passing, the one state must be as illu-  
sory as the other.

Is it not a little strange that those who hold that the unmanifested  
Higher Self has subjected itself to the influence of illusions in its mani-  
fested state, have never asked themselves nor suggested to others  
what the "Real" gains by transforming itself into the "Unreal"?  
What "Truth" benefits by subjecting itself to the influence of "False-  
hood"?

Instigated by the suggestions of spirit, viewed as the Higher Self,  
they take it for granted that the spiritual order, as they delight to term  
ascetically conducted Being (or Being seeking to return to Be-ness) is  
higher than the natural order, and therefore conclude that the aim of  
man should be so to live as to spiritualize—that is to asceticize and so  
etherealize Self. Then, again at the suggestion of spirit—realizing  
that the nature of man is only that of an animal with a more perfect  
form and higher capabilities—they persuade themselves that the higher  
capabilities with which he has been endowed are intended to be so used  
as to place him above and lift him out of the natural order, in which he  
finds himself, on to a spiritual plane of being, and therefore devote  
themselves to resisting their natural inclinations, that by so doing, they  
may overcome and annihilate their animal propensities. They fail to  
see the advance which nature has made upon itself in man. In him  
animal instinct, hitherto subordinated to animal impulse, should be  
guided by reason and controlled by affection.

This proper function in terrestrial cosmogony is to humanize the  
animal side of his being and introduce a moral order. He is not to  
attempt to place himself above and lift himself out of nature. He could  
not do so if he would, and live: though some claim to have acquired a  
power withheld from ordinary men. He is to raise nature to a higher  
level in himself. Those who fail in this are the real degraders of  
nature.

Who, then, are they who fail?

They constitute two distinct classes of human beings:

1. Those who give the rein to animal appetite, instead of guiding  
and controlling and transforming it in obedience to the dictates of reason  
and under the influence of affection.
2. Those who give the rein to spiritual appetency, by seeking to  
overcome and cast out, instead of guiding and controlling their natural  
instincts.

Thus mankind can be divided, by conduct and course of life, into  
three classes.

1. The humanizers.

2. The spiritualizers.
3. The animalizers.

These are distinguishable from each other by the uses they make  
of their natural lives.

Of these, the humanizers alone fulfil their proper function in ter-  
restrial cosmogony.

Now the Higher Self (or Its Actuator) is the author, promoter and  
sustainer of natural evolution.

The aim of this evolution is the progressive advance of its subject,  
with the advance of the nature through which it is progressing.

The proposed humanizing of the animal (in himself), as the special  
and proper function of man, is a decided step in advance in the natural  
order.

In this advance, there is no degradation of the advancing subject.  
To say that natural evolution is a degrading process is to condemn its  
author; and, if that author is the Higher Self, to affirm that it deliber-  
ately chose a process of self-degradation by way of manifestation—a pro-  
cess so ill-suited to the purpose in view that the only means of escaping  
from the degradation it entailed was the ultimate renunciation of the mani-  
festation sought through it.

Under such a view, the teaching that the visible Kosmos is the pro-  
duct of an illusion of the senses may well be regarded as the only possi-  
ble issue: but the real illusion here would appear to be the conception  
which renders such an issue necessary.

How could it be otherwise?

Observation shows that there has been a progressive advance in  
nature. The author of nature must, therefore, have intended that the  
advance of its subject should be carried on through nature; and as an  
illusory advance, whose methods have ultimately to be renounced, is  
only a semblance, the natural phenomena of evolution, designed to act  
as realities, cannot be illusions.

But if these phenomena cannot be illusions, if the advance they  
indicate is real, its processes those by which the advance of its subject  
is secured, then the renunciation of these processes implies and is the  
rejection by its subject of the advance to which it is invited.

HENRY PRATT, M. D.

(To be continued.)

## Correspondence.

### THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, November 1891.

Who could have foreseen that Mrs. Besant would have been compelled to  
give up her visit to India, and for such a lamentable cause, one which I  
feel sure you will regret as much as we do: indeed it is a disappointment all  
round. The tremendous strain upon her lately, coupled with the extra press  
of work has proved too much even for her superb strength and energy, and

252

The Theosophist.

[Jany.

Dr. Menzell most emphatically prohibited her much looked-forward-to trip to India; he declared it would be most dangerous, and has ordered immediate rest; so you will not be surprised to hear that she has gone for a three weeks' holiday, to New York.

The plans for expanding the energies and usefulness of the "H. P. B. Press" are occupying us very largely just at the present moment. New premises have been taken close to Head-quarters, and the work is shortly to be commenced under the most favorable auspices and management: as the entire supervision and management of the printing, &c. is to be undertaken (as heretofore) by our capable American brother, Mr. James M. Pryse, there seems no doubt of its success. All our printing will be put into his hands, thus saving much extra, and what would now be—under present circumstances—needless expense. The debate on Theosophical Symbolism which took place at St. George's Hall (London) on the 10th instant although crowded to excess was a mere farce; of course Mrs. Besant scored a complete success—and was personally complimented thereupon, after the debate, by the Chairman, Professor T. W. Rhys Davids—but there "the foeman" was hardly deserving of the name, and most certainly was "unworthy of her steel." The Revd. J. J. B. Coles scarcely touched upon the proposition he undertook to prove, but went off into side issues, often utterly irrelevant to the subject in hand, and filled up the remainder of his time by exhibiting magic lantern slides! The papers the next day were one and all unanimous as to his complete failure—as challenger in the debate—to establish his proposition, viz.: "That the historical and esoteric explanation of the symbols of the serpent and the cross, as given by Madame Blavatsky, is both defective and misleading, and therefore, instead of throwing true light upon the signs and symbols of ancient and modern religions, is calculated to deceive earnest seekers after truth." Indeed, one of the reporters observed (in the *Star*, I think) that Mr. Coles might be a fair Sunday school lecturer, but most certainly was no debater; and that he never made a greater mistake than when he came out to do battle against the Theosophists armed with no better weapons than a large white sheet and a long bamboo fishing-rod! Another paper remarked that "Christianity would be stultified were all its supporters so unfit to defend it as Mr. Coles." This gentleman has, however, the temerity born of overweening self-satisfaction and conceit; for he took occasion, during the course of the debate, to remark that he was giving a lecture the following week on Theosophy, when he apparently proposed to explain what he had failed to do on the 10th.

I fear the whole thing was nothing, but an unblushing advertisement; and Mr. Coles's ignorance of the whole subject was well illustrated, on the occasion of this subsequent lecture, by the following little incident:—He had been finding fault with our chronology, and on being appealed to by one of the very small audience (less than a hundred people, and the Hall holds over a thousand) present, for the name of a really good, reliable authority, gave in response the name of Dr. Wynn Westcott, as "the greatest authority in London;" being apparently in complete ignorance of the fact that the learned Doctor is a most earnest and true Theosophist!

Professor Crookes has been astonishing his *confrères* by declaring, at a banquet given to electrical engineers the other day, that ere long, we may expect to be able to telegraph to distant places without the aid of

wires or cables." What next, I wonder. We may almost expect to find the Royal Association shortly going out, in a body, to explore the realm of the occult, with Professors Lodge and Crookes at their head. But what are we to think of Dr. Schröder, who lately delivered an address at Carlsruhe, in which he informed his amazed hearers that "the inhabitants of the planet Mars and the people of the earth will certainly be able to exchange messages with one another within a measurable period from the present." And these people find the existence of the Masters an impossible problem!

Talking of problems, Londoners have certainly just now got a stiff one to solve in the alleged powers of a young American woman, Mrs. Annie Abbott, who is giving exhibitions of her strength—or skill—under the title of "The Georgia Magnet." Whether Mrs. Abbott is really possessed of abnormal powers, or whether it is merely a case of extremely clever trickery, no one seems able to discover; but it is certain that she performs the most wonderful feats, e. g., standing on one foot only, she holds a billiard cue breast high before her, which the united and determined efforts of *six men* are powerless to move a single inch; and this without, apparently, in the least discomposing her; time alone will prove whether her own story is the true one, viz.: that she merely exerts an innate force possessed by her, ever since she was a child, and the nature of which she is unable to explain. Neither have the medical and electrical experts, before whom she has, at a large private exhibition, exercised her powers, been any more successful in elucidating the mystery; if indeed there be any mystery, beyond very clear deception.

The Editor of *The Weekly Bulletin*, Mr. Kenneth Harrington Bellairs is a bold man. In a recent issue of his paper, he addresses an open letter to the Bishop of London, in which he declares that "from a very careful study of the subject," he finds "that the one aim and object of Christianity is cash. This cash is often obtained through an operation of moral degradation unworthy of a crossing-sweeper, and few clergymen seem to me to mind what depths they descend to, provided the rewards be place or power." One certainly feels inclined to echo Mr. Bellairs, more especially if he is correct in his statements, when he says:—"I calculate between you" (Archbishops, Bishops, Coadjutors, Deacons, &c.: &c.: of the Church of England), "you can at once disgorge £100,000,000 cash, and pay about £6,750,000 *per annum* to those from whom it was taken! Well may, Dr. Momerie discourse on "The corruption of the Church"; and it can only be in accordance with the spirit of which Mr. Bellairs accuses it, that this very Bishop of London, chairman of what one of the papers calls "the inquisition of King's College Vatican," boycotted the author from his professorial chair of logic and metaphysics in King's College (London). H. P. Blavatsky was indeed right when she said that the spirit of persecution had by no means fled from the Churches.

The same paper, *The Weekly Bulletin*, contains a very interesting article (under the title of "Unfinancial Stories") on "The Dawn of Civilisation," in which the author acknowledges that "*some civilisation must have existed in Egypt at least 13,000 to 14,000 years B. C.*" [The italics shew that this fact appears to the writer to be of a most remarkable and astonishing character;] and, he continues, "from the account of some recent Egyptian discoveries of buried statuary, reported only in the *Times* of Friday last, it seems impossible to speculate to what yet remote period may be ascribed the occupation of Egypt by civilised man." And again, in touching upon the religion professed by the Egyptians, our author says:—

"In Osiris, Isis, and another, we seem to find the embryo of the scripture Trinity. The incense which rose to the roof of the temples has no doubt taught the Catholic Church the value of this seductive attraction in religious worship. Their much peopled Pantheon, again, is repeated later on in the mythological systems of Greece and Rome, and in the Calendar of the Saints of Rome. Yet their theoretical religion—the moral precepts taught by the priests—are on a level with anything Christianity has taught. They believed in the resurrection of the dead, and the immortality of the soul, when the Mosais religion had no such ideas in its creed. In Egypt we have the inexorable picture of national life everywhere—birth, manhood, decay, disappearance. These were repeated in the five great Empires of the East. Greece, Italy,—they all have been. Their sun has long been set. The modern revival means nothing, leads to nothing. Already we see the same process commencing in Spain and Portugal, in Russia and elsewhere. A few more centuries, and the new worlds of Australia and America will come to regard ourselves as but the crumbling ruins of bygone Empires, upon whose stones is written the memory of their greatness."

Only one more confirmation of the prophecies contained in the "Secret doctrine," one more proof of the reality with which its spirit is permeating all classes and minds. Already, a large portion of the more thinking and intelligent members of the community have recognised the fact that Buddha taught all that Jesus of Nazareth taught, and more; and now we have, in the above quoted remarks, a simple acknowledgment that the Egyptian priests also possessed ethical teaching as exalted as that ascribed to the Jesus of the GOSPELS.

The *Westminster Review* notices a book called "Fresh Light on the Dynamic Action and Ponderosity of Matter," which contains views entirely foreign to those held by modern science, the principal hypothesis which the author puts forward being, in fact, the idea that "gravity is an outside energy and not due to an inherent property of matter," maintaining, indeed, "that the existence of attraction is an improbability, approaching to an impossibility." He believes ether to be "a ponderous fluid made up of particles of various sizes, some large and some small, and that in this fluid there are whirlpools or vortices of infinite velocity." This seems to me so remarkable an advance in the right direction that I have italicised the sentence; for therein we are reminded of Fohat, who is said to "dig holes," in space; and also, of course, of the Theory of Vortices of Descartes.

In the current number of *The Review of Reviews*, Mr. Stead gives a prominent place to a notice of Mrs. Besant's editorial in *Lucifer* for last month; of course he demurs to the conclusions drawn, as befits an ardent Christian, and a believer in "the forgiveness of sins," from the Christian standpoint. However he certainly does Theosophists a good turn when he concludes his notice by giving a list of books, &c., procured from, and recommended by Mrs. Besant, as suitable for inquirers; this he does in reply to "Many correspondents who have written asking what books they should read to understand Theosophy;" and when one thinks of the enormous circulation of the *Review of Reviews* one naturally rejoices!

Mr. Alfred Fouillée writes again, in the *Revue des deux Mondes*, on consciousness; a subject attracting more and more the attention of modern psychologists. M. Fouillée's views upon the really inseparable nature of the individual consciousness from the universe—or as we should say, Universal Consciousness—is specially interesting. He thinks that "the conception of individual consciousness must be of an idea rather than of a substance.

Though separate in the universe, we are not separate from the universe." Here we have, of course, the only true and logical basis for the idea of a universal brotherhood, and of this M. Fouillée seems to be overwhelmingly convinced; for, as he says, "it is in all the others that we live and move and have our being and the others in us, since we co-operate in the universal work, since we know others, since we love them. I can neither feel alone, nor think alone, nor will alone, nor exist alone. And why complain of a law, which, understood and accepted by our intelligence, becomes a law of solidarity—a law of universal brotherhood?" M. Fouillée is indeed a powerful pleader on our side, and might almost have taken a brief for the defence of the "first object" of the Theosophical Society.

A. L. C.

## Reviews.

### ARYAN TRAITS.\*

A number of miscellaneous essays on Hindu life and thought and the modern social and political problems of India are collected under this head. The author of the book is evidently a lover of his country and has studied the subjects he treats of. There is no false flattery, and the writer says frankly in his "Preliminary Observations," touching on the question of European influence:—

"We do not imitate the courage, the patriotism, the enterprising spirit and the self respect of the European, but his dress, his imperiousness, his drinking habits, and artificial modes of life." The moral of the book may be summed up in a few words:—Let the Hindu nation take advantage of the opportunity offered to them by the West, but use it wisely and for, and not against, their own spiritual and moral good.

The book consists of two parts, one dealing with Hinduism and the customs and thoughts of ancient India, the other with modern India and its problems. The author points out as regards the first, that the ancient Brahmin attained eminence "not by the study of the Vedas alone, but by the practical following out of the rules laid down for the elevation and purification of the soul by renouncing worldly ties, by his habits of concentration and devotion ...". Religion in the old days was part and parcel of a man's life, and not a mere affair of ceremonies and formalities as it is too often, to-day.

There are some sensible remarks on the subject of idolatry (so-called) which place in the true light, the apparent blind devotion paid to images. That an image is a mere focus for concentration, every true Hindu knows and every free-minded European should also, in these days. Unfortunately few of the latter trouble themselves to ascertain the truth, and are content to believe the stories of missionaries, who, with their boxes of idols, hold complacently forth to a stock audience on the Heathen, who "in his blindness bows down to wood and stone." Fortunately, however, European education, when properly directed, and the influence of the Theosophical Society are bringing to the front, educated Hindus who are ready to demonstrate scientifically and intellectually the real meaning of Hindu symbology, ceremonies and customs.

The essays under consideration will therefore serve to warn our Hindu brethren to be up and doing to prevent their religion being overrun by the weeds of Western bigotry and materialism, and at the same time to demonstrate to cultivated Europeans the real basis of Hinduism.

The essays are simply written, without unnecessary verbiage, but the author at times wanders from his subject being apparently attracted by interesting side-lights. The essay on *Yoga* is particularly interesting.

\* By Kailas Chandru Mukherji, M. A., Calcutta—Addy and Co.

The latter portion of the book deals with political and social questions, among which an interesting article on Hindu astronomy and astrology, seems a little out of place.

There is much that gives food for thought in these essays, and as such we would recommend them to the notice of all lovers of India and its people.  
S. V. E.

PROF. MAX MÜLLER ON INDIAN LITERATURE.

Upon returning to Adyar from my year's globe-circling journey, I find upon my table a cover from Professor Müller, which contains the advanced sheets of the new edition of his memorable work on "The Science of Language," and a most interesting article from the *Times* upon "Literary Affairs in India." If I were not convinced that its great merit had already caused it to be circulated throughout India, I should have copied it here in *celebration*. The writer does full justice alike to the richness and inexhaustible copiousness of Indian literature, and generously mentions by name many of us his collaborators, who are engaged in rescuing from neglect and oblivion the treasures of Sanskrit classics. As a matter of history, I quote the following passages about the work our Society is doing for modern scholars:

"A branch of the Theosophical Society, under Colonel Olcott, is doing some really useful work in publishing Sanskrit texts, more particularly the Vedas, with their native commentaries; and it does credit to the Editor that, when he reprints English Editions, he does not suppress the names of the scholars, who were the first to constitute, with the help of MSS., a correct text of these ancient writings. What a difference there is between a real *editio princeps* and any later edition of the same text, has been seen during the last months in the constant flow of criticism poured upon the newly-discovered text of Aristotle's Constitution of Athens. The Editor had spared no pains, and he had received most valuable assistance. The whole performance was most creditable; and yet in how many places had the real writing and the real meaning been misapprehended. Reprints of published texts *cum variate lectionibus et cum notis variorum* may be very meritorious and useful, but they cannot be compared for one moment with first Editions. The labour that has to be bestowed on these is infinitely greater, and the dangers that have to be met require a scholarship, or a kind of generalship, which is almost extinct among Greek and Latin scholars. It was disgraceful, therefore, that some publishers in India should have been allowed to reprint texts which had been edited with great labour from imperfect MSS. by European scholars, without a word of acknowledgment. No doubt, in cases where every mistake and every misprint had been reproduced by the Indian pirate, this was actionable; but, what is still worse, it was ungrateful and disloyal to the best friends that India has had in England. We trust, therefore, that the good example set by the native scholars attached to the Theosophical Society, will in future be followed by all scholars, whether in India or elsewhere."

The Branch of the Society he has in mind is, of course, that of Bombay, and the individual name he should have mentioned is that of Tookaram Tatya, the originator and tireless manager of the Sanskrit Fund. It has been already stated in these pages that the serial English translations of the Upanishads by the Kumbakonam Theosophical Society, for the *Theosophist* were undertaken at Prof. Müller's own suggestion. While some of them are, to Western eyes, trivial, sometimes nonsensical, yet they have their specific value to esotericists and make *en bloc* a solid contribution to contemporary literature. We in India are doing, in fact, a work which would be almost impracticable in Western countries, where there are no Pandits to be found in town or village, and but one Max Müller with the brilliant genius to see far down into the clear depths of Indian literature. The world has lost his Master, Eugene Burnouf, let us pray that his great scholar, Max Müller, may long be spared to adorn our age.

H. S. O.

ओं

# THE THEOSOPHIST.

VOL. XIII. NO. 5. FEBRUARY, 1892.

सत्यात् नस्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## ASCETICISM.

NO delusion is more common among aspirants to the higher knowledge than that the end can be attained with reasonable certainty by physiological restraint. The prevalent idea is that maceration of the body, regulation of the diet, a protracted course of devotions, and the filling of the mind from books, will bring the postulant to the threshold of *gñanam*, if not across it. This was the ruling motive of the desert recluses of early Christianity, of the pillar, forest and cave hermits of all nations; while to this day it rules equally the Roman Catholic monk and nun, the Mohammedan fakir, and the Hindu ascetic. The tortures self-inflicted by the last named surpass Western belief. This is the lower, or Hatha, Yoga and its gymnastic practices are sometimes horrible and revolting. They have been kept up for centuries, and the tortures are the same now as they were in ancient days—and equally fruitless. The faculties of such ascetics—as it is said in the *Lalita-Vistara*—are "wriggling in the grasp of the crocodile of their carnal wants." Some of their penances are thus enumerated:

"Stupid men, who seek to purify their persons by divers modes of austerities and inculcate the same. Some abstain from fish and flesh meat. Some abstain from spirits and the water of chaff. Some indulge in tubers, fruits, mosses, Kusà grass, leaves, cow's dejecta [One of an early group of our Indian chelas (!) did this before he joined the T. S.], frumenty, curds, clarified butter and unbaked cakes. Seated at one place in silence, with their legs bent under them, some attempt greatness. Some eat once in a day and night, some once on alternate days, and some at intervals of four, five, or six days. Some wear many clothes, some go naked. Some have long hair, nails, beard, and matted hair, and wear bark. Some carry on them [various talismans enumerated], and



[Feby.

by these means they hope to attain to immortality, and pride themselves upon their holiness. By inhaling smoke or fire, by gazing at the sun, by performing the five fires [*i. e.* lying uncovered under a burning-sun, and having fires built all about them], resting on one foot, or with an arm perpetually uplifted, or moving about on the knees, some attempt to accomplish their penance..... They all follow the wrong road; they fancy that to be the true support which is untrue; they hold evil to be good, and the impure to be pure. [*vide* for full details, Rajendralala Mitra's "Yoga Aphorisms of Patanjali," and his "Buddha Gaya" pp. 24 *et seq.*] Readers of my own writings may recollect my once meeting at Marble Rocks, on the Nerbudda River, a Hatha Yogi who had spent fifty-seven years in austerities, including a *pradakshana*, or circumambulation, once in each three years, of that historic stream, and yet who asked me—me, an American, not worthy to wipe the feet of a true Raja Yogi—how to control the mind! I told him—the poor fool—how to do it, as I shall tell my present readers, and if they wish the corroboration, they have only to read the teachings of every great spiritual leader the tree of humanity has ever germinated.

Nobody even dreams how hard is the task of self-conquest, the subjugation of passion and appetite, the liberation of the flesh-prisoned Higher Self, until he has tried. Every such struggle is a tragedy, full of the most painful interest, and provocative of sympathy in the hearts of good men and "angels." That is what Jesus meant when he said there was more joy in heaven over one sinner that repented than over ninety and nine just men that needed no repentance. And yet how bitterly uncharitable is the world—the world of concealed sinners and respectable, undetected hypocrites, usually—over the failure of a poor soul to scale the spiritual mountains in consequence of lack of a power of will at a critical moment. How these undetected ones patronisingly condemn the vanquished, who at least have done what many of them have not, made a brave fight for the divine prize. How they strut about in fancied impregnability, like the street-praying Pharisee of Jerusalem, thanking fortune that their private sins are still hidden, and redoubling their prayers, postures, canting moralities, and asceticism in diet, to deceive their neighbour and themselves!

"And the devil did grin, for his darling sin,  
Is pride that apes humility."

Shakespeare made a man like that say:

"And thus I clothe my villainy with old odd ends, stol'n out of holy writ,  
and seem a saint when most I play the devil."

The whole burden of Jesus' preaching was to show that so long as the heart and mind were unpurged, all external forms and ceremonies were but whitewash to a sepulchre. This was also the teaching of his glorious predecessor, the Buddha, who specifically sketched in infinite detail and condemned the forms of hypocrisy, spiritual pride, and self-delusion. He had begun his training for the future struggle with Mara under the Bodhi tree, by learning and himself practising all the systems

of Hatha Yoga, and discovering their futility as helps to salvation. The pure heart and clean mind alone permit one to attain salvation. This was his doctrine. So, likewise, is it taught in the Aryan Mahabharata [Sec. CXCIX, *Vana Parva*] which says:

"Those high souled persons that do not commit sins in word, deed, heart and soul, are said to undergo ascetic austerities, and not they that suffer their bodies to be wasted by fasts and penances. He that hath no feeling of kindness for relatives cannot be free from sin, even if his body be pure. That hard-heartedness of his is the enemy of his asceticism. Asceticism, again, is not mere abstinence from the pleasures of the world. He that is always pure and decked with virtues, he that practices kindness all his life, is a *Muni*, even though he lead a domestic life."

The Theosophical Society is a sort of battle-field of self-slain spiritual fighters; a long line of supposed chelas can be seen as toppled over like so many bricks in a row. Some of them who did not take their failures quietly and candidly trace them to the real cause, their miscalculation of their moral strength, have turned to rend H. P. B., and those higher than she. I was reading the *Path* the other day and came across a grand article of hers on "The Theosophical Mahatmas." It was called out by a silly pronunciamento by a hysterical woman in America and another individual who had failed to become adepts, and turned "with bleeding feet and prostrate spirit" to Jesus! How the goaded lioness scorned them; how clearly she defined what would and what would not bring the aspirant into spiritual proximity with the Hidden Sages! To the discontented in general she puts the question:

"Have you fulfilled your obligations and pledges? Have you, who would lay all the blame upon the Society and the Masters—the embodiments of charity, tolerance, justice and universal love—have you led the life requisite, and fulfilled the conditions of candidature? Let him who feels in his heart and conscience that he has never failed once seriously, never doubted his Master's wisdom, never sought other Masters in his impatience to become an occultist with powers, never betrayed his Theosophical duty in thought or deed—let him rise and protest. During the eleven years [this was written in 1886] of the existence of the Theosophical Society, I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of lay candidates, only three who have not hitherto failed, and one of lay candidates, only three who have not hitherto failed, and one only who had full success. And what about the Society in general, outside India. Who, among the thousands of members does lead the life? Shall any one say because he is a strict vegetarian—elephants and cows are that—or happens to lead a celibate life, after a stormy youth in the other direction, that he is a Theosophist according to the Masters' hearts? As it is not the cowl that makes the monk, so no long hair, with a poetical vacancy on the brow, are enough to make one a follower of the divine wisdom." And she depicts the Society's membership as it is to the in-looking eye; "backbiting,

slander, uncharitableness, criticism, incessant war-cry, and din of mutual rebukes."

I got a stinging rebuke once in Bombay from a Master, when I hesitated to admit to membership an earnest man who had been persecuted, even sent to prison, by Christian bigots, on a pretext. I was bidden to look through my whole body of colleagues and see how, despite their wealth of good intention, nine-tenths of them were secret sinners through weak moral fibre. It was a life lesson to me, and ever since then I have abstained from thinking the worse of my associates, many no weaker or more imperfect than myself, who if they could not climb the mountains were at least, like myself, earnestly struggling and stumbling onward. Years ago—when we first came to Bombay—I was told by H. P. B. that several of the Mahatmas being met together, caused to drift by them in the astral light the psychical reflections of all the then Indian members of the Theosophical Society.\* She asked me to guess which one's image was brightest. I mentioned a young Parsi of Bombay, then a pre-eminently active and devoted member. She said, laughing, that on the contrary he was not bright at all, the morally brightest being a poor Bengali gentleman who had become a drunkard. The Parsi afterwards deserted us and became an active opponent, the Bengali reformed and is now a pious ascetic. She explained then that many vicious habits and sensual gratifications often affect the physical self, without leaving deep permanent scars on the inner-self. In such cases the spiritual nature is so vigorous as to throw off these external blotches after a brief struggle. But if encouraged and persisted in, evil habits at last overcome the soul's resisting power, and the whole man becomes corrupted. Some Tantrikas, Indian and European, have preached the accursed doctrine that the occult postulant can best kill out desire by gratifying and exhausting it. To deliberately gratify lust, or pride, or avarice, or ambition, or hatred, or anger,—all equally perilous to the psychic—is quite another matter from falling now and then, through no pre-arrangement and simply because of moral weakness in a particular crisis, into one of those sins. From the latter, recovery is always possible, and may be comparatively easy where the average moral fibre is strong; but deliberate vicious indulgence leads inevitably to moral degradation and a fall into the depths. Says "The Voice of the Silence:"

"Do not believe that lust can be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart."

I recall to mind one more instance. Long ago, in the early Society days a certain Theosophist imposed upon himself the rule of celibacy and wished to be taken as a chela. He held out for a while, but then failed: the fleshly appetite was too strong. The person dropped out of active Society work for a considerable time, in fact, for years, but at last,

\* Everything in physical nature is reflected, as in a mirror, in reversed images, in the Astral Light.

gathering himself together, he made a new attempt. He was told that fifty failures did not destroy one's chance, success was possible at the eleventh hour. We read in "The Voice of the Silence" (p. 63) the following word of encouragement:

"Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on and to the charge return again, and yet again."

This young F. T. S. returned again to the conflict, was victorious, and to-day is one of the most active and respected members of our Society.

Some Western readers have seen the Mahabharata story of the fall of the mighty Rishi Visvamisra through carnal passion. This adept of adepts, this Yogi had a spiritual power so tremendous by centuries of ascetic practices as to make Indra quake upon his celestial throne and cause him to desire his humiliation, so the god took counsel of Menaka, first of the Apsaras (celestial choristers), how it might be effected. The beauteous, "slender-waisted" Menaka, according to the plan, presented herself before Visvamisra in his hermit retreat, in all her seductive loveliness, but bashfully seemed afraid of him and pretended to run away. But the complaisant Maruta, the wind-god, suddenly sent a breeze that stripped off her raiment and exposed her charms, like another Phryne, to the astonished gaze of the Rishi. In an instant, the sexual desire, long easily suppressed from lack of temptation, flamed up, and he called her to him, took her to wife, and a daughter—the most loveable Sakuntala—was the fruit of the union.

"Let him that standeth take heed lest he fall," was the warning of the Nazarene.

H. S. OLCOTT.

### THE VARAHA AVATAR OF VISHNU.

TO a Hindu Theosophist who has been taught by the labours of H. P. B. to appreciate the ancient teachers of India as personages of a very high degree of spiritual development, capable of understanding the mysteries of the Universe, up to the very borders of the Unknowable or the Absolute, there is not a more enchanting line of study than the Puranas. The word "Purana" means "the ancient," and the mass of writings called the Puranas is a collection of legends and stories handed down from father to son from a very remote past, stories that contain something in them of good value and have therefore the necessary vitality in them, to give them a long continued existence. It is generally said that Veda-Vyasa is the author of the Puranas, but I think this statement can be understood only in a modified way. He is the great man who brought the stories together and constructed them into the 18 books called the Puranas, but he is not the man who invented the stories for the first time and wrote the books. I do not know what the European

Orientalists have thought on the matter, but the differences of style and thoughts are enough to convince an investigator that the whole mass of writings called the Puranas cannot be the production of one man. The very word Purana, conveying as it does the idea of ancient legend, itself indicates that the mass of slokas of that name are only ancient legends put together by some personage. Vyasa is therefore the compiler and since he is Veda-Vyasa, versed in Vedic lore and hence in all mysteries, the stories which he thought fit to be put into books and handed down to posterity, must therefore contain something substantial, something that deserves the deep study and pondering over of the theosophical student. An objection is often-times made that the ancient legends must be worth very little on the ground that they are ancient, and that they must be tainted by the dark mist of ignorance which must have existed in the infancy of humanity. But a Hindoo will attach very little importance to this argument, since he holds that a perfect knowledge of the workings of Nature in their major details and in her various departments was arrived at by the ancients or was learnt by them from the higher entities, who moved with them, and has been handed down in parables and legends and also in the Vedas. In this connection, the opening slokas of Chapter 4 of the Bhagavatgita may be recalled to mind. There Sri Krishna says that in a far ancient time, he taught the Yoga doctrine to the sun, who taught it to Manu, who taught it in his turn to Ikshvaku, from whom it was handed down in succession to the Rajarishis. This passage is a reference to the claim of the Hindoo Brahmins about the source of their knowledge and their writings. It is not the Yogic department of knowledge alone that is traced to the remote past, but almost every department. Let us take an example, the science of astronomy. This is generally traced to Adisesha, the mighty serpent, the *tamasic* aspect of Vishnu, who holds all the orbs of space in his coils and turns them round and round by the spiral motion of his own coils. Without proceeding to discuss what is meant by Adisesha I can represent him as the material aspect of the Universe, whose vital activity is the motion of the orbs of Space. Adisesha is therefore a fit source, from which the knowledge of astronomy can emanate. The great Rishi who was taught by this cosmic serpent of matter in motion, is known as Gargya, who has a peculiar connection with Patala, the metaphysically nether region in which Adisesha ever dwells. This first astronomer Gargya is in fact the Hindoo Patala Rishi. From Gargya the science passed down in succession, and is now one of the six sciences arranged around the Central Veda. The stories of Gargya would be very interesting, but there is no space for them in this article. From the science of astronomy, let us go to the science of medicine, even here the Hindoo traces his knowledge to the great doctor Dhanvantari, who is almost an Avatar of Vishnu and who sprang up into existence a long long time ago, when the ocean was churned by

the Devas and Rakshasas. It will be a subject for laughter if a living Doctor is traced to the mythical Puranic event known as the churning of the ocean by the Devas and Rakshasas. The event is of course mythical to one, who has not read the "Secret Doctrine" of H. P. B., but to a student of Theosophy it is not mythical, but only symbolic of a certain stage of evolution. I do not know what name is given by geologists to that stage of the evolution of the world, when men and animals did not require the eating of solid food to sustain their bodies, but the Pouranikas and H. P. B. maintain that there was a time, when man and all the world about that human centre were much more ethereal than they are now and were as a result subservient to a different set of laws than what hold now. Let us conceive in our imagination the difference that exists between the rough bark of a tree and the milk or sap that circulates inside. Let us also conceive that the present human body and the world about it correspond to the rough bark of the tree, while in the anterior stage of evolution under reference, the human body and the body of nature corresponded to the sap and milk of the tree. In short, let us conceive that the whole world was milky, and that each body was but a globe of milk or juice. This stratum of evolution may be called the Gandha-Madana stratum for this reason. The word Gandha-Madana, means 'satisfying by the very smell,' and this is said to be the mountain or base of evolution, in which Devas and Rakshasas were living before they began to churn the ocean of milk. Men were satisfied by the very smell of food which abounded on the back of this mount, which was in fact the crust of the world. The question will naturally arise whether man had a mouth in those days. The answer would be that he had, for this Gandha-Madana state is placed subsequent to the separation of sexes effected by Dakshaprajapati. The mouth must have existed and served as an opening, through which milky currents emanating from the then milky world must have circulated through the body and nourished it. Not to dwell on the matter long, the law of cosmic development demanded that a condensation should set in, in the body of man and nature. In the phraseology of the Pouranikas, men and devas, not content with the milk of the trees, were actuated by a desire to convert the milk into fruit and eat. The great agitation that set in, is the churning of the ocean by Devas and Rakshasas, and that churning is the psychical action of Nature that transferred the base of evolution from Gandha-Madana mount to the mount of ice or the Himalaya, and as a result gave to everything a condensed body and a skin. Man becoming a prey to the diseases that are consequent on his dense body, the Doctor Dhanvantari is said to have risen from the ocean of churned milk with a knowledge of Medical Science, which he has handed down to posterity. Similarly, other departments of knowledge had equally mystic sources. The knowledge may not be in full detail, but the broad outlines are given.

2. The Puranas have therefore an august significance to a Hindoo, and do not treat of one particular science, but of all in their relation to each other and to the magic Veda. They acquire a peculiar value to the Hindoo, since they alone try to give a meaning to the rules of behaviour, and of the ceremonies that have to be performed by the four castes of men according to the Vedas and the Smritis, the Hindoo Code of legislation. Were it not for the Puranas, a good deal of mystery must cling to the items of Vedic practice. The Hindoo legislators, who must, of course, be allowed credit for having understood the Vedas better than the moderns, took up the position of dictators and spurned the office of interpreters. They took upon themselves the business of instructing the people to do so and so, because the Vedas wanted it and ruled that the why and wherefore must not be inquired into. This attitude was of course, necessary in dictating to large numbers of people who could not possibly understand the Vedas and the thousand mysteries that underlie them. But it is not part of human nature to be ever passive, and one soon grows dissatisfied at not knowing the reasons of things which one is compelled to do. There must of course be books in which they could search for the reasons, and the Puranas are such books. To take an illustration, it may be known to most of our readers that a Brahmin is expected to bathe with a wonderful regularity about an hour before the sun rises in all seasons of the year. It may be biting cold, but a Brahmin of the orthodox school of even the present day, has his bath before the sunrise. The ancient legislators wanted it though without giving a reason, but the Pouranika comes with his explanatory slokas to support the legislator. The explanation may not sound nice to a modern Hindoo, but there it is. The Vishnu Parana has it that day enters the waters during the night, and that night enters the waters during the day. This explanation was satisfactory enough to the ancient Hindoo and will be satisfactory to a modern Hindoo also if only the explanation proceeded from a foreign authority in a changed garb. That the waters are getting magnetized in two ways alternately, will be a more sensible suggestion. To take another illustration, a Brahmin is required by the Vedas to perform his Sandhyavandanam after his morning bath, with the utmost possible regularity. There is not a more heinous sin than a negligence in this respect. No reason is assigned in the Smritis or Codes of legislation, but the Pouranika comes forward with his word of encouragement and explanation. The explanation goes to say that a set of Rakshasas or dark powers called Mandehas, returning to life every morning, go to swallow up the sun. It is the duty of every Brahmin to do his utmost to relieve the sun from the great danger. He is to pronounce the sacred "Om" over handfuls of waters offering the latter to the sun. The Rakshasas are killed by the offering charged as it is by a recitation of the sacred syllable. The Brahmin who does not perform the regular duty is guilty of killing

the sun. The Rakshasas who are killed will get life only on the succeeding morning, and the Brahmins will have to kill them again as the Pouranikas state. A friend of mine once remarked that the Pouranic explanation does not make a man the wiser for it. But I think my friend has only to realize that the ancients described the sun as the superior Vaishnavite subjective light that pervades men for the explanation to become comprehensible [vide Vishnu Parana, Part ii.] The subjective light which permeates a man's being and raises him far above the level of brutes by his thinking and spiritual faculties is the light of Vishnu or the Sun. Let us suppose as is usual that it is in the heart or the brain. A spiritual man identifies his Self with the light that is working in him and does all daily duties as the witness and yet doer. Anything that tends to clog that light is a power of darkness or Rakshasa. The change that is sleep during the night has its momentum even after the spiritually minded man awakes. It is this that will create a host of cloudy powers before a man re-establishes himself in that spiritual light, and it is the pronunciation of the sacred syllable "Om" that is said to have the power of killing the Rakshasas. Since everything is done best when done in the season, the Brahmin does it in the morning of a day or the time which gives the initial impulse to the day. More illustrations are unnecessary, and it will be granted that the Puranas do a most useful function. The Puranas all talk of a Purusa Purusha, Who is he?

3. The above question takes us to the consideration of the word Narayana—the most magnificent and awful name in the Puranic vocabulary of the Hindoos. There is, I believe, no Hindoo of any sect whatever who does not feel pious, when this mighty name is pronounced. As a result, every sectarian will argue that his own special personal God is the Narayana of the Sanscrit religious literature. The Vedantist will call it his Paramatma, and another—the central spiritual sun. This word as is well known to almost all, means 'he who has his resting place on the waters and incubates them.' He corresponds to the Holy Ghost of the Christians only partially, for while the Holy Ghost is one of a trinity, Narayana is the spiritual sun whose emanation is the Holy Ghost. This word Holy Ghost implying as it does an inscrutable breath of the One, who in manifestation is the Triune, suggests something grander than God the Father, the highest person of the trinity. The breath that is ever holy or in Sanscrit ever Siva, is what first manifests itself as the Father, and subsequently as the Son. The Father is the subjective aspect of that breath, and the Son is the objective aspect. On the subjective side, the Ghost is ideation, and on the objective side it is Prana with an idea working in it. In order to get a clear idea of the situation, let me presuppose in the reader a conviction, innate in all human beings, that the inmost essence calling itself, 'I, I, I,' and serv-

ing as a focus of all experiences and emphatically asserting its own independence of action through its commissioned agent the will, in the very face or rather rear of the man who asserts that the will is not free, is a breath of consciousness working in a certain base the light called the Akas. This child of light working in each human being is what is called the Manasa Putra or the Higher Self. It is the pure bird of life and light called the Hamsa on which the great patriarch of all Manasa Putras, the Lord Bramha ever rides. It is what is called Manas or the mind or the soul in man. In Christian symbology, it is the Christos or the son and Krishna in Sanscrit. This God the Son is the central power that creates every time a focus I, according to the plane of its work. Let us now suppose that a man is able to merge his 'I' in the Christ principle or Krishna; what will be his state of consciousness? It is in simple language the real objective or soul consciousness of the human entity. All this world is there before him in the form of a lotus, and he and similar entities form the soul of that lotus. Such an entity incarnating a thousand times among men for their good, will retain one continued thread of consciousness and will in fact be Sri Krishna of the Baghavat Gita of untroubled previous memory. To him the body is literally a dress. We will consider that this Manasic entity, instead of working outwards for the good of mankind, works into his own inmost nature, then we get the Son merged in the Father or the Manasic entity plunged in the nirvanic waters of delight. This world becomes non-existent to him, for he is in full sleep or a state of consciousness, in which everything gets merged into himself. Just as there is a state of dream serving as a passage for us to go from waking to sleeping, likewise there is a passage for the manasic entity through a dreaming plane. This dreaming passage is the dream of the Rishie Markandeya, who sustains by his dream this entire cosmos, ever sitting in the belly of Narayana. This state may also be called the Vishnu and in a number of papers of this kind, Brahma, Vishnu, Siva or Iswara have been shown as corresponding to the waking, dreaming and sleeping states of the cosmos. Here comes the importance of the word Vishnu or the Holy Ghost. It is the centre or energy, which working in two different ways, produces the two states, waking and sleeping. The dream working inwardly produces sleep, and working outwardly produces waking. The Holy Ghost is therefore the breath of the one, which acting as a pendulum creates the ends and bottom of the curve of motion.

4. Here it is important to understand what is meant by the statement in some Upanishads that at first there was the Prajapati or Logos or Iswara actuated by a desire to create. The impelling desire is the breath of the universal soul or Bramha or the lord Narayana. The breath is the Ghost. This breath must not be conceived as vertically descending, but as acting slantingly, so that a fourth factor or dimension

of space may exist to the to-be-hereafter-manifested Bramha or manifested soul of a solar system. The Prajapati or the first Logos is the principle that comes into existence as a result of the breath. The Prajapati has for his Kama the impelling power of the Holy Ghost. The pendulum is let drop from one end of the sweep, and when it arrives at the middle, the first water has been created with the ideal world existing in it. In the phraseology of the Puranic authors, the child cosmos is gestating in the water for a whole year of the creator. At this point comes the action of the Varaha or the boar. The story that is usually given is that the earth was sinking lower and lower under the waters, and that she appealed to the Holy Ghost in the higher aspect, for relief. She spoke in a loudly resonant voice and called to mind the great feats accomplished by the Ghost in times past, kalpas without number. The Ghost was pleased. It found that the time was come for the delivery of mother earth from the waters, and that for that reason alone she began to talk in her resonant voice. He or the Ghost thought over what could be done and recollected how on previous occasions of a similar kind, he was wont to fly into the waters and play. He recollected the form of the boar, which he was wont to assume under similar circumstances in times past. He took the form of the boar, plunged into the waters and raised the earth above the waters. Having done this difficult feat, the Varaha disappeared in Samadhi as the Puranas state, and therefore beyond reach of cognizance. Now the question arises as to how we are to understand this Varaha Avatar? It is said to be a great mystery by all the Pouranikas and was so represented by Mr. Subba Row. The misfortune therefore happens that he who knows cannot and will not reveal the secret, and that he alone can talk and write boldly to his heart's content, who knows little of it. The very fact of this article being written, is therefore sufficient claim that very much cannot be expected from the writer's own knowledge. This paper is therefore a sufficient prelude to 3 or 4 papers of equal length, in which a translation of a very interesting part of a Purana, will be given to the public about this Varaha mystery, and Veda-Vyasa will be left to talk in his own way. All Sanscrit words that cannot be rendered into corresponding and appropriate English will be explained in foot-notes. I shall, therefore, close with a few sentences about the sacred syllable Om, and about how it rolls in itself.

5. It is known to most of our readers that this sacred syllable Om consists of three syllables a, u, m and a half matra of silence. These three matras of non-silence or manifestation are said to correspond to the three lokas of Bhu-loka, Bhuvor-loka and Suvar-loka or the physical world, Kama-loka and Devachan of our theosophical writings. Above these three worlds corresponding to the three states of waking, dreaming and sleeping is said to be a fourth state called the Turceya state. The word Turceya means superior and corresponds to the  $\frac{1}{2}$  matra of silence. This seems to mean simply that the  $\frac{1}{2}$  matra corresponds to that state,

in which the three manifested matras are simply the vital changes of something exterior. For example, a man who has advanced so far in his spiritual development as to realize that the three states known as Bhulokic life, Bhuvarelokic life and Devachanic life are simply changes in the body of something that is higher, is now on the 4th matra or the half matra of the manifested Om. He is now on most delicate ground, because the matra A is the normal condition of any entity. The yogee, who is in his so-called Tureeya state, has to catch hold of something higher to make the half syllable as a full syllable. He catches  $\frac{1}{2}$  a matra of a superior condition, then passes his Self to the matra M, then to the matra U and then to matra A, and then as a spiritually regenerated man, he comes back to work for his weaker brethren. The figure of seven portals may be drawn as follows. From this it will be plain that in the order of cosmic evolution one has to name one, two, three and come to four and he will then find that the unit which is four splits into two halves, the upper half as number one in manifestation and the lower half as the crown of a subsequent trinity. There is no use in multiplying examples, but one will do. Taking the most practical example, earth, water, fire from the manifested trinity of elements, and air the fourth is dual. It is the effusion of the higher three, and the emanation of the lower three. To come to the point therefore, Narayana or the one that begets three is the ever Unmanifested Logos. The matra M is the Sutratma or Prajapati. The matra U is the Hiranyagarbha or Vishnu. The matra A is the Brahma who divides himself into two halves, one half the manasic yogee, and the other half four-faced Brahma. Varaha is the occult respiration that connects Narayana and Brahma. Narayana breathes out, and Brahma comes into existence, and he inhales, and Brahma the soul becomes one with the Over-Soul.

A. NILAKANTA SASTRI, F. T. S.

### AN OUTLINE OF THE "SECRET DOCTRINE."

#### III.

#### SUMMARY.

*The Dawn of a new Universal Day. The Illusions of Differentiation; Separation and Transformation.*  
**T**HIS brings us to the point where the last hour of Universal Night is passing into the dawn of a new Universal Day. All the processes of involution which brought about the night are ready to be reversed.

We have seen that, at the evening twilight, when Universal Night was coming on, all the souls of men had been drawn together into one humanity, and all the humanities of all the worlds had been drawn together into one great Life—united with each other, and united with the Divine—in the evening twilight that ushered in the Universal Night; the twin powers of Will and Consciousness—the one, creator of all the forms of the universe, all the images and imaginings that make up the worlds—and the other, observer of these manifold images and imaginings—had drawn together, coalesced, and become united, so that the difference between the worlds and the consciousness that knows the worlds had disappeared, and subject and object had become one.

These unions and involutions marked the evening twilight; they are now to be reversed in the dawn of a new Universal Day. The union of the evening is to become the differentiation of the morning; the involution of the evening is to become the evolution and manifestation of a new day. This differentiation will separate again the united humanities; will separate them from each other, and from the Divine; but this separation is not real, or inherent in essential being, but merely apparent and the result of illusory manifestation.

If we conceive of the totality of being as an infinite diamond, pure and incorruptible, then the differentiated humanities are the faces of the diamond, and the differentiated souls of each humanity are the separate facets of every face. Each facet has, in a sense, an independent being in itself; each facet has a certain individuality and separateness. But each facet only exists through being a part of the diamond; and without the diamond it has no existence at all. Each facet is then merely a phase of the diamond, and not an independent being; and each facet is, as it were, a window into the pure heart of the diamond, an entry to the whole of its incorruptible light; and, being a window to the whole diamond, each facet is thus, in a sense, the whole diamond, and able to command the potency of the whole diamond.

And this is exactly the relation of the differentiated souls to the One Infinite Divine, so far as any symbol can convey that relation. It is only in and through the Divine that these differentiated souls exist at all, as it is only through the diamond that the facets exist at all; and each individual soul is an entry to the ineffable heart of the whole Infinite Divine; and can, through purity, command the whole of its Infinite Being and Power. Thus every differentiated soul is at once infinite, as being one with the divine; finite, as being but one facet of the divine; and utterly non-existent and void apart from the divine.

In the perfect diamond there are three powers; first, the entity of the diamond itself; second, the differentiation, or margin of the facets; and thirdly, as the result of these two, the facets themselves. So in the universe, when the dawn comes, and differentiation sets in, there are three powers; first, the Being of the universe; second, the differentiation; and third, through the union of these two, the differentiated



ted souls that enter into separate life. These three powers are, in one sense, the 'father, mother, and son,' of the *Stanzas of Dzyan*. There is yet another aspect of the diamond symbol.

Each facet is not alone, but hemmed in and surrounded by other facets; and thus bound, inevitably and indissolubly, to the other facets and has, with them, a real existence only through the diamond, to the interior of which, and to the whole of which, each and all of them are equally windows.

So each differentiated soul is not alone, but is surrounded by other souls, and indissolubly bound to them; and has with them no real existence except through the Divine ONE, of which they are all the facets, and in the plenitude and power of which they all equally partake the plenary possession of one in no wise excluding or limiting the plenary possession of the others. Each soul is thus bound to other souls in a brotherhood rising out of the depths of essential being, and as eternal and inevitable as essential being itself.

In the same way, each group of facets, each group of souls, is bound to other groups, in divine hosts, hierarchies and powers; all of which exist only through the Divine, and are without the Divine utterly void and non-existent.

At the dawn, therefore, of the Universal Day, differentiation divides the One Divine into innumerable differentiated souls, each possessing the plenary power of the Divine, and bound together into groups, and hierarchies, and hosts, like the clustering facets of the diamond; and yet, though this differentiation into facets takes place, the diamond, the symbol of the Divine, remains one and indivisible as before.

This is the mystery of the relation of the Divine and man, as far as that relation can be embodied in symbols and expressed in words; but symbols are powerless to express the majesty, the infinite fulness and complexity of the great Life whose only true symbol is life itself.

The first change, therefore, that springs up in the dawn of Universal Day, is the differentiation of the ONE into hierarchies, humanities, and individual souls, or, to speak more truly, the first change is the birth of the tendency to this differentiation; as the differentiation itself is not completely developed until the noon of Universal Day is reached; at the risk of repetition it must again be pointed out that this differentiation must in no wise be conceived as impairing the eternal unity of the One Divine Life. As we shall note further on, this differentiation, by nature, and in virtue of an inherent essential tendency, is always sevenfold; and that the hierarchies, humanities and souls fall naturally into sevenfold groups, just as the leaves of the horse-chestnut fall naturally, and by an inherent law, into sevenfold groups on each leaf-stem.

The second change that marks the dawn of Universal Day is the reversal of the tendency of Consciousness and the images present to it

to coalesce into one united life, which marked, as we saw, the evening twilight of the last Universal Day.

We have traced the relation of Consciousness to the images and imaginings—the images presented outwardly through the senses, and the imaginings presented inwardly through the mind—on the most outward and material planes or phases of life; we have seen that these groups of sensations and feelings, these images and imaginings, follow on this most outward plane a course full of apparent disharmony and chaos, a seemingly cruel and relentless rush of hostile and menacing forces.

Following this relation between consciousness and its objects, through the more inward and less material planes and phases of life, we have seen that, on these higher and deeper planes, subject and object draw closer together, that the deep inherent harmony between them becomes gradually visible; and that at last it becomes plain that the course of these images and imaginings is ruled and directed in disciplinary order by a power inherent in, and indissolubly bound to, consciousness,—the power of spiritual will, which in the highest, divine phase of life becomes one with consciousness; this union necessitating the disappearance of the objective universe, or, more truly, its mergence in subjectivity; this disappearance of the objective universe being one of the co-ordinate causes of Universal Night.

At the dawn of a new day, this union is reversed, and the separation of the twin subject-object—the united will-consciousness—into subject and object, subjectivity and objectivity, takes place. Here again we have three powers produced from the ONE; first, the subject, consciousness, the cogniser; second, the object, the images and imaginings cognised; and third, the cognition, the magician Perception, that is produced from these two, and binds these two together; these three are a second aspect of the 'Father, Mother, and Son' of the *Stanzas of Dzyan*.

Again it must be insisted that this separation is not real, not inherent in essential being, but merely apparent and illusory, a part of that gigantic world-illusion which brings about the manifestation of Universal Day; and that this illusory separation in no way impairs the essential unity of the ONE.

By a law similar to, and co-ordinate with, that which ordained that the hierarchies, and humanities, and souls, should fall into natural groups of sevens, a law which we have likened to the inherent tendency by which the horse-chestnut produces on every leaf-stem branches of seven leaves, it further happens that the separation of subjectivity and objectivity is sevenfold; that subject and object are confronted in seven phases or planes of life, from the highest and deepest phase in which the two are united in one subject-object, one will-consciousness, to the lowest, most unreal and most material, in which the vehicles of con-

172

The Theosophist.

[Feb.

sciousness and objectivity are in perpetual strife, generating perpetual pain.

This sevenfold manifestation of the twins, Consciousness and Will, or subjectivity and objectivity, through seven phases or planes, is, in one sense, what is meant in the *Stanzas of Dzyan* by the words: "The Radiant Essence becomes seven inside (subjectively and) seven outside (objectively)."

It must not be supposed that this sevenfold manifestation of objectivity, this ranging of images and imaginings into seven categories, phases, or planes, became suddenly complete when the hour struck for the dawn of Universal Day. As we saw was the case with the differentiation of the One Life into hierarchies and humanities, and souls, this further separation of the one subject-object into cogniser, cognised, and cognition, and the repetition of this separation through seven phases or planes, is not complete and perfect till the noontide of Universal Day, till the pendulum has reached the foremost point of its swing, and is ready to return again towards and behind the perpendicular.

It is the initiation of the tendency to sevenfold differentiation into subject and object, and not the completion of that tendency, which marks the dawn of Universal Day; and it is this tendency of the One to separate into three—the cogniser, the cognised and the cognition—thus veiling the real unity of the One; and the repetition of this tendency for every unit of being, for every facet of the One Divine Life, which "Lifts the Veil, and unfurls it from East to West" in the words of the *Book of Dzyan*.

In the same Stanza in this Book the "Luminous Egg which in itself is three," is the symbol for each triple group of cogniser, cognised and cognition; such triple group being the cause and basis of manifested life through the cognate powers of subject and object; the "Luminous Egg," the symbol of these groups, is not one but many, or, more truly, infinite in number; for, to quote the *Vishnu Purāna*: "There are thousands of thousands, and ten thousands of thousands of such world-eggs; nay, hundreds of crores of crores."

The first element, therefore, of the new dawn of Universal Day is the illusory differentiation of the One Divine Life into apparently separate hierarchies and humanities and souls; while the second element is the fission or division of these hierarchies and humanities and souls into apparently opposed elements of consciousness and will, subjectivity and objectivity. This will is the power that brought into manifestation the ordered chains of illusory images and imaginings that make up the substance of the worlds, which are the objects of the perceptions of the seemingly differentiated though really united consciousnesses, which, though seeming to be many, are really One.

As we have seen that the differentiation of the One into hierarchies and humanities and souls does not violate the unity of the One Life;

but that these hierarchies and humanities and souls are bound together by indissoluble and inevitable bonds, springing from the nature of essential being; we are prepared to understand that the illusory chain of images and imaginings which make up the worlds are not generated by the isolated wills of individual souls without reference to and independent of the humanities and hierarchies to which they belong; but that these illusory chains of images and imaginings are the product of the united wills of the humanities and hierarchies, and that the congeries and series of illusions are welded together into seeming solidity and substantiality by the co-ordinate action of these united wills.

The whole progress of these congeries and series of illusions, from the dawn till the evening twilight of the Universal Day; the quality, quantity, order and character, disciplinary and educational, of these world-images, is the expression, outcome, and manifestation of the inherent nature of the spiritual will linked to each individual soul, to each unit of subject-object, and is thus the expression of the will and inherent law of the humanities and hierarchies to which these units belong; or, to speak more truly, is the expression of the inherent law of that One Divine Life of which the souls, humanities and hierarchies are the facets and faces, the apparent differentiations of the eternally indivisible One.

Besides the apparent differentiation of the One into hierarchies, humanities, and individuals, and the apparent standing apart of these differentiations into the confronted powers of consciousness and nature, of subject and object, there is a third element in the genesis of Universal Day. This third element is the result of the eternal rhythmic tendency to alternate manifestation and latency, which we have seen to be inherent in the One Eternal Divine Life.

About the form of this rhythmic tendency, when in latency, we have seen that it is hardly profitable to enquire; but when in manifestation its nature and results are more intelligible.

In virtue of this tendency to rhythmic progression, the world-images which are the expression of the will of the One Divine Life, are brought into a continual process of flux and flow, of destruction and regeneration, of waxing and waning, of incessant change from one form and phase to another form and phase.

Just as the individual souls are the infinitely numerous facets of the One Divine Life, so these infinitely numerous destructions and regenerations, and incessant changes of form of individual images and world-images, are the facets and reflections of the eternal rhythmic tendency in the One Divine Life, which in this aspect is spoken of as Eternal Motion.

Between the past and the future of every image—"the what-has-been" and the "what-is-to-be"—is intruded for an infinitesimal moment the present, the "what-is." This fleeting moment in the life of image

and world-images, this "present," the child of past and future, is yet another aspect of the "One which is the Three"; past being the "Father," future the "Mother," and present the "Son," in the phraseology of *Dzyan*.

These three phases, past, present, and future, are illusory appearances of the Eternal Now; the illusory appearances being generated by the continuous flux and flow of images and world-images under the influence of the eternal rhythmic impulse of the Eternal One Life.

In virtue of this reflected rhythmic impulse, every image and world-image passes through the three phases of beginning, middle, and end; or creation, so called; preservation; and destruction, which is regeneration or new creation; these three phases being personified as the Creator, the Preserver, and the Destroyer-Regenerator; and the expression of these three in terms of duration being Past, Present, and Future. Every creation was preceded by a destruction, and every destruction will be succeeded by a new creation; or rather, destruction and creation are the dual aspects of the continual transformation to which every image in the illusory manifested world is incessantly subject; as no illusory image is for more than an infinitesimal moment the same—this infinitesimal moment being the "present," the son of the limitless past and the limitless future; of the endless transformations that have been, and the endless transformations that are to be.

These transformations vary in the different phases or planes of life in which the dual subject-object expresses itself, from the lowest, or outermost material phase, to the highest and deepest, where all transformations being present in every image at every moment, this re-entrant motion becomes rest; and from another aspect transformation does not take place at all, but is lulled to sleep in the Eternal Now. This is in that deepest and highest phase of life, where consciousness and image are united in one dual life; and during the long hours of Universal Day this highest phase remains as the type and symbol of the true being of which the manifested universe, the illusory child of the day, is the unreal counterpart. This perfect type will remain until the course of the Universal Day is ended, and the illusion of separateness and the illusion of differentiation have faded away; and individuals, humanities, and hierarchies, lose the sense of their separation, and realise their essential unity with each other and with the Eternal One; till the "Sons return into their Mother's Bosom at the end of the Great Day, and re-become one with Her," in the language of the stanzas of *Dzyan*.

We have thus traced the elements which give birth to the dawn of a new Universal Day, in their triple triplicity; we have traced first the growth of the illusion of difference, by which the differentiated hierarchies, humanities, and individuals, arise as facets and faces of the One Indivisible Life.

We have traced, secondly, the illusion of separation by which the One Being is divided into consciousness and image, into subject and object, linked together by cognition or perception.

Thirdly, we have seen how the rhythmic impulse of the One Life becoming reflected in these images, gives birth to incessant transformations, which themselves create the illusions of beginning, middle, and end, as phases of the One Is, and the illusions of past, present, and future, as phases of the One Now.

The next section will trace the progress of the chains and congeries of world-images, thus generated by illusion; and, as illusion, moulded and formed by the hierarchies and humanities whose will has given them birth; and the full development of the powers of the Day.

C. J.

### THE "KA" OF THE ANCIENT EGYPTIANS.

A few weeks ago I received for review a most interesting and instructive work from the pen of that deep scholar and enthusiastic Egyptologist, Amelia B. Edwards. The matter is mainly an extension of lectures delivered recently in the United States by the author, and is called "Pharaohs, Fellahs and Explorers." While the work is of remarkable interest for the general reader, a Theosophist will be especially struck by the information presented in Chapter IV. Here the origin of portrait sculpture is treated of, and the author makes an attempt at the history of the "Ka."

Karl Heckel in his essay on "The Idea of Re-Birth" has a somewhat slighting reference to the "Ka" of the ancient Egyptians, but Miss Edwards goes at length into its origin and history. In giving below some extracts from the latter's work, it will be unnecessary for me to call particular attention to the Nile dwellers' conception of the divinity of man. Theosophists and readers of Theosophical literature will at once note for themselves the parallel exhibited. The author of "Pharaohs, Fellahs and Explorers" says:

"All portraiture is in its origin funerary—that is to say, the earliest known specimens of portraiture are found in tombs, and represent the dead. The oldest tombs \* \* \* are the tombs of ancient Egypt; and the oldest known specimens of portraiture, whether in sculpture or painting, represent ancient Egyptians.

\* \* \* The ancient Egyptians buried their funerary effigies in the darkness and secrecy of the tomb itself. No people were so lavish of statues, of statuettes, of wall-sculptures and wall paintings, representing the tenant of the tomb, his wife and family; yet no people were ever at such pains to hide those works of art from every eye. \* \* \* Strange as this custom seems, it is not half so strange as the fact that the Egyptians were wont to bury, not one statue, but several statues, all of the one man and all precisely alike. \* \* \*

\* \* \* What possessed this people that they should produce elaborate works of art, merely to hide them for ever? Why not have created

them where they might have been seen by the descendants of those whom they commemorated? The answer \* \* \* is that they were not memorial statues. They were not intended to "commemorate" the dead. \* \* \* The ancient Egyptians were actuated by \* \* \* motives arising out of one of the most curious beliefs which ever influenced the mind of man at any period in the history of religious thought.

\* \* \* Man \* \* \* is puzzled by the mystery of his own existence; and \* \* \* he seeks to account for that mystery. Now, the ancient inhabitants of the Nile Valley accounted for himself in a very elaborate and philosophical fashion. He conceived of man as a composite being, consisting of at least six parts; namely, a body, "Khat"; a soul, "Ba"; an intelligence, "Khou"; a shadow, "Khaibit"; a name, "Ren"; and another element, called in Egyptian, a "Ka." \* \* \* Now, the co-operation of these several parts constituted the living man; but they were dissociated by death, and could only be reunited after a long probation. When so re-united the man attained immortality, and became as one of the gods. Meanwhile, being dead, the body lay inert in the depths of the tomb; the soul performed perilous pilgrimage through a demon-haunted Valley of Shades; the Intelligence, freed from mortal encumbrance, wandered through space; the Name and the Shadow awaited the arrival of the soul when its pilgrimage should be accomplished; and the Ka dwelt with the mummy in the sepulchre.

Now the Ka is a very interesting personage. He is designated in the Egyptian writing by a special hieroglyph representing a pair of hand and arms upraised as if in adoration.

\* \* \* Dr. Wiedmann has \* \* \* written an interesting paper to show that it [the Ka] was \* \* \* what he calls the "Personality" or "Individuality" of the deceased—meaning thereby that which distinguished him in life from other men; in other words, the mental impression which was evoked when his name was mentioned.

\* \* \* Authors agree as to the shadowy nature of the Ka \* \* \*. They recognize that it was a Spectral Something, apart from the man's body, inseparable from him during life, surviving him after death, and destined to be reunited to him hereafter. \* \* \* One special formula, graven on funerary tablets, remained almost word for word the same. That formula was neither more nor less than an invocation addressed by the deceased to all who might visit or pass by his tomb, imploring them to offer up a prayer on his account to Osiris, the god of the dead.

This sounds curiously modern, reminding us of a similar prayer we have all seen many a time in the little village church yards on the Continent of Europe. The resemblance, however, does not go very far.

\* \* \* The ancient Egyptian appealed to passers-by on behalf, not of his soul, which was performing its pilgrimage in Hades, but of his Ka, which was the companion of his mummy in the tomb.

And what might we suppose he wanted for his Ka? Peace after the battle of life? Loving remembrance on the part of those who survived him?

Not at all. His supplication was of a far more material character. It was literally for the good things of this world, in a word, for what is expressively termed "a square meal."

\* \* \* And now a very curious question suggests itself, namely, why should the immaterial Ka stand in need of material meats and drinks?

\* \* \* Opinions may differ as to the nature of the Ka itself—one regarding it as a ghost, another as a double, another as an "eidolon" or genius. \* \*

The Ka and the body were inseparable till death dissolved their partnership. Once dead and mummified, the body was exposed to many strangers, the tomb might be broken open; the mummy might be burned, and scattered to the four winds of heaven; but so long as the statues remained in fact in their hiding-places \* \* \* the Ka had still a body to depend upon. \* \* \* I have recently ventured to suggest another explanation of the nature of the Ka. \* \* \*

I believe that the Ka stood, not for the genius or double, but for the life—in other words for the vital principle.

The author gives in extenso her reasons for arriving at this conclusion, and says:

It is for these reasons \* \* \* that I have ventured to define the Ka as the life, or vital principle. In other words, I mean that transmitted energy which must undoubtedly have descended from the primal source of life to all who live, or who have lived upon earth.

Seeing how subtly the ancient Egyptians resolved the living man into what may be called his constituent parts, it would be strange if they had omitted that informing principle which alone makes of those constituent parts a co-ordinate whole. And if the Ka is not the life, then the Egyptians altogether omitted the life from their careful analysis, which is inconceivable.

\* \* \* \* \*

\* \* \* The ancient Egyptians were the first \* \* \* people of antiquity who believed in the immortality of the soul. \* \* \* But they believed also in the immortality of the rest of the man—in the literal resurrection of the body, and in the ultimate reunion of body, soul, intelligence, name, shadow and Ka—the Life. \* \*

These facts as given by Miss Edwards may not be new, but they are intensely interesting and full of meaning, especially to Theosophists. The scholarly readers of *The Theosophist* whose researches have led them into the field of Egyptology may renew acquaintance with the past, and by delving, bring to light still more valuable material from the stores of their learning.

EXETER.

TROY, N. Y., U. S. A.,  
December 1891.

## MANTRAS; THEIR NATURE AND USES.

### SECTION II: OCCULT CORRESPONDENCES.

.4 (1a)

ONE of the most secret correspondences existing between the man on the Vaikhari Vak or the Sthula plane of matter, and the yabija (i) Sri planes is Bijas, which I have partly hinted at in the preceding<sup>2a</sup>. The central idea involved in the working of the mantras is *thwara* both in the sounds when uttered produce a disturbance in the Akas which turn communicated, according to the severity of such a disturbance imposed of a large the higher planes. It stands to reason, therefore, that the disturbance, the greater will be the communication to the that a mantra cannot The nature of the disturbance cannot be judged from the singly there are two

physics, as that science has rarely meddled with the higher planes of matter. All that we can, therefore, say is that there exists some relation between sounds, and the disturbance in the Akas, and that certain kinds of sounds produce certain kinds of disturbance. These sounds are known in Sanskrit by the name of Bijaksharas, and they have been classed under various heads, denoting those the effects of which are of a particular nature; the latent forces in the letters being known as Bijas. All the letters of the Sanskrit alphabet are also Bijaksharas, and as everything in nature can be judged from the three standpoints of Vishnu, Siva and Sakti, we have also three different sets of meanings according as they are either Vaishnava, Saiva and Sakta. Thus there are three ways of interpreting a mantra, composed as it is of various Bijaksharas, and according as it belongs to either Vishnu, Siva or Sakti. It must at the same time be said that each one of these *devatas*, is an aggregate of several forces, each known in its turn by the name of *devata*; and one can easily see by inspection, what particular force is intended to be invoked in a given mantra. These ideas should be borne in mind for a correct understanding of what follows.

A chart is given at the end, as an appendix, containing the significations of the Bija forces latent in the 50 letters of the Sanskrit alphabet; as such a thing will be too tedious if it finds a place in the body of the essay. It has been prepared at the expense of a good deal of labor, as it involved the study of more than seven or eight, large Samhitas in the three sets of Agamas,—Pancharatra, Saiva and Saktha. A very curious conventionality is found to have been used in the Agamas, viz., of designating Bijaksharas, by the names of certain trees; as for example, "Join Mandara with Vishnu." Here "Mandara" would be ordinarily understood to mean the Mandara tree but such an explanation will be found not to have been borne by the context. It means that the Bijakshara called "ra" should be added to Vishnu Bijakshara, 'a,' and should be pronounced "ara." This is given here as an illustration to show how the mere wording of the text of Mantra Sastras is apt to be misunderstood, and why such a thing as initiation into them is necessary. Such sorts of examples I have collected and explained as far as the materials could be obtained, and will also be found in the appendix. This sort of finding out the mantras is called Mantroddhara. Among the uses of Bijaksharas may be mentioned the placing of certain Bijaksharas in the

Not only of the verses composed. A poet, for instance, and in this case he expresses a good adept, wishing to destroy a house or anything else, to another person, sings a song beginning with one of the Bijaksharas, and which means that the house should be destroyed. Cases of this sort have occurred, but they all depend on the beginning. The words conquered by the composer. Kalidasa and several others must have done so. Similarly good may be done to any one belonging to those who are not Brahmagnanis, is to do more

harm than good, such things should be discountenanced as far as possible.

It must, therefore, be understood that all the mantras which may mean nothing else than the effect required, are not devoid of force whatever. A magician, for instance, wishing to purify the magnetic aura of a chair would merely say "Ram agnaye namah" fancying or willing himself during the repetition, that fire, purifies the chair, and if he is a sensitive, he would feel that the aura surrounding it has been purified.

As regards the question of relation of mantra, to the force it symbolises, no clear words can be found in the Mantra Sastras. Such explanations as when literally translated mean "the devata is of two forms, viz., that of a mantra, and that of the Sukshma Sarira," occur, but they do not in any way enlighten us. There seems to be a good deal of mystery cast on this question by the Agamas, but judging from their context in the Mantra Sastras and from Sankaracharya's words in his famous Commentaries on the Brahma Sutras (I. 3. 33) that a devata has the power of assuming any form, I think I am not far from right in supposing that the devatas (by whatever name they are called in the Theosophical literature) are denizens of a higher plane of being, but between whom and the sounds there exists some inexplicable relation, and which when once tuned is sure to invoke those denizens, just as in a piano the keys produce the particular tone required.

Similar cases of intentional secrecy in the case of mantras may be inferred from the fact that the mantras have been specially composed so as not to be of much use when practised as they stand. The mantras are "defective" as they stand, and should be remedied. They are said to be of fifty kinds. Most of these are trivial, but four of these are important. They are known by the names, *Ohinna*, *Ruddha*, *Saktihina*, and *Badhira*.

*Ohinna* means 'broken,' and denotes that defect by which a mantra is known, containing a Vayu Bijakshara (*ya*) either in the beginning, middle or the end, or containing a double letter (as *kma* for instance): or containing three, four or five vowels.

*Ruddha* (retarding) is that defect in which a Prithwi bija (*la*) occurs twice simultaneously.

*Saktihina* 'powerless' is that in which neither a Mayabija (*i*) Sri bija (*Srim*), or Pranava, is to be found in a given mantra.

*Badhira* or 'deaf' is that in which there is *anusvara* both in the beginning as well as the end of a mantra.

It is also considered a defect in a mantra, if it is composed of a large number of syllables. It quite frequently happens that a mantra cannot be formed without any of the defects: and accordingly there are two



opposite schools, one holding that these defects exist with a purpose, and the other that they are only accidental. It follows therefrom that in order to compose a mantra, a good deal of care has to be exercised against positive evil consequences, as such defects are sure to produce little or none of the intended results. It will also be seen that those mantras which are either the least defective or not defective at all, are those composed by the highest adepts spoken of in Sanskrit writings, and I may add that they are, as a rule, written in Agamas in a cypher, thus necessitating a real initiation into it.

These defects should be remedied, and such remedies are ten in number known by the name of "Dasa Samskaras." They are Janana, Jivana, Thadana, Bodhana, Abhisheka, Vimalikarana, Apyayana, Tarpana, Dipana and Gopana.

Janana, literally "birth," is the process of separating the letters of a mantra from a diagram previously drawn, and of concentrating the will thereon; this process is said to intensify the action of a mantra. Jivana or "protection" is the process of regenerating, and this is done by performing the Japa of a mantra, preceded and followed by the Pranava.

Thadana (beating) is that process of writing the mantra on the *bhurjapatra* (birch leaf), and after concentrating one's mind on it for a certain length of time, invoking in short the force indicated by the mantra: and then awakening it by making some magnetic passes on the writing, with a drug favorable for awakening the force, such as sandal paste.

Bodhana, is that process in which the devata is after being roused induced to a proper understanding; and this peculiar result is brought about by the throwing of the flowers of *Karavira* (*Nerium odorata*). In Abhisheka, the devata is made to yield to the wishes of the operator, and this is done by either pouring water mesmerised by the repetition of the four bijas Om, Hreem, Kleem, Aim, or by throwing the tender leaves of the peepul.

While the processes above described are for the purpose of restoring the devata to its proper senses so far as the individual operator is concerned, the defects in the mantra, and the devata are, strictly speaking remedied in the last three ones, beginning from Vimalikarana, which literally means "getting rid of stain." It is done by making a Japa of the Mantra, preceded, and followed, by the words *Hamsa*, and *Soham*, respectively, and then mesmerising water by plunging a blade of sacred grass into it, while the mantra is being repeated; this latter process being known by the name of Apyayana, that is equalizing the good and evil actions of the devata. To attain this result another ceremony is gone through, viz., *Tarpana*, which is pouring over the *bhu-*

*urjapatra* on which the mantra is written, mesmerised milk, and clarified butter, mixed with ghee and the mesmerised water just described. The next step, therefore, is that of stimulating the devata, so that the required result, viz., a command over it, may be sooner accomplished. This is done by Dipana, and Gopana. In the former the Bijas (Om, Im, Sam) are added to the mantra and repeated a certain number of times; the Bijas added thereto, being very powerful ones; and the latter is nothing but a careful preservation to oneself of the secret ceremonies performed all the while.

There is however one important thing. I would call it the most important factor in the practise of mantras and that is, the law of correspondences of several principles to each other. I need not for obvious reasons set myself to explain them in any way, but would leave the subject to be dealt with by my readers according to the lights they have had. But as I expended a great labor in finding them out from the mantra-Sastras and other writings, I shall simply enumerate them in an appendix hereafter.

### SECTION III: PURASCHARANA.

Purasoharana as applied to the practice of mantras means that act or a series of acts which should be performed as soon as one is initiated. They are *japa*, *homa*, *tarpana*, *marjana*, and *charity*. These are called the five *angas* to the practice of mantra.

Before one begins to practise it, it is absolutely necessary that he should find out whether he will in any way be benefitted, in other words, whether his Karma is such as to prevent his being benefitted at all by the practise of a mantra in that birth in which he wishes to obtain the result in view. This shows that nothing in the world can work against the natural law known to Hindus under the general name of "Karma." Even Vidyaranya when he wanted wealth and prosperity had recourse to the practise of Gayatri, but it was all of no use. He at last, performed those ceremonies which go to destroy the action of the devata of a mantra after it is found useless. This action of Vidyaranya's certainly evoked at last the devata of the Gayatri, who is said to have told him that he could not obtain the required result in that birth, as his Karma in his previous birth was such as not to entitle him to any such reward. He, therefore, renounced the life of a householder and turned out a Sanyasi, as the life of an ascetic is considered by the Shastras as a kind of second birth, in which one should try his best to forget everything he previously enjoyed, and even his own name: for this purpose, Hindus take a new name after they renounce a house-holder's duties. It was only after

Vidyaranya became a Sanyasi that he was appointed Prime Minister to the King, and was virtually rolling in wealth. We need not question the basis on which the above account stands. It is quite sufficient for our present purpose to see that granting it to be true, as it is in the mouths of every one in the Ceded Districts, it conveys a good deal of meaning; it illustrates in short the law enunciated above.

For purposes of finding out whether Karma allows one to be benefitted by the practice of a mantra, recourse should be had to astrology, from which it should be found out whether at the particular period in which work is commenced or during his life-time he may have control over the mantra in question. If it is found out from his horoscope that he would control it, he may set himself to work, but not, if otherwise. Granting that it is in his favour, he should then solve the same problem by having recourse to the mantra itself. The object of this problem is to find out whether one should perform the Japa, &c., of a mantra a greater number of times or a less number of times than is usually accorded to it; in short, to see whether he had in his past birth practised it, and with what result. For, if he had practised it, and had a command over it, he would now be required to do it a less number of times, but still at the same time he will derive the fullest benefit therefrom. This is technically called *Runaranyabhāva*, and is of three kinds. In all of these three, the general process is counting in a sort of way from the first letter of a mantra to the first or the last letter of his own name. One of these ways is to find out, in the order of the Sanskrit alphabet, how many letters come between the first letter of the mantra, and the first letter of the name of the intending practiser; then multiply this number by 3, and divide by 7, and the remainder will be what the mantra "owes" him.

Then count from the first letter of the name of the practiser, to the first letter of the mantra, multiply this number by 7, and divide the product by three, the remainder is what he owes the mantra. To explain this let me take an illustration. Suppose the first letter of a mantra is क, and suppose at the same time that the first letter of the name of the intending practiser when transliterated into Sanskrit is ग. Counting from क to ग we have three letters, multiplying this number by three, and dividing by seven, we have remainder 2. This shows that the mantra owes him two parts. Then continuing the same illustration, count from ग to क, we have 49 letters; multiplying this by seven, and dividing the product by three, we have the remainder 1. Adding 1 and 2 we have a total three, and this means that the person whose name begins with, ग should, in case of practising a mantra beginning with क, perform japa and other ceremonies over again half the number of times the number generally laid down for them.

The other method is drawing a figure of 63 squares. In the topmost row the first 9 numerals should be written in the ascending order, and in the lowermost, the same in the descending order. In the five intermediate rows, all the letters of the Sanskrit alphabet from अ to क्ष should be written in their natural order, omitting रि, री, लि, ली and क्ष as in the diagram given below:—

|   |    |    |   |   |   |   |   |   |
|---|----|----|---|---|---|---|---|---|
| 1 | 2  | 3  | 4 | 5 | 6 | 7 | 8 | 9 |
| अ | आ  | इ  | ई | उ | ऊ | ए | ऐ | ओ |
| औ | अं | अः | क | ख | ग | घ | ङ | च |
| छ | ज  | झ  | ञ | ट | ठ | ड | ढ | ण |
| त | द  | ध  | न | प | फ | ब | भ |   |
| म | य  | र  | ल | व | श | ष | स | ह |
| 9 | 8  | 7  | 6 | 5 | 4 | 3 | 2 | 1 |

Here again let us suppose that the mantra intended to be practised begins with क, and the first letter of the intending practiser's name is ग; and counting from क to ग we have three letters. The topmost row of figures denote those relating to the mantra, while the lowermost are those relating to the person. Such being the case, we should, in order to find out by how much the mantra "is due", multiply the number three by four, that being the figure which is right above the first letter of the mantra, and we obtain the product twelve. Dividing this product by six, that being the figure straight below it in the lowermost row, we have no remainder, and this means that the mantra is in no way "due to" the person. If the same process is reversed and the necessary arithmetical trial operations undergone, we have a remainder 2. This shows that the performer should perform the japa of a mantra twice the number of times usually allotted to it.

There is a third method which consists in certain arithmetical operations with regard to the total numbers of letters of the mantra, and the person. But as this is very tedious, and I run the risk of making this already technical subject all the more tedious, I shall for the present omit it. But if it is desired that it should be given out, I shall endeavour to do so when these papers appear in a pamphlet form, but

those who are anxious to know something about it will find it described in greater detail in *Mantramahodadhi*.

I have been using all the while, the expressions "due to mantra," and "due by mantra." These were intended to mean the relations which exist in nature between the person, and the devata of the mantra. While his horoscope reveals the relation of the individual to the practice of mantras in general, the above methods refer entirely to the devatas presiding over individual mantras, and the person who intends to practice them.

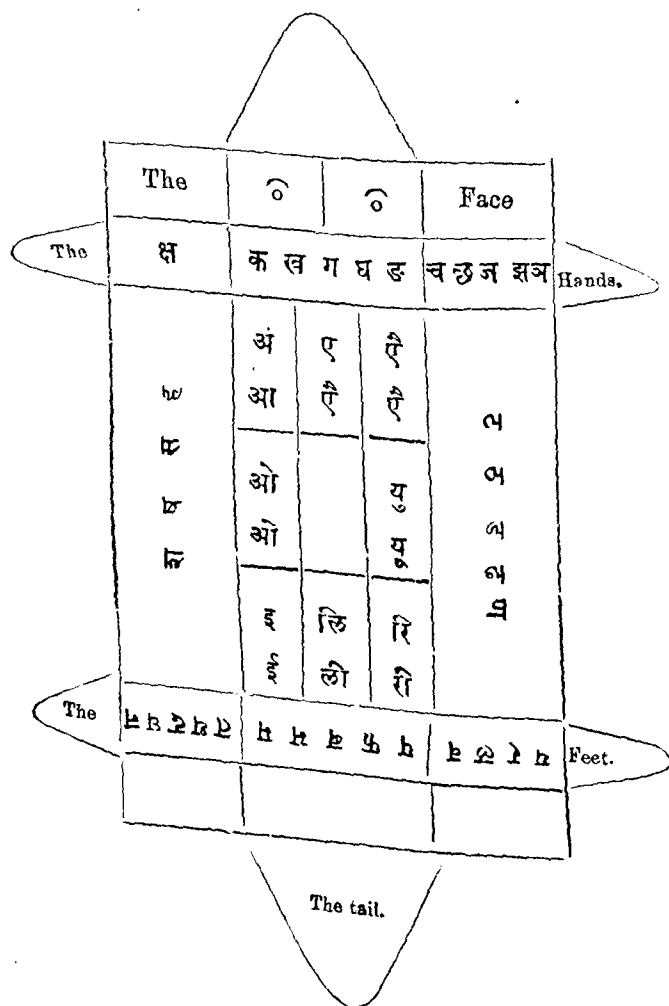
There are again other methods such as *Sidharichakras* or squares in which the letters of the Sanskrit alphabet are arranged in particulars, and thus the relation of the devata of the mantra to the individual is traced, but I now omit them for want of space. By the aid of these methods, one is enabled to find out what sort of mantras will benefit him. He then finds out what sort of relation exists between himself and the devata as judged by the constellation under which he was born, and the elements surrounding him, and thereby the powers presiding over those elements.

The next thing to be done is the selection of a good day for the purpose, but before this comes the initiation into the mantra itself by a competent Guru, who should have a complete control over the devata of the mantra, which is known in *Mantra Sastras* as *Mantrasiddhi*. The Guru should on the day of initiation worship the devata of the mantra, by concentrating the force denoted by the mantram in a pot, already filled with water and in which the five best gems, viz., diamond, ruby, sapphire, emerald, and cat's-eye, are placed. The Guru should then make in the presence of the disciple, 100 offerings to fire, by ghee generally, although special oils are considered favorable in the case of special mantras. He should then fill another small vessel with water and after covering it with the palm of his right hand, the Guru should repeat the mantra 800 times, and bathe the candidate with the water: the vessel should then be placed aside and the mantra pronounced in his ear. This completes initiation, and a portion of the force generated in the Guru by his control over the devata of the mantra he is to initiate into, is thus transformed by the same method as we find in the case of modern mesmerists: and you thus see that as has been frequently and truly remarked by our President-Founder mesmeric methods of manipulation form the A. B. C. of all occult practices.

It is now the turn of the disciple to practise the mantra. Special months are selected for the purpose. The month of *Vaisakha* (May-June) is very favourable, to the production of early results, so also are *Aswayuja*, and *Karthika* months (October-November, and November-December), of a more doubtful nature are those of *Pālguna*, (April-May) *Margasira* (November-December) *Jyeshtha* (June-July) less beneficial still are *Ashadha*, (July-August) *Sravana*, (August-September) and *Magha* (March-April); while the remaining months should always be avoided. The full moon day, the second, fifth to seventh, the tenth, the twelfth, and the thirteenth days are good ones. The moon being more connected with these matters, any mantra practised during these days in that half of waxing moon will be productive of worldly comforts; but if on the corresponding days of the waning moon it will be more productive of spiritual bliss. The other days, unless in special cases, should be entirely avoided. Special periods again, such as the sixth day of either of the halves in the month of *Bhadrapada* (September-October) the thirteenth day of the waning half in the month of *Asvayuja*, (October-November) the ninth day of the bright half of *Karthika* (November-December) the first day of the dark-half of *Sravana*, (August-September) are held to be very sacred. They are in fact called *Devaparvas*, days sacred to the devas. Of the days of the week, Tuesday is attended with loss, Saturday with death, and Monday in the dark-half of a month with no use: the rest are good ones. Of the constellation *Aswini*, *Rohini*, *Hasta*, *Swati*, *Visakha*, *Jyeshtha*, *Utharashadha*, *Uttarabhadra*, and *Uttaraphalguni* are the best. If the day is an eclipse day, none of these need be observed. A mantra should be remedied of the various defects mentioned in the foregoing section, and the "ten arts" also therein referred to should be performed.

One should fast the day previous to the day of practice, probably to enable him to concentrate his attention better on the mantra. On the day fixed, he should resolve within himself not to leave the place or village in which he is put up, until the practice is over, as also to avoid sexual intercourse, oil bath, studying other subjects, vain talk, midday meal, &c., abstinence from all of which tend to improve the psychical part of the person, and to enable him to concentrate his attention better. Until this practice is over, he should rise early in the mornings and perform all the duties involved upon him. The next thing to be done is the ordinary *pūja* or worship, but done as a special

accompaniment to his practice. He should then draw the figure of a tortoise, in which should be written the various letters of the Sanskrit alphabet in a certain way; and on that part of the figure where the head is drawn he should take his seat. The following is the figure:—



The number of times a mantra should be repeated is regulated as regards each. The best way is by counting the figures, although beads are also recommended, but not quite necessary. Out of the number of times one repeats his mantra in Japa, he should make one-tenth the number to each of the following: *homa* (offerings), *tarpana*, *marjana*, bathing and food to Brahmins. This last, and in fact all the essentials, are necessary only in the case of the more powerful mantras, but not for the lesser ones, such as the inferior devatas. As for the substances required

for *homa*, *palāsa* flower (*Butea frondosa*) is necessary, if the object is to obtain knowledge; if for Brahmatejas, or increasing his aura, *Aswatha* branches; if for increase of age, *darbha* (the common grass); if anxious of sovereignty, cooked rice, and ghee exclusively; cracked rice will bring success in love; *vilva* leaves bring on fame; *Putranjivi* seeds will induce fertility; if sesamum seeds are used, the cure of sickness results; and if flowers of any kind, prosperity.

For *Tarpana*, a little quantity of milk and ghee may be mixed with water, and the mixture let down through the fingers, each time the mantra is repeated the particular mantra being followed by the word "Svaha" while being so repeated.

*Marjana* is the sprinkling oneself by water while a mantra is being repeated. A pot or vessel is filled with water mixed with a little milk while the practitioner takes a blade of darbha grass and by it sprinkles on his head the water in the vessel, invoking mentally the devata of the mantra. In feeding Brahmins he should similarly invoke the devata in each individual Brahmin thus fed.

He should take his meals in the evening eating, just sufficient to keep his body and soul together; and all sorts of rich food should be altogether avoided.

After all these are performed for the number of days fixed for each mantra, he is said to have obtained that power of controlling the devata of the mantra, this state being known as mantra siddhi, presentiments of which will be found in dreams. It is only after one becomes a complete master of a mantra, that he can have recourse to any of the eight actions spoken of in the first section.

I cannot but conclude this section with a warning to one and all of our brothers and sisters not to be led away by what I have here given out and set themselves to practise. These are general rules no doubt applicable to most of the mantras, but care must be taken to see if the particular mantra you wish to practise has any special mode of performance laid down in Mantra Sastras. I need not touch the question of knowing it through a proper guru, for certain evil effects resulting from any unintentional omission in any of the ceremonies above described can only be best averted by one, who has had a practical experience, and such a person is the guru.

S. E. GOPALACHARI.

S. E. GOPALACHARLU.

(To be continued.)

THE VISUDDHI MARGA.

THANKS to Colonel Olcott and other members of the Theosophical Society, something begins to be known about this superb compendium of Buddhistic philosophy and metaphysics, and if its extreme importance, were fully understood, it would not be long before a fund for its translation and publication would be raised. Quite recently, in Ceylon, the President-Founder tried to induce a certain renowned Pali-English scholar to undertake the work; offering to pledge himself to raise the

necessary Rs. 6,000 to bring out the book and compensate him for his trouble. My compatriot took the matter "under consideration," and there, I am afraid, it will indefinitely remain. The fact is that it would probably make several volumes as large as those of the "Secret Doctrine," and require five or six years for one man to complete. The Colonel's idea was to make this a monument to H. P. B.'s memory, as contemplated by the late London Convention in creating the "H. P. B. Memorial Fund."

It is hardly an exaggeration to say that no work in Pali or Sanskrit is, all things considered, more worthy of circulation in Western countries, just now, than this. This opinion will hardly be gainsaid, when it is known that it goes far towards corroborating, and supports and amplifies the ethical and philosophical teachings of Madame Blavatsky's "Secret Doctrine"; and in addition contains the cream of the best, profoundest, and most esoteric doctrines contained in the "Bhagavat Gita" and the "Upanishads." The evolutionary genesis of the cosmos as opposed to the theory of creation is shown; the nature and working of the Law of Karma are exhaustively treated; the abstruse science of Yoga is analysed, and reduced to its practical working value; the existence and capabilities of the latent human psychical powers and the dangers of their selfish employment are affirmed; and many other themes entered upon, as will presently be shewn.

The name "Visuddhi Marga" means the Pure Way, i. e., the Path to Nirvana. It was written in Pali in the fifth century of the Christian era, and is regarded throughout the Southern Buddhist Church as absolutely orthodox: no one questions this, and so, whatever ideas are contained in it may be accepted as authoritative.

It has been called the jewel-box of the philosophy preached by GAUTAMA BUDDHA. Its author was the illustrious Buddha Ghosha, pupil of Revata, adept and chief Priest of the Maha Bodhi Temple, at Buddha Gaya. For the information of non-Buddhists, I may say that Buddha Gaya is in the Magadha District (Behar), about six miles from Gaya, one of the most famous and sacred of Hindu-Buddhist shrines. It was under the Great Bo-Tree at this place, that Prince Siddhartha of Kapilavastu is said to have attained, after protracted religious meditation, that state of perfect enlightenment which develops a man from the condition of "Bodhisat" (aspirant to Buddhahood) into that of a "Buddha", or World Teacher. In ancient times, when the Buddhist Religion had spread throughout the Orient, and Rajahs, Maharajahs and Kings had become its votaries and protectors, they vied with each other in adorning this sacred spot with temples, monasteries and palaces, and making it the focus of pilgrimages from all countries of the East. Thence were sent out Buddhist missionaries to propagate the gentle doctrines of the World-Honoured One to the extreme parts of the World. In the published accounts of the travels of the Chinese pilgrims, Fa Hien and Hiouen Tshang, we get glimpses of its importance.

There is a foolish notion current throughout India that Buddhism was extirpated in India—the land of its birth by the influence of Sankarā Chārya. Nothing could be more false, or more injurious to the memory of that peerless philosopher and Sage. Not even a trace of valid evidence can be found to support the calumny. It was the sword of Islam which was the extirpating agency. As it had swept Zoroastrianism out of Persia and other religions out of the other countries that lay across its devastating march, so also did it overturn and obliterate Buddhism in India, and drive its adherents as fugitives into Tibet and China. Its harmless Bhikshus were massacred by thousands, its flower-strewn shrines deluged with blood, its books given to the flames, and the sculptured stones of its most noble historic monuments taken to build into mosques or scattered over the ground.

Born of a Brahman family, an accomplished scholar, master of the Vedas and other philosophical systems, and a professor of the Yoga philosophy of Patanjali, Buddha Ghosha was converted by the great Revata, sent by him to Ceylon, and joined the Sthavira school of the Maha Vihara Fraternity, in Anuradhapura. The Sthavira School of Bhikshus were distinguished for their great learning, even in Hiouen Tshang's time. Of them Hiouen Tshang says "they follow the teaching of the great Vehicle (Mahayana) and belong to the School of Sthaviras." Initiated into the mysteries of the Yoga Sāstras by Sanghapāla Thera, Buddha Ghosha became an adept of the Law. An elaborate account of the life of this illustrious MASTER is given in the *Maha Vansa*, Chapter XXXVII, translated by George Turnour and published by the Government of Ceylon. The great importance of this passage in the world-famed Chinese Buddhist pilgrim's historical narrative is that he identifies the metaphysical system of Northern Buddhism, the so-called Mahayana, with the tenets and practices of the most unquestionably orthodox school (Sthavira) of Ceylon, or Southern Buddhism. I think the present is the first time that this pertinent fact has been noted; and there can be no two opinions of its important bearing upon the problem of Buddhistic unity.

The Preface to the Visuddhi Marga says:

"This is not a commentary similar to that of 'Sumangala Vilasini' which is a commentary on the Digha Nikaya," and it is different from the "Abhidharmartha Sangraha," which contains the Aphorisms of the "Abhidharma Pitaka." The "Visuddhi Marga" is the synthesis of the whole Buddhist Philosophy contained in the three Pitakas. Herein are embodied all the fundamental declarations on Morality, Philosophy, and Psychology, and the Skandhas, Ayatanas, Dhātus, Indriya, Satya and Pratitya—Samutpāda dharmas, with their explanations and comments also are, treated of. This is, therefore, the foremost encyclopædia of the philosophy of Buddha."

The reader will appreciate the very great importance of this work by considering the subjoined index of subjects treated in its twenty-three chapters.

## VISUDDHI MARGA: ABSTRACT OF CONTENTS.

- I. Chapter. On the ethics preached by GAUTAMA BUDDHA.
- II. " Moderate Asceticism. A complete elucidation of the different modes of philosophical asceticism which a student of the Higher Path may lead.
- III. " Practical Instructions for the development of spirituality and psychic powers.
- IV. " "Occult" instructions treating of the physical plane.
- V. " "Occult" instructions treating of other planes including the akâsîc plane.
- VI. " "Occult" instructions on the impermanency of things.
- VII. " Instructions elucidating absolute self-sacrifice, the great Renunciation and divine kindness of Lord Buddha; on the eternal Truths that he promulgated; on the Holy Order of Arhats and Mahatmas; on morality, on true charity; on the divine beings.
- VIII. " On eternal ideas; on conscious concentration and exercise of intellect.
- IX. " The four great Resolutions of Love, Gentleness, Kindness and Equanimity.
- X. " On the arupa (formless) state; complete elucidation of the four noumenal states of which the purified MIND is conscious.
- XI. " Complete elucidation of Samadhi.
- XII. " On psychic powers (Iddhi).
- XIII. " On divine knowledge and omniscience.
- XIV. " On the Skandhas (principles composing man.)
- XV. " On the Ayatanas.
- XVI. " On the Indriyas. (Senses).
- XVII. " On the Law of Cause of Effect.
- XVIII. " On Right Perception.
- XIX. " On the Path of Certainty.
- XX. " On the clear and True Path which is discovered by Analysis.
- XXI. " On the Path of Moral Purity traced by Wisdom.
- XXII. " On the Divine Wisdom obtained by Knowledge.
- XXIII. " On Wisdom Itself.

The High Priest Revata is an historical personage, and is believed to have been one of the most shining lights of the ORDER in his day; but great and learned as he was, his own renown was overshadowed by the lustre reflected upon him by his convert and disciple, Buddha Ghosha. Making allowance for all exaggeration, this man must have been greater than all his contemporaries, and of all his

works the most valuable is the one under notice, the "Visuddhi Marga." Any lingering doubt as to the absolutely non-sectarian character of Buddhism will be dispelled upon reading Buddha Ghosha's exposition of it. He makes it stand out clearly and distinctly as a moral philosophy and a gospel of altruism and tolerance. Let me exemplify this by a few translations of isolated paragraphs and aphorisms taken at random:—

## A PAGE OF THE VISUDDHI MARGA.

Ignorance of the law of Karma, hatred and avarice are barriers which stand in the way that leads to the Higher Life. Therefore the student who is desirous of knowing the truth should be freed from the shackles of ignorance, hatred and avarice. Leaving off all prejudice and fear, he must be ready to receive wisdom. A loving heart full of charity is necessary. Before he is capable of wielding the sword of Samadhi, he must stand on the firm ground of morality.

The priceless treasures of Dhyana are within the reach of him, who makes an earnest effort to gain knowledge, who, obeying the Law of Karma, with resolution, walks in the Path of Morality, which consists (a). In speaking the truth, regardless of consequences, abstaining from slander, abusive and harsh language, and vain and idle talk.

(b). In abstention from taking life, stealing, committing unlawful sexual acts and the use of intoxicants.

(c). In avoiding vicious professions, viz., dealing in murderous instruments, in poisons, in the sale of animals for slaughter, and in slave-dealing.

(d). In forgetfulness of self, and in loving all beings as oneself.

(e). In living in high and elevated thoughts, in keeping the mind pure, and in meditating upon the impermanency of matter and of sensations, and upon eternal ideas. This is a positive act of intellection.

(f). In right concentration of the mind.

(g). In the engendering of good thoughts, deeds and words, and in developing and fostering them. In extinguishing bad thoughts, &c., already coming into objectivity; and in abstaining from engendering other such.

It is by treading this Path that man becomes pure, not by wealth, nor by dignity of birth. If one treads this Path of Perfect Purity with a spirit of earnestness, surely he will experience Nirvanic bliss in this life. From the day he takes the pledge to lead the life, let him not waver, but ever go on; doing no harm to any living being; controlling the senses; getting nothing by fraud and dishonest means; acquiring knowledge; contemplating on eternal ideas; and continuing in the positive exercise of intellection. With a strong resolution to do all that is good and abstaining from all that is bad, with dauntless energy striving, without looking for extraneous help, Nirvana will be his. The Path of virtue is one, it is not a twofold Path. Once entering it, proceed on without delay, losing no time, for delay is equal to death. The Path is one, and it is the only true one. It is the path of purity which releases the mind from the trammels of sorrow, death and decay.

## TRANSLATION OF ANOTHER PAGE.

In the first place the student should engender thoughts of love and create a feeling of sympathy between himself and his immediate associates. Never should this current of sympathy be allowed to break. Next, a current of sympathy must be established between himself and the pure beings of the astral plane. This chain of sympathy has to be made by the links of love. Let him give good wishes, flash love to all beings, visible and visible. There must be protection from evil influences on this earthly plane, as well as on the astral plane. There are elementals,



pretas, bhutas, whose influences are injurious. The student will be protected against all these evil influences by the divine beings after the establishment of the sympathetic current between himself and them. The student, in short, must be fortified by thoughts of love towards all beings. The desire for the acquisition of psychical powers must be given up entirely. Even the latent wish for them impedes spiritual progress. On the one hand it requires the expenditure of an unusual amount of psychic energy, which may result after all in failure, and in the other is an impediment to the acquisition of pure and higher knowledge :—

In bringing this brief notice of this remarkable work to a close, I beg leave to protest against the attempt, however unselfish it may be, of some students of Religion to make the philosophy preached by the "Teacher of Nirvana and the Law" as one specialised aspect of Truth. All ideas of Sectarianism are absolutely repudiated by all the great Teachers of this Wisdom Religion. The teaching of Gontama Buddha should not be called "Buddhism," and as a Buddhist I protest against it. It is not so spoken of in Buddhist countries, but called "Arya Dharma," not the Religion of the Aryans: the word *Arya* meaning noble. Buddha says in one of his discourses—that he who walks in the noble Eight-fold Path is an Arya. I quote from authoritative Pali Books the following to show what the Dharma is :—

"And while the Brahman Dasaka attended by his three hundred pupils was making a pilgrimage, he met with the Arhat UPALI sojourning at the Valukarama Temple in Vesali. Taking up his residence near him, he examined him on the abstruse passage of the Vedas. The Arhat with a certain object in view addressed the Brahman thus: "Young man there is a Dharma which follows all Dharmas, and yet all Dharmas descend into or follow that Dharma. What is that universal Dharma?" The Brahman was ignorant of it and inquired what Dharma it was. The Arhat replied: "It is the Dharma preached by BUDDHA." Then followed the admission of Dasaka and his three hundred pupils into the order of the BLESSED ONES."

The Dharma preached by the BUDDHA is a system of analytical truth. It is not deism, neither materialism. A follower of Buddha does not accept a revelation, a tradition, or anything on simple authority. After due investigation and analysis, when it agrees with reason, and if it is conducive to the good of one and all, he accepts the doctrine brought to him. (*vide Kálama Sutta*).

To be a true follower of Buddha means in the strict sense to observe the Law, which requires one to destroy the idea of separateness and selfhood, and to identify oneself with the All; to destroy the idea that ritualism and ceremonialism are necessary for the attainment of bliss; to destroy the doubt as to the psychical potentialities of man; and to promote belief in the Law of Karma, in Eternal Truth, in the ultimate Perfection of Spiritual Wisdom, and in Re-incarnation. Realize these truths, act up to them, and NIRVANA IS GAINED.

H. DHARMAPALA, F. T. S.

## ELOHISTIC MYSTERIES.

(Continued from page 251.)

THE assumption that the natural phenomena of the visible Kosmos are illusory and to be disregarded, is a necessary consequence of the suggested view that the spiritual is higher than the natural plane of Being. But is this really the case? If it is more than a mere pretension it ought not to be difficult to show in what the assumed superiority consists. The question calling for an answer is simply this—

In what is the spiritualizing superior to the humanizing, the spiritual to the natural man?

*Not in intellect*—for some of the keenest observers, closest reasoners and clearest recorders the world has ever produced rejected all spiritualizing pretensions.

*Not in knowledge*—for that which is not verifiable by all intelligent inquirers cannot be superior to that which is capable of verification.

*Not in skill* (whether in mechanics or the fine arts)—for to despise that which leads to the development of skilful manipulation is a sure way to develop and promote unskilfulness.

*Not in the course of life pursued*—for to withdraw from all humanizing ties and concentrate effort on conquering sense perceptions is hardly comparable with calmly following the path of duty under the leading of circumstance and the guiding of conscience, using but not abusing the gifts of nature. To lose all consciousness of the visible and sensuous, and so deprive these of the influence they were intended to exercise on the self, is certainly not to promote the progressive advance attained through natural evolution when those influences are not counteracted.

*Not in aspirations for the future*—for surely the expectancy of an ennobled personality on a higher plane of Being, where each is a vesture instrument or organ of the thus and therein to be impersonated Divine, is a more commendable anticipation than the desire for the annihilation of the personality, and the absorption of the individuality in and by the Higher-Self.

The highest ideal of which man is capable is drawn from the human. The root of this ideal is love. Its suggester, Nature. Its aim, the transformation of the impulses of desire into the aspirations of affection. Its noblest expression, sympathy. Through it the personal self forgets itself in promoting the welfare of its realized humanizing ideal. This promoting influence it can only exercise through natural channels, only transmit and perpetuate through a renewable and renewed personality.

To say that man's highest ideal is found in the concept of the loss of the personality and the merging of the individuality of each in the combined individuality of the Many as the unity of the One; that to attain to the realization of this he must renounce the false conscious-

of sense and endeavour to replace it by the real consciousness of Being; that consequent on and with this renunciation he must hold real knowledge to be indistinguishable from ignorance, real love, from indifference, real unity, from multiplicity, and so on, because this inversion is the indispensable condition of a veiled manifestation of a disguised Higher-Self which illusively conceals the truth from all but the spiritually enlightened; and to maintain that he must set the realization of this ideal before self as the sole aim of life, is to declare that the visible universe is more than an illusion: that it is a delusion, the outcome of an hallucination of the Higher-Self—a manifestation of the Higher-Self in a state of hallucination—and to affirm that man, the personalized victim of the hallucinated Higher-Self, can only free himself from the delusions in which he has been involved by annihilating the influence of his natural but, from this point of view, hallucinated and hallucinating surroundings.

The Jehovahist held this view of terrestrial evolution, and of the illusory character of its phenomena, but veiled its difficulties even from himself by a spacious and plausible line of reasoning. He affirmed that man by pursuing an ascetic and absolutely unsensuous course of life, so as to weaken his natural ties and loosen his material bonds, can develop an inner vision and a spiritual sense. That through the exercise of these he acquires a conscious perception of the veiled presence of his Higher-Self and gains reunion therewith. That through this recognition and reunion he becomes possessed of all knowledge, and all power. He admitted that the knowledge thus acquired by these favoured individuals was incommunicable to others, but claimed that it was incommunicable, because human language was incapable of expressing so much of it as could otherwise be lawfully imparted; and said they showed that they had such knowledge by acting through it on and controlling the forces of Nature. And it was by exercising abnormal powers that he sought to prove the truth of his teaching. Thus the Jehovahist fell back upon the production of unexpected and unusual phenomena—upon miracles, so called—to support his doctrine, as indeed do all teachers, who claim to have passed outside and placed themselves above the ordinary workings of nature.

But the Elohist was not to be deceived by these pretensions. To him it was manifest that so-called knowledge, was only to be acquired by such as through resisting nature sought to place themselves on another plane of Being, and, when acquired, was incommunicable to those on the ordinary plane of humanity, and was not intended for man in his present state. He, therefore, declared that such knowledge should not be sought, that the methods by which it was said to be acquired should be avoided by those, whose humanizing processes and influences constituted, were advanced by and found their expression in the natural order.

He was also aware of the existence in a diffused but modifiable state of an Intelligence capable of acting upon and through the forces of nature. This Intelligence had the power of assuming any form at pleasure, and of personating human beings; with this Intelligence man could bring himself into more or less intimate relations. To this Intelligence, then acting as a teacher in an assumed personal form and claiming the right to speak with authority, he could become a pupil. From this teacher, when sufficiently indoctrinated thereby and brought into subjection thereunto by a binding process of initiation, he acquired power over the forces of nature—the power of doing marvellous things, or of seeming to do so by fascinating and so deluding those in whose presence and on whose behalf the dissembling and deceiving marvels were wrought. But this Intelligence, so teaching, induced its pupils to despise nature and condemn its workings, and thus proved to the Elohist that its guidance was misleading. For this reason he warned those who hearkened to his voice that they must avoid all such teachers, because, even granting that trustworthy guides thereunto existed, and that permissible means of acquiring knowledge and power not generally intended for man in his present state, were accessible to him, it would be impossible for him to distinguish these from the semblances and methods of the deluding Intelligence, to whose enticements the search after superhuman knowledge and power exposed the seeker.

But these warnings were of no avail. The teachings of the Jehovahist were so attractive, his superhuman demonstrations in support of them so convincing, that they gradually acquired the ascendancy. The consequences of this were far reaching and the reaction of these consequences on the transmitted teachings of the Elohist significant and disastrous. The formularies in which these were expressed were adopted by the Jehovahist, who moulded and transformed them, so as to completely change their meaning and conform them to the views he inculcated, and then combined them with and embodied them in his own writings. In this way the Elohist teachings were absorbed by and submerged in those of their successful rival.

This was the more easy since the Elohistic system included that of the Jehovahist to a certain extent, save in sundry details. The great point of difference between them—which, however, was vital in principle,—was that the Jehovahist affirmed the ultimate annihilation of the personality of man. This the Elohist said held good of those who failed to attain the soul state. These he declared dropped out of the creative order, whose aim is the production of a glorified personality in the divinized human soul, and passed as spirits to the one spirit, by which they were absorbed. They had failed to make a creative use of their embodied lives and had consequently thrown away the possibility, functionally set before them, of partaking, as personal organs thereof, in the active Divine life. Their destiny now was ultimate return, in the elemental state, with the one

spirit by which they had been absorbed, to the Divine Substance (Space) from which it and they had originally proceeded; or final absorption, as latent force, by the elemental matter of the earth—the one to take part in the unknown uses of the hidden Divine Life; the other to be utilized in the carrying on of kosmical function.

But beyond this the Elohist insisted on the existence of a personal or soul state. Of this state the (Spirit) teacher of the Jehovahist had no knowledge. The possible existence of such a state the Jehovahist therefore could not but deny. Into this state the Elohist declared that all passed who led natural, that is humanizing as distinguished from spiritualizing and animalizing lives—such lives as nature had prepared and fitted them for, and by and during which it effected their further proposed advance. Into this state these passed, at the close of their terrestrial evolution, as personal beings, therein to become and be the personal organs of the Divine Being to whom they owed their existence.

Jehovism, led on by formless Intelligence to despise form, dwelt with satisfaction on the prospect of ultimately severing its relations with a state built up on the principle of the embodiment of life in organized forms, failing to realize that this severance could only be effected by the return of the life principle, as a renewing source of energy, to the life giving source of animated life.

Elohism guided by natural aspiration, rested with infinite trust on the belief that the creation of personal form was the aim of evolution, the divinization of personalized form its ultimate issue.

HENRY PRATT, M. D.

## VARIETIES OF AFRICAN MAGIC.

### PART I.

IN a number of "Lucifer"<sup>1</sup> which I first saw lately, there is a paper on "African Magic" by "Tau Tridelta." The writer treats the readers of "Lucifer" to some curious information on the subject of 'Occult schools,'—especially African ones,—which does not much tend to the elucidation of that somewhat obscure subject. It is an interesting fact that within the last few months the attention of the public has been repeatedly drawn to more than one of those queer cults; but, as the writers have for the most part treated the subject from a purely exoteric point of view, it is not surprising that their readers should, for instance, consider, as they see suggested, that Voudou and Obeah are one and the same, &c., nor perhaps is such confusion a matter of great moment, except to the student of occultism, who may be led astray by it for a time; yet, as there lie hid under the barbarous names and fantastic mummeries of these cults, modes of using many of the tremendous secrets and powers of the universal occultism (*gupta-vidya*) which in themselves

1. Of November 15th, 1890.

are as powerful for evil as good, I count it part of my duty to other students to describe them as well as I can, in the same sense as it is the duty of every ship-master to report for the general behoof? all uncharted reefs and currents he may encounter.

For example, in the *Scientific American* of the 1st of August last, Dr. Eug. Murray-Aaron delivered himself of an article on "Obeah Poisons,"—a subject which, if properly handled, would be of great value alike to chemists, physicians, and occultists. He describes Obeah as "the worship and propitiation of the eternal serpent as an emblem of evil, long ago degenerated into a series of obscene orgies among its West Indian followers." This, as far as it applies to anything, is a vague description of Voudou. As to Obeah poisons, he makes a long list of what he says are Obeah poisons, one of which, the yellow Savannah flower (*Echitis Sub-erecta*) from which Mr. Bowery, F. C. S., of Jamaica, has prepared "Urichitine"—is a real cumulative Obeah poison. The learned doctor had apparently not pursued his investigations far enough into Obeah and its poisons to be aware, that every narcotic or poison made use of by Obeahmen or Voudous has its specific antidote, or if he was aware of the fact that the infusion of Nhandirba (*Fevilea Cordifolia*) seed is the antidote to that particular one, he showed but small regard for his fellow-creatures in not saying so.

From my acquaintance with those cults, I have no hesitation in saying that their principal narcotic and tonic drugs still remain unknown to esoteric science, and if its knowledge of them is to result in the publication of modes of using dangerous, and almost undetectable poisons, without the safe-guard of advertising at the same time the means of combating them, the less it learns about them the better. Even leaving aside poisonous drugs, there is in use among the votaries of one of these cults an anæsthetic of wonderful power; it is a composition as tasteless and limpid as water, is cumulative in its effects, and can be so used that at the expiry of a certain number of days, hours, or weeks, the victim goes off into a fainting fit, which soon deepens into a death-like trance or coma, the duration of which can be regulated to a few minutes by the doses, or if necessary, the victim can be recovered almost instantaneously by a very simple procedure. This is at present used for stealing people for human sacrifice, &c.; but it is also used for more occult purposes. I can only hope that when official science discovers the composition of this drug, that the publication of it will be attended with all due precaution.

Another and more innocent public reference to these cults was made at the recent folk-lore congress; when a paper by Miss Owen (of St. Joseph's Missouri) on "Voudou Magic" was read. The small amount of "Magic" in the amusing account of her "initiation," is distinctly of the Obeah type,—another instance, of Obeah and Voudou being taken one for the other. Miss Owen refers to "the rare

and precious black kidney-shaped 'Conjir stone,' conferring knowledge and power on him who held it." *Kanji* is the Koromantyn word, equivalent to talisman, and usually applied to black or white kidney or egg-shaped stones,<sup>1</sup> to which elementals are supposed to be 'attached'; but however much power the possession of such a stone may imply, it by no means guarantees knowledge. Perhaps the most interesting fact in connection with Miss Owen's paper was the statement of Mr. Tcheraz, that the word Voudon is probably derived from the Armenian word *Voolook* meaning a sorcerer, or the Turkish word *Booyoo* meaning sorcery. Be that as it may, the Aradas call their cult "*changa*," and their sacred green poisonous snake *Vidú*, whence Voudou is an easy transition.

In addition to the above, in America the public have been interested in some experiments to cause rainfall, which do not seem to have been attended by any very distinct success. It may not be amiss, therefore—as the subject is of very great importance in many parts of the world,—to recite some examples of African 'Magical' rain-production that go to show at any rate, that the production of rain when required is not an impossibility, even when no dynamite or gunpowder are to be had. It was no doubt with that laudable intention that the London "*Graphic*" recently presented its subscribers with a picture of that *rara avis* the "*Hindoo Fakir*," being swung by his heels as a penance to produce rain!

However, before going on with our rain-making, it may be well to clear up a little of the obscurity which envelopes African magical cults or systems. "*Tau-Tridelta*" writing on this subject in *Lucifer*, "more to be blamed for his additions to occult subjects, is *ipso facto* 'outsiders' above referred to. Hear him on occultism generally, and African magic in particular!

"There are several schools of Magism, all proceeding and operating on entirely different lines. The principal of these, and on whose philosophy all others are founded, are the Hindu, the Thibetan, the Egyptian (including the Arab), and the Obeah or Voudou. The last named is entirely and fundamentally opposed to the other three, it having its root and foundation in necromancy or "Black-magic," while the others all operate either by what is known to experts as "white-magic," or in other cases by "psychologizing" the spectator.

The difference between those schools and that of the Obeah or Voudou is very great, because in them there is a deception or want of reality, in the performance. The spectator does not really see what he fancies he sees; his mind is simply impressed by the operator and the effect is produced. But in African magic, on the contrary, there is

1. It is said that if a real Kanji stone be soaked for 5 to 10 minutes in alcohol, that the latter becomes tasteless and uninflamable. I have so tested several of these (reputed) stones without the alcohol being affected in the least.

no will-impression, the observer does really and actually see what is taking place. The force employed by the African necromancers is not psychological action, but demonosophy." As he gives us to understand that his examples happened on the West Coast of Africa, we shall mainly refer to West African cults. The principal of these may be defined as follows:—

- (1). The Egyptian, or Atlantico-Egyptian school, which is the reputed progenitor of the modern East African cult of the Kafir races; to which belong the interesting rain-making and other examples adduced by 'Tau-Tridelta.'
- (2). The Arab or Semetic school, which in the Egypt of to-day has totally overleaped and eclipsed the Atlantico-Egyptian, and having incorporated portions thereof has followed the crescent all over Africa as far as the north bank of the Congo.
- (3). The Voodoo, Voudou, or T'changa school, which is the tribal system of the Arada or Ráda tribe (the Yuruba and Dahoman tribes, also to a certain extent) and which has for its *totem* the *Vidú* or green poisonous snake (which is probably the snake otherwise known as the 'Green Mamba' one of the African cobras, *Dendraspis*). That is one West African system.
- (4). The Obeah or Wanga school, which is the tribal system of the Koromantyn, Popo, Ebor, and other tribes. A second West African system, which in its West Indian development, is more or less mixed with and kept alive by the second or Semetic school.

The last, then, are practically all that have to do with West Africa, and their geographical and tribal limits on the West are nearly as follow:—

The Semetic, includes Arabs, Moors, Fullahs, Mandingoes, &c., who are all now more or less Mussalmans. The western boundary of its territory runs down to a point about 200 miles north-east of Sierra Leone, from whence it runs south-east to the Sakatu states, and thence south-east towards the Congo.

The Obeah or Wanga, is the system of nearly all the coast, and many of the inland tribes, from about Whydale to a point south of St. Paul de Loanda<sup>1</sup>. (Wanga, means (a) a spell or charm, and (b) a mysterious or poisonous drug).

The Voudou or T'changa, is the system of the Aráda tribe, whose country is inland north-east of Lagos, between the Dahoman and Yuruba countries. It is this vile cult which is at the bottom alike of the blood-thirsty "Customs" of the Dahoman tribes, and the "goat without horns;" sacrifices, and cannibalism of Haïti. The Aradas and Yurubas in the West Indies have been nick-named "black Jews," both

1. Bryan Edwards' "History of the West Indies", 1801.

from their habits and appearance,—and perhaps from certain parts of their cult which have some resemblance to the bloody and burnt sacrifice part of the service of the tribal deity Jehovah.

None of these systems can be said to be “founded on necromancy,” though doubtless, the knowledge of it, and of “Demonosophy” forms a part of them as of all systems. ‘Psychologizing’ or the use of glamour, is common to each and all, as may be gathered from my former notes on Obeah, and from the East African Kaffir practice, as shewn below; while even the T’changa, vile as it is, has a white side as well as a black one.

That these systems should have some distinctive points of difference is not surprising, and I now ask the reader to note the difference between the “rain-making” of the East African Kaffir system, and that of the West African Obeah system, which will be found considerable, and of itself ample evidence of variety of procedure and system.

“Tau-Tridelta” begins his “rain-making” scene, by the description of a Kaffir Kraal in a dry season. “For weeks and weeks there had been no rain, although it was the rainy season. The mealies were all dying for want of water, the cattle were being slaughtered in all directions; women and children had died by scores,” &c., &c. (Where on the West Coast could such a description apply? What West Coast tribe lives on mealies, and has herds of cattle?) The king “announced the arrival of two celebrated rain-makers, who would forthwith proceed to relieve the prevailing distress \*

\* being formed by the squatting negroes ... a large ring in the centre, and the rain-makers in front of him, they commenced their incantations. The zenith and the horizon were eagerly examined from time to time, but not a vestige of a cloud appeared. Presently the older man rolled on the ground in convulsions, apparently epileptic, and his comrade started to his feet, pointing with both hands to the copper-colored sky. All eyes followed his gesture, and looked at the spot to which his hands pointed, but nothing was visible. Motionless as a stone statue, he stood with gaze riveted on the sky. In about the space of a minute a darker shade was observable in the copper tint, and in another minute it grew darker and darker, and in a few more seconds developed into a black cloud, which soon overspread the heavens. In a moment a vivid flash was seen, and the deluge that fell from that cloud, which had now spread completely overhead, was something to be remembered.” The king dismissed the rain-makers with presents of

That is East African Kaffir rain-making. Let readers who are interested in the point, compare with this the magnificent thunder and lightning duel between two Zulu rain-makers in Rider Haggard’s “Allan’s Wife.” In which volume too, will be found a Zulu rain-maker using glamour and various other phases of occultism for beneficent purposes. There is a book on Kaffir or Zulu magic or witchcraft in the British

Museum, which to those on the spot, will doubtless afford further illustrations.

Here is a West African Obeah rain-making scene:—“A priest from Toulouse called Père Fraisse, had brought from the Kingdom of Juda, in Guinea, to Martinique (West Indies) a little negro of 9 or 10 years of age. Some months after the child arrived, he heard the fathers complaining of the dryness of the weather which was affecting their garden, and heard them wishing for rain. The child, who had begun to speak French, asked them whether they wanted a heavy or slight shower, assuring them that he could make a shower fall on their garden.

This proposal much astonished the fathers, but after consulting together, they consented (because the child was not yet baptised!) to his causing a slight shower.

The child immediately gathered three oranges, which he placed on the ground at a little distance from each other. He prostrated himself before each orange with a fervency and devotion which surprised the fathers. He then gathered three little orange twigs which, after repeated prostrations, he placed against each orange. He then prostrated himself for the third time, and said some words with much respect and attention; then, lifting one of the little orange twigs in his hand, he looked all round the horizon till he perceived a very small cloud at a very great distance, he then extended the twigs towards it, which instantly produced a smart shower, lasting nearly an hour. He then took the oranges and twigs and buried them.

The fathers were much surprised, particularly as not a drop fell outside their garden, but later, they failed in getting the child to tell them the words he used: (which probably would not have been the result had they been Jesuits!) “the witnesses of this scene were Fathers Temple, Rosié, Bournot, and Fraisse, of our (Dominican) order.”

It is evident that both these rain-makings, however produced are, judging by the purposes and results, neither Black-magic, nor yet of necromantic origin.

Comparing these two examples, we see that the East African Kaffir produces his rain without the use of any visible or audible ceremony, simply and directly through intense will-concentration, his capacity for which effectually distinguishes his race, were all other points of difference wanting, from most of the West African races. There is no recorded case within my knowledge of the Kaffir rain-maker making use of other procedure for the production of rain, thunder, &c.

The West African Obeahman using a plan more suited to his incapacity of intense concentration, makes use of distinct ceremonial, the active instrument being a spell (mantra) which might be used either to produce rain directly by vibration, or indirectly by utilization of water elementals;—in the instance before us, probably in the latter method, when the boy’s command over the quantity to be produced is taken into

1. “Nouveaux Voyages aux Iles d’Amérique”, Père Labat 1724.

account. The Obeahman, therefore, producing rain through indirect concentration of will, by aid of ceremonial magic (var: *mantra vidya*).

This comparison shows us among other things, that the feats themselves, e. g., rain-making, &c., are common to both systems, that where the systematic differences occur is in the modes and details of production: and that, therefore, the difference between the various schools, as far as the philosophy is concerned in regard to such matters, is practically nil.

"Tau-Tridelta" appears to be under the impression, not only that Voudon and Obeah are one and the same, but that (a) glamour (or, as he calls it, psychologizing the spectator) is *ipso facto* white magic, and (b) that African magic having "its root and foundation in necromancy or black magic is therefore incapable of the use of either white magic" or glamour.

However, by another illustration drawn from his paper,—premiering that I understand from the same that he was an eye-witness of the scenes he describes,—I shall now show that the East African Kaffir wizards do use glamour, and further that they seem to have used it to some purpose on "Tau-Tridelta" himself.

"Tau-Tridelta" was with the rain-makers in their hut, and they had been giving him some examples of their skill, when they gave him this "very interesting exhibition. By the old man's directions we arranged ourselves round the fire at the three points of an imaginary triangle. The men waved their hands over the fire in rhythm with their chant, when dozens of *tic polongas*, the most deadly serpents in Africa (*sic*) slowly crawled out of the burning embers and, interlacing themselves together, whirled in a mad dance on their tails round the fire; making all the while a continuous hissing. At the word of command they all sprang into the fire and disappeared. The young man then came round to me, and was quickly protruded. He snatched it out, pulling a serpent nearly three feet long out of his throat, and threw it also into the fire. In rapid succession he drew seven serpents from his throat and consigned them all to the same fiery end."

Now for the demonstration!

(a) "Tic-Polanga" is the Telugu (?) name of the *Daboia Russelli*, known to Anglo-Indians also as the "Cowrie snake," from its markings: which the best authorities say *only inhabits a limited area in Asia*. (v. Fayrer's "Thanotophidia of India.")

(b). There are no known snakes or serpents whose structure permits them to "dance on their tails."

Therefore (1) either the wizards using the "demonosophy" Tau-Tridelta credits them with, 'compelled' certain demons (? Elementals) into the forms of those snakes, or they caused him to see "mayavic," or glamour forms of *tic-Polongas* dancing "on their tails," and (2) In any case, they "psychologized" him into the belief that the snakes

he saw were real, that they were *tic-Polongas* in Africa, and that they are known to the public as "the most deadly serpents in Africa." It is to be hoped that the "puff-adders" who have fair claims to that title, won't be jealous!

From this my readers will perceive that African wizards have some notion of glamour and its use, and that, according to Tau-Tridelta's showing, their magic is therefore not always "Black." Indeed on the whole no occultist can read his article without recognising that glamour was the chief phase of occultism made use of by his friends, the wizards, in the majority of the examples narrated by him, and that it apparently had no little effect on himself.

In Mr. J. D. Bell's "Obeah," which contains a variety of miscellaneous West India 'gup', there is related an interesting case of unconscious, or "mediumistic" rain-making, which is just the requisite complement of the above conscious cases. I am not aware if there are any similar seance-room cases on record.

This, Mr. Bell states "happened a few years ago in St. Lucia, in connection with a little girl, who possessed the undesirable power of causing rain to fall wherever she might be. The first shower came on quite suddenly, and one day the mother of the child was astounded on being told that rain was falling in the bed-room at that moment occupied by the little girl. Rushing upstairs, at once, the lady did actually find a smart shower of water falling from the ceiling and soaking into the floor. Umbrellas had to be called into immediate requisition in order to investigate the mystery. It could only however be "constate" that, although perfectly fine and dry outside, rain was undoubtedly falling in broad day-light, in the room occupied by the little girl. The child was taken into another room with the immediate effect of producing another equally smart shower, whereas the room she had just vacated became quite dry again.

The unfortunate little girl was hurried from one room to another, upstairs and down again, only with the same invariable effect. She was ultimately taken into the garden in the hope that she might water some beds of vegetables which sadly needed irrigation, but unfortunately this watering little girl obtained no effect outside, and was found to cause showers in undesirable places, such as bed-rooms and kitchens. The news soon spread abroad, and numbers came to see this young phenomenon,.....but happily this attack of waterworks only lasted a few days.....

All joking apart, this wonderful incident did really occur as numbers of residents in St. Lucia can testify, nor is the case a solitary one."

The veriest tyro in occult study knows that whatever can be done negatively, or unconsciously by a Medium, or in the *aura* of one, can be done positively and consciously by the possession of a trained will as, in all probability, in the West African rain-making, and in this latter

1. "Obeah" by J. D. Bell, London, 1889.



negative case, the actual rain-making was done by "Water Elementals." It would add greatly to the comprehension of these and like phenomena if some learned brother would give us accounts of the water, air, and earth elementals from the Indian point of view, like those which Col. Olcott gave us of the Fire Elementals, at p. 266 *et seq.* of the last volume of the *Theosophist*.

The most valuable example of Obeah related by Mr. Bell, is made more interesting by its going to illustrate the fact that the 'high-grade' flats of Mr. Congo Brown,—alluded to in my former notes,—have not become quite obsolete. I refer particularly to the alleged flying away of his brother and his mysterious removal of the hogsheds of sugar. It is this:—

A Roman Catholic priest relates, "some years ago I was in Trinidad, and the Archbishop sent me to take charge of a parish far in the interior of the island, at that time very little known and developed. There being no presbytery, I had to make shift, until I could build one, with part of a small wooden house, of which one room was occupied by an old colored woman, who lived with a little girl. This woman was looked on with a good deal of dread by the people, being supposed to possess a knowledge of a good many unholy tricks, and it was confidently hoped that my near neighbourhood would do her good, and at all events induce her to be seen now and then at church, which is here a great sign of respectability. When taking possession of my part of the house, I was shown her room, and noticed particularly that it contained some very handsome pieces of the massive furniture so much esteemed by the Creoles. A tremendous family four-poster with very heavy, handsomely turned pillars, stood in one corner near a ponderous mahogany wardrobe, and various other bits of heavy furniture pretty well filled the little room. The door of her apartment opened into my room, which she had to pass through every time she went out of the house ..... The night after my taking possession, I heard a monotonous sound through the partition, as of some one crooning a sing-song tune. This continued for over an hour, and more than once I felt inclined to rap at the partition, and beg the old dame to stop her incantations, but it finally acted as a lullaby; and I soon dropped asleep. Next morning, having got up and dressed, I noticed that all was perfectly silent next door, and on listening attentively failed to hear a sound; I feared something had gone wrong, but noticed that the door leading outside had not been opened, as a chair I had placed against it was in precisely the same position as I had left it. I then knocked at her door several times, but obtained no answer; fearing an accident had happened, I opened the door, and as it swung back on its hinges, I was astonished to see the room perfectly empty, and evidently swept clean. On examining the room carefully, I found it only had two small windows, besides the door leading into my room. From that day to this, neither I nor any one living in that district has ever seen or heard anything

of that woman or her little girl. How she moved all her heavy furniture out of that little room, has ever remained an inexplicable mystery. I would have defied any one to move the wardrobe alone, and even if the old woman had had strength to move the furniture away, she could never have dragged it through my room without waking me!"

Query: Did the near approach of the 'odour of sanctity' cause the 'vile sorceress' to flee? or—did the old woman consider the same as a desilement?

In the above we have a broad hint as to what process Mr. Congo Brown's brother used when he flew away, and as to how Mr. Brown himself got those hogsheds of sugar transported from the sugar-works to the beach. When did the Wanga-Obeahmen learn *mantra-vidya*? It was assuredly never evolved from the brain of any West African negro in the state he has been in during the 400-odd years, the European has been in more or less close contact with him. There is nothing to show that the Arab or Semetic system introduced it, because the contact between the two have been but local in Africa, where communication is difficult; and in the West Indies only occasional, and comparatively recent. This will ultimately in all probability resolve itself into a question of races, such as—Is the West African negro, a Lemurian remnant, a remnant of some escaped black Atlanteans, or what?

MHAD HOYORA KOBABON, F. T. S.

### HINDU THEORIES OF THE PULSE.

A paper read before the Convention of the Theosophical Society held at Adyar, Madras, on 27th, 28th and 29th December 1891, by K. Narayanaswamy Iyer, F. T. S.

IN this age of Kaliyuga when commensurate with the increase of vices, there is the increase of diseases, that department of knowledge which tends to the alleviation of human physical sufferings and, which should be most improved, is that of Vythia Shashtra, or medicine, and yet we find it is in a low state, both in the West and the East. We find the Western system is not giving satisfaction to the people there, nor is it to the people in India. One European gentleman of high education told me that he never took European medicines in all his life, though he was then 40 years of age, from the fact of his having no faith in them. In India, prior to the introduction of European medicine, &c., the Eastern system was in a greatly deteriorated condition on account of its being in the hands of ignorant and quack doctors. But when the Western system was introduced into India, the people here were dazzled, as in everything European, by the glossy exteriors, and the chemist's clean crystal glasses with Latin names labelled on them, and took to them with great avidity. But now, after years of experience, we find that excepting in surgery and midwifery, European

medicines effect no permanent cure at all in chronic or difficult cases. We find in such cases that we have only to pay doctors' bills with no good results, inasmuch as in such cases the periods of treatment is eked out to an indefinitely long time. Whereas it is known that for a small sum they are cured, after being entirely given up by the European doctors, by some Hindu doctors here, or there who can only be got at with great difficulty. But according to the Western treatment, cures are effected only in cases where it is but a question of time. In this state of affairs whom are we to appeal to? To my mind the appeal lies to our own antiquity alone. It is known to all that the art of medicine together with others, were in a very high state among the Hindus at a remote period, and they were taken over to Arabia and practised by the Hakims there. That in remote antiquity the art of medicine flourished, is well attested by the two Sanskrit works Charaka and Susruta, the one bearing on Pharmacopœia and the other upon Surgery. In Tamil literature we find that work after work has been written by the eighteen Siddhas upon this subject, not only for the curing of diseases but also for the development of the higher psychical powers in man through Alchemy and Simples. In the last named literature, the books are written in Paribasha (veiled language). They have a key which itself also requires a key. This, in my opinion, is one of the six schools referred to by H. P. B. in her preface to the "Voice of the Silence." Coming to so recent a period as the third century B. C., we find, in the benevolent administration of Asoka, who but for the edicts recently resurrected, would have been traduced as a murderer, that this art flourished well. One of the edicts says that Pyadesi (so Asoka styled himself) had, in order to alleviate the sufferings of men and animals, sent many simples over to the southern parts of India (viz.,) Pandya and Chola kingdoms, to be planted there and to be administered to patients. So that there is no doubt that, were we to revive our ancient literature and introduce text books in our schools under Government patronage, an inestimable boon would be conferred on the country at large. Here I am glad to mention that in the state of Travancore a medical class has been opened upon the ancient methods, and we have only to wish it a long prosperity and life. Let me not, however, be understood as decrying the Western system, which has done good in its own way and removed the many injuries perpetrated by our quacks. But what I wish to say is that intelligent Hindus who graduate at our medical universities should take up this as a labour of love, of course, at great self-sacrifice, by somehow getting at these out-of-the-way Hindu doctors.

Now let us see how the ancients and the few people now in India, who work upon the old Eastern methods, were and are able to produce, such wonderful results. Previous to the administering of medicine one has to know the exact nature of the disease a patient is suffering from. In order to diagnose diseases properly, our forefathers had for-

mulated the science of pulse. This they did by understanding the occult forces at work. They have classified the number of diseases, bringing them all to a total of 4,448 (according to the Tamil books I have). Excluding those that did not come in under the science of pulse, for which they prescribed medicines, they were able to analyse the rest and say under which head or heads they fell, through feeling the pulse.

As regards diagnosis itself, there are 8 diagnostic signs according to the Hindus to determine a disease, viz., the changes in the pulse, color, blood, tongue, &c.; of which the most important and the surest is the first. Without a proper knowledge of this science, no man can be termed a doctor, and yet we find in the modern days many native medical doctors following their profession without a proper knowledge of this science. It is through it that the Hindus (I mean those few only who are intelligent and have got the old secrets) are able to state, without speaking with their patients about their disease, &c., the nature of the disease as well as the symptoms and pains the patient is suffering from. Through it they are able to predict death, which is to occur, not only months and days, but even years hence. I think also that through this, they distinguish between a trance and real death. Such being the importance of the science of pulse, I shall now go into the subject itself. This science of pulse has got its two aspects, viz., the theoretical and the practical. I mean to confine myself for the present to the theoretical aspect of the question. But before going into the subject itself I have to offer some preliminary remarks. It were better if this subject were taken up by a member of the medical fraternity. I do not belong to it myself. But my excuse in taking up this subject is because no Hindu or any other has, up to date, stepped into the field to justify the scientific basis of this science or to put forth the practical part of it, and because in endeavouring to understand the occult physiology of our body, this subject came under my notice; both being intimately connected with one another. It is sufficient for me if I can, through this paper of mine, provoke a spirit of enquiry in men competent to undertake the task of explaining this science, fully and correctly. Now to the mode of treatment of this subject. I have to shield myself from the many careless attacks made from the West. They think that if the vital life-centres in the lower parts of the body of a man be treated of, it is all nonsense, unmindful of the fact that this will give an idea of the correspondential centres in the head, the subjugation of which alone leads to real spiritual development, and that the subjugation of the centres lower down than the head leads to some development at least, though on a lower plane. But leaving aside that question, I cannot but treat in this connection of the vital life-centres in the body lower down, as the subject I have taken up now is that which pertains to the pulse.

Now going into the subject, let us see how the Western system explains the feeling of pulse in the hand. It says that, as the blood is propelled from the ventricle into the Aorta and from thence into the different arteries, there arises the wave-like motion in the arteries, which motion produces the beating of pulse. It also says that this wave-like motion is felt by us only when the arteries rise from within to the external parts of the body. So that this pulsation is felt in the hands and other parts of the body, where the arteries rise up to the surface. Now in the Western system of pulsation in the hand, they place the fingers of the hand near the wrist bone and find out the number of beats per minute and judge of the patient's general health only through such beats. In doing so, they reckon the number of beats of the first finger alone, which is the forefinger, placed near the wrist-bone. But, in the Hindu system, they take into consideration the pulsation in the three fingers, viz., the fore-finger, middle-finger and ring-finger, placed on the patient's hand, beginning from the wrist bone. They concern themselves, not with the number of beats but with the vibration or the intensity of the beat. And in doing so, they compare the pulsation of the three fingers. As regards the details, they will have to be dealt with hereafter when the practical side is dwelt upon. But I shall state here some aspects of the pulsation when all the three fingers are placed, which aspects cannot in my opinion be explained away by the modern Western method. They are firstly, why in normal health do the three fingers differ in their intensity of sound, as it were, in proportion when pulsation is felt the first or fore-finger striking hard, the middle finger less, and the ring-finger the least? Secondly, why in sickness ordinary or extreme is this proportion changed, vice-versa sometimes, and at the point of death the last beat rises up to the intensity of the first, the others not being perceptible at all? Thirdly, why in normal health when the three fingers are reversed by placing the ring-finger near the wrist bone and so on, the same proportion of intensity of sound as in the first case is not maintained? The first objection seems no doubt explainable on the ground that, though the intensity of the sound should grow less and less in the arteries, as they are far away from the Aorta, yet that, since the artery near the hand when pulsation is felt is just emerging from the lower to the upper surface, viz., the wrist-bone, this difference arises. But I do not know whether such an appreciable difference in the three fingers will arise in such a short space as that between the three fingers, even though we lose sight of the fact that the more distant the pulsation is from the heart, the less will be the intensity of the beat. But then as regards the second and third objections, I think they are hard to be met or reconciled with a knowledge of the propulsion and the wave-like motion of the blood alone. Why is it so? Because modern physiology looks at the physical aspect of this gross body merely, but knows next to nothing about the subtle principles existing in it. Here I am, of course, aware of the fact that the three objections I stated above

are facts to be proven. It is for persons competent to undertake this task, to verify them. But I am sure that native doctors who are already in the field having a knowledge of this system and experimenting upon it every day in their lives, will corroborate the three propositions herein brought forward by me as objections against the Western system.

Now as to the rationale of pulsation according to the Hindu system. We have first to understand how the life-principles act in man. This is a subject which very few of our native doctors care to know. They simply content themselves with a practical knowledge of it, without a theoretical. Now I said in my lecture on "Occult Physiology," at the last year's Convention, that the magnetic currents, or life-principles, in man, depend for their manifestation upon, or have an Upadhi of Nadis or astral nerves or conductors, which in turn depend upon the body, or more properly, the arteries in the body. These Nadis may be rightly called the astral duplicates of the arteries, each artery consisting of many Nadis. You may remember I said then, that the Nadis are seven in number, and start upwards from a seat called Kandha in the navel. They go up to the heart and round the body, returning to the place from whence they start. It is not necessary that I should give here the names of all the nadis, as they vary in the several Upanishads I have come across. But I think it will be sufficient for me to give the names of three only of the nadis, which are in general use. They are Ida, Pingala and Sushumna. They may also be stated in this connection to be Vayu, Pitha (bile), and Sleshma (phlegm), nadis. They are the bearers of the three kinds of magnetic currents which produce Vayu, bile and phlegm corresponding to Vayu, Agni and Water, and which run along them. Of these, the middle one is Sushumna, the most important being the conductor of Agni (fire).

What are these Pranas? In their collective unity they may be termed Matarisva, as stated in Isa-vasya Upanishad. In man they arise, on the highest plane, from Sahasrara, the pineal gland, and on a lower plane, from the heart. These two, viz., the pineal gland and the heart, have their counterparts in the Macrocosm in the Universal and Solar Suns. It is the one life which pervades all the cosmos in all its septenary and minor divisions. It is that grand serpent which, coiling round even the tiniest atoms of the cosmos, sets them, during the period of manifestation, thrilling with activity and life. It is itself the Upadhi of the cosmic mind which, according to Pantheists, pervades the whole universe. There is no object in the world wherein these twins are not found. In a word, it is the power of Parabrahm itself. The one Prana becomes sevenfold in its nature, in its downward evolution. Of these, five only are mentioned as Pranas in our books e. g., the Upanishads, corresponding to the five elements, beginning with Prithivi (subtle earth). The sixth corresponds to the sixth element, as also to

Buddhi, the 6th principle. Like the sixth principle, which animates the 5th principle, it contains in itself and animates the 5th Prana. I think our books treat it as Hamsa. Hamsa is nothing but the higher Upadhi of the Ego when the latter has raised itself above the lower Upadhis of Pranas. Hamsa is composed of the words A (*ham*) and Sa (*ha*) which mean "I and that" or "I am That." Hence Hamsa is the one vehicle that carries the Ego from the state of Egoship to "That" or the state of Brahm, and makes it one with the other. Therefore Brahma is called Hamsa-Vahana, and Para-Brahma Kala-Hamsa. In its lower manifestation, the vehicle of the Ego is the five Pranas mentioned before. Then as regards the seventh Prana, I think it may be likened to the 7th principle in man, which is not only the seventh in order, but also contains within itself potentially the other six principles. Here I shall not go deeper into this. Thus it will be evident that the 6th and 7th Pranas, which are only the admixture of the original one Prana with the 6th and 7th elements, and which contain within themselves the others, need not have found a place in the exoteric books. For all practical purposes, the explanation of the 5 Pranas and their functions is quite sufficient. Moreover, had they entered into the explanation of the seven Pranas in their entirety, they would have had in my opinion to invade esoteric grounds; else they could not have explained them as satisfactorily as the five Pranas which are given out in our books. I shall not here detain you with all the reasons that could be urged in support of this.

Then as to five Pranas themselves, the names of these five are repeated by orthodox Hindus just before taking their food, without a knowledge of their importance in the economy of life, while the other class does not do even that. They are Vyana, Prana, Apana, Samana and Udana, according to the five elements with which the one magnetic current mingles from Akas down. They have got their respective seats and junctions, as also the devatas presiding over them, thus showing that they are intelligent forces and not mere mechanical ones. But on this account it is not to be supposed that they are located in one centre and that centre only. Their important seats are, respectively, the body, heart, arms, navel and throat. Their general functions are circulating the blood, expiration, inspiration, digesting the food, &c., If we go into the 10 Upanishads, we find there are other functions given out to each of them. We find that Prana and Apana, which are connected with Vayu and Agni, are the positive and negative currents, whereas Samana, which is connected with Ap (Subtle) water, digests the food taken, and gives out particles of subtle food to the rest, thereby keeping them up. Udana being associated with subtle earth, serves as a check to the others. At the time of death, all our karmic events are taken up by this, which serves as a light for the Ego to pass on from this world to the higher. The Ego returns to this world after

these events are exhausted. Vyana, besides circulating the blood throughout the system, is that which prevails when expiration and inspiration are stopped, and a person aims at a certain thing, and so on. Again, all these currents are not merely stationary, but vibrate along the nadis in the arteries. Moreover, they differ in their rates of vibration according to the elements they commingle with. And even of these 5 pranas, the three middle ones, excluding the first and last, are what are required for our purpose. The reason being that the lowest, being coupled with earth, the first element is too slow to be perceived from our physical standpoint, and the last, being associated with Akas, is too rapid to be perceived from the same standpoint. I give this long explanation about the pranas in order that I may pave my way for what follows, and that I may clear any misconception about the Pranas being located in any particular centre, as might be inferred from a reading of our books. Now leaving aside the 2 highest Pranas, let us begin with the five Pranas as rising from the heart. These run in parallel directions with different rates of vibration, on their respective conductors, or nadis, which, again, as I said before, are associated with the arteries. In running or vibrating, say through the right hand from the heart, they come to a knot which is situated just before the spot where we feel the pulse with the three fingers. There they part to pass through the five fingers. At first Udana and Vyana, which are of earth and Akas, respectively, part to pass through the little finger and thumb, respectively. The other currents of subtle Vayu, Agni and Water vibrate along the arteries near the wrist-bone (where the pulse is felt with the three fingers) and run off outside through fore-finger, middle-finger and ring-finger, respectively. The first one that is felt near the wrist-bone, and with the fore-finger, through which the Vayu current or Prana flows, is Prana. The next one felt with the middle finger, is the Apana current, which is of Agni. The third one felt with the ring-finger is Samana. Therefore it is that these currents, viz., Prana, Apana and Samana, are called Vayu, Pitha (bile) and Sleshma (phlegm) on account of the three elements secreting them. These are the subtle currents which produce on the physical plane the gross Vayu, (or humor as it is called by the Westerns), bile and phlegm in the body. As regards the first Vayu (*lit.* wind) Western people may laugh at me for the introduction of this term into the medical vocabulary. They call it humor instead. But I may state here that this word is vague. We contend that in cases of paralysis, rheumatic complaints, &c., it is this Vayu that troubles people. This Vayu, when converted from subtle into gross, acts in the gross body through the spleen, which is the receptacle of the gross Vayu. From here it ramifies into all parts of the body. When it so goes out, it affects the different parts of the system. Even though a blister is applied to that part of the body affected with it, it but displaces it from that spot, even if that should prove

effective. And then the patient suffers in another place in the same body. This Vayu cannot be seen visibly, inasmuch as when the body is cut open or the man dies, it flies off. This is the reason why our modern medical fraternity will not bring within their purview Vayu, or some doctors find the rupture of the spleen as the safest excuse in a certificate which is given by them on the death of a person, since doctors themselves do not know the function of the spleen. Then as to bile. This has its receptacle the liver. Phlegm, according to us, rises from the navel and forms itself in the throat. Now therefore we find that these are the three life-principles from which we can judge of our health. As I said before, the other two principles need not be noticed here. Here I may add that the pulsation of Vayu is felt only with the finger through which Vayu passes, viz., the fore-finger, and so with the other pulsations, each through its own kindred finger. The reason is also apparent why in mesmeric experiments the middle finger is especially used for passes, since it emits the Agni current.

The rates of vibration of the subtle Vayu, Agni and Water currents vary from one another and are in a certain proportion, Vayu being the highest and water the lowest. Such being the case, the wave-like motion produced in the arteries is subject to the rate of vibrations produced by these currents above. In other words, if the Vayu current runs along the nadi of a certain artery, it will rise up to a greater height than if one of the other two currents ran along the same path. So, also, with reference to Agni and Water. This is the reason why, when we are feeling the pulse of a person in a normal state of health, the Vayu beats hard, the middle one less, and the last, or phlegm nadi, beats very low. But if instead, observing the rule of judging the beating of the Vayu pulse with the Vayu or fore-finger, and so on, we reverse the process and observe the Vayu pulse with the ring-finger and so on, we find the same results do not occur. Again, take cases of invalids and observe the pulse in the proper manner. We find then that there is an utter violation of this general rule. The middle one beats harder than the first, and so on, and how are these accountable? If, as the modern people contend, the pulse rises or falls only through the excess of heat or otherwise of the blood in the system, how comes it that, without these three beatings rising or falling in the same proportion, one of them, say the middle one or the last, viz., phlegm, beats harder than Vayu? All these are, I think, hard nuts for the Western people to crack on their hypothesis.

Thus, therefore, we find that our system does not in any way conflict with the Western, but being superadded to it, is able to explain all the phenomena of pulsation, as also the higher mysteries of life. We find that the Westerners postulate that the pulsation is due to the wave-like motion of the blood driven from the heart into the arteries. The Eastern system admits this, and says—you look at the physical aspect alone, there are higher and more subtle life-currents in man, a

knowledge of which alone will enable you to study practically all the different aspects of pulsation, and to solve the various difficulties of administering medicine and of curing diseases. It says also, that these subtle currents run along the arteries and modify the wavy motion of the blood in arteries, and that if these currents stop through the action of still higher forces, the physical body no longer works. This is the theoretical side of the Hindu teachings of the pulse. I shall deal with the practical side of it in my next paper.

## Reviews.

*Lucifer*.—The November *Lucifer* opens with an outspoken editorial "Mysticism True and False." There is an insidious foe to real Occultism which is to be met with under various forms and guises, its name is "Psychic Sexuality." A stern blow is dealt at this enemy, in the article in question, and all true Theosophists must feel glad that the Editor of *Lucifer* has handed this distasteful subject so firmly. Though we may ignore it, it is alive and active, instilling its subtle poison and ruining men's lives. Mrs. Besant's article, while showing Theosophists the duty that lies before them, of fighting this deadly foe, will we hope serve also to warn the ignorant and unwary. A reprint of the article would do much good in certain quarters. H. P. B.'s article "Chinese Spirits" is another proof of her wide knowledge. G. R. S. Mead replies to Mr. Brodie Innes' article "The True Church of Christ Exoteric and Esoteric," and W. R. Old contributes some remarks on "Mediumism in Daily Life."

In this month's instalment of "The Seven Principles of Man," we notice that the writer has adopted the habit, originated by some Hindu Theosophists, of employing capital letters in the possessive pronouns when referring to adepts as a class. This inclines somewhat to personal God-worship, and while the dignity of the Mahatmas is not added to, we run the risk of being classed as idolators.

The December editorial "Ought Theosophists to be Propagandists?" answers this much discussed question in the affirmative. That Fellows of the Society should do all in their power to spread the teachings of Theosophy, is now the generally accepted opinion throughout the Society. The ranks of those who would confine our teachings within a select drawing-room circle have rapidly dwindled, especially of late, and the article in question will perhaps influence some undecided minds to be up and doing what they can to make Theosophy a living power in the world. "A Bewitched Life", one of H. P. B.'s "Nightmare Tales" which originally appeared in the *Theosophist* is re-produced in the present number. "The Dream of Ravan" forms a pleasant interlude in what is perhaps rather a solid number.

*The Path*.—The November issue contains a useful article on the "Ideal and the Practical" treating of the material conceptions of high ideals embodied in the thoughts and writings of our modern socialists and reformers. "A Vision" by Dr. Phelon is poetically written reminding one somewhat of the *Revelations* of Saint John. Unfortunately many of the articles in *The Path* are too short, and it is evident that many writers feel cramped by the small space allowed them. This month's "Tea Table Talk" is distinctly good

[Feb'y.

and consists of a dramatic description of a fire and the saving of a girl's life. Says the writer, in conclusion, dwelling upon the fact that a crisis, such as the one described, is often needed to bring out man's true brotherly nature: "Know one another in the broad light of the common day. Feel with one another now. Work each for the other now. Hope in one another now. There is but one moment for brotherly love. That moment is in the eternal NOW."

Turning to the December number we find an article on "The Upanishads" by "Francois Flamel" dealing with a much debated question which we have not the space to go into here. We fancy however from a perusal of the article that "Francois Flamel" is not so much a Frenchman as his name implies. "Hypocrisy or Ignorance", is a sensible article and worth consideration.

*Theosophical Siftings*.—No. 13, Vol. IV. "The Septenary Nature of Consciousness" is the reprint of a paper read before the Blavatsky Lodge, London, by Mrs. Cleather, and it constitutes the present number of the *Siftings*. The article in question is based chiefly upon the "Secret Doctrine" and should serve as a useful reference article. A short paper on "Theosophy" by Allen Griffiths follows—

#### "THE INDIANAPOLIS LETTERS ON THEOSOPHY."\*

This small book bears the imprint of Bro. Fullerton's practical mind. It consists of 11 letters on Theosophy, one being devoted to a defence of H. P. B. The book should be useful to enquirers. The letters it may be remarked, have been reprinted in some of the Anglo-Indian papers, from proofs supplied from America.

#### "THE MYSTIC QUEST."

Is a Tale of Two Incarnations by the well-known author, William Kingsland. The outside of the book is attractive and symbolic. The first chapter is entitled "The Problem of Life," and the last chapter, the 17th is "The Problem Solved." Intermediate, are "Guesses at Truth," "A Hidden Key," "Evolution," "The Horizon Widens," "The Mystic Manuscript," "Drowned," "Old Friends in New Bodies," "1,600 Years Ago," "Science and Religion," &c.

The heading of every chapter is garnished with an apt quotation in poetry, a fashion which gives a grace to prose, and which is welcomed by Indian readers who are peculiarly susceptible to the charm of rhythmic truth; and of whom many are fresh in their knowledge of English poetical literature, through their University studies. This pleasant story is excellent for one who is acquiring a knowledge of English, because it is written in William Kingsland's plain clear style, his vocabulary being copious also; and the book calls for both explanation of theory, and the conversational language of educated persons in the intercourse of common life.

The story is about two pairs of young friends; their present life, sympathetic at first sight, and eventually mysteriously attractive,—with a glimpse at their life and their relative positions, one thousand and six hundred years ago, when Christianity as a sect was taking form and shape out of

\* By Alexander Fullerton, "Path" Office, P. O. Box 2659, New York, and Theosophical Publication Society, 7, Duke St., Adelphi, London, W. C.

the philosophical cults of Greece and Egypt. Becoming despotic, it martyred one of the friends who had interposed to shield the other.

The author has drawn well the portraits and characters of the two pairs of lovers. The conversational love-passages do not indicate a practised hand. Many a sailor could outdo him. An Italian singer, picked at random, any chivalric Spaniard or a Frenchman from the most rustic border, could surpass our cultured author in the delicate intensities of the "divine art" of a love-talk, and the grace of the scene altogether; which is bound to be, either absolute poetry, or worse than absolute prose. But these critical pages in the "Mystic Quest", are at least true to Nature in being short;—and the double and re-doubled lives in two incarnations, serve as a silver web on which are embroidered the doctrines, whose explication is so much in demand just now throughout the awakened Occident. The author handles most or all the numerous points concerning which the English public have inquired through the newspapers for the last several months.

In the chapter entitled "Drowned," the resuscitated hero had during his semi-dead outwardly unconscious interval, reviewed not only this life, but others of his past lives, and on recovering, he retained in detail the remembrance of the last life before the present one. As the other three persons are equally rich in the recollective faculty, they are very happy together. Novels and stage-plays are now and have been throughout historic time, such potent and charming teachers, that bigotry and narrowness have feared them. We can imagine extensively. We know, so little regarding the details which fill up the grand outline of existence, given in the "Secret Doctrine", that it is not easy to write a safe novel in illustration. In attempting it, an author at this early stage of knowledge, may teach false particulars; such as the working of Karma collectively; and individually, as co-related; and the length of interval between life-times. At any rate, fiction has found a new and prolific field of invention. It stirs thought, it counteracts decayed creeds; and the truth, or the possible minor mistake, will sometime shine out distinct from each other in the light of advancing noonday. The "Mystic Quest", in over 200 pages of print easy to read, is just the satisfactory volume, which can be commenced and finished between one Indian meal and the next.

ANNA BALLARD, F. T. S.

#### "THE BRETHREN OF MOUNT ATLAS."\*

The above is described in its sub-title as being "The first part of an African Theosophical story."

Three gentlemen, two middle-aged, and one young, make up their minds on an Invernesshire grouse moor to proceed to a certain Mount Atlas in search of an Occult Fraternity of whose existence one of their number has heard. This one is David Urquhart, who, before the opening of the story had been able to render a service to a man named Ali Abdul Ressoof, a pupil of the mystics of Mount Atlas. It was ultimately arranged by the grouse-shooters that they should call for the said Ali at Morocco and then, with him as guide, proceed to Mount Atlas, "the spot chosen as the earthly home of the mysterious colony."

\* By Hugh E. M. Stutfield, F.R.G.S., London, Longmans, Green and Co. and New York, 15 East, 16th Street.



The Mount Atlas of Pliny and Herodotus, the author tells us, could not have referred to the Atlas mountains near the city of Morocco, but is identical with Djebel Karbeer in the midst of the desert "which has no more connection with the Atlas range than Ben Nevis has with Kinchinjunga." It is this Mount Atlas which is the goal of the three heroes.

After numerous adventures, including the inevitable robber attack, and a lion hunt with its cruel details of tortured and wounded animals, and after enduring the simoon and nearly dying of thirst, the would-be occultists arrive at the foot of Atlas.

Up to the present, the narrative has been on the ordinary lines of adventure, travel and sport, with the interest fairly maintained, but in the second half of the book Mr. Stutfield apparently changes his mind and decides to write nonsense instead of continuing his interesting tale. Here he makes a very decided blunder, for he trifles with the feelings of his readers, which a good author will never do. He leads them up to a certain point, leaves them almost breathlessly awaiting further developments and then suddenly turns round, and as it were, makes grimaces at them. After the XIVth chapter, the book loses its dramatic interest entirely. It is impossible to tell whether the writer means his statements *au sérieux* or not, and the reader, like a child who suspects it is being made fun of, but is not quite sure, will be inclined to throw down the volume in a fit of annoyance. The remainder of the narrative is principally a 'hash' of "Esoteric Buddhism," odds and ends of Theosophy, and Lawrence Oliphant's philosophy of *Sympneumata*. David Urquhart, already referred to, the mystic of the party, finds among the Brethren his twin soul, Leila. After a course of love-making, carried on along strictly occult lines (as we are informed) the lovers decide to merge their souls into one. The scene that follows is hardly worth dwelling upon, reminding one of the pantomime days of one's childhood. After "the melting of the two astral shapes one into the other," the curtain is rung down and all is over. The two survivors return again to their grouse-shooting and the ordinary events of life.

We cannot regard Mr. Stutfield's book as entitled to praise, save as a narrative of travel and adventure. As regards his occultism, he combines the incongruous functions of metaphysician and vulgar clown.

S. V. E.

#### "WHAT IS THEOSOPHY."\*

"Books that you may carry to the fire-side and hold readily in your hand are the most useful after all." Such was the opinion of the great Dr. Johnson, and it is worthy of the consideration of those who are inclined to regard a hand-book on Theosophy as rather *infra dignitate*. A hand-book for enquirers has been a long-standing want in theosophical literature, and Mr. Walter R. Old has endeavoured to supply this in a small book of some 120 pages, bearing the above title.

The little volume as indicated on the title page is "An outline of Theosophical Teachings relating to Man and the Universe, Occultism, &c."

There is short Preface by Annie Besant, followed by excellent portraits of H. P. B. and the President-Founder.

A close criticism of a book of this nature would not be fair as it pretends to nothing beyond being an introduction to Theosophy. We appreciate fully

\* London. Hay, Nisbet and Co., 169, Fleet St., and 125, Jamaica St., Glasgow. Price, one shilling.

the difficulties to be encountered in writing a hand-book of Theosophy; Mr. Old has in this case, however, succeeded in elucidating the main points of Theosophy and making the most of his limited space.

The author frequently compares the teachings of Theosophy with those of the great writers of the West, e. g. Emerson, thus showing that he does not forget the debt he owes to the workers and thinkers of the West.

The first chapter is devoted to short biographical sketches of H. P. B. and H. S. Olcott.

The remainder deal, *inter alia*, with the Macrocosm, the Microcosm, Karma, Re-incarnation, Ethics, &c. These subjects are clearly and concisely stated without any unnecessary use of long words.

The chapters on "The Universe," "Ethics" and "Occult Study" are perhaps the best. "States of Consciousness," Chapter VII, seems too abstruse a subject to be taken in a small book, and the writer has not been able to do justice to his subject owing to the restrictions of space.

The book should be widely read, and will no doubt afford food for thought to many enquiring minds.

S. V. E.

The following are on our table and will be noticed in due course:—

*Traité Méthodique de Science Occulte*, Papus; *Essai Sur La Philosophie Buddhique*, Augustin Chaboseau; *Jésus de Nazareth, au point de vue Historique, Scientifique et Social*, Paul De Réglé; *Edison, and His Inventions* by J. B. McLure, M. A.; *Le Kama Soutra*, traduit par E. Lamairesse.

## Correspondence.

### THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, January 1892.

SINCE I last wrote, Mrs. Besant has been to America and back, and is now amongst us once more, better in health for her little trip, and looking stronger than she has done for some months past; she says that the passage home was exceptionally calm, and that much interest was evinced in Theosophy by the passengers; indeed the night before they landed the Captain allowed a meeting to be held—by their special request—at which Mrs. Besant spoke, and Lord Aberdeen took the chair; he and Lady Aberdeen expressed themselves as much interested; all this, however, you will see in the papers.

Our home news is not very extensive, the small and reduced staff at Head-quarters have their hands so full that they are unable to do much outside work, in the shape of lectures, &c., the new edition of the "Secret Doctrine" occupying all their spare time and energies.

You will be sorry to hear that Mrs. Cooper-Oakley is ill, and has been confined to her room for the last three weeks; Dr. Mennell fears, too, that it will be sometime yet before she is able to be about again, and fit for work of any kind.

The Council of the Blavatsky Lodge has just issued a new Syllabus, to begin with the new year, on January 7th; only seven discussions, however, are as yet arranged for. Our General Secretary opens with "Leading Theo-

[Feb'y.

sophical Conceptions," and Mrs. Besant follows on the three successive Thursdays "Re-incarnation," considered as "I. What it is that re-incarnates. II. The Method and Results of Re-incarnation. III. History and Society in the Light of Re-incarnation." In February Mr. Burrows takes up, "Objections to Theosophy Considered and Answered," which he treats for the three remaining meetings, dividing his subject into scientific, philosophical, and religious "Objections."

I have already mentioned the new press scheme, and the renting of new and more commodious quarters; all this is now *un fait accompli*, and the H. P. B. Press is comfortably settled in its new resting-place, situated conveniently near Head-quarters: I went over the premises the other day, and was charmed with the workman-like, spic-and-span appearance of the whole house; our American brothers, Messrs. Pryse and Brown, are indeed to be congratulated, and it was a pleasure to see them hard at work among their staff, now numbering some six or eight hands; a number likely to be increased as work increases. Bro. Pryse is, of course, bringing out the new Edition of the "Secret Doctrine," and will start it directly the large printing press arrives from America; which, he tells me, is one of the best kind procurable; a machine known as the "Eclipse."

Two of our hard-working members have recently enriched Theosophical literature by contributions in the shape of:—a charmingly told tale, illustrative of re-incarnation, by Bro. W. Kingsland; and a handy and attractive little volume called "What is Theosophy?" by W. R. Old. Mr. Kingsland calls his story "The Mystic Quest." Our Brother Old has produced a wonderfully clear and concise *résumé* of the principal teachings of Theosophy, eminently suited for these busy times, as it is small enough in bulk to allow of its being comfortably carried in the pocket. A careful study of its contents can only be followed, on the reader's part, by a desire for a closer and deeper examination of those teachings "which may yet save the world."

\* \* \* \* \*

The Christmas number of the *Review of Reviews* came out too late for me to notice it in my last. You will remember I told you that it was to be a series of "Real Ghost Stories," and such it has proved; a most interesting compilation, which Mr. Stead himself acknowledges that he began "Somewhat lightly, little dreaming that" he would "close it with so serious a sense of the enormous importance of the subject, and so deep a conviction as to the results likely to follow a revolution in the attitude of the popular mind towards the phenomena of the occult world." The number is issued prefaced "at by a really solemn "Caution to the Reader," printed, as Mr. Stead observes, hands, the suggestion of Catholics, Theosophists, and Spiritualists," who join of the ~~g~~ in warning a needless and too curious public of the terrible nature hypnotist? h- results likely to follow upon any incautious dabbling in occultism, ac- n, &c. Research is

Ghost Stories ~~the~~ into these realms is advancing with rapid strides, as "Real go to prove ~~it~~" and the serious manner in which Mr. Stead treats them all found calling attend beinge, too, that in his prefatory word he should be the end of the la- Hay, Nisbet to the following:—"At the end of this century, as at g. seems to be a growing interest in all the occult

phenomena to which this number is devoted. It is in evidence on every hand. The topic is in the air, and will be discussed and is being discussed, whether we take notice of it or not." In the first part, Mr. Stead deals with "the Ghost that dwells in each of us," remarking that he feels it to be necessary to preface his "census of hallucinations" by a preliminary chapter on the perplexing subject of personality:—"they say" he writes, "that we are all haunted by a Spiritual Presence, of whose existence we are only fitfully and sometimes never conscious, but which nevertheless inhabits the innermost recesses of our personality"; and alludes in this connection to Louis Stevenson's wonderful "Dr. Jekyll and Mr. Hyde," showing thereby that the "Spiritual Presence" of which he speaks is but the psychic "dweller" in man, and by no means worthy of the term "Spiritual" in the sense in which Theosophy would use it.

I do not remember whether I have mentioned a book recently published, by M. Charles Dollfus, called *La Plainte Humaine*, in which M. Dollfus seems to think that pessimism sounds the dominant note in men's minds at the present day; but as he terms Buddhism eminently pessimistic, it is probable that he takes only the exoteric teachings, from which he might not unnaturally draw such a conclusion. He finds, he says, that three persons, or rather three religious philosophies hold the principal place in men's thoughts to-day—Jesus, Buddha and Darwin; or Christian Theism, Pessimism, and the Evolutionary Philosophy "dispute between themselves for the possession of men's minds," as the *Westminster Gazette* reviewer puts it. M. Dollfus remarks, moreover, of pessimism that it now threatens to become epidemic rather than sporadic. Under the latter head, he finds that it existed among the Hindoos before Buddha, and is to be found amongst the ancient Egyptians.

The November number of *Harper's* magazine sees the conclusion of Mr. Du Maurier's remarkable and unique story, in which we may trace further and unmistakably corroborative evidence of Mr. Stead's assertion that occultism is "in the air." The hero is a hero indeed, in more senses than one, for although he commits a murder, yet it was in a moment of intense and furious excitement, occasioned by the most fearful provocation which it was possible for a man to receive. To us, however, the chief interest in the tale lies in what may be called the transcendental portion thereof. For, during the incarceration of the hero within prison walls, as a criminal lunatic, for twenty-five long years, he and the woman who loves him, and whom he loves, establish a mysterious mode of communication, by which they are able to pass eight or nine hours out of the twenty-four in each other's company. Needless to say, this is effected by the liberation of the consciousness during sleep, only that in their case all that passes is remembered during the waking state. Mr. Du Maurier has, of course, his own method of working out the occult side of his story, and does not adhere very closely to actual possibilities from the standpoint of Oriental Esotericism. Yet he says some things most marvelously true in themselves, although not true of the actual state described. e. g., when, after the death of the heroine, who yet contrives still to communicate with her lover, the following words are put into her mouth, concerning the state of souls after death:—

"You have no idea how difficult it has been for me to come back, even for few short hours, for I can't hold on very long.....Nobody has ever come ba

before. *I am but a poor mask of my former self*\*.....I have come a long way—Such a long way.....How odd and old-fashioned it feels to have eyes and ears again, and all that—little open windows on to what is near us! They are very clumsy contrivances! Look, there goes our old friend the water-rat, under the bank....he is only a little flat picture moving upside down in the opposite direction across the backs of our eyes, and the further he goes the smaller he seems.....we can see only the outside of him, and that only on one side at a time; and yet he is full of important and wonderful things that have taken millions of years to make.....Language is a poor thing.....and so with all the rest. We can't even smell straight!.....and feeling! We can feel too hot or too cold, and it sometimes makes us ill, or even kills us. But we can't feel the coming storm, or which is north and south, or where the new moon is, or the sun at midnight, or the stars at noon.....We cannot even find our way home blindfolded.....where I am, it is all ear and eye and the rest in one, and there is, Oh, how much more besides! Things a homing-pigeon has known, and an ant, and a mole, and a water-beetle, and an earthworm, and a leaf and a root, and a magnet—even a lump of chalk, and more. One can see and smell and touch and taste a sound, as well as hear it, and vice versa.....and the sounds! ah what sounds!.....Sound is everything. Sound and light are one.....and the Remember, it is only in your brain I am living now—your earthly brain.....and this I know: the longer and more strenuously and completely one lives one's life on earth, the better for all. It is the foundation of everything.....Nothing is lost—nothing! From the ineffable, high fleeting thought a Shakespeare can't find words to express, to the slightest sensation of an earth-worm—nothing! Not a leaf's feeling of the light, not a loadstone's sense of the pole, not a single volcanic or electric thrill of the mother earth! all knowledge must begin on earth for us.....time is nothing.....Things cannot be measured like that.....No, time and space mean just the same as 'nothing'.....'as we sow we reap;' that is a true saying, and all the sowing is done here on earth."

"Science and Immortality" is the title of an article which appears in the Christmas number of the *Century*; an article in which the current scientific theories on the survival of consciousness after death, are contrasted with a splendidly argued case for immortality, in which the very methods of science are used—with admirable ability and logic—against the conclusions at which Science had thereby arrived. The writer points out the gaps in Herbert Spencer's system (to which H. P. B. has already drawn attention); and argues in favour of what is practically a *Universal Mind* as the one reality underlying all outward manifestations, including the mind of man. If this be not occultism, I do not know by what other term to express it. To quote the words of Mr. Dubois—the able author of the paper:—

"Looking back now over the whole vast scheme of orderly evolution, each step the revelation of purpose directed toward some end, what are we forced to conclude as to man's relation to this purpose and end? We see a vast interplay of force and matter, on a scale far surpassing human comprehension, leading up to consciousness and life. This consciousness and this life appear in strict accord with antecedent conditions. If we could reproduce those conditions, we should expect again the same action. The result we must regard, therefore, as the action of mind guided by unchanging purpose. Then, still in accord with progressive conditions, we observe an orderly Evolution of mind, emerging in conscious identity and the conviction of freedom. Then come to the front moral responsibility, spirit-

\*Italics throughout are mine. A. L. C.

ual progress, conscience, self-denial and character, all pointing in the light of purpose to some yet far-distant goal, and thus at last we are forced to regard man as the result of all this mighty process, as designed for some end commensurable with the vast agencies which have called him forth."

Naturally, Mr. Dubois maintains that mind moulds matter, and lies back of all change; and, in concluding his masterly defence, points out the real uses of happiness and misery; "a means but not an end." Suffering, as he says, is ever and always the result of violation of law—whether wilful or ignorant, and he repudiates the view that man has an inalienable right to happiness apart from voluntary right action. Finally, he says:—"But the development of a conscious indefeasible personality, 'one soul against the flesh of all mankind,' of a spiritual energy in accord with eternal purpose, capable of co-operation and fit tool for higher things—this is an end which alone satisfies reason, science, revelation, faith, and hope. This alone is commensurate with the whole mighty process. The attainment of such a personality we begin here. So surely as we begin it has our true life begun, and opportunity must be afforded to complete the work—else is the whole process a failure. And this personality, science tells us as certainly as she can tell us anything, is not born to die."

It seems almost as if the vindication of Keely were near at hand; for in the current number of the *Review of Reviews* Mr. Stead alludes to him as "that strange genius, Keely," who declares that he has discovered the secret of liberating the enormous energy that is locked up in every atom. "Of course," says Mr. Stead, "if Keely is right, we are on the eve of a revolution compared with which the utilisation of steam was as nothing; and it must be admitted that Mr. Crookes and other men of science have at least enabled ordinary mortals to admit the possibility 'that there may be something in Keely after all.'" The allusion to Prof. Crookes is of course in connection with his recent declaration, to the Society of Civil Engineers, of the enormous potentialities of energy stored up in matter, and that the other still has to be utilised, &c. Well may H. P. B. have said that the Masters of Wisdom are preparing to give out proofs which will confirm the teachings contained in the "Secret Doctrine."

A. L. C.

#### THEOSOPHY ON THE PACIFIC COAST OF AMERICA. [From our Correspondent.]

##### HEAD-QUARTERS OF PACIFIC COAST COMMITTEE.

It is now a month since Col. Olcott left us all aglow with gratitude for, and fired with deeper purpose because of his short visit.

We will not attempt to express in words the benefit we feel; if our lives show not forth appreciation, the claim is vain.

Results so far entitle us to believe that the expression will be most substantial. At our public meetings, held every Sunday evening, our speakers have literally surpassed themselves, having acquired a facility and force of expression hitherto unknown, and this we attribute to the infusion of purpose consequent upon the exhilaration imparted by—or through—our brother and President.

The Pacific Coast Committee for Theosophic work has been reinforced by the accession of Bro. Sidney Thomas of San Diego, a devoted and strong Theosophist.

Mr. Thomas contemplates a visit to all Pacific Coast Branches, giving lectures at all places where it may be practicable.

Doubtless you will have received by this time copies of *The Pacific Theosophist*, issued by a sister and brother in Seattle for the express purpose of answering attacks on Theosophy. Each issue will contain simple and concise treatments of the doctrine of Karma and Re-incarnation and other fundamental tenets of Theosophy.

Reports indicate a prospect of three new Branches on the coast, two South, and one North of San Francisco.

The Committee continue to furnish speakers for neighbouring towns, who need help in carrying on public meetings.

Two of our members who make prolonged tours of the State for business purposes, go prepared to deliver lectures on Theosophy when and where they may. In this way much is accomplished where centres are already formed, as well as in other localities.

In addition to the Branch meetings, and Sunday evening lectures, we have an adult discussion, and a children's class on Sunday morning.

The former is conducted by our members, but there are in attendance many who are unable to attend other meetings regularly, and some, whose only opportunity it is.

The children's class was organized over a year ago, and though not large, gives evidence of careful and effective work.

Both Colonel Olcott and Mr. Judge were so pleased with the method of teaching that they requested copies of the exercises together with programmes for their rendering, that they might introduce it; Colonel Olcott in Ceylon, and Mr. Judge in New York.

Miss M. A. Walsh, one of the organizers of the School has gone, by earnest solicitation, to Los Angeles, where she will continue her untiring efforts in setting forth our life-giving philosophy to the people, as opportunity offers.

The establishment of a Head-quarters and further arrangements for a systematic presentation of Theosophy in a more general way than heretofore, are in contemplation in the above mentioned city.

The Committee intend to provide, as soon as possible, for there being two or more workers in the field who can devote their entire time to lecturing, organizing and keeping always small and weak organizations struggling toward greater usefulness.

Frequent reference is made to and gratitude expressed for the valuable work done by Mr. Bertram Keightley while here, and it is thought that such effort may be emulated with results that would be incalculable.

G. P.,

For the Committee for Theosophic work.



ओं

# THE THEOSOPHIST.

VOL. XIII. NO. 6. MARCH, 1892.

सत्यात् नस्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH:

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.\*

I

THE MEETING OF H. P. B. AND MYSELF.

SINCE I am to tell the story of the birth and progress of the Theosophical Society, I must begin at the beginning, and tell how its two founders first met. It was a very prosaic incident: I said, "*Permettez-moi, Madame,*" and gave her a light for her cigarette; our acquaintance began in smoke, but it stirred up a great fire, and its results have been most permanent. The circumstances which brought us together were peculiar, as I shall presently explain. The facts have been partly published before.

One day, in the month of July, 1874, I was sitting in my law-office thinking over a heavy case in which I had been retained by the Corporation of the City of New York, when it occurred to me that for years I had paid no attention to the spiritualist movement. I do not know what association of ideas made my mind pass from the mechanical construction of water-metres to Modern Spiritualism, but at all events, I went around the corner to a dealer's and bought a copy of the *Banner of Light*. In it, I read an account of certain most wonderful phenomena, viz., the solidification of phantom forms, which were said to be occurring at a farm-house in the township of Chittenden, in the

\* At the urgent request of many friends, I shall write for the *Theosophist* under the above title, a series of chapters of personal reminiscences of the rise, growth and vicissitudes of the Theosophical Society. They will embrace anecdotes about H. P. B., her friends and phenomena, the adventures I have passed through, and some of the famous people I have met. There is ample material at my command, as I have kept a diary since the year 1878, throughout all my journeyings by land and sea, without the break of a day. For the earlier events, embracing our (H. P. B.'s and mine) ante-Theosophical Society relations, a host of her phenomena, the writing of "*Isis Unveiled*," and the establishment of the famous "*Lamaena*," in New York, I must trust to memory, to newspaper scrap-books, and to a number of our letters that I kept on file and brought out to India with me. It is, however, too much to expect that I shall avoid mistakes as to dates and facts until I can write with my Diary before me. The Chapters will not be reprinted as pamphlets, and I request our contemporaries not to copy them verbatim as I may want them for a book.

H. S. O.

[March

State of Vermont, several hundred miles distant from New York. I saw at once that, if it were true that visitors could see, even touch and converse with, deceased relatives who had found means to reconstruct their bodies and clothing so as to be temporarily solid, visible and tangible, this was the most important fact in modern physical science. I determined to go and see for myself. I did so, found the story true, stopped three or four days, and then returned to New York. I wrote an account of my observations to the *New York Sun*, which was copied pretty much throughout the whole world, so grave and interesting were the facts. A proposal was then made to me by the Editor of the *New York Daily Graphic* to return to Chittenden in its interest, accompanied by an artist to sketch what I might order, and to my make a thorough investigation of the affair. The matter so deeply interested me that I made the necessary disposition of office engagements, and on September 17th back was at the "Eddy Homestead," as it was called from the name of the family who owned and occupied it. I stopped in that house of mystery, surrounded by phantoms and having daily experiences of a most extraordinary character, for about twelve weeks—if my memory serves me. Meanwhile, twice a week there appeared in the *Daily Graphic* my letters about the "Eddy ghosts," each one illustrated with sketches of spectres actually seen by the artist, Mr. Kappes, and myself, as well as by every one of the persons—sometimes as many as forty—present in the "seance-room." \* It was the publication of these letters which drew Madame Blavatsky to Chittenden, and so brought us together. The common-place smoker's courtesy of giving and taking a light put us on speaking terms. But what thrust it into my head, when sitting in my law-office pondering the relative value to the Corporation of the City of New York of two or three different water-metres, to suddenly shoot out my thought to the present state of Spiritualism? Accident? Perhaps not accident; perhaps design; the design of the unknown, hidden Sages, who knew the hour of my good karma had struck, and by so simple a method as this, set my face towards the East, where my future life-work was to be done. Hereafter, in the course of this narrative, I shall have to tell a story which will show how perfectly reasonable and unsuperstitious it is for me to admit the above alternative hypothesis of a thought-transference by distant watchers.

I remember our first day's acquaintance as if it were yesterday; besides which, I have recorded the main facts in my Eddy book ("People from the Other World," pp. 293 *et seq.*). It was a sunny day and even the gloomy old farm-house looked cheerful. It stands amid a lovely landscape, in a valley bounded by grassy slopes that rise into mountains covered to their very crests with leafy groves. This was the time of the "Indian Summer," when the whole country is covered with a faint bluish haze, like that which has given the "Nilgiri" mountains their name,

\* In my book "People from the Other World," I have described all these phenomena and the tests against fraud which I invented and employed.

and the foliage of the beeches, elms and maples, touched by early frosts has been turned from green into a mottling of gold and crimson that gives the landscape the appearance of being hung all over with royal tapestries. One must go to America to see this autumnal splendour in its full perfection.

The dinner hour at Eddy's was Noon, and it was from the entrance door of the bare and comfortless dining-room that Kappes and I first saw H. P. B. She had arrived shortly before noon with a French Canadian lady, and they were at table as we entered. My eye was first attracted by a scarlet Garibaldian shirt the former wore, as being in vivid contrast with the dull colours around. Her hair was then a thick blond mop, worn shorter than the shoulders, and it stood out from her head, silken-soft and crinkled to the roots, like the fleece of a Cotswold ewe. This and the red shirt were what struck my attention before I took in the picture of her features. It was a massive Calmuck face, contrasting in its suggestion of power, culture and imperiousness, as strangely with the common-place visages about the room as her red garment did with the grey and white tones of the walls and wood-work and the dull costumes of the rest of the guests. All sorts of cranky people were continually coming and going at Eddy's to see the mediumistic phenomena, and it only struck me on seeing this eccentric lady that this was but one more of the sort. Pausing on the door-sill, I whispered to Kappes, "Good gracious! look at *that* specimen, will you." I went straight across and took a seat opposite her to indulge my favorite habit of character-study.\* The two ladies conversed in French, making remarks of no consequence, but I saw at once from her accent and fluency of speech that, if not a Parisian, she must at least be a finished French scholar. Dinner over, the two went outside the house and Madame Blavatsky rolled herself a cigarette, for which I gave her a light as a pretext to enter into conversation. My remark having been made in French, we fell at once into talk in that language. She asked me how long I had been there and what I thought of the phenomena; saying that she herself was greatly interested in such things, and had been drawn to Chittenden by reading the letters in the *Daily Graphic*: the public were growing so interested in these that it was sometimes impossible to find a copy of the paper on the book-stalls an hour after publication, and she had paid a dollar (about rupees 3) for a copy of the last issue. "I hesitated before coming here" she said "because I was afraid of meeting that Colonel Olcott." "Why should you be afraid of him, Madame?" I rejoined. "O! because I fear he might write about me in his paper." I told her that she might make herself

\* In a chain-shot crack at an American vituperator, she draws the following amusing portrait of herself: "an old woman—whether forty, fifty, sixty or ninety years old, it matters not; an old woman whose Kalmauco—Buddhisto—Tartaric features, even in youth, never made her appear pretty; a woman, whose ungainly garb, uncouth manners and masculine habits are enough to frighten any bustling and corseted fine lady of fashionable society out of her wits." [Vide her letter "The Knout" to the *R. P. Journal* of March 16, 1878].

perfectly easy on that score, for I felt quite sure Col. Gleott would not put her in his letters unless she wished it. And introduced myself. We became friends at once. Each of us felt as if we were of the same social world, cosmopolitans, free-thinkers, and not in as close touch with the rest of the company, intelligent and very worthy as some of them were. It was the voice of common sympathy with the higher occult side of man and nature; the attraction of soul to soul, not that of sex to sex. Neither then, at the commencement, nor ever afterwards had either of us the sense of the other being of the opposite sex. We were simply chums; so regarded each other, so called each other. Some base people from time to time, dared to suggest that a closer tie bound us together, as they had that that poor, malformed, persecuted H. P. B. had been the mistress of various other men, but no pure person could hold to such an opinion after passing any time in her company, and seeing how her every look, word and action proclaimed her sexlessness.

Strolling along with my new acquaintance, we talked together about the Eddy phenomena and those of other lands. I found she had been a great traveller and seen many occult things and adepts in occult science, but at first she did not give me any hint as to the existence of the Himalayan Sages or of her own powers. She spoke of the materialistic tendency of American Spiritualism, which was a sort of debauch of phenomena accompanied by comparative indifference to philosophy. Her manner was gracious and captivating, her criticisms upon men and things original and witty. She was particularly interested in drawing me out as to my own ideas about spiritual things and expressed pleasure in finding that I had instinctively thought along the occult lines which she herself had pursued. It was not as an Eastern mystic, but rather as a refined Spiritualist she talked. For my part I knew nothing, or next to nothing, about Eastern philosophy and at first she kept silent on that subject.

The seances of William Eddy, the chief medium of the family, were held every evening in a large up-stairs hall, in a wing of the house, over the dining-room and kitchen. He and a brother, Horatio, were hard-working farmers, Horatio attending to the out-door duties, and William, since visitors came pouring in upon them from all parts of the United States, doing the cooking for the household. They were poor, ill-educated and prejudiced—sometimes surly to their unbidden guests. At the further end of the seance-hall the deep chimney from the kitchen below, passed through to the roof. Between it and the North wall was a narrow closet of the same width as the depth of the chimney, 2 feet, 7 inches, in which William Eddy would seat himself to wait for the phenomena. He had no seeming control over them, but merely sat and waited for them to sporadically occur. A blanket being hung across the doorway, the closet would be in perfect darkness. Shortly after William had entered the cabinet, the blanket would be pulled aside and forth would step some figure of a dead man, woman or child—

an animate statue so to say,—temporarily solid and substantial, but the next minute resolved back into nothingness or invisibility. They would occasionally dissolve away while in full view of the spectators.

Up to the time of H. P. B.'s appearance on the scene, the figures which had shown themselves were either Red Indians, or Americans or Europeans akin to visitors. But on the first evening of her stay spooks of other nationalities came before us. There was a Georgian servant boy from the Caucasus; a Mussalman merchant, from Tiflis; a Russian peasant girl, and others. Another evening there appeared a Koordish cavalier armed with scimitar, pistols and lance; a hideously ugly and devilish looking negro sorcerer from Africa, wearing a coronet composed of four horns of the oryx with bells at their tips, attached to an embroidered, highly colored fillet which was tied around his head; and a European gentleman wearing the cross and collar of St. Anne, who was recognized by Madame Blavatsky as her uncle. The advent of such figures in the seance-room of those poor, almost illiterate Vermont farmers, who had neither the money to buy theatrical properties, the experience to employ such if they had had them, nor the room where they could have availed of them, was to every eye-witness a convincing proof that the apparitions were genuine. At the same time they show that a strange attraction to call out these images from what Asiatics call the Kama-loca attended Madame Blavatsky. It was long afterwards that I learnt that she had evoked them by her own developed and masterful power. She even affirms the fact in a written note, in our T. S. Scrap-book, Vol. I, appended to a cutting from the (London) *Spiritualist* of January, 1875.

While she was at Chittenden she told me many incidents of her past life, among others, her having been present, along with a number of other European ladies, with Garibaldi at the bloody battle of Mentana. In proof of her story she showed me where her left arm had been broken in two places by an Austrian saberstroke, and made me feel in her right shoulder a musket-bullet, still-imbedded in the muscle, and another in her leg. She also showed me a scar just below the heart where she had been stabbed with a stiletto. This wound re-opened a little while she was at Chittenden, and it was to consult me about it that she was led to show it to me. She told me many most curious tales of peril and adventure, among them the story of the phantom African sorcerer with the oryx-horn coronet, whom she had seen in life doing phenomena in Upper Egypt, many years before. As this strange narrative is given in my Eddy book, it need not be repeated here.

H. P. B. tried her best to make me suspect the genuineness of William Eddy's phenomena as proofs of the intelligent control of a medium by spirits; telling me that, if genuine, they must be the double of the medium escaping from his body and clothing itself with other appearances, but I did not believe her. I contended that the forms were of too great diversities of height, bulk and appearance to be



a masquerade of William Eddy, they must be what they seemed, viz., the spirits of the dead. Our disputes were quite warm on occasions, for at that time I had not gone deep enough into the question of the plastic nature of the human Double to see the force of her hints, while as for the Eastern theory of Maya I did not know its least iota. The result, however, was, as she told me, to convince her of my disposition to accept nothing on trust and to cling pertinaciously to such facts as I had, or thought I had, acquired. We became greater friends day by day, and by the time she was ready to leave Chittenden she had accepted from me the nick-name "Jack," and so signed herself in her letters to me from New York. Yet not a word was spoken at that time that could suggest the idea that she had any mission in America of a spiritual character in which I might or might not have a part to perform. When we parted it was simply as good friends likely to continue the acquaintance thus pleasantly begun.

In November, 1874, when my researches were finished, I returned to New York and called upon her at her lodgings at 16, Irving Place, where she gave me some seances of table-tipping and rapping, spelling out messages of sorts, principally from an invisible intelligence calling itself "John King." This pseudonym is one that has been familiar to frequenters of mediumistic seances these forty years past, all over the world. It was first heard of in 1850, in the "spirit room" of Jonathan Koons, of Ohio, where it pretended to be a ruler of a tribe or tribes of spirits. Later on, it said it was the earth-haunting soul of Sir Henry Morgan, the famous buccaneer, and as such it introduced itself to me. It showed its face and turban-wrapped head to me at Philadelphia, during the course of my investigations of the Holmes mediums, in association with the late respected Robert Dale Owen, General F. J. Lippitt and Madame Blavatsky (*vide* "People from the Other World", Part II), and both spoke and wrote to me, the latter frequently. It had a quaint handwriting, and used queer old English expressions. I thought it a veritable John King then, for its personality had been as convincingly proved to me, I fancied, as anybody could have asked. But now, after seeing what H. P. B. could do in the way of producing *mayavic* (i. e., hypnotic) illusions and in the control of elementals, I am persuaded that "John King" was a humbugging elemental, worked by her like a marionette and used as a help towards my education. Understand me, the phenomena were real, but they were done by no disincarnate human spirit. Since writing the above, in fact, I have found the proof, in her own handwriting, pasted in our Scrap-book, Vol. I.

She kept up the illusion for months—just how many I cannot recollect at this distance of time—and I saw numbers of phenomena done as alleged by him, as, for example, the whole remarkable series in the Philadelphia residences of the Holmeses and H. P. B. herself, above referred to. He was first, John King, an independent personality, then John King, messenger and servant—never the equal

1892.]

—of living adepts, and finally an elemental pure and simple, employed by H. P. B. and a certain other psycho-dynamical expert in the doing of wonders.

It is useless to deny that, throughout the early part of her American residence she called herself a spiritualist and warmly defended Spiritualism and its mediums from their sciolistic and other bitter traducers. Her letters and articles in various American and English journals contain many evidences of her occupying that position. Among other examples, I will simply quote the following :

"As it is, I have only done my duty : first, towards Spiritualism, that I have defended as well as I could from the attacks of imposture under the too transparent mask of science ; then towards two helpless, slandered mediums.....But I am obliged to confess that I really do not believe in having done any good—to Spiritualism itself.....It is with a profound sadness in my heart that I acknowledge this fact, for I begin to think there is no help for it. For over fifteen years have I fought my battle for the blessed truth ; have travelled and preached it—though I never was born for a lecturer—from the snow-covered tops of the Caucasian Mountains, as well as from the sandy valleys of the Nile. I have proved the truth of it, practically and by persuasion. For the sake of Spiritualism I have left my home, an easy life amongst a civilized society, and have become a wanderer upon the face of the earth. I had already seen my hopes realized, beyond my most sanguine expectations, when my unlucky star brought me to America. Knowing this country to be the cradle of Modern Spiritualism, I came over here from France with feelings not unlike those of a Mohammedan approaching the birth place of his Prophet, etc., etc." (Letter of H. P. B. to the *Spiritualist* of Dec. 13, 1874).

The two "helpless mediums" alluded to were the Holmeses, of whose moral quality I have always had the poorest opinion. Yet, in H. P. B.'s presence I witnessed, under my own test conditions, along with the late Hon. Robert Dale Owen and General Lippitt, a series of most convincing and satisfactory mediumistic phenomena. I half suspected then that the power that produced them came from H. P. B. and that if the Holmeses alone had been concerned, I should either have seen tricks or nothing. Now in hunting over the old scrap-books I find in H. P. B.'s Mss. the following memorandum, which she evidently meant to be published after her death :

"IMPORTANT NOTE."

"Yes, I am sorry to say that I had to identify myself, during that shameful exposure of the Holmes mediums, with the Spiritualists. I had to save the situation, for I was sent from Paris to America on purpose to prove the phenomena and their reality, and show the fallacy of the spiritualistic theory of spirits." But how could I do it best ? I did not want people at large to know that I could produce the same things AT WILL. I had received orders to the contrary, and yet I had to keep alive the reality, the genuineness and possibility of such phenomena, in the hearts of those who from Materialists had turned Spiritualists, but now, owing to the exposure of several mediums fell back again, returned to their skepticism. This is why, selecting a few of the faithful, I went to the Holmeses and, helped by M. and his power, brought out the faces of John King and Katie King from the Astral Light, produced the phenomena of materialization, and allowed the spiritualists at large to

believe it was done through the mediumship of Mrs. Holmes. She was terribly frightened herself, for she knew that *this once* the apparition was real. Did I do wrong? The world is not prepared yet to understand the philosophy of Occult Science; let them first assure themselves that there are beings in an invisible world, whether "Spirits" of the dead or elementals; and that there are hidden powers in man which are capable of making a god of him on earth.

"When I am dead and gone people will, perhaps, appreciate my disinterested motives. I have pledged my word to help people on to *Truth* while living, and I will keep my word. Let them abuse and revile me; let some call me a medium and a Spiritualist, others an imposter. The day will come when posterity will learn to know me better. Oh, poor, foolish, credulous, wicked world!"

The whole thing is here made plain: the Spiritualism she was sent to America to profess and ultimately bring to replace the cruder Western mediumism, was Eastern Spiritualism, or Brahma Vidya. The West not being prepared to accept it, her first assigned work was to defend the real phenomena of the "Circle" from the prejudiced and militant enemy of spiritual belief—materialistic, scientistic, physical Science, with its votaries and leaders. The one necessary thing for the age was to check Materialistic Skepticism and strengthen the spiritual basis of the religious yearning. Therefore, the battle being joined, she took her stand beside the American Spiritualists, and for the moment made common cause with them. Yes, posterity will do her justice.

I wish I could recall to memory the first phenomenon done by her confessedly as by an exercise of her own will power, but I cannot. It must have been just after she began writing "Isis Unveiled" and possibly it was the following: After leaving 16, Irving Place and making a visit to friends in the country, she occupied rooms for a time in another house in Irving Place, a few doors from the Lotos Club and on the same side of the street. It was there that, later, the informal gathering of friends was held at which I proposed the formation of what afterwards became the Theosophical Society. Among her callers was an Italian artist, a Signor B., formerly a Car-bonaro. I was sitting alone with her in her drawing-room when he made his first visit. They talked of Italian affairs and he suddenly pronounced the name of one of the greatest of the Adepts. She suddenly as if she had received an electric shock; looked him straight in the eyes, and said (in Italian) "What is it? I am ready." He passed it off carelessly but thenceforward the talk was all about Magic, Magicians and Adepts. It was a cold, snowy winter evening, but Signor B. went and opened one of the French windows, made some beckoning passes towards the outer air, and presently a pure white butterfly came into the room and went flying about near the ceiling. H. P. B. laughed in a cheerful way and said "That is pretty, but I can also do it!" She, too, opened the window, made similar beckoning passes, and presently a second white butterfly came fluttering in. It mounted to the ceiling, chased the other around the room, played with it now and then, with it flew to a corner and, presto! both dis-

appeared at once while we were looking at them. "What does that mean?" I asked. "Only this, that Signor B. can make an elemental turn itself into a butterfly, and so can I." The fact that it happened on a biting cold night when no butterfly could possibly be flying about in the frost-laden air, will be noticed by the Western reader as convincing proof that the insects were not real but illusionary ones. I recall other instances of her control of elementals or, as Hindus would term it, *Yakshini Vidya*. An early one is the following: On a cold winter's night, when several inches of snow lay upon the ground, she and I were working upon her book until a late hour at her rooms in Thirty-Fourth street. I had eaten some saltish food for dinner and at about 1 A. M., feeling very thirsty, said to her "Would it not be nice to have some hot house grapes?" "So it would" she replied, "let us have some." "But the shops have been closed for hours, and we can buy none" I said. "No matter, we shall have them, all the same" was her reply. "But how?" "I will show you if you will just turn down that gas-light, on the table in front of us." I turned the cock unintentionally so far around as to extinguish the light. "You need not have done that," she said, "I only wanted you to make the light dim. However, light it again quickly." A box of matches lay just at hand, and in less than a minute I had relit the lamp. "See!" she exclaimed, pointing to a hanging book-shelf on the wall before us. To my amazement there hung from the knobs at the ends of one of the shelves two large bunches of ripe Black Hamburgh grapes: which we proceeded to eat. To my question as to the agency employed, she said it was done by certain elementals under her control, and twice later on, when we were living in the so-called "Lamasery," she repeated the phenomenon of bringing fruits for our refreshment while at work on "Isis."

Little by little, H. P. B. let me know of the existence of Eastern adepts and their powers, and gave me as above stated—the proofs of her own control over the occult forces of nature by a multitude of phenomena. At first, as I have remarked, she ascribed them to "John King" and it was through his alleged friendliness that I first came into personal correspondence with the Masters. Most of their letters I have preserved, with my own endorsement of the dates of their reception. For years, and until shortly before I left New York for India, I was connected in pupilage with the African Section of the Occult Brotherhood; but later, when a certain wonderful thing of a psycho-physiological nature happened to H. P. B. that I am not at liberty to speak about, and that nobody has up to the present suspected, although enjoying her intimacy and confidence, as they fancy, I was transferred to the Indian Section and a different group of Masters. For, it may be stated, there is and ever was but one altruistic alliance, or fraternity, of these Elder Brothers of humanity, the world over; but it is divided into sections according to the needs of the human race in its successive stages of evolution. In

[March

one age the focal centre of this world-helping force will be in one place, in another elsewhere. Unseen, unsuspected as the vivifying spiritual currents of the *akaz*, yet as indispensable for the spiritual welfare of mankind, their combined divine energy is maintained from age to age and forever refreshes the pilgrim of Earth, who struggles on towards the Divine Reality. The sceptic denies the existence of these adepts because he has not seen or talked with them, nor read in history of their visible intermeddling in national events. But their being has been known to thousands of self-illuminate mystics and philanthropists in succeeding generations, whose purified souls have lifted them up out of the muck of physical into the brightness of spiritual consciousness; and at many epochs they have come into personal relations with the persons who are devoting or inclined to devote themselves to altruistic labor for bringing about the brotherhood of mankind. Some of the sort, very humble and apparently very unworthy—like us leaders of the Theosophical Society movement—have been blessed with their sympathy and partaken of their instruction. Some, like Damodar and H. P. B., have first seen them in visions while young; some have encountered them under strange guises in most unlikely places; I was introduced to them by H. P. B. through the agency that my previous experiences would make most comprehensible, a pretended medium-overshadowing "Spirit." John King Copt, one a representative of the Neo Platonist Alexandrian school, one—a very high one, a Master of the Masters, so to say—a Venetian, and one an English philosopher, gone from men's sight, yet not dead. The first of these became my first Guru, and a stern disciplinarian he was, indeed, yet a man of splendid masculinity of character. I do not like to write his name here, for I have seen the pseudonyms of two other Masters dragged about, like filthy rags through the mire, but it is a name of six letters, of which three are vowels and three consonants.

In time I came to know from themselves that H. P. B. was a faithful servant of the Masters, though her peculiar temperament and idiosyncracies made her too antipathetic to some of them to permit of their working with her. This will not seem strange if one remembers that each individual man, whether adept or laic, has evolved along a particular ray of the Logos, and is in spiritual sympathy with his associate souls of that ray, and may be in antagonism, on this physical plane, with entities of another ray when clothed in flesh. This is probably the *ultima ratio* of what is called magnetic, auric or psychical sympathy and antipathy. However, whatever the reason may be, some of the Masters could not and did not work with H. P. B. Several did, among them some whose names have never as yet been given out, but whom I had much intercourse with in those early years of the Theosophical Society movement.

Among other things about herself H. P. B. told me, when I had

1892.]

Old Diary Leaves.

333

got along far enough to know of the Brotherhood and her relation with it, that she had come to Paris the previous year (1873) intending to settle down for some time under the protection of a relative of hers, residing in the Rue de l' Université, but one day received from the "Brothers" a peremptory order to go to New York and await further orders.

The next day she had sailed with little more than money enough to pay her passage. She wrote to her father for funds to be sent her in care of the Russian Consul at New York, but this could not arrive for some time, and as the Consul refused her a loan, she had to set to work to earn her daily bread. She told me she had taken lodgings in one of the poorest quarters of New York—Madison Street—and supported herself by making cravats or artificial flowers—I forget which now—for a kind-hearted Hebrew shop-keeper. She always spoke to me with gratitude about this little man. As yet she had received no intimation as to the future, it was a sealed book. But the following year, in October 1874, she was ordered to go to Chittenden and find the man who, as it turned out, was to be her future colleague in a great work—*videlicet* myself.

Her intimate friends will recollect her telling this story about her sudden departure under orders from Paris to New York. Mr. Sinnett mentions it in his "Incidents in the Life of Madame Blavatsky" (page 175), and it has been elsewhere published. But these acquaintances had it from her later on, and her enemies may say it was an after-thought of hers, a falsehood concocted to fit in with a little farce she subsequently invented. Accident, however,—if it be an accident—has just now, while I am writing these pages, brought me a valuable bit of corroborative proof. We have had staying at Adyar an American lady, Miss Anna Ballard, a veteran journalist, a Life Member of the New York Press Club, who in the course of professional duty, met H. P. B. the first week after her arrival at New York. In the course of conversation, amid a variety of less important facts, Miss Ballard casually mentioned to me two, that I at once begged her to put in writing, *viz.*, that H. P. B., whom she found living in a squalid lodging-house, said that she had suddenly and unexpectedly left Paris at one day's notice and, secondly, that she had visited Tibet. Here is Miss Ballard's own version of the affair:

ADYAR, 17th January 1892.

"Dear Col. Olcott:—My acquaintanceship with Mme. Blavatsky dates even further back than you suppose. I met her in July 1873, at New York, not more than a week after she landed. I was then a reporter on the staff of the *New York Sun*, and had been detailed to write an article upon a Russian subject. In the course of my search after facts the arrival of this Russian lady was reported to me by a friend, and I called upon her; thus beginning an acquaintance that lasted several years. At our first interview she told me she had had no idea of leaving Paris for America until the very evening before she sailed, but why she came or who hurried

her off she did not say. I remember perfectly well her saying with an air of exultation, "I have been in Tibet." Why she should think that a great matter, more remarkable than any other of the travels in Egypt, India and other countries, she told me about, I could not make out, but she said it with special emphasis and animation. I now know, of course, what it meant. ANNA BALLARD."

Unless prepared to concede to H. P. B. the power of foreseeing that I should be getting this written statement from Miss Ballard in India, nineteen years later, the fair-minded reader will admit that the statements she made to her first friend in New York, in 1873, strangely corroborate the assertions she has ever since made to a large number of people about the two most important incidents in the history of her connection with the Theosophical movement, (a) her preparation in Tibet, and (b) her journey to America in search of the person whose Karma linked him to her as the co-agent to set this social wave in motion.

She had made an abortive attempt to found a sort of Spiritual Society at Cairo, in 1871 [*vide* Peebles', "Around the World," p. 315, and Sinnett's "Incidents in the Life of Mme. Blavatsky," p. 158] upon a basis of phenomena. Not having the right persons to organize and direct it, it was a lamentable fiasco and brought upon her much ridicule. Yet the magical phenomena she wrought with the help of the self-same Copt and another adept whom I subsequently came into relations with, were most startling.\* It was apparently a reckless waste of

\* See an article in *Frank Leslie's Popular Magazine* for February 1892, a libel—a scurvy 'pot-boiler' and an almost wholly untrue article, illustrated by mendacious engravings, yet containing a few facts. The author, Dr. A. L. Rawson, mentions the Cairo failure of the "attempt to form a society for occult research," and says that "Paulos Metamon, a celebrated Coptic magician, who had several very curious books full of astrological formulas, magical incantations and horoscopes which he delighted in showing his visitors, after a proper introduction" advised delay. Dr. Rawson says that she (H. P. B.) had told the Countess Kazinoff "that she had solved at least one of the mysteries of Egypt, and proved it by letting a live serpent loose from a bag she had concealed in the folds of her dress." From an eye-witness I had it that while H. P. B. was in Cairo the most extraordinary phenomena would occur in any room she might be sitting in; for example, the table if carried in some one's hand, this same mysterious Copt would suddenly vanish from the sofa where he was sitting, and many such marvels. Miracles no longer, since we have had the scientists prove to us the possibility of inhibition of the senses of sight, hearing, touch and smell by mere hypnotic suggestion. Undoubtedly this inhibition was provoked in the company present, who were made to see the Copt carrying it. It was what H. P. B. called a "psychological trick," yet all the same a fact and one of moment to science. Scientists attest the fact of inhibition yet confess ignorance as to its rationale. "How"—say Drs. Binet and Féré, in their celebrated work "Le Magnétisme Animal"—"has the experimentalist produced this curious phenomenon? We know nothing about it. We only grasp the external fact, to know that when one affirms to a sensitive subject that an object present does not exist, this suggestion has the effect, direct or indirect, to dig in the brain of the hypnotic an anesthesia corresponding to the designated object. But what happens between the verbal affirmation, which is the means, and the systematised anesthesia, which is the end? ..... Here the laws of association, which are so great a help in solving psychological problems, abandon us completely." Poor beginners! They do not see that the inhibition is upon the astral man, and Eastern magicians excel them in "psychological tricks" simply because they know more about psychology, and can reach the Watcher who peers out upon the foolish world of illusion through the windows of the body; the telephonic nerves inhibited, the telegraphic wires are cut, and no message passes in.

psychic energy, and indicated anything but either personal infallibility or divine guidance. I could never understand it then. And as regards the Theosophical Society every circumstance tends to show that it has been a gradual evolution, controlled by circumstances and the resultant of opposite forces, now running into smooth now into rough grooves, and prosperous or checked proportionately with the wisdom or unwisdom of its management. The general direction has always been kept, its guiding motive ever identical, but its programme has been variously modified, enlarged and improved as our knowledge increased and experience from time to time suggested. All things show that the movement as such was planned out beforehand by the watching Sages, but all details were left for us to conquer as best we might. If we had failed, others would have had the chance that fell to our Karma, as I fell heir to the wasted chances of her Caino group of 1871. Speaking of growth of knowledge, I can look back and trace a constant enlargement of my own ideas, deeper perception of truth, and capacity to assimilate and impart ideas. My published articles and letters between 1875 and 1878 prove this distinctly. When I was a child (in Occultism) I spoke as a child; often dogmatically, after the fashion of comparative tyros.

I never heard anything from H. P. B. in the early days to make me think that she had the least intimation, until sent to Chittenden to me, about any future relationship between us in work, nor even then that the Theosophical Society was to be. We have it on her own authority, as quoted above, that she was sent from Paris to New York in the interest of Spiritualism, in the best sense of that word, and before we met she had attended seances and consorted with mediums, but never came under public notice. In May 1875 I was engaged in trying to organize at New York with her concurrence a private investigating committee under the title of the "Miracle Club." In the Scrap-book (Vol. I) she writes about it:

"An attempt in consequence of orders received from T\* B\* (a Master) through P. (an Elemental) personating John King. Ordered to begin telling the public the truth about the phenomena and their mediums. And now my martyrdom will begin! I shall have all the Spiritualists against me, in addition to the Christians and the Skeptics. Thy will, oh M, be done. H. P. B."

The plan was to keep closed doors to all save the members of the Club, who were to be forbidden to divulge even the place of meeting. 'All the manifestations, including materializations, to occur in the 'light, and without a cabinet.' [*Spiritual Scientist*, May 19, 1876.] Taking H. P. B's remark above as written, it looks as though there would have been no Theosophical Society—it looks so, I say—if her intended medium for the Miracle Club had not utterly failed us and so precluded my completing the organization.

I notice in Mr. Sinnett's book the coincidence that she arrived at New York on the 7th July 1873, that is to say on the seventh day of the

seventh month of her forty-second year (6x7), and that our meeting was postponed until I should have attained my forty-second year. And, to anticipate, it must also be remarked that she died in the seventh month of the seventeenth year of our Theosophical relationship. Add to this the further fact, recently published by me in the *Theosophist*, that Mrs. Annie Besant came to H. P. B. as an applicant for membership in the seventh month of the seventeenth year after her final withdrawal from the Christian communion, and we have here a pretty set of coincidences to bear in mind. My own death, when it comes, will no doubt occur on a day that would accentuate the fatefulness of the number Seven in the history of our Society and of its two Founders.

(To be continued.)

H. S. OLCOTT.

### HYPNOTIC RESEARCH IN FRANCE.

I have been unable to write my report of the observations in Hypnotism which I made at Nancy with Prof. Bernheim and his staff, as my note-book is in a trunk which was lost between Stockholm and London and shipped to me subsequently by the Messageries line of steamers, but which I grieve to say, has not as yet come to hand. As soon as it does, I shall complete my report.

H. S. O.

### ANALYSIS OF RAMAYANA, CANTO I.

A paper read before the recent Convention of the Theosophical Society at Adyar, by A. Nilakanta Sastri, F. T. S.

I AM now trying to address you on a subject which I have not myself studied properly, and I, therefore, request, that, you will kindly excuse me if the paper that I read before you, does not answer any of the high expectations that generally spring up, when a man stands up to lecture. The subject that I have chosen to address you upon, is the great epic poem in the Sanskrit literature, called the Ramayana. Many of you who might have attended the last Convention here, may recollect that I offered a few desultory remarks upon the subject last time, but since then my ideas have taken a little more concrete shape. It is a thing known to you all, that, the Hindus consider the Ramayana as a very sacred poem, and that they read it extensively. They believe that a regular course of reading of this poem has the effect of purifying their natures, and that as a result of this purification, happiness is secured both here and hereafter. We, Fellows of the Theosophical Society, mostly believing that a pure mind is the key of happiness on earth and that spiritual thought is the key of the door to Swargam, can fully sympathise with the idea of the Hindu that a regular reading of the Ramayana and a filtration of the thoughts therein, in the mind of the reader, have the potency of securing for him a good share of that invaluable article called happiness. Indeed the poem Ramayana is one of the most wonderful productions of the human mind. The descriptions of natural scenery, grace and

loveliness are simply exquisite. In this respect the poem can stand next to none of the world's great poems. If Ramayana be considered merely as a great work of imagination just as the works of Milton and Shakespeare, even then it deserves all the encomiums that can be bestowed upon such works of art. But its claims do not stop here. We Hindus believe that the Ramayana is sacred in a far higher sense than the one in which the works of Milton and Shakespeare are sacred.

Narrating, as the poem does, the sufferings and experiences of a man who follows the path of holiness known as the path of Dharma in Sanskrit, the poem abounds with moral lessons and is therefore a great moral code. The poem illustrates, in a narrative form, the various temptations the human life is subjected to, and the means by which they can be best overcome. The poem therefore appeals to man much more forcibly than the institutes of Manu, Parasara, Yagnyavalkya and other ancient law-givers. While these institutes are abstractions of moral rules framed with dictatorial authority, the poem Ramayana shows the same rules in practice. It comes more as a friend to advise than as a school-master using his ferule. Some years ago an eminent professor of this university remarked that, if a man devotes five minutes of his time in the contemplation of what sort of man Socrates was and what a holy life he led, he is the better for it, though the degree of moral improvement may not be perceptible. What this professor said is perfectly true, and apparently enough it was realized by the great men of the past history of India. These men have set on foot many good institutions, which continue to the present day, and the foremost of them is that every Hindu must devote his leisure hours to the recitation or hearing of some of the stories that constitute the Ethihahas. They advance the idea that a faithful practice in this direction will calm the heart and purify the mind and consequently secure for a man happiness of the present and the future. In the class of writings called Ethihahas, certain ideals of practical behaviour are offered—an ideal being a power for moral attraction on the mind plane, the more it is brought before the mind the more it imparts its nature to it. The stronger the faith of heart in which a sacred story is read, the greater is the readiness with which the purifying influence is absorbed.

2. Ramayana offering the grandest ideal ever conceived by the human intellect, of practical behaviour in earth-life, it is the foremost in the list of the Ethihahas. There cannot be a man who twice reads the account of the group of good qualities which are attributed to Rama, without growing the better for it. Ramayana is therefore sacred in the sense that the religious writings of all nations are sacred. But there is an additional importance which this poem has, an importance which will be best appreciated by an occultist. The poem is said to have an under-current of meaning, throughout. It has been so said by all the knowing people who have studied the Ramayana. This under-current

of thought, touching as it must, all the secrets of soul development and secrets of initiation is very hard to discover. But that it does exist becomes apparent to even a casual reader of the thinking class. My object in this lecture is to offer a few thoughts upon this occult aspect, so far as I have been able to collect them.

3. The first question that offers itself for our consideration is who is Rama. Various are the views that have been taken of this dramatic hero; for, attempts have been already made to philosophise the Ramayana and find out its occult meaning. In one Sanskrit book, Rama is called Para-brahm. Now Para-brahm being the thing describable only negatively, the *terra incognita* of all mystics, the Unknowable No-thing, that is the ground of manifestation of all knowable things and the mystic union of Prakriti and Purusha. No Sanskrit philosopher ever dared to postulate a single thing in positive terms about this zero, and it is a matter of wonder how any thinker could identify Rama with Para-brahm. But once this was done the consequences were very disastrous. Rama, the Para-brahm, could not act; he could not will and plan; he could have nothing to do with the rakshasas or devas. The author of the Para-brahmic theory of Rama makes a supreme and desperate effort to tide over the difficulty. He makes Sita say to Hanuman, that it was she herself who fought out and killed the rakshasas, that it was she herself who produced a Ravana, gave him a term of life and eventually killed him. She argues that Rama can be but a silent witness, and that activity is her sphere above. This explanation, startling as it must have been to poor Hanuman, who jumped over the sea to find her out and console her, is very unsatisfactory and even repulsive, as I think most of you will grant. The author must have meditated a little too much upon Para-brahm and Sakti before he began to think of who Rama was.

The basic idea being wrong, the philosophy is not able to run out through the 7 chapters of the Ramayana. It is moreover unable to give to Rama a distinct place in the series of Vishnu's Avatars. These Avatars being understood properly in the light of the ancient philosophy or the "Secret Doctrine", exemplify the different stages through which the evolutionary life-wave passes, or the different rounds spoken of in our Theosophical writings. This being the Varahakalpa the three Avatars of Varaha, Narasimha and Vamana may be taken as the three rounds that have passed away. The first round came to a close with the Varahic effort of Vishnu—not the Varahic effort which brought Hiranyagarbha or the first Jiva into existence, but a secondary Varahic effort that killed the giant Hiranyaksha and brought the period of flying mountains to an end. The second round came to a close with the Narasimhic effort of Vishnu, and the legend that Narasimha emerged out of a post to kill the rakshasa Hiranyakasipu, is apt to start a series of ideas and speculations that I need not dwell upon. The third round was

that of a humanity which seems to have had nothing in common with us, and that was brought to a close by the Avatar called Vamana. The Avatar of Parasurama, who killed the dynasties of kings twenty-one times and satisfied his Pitris by the offerings of blood symbolises, if I mistake not, the three stages of life on the three preceding worlds of this fourth round. The Avatar of Sri Rama must therefore symbolise the human existence on this planet. There is no space in this paper to dilate on this question of Avatars; but I can assure you that, if you patiently follow the history and doings of Brahma from the time he was brought into existence by the Varahic effort of Narayana to the end of his day, that is, if you follow the history of Brahma for a whole Kalpa, you will find the position that I have taken fully justifiable. If, then, the Avatar of Rama be taken to represent the advent of our humanity, the poem Ramayana which means literally the "Path of Rama", relates to the development of man, his weal and woe and his final destinies. But, if the Para-brahmic view of Rama be taken, then Rama and Krishna, Narasimha and Vamana are all Para-brahm. You and I are Para-brahm, and every thing else. What good or instruction is there in taking Rama in particular as the Para-brahm of the Vedantists? We shall, therefore, seek other solutions.

4. Another solution proposed is that Rama is Parameswara or Narayana. Now in Sanskrit philosophy, at least in the Puranas, Narayana stands for the ever Unmanifested Logos. Whatever objections can be urged against the theory that Rama is Para-brahm can also be urged against this latter theory with equal propriety. In fact Narayana and Para-brahm are both one, differing as the eternal 'Beness' and 'Is' of the universe, or as the eternal No-thing and One-thing. All the successive Avatars of Vishnu are but the impulses of life originating from Narayana and travelling to the lower planes to work out their legitimate effects according to the universal law of Karma. But it may be argued by some that even in a few authentic works, Rama is identified with Narayana. Now, wherever this identification is made, it has reference to the hero Rama who did some great exploits in times of past history, and those exploits do, no doubt, serve as the ground-work of this semi-historical poem Ramayana. A pulsation of life, originating from the great bird of eternity or the Over-soul Narayana or the supreme Hamsa underlying all manifestations, must travel through successive strata of existence and eventually reach the earth. Since this supreme impulse must work on earth through appropriate instruments, it gets embodied in a specific individual, and it makes of him a hero with the world's destinies in his hands. Of many such heroes who must have lived in times past, there might have been one called Rama, and his history can possess an interest to us, only from the stand-point of archaeology. A history of his feats, narrated in plain language without moral sermons on the part of the poet, can have no bearing on the pre-



[March

sent and future happiness of a man who reads the history, any more than the life of Napoleon Bonaparte can lift a man to Swargam or entitle him to the mercy of Jesus Christ.

The idea, generated by faith, that Rama was a god in human form, is one which may exist in the minds of the devout hearers, but cannot of itself constitute a right to a bright future. The value of Ramayana to us Theosophists is, not in its aspect as the history of a specific individual, but in its aspect as the history of a specified individual type of humanity, or as the history of the human soul. To an occultist Rama is neither Para-brahm nor Narayana. To him Rama is Narayana manifested or the Higher Self in man. The great poem Ramayana tracing as it does the path of the human Self is, therefore, the history of the human soul from the time it incarnated to illumine humanity, to its ultimate development possible on this earth, and consistent with the individualized consciousness. This is the position that I take up in this paper. From this position I shall take a survey of the first canto of the Ramayana called Bala-Kanda. Since I am, like yourselves, only a searcher after truths, there can be nothing authoritative or final in what I say. We, fellows of the Theosophical Society, are come here only to exchange thoughts, not to dictate, each in his pet fashion, to others. There may be a hundred faults in what I say, and it is for you to correct them.

5. Of the two courses of soul development referred to by H. P. B. in her "Voice of the Silence" as the path of "Dhyana" and "Dharma" or the "Paramitas," Ramayana is based upon the latter. The "Seven Portals," referred to in the book of the same name, correspond very probably to the seven cantos of this sacred poem. But I have read only the first canto, and I shall give you the analysis of it, so far as I know. Excluding the preface to the poem, the first thing, in the first canto, is a description of the peculiar circumstances that attended Rama's birth in Dasaratha's family. Dasaratha is, as you all know, a descendant of Solar kings, who began to rule over this earth from the time of Manu the Vyvaswatha. As his name implies, he is a king whose car can travel in ten directions or, taking the occult microcosmic sense, he is king of the human body, which has ten senses of action and perception that connect it with the ten directions. You are thoroughly familiar with the idea that our ancient philosophers used to describe the body as a town with nine gates. The nine gates are, as you know, the nine orifices of the human body. If you add to the nine one more for the orifice known as the Brahma-rundra or the door of Brahma, you get ten gates corresponding to the ten directions. The word 'Dasaratha' indicates 'therefore' the consciousness connected with our senses, which consciousness is inferior to the consciousness which we call mind.

The poem tracing the history of the human soul, from the time of its birth, has, therefore, to begin with an earlier period—a period when

the lord of the senses was the lord of the body, and this body, which is called the town of Brahma in various places in the Sanskrit literature is called Ayodhya in the poem. This name literally implies—that which cannot be destroyed by battle. This gives rise to an objection that a thing so extremely fragile as the body cannot with the least propriety be called Ayodhya. But the true, scientific and reasonable, and I believe occult, theory will formulate, that to whatever occult heights a man may raise himself, he has a body, be it of light or flame, so long as he has an objective consciousness. A man who leaves his body here, assumes a body of air in Kama-loka. Let him rise to Pitri-loka, and Prakriti will clothe him in her ether. Let him rise to Maha-loka, he gets clothed in sound. He rises to Brahma-loka, the law clothes him in a body of Akas. Does he attain Nirvana? Even then he is clothed by an invisible robe, though he himself may be unconscious of it. Purusha and Prakriti cease their metaphysically separate existence only in Para-brahm—the eternal No-thing about which those who speculate must speculate in vain. If you think about the changes of Prakriti from the infinitely subtle to the gross state, in which Karma has clothed us, you will see that it is quite an appropriate thing to call it Ayodhya. If once you reconcile yourself to this idea of Ayodhya symbolizing the town of the human body, the rest will follow as a result without great difficulty.

6. The juncture at which Rama was born, is described as one of the important world's crises. The powerful rakshasa called Mathu, who had been slain by Vishnu, in a previous time, when he assumed a form with a horse's head, had regained his existence as Ravana. No doubt the brain of Mathu had been scattered wide over the face of the earth, and the earth consequently became a gelatinous mass. At that time the earth earned the name of Mathini, which indicates a crust of brain-matter. A new order of things was brought into existence by the efforts of the horse-headed Vishnu, perhaps the parent from which all mammalia have sprung according to the teachings of the "Secret Doctrine." But the new order of things introduced, begat in course of time its own evils under the sway of Karma, and evil tendencies developed. There was danger of man becoming too bestial on account of the workings of these rakshasas, headed by their chief Ravana. The great Dhyana-chohans, equal to our Brahma-rishis, went to their chieftain, the four-faced Brahma, to crave for relief, and Brahma, the genius of evolution and the possessor of the tablet of Karma, informed them that relief would come when the all-pervading Vishnu would incarnate among men as Rama. That time had come, and the venerable patriarch Dasaratha became simultaneously imbued with a desire to beget a son. Naturally enough Dasaratha became anxious to perform the great sacrificial ceremony called the Aswamatha. Since Dasaratha stands as a type for the physical man and, therefore, a patriarch, the

ceremony which he conducted was a cosmic sacrificial ceremony pregnant with results. It is important in this connection that we should have a correct idea of what a sacrificial ceremony means. Just as a man has got his physical and psychical bodies, so has the world in which he lives. The psychical body of nature is known in the Sanskrit Puranas and Sastras as Yagna-purusha. Changes and motions in the body of this Purusha are the great natural phenomena by which this world is sustained. The various Dhyan-chohans known as Brahma-rishis, like Vasishta, Pulastya, Atri, Brhugu, &c., &c., have all their legitimate places in the constitution of this Yagnapurusha.

The ritualistic portion of the Vedas, consisting as it does of the various sound formulæ, each formula is correlated with a Brahma-rishi in its appropriate enunciation, presided over by Brahma of four faces. It would be an interesting thing to enter into and study the histories of these Brahma-rishis, but, I am sorry to say, it is too tremendous a task for me. It will not, however, be too large a task if we are drawn closer by the ties of universal brotherhood—the life of our Society.

(To be continued.)

#### MORE ABOUT THE "CUNNING MAN."

OUR respected brother Lieut. C. L. Peacocke, R. A., now at Bombay, wrote in the last *Theosophist* an article headed "A Visit to an Indian 'Cunning' Man." This account was copied into all the Indian newspapers, with or without acknowledgment; which shows what a wide and lively interest is being taken in this subject.

I now come forward to corroborate some of the powers attributed to the "cunning" man by Lieut. Peacocke; in fact it was not until my own experiences came to his knowledge that the Lieutenant seriously thought of paying a visit to Govind Chetty.

To begin my account. It was on an evening in the beginning of July last, about the 4th, that my cousin, Mr. G. N. S. by name, also a Theosophist, came to me very much dejected, and told me a long story as to how he had lost in the railway carriage Rs. 2,000 worth of jewels while travelling in the night of the 30th June from Tirupati to Conjeveram via Arcotnam. On my questioning him for details he explained that, to avoid cholera then raging near Tirupati, he travelled to Puthoor, the next station, by a country cart, and there entered the railway carriage with his maternal uncle, his female relations occupying a ladies' compartment. It being very late in the night, my cousin and his uncle soon fell asleep; and it was not until they got down at Arcotnam to change carriage that they found the jewels had disappeared with the box containing them, having in fact been actually stolen by some one in the compartment by cutting open the railway bag covering the jewel box. Immediately, he added, he had reported the matter to the Police.

1892.]

The same night I consulted a friend of mine employed in the Police Department about this loss, and on his advice, prepared a petition which was copied, and signed by my cousin, to the Police Officers at Arcotnam, the District Superintendent of Police of Chingleput District, and the Inspector of the Railway Police, Trichinopoly. A suggestion was further made by Mr. T. Vijiaraghavacharlu, to consult the "cunning" man on the point. I at once assented, and I have to thank Mr. Vijiaraghavacharlu for the value of the suggestion as well as for the opportunity it afforded me for testing Govinda Chetty's powers.

To take up the thread of my narrative: we left Saidapet Station on the 5th and reached Kumbakonam at 4-5 A. M., on the next day. Immediately we engaged a cart, and went to see our brother K. Narayanasawmy Iyer, the Secretary of the Branch there. After briefly intimating to him the cause of our visit, we went to a Brahmin gentleman, a friend of Mr. Narayanasawmy Iyer, but a more intimate friend of Govinda Chetty. We purposely avoided giving out the whole story to the Brahmin gentleman, but simply said we came there with the express intention of consulting with the soothsayer about the loss of certain jewels. He was sorry that I came with this object, as his soothsaying friend would probably not answer questions relative to theft, having had to pay a heavy penalty for his having once done so; but promised to try his best. We came back and after taking our breakfast in a hotel, prepared ourselves for the journey, and by 12 noon we started for Valangiman where the Chetty lives, with the Brahmin gentleman and Mr. Sundara Sastri, F. T. S., of the same place, who also followed us to test his powers. The Government high road passes from Kumbakonam to the limits of Valangiman, a distance of about six miles. We reached Valangiman by 1-15 P. M., and by 1-30 we were in the presence of this wonderful man. He at once knew what we came there for, though we all purposely kept silent without informing him of our purpose. He demanded Rs. 7 for his answers; I at once consented, and paid the sum. My cousin and myself were then taken to his consulting room opposite his house. Here he began writing two and half pages of foolscap in Tamil, asking me now and then to name a figure, or a tree, or to add or multiply two or three large numbers. Having practised Mental Arithmetic for the past 15 years, I was able to do it with little difficulty. He soon found I was more than a match for him, and he therefore gave me larger numbers to multiply. In the interval between giving him the results, he would write something, but as I worked them soon, that often interrupted him. I must however admit that, to my astonishment, two slight errors in my calculations were pointed out and corrected. It must be here said that the calculation has nothing to do with what he was writing, but I believe in the absence of any possible explanation to the contrary, that these arithmetical questions were put to me in order that I might believe he had to make some astrological calculations out of my results, which was certainly not the case. His writing finished by

[March]

2-45. P. M., and he then spread before us a large sheet containing a good deal of information. I give a translation below of a part of it:—

"Your name is S. E. Gopalacharlu. You were born on the 18th of Peratasi month of Raktakshi year, corresponding to the 2nd October 1864, under the constellation Swati: your *lagna* is Mesha. You were married on the 24th June 1880. You got your first appointment under the Government in January 1885, and remained there until 1889, when you resigned. You now study law, and you will become a lawyer, and a great scholar in course of time. You will live 69 years, and when you are old you will become a Yogi."

These are the chief events of my life, but many minute incidents were accurately described, with the exception of the *lagna*, which is Vrishabha (Taurus) and not Mesha (Aries) as he said. When I saw that he correctly gave the position of the different planets at the time of my birth, I very naturally concluded that the sign he gave out was the correct one. But subsequent calculations made by astrologers at my request, proved Govinda Chetty's statement incorrect. Turning now to the case under consultation, he said facing my cousin:—

"You left Tripati a little after sunset on the evening of the 30th June, but instead of going straight to the nearest you went to Puthoor station. There you got into the train, and until you reached Arconam, your uncle, who kept the jewel box with him, was asleep as also yourself. A brahmin by the name of R—in the village of M—near Tirutani, stole away the jewel box with all the jewels in it (the jewels were all minutely subscribed with their approximate value). He got down at Tirutani and went to his village M—. One of the jewels (here name given) is at present with A—his friend, a goldsmith, carpenter, blacksmith and a rogue.

I give, of course, only the gist of what he wrote, and I have for obvious reasons omitted the details. One and all of what he gave out was subsequently found correct. I then asked on behalf of my cousin to describe the village M—, the street and the house in which R—, the supposed thief, lived. These were given to me in writing, but I was not allowed to take the original. I therefore copied it for my own information.

When I found myself alone with him, I asked him if my cousin would recover the lost property. He at first said my cousin would not be able to recover it, but seeing him entering the consulting room from outside, the 'cunning man' corrected himself by saying, "You will recover a greater portion within three months, and that by the aid of the Police."

Thus our consultation finished by 5 P. M., when we returned to Adyar that night via Combaconam, exultant at having met a man who was undeniably a soothsayer.

A week after, we started for Tirutani, went to the village *incognito* with a Police officer, and found correct every detail given about the village, the supposed culprit, and his friend the goldsmith. We also learned that 10 days previously the supposed culprit came from Tirupati, remained in the village for a couple of days, and then went to a neighbouring village. But my duty demanded my presence at the Adyar Head-quarters, and I at once returned, leaving the matter in the hands of the Police, who however have not done anything up to date; thus so far confirming the soothsayer's prediction as to the jewels.

I cannot close this brief account without saying that the Police officer took me for a great occultist, as I, a perfect stranger to the village of M—and the neighbouring parts, explained to him by means of the information previously obtained from Govind Chetty, everything connected with the village, the supposed culprit and his friend; and he afterwards informed me that the residents of that village were on the "list of suspected persons" in the office of the Superintendent of Police of that District.

S. E. GOPALACHARLU.

#### KARMA AND ASTROLOGY.

THE philosophy of Karma is being discussed in its various aspects, but on account of the complicated nature of the workings of the law, it will be very long before we can pronounce that the subject has received an exhaustive treatment. In this place we shall therefore try to examine the law in one of its aspects, that is, in connection with the influence exercised by the planetary bodies. It is now almost an established fact, for those who have belief in matters spiritual, that the earth-life of a monad in its human encasement is the result of some previous Karmas, which, having become ripe enough to bear their fruits, bring about the birth of the Ego.

The science of Astrology, on the other hand, claims that a human being from the very moment of its birth,—nay, from the very moment of conception,—is influenced by the planets and that its weal or woe depends on their influence, which, when unfavourably exercised, is liable to be averted or mitigated by certain ceremonies in the form of *Japams* and *dánams*.

Thus there are two agencies working to bring about any particular result, one is the law of Karma, and the other is the influence of the planets. But these two cannot be so placed as to make us believe that either of them acts in spite of the other. It is, therefore, necessary to see which of the two is more powerful. The well-known inflexibility of the Karmic law must secure higher authority, and this can be easily understood when we know that the very planets themselves are but the outcome of that very law in Nature. The planets, therefore, in obedience to that very law, occupy certain positions in heaven when a particular Ego is ready to make its advent in this world; and the science of

[March

Astrology is meant to predict the future career of the Ego from the positions of those planets: it can therefore be said that they are mere indicators of the working of the law of Karma.

So far the two laws are consistent, but, when we go to the propitiation of the planetary influences by ceremonial rites, we make a statement which is in contravention of the teachings about the Karmic law, as this law is said not to admit of any deviation. We must, therefore, see whether there is anything in our known theories which can reconcile this apparent inconsistency. To find out this reconciliation, we must examine the law of Karma rather in detail, and then we shall be able to find out that the law, though the same, must act differently in accordance with the difference in Karmas.

It is rather difficult to find at any one place a regular classification of Karmas, but one can easily find in books on different subjects that they are capable of being classified according to their nature. For the present it will suffice to state that works on Astrology divide them into three heads, *viz*:—first, those that are sure to bring about the prescribed results, second, those that are sure to bring their results, but if unfavourable can be mitigated by appropriate ceremonies, and third, those whose results can be neutralized by such good actions. Here a question must naturally arise, whether there can be any such divisions founded on truth. The answer to it will be readily found in the law of Responsibility, which is in fact a complement of the law of Karma. This law of Responsibility, is frequently mentioned in Theosophical writings, and is considered an essential element in distinguishing a human being from an irrational creature, when applying the law of Karma. Accordingly, as regards humanity, though as a whole it is fully subject to the Karmic law, yet the complementary law of Responsibility causes a great deal of difference in the effects of any particular act. This difference is to be found in the various degrees of development of mankind in respect of knowledge, intention, motive, &c. As an instance let us consider an act of murder. The act, though the same, must bring about different results according to the state of the perpetrator of the act. The effects must be very far reaching when done by a highly cultured and civilized person, who has the knowledge that he is thereby transgressing both the moral and divine law; while the same act must produce less effective results when done by a savage who has cannibalism for an established institution. This one typical instance is sufficient to convince any one that the same acts are capable of bearing different results on account of certain underlying differences.

It has already been observed that the previous Karmas of an Ego determine the time, place, and circumstances of its re-birth, and it must here be mentioned that the Ego, when reincarnating, carries with itself many of those tendencies, which were its ruling passions in its pre-

vious earth-life. To predict all these by observing the positions of the planets and determining their various influences, is the special work of the science of Astrology.

To those whose belief is confined to mere physical consciousness what has been said above about tendencies and predictions will appear like nursery-tales, but those who have a little insight into matters spiritual, and who may be watching the progress of the teachings of Modern Physical Science will not fail to ponder deeply over the subject, and if well instructed, surely arrive at a right conclusion. For a liberal-minded materialist a few instances as known to recognized science will be sufficient to give the subject a serious consideration, such as, the phenomena of tides, the changes of seasons, the blooming and fading of the water-lily, the conduct of the sun-flower, the increase and decrease of certain diseases with the waxing and waning of the moon, the increase and decrease of sap in plants and trees with the changes of the moon's phases, the growth of vegetable and animal life in the sun-light, the formation of planetary bodies, their daily and yearly revolutions, &c., &c. These may be considered enough to show that the heavenly bodies are capable of exercising their influences on our planet as well as on those belonging to it. Though most of the instances cited relate to the influence of the sun and moon, it would be equally true of the influence of other bodies nearer than the sun if we follow the law of analogy.

The physical side of the question being thus disposed of, let us consider the spiritual side of it, as well as what are the teachings of Theosophy. Our late teacher, H. P. B., says "Let us leave Modern Science aside for a moment and turn to ancient knowledge. As we are assured by archaic scientists that all such 'geological cataclysms'..... are due to, and depend on the moon and planets; and that even modest and neglected constellations have the greatest influence..... over, and within our earth....." Again, it is said "The star under which a human entity is born, says the occult teaching, will remain for ever its star throughout the whole cycle of its incarnations in one Manvantara..... (which) is concerned with individuality;"...There are seven chief groups of Dhyan Chohans...(and) Humanity—Occultism teaches us—is divided into seven distinct groups and their seven subdivisions mental, spiritual and physical." In a note to the latter part it is explained, "Hence the seven chief planets, the sphere of the seven indwelling spirits, under each of which is born one of the human groups, which is guided and influenced thereby. There are seven planets...and twelve houses, but the possible combinations of their aspects are countless."

So far we have seen that the planets exercise their influence generally; but the science of astrology goes far into details and claims to foretell minor things and events, which we must find

out to be possible on the strength of our present teachings. It is almost an established fact, for the Theosophists at least, that the rule of septenary prevails in Nature, consequently the planets and human bodies are subject to it, and it must be granted that corresponding principles must bear affinity to each other. To make this proposition more clear let us once more turn to "The Secret Doctrine," wherein it is said "It is the knowledge of the natural laws that make of seven the root nature-number, so to say, in the manifested world,.....and the wonderful comprehension of its workings that unveiled to the ancients, so many of the mysteries of nature. It is these laws, again, and their processes on the sidereal, terrestrial, and moral planes, which enabled the old Astronomers to calculate correctly the duration of the cycles and their respective effects on the march of events; to record beforehand (prophecy, it is called,) the influence which they will have on the course and development of the human races. The sun, moon, and planets being the never-erring time-measurers, whose potency and periodicity were well-known, became thus the great rulers of our little system in all its seven domains or spheres of action." In the above quotation, in the beginning, only three planes, *viz.*, sidereal, terrestrial, and moral, are mentioned, but the latter part clearly states that the spheres of action are in all seven which are given in the foot-note, as being the combined forces of Evolution and Karma. They are "Super-spiritual or noumenal; the Spiritual; the Psychic; the Astro-ethereal; the Sub-astral; the Vital; and the purely physical spheres."

What can be clearer or stronger than this statement to support the claims advanced by Astrology? It is, however, necessary to enlarge the statement to establish the claim on a firmer basis. First, we must take the teachings of Modern Science to explain the variations which are caused in the influence of the one and the same planet. It is a fact, well known to all, that the planets are moving in their orbits at various rates of velocity, and thus the changes in their relative positions are very frequent. Astrology claims and the "Secret Doctrine" teaches us, that the same planet has innumerable aspects on account of its combination with the different houses or signs of the Zodiac, and it stands to reason that the planet must exercise its influence in a variety of forms. When this is true of all the planets, it can be easily understood how various must be the combined influence of all the planets on any object at any two distinct moments. By the study of Astrology it would be easy for any one to know how he would fare in his career in this world and how to prepare against any difficulty which he would surely know beforehand to be in store for him. Not only will he be able to provide against adverse times, but a real knowledge of the science will go a great way to save anxiety and help him in his spiritual as well as material progress.

There is another branch of the subject which bears a close relation to the part treated of. This is Mantra Shastras in connection with Astrology, which treats of the forms of rites and ceremonies, the *japams* and *dánams*, &c., the performance of which tends to neutralize or mitigate any evil influence exercised by those planets. Here we have to face one great difficulty, inasmuch as the evil influence produces miseries which in their turn are the effects of previous bad Karmas; and the working of the all-powerful law is to be thwarted by those ceremonies. But it has been said above, when speaking about the classification of Karmas, that the law of responsibility, if taken into account, makes the point clear, and these may be Karmas whose effects may be neutralized by the performance of more powerful spiritual actions; for the spheres of actions, as the "Secret Doctrine" teaches, are seven, (which are enumerated above), and the activity of any cause manifested on any one of these spheres must naturally produce an effect which would be different from the one produced on another sphere. When considered in this light it can be said that causes produced on higher planes of consciousness must bring about more powerful results than those on the lower one. The most powerful of these Karmas are called *Shighra Karmas*, which, it is said, take very little time to bear their fruits. These Karmas are in fact spiritually more powerful, and the time may be so adjusted by a well-versed *Mantra Shastri* that the result of the performance of those ceremonies might come about the same time that the result of the evil influence of the planet is to manifest. In that way, the more powerful Karmas will stand against the less powerful Karmas, and the bad effects will be merged in the good ones, and the difficulty raised at the outset about causing a deviation of the law of Karma, vanishes.

D. M. O.

#### A TRANSLATION OF THE SANKHYA-TATTWA-KAUMUDI OF VACHASPATI MISRA.

(Continued from page 226).

Having thus decided the effect to be an entity, a fact favourable to the doctrine of the existence of nature, the author next states the similarity and dissimilarity between the Manifested and the Unmanifested, a right comprehension of which appertains to discriminative knowledge; and this is done in order to show the nature of the Prakriti, whose

'Hetumat'—i. e., having cause. The question as to what is the cause of what, will be treated of later on (Kārikā XXII) "Not Eternal"—i. e., destructible which means 'disappearing' [returning to the condition of its material cause\*].

"Not pervading"—that is to say, the Manifested does not pervade all evolving or developing substances. The effect is pervaded by the cause, but not *vice versa*, e. g., Intellect (Buddhi) can never pervade nature (Prakriti), and as such is non-pervading.

"Active"—i. e., mobile. Intellect (Buddhi) &c., have mobility, inasmuch as they renounce certain bodies they have hitherto occupied, and then occupy others; as for the mobility of earth, &c., it is too well known to need an explanation.

"Multiform"—Since intellect, &c., differ in different individuals, earth, &c., too are multiform, in the shape of jars, &c.

"Dependent"—On its cause, though the effect is non-different from its cause; yet the assertion of the relation of subserviency is based upon a difference conventionally accepted; as we say—"the Tilakas in the forest."†

"Characteristic or predicative"—i. e., of Nature Buddhi, &c., are characteristics of nature, which cannot be its own characteristic, though it can be so of the soul (Parusha).

"Conjunct"—Having in itself the relation of whole and parts. Conjunction consists in approach preceded by (i. e., after) non-approach; and connection with such approach of the whole to the part is what is connected by "conjunct," as for instance as earth, &c., conjoin among themselves, so do others. On the other hand, there is no conjunction of Nature (Prakriti) with intellect (Buddhi), since the two are connate (and as such there can be no non-approach); nor is there reciprocal conjunction among goodness, passion and darkness, since there is no non-approach among them [since they all conjointly inhere in nature].

inactive (immobile)—though to Prakriti does belong the action of evolution or development, yet it can have no mobility—single, independent (self-sufficient), non-predicative, unconjunct, compact (i. e., not made up of parts), and non-subservient (supreme).

Having thus explained the dissimilarities of the Manifested and the Unmanifested, the author now mentions the similarities between these, and the dissimilarity of both of these again from the soul.

#### KĀRIKĀ XI.

The Manifested has the three constituent modes (Gunas) \* it is

The points of similarity between the Manifested and the Unmanifested and those of dissimilarity of these from the soul. indiscriminating, objective, generic (or common), non-intelligent (or insentient) and productive. So also is Nature. The soul is the reverse, and yet also (in some respects similar).

"Having the three constituent modes".—That is to say, the Manifested is possessed of the three modes, of pleasure, pain and dulness. By this assertion are set aside all the theories attributing pleasure and pain to the soul.

"Indiscriminative."—i. e., as Nature is not discriminated from itself; so too the great principle (Mahat or Buddhi) being connate with Nature, cannot be discriminated from it. Or *indiscriminateness* may mean merely *co-operativeness*; nothing singly (among the manifested) can be a cause efficient for its effect; it can be so only when in company with others; and as such no effect is possible from any cause taken singly by itself.

Some (the Vijnyana-Vadi Banddhas) assert that it is *Idea* (Vijnyana) alone that is denoted by the words pleasure, pain and dulness, and that there exists nothing besides Vijnyana that could possess these (pleasures, &c.,) as its modes.

In opposition to this view it is laid down that the Manifested is "objective" (=perceptible). That is to say—it is so outside (and as such over and above) Vijnyana, and as such it is.

"Common"—i. e., perceived (simultaneously) by many persons. If, however, these were nothing more or less than Vijnyana,—a mere *esse*—then in that case, this latter being uncommon (or specifically belonging to particular individuals), all the Manifested elements would be so also; for the Vijnyana of one person can never be perceived by another, owing to the imperceptibility of any intellect other than the agent sown. On the contrary, in the case of a Manifested substance (such

\* Of all the various translations suggested, of the term *Guna*, the word given here most nearly corresponds to the Sankhya idea of *Guna*.  
Pre-eminent among these is the Nyāya



as) the glances of a dancing girl, the attentiveness of many persons to that single object is quite a consistent fact, which it could not be if we were to reduce all existence to mere *Iden* or *Vijnana*.

"Non-intelligent or Insentient."—Nature (Prakriti), Intellect (Buddhi) &c., are all non-intelligent. We do not, like the Vaivasikas (a scion of the Bauddhas) attribute intelligence to Buddhi.

"Productive or Prolific".—i. e., possessed of the faculty of producing or developing. The affix signifying *possession* (*Matn*) is used in order to denote the constant character of the property of productiveness with regard to the Manifested. That is to say, these are ever accompanied by their several emanations or developments, whether similar or dissimilar.

"So also in Nature".—i. e., as the Manifested is, so is the Unmanifested Nature. That is to say, the properties of the Manifested just enumerated belong equally to Nature also.

The dissimilarity of these from the soul is stated—"Reverse is the soul."

Granted all this: But how can you assert the soul to be the reverse

Objection—There are points of similarity also between the soul and the Manifested as well as the Unmanifested.

of the Manifested and the Unmanifested; when we see that there are points of similarity between the soul and the Unmanifested—such as Uncausedness, Eternality, &c.,—

and also between the soul and the Manifested—such as plurality?

We reply: "Yet also"—that is to say, though there are points of similarity, such as uncausedness, &c., yet there are points of dissimilarity also, in the form of non-possession of the triad of modes (*gunas*).

The objection conceded to—there are points of similarity as well as of dissimilarity.

(To be continued.)

### THE FOOD OF PARADISE.

[The following argument upon the comparative merits of different systems of diet, is compiled from stenographic notes taken of a conversation between a Hindu gentleman and myself, at the Head-quarters of the Society, on the 2nd of February ultimo. The gentleman in question occupies one of the highest official positions in India, and is a man of brilliant endowments. As regards his chemical facts, I prefer leaving criticism to medical authorities, and foresee that some of them may be challenged. The weight of fact remains, however, that the change to a diet of fruits and nuts has been attended in my friend's case, as in those of others, with strikingly beneficial results. If that scourge of the modern educated Hindu class, diabetes, can be removed by so simple and pleasant a method, then thousands may be led in time to bless our informant for making it known.]

H. S. O.

ALL cereals such as paddy, wheat, barley, oats, &c., grow only under cultivation, and they are nowhere to be seen growing in a wild state. The inference to be drawn from this is that before man took to cultivating cereals, he must have, for thousands of years, lived upon something which grew spontaneously and afforded him proper sustenance; for it cannot be contended that, with the advent of man on this globe, he at once took to cultivating the various cereals which now form so large a proportion of the food of the human race. The cereals are nothing but the seeds of various kinds of grass, and they make very unsuitable food for man, because of the large quantities of starch which they invariably contain. The starch in rice is as much as 80 per cent.\* In other cereal foods it varies from 50 to 70 per cent. Any food which contains so much starch must be regarded as unsuitable for man, because starch is an insoluble thing and the acid gastric juice of the human stomach has no effect whatever in dissolving it. It requires to come in contact with the alkaline juices of the intestines before it can be made soluble, and then after conversion into sugar by the liver, it becomes available for physiological purposes. This intestinal digestion and the subsequent manufacture of the product into sugar together occupy from 10 to 8 hours, and the whole process is a great drain upon the vitality and nervous energy of man. If, instead of taking starchy food, man lives upon any article which contains sufficient quantities of nitrogen, and sugar, he would save his system all this unnatural waste of vitality and nervous energy; so much for the unsuitable character of starchy foods. In regard to animal meat, there is quite a consensus of opinion among modern physiologists that it is also unsuitable as human food, though less exhausting than starchy food. The flesh of every animal contains a good deal of decayed and decaying tissue which, if left in the animal, would in the natural course be worked out of its system by the ordinary excretory processes. The introduction of these waste materials into the human system has been admitted by competent investigators to be most injurious.

Fruit and nuts seem to be the most natural food of man. They contain all the elements of nutrition which the human system requires, and which must have formed his proper food long before he formed his present habit of meat eating and starch eating. This habit probably grew into existence subsequent to the Glacial Period, during which geological epoch the capacity of vegetation to bear edible fruits was so destroyed or changed in Northern Latitudes that frugivorous man was perforce driven further and further south, until his progress was stopped on the borders of the southern seas. Undoubtedly, at that time there ensued a desperate struggle for existence, and men were compelled to eat anything capable of support-

\* Or more accurately 80.65 of carbohydrates. In dry southern wheat there is 67.112; dry common wheat (of Europe) 77.05; oatmeal 63.8; barley meal 74.3; rye meal 73.2; dry maize 71.55; buckwheat 61.90; beans 55.86; dried peas 58.7; lentils 56.0; potatoes 21.0, etc. etc. H. S. O.

[March

ing life in any degree whatsoever. It was under such circumstances that they probably formed the habit of meat eating. It was, perhaps, at a somewhat later period, that they selected for cultivation the grasses which produced tolerably edible seeds, and as the art of agriculture developed, these latter were improved by selection and perfected into the present known families of cereal foods, such as wheat, rice, barley, maize, &c. We may thus regard the habit of meat and starch eating as nothing more than an accommodation of the human physiology to unnatural conditions. This process of accommodation has doubtless tended to the comparative degeneracy of the race, but it has not been in operation for a period sufficiently long to change man's digestive organs to the extent necessary to adapt them for the natural digestion or complete assimilation of meat and starch. Unlike the carnivorous and herbivorous animals, he has to subject them to a process of cooking before using them as food, and he is obliged to have recourse to all manner of stimulants to make his digestive organs derive nourishment from the unsuitable materials. His digestive secretions have not yet changed into those of the meat eating and grain eating animals; he still has only one stomach—and that stomach unfit to reduce starch—and has not yet developed the multiple stomachs of the camel, the cow or the buffalo. However suitable the various cereals, which are no more than seeds of grasses, may be for the herbivorous animals, they are utterly unfit for man who is essentially a frugivorous animal.

Fruits and nuts contain all the elements of bone, muscle, blood and nerves in an agreeable and easily digestible form; the nitrogen, carbon, and saline matters contained in them being also sufficient for the sustenance of man in robust health and active life. Where nuts cannot be eaten owing to the decay of teeth, as the result of long violation of nature's laws, milk may be substituted in its place, for it contains all the required elements of human food. Unlike meat it is a natural secretion and contains no injurious waste product.

Conformity to nature's laws in the matter of food must, it will readily be admitted, conduce to longevity. We believe that man can attain to his maximum natural length of life, only under the fruit and nut diet, 1st, because of all known foods it makes the smallest demands upon the life-force in man for its proper assimilation; and 2nd, because of all known foods it leaves the smallest quantities of earthy sediment in the system. The reserved quantity of vital force which he can evolve is exhausted less by such a diet than by any other; and consequently there is a larger proportion of it left for the maintenance of the vital functions, in other words to promote long life. If, by living upon their natural food men save their system from 8 to 10 hours of exhausting labor for every meal taken, the sum total thus saved day after day must enable them to live in health and strength for quite twice the period, which is now reckoned as the ordinary term of human life. Next, as bearing upon the question of longevity, let us inquire what is

1892.]

355

meant by the feebleness and decay of old age. It means that tissue is wasted more rapidly than it can be replaced, and that the joints of the body become stiff, and the functions of the brain impaired. What is the cause? To our mind it is the fact that the unnatural diet of man leaves a deposit of earthy matter in the joints, and in the capillaries which transmit to all organs the blood which nourishes and builds them up. We all know that the more an iron tube becomes rusted, the less is its calibre; a similar process of reduction of calibre is taking place in all the capillaries of the system by the deposit of earthy matter. In the case of the minutest capillaries the deposit in course of time becomes so large as to completely fill them and to prevent their carrying the vital fluid to the organs concerned. This deposit is no doubt the direct cause of what we call the senility and stiffness of old age, which is only another way of saying that the vessels of circulation have become either entirely or partially choked up by the earthy sediment separated from the mass of food the individual has lived upon. Now, fruits and nuts contain a minimum of earthy matter and the maximum of readily digestible nutritious matter. Among the phenomena of old age, deafness, blindness and paralysis of brain function are those directly traceable to the failure of the capillaries to supply blood to the brain in quantities sufficient for its continuance in normal function. It is conceded, we think, that tribes which live in countries where the water and food contain an abnormally large percentage of earthy matter are short in stature, prematurely old and short-lived. The European is longer lived than the Hindu, not because his meat diet is in itself more nutritious, but because it contains a smaller proportion of earthy matter than the cereals upon which a Hindu lives. It is our firm conviction that if a European would take to live upon grains as strictly as a Hindu, and a Hindu should change his cereal food for fruit and nuts, the insurance tables of mortality would after a while show a very remarkable change in the relative "Life expectancy" of the two divisions of the human family. The European would become shorter lived, and the Hindu longer lived. Meat, in other words, most unsuitable as human food, contains a good deal more earthy matter than either fruit or nuts or milk, but much less than the cereals, which, among known foods, contain the largest proportion of earthy matter and therefore are incapable of supporting life to the normal term.

If it is asked why the modern educated Hindu is more short-lived than either his ancestor of a few generations ago or his old fashioned neighbour, we would reply that the reason is to be found in the numerous dietetic errors the former daily commits, and not, as alleged by some, in his having more intellectual work to do. Where the old fashioned Hindu takes only two meals a day and often only one, according to age or climate, his modern neighbour must have 3 and 4 meals a day, not to mention tea, coffee and other stimulants. The unnatural food taken at such frequent intervals is the cause of his numerous diseases and premature decay, all traceable to the collapse of the digestive organs and exhaustion of vital energy. That

the modern Hindu has much intellectual work to do, is a reason why he should not fritter away his life-force in the digestion of unsuitable and unnecessary food, but reserve it all for the higher aims of life.

Speaking specially of the Hindu of Southern India, we may add that the chillies, tamarind and other irritating substances which he inflicts so regularly upon his stomach, accounts a good deal for his physical degeneracy, and if a high authority can be of any help in redeeming him from this habit, we may in this place quote from Chapter 17 of Bhagavad Gita, the following passage which shows that the food which is most in use in Southern India is directly productive of pain and disease.

कद्वाभलवणात्युष्ण तीक्ष्णरूक्षविदाहिनः ।  
आहाराराजसस्पृष्टा दुःखशोकमयप्रदाः ॥

"The kinds of food which are bitter, acid, saltish, too hot, sharp, rough and burning are desired by the passionate; they produce pain, grief and disease."

We will not, at present, enlarge upon the general considerations suggested by the subject, as this is not intended as an exhaustive treatise, but only a hint or two thrown out for the benefit of our readers. We may, however, refer in this place to the personal experience of our friend whose statements we have above recorded. He has for the last six months lived upon the natural food, viz., fruits and nuts. His attention was attracted by an American Treatise on the subject which he happened to read. The arguments of the author seemed to him to be so reasonable that he determined to make an experiment upon himself. His official position was one which gives him a vast amount of anxiety by reason of the infinite details of public business which he is obliged to supervise, and although naturally of a strong constitution and of temperate habits, he finds himself with advancing years beginning to feel some of the premonitory symptoms of broken health. He was attacked by diabetes which is nothing more than indigestion very deep-seated. He suffered from sleeplessness, and after a hard day's work felt excessively fatigued. He did not follow the usual halting or temporizing policy of change, gradually day after day leaving off a little more and more of the old diet and taking a little more and more of the new, but he changed at once from the cereal food to fruit and nuts. Within 24 hours he felt like a young man, all symptoms of diabetes ceased, his mind felt clearer, his body invigorated, his sleep became healthy. He has been on this diet for about six months, and he feels younger, stronger and intellectually brighter than he has been now for many years. His diet now is the following:—6 or 7 A. M., a cup of coffee with milk. 11 A. M. 3 or 4 plantains, a few almonds or other nuts, an apple, a few oranges or any other fruits in season, and 8 or 9 ounces of boiled milk; occasionally also, a small quantity of dried fruits, such as figs, dates, plums, raisins, &c., at 7 or 8 P. M. the same food as at 11 A. M. He

eats no bread, no rice, no wheat, nothing except the articles above enumerated. He has suffered no substantial reduction of weight, but he is more muscular than under the old cereal diet. He has induced others to try the experiment which he made upon himself, and the testimony of all is the same, that they feel stronger, healthier, and more vivacious in spirit than they did before. Among these are two Brahmins who were quite healthy and free from all disease when they began the experiment. One of them is well known at the Adyar Headquarters and occupies a high official position. The testimony of these gentlemen will be cheerfully given in support of the views herein above expressed.

A final consideration, and not a small one, in favor of the fruit diet is that one who lives upon it, has no longer thirst to be appeased by water drinking. In the fruit juices are to be found water in its purest, most delicate, and best distilled form. One thus gets rid of all the troubles which come from the drinking of impure well, river, or spring waters. Even in the hottest summer and under conditions of prolonged physical exertion, such as lawn tennis play and other gymnastic exercises, long walks and rides, &c., there is no feeling of thirst for one who lives upon fruits and nuts.

### MANTRAS; THEIR NATURE AND USES.

(Continued from page 287.)

#### SECTION IV: THE NATURE AND TEACHINGS OF THE TANTRAS.

THE Tantras<sup>1</sup> or Agamas which I have explained in the beginning of this paper as the great store-house of mantras, are, of three classes; (1) Pancharâtra agamas, or those which speak of the worship of Vishnu; (2) Saivagamas or those which deal with the worship of Siva; and (3) Sâktâgamas, those of Sakti. The first are in 108 samhitas or texts promulgated by seven Rishis<sup>2</sup> Brahma, Siva, Skanda, Gautama, Vasishtha, Narada and Kapila. Thus seven schools were formed; but 101 others subsequently taught the doctrine, and this accounts for there being 108 samhitas. They are as given below with the number of their Slokas opposite to them:—

(1) Pâdmasamhita† 10,000; (2) Padmodbhava† 1,00,000; (3) Mâyâ-

1. The terms Tantra and Agamas are here loosely used. The expression 'Tantra' has been said in the Kamikâgama, to apply to that work which speaks of the twenty-four subjects, viz:—(1) The nature of Brahman, (2) Brahma Vidya, the science of knowing Brahman, (3) The names of the Agamas and Tantras, (4) Creation and destruction of the world, (5) Astronomy, (6) The sixteen mystical diagrams called Chakras which are auxiliary to the practice of mantras, (7) Mantras, (8) On the uses of Mantras, (9) Yantras, (10) Worship of the special deity about whom the work treats, (11) The ways of people in the four yugas, (12) Origin of devas, (13) Creation and destruction of universe, (14) Holy rivers, (15) Duties of different castes, (16) Old traditions, (17) Sacred days in a year, (18) Pure and impure objects, (19) Elements in nature, (20) Secret virtues of herbs, (21) Elements in nature, &c.

2. The term Rishi is used in its literal sense "See-er" or promulgator. Hence Brahma and some others who are not Rishis in the general sense of the term are here so called.

vaibha or Trailókyamóhana; (4) Nalakūbara 5,000; (5) Parama 1,500; †(6) Nārada 4,000; (7) Kanwa 7,000; (8) Vishnu thilaka 750 (?); (9) Sanaka 1,500; (10) Arjuna; (11) Vasishta 4,500; (12) Poushkara 4,000 (?); (13) Sanatkumara 1,000; (14) Satya 1,000; (15) Sridhara and (16) Sananda 750; (17) Bhu—or Mahaprasna; (18) Iswara 500; (19) Lakshmi Tantra or Sri Prasna, dialogue between Indra and Lakshmi 4,000; (20) Mahendra 2,000; (21) Purushottama 1,000 (?); (22) Panchaprasna; (23) Kānwa; (24) Moola; (25) Tatwasāgara; (26) Vāgisa; (27) Samvarta 1,000; (28) Sātvata† 250; (29) Tejódhravina<sup>a</sup>; (30) Vishnu Satbhāva<sup>a</sup>; (31) Vishnu Tatwa<sup>a</sup>; (32) Vishnu Siddhanta<sup>a</sup>; (33) Vishnu Vaibhava<sup>a</sup>; (34) Vishnurahasya; (35) Kaumāra† 250; (36) Jaya 500; (37) Sanra<sup>a</sup> 150; (38) Bhagavata 150; (39) Sounaka† 200; (40) Pushti Tantra<sup>a</sup>; (41) Madhura; (42) Upendra; (43) Yogahridya; (44) Marichi 100; (45) Harita† 700; (46) Atreya† 250; (47) Pārameswara† 200; (48) Daksha 150; (49) Ousanasa 250; (50) Vaikhānasa 1,000; (51) Vihagendra 500; (52) Vishvaksēna† 250; (53) Yāgnavalkya 250; (54) Bhargāva 200; (55) Jāmadagnya 150; (56) Paramapurusha 150; (57) Goutama 750; (58) Pulastya 150; (59) Sākala 200; (60) Gnānarnava 150; (61) Yāmya 100; (62) Nārāyana 150; (63) Jeeyottara 100; (64) Jābāli 100; (65) Parāsara 100; (66) Kapila 250; (67) Vāmana 250; (68) Bārhaspatya 700 (?); (69) Prāchéta; (70) Valmiki; (71) Kātyāyana† 250; (72) Agastya 500; (73) Jaimini 200; (74) Oupagāyana (75) Hiranyagarbha; (76) Bódhāyana 1,000; (77) Bharadwaja† 500; (78) Nārasimha; (79) Kāsyapa† 1,500; (80) Soumya; (81) Uttaragārgya; (82) Sātātapa; (83) Angirasa; (84) Yoga 200; (85) Trailókyavijaya, or, Bharata, 200; (86) Pingala; (87) Vitta 150; (88) Varuna 150; (89) Krishnachamara; (90) Vāyavya; (91) Markandeya†; (92) Agnéya 500; (93) Samhitāsangraha; (94) Mahasankumara; (95) Vyasa; (96) Vishnu 300; (97) Umamahéswara† 1,500 (?); (98) Mihira; (99) Ahirbudhnya 750; (100) Raghava 350; (?) (101) Kalki 250; (102) Dattatrēya 500; (103) Sarva; (104) Sankarshana<sup>a</sup> 1,500; (105) Pradyumna; (106) Vārahi; (107) Subh; (108) Kapinjala 2,500.

† Agama is defined to be that which contains seven of the foregoing, viz., (1) creation; (2) destruction of the universe; (3) nature and use of mantras; (4) nature and worship of devas.

The term Yāmala is also used as a synonym. It should treat of subjects (1) creation of the universe; (2) astronomy; (3) daily duties; (4) difference of caste (5) Yugas and their nature; (Subdakalpadruma.)

† The words Tantra and Agama are, however, generally used as synonyms. It is noteworthy that Amarasimha used the words 'Agama,' and 'Tantra' in different significations. But this is no reason why the writings which call themselves by either of these names may not be more ancient than Amarasimha.

1. Those marked † can be found. For those marked a, the authors are unknown. The numbers in case where the sign † is affixed show they are not quite correct. In the case of Padmasambhita, one in 1,00,000 is said to exist in the house of a *devadaka* in Conjeveram, but I have not seen it. The one I now use is of 10,000 slokas. It is now being printed in Madras.

These writings amount to 400,000<sup>1</sup> slokas. Only those that are marked with † are to be found now-a-days in the various public and private libraries in India, and elsewhere, as catalogued by the several scholars. From the *Pāncharātrarakshā* of Vedantacharya written six centuries ago, we learn that several of these could not be obtained in his days. Most of these, are, however, referred to and even quoted in the writings of Visishtadvaites who lived from about the 10th century down to the present day. Of the 108 text books, the first two are the most important and are generally considered to contain all the more important matter in these writings. Of the remainder, Lakshmi Tantra, Bharata, Ahirbudhnya, and Sātvata Samhitas, are very often spoken of as teaching a system of spirit communion (*Saranāgati*) which bears a very close resemblance to that practised by the initiates of the Grecian mysteries of old. With very few exceptions, like Nārada Samhita which is divided into chapters, these writings are generally of four parts or *pādas*, or Gnānapāda, Yōgapāda, Kriyapāda, and Charyāpāda.

This order is sometimes reversed in some of them; and there are others again in which Charyāpāda alone is dealt with. Their origin according to Mahabharata is given below in an abridged form (*Santiparva Mokshadarma Parva*.):—

Nārada in his wanderings met Narayana Rishi at Badarikasrama<sup>a</sup> and put to him several questions on philosophy and on the origin of the cosmos. The Rishi replied that Brahma was first created, and he created the Vedas, and the Rishis, Athri, Bhrigu, Kutsa, Vasishta, Gautama, Kasyapa, Angirasa and Marichi. The doctrines promulgated by them were followed in the Krita Yuga. One of them Uparicharavas by name, performed a sacrifice in the presence of the above-mentioned and several others, with Brihaspathi, officiating as priest. The other Rishis assembled soon found that the oblations given by Uparicharavas disappeared, without being received by the Devas as was usually the case. Brihaspati accused him of dishonest motives and offered to perform the Yagna himself. He then found to his astonishment the disappearance of the oblations, and therefore enquired of the performer as to the reason of such a disappearance.

Uparicharavas replied that Narayana received them. The Devas were very much enraged and asked the Rishis to explain how it was that Narayana could be seen by none of them. The Rishis explained by saying that as they were the mind-born sons of Brahma, they

1. The above number is not quite correct; for works that are generally said to be of, say, 250 slokas are sometimes found to be an abridgment, of a larger work of the same name, and this difficulty is experienced on account of many of the Samhitas being lost. But these remarks do not apply to Sivagamas for most of the complete sets of the 28 works, I have seen or heard contain the exact number of slokas mentioned opposite them in the list given below. Special care should, therefore, be always taken to distinguish abridgments from real Samhitas.

2. Badrinath in the Himalayas. He is an incarnation of Vishnu, and taught several mantras. There is, however, another Rishi of the same name who is the author of a code of laws, and referred to by Mādhavācharya in his commentary on *Farasara Smriti*.

alone could see Narayana face to face. They further said that once upon a time they went to Svetadwipa to see him. They could see him only after performing a *tapas* there for a long time.

Narada hearing this went to Svetadwipa near the Mount Meru, and performed a long *tapas* there and saw Narayana. The latter taught them the great secret that the easiest way of worshipping Him was by means of idols.

Such is the origin of the Pancharatra Agamas subsequently presented to the world by Narada, then by six other Rishis and afterwards by several others.

Pancharatra Agamas are so called, because the five kinds of knowledge (*Rātra*) are taught; viz., (1) general knowledge of realities; (2) knowledge of that by which one will be able to reach the highest goal; (3) knowledge of that by which one will be able to serve Narayana in *Vaikunta*; (4) knowledge of that by which one will get the eight *Siddhis*; (5) knowledge of the means by which wealth, children, &c., can be obtained. There are also several ways of explaining the expression, but in none of the works so far as I have seen, is the meaning given out to be "nights" as explained by M. Barth in his "Religions of India."<sup>1</sup>

But this expression is not to be found in any of the works themselves. They call themselves either as *Siddhantas* (definite conclusions) or *Tantras* (easy way of doing things) in contradistinction to *Mantras*, and are so called on account of their containing more of the easier ways of accomplishing things than by *Mantras*.

These writings, *Saiva* and *Sāktāgamas* included, are further divided into (1) *Mantra Siddhantas*, those that speak of the *Murthi*, or form of worship in a temple; (2) *Agama Siddhantas*, of four *murthis* or forms: (3) *Tantra Siddhanta* of nine; (4) *Tantrāntra Siddhanta* of three or four-faced forms or idols, whether of *Vishnu* or *Siva*. These differences arose on account of the particular symbols adopted, and of the *Mantras* uttered when they are made. The *Padmasamhita* for instance, is a *Mantra Siddhanta*, and it is supposed to have been composed in fifteen millions of *slokas* by Narayana himself, and taught to *Brahma*, the composer saying that although the true mode of worshipping Him was as described in the *Vedas*, but that if any easier method was necessary it was by *Mantras*. *Brahma* is then said to have condensed it into 500,000 *Slokas* and taught it to *Kapila Rishi*, who in his turn abridged it into 100,000 *Slokas*, and initiated *Padma* an elephant in *Pātālaloka* into its mysteries. The *Samhita* is therefore named after the elephant. The elephant again abridged<sup>2</sup> it into 10,000 *Slokas*. *Samvarta* learnt it from *Padma* and taught it to the world. *Kanva* was one in the long line of teachers, and the work is strictly speaking that of *Kanva* and other

1. It is further explained in the *Padma-Samhita* of Pancharatra Agamas that *Siddhantas* are so called, because they treat of positive knowledge leading to *Narayana* and best practised by those who are well versed in the *Vedas*, and the *Shastras* such as *Purvamimamsa*, &c.

2. The dialogue in *Padmasamhita*, is, however, between *Vishnu* and *Brahma*.

*Rishis*. These, as well as *Saivagamas*, are divided into *Gnāna*, *Yoga*, *Kriyā*, and *Charyāpādas* or rather sections treating respectively of the nature of *Brahmagnana* from the *Visishtadvaitic* and *Advaitic* stand-points, adopting the teachings and even the technicalities of the *Upanishads*: of *Yoga* or the practice of *Brahmagnana* and its four kinds, *Gnana-yoga*, *Karmayoga*, and *Bakthiyoga*. The last forms the principal subject of this work and is considered easier than either the *Gnana* or *Karmayogas*, and is therefore recommended to those who are desirous of obtaining *Moksha*, but unable to practise the various ways leading to it. It treats, in the *Kriyapada*, of the construct of temples and their different modes, and also of the modelling of idols; and lastly of the various ways of worshipping the idols thus prepared, treating of course of the various *Mantras*, *Vaishnava* or *Saiva* as the case may be, and other topics such as the principles of *Vaishnava mantras*, their nature and uses, the secret virtues of herbs, &c. The philosophy of these Agamas leans more towards *Advaita* than anything else, and although this four-fold division is not to be found in some of them, still all of them, after a short introduction, take up the question of *Charyā* or the mode of worship of idols.

The above remarks apply as well to *Saivagamas*, of which there are twenty-eight, with the only difference that in the case of *Saivagamas* the word *Siva* must be substituted for *Narayana*. The names of the twenty-eight are given below.

(1) *Kamika*—125,000; (2) *Santāna* 50,000; (3) *Sarva*; (4) *Kirana*; (5) *Sukshma*; (6) *Yogaja*; (7) *Dipta*; (8) *Chinta*; (9) *Karana*; (10) *Anchita* (*agita*); (11) *Vijaya* (*jaya*); (12) *Veera*; (13) *Visva*; (14) *Amsumat*; (15) *Swayambhuva*; (16) *Nila* (*anala*); (17) *Siddha* (*Sarvottama*); (18) *Suprabheda* (*Bheda*); (19) *Rourava*; (20) *Makuta*; (21) *Bimba*; (22) *Vimala*; (23) *Lohita*; (24) *Sahasra* (*Nisvasa*); (25) *Pārameswara*; (26) *Prodga*; (27) *Chandraghana*; (28) *Vātula* (*Nisvasa*) 100,000.

These are generally of the form of a dialogue between *Siva* and his consort *Parvati*. She always begins "What are the most interesting secrets in the world?" and the uxorious husband relates all that she wants. The first twenty are given out from his four faces, *Aghora*, *Tatpurusha*, *Vāmana* and *Sadyojata*, at the rate of five *Samhitas* from each face. The remaining eight were taught when he assumed that

1. *Gnanayoga*.—The contemplation described in the *Yogasastras* with its eight parts, *yama*, *niyama*, *asana*, *pranayama*, *pratyāhāra*, *dhyāna*, *dhāraṇa*, and *samādhi*.

*Bhakthiyoga*.—This is also called *upāsana*. It is the contemplation of the *Brahman* with its various qualities, and attributes, without any interruption whatever, throughout one's whole life; at the same time discharging his duties to the best of his ability.

*Karmayoga*.—Is the performance of one's duties, moral and religious, and without any self interest in the result after obtaining a knowledge of the realities (*Chit*, *Achit* and *Iawara*) through the *Scriptures*, and always contemplating it with various kinds of *Karma* (Vide the *Śrī Bhāṣya* of *Ramanujacharya Adhyaya 3, Pada 3*).

terrible aspect called Isana.<sup>1</sup> The arrangement is the same as in the Pancharatra in being divided into Gnana, Yoga, Kriya, and Charyapadas, treating of the worship of Siva, in the form of idols and analogous to that of Vishnu; there being, however, some one exceptions.

The Saktagamas begin in the same strain as Saivagamas, Parvati questioning Siva as to the best way of worshipping and knowing her real nature. It is then told that she has sixty-four aspects. Each of them is dealt with in one of the 64 Samhitas of the Saktagamas. In these Tantras as in the Pancharatra and Saivagamas, the Vedas are highly spoken of as a rule, and the Vedic methods approved. But in Kaliyuga when people have a predominant tendency towards worldly pleasures, the worship of Sakti is recommended as the easiest way of obtaining happiness.

If, however, one should worship her with no other desire (*Nishkamya Karma*) than of obtaining moksha, he will either obtain moksha at the end of this life-time or in his next, but that depends on the nature of the Karma he has done which may lead him from birth to birth. All these ideas are decidedly Vedantic, but even in such writings as *Gnânār-nava*, and *Kaulavarnava Tantra*, the goal is not lost sight of, and the importance of the Vedas not forgotten; and the Sakta worshipper is enjoined to attend to the regular duties of caste. Unfortunately, however, this matter is mis-represented by European writers, and even to a certain extent by the Indian writers themselves, who with a prejudiced mind and after going through a portion of these tantras and seeing the depravity of morals as shown by that portion of the work, jump at once to the conclusion that the Tantras, in general, and the Sakta Tantras in particular are opposed to the Vedas; but forget that in the very Samhitas they have gone through, the Vedic duties are spoken of highly and the importance of obtaining moksha described. In all such cases, therefore, a careful study should be made of two or more Samhitas, and then a calm judgment should be given. The practices of Saktas are no doubt indecent, but that is not the end or aim of the Saktagamas. For instance, this point has been argued, and the same conclusions arrived at in the 1st Ullasa of Kaularnava Tantra and the Mahanirvana Tantra. This view is also taken in the Rudrayamala, Phatkarini, and several other tantras inculcating Sakti worship.

The writer is no sectarian follower of Saktas, but while he abhors the moral depravity exhibited in them his individual conclusions are based on a study of more than five Tantras selected specially for the study of the different aspects of Sakti worship. The sixty-four Saktagamas are as follow:—

1. Mahāmāyā Sambara—explains the formation of the universe and of illusions.

1. Five more Samhitas, viz., Suka, Vasishtha, Saishaka, Sanandana, Sanatkumara, works subsequently written and attributed to Siva, each of which is said to contain about 30,000 slokas, but not having seen any of them nothing definite can be said about them. They are however said to treat of the different kinds of Yoga.

2. Yogini Jala Sambara, speaks of the illusion caused by Yoginis, a certain class of Devatas which one will conquer over only by certain practices in the burial ground.

3 & 4. Tatwa Sambara of command over the elements; and Mahendrajala tantra, of showing water in air, in earth, &c.

5 to 12. Ashta Bhairava:—Siddha, Vata, Badabānala, Kala, Kālāgni, Yogini, Maha and Sakti tantras. They treat of the eight Siddhis (*Anima*, &c.)

13 to 20. Bhahurupushtaka: these treat of the worship of Brāhmi, Mahesvari, Kaumāri, Vaishnavai, Vārāhi, Māhēndri, Chamundi Sivaduti. The most important subject therein touched is Srividya which is one of the highest of occult methods.

21 to 28. Yamalāshtaka treat of the worship of Devi; they are vedantic and highly esoteric in their nature.

29. Chandragana (Nityashodasi tantra) speaks of Kāpali worship.

30. Mālīni treats of diseases and their cure.

31. Mahasammohana. Making a waking man sleep e. g. by means of blackart, such as the cutting of children's tongues.

32. Vāmajushta.

33. Vāmadeva.

34. Vātūla.

35. Vātūlottara.

36. Kāmikā.

} Erection of temples, &c. These should not be confounded with the Saivagamas of the same name.

37. Hridbheda Kapalika, speaks of taking and placing of Hrit-kamala in Brahmarāndhra.

38. Tantrabheda—killing of men by mantras, fascination, &c.

39. Gubya.

40. Kalāvada—speaks of Kalās of every kind.

41. Kalāsara—Vāmāchāra or left hand worship.

42. Kandikāmata of ghulika or certain secret herbal preparations.

43. Mathathora Matha. On mercurial preparations, alchemy, &c.

44. Veena.—This is the name of a Yogni; and the Samhita treats of the different ways of conquering her she being also (also called Sambhoga Yakshini).

45. Trottala speaks of Ghulika, Anjana, and Paduka.

46. Trottalottara winning over the 64,000 Yakshinis.

47. Panchāmrita; of the ways of preventing death.

48 to 51. Rupabhedaka, or Bhutadamara, Kulāsara, Kuloddisa, Kulachudāmāni—teach of the different ways of killing a man or Vāmāchāra methods.

52 to 56. Sarvagnanottara, Mahakali Matha, Arnessa, Medinesa, Vikhutesvara,

} Of Kāpali worship.



57 to 64. Purva Tantra,  
Paschima Tantra,  
Dakshina Tantra,  
Uttara Tantra,  
Niruttara Tantra,  
Vimala,  
Vimalottara,  
Devimatha,

The doctrines of the Digambara.

The existing works on Mantras are mostly compilations and abstract of one or more of these 200 Samhitas. Their number may be estimated at not less than a thousand in Southern India, and it is not possible to say how many that were formerly written, are now lost. To this class belong works, such as *Mantramahodadhi*, *Tantrasara*, *Saradatilaka*, *Prapanchasara*, *Mantramava*, and others ordinarily met with.

The difference between the Pancharatras and Saivagamas lies in the Pancharatras treating more of those things that would lead to Brahmagnana; and are therefore more transcendental than the Saivagamas. A similar remark applies when we speak of the relative merits of Saivagamas and Saktagamas. The latter treat of indecent subjects devoting some of the Samhitas to Dakshināchāria, and some to Vāmāchāra. Several matters are, however, common to all the three Agamas, viz., a devotion to the subject of mantras in general, including the general principles which regulate a mantra, and the Siddhi or acquirement of certain occult powers through a contemplation of mantras and their symbols.

The subject of mantras, however, is introduced to help their practice, and in order that the worship of the idols specified therein may be performed more efficiently. In the Saivagamas, again, several of the more obscure and little known subjects, are treated of; such as the occult sciences of breath, omens, astrology, and other topics. Another subject common to all these Tantras is the incapacity of people to practise the methods of Brahma Vidya as described in the Upanishads; and an attempt to substitute easier methods of worship. Regarding the worship proper, each of them specifies its own objects, although there is not much difference in either their rationale, or the object with which the idols are worshipped.

Having therefore explained the nature of these writings, we shall now speak of their teachings.

To take up the Pancharatra agamas first, Gnana is essential to attain moksha. For that purpose, Narayana is described as indescribable in the same strain as Advaitic works.

The first manifestation of Narayana is Vasudeva with all the emblems of Vishnu: he is said to be located in the heart in the microcosm. He is the object of worship and the goal to be reached. Vasudeva divides himself into two, Narayana and Vasudeva, the former being of a blue colour, the latter being white. From Vasudeva there sprang up another manifestation called Sankarshana. From him comes Aniruddha

and from Aniruddha we have Pradyumna. These three represent one of the three attributes viz., Gnana, Bala, Aisvarya of Vasudeva, predominating in them. Twenty-four devas come into existence, six belonging to each of these manifestations and having one of the six attributes of Narayana, viz., *Gnana*, *Bala*, *Aiscaryam*, *Veerya*, *Tejas* and *Sakthi*. These Devas are as follow:—

Vasudeva, Kesava, Narayana, Madhava, Purushottama and Janardana; *Samkarshana*, Govinda, Vishnu, Madhusudana, Adhokshaja, and Upendra; *Aniruddha*, Trivikrama, Vamana, Sridhara, Narasimha, and Hari; *Pradyumna*, Hrishikesa, Padmanabha, Dhamodara, Achyutha and Krishna. From these four original manifestations eight murthis, viz., Brahmi, Prajāpatya, Vaishnavi, Davija, Arshi, Manushi, Asuri, Paishachis and also the ten incarnations of Vishnu spring up. When all these manifestations took place, the various emblems of Vishnu, such as *Ananta*, the discus, the conch, &c., corresponding to the eight *Murthis*, and the eight *Prakritis* have also sprung up: and also Garuda. These four manifestations seem to correspond to the Vedantic ideas of Hiranyagarbha, Sutrātma, Prāṇa, and Virat. Brahma is then created by Aniruddha, and he in his turn created the world in the same way as is described in the Puranas, with no difference, except that from Aniruddha, *Maya* sprung up and enveloped everybody in the universe. The laws of Karma are explained as the reason for people suffering for the wrongs they do. The escape from this lies in *gnana* which is either Satavtta Gnana, knowledge that "I am Brahman"; or Kriya Gnana (knowledge by work) or Yoga as explained in the writings on the subject; an alternative is allowed, namely, of concentrating one's mind on an image or idol (*praticchāya*) of Brahman. In this and a similar manner the Gnana Pada finishes and a third method, viz., the practise of Abhyasa Yoga is described in the Yoga pada. He who is unable to perform any of these methods, but is at the same time anxious to obtain moksha, is enjoined in the Kriyāpāda to have plenty of wealth and to dedicate a temple to worship Narayana in the manner therein described.

A similar worship is also enjoined for Siva in the Saivagamas. The subject is introduced in the same way as in the Pancharatra agamas. Here Siva is considered as a manifestation of the Brahman who is also sometimes called Sadasiva. He is said to have five aspects (*mukha*), viz., Isana, Sadyojata, Vamana, Aghora and Tatpurusha. As every one of these contains three eyes, it follows that he has fifteen eyes when he appears at one and the same time in all his aspects. Then the Isana is his head, the Tatpurusha his mouth, Aghora his heart, Vamana his secret part, and Sadyojata his feet. This *body* he is said to have assumed simply to enable the devotee to worship him. He is also called Pasupati, lord of jivas (*pasu*) who are entirely dependent on him. Pasupati informs his consort Parvati that as it is impossible to practise Brahma Vidya, he will teach Yoga for the good of mankind. Different kinds of Yoga are taught, and Saivagamas contain

more information about Yoga than the Pancharatra agamas. He again says, that in the Kali Yuga, it is not possible to practise Yoga, and therefore recommends his worship in some form or other. These subjects are taught in the Guana and Yoga padas of these agamas. Then comes Kriyapada, in which he says that his worship in the form of *linga* (phallus) is preferable; if for such a worship a temple is built. If he cannot do even that, he is enjoined to worship a *linga* which may be carried along by a devotee. This is Charyapada in which many other subjects such as Rudraksha which is recommended to be worn by the devotee, the secret of mantras, and the occult properties of herbs, &c., are also taught.

The Saktagamas have a similar tale to tell. Prakriti or Sakti is said to be the primal force in the cosmos. She is defined to be of eternal existence and independent of Brahman and the plastic origin of all things. A detailed description follows in which the origin of all kinds of sentient beings including the devas is traced to her, and she is said to be eightfold, (Vārāhi, Chamundi, &c.). Siva explains that by the power of Yoga, he divided himself, in the net of creation, into two. The right half was male (Iswara) and the left was female (Nāri), and the whole was hence called Arthanariswara. The three female divinities Lakshmi, Saraswati and Parvati are considered her manifestations. The rest of the Guana, Yoga, and Kriyapadas are treated in the same manner as those of Pancharatra and Saiva agamas, worship of Sakti being only instituted, it is said, as a substitute in this Yuga, for the higher mode of worship.

With regard to construction of temples, there is very little difference between them. Temples according to these agamas are of four forms, circular, quadrilateral, oblongular, and elliptical. The last is very rarely to be met with now-a-days. The outer walls may be either one, three, five or seven with entrance gates. There may be one, two or four towers for the outermost wall. The towers may have any number of stories up to twelve. The temple should be in the centre of the village, and directions are given to find out which is the centre of the village.

That point is taken as the centre point of the temple intended to be constructed, and further directions are given as to the size of the temple according to the space available. A large number of temples constructed now-a-days do not at all conform to these instructions, and we thus see them sometimes at the end of the village.<sup>1</sup>

Such has been a brief out-line of the teachings of the Tantras. They have been most severely criticized by Badarayana in his *Brahma Sutras* (2nd Adhyaya, second pada.) and condemned by Sankaracharya. But the Pancharatra agamas have been upheld by Ramanujacharya, on the ground

1. Siva being a non-quietent deity (Kruradevata) temples dedicated to him should be built outside or at end of a village, if possible, and so also for Sakti. The reason is said to be that if these are not properly worshipped, the force latent in them, will at once cast its influence around, and not only will the temple become useless as a centre of that force, but even harm will be done to the villagers.

that although there are some theories in those agamas antagonistic to the teachings of the Upanishads, those parts of the former that are not antagonistic to the latter might be considered authoritative. Nilakanta in his *Saivabhashya* is reprehensible; he takes up the *Sutra* condemning the *Saivagamas*, fills in certain words which he thinks are understood, and twists the whole *sutra* to mean "The worship of Pasupati is upheld." Such has been the relation of Vedanta to the teachings of the Agamas, and as Hinduism is degenerating, their teachings and more especially the baser part of them, are gaining over the minds of the fallen Hindus. Yet we should be only too glad to find that Idol-worship, the least harmless of those teaching is still dragging on its existence: and in these days a correct understanding of the mode of worship will no doubt help us in our onward progress, for there lies the key to our development in occultism: and the exotericism of idol worship, will I hope one day form the subject of my paper on the next occasion we may meet in this Hall to celebrate another epoch in the history of the Theosophical Society, had it not been for the work of which we would not all join our hands so gladly.

The practise of mantras is a form of Yoga, the other kinds of Yoga being Raja, Laya, and Hata: these practises are taken up by persons who have no command over their own will. With a dangerous weapon as Mantra Siddhi in their hands they can do any amount of harm to mankind: and if a man becomes so depraved in morals, he is in no way better than the Atlantean of old. It is the duty of every true Hindu not to meddle himself with these writings, if he finds he will soon become allured by their teachings; but if any one does take them up, let me, for one, be allowed to recommend the best of them—idol-worship—as a means to the Higher Science, and let me warn, one and all who have seriously made up their minds to study these writings in the light of the words of Krishna 'He who worships them (the minor deities) goes to them, he who worships me attains me.'

#### THE ETHICAL ASPECT OF THEOSOPHY NOT THE ONLY ASPECT.

A very large part of that branch of our Theosophical literature which treats of the daily life of an occult student is written in the form of a sermon; that is to say, it consists of moral precepts and exhortations, enforced by an appeal to the conscience and to the sense of duty. We are told to follow a particular line of conduct—say, for example, to practise altruism, because it is *right* to do so, because it is our *duty*. In short, in this class of writings it is the *heart* that is appealed to. But our daily intercourse with fellow-students impresses us more and more frequently with the fact that, to a considerable proportion of aspirants, appeals couched in such terms as this are not merely ineffectual, but positively distasteful. They complain that a moral exhortation, however, lofty its theme, produces in them, by virtue of its

very nature as an exhortation, the sensations which may be ascribed to a Sunday-school scholar when admonished by his teacher; that is, a feeling of irksome restraint coupled with the desire to disobey—for the sake of disobeying. These sentiments are not unhealthy, nor are they signs of a want of moral stamina in the character of the individuals in whom they are evoked; temperance reformers will tell you the same tale, and descant upon the uselessness of trying to reform certain drunkards by telling them that inebriety is wrong or that it displeases God. The reason is the same in both cases, *viz.*, that the wrong sentiment has been appealed to, the wrong chord touched, through a misjudgment of the individual's character. Many persons are so constituted that their head rules their heart to a greater extent than among their fellows; they guide their conduct by reason rather than by sentiment, by expediency rather than by duty. They are self-reliant; and, their intellectual acumen being usually above the average, are on that account accustomed from youth up to look with comparative contempt on the opinions of their more ordinarily gifted friends, who are guided by conventional usages. Hence they have a fair share of intellectual conceit, and an appeal to their sense of obligation to their fellow-creatures or to God, immediately piques their pride and self-reliance, causing them to ask themselves:—"Why must I act thus? Who is God that he should set up his opinion against mine? Who are the Adepts that they should enjoin upon me a course of conduct without assigning a reason?"

The right way to deal with such persons is, not to condemn them as void of conscience or sense of duty, but to strike another chord in their nature, to give them their appropriate food. They require to be shewn the *rationale* of a precept, to be convinced of its expediency, of its consistency with the laws of harmony. It is useless to tell them to be unselfish; they must know *why*; an intellectual reason will be to them far more cogent than a mere appeal to their sense of duty. For example, while the mass of students may be content to be told that they *must* be unselfish, that the Masters wish it, that it is *right*; these intellectual students must be shewn that selfishness is a *disease*, that by being selfish they are crippling themselves and injuring their fellow-creatures. Students of ethics must not blame students of science, if the latter seem to derive more real benefit and comfort from the study of correspondences in nature than from meditation on moral maxims; but must remember that we climb the mountain on different sides, and that though the steps are not the same, the same summit is ultimately reached. For this reason, I would exhort those in whom the intellect is stronger than the heart, whenever after reading a Theosophical sermon, they find themselves forced into the position of a "naughty boy," to remember that there are more ways of progressing than one, that intellectual appreciation is as necessary to final achievement as moral conviction, and that if they find themselves in this incarnation un-

suited to ascend the mountain of truth upon the side called duty, they can do so upon that called harmony, and the result in the end will be the same, for both duty and harmony are merely partial aspects of the whole truth.

Take as an instance the case of a man whose predominant sentiment is a love of harmony, so much so indeed as to render it unlikely that he could be made to follow the path through any other influence. Such a man must not be fed upon sermons, the sense of duty is weak as yet, and he cannot bear restraint. He must be shown how harmony is a law which operates throughout the universe, how it brings peace and happiness wherever it reigns, and how selfishness violates this law, producing the same effect as the undue prominence of one note in a musical chord. As an instance of this I can supply the author of "Modes of Meditation" with one more mode from my own experience. It is to sit down at the organ and strike those six notes which form the "harmonic chord" and the ratios of whose vibration-numbers are those of the first six numerals ( $do_1, do_2, sol_1, do_3, mi_3, sol_3$ ). The lowest note is struck first and represents the great underlying consciousness of the universe; then the others are added in succession, and the harmony gains in perfection till the whole galaxy of spiritual powers is complete. The meditation on this harmony and the spiritual ideas to which it corresponds and gives the clue, may benefit a student more than a host of sermons.

As a second instance, let us take the case of a man whose strongest sentiment is a love of beauty of form. If he is one of the class of "head-worshippers," it will be useless to appeal to his sense of duty in exhorting him to become an occultist. He must be shown that beauty of form is merely the expression of beauty of thought, and that he is a fool for eating the husks and neglecting the kernel. He will then soon learn the connection between individualism and ugliness of form on the one hand, and between altruism and symmetry of form on the other. These two instances must suffice for the present, but many more could be given.

H. T. EDGE, F. T. S.

### GOOD AND EVIL.

*A paper read before the recent Convention of the Theosophical Society, at Adyar, by J. K. Daji, F. T. S.*

MAN'S conception of good and evil varies with his taste, imagination, moral culture and intellectual development. There are ideas about good and evil that spring from perverted taste and faulty imagination. Leaving these aside, we come to notions that appeal to reason. All minds do not reason alike, but, amidst all sorts of difference of opinion, we can trace a line of general agreement touching points of vital importance, and one that will furnish us with a broad platform to stand upon, for the discussion of the different views taken by different

minds. By far the most current notion of goodness is that of agreeableness. What is agreeable to the individual is supposed by him to be good; and what is disagreeable, evil. But that is not a correct way of thinking. Much that is agreeable is far from being good, and *vice versa*. Sweets are agreeable to many sick persons, but they are not good for them; while some bitter medicines are good for them, but they are not agreeable. In short, taste is not the proper criterion of good and evil. Reason is a better guide, no doubt; but man's reason is often guided by his taste and prejudices, and being thus misguided, it ceases to be a reliable guide. In reasoning as to what is good, we should take care to eliminate the element of personality altogether since personal considerations imply personal likes and dislikes. We have to find out what is good in itself, apart from what appears good to us and is supposed to be good for us. We have, in the first place, to extend our sympathetic attention to the whole universe. The question is, what is good and what is evil for manifested nature, as a whole; and I think, there is only one conception of good and evil so universally applicable as to meet the requirement of that question.

Good lies in progress, evil in retrogression. By progress we mean advancement to a better state, a change from existing condition to a higher one. The material body makes very little progress towards perfection in the short period of existence allotted to it; and hence our criterion of good and evil would signify very little, if we were believers in the pseudo scientific dogmatism of materialism which affirms most positively, though quite unwarrantably, that there is nothing in nature above and beyond what is now recognised and recognisable as the material universe, and nothing in man besides the physical body that rots and disintegrates soon after its death. But the Theosophists have valid grounds to reject the materialistic dogma. The most positive proofs on their side, the most convincing part of the evidence that shows the existence of the unseen Universe has never been clearly revealed to the public; nor will it be revealed even at the present day. The occultists have good reasons for strict secrecy in that direction, and it makes no difference to them if ignorant people cannot feel the force of those reasons for secrecy. The course they adopt is to show how groundless and untenable the materialistic dogma is, how it fails to shew various problems of life and mind, how it fails to account for a number of phenomena within the range of human experience, especially the new series of phenomena indiscriminately called Hypnotism. Having shown that quite clearly, they offer an alternative theory. That theory is that what we call material bodies are but the gross envelopes of subtler things that are far more enduring; they are the skins which the latter change with each earth-life, the instruments with which they work in that life.

With that alternative theory, everything becomes intelligible; the deeper secrets of nature are laid free before the all-pervading light

of transcendentalism. In short, two distinct views of nature prevail in two diverging schools of thought, *viz.*, materialism and transcendentalism. The former fails to give a satisfactory explanation of the facts of nature, the latter succeeds in doing so; and for that reason alone if not for any other, we are fully justified in rejecting the one, and accepting the other. According to the view we accept for reasons stated above, the spiritual entity survives its material body and takes a new one after some time. At each incarnation it resumes the work of previous incarnations, utilising the progress therein made and the knowledge therein acquired, thus advancing by slow degrees through cycles of time from the lowest to the highest states of being. The light of Theosophy reveals that the highest happiness inheres in the state of perfection that is the goal of evolution, and that whatever tends towards that state is calculated to promote true happiness. In other words, all that tends to progress towards perfection tends to real happiness. People at large identify happiness and misery with good and evil, and our criterion of good and evil is the criterion of real happiness and misery; but unfortunately the happiness they seek is not the real thing but a passing shadow of it, and all popular misconception of good and evil is ultimately due to that mistake.

Recognising progress and retrogression as the criterion of good and evil, we see, upon the whole, no evil in nature, since there is no retrogression from that lowest point at which the process of evolution begins. But we see retrogression from the higher states reached in the course of evolution, and also retardation or abeyance of progress. The cause of such evil is the *inertia* of Prakriti or matter, that is to say, the resistance it offers to the sublimating influence of spirit. We may compare the influence of the universal impulse at evolution, upon the material universe, with the process of magnetism. Some bodies are magnetised very easily, others with great difficulty. Some rapidly lose the influence imparted to them, others retain it for an indefinite length of time. Likewise, some bodies quickly receive the spiritual influence that communicates to them the evolving impulse, while others resist that influence; some retain it long after they have once received it, while others lose it soon. The human race stands at a high stage of evolution at which the individual possesses the power of making his choice or of exercising liberty of action one way or another, within certain limits. He can receive the spiritual influence that imparts the evolving impetus and retain it for good if he chooses to do so. It is because he does not choose to do so that he fails to progress in the right direction. The cause of evil in that case is none other than the perversity of his free-will. It is not the fact of his having free-will, but the act of his making a wrong use of it by opposing it to the universal design of nature, that is the cause of evil. Nevertheless, man's free-will is at the bottom of the mischief in one sense; it is the possession of the power of choice that renders possible the exercise of it, one way or the other. In the case of the lower animals who do not possess

that power, there is nothing like partial retrogression or individual resistance to progress. They progress at a uniform pace along the line of evolution. While they cannot resist their progress on the one hand, they cannot accelerate it on the other. Man can as well do the one as the other. Thus the course of retardation of progress is an adjunct to the blessing of acceleration of progress, while both are the conditions of higher evolution. The perversity of human will, or man's opposition to the universal design of nature, is due to materialism or undue attachment to the pleasures associated with the material plane of manifestation, and on that account the origin of evil may be traced further back to materialism. That, in its turn, is the natural outcome of the illusion of self, whereby man identifies himself with his physical body or believes that body to be his real self. Hence, the origin of evil may be traced still further back to the illusions of self. And that illusion is due to man's ignorance of his real self; so that, ultimately, evil is traceable to ignorance of self. All that is true in the hundred and one human conceptions of evil, ultimately proceeds from the real evil to which we have hitherto referred. In other words, all human misery and woe, all the pain and suffering to which man is subjected, is the result of the disharmony and discord arising from individual oppositions to the universal evolving impulse. The sovereign remedy for the mischief can be no other than the one that strikes at the root of the mischief. That root is ignorance of self, its proper remedy is knowledge of self. Self-knowledge is the universal panacea. The light of self-knowledge dispels the illusion of self. Upon that illusion materialism lives, and with it that must surely die. The death of materialism removes from the scene the power that prompts man to resist the universal evolving impulse; so that disharmony and discord, the results of that influence and the causes of sorrow and suffering, are no longer at work. In short, ignorance of self is the root of evil, while knowledge of self is the remedy for it. Such is the most reasonable common sense view of the case, and the same is the conclusion of Vedanta, which traces all evil to *Maya* or ignorance and points to *Atmagyana* or self-knowledge as the cure for it. According to some interpreters, the word *Maya* stands for illusion and not for ignorance, but that does not really affect the interpretation, since illusion proceeds from ignorance, and it is not ignorance *per se* but the illusion it breeds that leads to materialism, the immediate cause of man's unlawfulness and consequent suffering. Christianity also refers to the unlawful use of man's free-will as the cause of human suffering, but the explanation it gives is quite different from that of Vedanta. No doubt, the explanation given out before the world is a popular or exoteric version, but I believe that the popular version bears, upon the very face of it, clear evidence that those who gave out that version, did not mean the Vedic conception of good and evil. The version is, that man's first parents, *viz.*, Adam and Eve were created by God who is Omni-

potent, Omniscient and All-Merciful and placed in the garden of Eden, where they were forbidden to taste the fruit of the tree of knowledge, but allowed the choice between obeying the order and infringing it, being endowed with free-will or liberty of action. There they were tempted by Satan, who was formerly an Archangel and had subsequently rebelled against God, to eat the forbidden fruit, for which disobedience God punished the whole human race. The explanation does not satisfy our reason and sense of justice. Leaving aside our objection against the unscientific conception of creation therein conveyed, a conception quite opposed to the unmistakeable facts of evolution, we come to the absurdity of making the Omnipotent, Omniscient, All-Merciful Being, the Creator of Satan, who having created the personage that subsequently became his adversary and endowed him with so much strength in spite of his Omniscience, and having failed to put him down at once in spite of his Omnipotence, punished not only Adam and Eve for yielding to the temptation to which they were allowed to be exposed, without being endowed with the power and prudence to resist it, but also the whole human race descended from them. That explanation of the origin of evil is both unscientific and absurd; unscientific because science has unmistakeably demonstrated the law of evolution as contradistinguished from the dogma of creation; absurd because the ideas of God's Omnipotence and His adversary's power, of His Omniscience and His creation of such personage, His mercy and His merciless punishment of the human race, are distinctly contradictory.

Some of our friends seem inclined to identify the Ahriman of the Zend-Avesta with the Satan of the Bible, and to believe that the Zoroastrian conception of God and evil resembles the Biblical version; but they are much mistaken; Ahriman is not a fallen Archangel of Ahura-Mazda, but a co-existent power. When Ahura-Mazda sprung from the bosom of Tervan-e-Akarna or the Absolute and Unknowable reality (represented as Time beyond bound and Space beyond bound), Ahriman appeared opposite to him. As Ahura-bigeon became manifested in the kosmos, the same happened with Ahriman; that is to say, as good things spring from Ahura-Mazda, their evil counterparts sprung from Ahriman. This is a plain truth in plain words. Ahura-Mazda and Ahriman represent the two opposite poles of Cosmic Energy or the Great Universal Force, of which the various forces of nature are so many modes of manifestation; the one positive, the other negative; the one good, the other evil; the one spiritualising, the other materializing. The picture is painted on the back-ground of the Unknowable and, with the light of Theosophical literature, it is not difficult to understand that this popular Zoroastrian Cosmogony begins with the beginning of the present Manvantara, when the cosmic forces, asleep in the bosom of eternity (Savan-e-Akarna) during the preceding Pralaya, resume their work. The Universal Force of which all the forces of nature are modes of manifestation

is polar, just as those secondary forces are polar; Ahura-Mazda representing one pole, Ahriman another; all good influences emanating from the Ahura-Mazda pole, evil ones from the Ahrimanic pole. Ahriman is not the ultimate cause of evil, as the Satan of the Bible is supposed to be. He is simply the personification or representation of that pole of Universal Force or that aspect of Cosmic Energy, from which evil influences emanate, at the beginning of a Manvantara. What then is the ultimate cause of evil according to Zoroastrianism? In other words, what was it that caused Ahriman, the personification of evil, to appear opposite to Ahura Mazda at the beginning of the present Manvantara. Popular Zoroastrianism does not go into that most abstruse question of metaphysics which the popular mind cannot grasp. It is an essentially practical religion, which, like Buddhism, contents itself with necessary practical instructions instead of confusing the mind and involving it in a network of metaphysical subtleties too fine for it to handle. Before one undertakes to trace evil to its ultimate source, he should know what evil is in itself, man knows evil as it appears to him, or as he experiences it, and not as it is in itself. What he knows is the human conception of evil and not the inherent feature of evil. Hence he can ascertain the cause of his conception of evil, but not that of evil itself. The distinction between the two should be clearly formed in mind. Vedantism explains what evil is in itself. If one can grasp that explanation, he can understand the real cause of evil; but that explanation is, as it must, from the nature of the subject, be expected to be, too philosophical to be intelligible to the general public, and hence too abstruse for the purposes of popular religion. The Christian Church makes its explanation of the origin of evil quite popular, at the cost of making it unscientific and absurd. For Zoroastrianism avoids both extremes, viz., the one extreme of being too metaphysical to be intelligible and hence useful to the public mind, and the other extreme of being too far away from philosophy to represent the real truth, by going as deep as the average mind can penetrate and not beyond that. In short, popular Zoroastrianism contents itself with stating a plain truth in plain words with reference to the problem of evil, leaving the most remote and abstruse aspect of the problem untouched. To avoid misunderstanding, I would remind my Hindu brothers that Vedanta is not popular religion but deep philosophy. What I mean by my remarks about going to extremes is, that a popular religion should not offer explanations quite unintelligible to the public mind, because it will not, in that case, meet the most important requirement of popular religion. That does not apply to Vedanta since that is not popular religion.

There is another expedient for popular religion in dealing with an abstruse subject like the origin of evil; and that is, to deal with it from the stand-point of the human mind, or to explain the origin of what man considers to be evil, apart from what evil is in itself. That expedient is adopted in Buddhism; there the human conceptions of

evil are systematically handled and traced to their source. Man identifies evil with pain, suffering or sorrow; popular Buddhism examines and explains sorrow, and the causes of sorrow, instead of examining and explaining the inherent nature of evil and the causes of evil *per se*. What people at large really want to know is not the philosophy of evil, but the causes of suffering, and Buddhism gives them just what they want to have. The universally recognised causes of sorrow, such as disease and death are all traceable to birth. Birth then is the basic cause of sorrow; were there no birth there would be no sorrow; were an individual to become free from the chain of birth and death, he would be free from sorrow; and were there no birth there would be no death. Like the Zoroastrian version this is also a plain statement of facts and nothing beyond that. As it is, it naturally suggests the query:—What is the cause of birth? Buddhism replies that it is *tanha* or desire to live. That desire is universal, it permeates every atom in the cosmos. It continues in the individual or spiritual unit until he has finished his work or reached the climax of evolution. It is because he has left his work undone that *Tanha* lives in him and makes him take a new birth. Thus the proper remedy for sorrow is to exhaust *tanha* by working along the line of evolution, and discharging all duties, thereby attaining to Nirvana, a state in which there is no desire, no life in the current sense of that word, no material existence, no attributes or finite qualities, in short nothing that the humble mind can conceive. That Buddhist cure for sorrow, Nirvana, is a philosophical idea too deep for the general public to comprehend and hence very likely to be misunderstood. And it has been misunderstood by many and is being misunderstood, even at the present day, notwithstanding the flood of light Theosophical literature has thrown upon its real meaning. The difficulty of popularising philosophical conceptions, is strikingly illustrated by the Buddhist concept of Nirvana. Foreseeing that difficulty and its consequences, Buddha said very little about Nirvana in his popular teaching or exoteric school, just as Zoroaster said very little about Yorooster Akorna. Both wanted to fix the attention of the general public upon practical issues and not upon metaphysical subtleties. Nevertheless the metaphysics of Nirvana has been roughly handled by some of his followers, with the sad result of identifying Nirvana with *absolute annihilation*. No doubt Nirvana is NO THING but then that NO THING is everything; it is unconsciousness, but that unconsciousness is, absolute consciousness. In short, the cure for sorrow is *annihilation of desire* and not absolute annihilation; *tanha* or desire to live is the cause of sorrow, and that cause has to be removed. This practical and popular view of evil is admirably suited for practical purposes and popular requirements. *Tanha* is the cause of sorrow or its invariable antecedent; nevertheless it is not an evil in itself, but it is an



evil if you choose to call it so, but we have to bear in mind that it is, after all, a necessary condition of progress.

To sum up:—The view man takes of evil varies with his stand-point, and even from the same stand-point, the view taken by different minds is not exactly the same, being tainted with individual faults and follies and also with individual preconceptions. The apparent cause of evil are various, varying as they do with our views regarding the nature of evil; although the real cause is one, and that cause is, ignorance. What people consider evil is a condition of progress, a phase of evolution? That notion even may be disputed. But one thing is certain, one fact bearing upon the subject is so unmistakeable and indisputable that it cannot but be accepted, and that fact is, that the real cure for evil is *knowledge* and knowledge alone. By knowledge we mean *real* knowledge, of which self-knowledge is the most intelligible expression and to which it is the only key. Such knowledge implies perfection, it implies the mature development of all that is good and great in human nature. To promote such knowledge where the ground is prepared for it, and to prepare the ground for it where it is barren, has been the goal, the very end and aim of all great religions; at any rate, that has been the great work aimed at by all great prophets. Each has tried that work in the way best adapted to the time and place of their work, each has used means best suited for a step in advance. The same great work, the present Theosophical Society, has been trying to achieve. Now the most dominant feature of modern thought is its pronounced intellectuality; its aspirations and its pursuits are particularly intellectual. The spirit of the age is the spirit of free enquiry and free criticism, which is a revolt against authority and a re-action from credulity. Hence the spiritual need of the time is a spiritual lever that can countenance all sorts of intellectual curiosity, and satisfy free criticism. These requirements, our Theosophical Society should meet in order to fulfil its mission and such of its members as advocate faith in personalities and reliance upon authorities, do not seem to know what they are about, since they run counter to some of the most important requirements to uphold dogmatically any particular views and notions as those of our Society and to look upon persons who may adversely criticise those views as enemies, is a delusion and a censure for which there can be no excuse in a cosmopolitical institution like the Theosophical Society.

D.

### A LADY'S LECTURING TOUR IN SOUTHERN INDIA.

SOME of the Delegates attending the Theosophical Convention in Adyar in December suggested that I should visit their Branches and speak. I was also anxious, as a tourist, to see some of these places and was further interested to learn how these things are "worked," and how a tour is organised at the Central Office.

With the assistance of Mr. Keightley, who is a veteran in such matters, a list of suitable places was drawn up, and a plan was placed in my hands which included ten towns in Southern and Western India; it also contained the dates of my arrival and departure, the names and addresses and descriptions of the principal persons in each town who were interested in Theosophy, with the Secretaries of the Branches and the number of lectures to be delivered by me at each place. It is no easy matter to draw up such a plan in India where distances are very great, and where frequent journeys of 10 to 30 miles in a bullock-cart are features of the programme, but the organisation of such tours is part of the Indian Section work, and it has evidently been reduced to a method which, in my case, worked admirably.

The route lay partly on the line of the Madras Railway between Madras and Calicut on the West Coast and partly on the South Indian Railway as far as Madura. We went straight away in the first instance to Palghat. There, we were met by a party of friendly Theosophists and were conducted in a bullock-bandy (a queer looking square wooden vehicle which is used everywhere in India for bullocks) to a large bungalow which happened to be empty; our kind friends Mr. and Mrs. Barrow supplied us with two loads of furniture, and they and Mr. Veerara Iyer, the Secretary of the Branch, did everything to make our visit to Palghat enjoyable.

One of things that has impressed me very strongly in India is the universal friendliness of every one; we were met always on our arrival at the station and seen off again, when we left, by a party of friends, bullock-bandies were placed at our disposal and servants sent to attend to us from our friends' homes. Of course, there were no hotels at any of these places, sometimes we put up in a Government bungalow where we found "convenient accommodation." I mean by that plates, cups and beds and such like necessities, a man in charge etc; at other times where there was no Government bungalow or where it was already occupied, we put up in an empty room anywhere, or a schoolroom. Sometimes they were clean, very often they were not, but whatever might be the circumstances of our "lodging" one thing was certain and universal, and that was the extreme friendliness and kindness of our Hindu friends. I say Hindu, because during the whole of this tour, I only met two Europeans. This was just what I wished for, I came to India to meet the Indian people, and I was not disappointed. This friendliness is often characterised by a *Sans-gêne* which is delightfully amusing and naive to one accustomed to the national coldness of the

English towards strangers; but the former has its awkward results sometimes and no wonder! Many of my Hindu friends said to me, "Tell us if this arrangement is as you like it, we do not know, *we have never spoken to English ladies before*, we are very anxious to make you comfortable" and so on. It was only when I had begun to mix a little with Europeans also that I observed with pain how completely the Europeans cut themselves off from all social intercourse with the Hindus. It is true that many Hindus have customs which are very distasteful to civilized people, but there are amongst the Hindus men of such unusual mental and spiritual gifts, of such simple goodness, of such touching devoutness and faith as I have never met in any other land. Spirituality is a quality which I have not found amongst European or American men. I have found it amongst the Hindus.

My first lecture given at Palghat was to a good audience and was an account of "Theosophic work at home" Mr. Barrow very kindly presiding.

The following day Dr. Emma Ryder spoke on the Education of Western Women, and was listened to with the greatest interest.

The lectures were always held at 5 or 6 in the afternoon; our early mornings from 6 to 10 were often spent in sight-seeing, temples, bazaars, schools, &c. At 10 we came home to breakfast and spent the heat of the day in reading or writing or receiving guests. At 7.30 or 8 we dined and received more guests till 10.

At home it is not the custom to enter into serious philosophic talk during afternoon calls; but here they are more sensible, and if a man's mind is full of philosophy, there is no reason why he should conceal it. So almost all our conversation turned upon Theosophy or Metaphysics. I found it most deeply interesting; often too we would discuss the position of women; the freedom of the European, the subject and socially degraded position of the Hindu woman; this was always a burning question, as it is everywhere.

From Palghat to Trichoor—where we found ourselves, in the land of the Nairs, a peculiar people rather fair and handsome, very industrious, wealthy and intelligent. They interested us chiefly because amongst them inheritance runs through the female line and, as polyandry is the custom, a man knows and recognises his mother and his mother's brother, but never his father. They are the most contented and self-respecting people, I have seen in India and putting aside the practice of polyandry, their general well-being is a test of the beneficence and success of woman's rule.

We drove 32 miles in a bullock-bandy, our baggage and Trivedi following in a cart. (Trivedi is a person upon whom all our domestic comfort depended. He is one of the servants from Adyar, and proved an invaluable cook, butler, caterer and courier.)—The scenery was very beautiful, and the vegetation exquisite.—Enormous groups of bamboos stretched their feathery canes in arches over our heads and stood out

like ferns against the sky, palms of all sorts were there, mangoes, innumerable creepers, plantain groves. I was fascinated with it all, and the long drive, at first by day-light and then by moonlight, though fatiguing was very beautiful. At Trichoor I spoke on "the Higher and Lower Manas" Mr. A. Sankariah, Dewan, presiding and the following day at a crowded meeting in the Normal School on "the Spiritual Life." Through the kindness of Mr. Sankariah, we made the acquaintance of a wealthy Nair lady and visited her house which was exquisitely clean and in order. We also greatly enjoyed the music of a blind Nair lady who played and sang to us many most interesting native songs. The Girls' Schools for Nair girls, where this lady teaches music is one of the best I have seen. While I was sitting there hearing one of the classes reading and reciting English, several young Brahmin girls had to pass from one bench to another, and in doing so had to go near their own Head-Teacher, a European. Each child as she passed drew her clothes close to her, so that they might not touch the Head Mistress. If their clothing had brushed against her clothing, they would have been considered "polluted" and would have had all the trouble of bathing and washing their clothes over again. Fortunately the children are as a rule docile—only too much so—or discipline, with such teaching, would be impossible.

From Trichoor, we went to Coimbatore and two crowded meetings were held there under the presidency of Mr. N. Annaswami Row. At the first one I spoke on "Outlines of Theosophy," and next day Dr. Ryder spoke with great eloquence; by request, on, "The Education of Women." Mr. P. V. Subbiah kindly organised a party of Hindu friends to take us to the temple at Perur, and it was one of the most interesting expeditions that I have made in India. The temple is renowned for its historical and architectural features. From the temple we all walked down to the bathing-place—a romantic spot;—a clear stream ran under palm trees and round a palm grove; in the water and on the banks, men, women and children were washing their garments and doing their bathing rites; crossing the stream, we walked into the palm grove and sat down under the trees while Mr. P. V. Subbiah initiated us into the many mysteries which belong to "cocoanuts," but these I must not divulge—owing to want of space.

Our next destination was Ootacamund in the Nilgris, where Colonel Olcott is building his bungalow. From Mettupalayam up to "Ooty" in a bullock-cart is a severe discipline which lasts nineteen hours. The journey is most beautiful; the flowers and creepers were lovely, but the way is long. We stopped there a few days and enjoyed every moment. The country round and the climate are delightful. During the day time, bright hot sun with a clear crispness in the air that makes one feel buoyant, and at night a temperature that makes a cheerful fire very pleasant.

It was at Erode, our next stop, that I first learnt the death of the Prince. As his funeral was fixed for that day, my lecture had to be turned into a public meeting, when a message of condolence was carried. I spoke the first night on "Persistence as a Theosophic Duty" and the following night by request on "Women's Rights". There as the Secretary of the Branch, Mr. Govinda Rao was unfortunately ill, his place was most efficiently taken at the meetings by Mr. Venkatarama Iyer. On my way to Trichinopoly I had to pass through Karur where I had been invited to stop and speak; owing to the want of a free day I had been reluctantly obliged to refuse. I had, however, 10 minutes at the station when my friends came to see me; they brought an old Brahmin lady with them, who having heard that I was passing Karur, declared her intention of coming to see me. She was a dear old lady, and her name was Subba Lakshmi; my sympathy went out to her at once, and I thought she felt the same. If she had been an English woman, I should have put my arms round her and given demonstration to my feeling, but I remembered the rules of her religion and stood aloof: I never touch a Brahmin nor any thing that belongs to them if I can help it, because it must be very inconvenient for them to be constantly bathing and purifying their things.

The greeting they give us is more graceful than ours, instead of shaking hands they touch the brow with the right hand, or if they wish to be more impressive they fold both hands as if in prayer and raise the hands thus folded to the forehead, slightly bending the head at the same time.

At Trichinopoly I addressed a crowded meeting in the Town Hall, it was well organised by the Secretary Mr. Muthukrishna Aiyar. There was something very picturesque and rather impressive about this meeting; after it was over the Chairman came up to me and put round my neck of wreath of flowers, very prettily and artistically made; it is a customary way of doing honour to a guest amongst Hindus. A meeting was also arranged for the following day in the Temple City of Srirangam. The chair was taken by an orthodox Brahmin gentleman, one of the Trustees of the temple. I saw the wonderful temples and the jewels, and had a very pleasant time at Trichinopoly and met many kind friends.

At Madura I was received by Mr. P. Narayana Iyer, a good and earnest Theosophist. As I had only one day to give them and they wished to hear me speak on Women's Rights in England as well as on Theosophy, I delivered the two lectures to the same audience, which was very attentive indeed and gave me the usual kind reception, Mr. Kalyanasundram Iyer, B. A., B. L., presiding. At the conclusion of my speech Mr. S. Anantanarayana Iyer, in moving a vote of thanks, spoke in favour of the education of Brahmin ladies. I had a long walk all round the temple. I managed not without some difficulty to get up to the top of the highest gopuram, where I obtained a good view

of the plan of the building and of the city. P. Naraina Iyer seemed to think it doubtful that any lady had ever achieved this feat before. At Tanjore Mr. Chinnayya had organised a large meeting in the School-room; it was very crowded and attentive. I spoke on "Eastern and Western Theosophy." At the conclusion I was presented with a peculiar ornament like a wreath, made of gold braid and filagree and flowers. It was placed round my neck, and at the same time the following address "from the students of Tanjore" was presented to me in a very elegant carved inlaid sandal wood-box.

To

(Miss) F. H. MULLER, B. A., F. T. S., of London.

Madam,

We, the students of Tanjore, beg to approach you with feelings of esteem and respect and accord you a hearty welcome to this ancient and historic city. We have been watching your life in distant England, and we are glad to observe that you spend your life in elevating the status of women. We must thank you for the trouble you have taken in crossing the seas and we, the students, have to thank you all the more for coming here to expound the tenets of Theosophy. In welcoming you, we earnestly wish that your life inspiring presence may influence the cause of Theosophy and extend the sphere of its beneficial influence and usefulness, besides infusing greater vitality and earnestness into the minds of the people. We fervently pray that God may bestow on you long life and prosperity.

We beg to remain,

Madam,

Your hearty sympathisers.

My next destination was Mannargudy, 9 miles from the Station. There I found 2 carts drawn by skeleton ponies. Many of the horses and ponies in India are in more deplorable state than the worst I ever saw then in Naples—They are starved, unmercifully beaten and over-worked. There I was met by Mr. A. Nilakanta Sastri and conducted to a bungalow where I stayed. While waiting for the bungalow to be swept and arranged for me, I stopped at Nilakanta Sastri's office in a garden near by; and in the middle of the day being tired, spread my mat in Hindu fashion on the floor and slept. When I awoke I found the room in possession of two or three of the pretty squirrels which abound here and which do so much mischief. A large crow had also called, and some mice were making themselves free with the plantains. In India everything is *inhabited and overpopulated*. The meeting was well attended, and many were unable to find room. I gave a short lecture on "Manas," and then gave replies to some 40 or 50 questions, Nilakanta Sastri taking most admirably the part of interpreter. At all my other lectures no interpreter had been required, for English was understood everywhere.

The lecture was followed by a most interesting musical entertainment, at which I seemed to get quite strongly impressed with the peculiar musical character of the songs and hymns. Next day we had a

great talk about the want of social life and want of education of Brahmin women. I held forth.

"Why don't you come and teach our women Theosophy?" said Nilakanta Sastri and with these significant words my first "tour" in India came to an end.

F. HENRIETTA MÜLLER, B. A.

## Reviews.

### "THE IMITATION OF BUDDHA."\*

An excellent little volume, which will be welcomed at this time when there is such a Buddhist revival. The first edition was sold out almost immediately upon its publication. The author has made an appreciative and wise selection from the Buddhist literature, enabling the casual reader to get a glimpse of the tender spirit and divine humanitarianism which breathes through all the teachings of Sakya Muni. It is a book to make good women love his purified personality. In his Poem Mr. Bowden says:

"We may look upon Buddhist morality as rather supplementary to Christian, or at all events to Christian morality as apparently understood, for instance, in such a representative work as the famous 'Imitation of Christ.' It must not, however, be thought that the design and the title of the 'Imitation of Buddha' evince any cynical or hostile spirit towards the religion of Christendom. Whatever one's personal predilections, nothing could be more unseemly, or less in keeping with the nature one attributes to the Buddha, than wantonly to set up two such characters as Buddha and Christ in a sort of hostile rivalry for our esteem and imitation. At the same time one cannot but remark on the entire absence from so many Christian treatises of all sympathetic or moral allusion to the lower orders of life, an absence the more unfortunate when a reasoned attempt has even been made, on the strength of Christian teaching, to explode the notion that we owe duties to animals, (e. g., in 'Moral Philosophy,' by Father Joseph Rickaby)."

In introducing this little jewel-box to the attention of the public, that sweet singer of England, the author of that incomparable epic, "The Light of Asia," Sir Edwin Arnold, writes:—

"Mr. Bowden has here supplied those who buy and use the book with rubies and sapphires and emeralds of wisdom, compassion and human brotherhood, any one of which worn on the heart, would be sufficient to make the wearer rich beyond estimation for a day...I rejoice to observe how well and faithfully his manifold extracts from the sacred books of India and the East exhibit that ever-pervading tenderness of the great Asiatic Teacher, which extended itself to all alike that live. This compassionateness of Gautama, if nothing else had been illustrated by the collection, would render it precious to possess and fruitful to employ. I recommend the 'Imitation of Buddha,' without hesitation or reserve."

And we heartily endorse his opinion. The work may be purchased of Coombridge and Co., Bombay, or ordered through the Theosophist Office.

\*"The Imitation of Buddha: Quotations from Buddhist Literature for each day in the year." Compiled by Ernest M. Bowden, with preface by Sir Edwin Arnold, K.C.I.E., C.S.I. Methuen Co., 18, Bury Street, London, W. C.

### OUR SPANISH AND SWEDISH PUBLICATIONS.

With growing interest and admiration I notice the activity of our theosophical Brethren of Stockholm and Spain. A Head-quarters has been opened at Barcelona, a reading-room established and lectures given. New translations and issues of works are being constantly made, and theosophical ideas thrown into circulation in both countries. Most worthy and unselfish coadjutors! And the group of Dutch Theosophists follow close after their shining examples.

H. S. O.

### MAHABHARATA IN TELUGU.\*

We have received the first two monthly numbers of the above. It is a translation into Telugu of the great epic composed by Vyasa, and begins with Santiparva, the most ethical of the 18 Parvas. The original Sanskrit verse is given first; then the Telugu equivalent is given, word for word; and it is followed by a free translation of the original. The translator is our learned brother Pandit D. Vencatachella Sastri, President of our Cuddapah Branch, and well known in Cuddapah and the neighbouring districts. Nothing, therefore, need be said in point of excellence of the translation; but I would at the same time suggest that instead of sticking himself to the reading of the Mss. in the Telugu countries, the Pandit would do better to compare them with those of the other parts of India, and adopt those verses that give a better reading. For this purpose, the Mahabharata printed in Madras may be consulted with its Bombay Edition, the Bengal Mss. being generally supposed to be full of interpolations. The type and the general get up of the work leave nothing to be desired, and we will be glad to see it patronized in the Telugu Districts.

S. E. G.

### THE 'VICHARSAGAR' IN TAMIL.

We have received the Prospectus of a new Tamil philosophical work, clearer and more dignified than a host of other works in Tamil published and sold in this Presidency. It is a translation into Tamil of the well known work of Lalasriram, Vicharsagar, or thoughts, on the Upanishad. The Lala although throwing no new light towards a correcting understanding of the Upanishads, gives a coherent view, and a good summary of their teachings. We hear the translation, which is being done by our brother A. Siva Row, B. A., Sub-Registrar of Kuttalam, Tanjore District, has approached completion, and is ready for print; and is sure to be a boon to the Tamil speaking population who are prohibited from reading the Sanscrit original. Intending subscribers may apply to Mr. Siva Row.

S. E. G.

\* Subscription Rs. 6 per annum. Subscription should be sent to Mr. J. Strinivas Row, F. T. S., Pleader, Gooty.

## Correspondence.

## THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, January 1892.

THE New Year finds the Theosophical Society "and doing" in the West and from most of the country Lodges, and centres of activity here, come the most encouraging accounts of work and progress. The Chiswick Lodge celebrated its first anniversary this month, and has a Muster Roll of 29 members and three associates to shew; besides being able to boast of a library of 75 Volumes. The successful collection of the latter is largely due to the untiring labours and zeal of our brother F. L. Gardner, the Secretary and Treasurer of the Lodge, whose name is sufficiently well-known to you all as a old member and active officer of the Theosophical Society, and it goes without saying that a Lodge which has for its President Bro. W. Kingsland, is more than half way towards success; as Theosophists count success.

The Croydon Lodge, too, is a newly-formed centre, and promises to be a most helpful and active nucleus for Theosophical Society work, and the spreading abroad its message to the West; although but a newcomer, the Lodge numbers 27 members and associates.

Dublin and Bradford report well; and have been greatly aided in their efforts and work by Mrs. Besant's lectures (at those towns), last year. Both Lodges have a good Muster Roll of members.

A new Lodge has been formed at Earl's Court (London, S. W.), to be called the *Earl's Court Lodge*; starting with 14 members, and with Mr. Machell as President and Mrs. W. Gordon, Vice-President. This centre has practically been formed to meet the necessities of the many members and associates of the Blavatsky Lodge living in the west and south-west districts of London, who have found the distance to St. John's Wood an almost insuperable difficulty sometimes, and especially in bad weather.

We have good news from Paris; the General Secretary recently paid a flying visit to the members of the Theosophical Society there and found them all imbued with fresh energy and life; forming groups for study, and making plans for propaganda in every direction. *Le Lotus Bleu* is to be enlarged, and M. Emil Burnouf—the well-known Orientalist—who has lately been evincing considerable interest in Theosophy, is contributing some articles to it, on Oriental subjects.

A good many of the English papers have lately contained brief notices, and in some cases comments, on our President Founder's splendid work in the service of Buddhism. They naturally fail to realise in the very least the magnitude and importance of that work; but it has, apparently, occurred to some few amongst them that is in no sense ordinary.

On the 25th instant the General Secretary held a public debate with the Rev. Fleming Williams, at Stoke Newington; the audience was a full one, and followed attentively throughout; and after Mr. Mead had concluded, Mr. Williams closed the debate with some very favourable comments upon

Theosophy, a study of which he recommended to his audience, formed principally, I should say, of his weekly congregation:—

\* \* \* \* \*

Altogether, the out-look is a very hopeful one. Theosophy is still very much "in the air" as they say; and forms of thought distinctly traceable to its influence are to be met with on every hand. Witness the extraordinarily rapid sale of W. R. Old's little books; the first edition of which was sold out in four days; and the increased business at the office of the Theosophical Publishing Society on Duke Street, which the Countess Wachtmeister reports.

Mr. Stead, the able Editor of the *Review of Reviews*, rarely fails each month to notice some personage, book, or paper more or less connected with Theosophy. In his issue for the current month (in "The Progress of World") he speaks of a Miss. Maud Gonne as "an Irish heroine, born a Protestant, who became a Buddhist, with theories of pre-existence;" which I should take to imply a belief in reincarnation on the part of Miss. Gonne. Mr. Stead's "present interest in ghosts" too is shewn by the lengthy notice he gives of Mrs. Besant's concluding paper on the Seven Principles of Man (in last month's *Lucifer*); in which she gives some lines of proof for an untrained enquirer; and the whole of the last few paragraphs are quoted, concluding with the reference to H. P. B.'s statement that "the Masters of Wisdom are preparing to give proofs that will substantiate the Secret Doctrine."

The dangers of hypnotism are at last beginning to be brought home to people, and that none too soon. As a recent instance:—a young man was hypnotised by a professor of legerdemain, at Le Bouget, near Paris, at the conclusion of an entertainment in a cafe; the usual tricks were performed with the young man who had volunteered to act as the subject; but when it came to awakening, the professor found to his surprise that he was quite unable to effect it. The victim was sent home, medical aid summoned, but up to the present there has been no return to waking consciousness, except for a few moments, during which he complained of excessive weakness and pains in the head.

M. Camille Flammarion is writing again, in the January number of the *New Review*, on his present craze, viz: the near possibility of our being able to hold communication with the inhabitants of the Moon and Mars. M. Flammarion is a bold and always interesting writer; and if, astronomically speaking, he may be accused of riding a hobby somewhat to death, his speculations on the Unknown always seem to me worthy of serious attention especially does the following query commend itself to us, students of that "unknown" realm which he is so ambitious of exploring unaided: He says:—"May there not exist between the planetary humanities psychic lives that we do not know of yet? We stand but at the vestibule of knowledge of the universe."

There is a very able, and to us exceedingly interesting account, in the current number of the *Thinker*, of Mrs. Besant's "doubt," and her interview with Dr. Pusey, from the pen of the Rev. Principal Charles Chapman, L. L. D. Of course, Dr. Chapman draws largely from the Character Sketch of Mrs. Besant—by Mr. Stead—which recently appeared in the *Review of Reviews*. Speaking of this, he refers to the "welcome relief" with which it came to many, "giving as it did....the origin and progress of her mental conflicts, and the upright, blameless moral character manifested throughout her

trials." Naturally, as a Christian divine, Dr. Chapman speaks hopefully of the probable return of the lost sheep to what, by some process of mental juggling, is invariably termed "the one true fold."

This fold is, however, being somewhat roughly assailed just now on all sides; and by none more determinedly than by an ex-congregational minister and professor in one of our English Congregation Colleges, Prof. Edwin Johnson; who has just published a most remarkable work called "The Rise of Christendom," containing a theory—worked out by Prof. Johnson, it must be confessed, with great skill—that Church history begins with the written records of the age 1000—1300 A. D., and that all preceding records are the work of the Benedictine and Baselian monks, who are charged with having invented the Fathers, the councils, the heretics, the martyrs; and, in short, all that we have been taught to regard as trustworthy records of historic facts! Prof. Johnson declares that all our MSS. of the Bible, of both Testaments, all our ecclesiastical histories, our traditions, and all other literary monuments of the ecclesiastical past have come down to us only after passing through the hands of these wholesale forgers, the monks of the Campagna, Subiaco, Frascati, &c. That Christianity originated in Southern Italy; and that "her cradle period was the latter half of the 12th Century." He maintains that the greater portion of the Old Testament was written between the years 1000-1200 A. D., that the Hebrews were pupils of the Arabians; and that the Jewish religion is derived from the Koran—not the Koran from the Bible.

To quote Prof. Johnson's own words with regard to the origin of the Church:—"Southern Italy abounded with Mahomedans, Jews, and other Orientals. The feeling of resentment against their domination had long been growing, and was now, perhaps, at its height. The only way in which they could be overcome was by the organisation of a Corporation in imitation of their own, which united secular and spiritual authority in the hands of the same persons." It was thus, therefore—according to Prof. Johnson—that the Church was first founded by a powerful family of nobles of Western extraction, who sought to shake off the authority of the Oriental despotism which had for so long fastened upon the Western peoples; and, of course, the great formative period of Christianity is the epoch of the Crusades. The New Testament could not have been compiled much earlier than the 13th century:—"The forgers sitting down in their *Scriptoria* with sixth, seventh, eighth, ninth, or tenth century ink and parchments and with corresponding alphabets, to write works in the names of imaginary authors!"

Seldom has any more daring hypothesis been conjectured, or more sweeping declarations made; yet, it must be confessed, the Professor supports his assertions by a perfect wealth of references, and has apparently had access to nearly all the original MSS. from which he quotes. The business of his life—as he says, in the Introduction—has been, for more than thirty years, "Mainly with classical and theological literature;" and it is interesting to learn the way in which his attention was first directed towards the true origins of the Church. He says:—

"The serious problem to which I have devoted all my leisure of late has been the ascertainment of the origin of Christianity, and the way in which it was first planted in the world. In 1886 I occupied myself in finding an answer to a question propounded by the Tayler Theological Society of Harlem. The student was required by the conditions of the question to close the New Testament, and to ascertain the origin of Christianity from the Christian and from the Græco Roman writers of the

second century. I found that the Imperial writers, so to call them for convenience's sake, knew nothing whatever of the Church or of Christianity. I found that the Christian writers knew nothing of the New Testament—nothing of those strong dramatic representations which have been familiar to us from childhood, as derived from the hearing or reading of the Church Lessons. Christianity was a system of mystical ideas, wholly derived from a capricious exegesis of the Old Testament writings. The result astonished me; but it stood fast, nor have my esteemed critics succeeded in the slightest degree in controverting it.

Another result of the investigation was, that the Church evidently supplanted or succeeded to some sect or sects of Orientals in Rome, whom the Churchmen then converted (*præposterously*, in the strict sense of the word) into heretics from her system.....I resumed the study by a close and prolonged examination of the first Ecclesiastical History ascribed to Eusebius Pamphile.....I saw that the canonical books were still unknown, except in their bare scheme, to this writer who pretends to be contemporaneous with Constantine, and that he had no historical sources whatever.....I came to the rise of Islam. I studied the Koran and the great Arabian Chronicle of Al Tabari. I found that the scriptures of the Muslim had been perverted by the Benedictines with a view to make the Orientals heretics from the Church.....The great traditions of the Mosque owed not a syllable either to the Church or to the Synagogue. On the contrary.....deplorable is it to reflect that the interest of the clergy cannot be in favour of free historical enquiry, and that a large number of the best-educated men of the time are where they are for the purpose of resisting inquiry.....I write myself in the interest of teachers who feel that it is a great inconvenience not to understand the past of the world or to understand that it has been misrepresented, and not freely to say so.....I was led to consult the works of Father Hardouin. To my surprise, I found that in his posthumous *Ad Censuram Vetemru Scriptorum Prolegomena* (1766) he had anticipated the substance of what I have had to say in these pages concerning the Basilian and Benedictine literature by some two hundred years. He denounces the Ecclesiastical histories and the Father and Councils as a system of fable.....What Father Hardouin had as a literary critic destroyed, he was bound as a priest in some sort to try and build up again, but in construction he certainly failed.

The fact remains that, as a critic of the Church literature of vast experience, he has never been refuted, and that his critique in effect cuts at the roots of the claim to antiquity on behalf of the Church.....Our Mahomedan friends may desire to learn something of us, but it is we who have to learn from them in respect to the great mediæval tradition.....We need no more controversy, but mutual intelligence. And should a genuine study of the Oriental systems be destined to flourish in the West, it will be a great means of promoting that truly Catholic and all-tolerant sentiment which is suitable to the British no less than to the Roman Empire."

I have quoted the concluding sentences of Prof. Johnson's Introduction, because they seem to me significantly confirmatory of the idea—held by many Theosophists—that the English nation are, roughly speaking, a reincarnation of the Romans. Throughout the book the author seeks to rescue the memory of that great nation from the undeserved slurs cast upon it by unscrupulous, fanatical, ecclesiastics; and he can find no language too laudatory wherein to extol the noble old philosophies of antiquity; particularly that of the Stoics.



Prof. Johnson is profoundly in earnest; his style is noble and sincere, and his tone that of a lofty, and almost enthusiastic morality. "What," he asks, "have the Dogma and the Legend done for the education of the world? What benefits have flowed to humanity from the great Church organisations? It is impossible to discover any benefits that have not been accidental to the system, nor due to the goodness of individuals who have been enlisted in the service of the Church". He thinks that it may yet be long before we recover the simplicity of thought about life and duty which was reached by antiquity after long toil; and is of opinion that to the query, "What, in the decay of the mediæval ideas, will be the teaching of the future?" acceptable answers may surely be found, none the less pertinent and fresh because they are ancient; quote a very fine passage which concludes thus:—"By the eyes bodies are visible, and by the tongue things seen are said; but that which is bodiless and inapparent, and most formless, and not composed of matter, cannot possibly be apprehended by our senses. I conceive, O! Tat, I conceive what cannot be uttered, and this is God." Which brings us back to H. P. B. and the Secret Doctrine!

Incidentally; and in the course of proving his statements by evidence from inscriptions, and from coins, Prof. Johnson confirms much that H. P. B. states (in the "Secret Doctrine") as to the real origin and true significance of many of the ancient symbols, appropriated wholesale by the Christian Church; and perverted out of their original meaning to serve the end of ambitious and not too scrupulous churchmen; e. g. concerning the Egyptian Tan, or Crux Ansata, seen so constantly in the hands of Egyptian deities' he says that the Basilian monks have endeavoured, though clumsily, to turn it to account in their argument for the antiquity of Christianity.

Testimony to the undoubted spread of the ideas and teaching now known as Theosophical, reaches us from a most unsuspected quarter, viz., from the pen of a Jesuit Father of the Roman Church! In the current number of the Month the Editor, under the title "What is Theosophy" has a very fair and moderate article; almost sympathetic, in fact. He says that Theosophy contains a great deal that is true, and is in many ways an attractive system;

"And the fact that amid many difficulties and much opposition it has gone on continually winning for itself fresh adherents among the educated and cultivated classes, both in England and America, proves it to be no mere trumpety superstition which we can afford to pass by unnoticed.....It is, moreover, a system that professes to explain a number of phenomena that other systems cannot account for. It does not appear as the enemy of any existing religion.....It also appeals to reason for the evidence of its truth, and very properly says that a religion which enforces dogmas opposed to human reason professes a suicidal creed and is destined sooner or later to extinction."

But the worthy Father leaves himself ample room for the passing of a final adverse verdict; he goes on to say that; before Theosophy can be regarded as "an honest endeavour of souls hungry after truth to satisfy their legitimate cravings, and to frame for themselves some kind of religion to occupy the place of the Catholic Church" ("of which," he adds, "they are unhappily ignorant"!), its relation to Christianity must be more closely examined, as also "the sanctions of its morality," and "the theology it professes;" all which, he says, he hopes to do in the next number of the month. From

which I think it may safely be surmised that the verdict is a 'foregone conclusion',—against.

A. L. C.

[From the Pacific Coast Committee.]

HOPING that a glimpse of our Head-quarters may be interesting to our Eastern brothers, I will attempt a description thereof.

We are located in two pleasant rooms, constituting a suite, in an office building, which, while accessible is quiet and suitable for our purpose.

The larger of the rooms contains a free circulating Library of 300 volumes, among which is a complete set of the *Theosophist*, two sets of *Lucifer* and two of *The Path*, and many copies of the books most in demand.

On the reading table are to be found the current Theosophical magazines and German and Spanish leaflets.

Upon the walls are life-size portraits of H. P. B. and Col. Olcott, fine panels of Mrs. Besant and Mr. Judge, and smaller pictures of Mr. Fullerton and Mr. Bertram Keightley; a picture of the Adyar Convention of 1890, and two views of the Indian Head-quarters. A bust of H. P. B. completes our ornamental furnishings.

The second room is our office and work-room and contains the books kept for sale.

In these rooms, which are constantly open for the exchange and sale of books and the convenience of inquirers and readers, are held two Branch meetings each week, our regular Committee Meetings, the Discussion Class and the Children's Class, called the "Children's Hour," every Sunday.

Our work here goes on much the same as heretofore, public lectures on Sunday evenings and two Branch meetings a week.

Several members of the Pacific Coast Committee living in San Francisco have visited neighbouring towns within the past month to lecture.

Oakland, just across San Francisco Bay, has its Sunday evening lectures and one Branch meeting each week.

The Sunday classes for children in San Francisco and Oakland are thriving in the hands of most zealous and devoted workers.

The Pacific Coast has formed the 60th Branch of the American Section. The Olympia Branch, at Olympia, Washington, organised in November with five members, and has admitted two since the organization, one of whom is the Rev. N. Hongland, a Unitarian minister.

We cannot be accused of being indifferent to the adoption of Theosophy by the Reverends as it gives us much pleasure in giving prominence to the fact.

There have been among visitors at Head-quarters, within the past month, several persons, members of literary societies desirous of informing themselves sufficiently to discuss Theosophy at their meetings.

Dr. Anderson has, upon invitation, lectured before two such, another discussed the subject among themselves, the result of which has been that the "Key to Theosophy" is a permanent instructor among them, is taken retaken and received; then other books follow.

As a consequence, deep interest is reported by one or more persons hitherto strangers to the subject, and so it would seem that the dilettante

*litterateur* and philosopher may find something in Theosophy worth their investigation.

Of a lecture on Theosophy before a German Club of this city by one of its members, I append the account of our Brother Wolleb who was present.

"The progressive thinkers among our German population, formed into a Liberal German Association (Free Deutsche Gemeinde) were addressed in their idiom a few nights ago, by a gentleman connected with the German Press of this city, on the subject of Theosophy."

The lecturer has evidently read some Theosophic literature, and presented in a fair manner some general thoughts on the vast subject we had undertaken to present to an audience which, it is likely, never heard of Theosophy before.

"It is not strange that he repeated a statement disseminated by the sensational and scandal loving press of this country; That many Theosophists were practicing humbug and deception through tricks, etc."—Which statement Mr. Wolleb corrected by admitting that in Boston and in Scotland some attempts were made by outsiders some years ago to use Theosophic utterances to cover their vile purposes."

And here is a most encouraging view taken by a prominent divine, of what he terms "The New Heresies." "Though the air is full of questionings and Heterodoxy is rampant, there is no real need for the morbid anxiety that now prevails in certain quarters, for should we remember that the heresies of the hour are not of the damnable sort which, as Peter declared 'deny the Lord who bought us'; neither are they mixed with such immoralities as Paul condemns in his letter to the Galatians."

"The heretics who have attracted recent attention are men of blameless life and earnest seekers after truth, who do not question the truth of Scripture, but, by denying the old traditional method by which it was supposed that the truth had been revealed, seek to lead us to recognize a more rational criticism than was possible to our fathers."

"Neither are their heresies defections from Christian doctrine, but only from the creeds which assume authoritatively to define such doctrines. Its adherents simply question the authority of men who lived centuries ago to cast all religious belief into a set of rigid forms from which no future age can escape. Neither do they depart in the least from the high ideals of Christian life; but they do protest against a narrow interpretation of that life."

All of which proclaims our brother to be one of those "earnest seekers after truth" and likely, as those "heretics who have attracted recent attention" a man of blameless life, since he recognizes that fact in their case.

Though a purely personal matter, I would like to express here my thanks to Mr. Edge for his charming description of the Adyar Head-quarters which appeared in *Lucifer* for November.

It seemed to bring you all much nearer to us, and give us a glimpse of the individualities of the place.

I hope, indeed, that he may continue his letters.

GERTRUDE PIPER,  
Secretary, P. C. C.

ओं

# THE THEOSOPHIST.

VOL. XIII. NO. 7. APRIL, 1892.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## MY HYPNOTIC RESEARCH IN FRANCE.\*

(Concluded from p. 68.)

In my last article I defined the points at issue between the two great schools of Paris and Nancy as regards the rationale of hypnotic phenomena. I explained that, while Charcot's school regards them as of purely physiological character, Nancy\* maintains that they are psychological—the effects, in short, of mental suggestion, whether consciously or unconsciously made. Let me make this plain. If I say to an impressible subject "It is a hot day," the feeling of atmospheric heat is created and the subject shows signs of it in his actions: this is one of the most elementary experiments of the travelling mesmeric exhibitor. But audible words are not indispensable, I need only *look* hot, remove my coat, wipe my forehead, or otherwise act as persons do on a warm summer day, and the subject will interpret to himself the meaning of my acts, and sympathetically respond by similar ones of his own. A physician visits a patient seriously ill, say of typhoid fever; he finds the symptoms discouraging; his anxiety shows itself in his expression (unless he is very experienced in schooling his face, voice and bodily movements) and, if the patient is looking at him he reads his danger and grows worse, perhaps dies. The doctor may *speak* encouragingly, but "his looks belie his words," as the wise folk-lore proverb expresses it, and the scientific verdict in his face is read by the invalid as though it were writing on white paper. This is unconscious suggestion. Both Paris and Nancy will admit that; but we Oriental psychologists detect in it the subtle action of the mysterious, all-potent factor of thought-transference. So, then, while Nancy observes the Paris phenomena upon which Charcot rests his theory of three stages of

\* My long-missing trunk, that went astray between Stockholm and London last September, having turned up, I have decided to complete my narrative of hypnotic research in France before continuing my historical retrospect of the birth and evolution of the Theosophical Society. Chapter II of the latter will, therefore, appear in next month's issue.—H. S. O.

hypnotic action, the "cataleptic," the "lethargic," and the "somnambulic," Nancy says they are imaginary, not really normal stages, and are due to conscious or unconscious suggestion from the experimenting physician, whom they regard as the pupil of a master theorist, who has first deceived himself and then implanted his illusive hypothesis in the brains of his followers. It is a monstrously broad question, this; far-reaching, deep-descending, almost all-embracing. By this key, the Nancy people say, one may understand ninety-nine hundredths of all collective social movements—the evolution of religions, arts, politics, national impulses, social customs, tastes and habits. A great man, differentiating from his species under the law of Evolution, and the type and fore-runner of a later stage of average human development, thinks out—let us suppose—a system of government, finance, religion or morals; he imbues with his thought one or more disciples; they found a party, a policy, or a school which gradually, by speech, writing or action, captivates the national mind; one generation transmits it to the next, and so on until, by suggestion become hereditary, the original man's idea moulds the destinies of races and changes the aspect of human society. A child born of the fifth or sixth or twentieth generation who have inherited this—hypnotically suggested—theory or predilection, is certain to take it up spontaneously because it is "in his blood," he is heir to an expectancy (scientifically speaking), and "does what his forefathers did" without question. The exceptions—the Protestants among Conservatives, the heterodox among orthodox, are found in the cases of children who have been—as we Eastern psychologists say—drawn by a purely physical Karma to take their bodies from a family of this or that race, while their mental and spiritual affinities are with another human family. I thought it best to follow out to this brief extent, at least, the line of deduction which naturally flows from the hypnotic theory of the Nancy school, so as to prepare the reader to grasp the significance of the experiments I shall describe in the course of this present article.

After leaving Paris last August I went to Nancy, the capital city of Lorraine, whose adored heroine and saint is Joan of Arc, and arrived there on the 14th of the month. My first visit was to the Faculté de Médecine, where I found the eminent Professor, Dr. H. Bernheim, who received me most courteously. His appearance is very attractive, his manners suave and refined. In stature he is short, but one forgets that in looking at his rosy face, kind and cheerful eyes, and intellectual forehead. His voice is sympathetic and perfectly attuned to his gestures. I mention these personal details because they have much to do with Dr. Bernheim's marvellous success as a hypnotiser; as I saw with my own eyes. The Professor obligingly gave me two hours of his overcrowded time that afternoon, and we discussed the issues between his and Charcot's schools. He expressed very strong incredulity about the reality of his great rival's tripartite hypnotism, declaring that his (Charcot's) hysterics were all under the control of suggestion. The next morning,

by appointment, I met him in his Clinique at the Hôpital Civil, and spent the entire morning in the different wards, following him from bed to bed, and watching and recording his hypnotic treatments and demonstrations. The reader will kindly understand that Hypnotism is used only as an auxiliary to pharmaceutical and dietetic prescriptions, not as a substitute. He was, of course, attended by his chief subordinate Dr. Simon, Chef de Clinique, and also by Dr. Voirin, Dr. Sterne and others—all skilled and erudite hypnotists. I learnt more about practical hypnotism from watching him that one morning than I had from all my book-reading, and having myself had to deal with several thousand Indian patients in the way of therapeutic suggestion, or mesmeric healing, his looks, tones and gestures possessed for me a world of significance. I made up my mind that he was one of the most consummate actors I ever encountered. While he was telling his patients that they were this or that, or would feel one or the other sensation—they watching him closely every instant—there was not a tone of his voice, a change of his countenance, or a movement of his body which did not seem to confirm the, sometimes preposterous, ideas he suggested, and no patient looking at him could have had the least suspicion that the Professor did not believe what he was telling him or her to believe for their good.

Dr. Bernheim first led the way to Ward II, in the men's department. He comes to a patient, tells him to look at him for a moment, tells him to sleep, the patient does so, he recalls him to consciousness, produces muscular contraction with insensibility to pin-pricks, by suggestion, and then silently presenting his hand to either side of the head, to the back and the forehead, the patient's head or trunk quickly inclines towards the operator's hand, as a suspended needle towards an approaching magnet. Suggestion, simple suggestion by gesture—the Professor explains.

In Bed No. 4 lies a patient not hitherto hypnotised. He is put to sleep almost immediately, the Professor saying in a low, persuasive voice, something like the following: "You have pain now? Yes? But it will pass away; see, it lessens; your eyes grow heavy, heavy; yes, they...grow...heavy...and you feel like sleep...ing. It is good for you to sleep... sleep... good...good. Now you sleep... Do you understand?...sleep... sleep!" And it is done: in less than three minutes he is asleep. The Doctor tests him by suddenly lifting an arm and letting go. If the patient is not asleep he will naturally keep the arm suspended, not knowing what the Doctor wishes of him. If asleep, the arm will fall heavily as soon as let go. If the eyelid be lifted the eyeball is seen rolled upward and fixed. Stick a pin into him anywhere, he does not feel it: he is an inert, unresisting carcass that you may carve and cut, burn and pinch, as you choose, without his knowledge that aught is transpiring.

While we were at this bed another patient, an asthmatic and very sensitive, entered the Ward and saluted the Professor. The latter singly

said "Sleep!", and there in his tracks, as he stood, he fell into obliviousness. Then the least hint that he saw, felt, heard or tasted anything was instantaneously accepted. The Doctor, pointing to me, said "You met this gentleman yesterday on the Place Dombasle and he lost something." The patient said yes, he recollected it all: and thereupon invented a scene to fit the suggestion. Glibly, he said I had lost my purse, the Police were called, he searched for and found the purse, I had given him two francs as a reward, he had spent the money for liquor, got drunk, was engaged in a quarrel, and waked up this morning, somehow in the Hospital, feeling bad, with headache and a bad taste in his mouth!

Dr. Bernheim went to another patient, a convalescent, a person of good character, hypnotised him in an instant, and told him that when he came to himself again he would watch until we had gone to the extreme end of the Ward, and then cautiously go to another's man's bed, on the opposite side of the room, and steal something from him. Awakening him, the Professor led us on from bed to bed until we had reached the end of the Ward, where we stopped as if engaged in looking at another patient, but in reality keeping an eye upon the one under a suggestion to act criminally. Thinking us unmindful of him, he rose, looked right and left as if to see the coast was clear, swiftly crossed to the bed indicated by the Doctor, stole some small object, which he concealed in his hand, returned to his own bed, and thrust it under his pillow. The Doctor then returned and, putting on a severe expression, demanded what he had been doing over at the opposite bed; saying he was convinced that he had stolen something, and thus for the first time had become a thief. The man's face blushed, his eyes fell, but presently he looked the Doctor squarely in the face, and denied that he had taken anything. "Why do you lie to me, my man? I saw you go and take something." The victim tried but in vain, to stick to the falsehood, and as the Doctor moved towards the bed, he anticipated him, drew the stolen object—a snuff-box—from beneath his pillow, and stood looking like a detected thief. Being pressed to say why he had done it, whether it was voluntarily or because of suggestion, he said he had done it entirely of his own accord, without the Doctor's prompting: he had seen the box lying there, fancied it, and went and took it. The Doctor then re-hypnotised him, told him to forget the entire transaction, and forbade him to receive such a criminal suggestion again from anybody whatsoever. Thus, the Doctor told me, he killed in the germ any possible evil effect the suggestion might otherwise subsequently have had upon the man's moral sense. Let my readers take warning and invariably counteract and extirpate any wrong predisposition they may have engendered by suggestion in a hypnotised or mesmerised patient's mind while under their control. Otherwise they incur an awful responsibility.

In Bed No. 14 lay a square-built, pale complexioned, blue-eyed man suffering from rheumatic knee-joint. The joint was stiff and greatly swollen, and so painful that the man could not bear even the weight of the

bed-clothes. He was passing sleepless nights, racked with pain. Within two minutes Professor Bernheim had thrown him into the hypnotic lethargy; insensible to everything, he let us touch, press, pound and raise his inflamed knee. He was told in few words that the acute inflammation would begin to subside, the pain would be gone, he could bear touching and handling, and could bend and unbend the bad knee as well as he ever could. He was awakened, yawning as if from sound natural sleep, and seeing us about his bed, seemed surprised, and looked inquiringly from one to another: evidently he had forgotten all that had passed. "And how are you, my man?" asked the Professor; "how is your knee?" "Knee?" echoed he, "Why M. le Docteur, it is as before." "No, you are mistaken, my man; the pain is gone." The patient thought, felt his knee, found no pain there, and joyfully said to the patient in the next bed, "*Vraiment c'est partie, la douleur aiguë!*" (Really, the sharp pain is gone). "And now you can move it," continued the Professor. "*Impossible, M. le Docteur,*" rejoined the sufferer. Assured that he could and ordered to try, he very cautiously extended the foot, then more and more until the leg was straightened. He cried out to all his neighbors to see the miracle, and we moved on. The whole thing had not occupied five minutes. I saw the man daily for a week after that and there was no relapse and he was rapidly convalescing.

The epileptic young man in Bed 3 bis of Ward 9, was the subject of an interesting experiment. He was easily hypnotised while in the act of eating his dinner, just brought him. The Doctor made him keep on eating while asleep, and while we stood by he finished his meal and the plate was removed. But he kept on eating, "dining with Duke Humphrey," as if the plate and food were still there. After letting him go on thus for a quarter of an hour, he was awakened and at once cried out for his dinner; denying that he had eaten it and complaining of being so hungry that he had cramps in the stomach. Though the empty plate was shown him, he still disbelieved, and charged the nurse with having stolen his dinner. At last he was again hypnotised, told to recollect having eaten, re-awakened and then, when asked if he was hungry, said he had eaten quite enough and was satisfied.

An old man in Bed 12 was hypnotised and told that yesterday he was in Paris and had been electrified. It was curious to watch the development of this suggestion. He went on to tell us that he had been in Paris and, crossing the Place de la Concorde, he had seen a man there with an electrical apparatus and had taken a shock. The memory of it was so vivid that he again grasped the terminal tubes of the battery, again felt the current running through him; he writhed and twisted until he could bear (the *maya*) no longer, tried, but could not let go the tubes, cried out to be released, was released, and fell back in bed exhausted, with the perspiration oozing out all over his forehead and wetting his hair. It was reality itself, yet nothing but an illusion, the product of a suggestion. For some minutes after being awakened, he

kept rubbing his arm and complaining of the pain he had been caused by an electrical treatment he had undergone. The illusion was then removed, and he was once more comfortable.

In the Female Ward No. 13 was a young woman of 24, a hysteric, who had undergone a long course of suggestive therapeutics. She was a fidgetty and quick-tempered person, and in her historical crises apt to be troublesome and rebellious to the House Surgeon when he would try to hypnotise her. He had treated her successfully but had failed to destroy her waking sensitiveness to touch and contact with a magnet. Upon coming to her bed Dr. Bernheim hypnotised her and made the suggestion that, upon awakening, she would see a pretty bouquet of flowers on her bed. Being awakened, she saw it, smelt the visionary flowers, and went through the motions of putting the bouquet into the empty glass on her bed-table. Suddenly she fell into a hysterical crisis, whereupon the gentle-faced, kind-looking Doctor showed his latent decision of character. The more she rebelled against taking his suggestions the more positively and peremptorily he repeated them, the more she trashed around the sterner grew his voice; at last the wild rebel succumbed and he imposed upon her whatsoever suggested idea he chose.

The young woman in Bed 1, of Female Ward 13, was a most interesting subject. Her name we will call Hortense: she was unmarried, not bad looking, had a sweet smile, was very sensitive, and evidently a young person of unblemished character. She was subject to gastric pains and insomnia. At the first word from the Doctor she slept as calmly as a child. He told her she had taken from the postman a letter from her sister and, being requested to read it, went on fluently composing a letter in German (she is of Alsace). The Doctor then suggested a basket of fine peaches; she saw them and generously proceeded to distribute them among us. Then a dog covered with mud was suggested; she drew her tidy skirts about her and tried to drive it away. Then the Doctor gave us a splendid example of the wonderful fact of "inhibition." He told her, when hypnotised, that upon awaking she would neither see him, feel his touch, nor hear his voice; he should seem to her as if absent. Awakened, Dr. Simon asked her where Doctor Bernheim was, saying that all of us had stepped away for a moment, leaving him by her chair. She looked at each one of us in turn, Dr. Bernheim among the rest, and said she did not know, he must have gone into the other Ward. "But I am here, Hortense, do you not see me?" said the Doctor in a rather loud tone. She seemed deaf to his voice, although he actually stood beside her, and went on chatting with Dr. Simon. Then Doctor Bernheim bawled into her ear; he passed his hand over her face, pinched her ear, tickled her nostril and the corner of her eye with a feather; then he scratched the cornea with a knife-point, lifted a side of her dress and pricked her on the leg below and above the knee, but she showed no sign that she either saw, heard or felt what he was doing. But when Dr. Simon made as if he would lift the other

side of her skirt to examine the other limb, she blushed from offended modesty and pushed his hand away. It was most evident that Doctor Bernheim had, for the time being, been obliterated so far as her senses were concerned. The reader will now understand the value of the statement I made in last month's *Theosophist*, in a foot-note (p. 334) on the alleged sudden disappearance of a Coptic adept from the sofa whereon he was sitting in H. P. B.'s room at Cairo. There is no difference whatever between that and Dr. Bernheim's case as regards the psychological principle involved; both are examples of "inhibition" of the senses; but there is this difference in detail that our hypnotist audibly *speaks* his command, while the Eastern adept *simply thinks it*.\* But Hortense afforded us another and still more serious bit of instruction. Dr. Bernheim said, pointing to me, "Do you know this gentleman?" "No Sir," she replied, "I see him now for the first time." The Doctor told her she was mistaken; that she had met me in the street the day before, that I had taken a fancy to have her as a mistress, had agreed upon a salary of Fcs. 100 per month, and had actually paid her Fcs. 25 on account of the first month's salary. The girl's face first expressed indignation that she should be taken as such a person; but she pondered over it as though testing the story by memory, her face changed, a less noble expression came across it, she looked at the Doctor and myself attentively and then said, "Why certainly; how could I have forgotten it? It all comes back to me now." Saying so, she rose and told me she was ready. "Ready for what?" asked Dr. Bernheim. "To go with Monsieur." "But, Hortense, reflect a moment; you cannot do that, you are a virtuous girl; and then, again, what will your sister and other relatives think?" "I care nothing for my family," she petulantly cried, "they are nothing to me. The gentleman spoke to me very kindly yesterday, he offers me a good salary, has paid me something on account; so I shall go with him." "But where?" asked Dr. B. "Wherever he likes," she said. "And do what?" "Whatever he wishes." Saying nothing, I moved away towards the door of the Ward, went down the corridor, and descended two or three steps of the grand staircase. Hortense followed at my heels without a word. I stopped on the stairs and asked her where she was going. "With you, Monsieur," she replied. "Ah! yes, now I remember," I said; "but first let us return for a moment as I did not bid Doctor Bernheim good-bye." She followed me back, Doctor B. de-hypnotised her, ordered her to forget all that had passed, and we went on to another bedside. I saw her on several following days, but she showed no signs of anything of an unusual

\* About the question of Thought-transference I shall have something to say in one of the future chapters of my "Old Diary Leaves." Charcot flatly denies it; Bernheim likewise; while Liébault is not yet prepared to admit it has sufficiently proven, but keeps an open mind. I have reason to suspect that individuals of the Charcot school have met with cases which, if published, would go far towards substantiating the theory, but I doubt if their Chief will permit them to make their observations known while he lives. He has planted his feet on a theory and is not the man to jump to another rock even though the tide should rise to his arm-pits: so great is his decision of character, so perfect their loyal obedience.

nature having passed between us. I asked the Professor if he really believed that the young woman would have followed me to my hotel and abandoned herself to me. He replied that most certainly she would, and cases of the sort had already come before the legal tribunals; the moral nature was in such instances completely paralysed for the time being. The suggestion would ultimately wear off, but meanwhile the victim would be absolutely powerless to protect herself. I commend the subject to the attention of people, female or male, old or young, who thoughtlessly permit themselves to be hypnotised by the first comer. Here we have seen a virtuous girl compelled to surrender herself to a strange man's pleasure, and an honest man turned into a thief and a liar. *Beware the hypnotiser whose perfect purity and benevolence of purpose and experimental skill are not known to you.* There is less risk in entering a tiger's den unarmed than to expose yourself indiscriminately.

Professor Bernheim made other experiments for me, but the above will suffice to show his great skill and his exceeding kindness to his Indian visitor. We lunched together that day, and his conversation was extremely interesting and instructive, as may be imagined. As his plans were all made to take his family to Switzerland the next morning, he could not pursue a full course of experiments with me as he desired, but obligingly turned me over to Drs. Simon and Sterne, with whom I completed so far as I could, the researches which led me to Nancy. They principally related to the problem of *metallotherapie* (the alleged patho-logical effect of certain metals upon contact with the skin of persons of different temperaments,) and to the action of drugs at a distance. Dr. Barcq, of Paris, first called the attention of the Faculté de Médecine to the former and gave it its name, while Dr. Luys, Director of La Charité Hospital, was the godfather of the latter. In my article upon the Salpêtrière researches I reported a single experiment made for me by Dr. Guinon upon a woman in whom muscular contraction of the arm was provoked by laying a gold coin upon her wrist: but at Nancy, our experiments were much more serious. I had with me an English sovereign, a silver 1 Franc piece, a copper son, a silver  $\frac{1}{2}$  Franc, an American (gold) quarter-eagle, and a *sugar cough-lozenge*. All were wrapped in paper, and, of course, indistinguishable from each other. We tried them twice upon the turbulent hysterical girl, several times upon Hortense, also upon another female patient, and upon a boy of 9 years, in the Children's Ward No. 7. We tried them both wrapped and uncovered, and neither of them produced the least effect *unless it was suggested by the Doctors that this metal would do so and so and the others something else.* Upon suggestion, gold made one patient laugh another weep, silver made one sing caused a blister on another, copper, similarly, made one sneeze another cough. In one case, the patient being put to sleep, there was no effect either from the coins or the sugar lozenge, even when suggestion was resorted to, the reason being—as I was told—that the patient

had sunk so deep into catalepsy that even the Doctor's suggestions did not reach her inner consciousness. With Hortense, the most excellent subject in the Hospital, no normal effect followed the application of either metal, but when she was told that the lozenge was gold and would burn her, she instantly pitched it off and began rubbing her arm, upon which a redness of the skin was observable at the point of contact. In the case of the troublesome girl, she seemed at first sensitive to gold and silver but indifferent to copper, *while they were visible to her*, but when wrapped in paper and indistinguishable, all proved equally inert. I varied all these experiments many times, always with the same result. The Nancy school, as before remarked, ascribe the Salpêtrière results of this kind to pure suggestion, and of course it would be fair for me to apply the same rule to their own tests: their disbelief in *metallotherapie*, being as potential in influencing their hypnotic patients to resist the action of metals, as the contrary belief of Prof. Charcot's school might cause the hypnotised patients to be sensitive to metals. But how about my own case? If anything, I inclined to the theory of Bureq and Charcot, that metals do affect persons, in fact I might ever go farther and say I actually believe it; yet the Nancy patients, though given over to me to experiment upon as I chose, and by me tested and tried in many ways, were not acted upon by my gold, silver, or copper coins and were powerfully affected, upon suggestion, by the simple, inert tablet of sugar! I leave it, therefore, with the Scotch verdict "not proven."

The experiment with bottled drugs I could not try, because the matter had been deferred to my last day at Nancy, the experimental bottles in the Hospital Laboratory were empty, and I could not wait over to get them filled. But from the entire staff, including Dr. Bernheim, I heard that they had thoroughly tested the matter many times and found that the drug action under such circumstances was due to suggestion. An apothecary in Nancy, had repeated Dr. Luys' experiment over and over again, until he became perfectly convinced that that eminent savant's theory that drugs would affect persons from a distance was correct. He then asked Dr. Bernheim to try the experiment for himself. The Professor took eight vials of dark brown glass, *so opaque as not to be seen through*, and filled them with scammony, emetics, strychnine, a salivant, etc., and one with plain distilled water; the *vials being numbered, but not marked so that either of the experimentalists could know the contents*; they were also hermetically sealed. Not one produced its proper symptoms in a patient. After giving five hours to the tests, at last both the Professor and the apothecary were satisfied that, whatever action there was, had been provoked by suggestion alone. Bernheim tells me he has repeated all Charcot's published experiments with contradictory results. Among other things, he has produced a blister artificially by hypnotic suggestion, and by suggestion prevented a real fly-blister from blistering; while upon the same patient, at the same time,



another blister made exactly like the other and of identical materials, blistered the skin, upon suggestion.

And now, to avoid prolixity, I shall conclude with a few words about the discoverer of "the therapeutic suggestion," whose future seems so full of promise as a remedial agency, to the human race.\* This public benefactor is a French physician named Ambroise August Liébault, a native of Favieres, in the Department of Meurthe et Moselle. He was born September 16, 1823, and was the twelfth child of his parents, who were cultivators. They wanted him to be a priest and he was put to study with that object, but he felt it was not his proper vocation, and took up the study of medicine and, in due course, won the degree of *Bachelier es Lettres* (our B. A.); that of Doctor of Medicine he took in 1851, at Strasbourg. The French Academy Committee's Report, of 1829, on Animal Magnetism interested him much, and he tested the theory by many practical experiments. Later, the Report by the great surgeon Velpeau to the French Academy, upon the subject of Braidism, i.e., Hypnotism, caused him to continue his researches with additional ardor, and they resulted in his discovery of Therapeutic Suggestion (the healing of disease by suggestion), which has made his name known throughout the medical world. He was obliged to go on very cautiously in the dissemination of his theory, on account of the prejudiced opposition of the profession, and at last removed, in 1864, to Nancy where he hoped to find a freer scope and less dogmatic intolerance. But he was disappointed, for the Faculty of the College would not even listen to him or look at his experiments, regarding him as a crack-brained innovator. They would even have persecuted him as a charlatan if he had not confined his hypnotic treatments to the poorer classes and cured their diseases without money and without price. When I tell the reader that this sort of thing went on for eighteen years, he ever playing the part of public benefactor, and his proud colleagues standing aloof, Bernheim included, it will be seen how loyal Liébault was to his discovered truth, how persistent in altruistic well-doing. The Faculty were unanimous in the assertion that he was crazy because he took no fees from the sick poor who crowded his consultation-room! But the tide turned at last: after he had hypnotised ten thousand patients and produced an infinity of cures, some of almost a miraculous character, a friend of Prof. Bernheim's personally testified to the latter to what he had seen in Liébault's *clinique*, and Dr. B., still over-cautious, came, saw, tested, re-tested, managed patients in his own way, tried some in the Hospital, was successful and, with the moral

\* All that I have read and seen makes me regard Hypnotism as but a stepping-stone towards true Psychology: a stepping-stone in a muddy morass of scientific ignorance. Neither Salpêtrière nor Nancy have as yet caught more than a glimpse of the whole truth. Practical and theoretical hypnotism is now with them what Electrical Science was to the scientific world when Benjamin Franklin flew his silken kite with an iron door-key attached, and discovered the nature of lightning. Charcot and Liébault are flying their kites and each has got his spark; but their Edison is far away from them as yet. Theosophists know where he should be searched for, and whence he will bring the truth at last. As compared together, I should say, as an Eastern psychologist, that Nancy is far ahead of Paris on the right road.

courage which characterises great souls, stepped forth as the disciple, defender and interpreter of the patient, generous little Nancy doctor of the Rue-Gregoire. Of course, he brought over in time all the rest of the Faculté of Medicine and non-medical men, like Professor Liegois and others whose names are now celebrated, and the Nancy school of Therapeutic Suggestion became a fact, and Bernheim its Prophet. From the first, its chief antagonist was the Charcot school of La Salpêtrière, which includes some very clever and world-renowned advocates, and so the whole profession is now ranged in two parties and bitter controversy rages all along the line.

Almost like a pilgrim before a shrine, I knocked one day at the heavy wooden gate in the high wall that encloses Dr. Liébault's house and garden. Presently it was opened, and there stood before me, courteously bowing, an elderly gentleman, with shortish grizzled hair and full beard, a straight nose, firm mouth, serious and determined expression, and a full, broad forehead, well rounded out in the superior region, that, phrenologically speaking, of the intellectual faculties. I presented my card and mentioned my name, whereupon the old gentleman gasped my hand with warmth, declared that he knew me well through mutual friends, and bade me enter. It was a small garden, with gravelled walks, and thickly planted with flowering bushes and fruit and shade trees. A turn towards the right brought us to the house and, as the weather was fine, we sat outside in garden seats. After the usual exchange of courtesies, we engaged in a lengthy conversation about hypnotism and cognate subjects, which was most interesting. He introduced me to his wife and daughter, a sweet girl, evidently the apple of his eye. They kept me to dinner, and the Doctor showed me with honest pride a splendid bronze statue, by Mercié, of "David slaying Goliath," which had been presented to him on the 25th May last, by a number of eminent physicians of different countries, on the occasion of his formal retirement from practice. They had flocked to Nancy from their various distant lands, to offer their homage to the veteran psychologist, had given him a public banquet, and placed in his hands an album filled with their signed photographs. These tardy honors had not spoilt the old man in the least; he was as modest and gentle as possible in speaking of them and of his realised triumph, in old age, over the bigoted professional prejudice against which he had had to fight his way for twenty long years. I jokingly told him that the artist Mercié had well symbolized in his bronze the Doctor's battle and victory over ignorance. I have met great men in my time but never one who wore his greatness more humbly and impretentiously than Dr. Liébault. I have a list of the contributors to this testimonial, numbering sixty-one names, all well known, many eminent in the medical profession, in Germany, Austria, Belgium, Brazil, Canada, Spain, the United States, France, Great Britain, Holland, Italy, Russia, Sweden and Switzerland. The *Revue de l'Hypnotisme* for June 1891 contains a full report of the banquet and the moving speeches of MM. Du-

montpallier, of Paris, Van Renterghem, of Amsterdam, and Dr. Lièbault's response. Dr. Van Renterghem voiced a great fact in saying:—

"It has often happened, too often, alas!—as history shows—that the pioneers, the workers of the first hour, have had as their sole reward for all their efforts and sacrifices, only contempt and outrage. The instances are rare and may be counted where such admirable lives have at length been crowned with honor and glory. But such a rare fact is here produced and, remembering the injustice with which humanity has so often made its benefactors to suffer, we feel happy indeed to be in the way of repairing the injustice of which one public benefactor has been the victim during long years. The more so since the injustice has been borne in the noblest manner. Most frequently great souls ignored let themselves fall into despair and misanthropy. But let us testify frankly that one cannot imagine to himself a man less bitter, less misanthropic than the venerated M. Lièbault. Alexander von Humboldt said that the first condition of genius is patience. You will concur with me that in this respect, M. Lièbault has surpassed all the geniuses of his time."

I quote this as corroborative of my estimate of this dear altruist, in whose company I passed delightful hours last August.

When we come to look at it, every one of us practices suggestion every day of our lives: as parents, giving children our rules of conduct; as business man, persuading each other as our interests prompt; as lawyers, persuading jurymen and judges; as preachers, winning over people to our sects and as priests keeping them in the straight paths of our doxies: the physician cures his patient by suggesting hopes of recovery and the efficacy of medicines; the flag in the forefront of battle is a suggestion that the nation honors its braves; the lover suggests domestic bliss to his sweetheart; and so on throughout the whole tangle of human relations. Finally, by the practice of Yoga we teach ourselves to suggest to ourselves self-control and the development of latent spiritual potentialities. From birth to death, the whole family of mankind are acting and reacting upon each other by interchange of thought, called psychical suggestion, and by interblending of auras resulting in sympathetic mutual relations: the ideal outcome of which should be, in that far-distant day when humanity shall have progressed, the establishment of a reign of good-will on earth and a loving brotherhood of nations. And the modern discoverer of this power, which the good may use like gods, beneficently, and the bad like demons, with infernal selfishness, was Dr. Lièbault, Founder of the Nancy school of hypnotism.

H. S. OLCOTT.

## AN OUTLINE OF THE "SECRET DOCTRINE."

### V

#### SUMMARY.

The Seven Ranges or Planes of Manifested Life. The Birth of Space.  
The Genesis of Worlds. The Seven Principles.

IN the earliest and highest form of manifestation, of differentiated life, when the twin powers of the soul, Consciousness and Will—the power to perceive and the power to give birth to perceptions—have only received the first faint tendency to separate; nothing yet exists of objectivity but the latent power of Will to render itself objective, the latent tendency in Will, which is the generator of objectivity, to give birth to the perceptions, images, and sensations, which are to become the objects of Consciousness.

The hardly-separated souls, in all of whom collectively this Will—the parent of objectivity—resides, are, as we have seen, grouped into sevenfold hosts of formative powers.

Of this first and highest range of manifested life it is impossible to say more than that in it spring up the first possibility of differentiation and the first possibility of objectivity, which are afterwards to become fully realised actualities in the lower and later ranges of manifestation.

On the second range of manifestation, we have this tendency to separation further developed and perfected; the tendency to separation widens the gulf between Consciousness the perceiver, and Will the generator of perceptions. This tendency to separation, this link between subject and object, is perception; in virtue of which alone objects have any reality to consciousness. Perception is the link, the go-between, the messenger between objects and consciousness; this messenger brings to consciousness the message of the form, nature, and intensity of the objective existence perceived; and, as we have said, it is solely and only through the power of this intermediary that objects have any reality at all. In pure philosophy the existence of any object except in relation to consciousness, is utterly unthinkable; if for a moment it be thought possible to conceive of any object not in relation to consciousness, this very thought binds the object thus conceived to consciousness, and the idea that it can be conceived independently is a pure illusion. Absolutely the only test of the existence of any object is its power of being present to consciousness, and all objects are thus seen to be entirely dependent on, and subordinate to, consciousness.

Further, if any object should cease, even for an instant, to stand in relation to some form of consciousness, it is quite inconceivable that the link broken could ever be re-established. Objects, therefore, are absolutely dependent for their reality on consciousness; and they must, to preserve this reality, be perpetually related to some form of consciousness.

The link of relation is, as we have seen, the power or act of perception, which "runs the errands" between consciousness and objectivity.

In the second range or plane of manifestation, the difference between subject and object (which was on the first range merely a nascent tendency) becomes fully defined; and the triple powers of perceiver, perception, and perceived, stand apart from each other, each ready to perform its own functions. What is perceived, objectivity, is still undifferentiated; it remains merely the potency to exhibit all forms of images and imaginings, which are to be defined as to intensity, expansion and duration in the subsequent ranges of manifested life.

These potential images and imaginings have as yet neither form, nor colour, nor sound, nor solidity; but they have the germs of all these, not yet separated. This potential objectivity contains, in reality, the possibility of an infinite variety of perceptions and sensations, only a few of which, such as sound, colour, and form, we can realize, as only these few are related to our present existence.

In the third range, or plane of life, a new element is introduced. The germs of objectivity—which are bound by perception to the unit of consciousness (grouped, as we have seen, in sevenfold hosts)—meet with their first expansion through the element of varying intensity. This element of varying intensity is generated by the eternal motion of ebb and flow which inheres eternally in the One Infinite Life, and which gives birth to the eternally repeated alternation of manifestation and obscuration in the One Infinite Life.

Repeated in each germ or potential centre of objectivity, as the tide of the ocean is repeated in the ebb and flow of each wavelet, this eternal motion is transformed into a tendency to perpetual waxing and waning of intensity; and this new element enters into each and every potentiality of perceptions, images, and sensations, which, as we have seen, adhere in the undifferentiated objectivity. In the sensation of sound this element corresponds to the increasing and decreasing loudness of any note, the tone of the note remaining, however, the same. In the sensation of colour this element corresponds to the gradually increasing and decreasing brightness of any light, the colour of which meanwhile remains the same. This increase of brightness being produced, for instance when a lamp is moved gradually towards, and then away from, the eye; the increase and decrease in brightness corresponding to an alternate widening and narrowing of the image of the lamp on the retina. Another aspect of this element of intensity depends not on the extent of the retina covered by an image, but on the strength or weakness of the vibrations affecting the same portion of the retina; and this is probably the simplest form of this element.

If a source of sound emitting an even note of uniform intensity be moved gradually towards and away from the ear, the sensation produced will be exactly the same as if the source emitting the note were at a

uniform distance all the time, but of alternating intensity; the waxing and waning of the sensation of sound will, in both cases, be the same. Following out this line of thought, it appears probable that from the waxing and waning of sensation, the idea of distance was originally derived.

If, therefore, we imagine each unit of life in the sevenfold formative hosts, receiving—from the separation of its twin-powers of Consciousness and Will—the power to generate and the power to receive impressions and images; and if we further conceive the elementary objectivity thus formed, subjected to a rhythmic ebb and flow, we can figure to ourselves the gradual formation of an objective world containing the potentiality of every form of image, perception, and sensation; these images, perceptions, and sensations being infinitely various, and containing wide diapasons of objectivity which are at present unrealisable to us; further, each of these potential images, perceptions, and sensations possess the possibility of waxing and waning intensity; and from this waxing and waning intensity the idea of nearness and farness grows up in relation to each image, perception, and sensation. The characteristics, therefore, of this, the third range or plane of life, are the varying intensity of the infinite range of perceptions, with the sense of distance and measure generated by this varying intensity.

This sense of nearness and farness is the first germ of what is, afterwards, to become the fully developed idea of space.

This plane, the third, counting downwards or outwards from the beginning of manifested life, has been called the plane of sound, or plane of aether; perhaps because sound by itself conveys to us no idea of space beyond that of nearness and farness, and therefore belongs peculiarly to this plane of life. It must not be supposed, however, that this plane is limited to the potentiality of producing sound, as we understand it; I think the truth is that it contains equally the potentiality of all perceptions, but in that form and quality that we are most familiar with in sound. This third plane, therefore, has the quality of intensity, of distance, of measure, which we apply to sound, as its dominant character; and may consequently be called the plane in which sound dominates, or simply, the plane of sound. It must be remembered, however, that it contains the potentiality of every shade of colour, as well as of every note of sound, and the germ of all other perceptions in the same way; these perceptions being limited to the single manifestation of intensity, of waxing and waning, and giving rise thus to the idea of distance and measure, the germs of space and reason.

## OUTLINE 2.

The next plane or range of life, the fourth, counting downwards, introduces the element of reflection or consideration. If we conceive of a unit of consciousness, receiving the sensation of a gradually waxing and waning sound or light, which suggests the idea that the source of this sound or colour is gradually advancing and retreating from the point

of sensation, and thus generates the idea of distance in a straight line; and then conceive the unit of consciousness to stand aside from the point of sensation, so to speak, and to view this straight line sideways; the conception of the straight line, with the point of view outside it, will at once give rise to the idea of plane space, or surface expansion. This idea of surface expansion thus induced from the memory or consideration of a sensation is the second step in the growth of the conception of space. Speaking generally, this surface extension is equally applicable to all the infinitely varied forms of perceptions, images, and sensations; but to our present form of existence it belongs especially to colour, or the element of fire, which is the source of colour. From the point of view of our present existence, therefore, this fourth range or plane of manifestation, which adds the conception of surface expansion to objectivity, is called the plane of colour or the plane of fire; the quality we are familiar with in colour or fire being its dominant quality; and fire, therefore, being spoken of as its dominant element. To this plane belong all plane figures, which are really the boundaries of spaces of colour. It is therefore the first plane in which form, as we understand it, has any existence, and, therefore, this and the lower planes proceeding from it are the planes of form; the three above, from which it proceeds, being formless. As the sense of measure in the third plane is the first germ of reason—the measuring of objectivities by each other, so the standing aside and reflecting on sensation, which we have seen to belong to the fourth plane, is the first element of desire; for desire is the reflecting on past sensations, which generates the expectation of future sensations, and the longing for them which gives rise to passion.

The new element of the fifth plane, still counting downwards, is a second standing aside of the consciousness (if such an expression may be permitted), from the surface expansion of sensation which characterised the fourth plane. This standing apart from the surface sensation (which is really more correctly described as a pushing back of the sensation from consciousness), this generation of a point outside a surface, at once gives rise to the conception of capacity,—of space of three dimensions; the conception of space being thereby completed. Perceptions in this space of three dimensions become groups and bodies of images, which pass before and behind each other, according as one group or the other engages the chief attention of the perceiving consciousness. From this process, the ideas of motion, and of the alternate reception of sensation implied by motion, are generated; so that this fifth plane may be called the plane of motion in groups, of motion in space of three dimensions, which we connect with the expansiveness of air. More simply, therefore, and in harmony with the classification of the two previous planes, under the general names of sound and colour, or fire, we may call this plane the plane of air, or of heat which causes the expansiveness of air.

It contains the potentiality of every sensation expanded in capacity beyond surface extension; but as this expansion is for us represented by

aërial expansion, we may say that aërial expansion, or, more simply, air, is the dominant element of this plane.

The sixth plane, still counting downwards, adds the idea of internal mutation to objectivity; and this internal mutation in any given object may be described as molecular motion or growth. The idea of molecular motion or incessant mutation connected with this plane, has led to its classification as the plane of water, as the molecules of water are perfectly free to move amongst and around each other. As incessant internal mutation partakes of the element of growth, this plane has been designated the sphere of internal growth or vitality.

The seventh plane, counting downwards, the last, adds to objectivity the idea of stability or solidity; and from this point of view the phases of objectivity on this plane are called the most material, and the plane is classified as the plane of earth; the element earth in this sense simply connoting stability, steadfastness or solidity, in any image, and in the sensation that image gives rise to.

These two lowest planes are as varied in their potentialities as are the others; but as they are more familiar to common experience, it is not necessary to describe them more fully.

These seven planes, these seven ranges or phases of manifested life, are seven modes in which consciousness confronts the seven potentialities of objectivity. Each one of these seven potentialities is subject to further expansion in sevenfold degrees, just as light expands into the seven colours of the rainbow, and as sound expands into the seven chief tones of the musical scale; these sevens being further re-entrant, and capable of practically infinite sub-division.

The seven phases or ranges of manifestation are in fact the fields for the expansion of limitless potentialities of objectivity, linked to consciousness on each range by the power of perception; and this power, varying as it does on each range of manifestation, forms, as it were, a series of vehicles of consciousness, each with its own potentiality for every range or plane. We have, for simplicity's sake, considered objectivity only in relation to a single unit of consciousness; but as we have already shown, these units are not really isolated, but are bound into sevenfold groups, humanities and hierarchies, hardly separated at first from each other; and hardly separated from the One Infinite Life.

The wills, therefore, of these sevenfold hosts, acting collectively in each of the seven fields of objectivity we have described above, wield the potential objectivities into sevenfold groups and systems, harmonising with the division of life into hierarchies and humanities; and the original rhythmic impulse of ebb and flow acting on these collective objectivities imparts to them a circular, gyrating motion; which motion is destined in course of time to mould the collective objectivities into world-systems, sun-systems, and star-systems, corresponding in character to every range of manifested life.

These seven fields in which the potentialities of objectivity expand and develop before consciousness, and the seven modes or vehicles through which the perception of consciousness is exercised, are sometimes, for convenience, numbered in the reverse order, counting the latest and lowest as the first instead of the last. Let us summarise them :

The first and highest range of life is, as we have seen, a phase in which the twin powers of each unit of life are becoming separated; neither quite united, nor quite asunder. Each unit is further hardly separated from all other units, and hardly separated from the divine. In this phase the divinity of each ray or unit of life is hardly clouded by the awakening breath of separation and objectivity; the unit of life is as yet almost unbroken.

This first range of life, counting downwards, is the seventh plane, counting upwards; and the mode of consciousness in it is the seventh principle, whose field is the seventh plane.

In the second range of manifested life, the division of the one into three, perceiver, perception and perceived, becomes complete. Consciousness is linked directly to objectivity by perception, and apprehends objects by direct knowledge. The unity of each with all and with the one is still clearly felt. This second phase, counting downwards, is the sixth, counting upwards; its mode is the sixth principle, or soul, the vehicle of direct apprehension.

The third phase adds to objectivity the element of varying intensity, illustrated by sound; from this spring the sense of distance, and the ideas of measure and comparison. This third phase of manifested life, counting downwards, is the fifth plane, that of sound or æther, counting upwards; and its mode is the fifth principle, or mind, the vehicle of measure and comparison.

### OUTLINE 3.

The fourth phase adds the element of reflection, consideration or memory, whose consciousness regards objectivity from an outside standpoint, giving rise to the sense of surface expansion, or plane space. The memory and expectation of sensation forming the element of passion or desire. This surface expansion is typified to us by colour or fire, for all surface expansion, as we know it, consists of spaces of colour. This fourth phase, counting downwards, is also the fourth, counting upwards; it corresponds to the plane of fire, and the principle of will and desire.

The fifth range adds the idea of capacity, or extension in three dimensions, to objectivity. It is typified by air, or the heat which expands air; it corresponds to the third plane, counting upwards, with its principle, the aerial body.

The sixth range adds the idea of internal mutation or growth, and is typified by water. It corresponds to the second plane, and principle, counting upwards the principle of vitality.

The seventh, and last phase, the first plane, or principle, counting upwards, adds stability or solidity to the object world, and is therefore typified by the element of earth.

Each of these ranges being, as we have said, the field of infinite potentialities, to fully grasp them the powers of intuition and imagination must be used; for the mere logical sequence of terms is no more adequate to express them than the word "sky" is to express the glory of the blue firmament of heaven.

C. J.

### AMRITHA-NADA UPANISHAD OF KRISHNA-YAJUR VEDA.<sup>1</sup>

(Translated by two Members of Kumbakonam T. S.)

THE wise, having studied the Shastras, and having come to know Brahm by reflection on them again and again, should abandon them like a (burning) firebrand (or a torch which is used for finding out a jewel and then cast aside). Having ascended the car of Om with Vishnu (the Higher Self) as the charioteer, one wishing to go to the seat of Brahma-loka (or the world where one can realise Moksha, or the oneness of the Ego with Brahm) in order to worship Rudra,<sup>2</sup> should go in the chariot so long as he (can) stay in it (or needs it). Reaching the place of the Lord of the car of the nature of bliss and above speech and mind, he then journeys on, giving up the car. Having left off (the conception of) Matra, Linga, (subtle, gross and other microcosmic bodies,) and Pada (Virat and other microcosmic ones), he attains the subtle Pada (seat or word) without vowels or consonants by means of the letter M without the vowels (A and U). That is called Pratyáhará when one thinks of the five objects of sense, such as sound, &c., as also of Manas (mind) as unsteady and as the reins of Atma. Pratyáhará (subjection of the senses), Dhyana (contemplation), Pránáyāma (control of breath), Dhárana, (meditation), Tharka<sup>3</sup> and Samádhi are said to be the six parts of Yoga. Just as the minerals in mountain mines are smelted by the blower, so the sins committed by the organs are burned by checking Prána. Through Pránáyāma one burns the stains, through Dharana the sins, through Pratyáhará the (bad) associations, and through Dhyana the *gunas* over which he has no control. Having destroyed the sins, one should think of the Blissful. The Blissful is inspiration and expiration. Pránáyāma is three-fold—inspiration, expiration and cessation of breath. That is called (one) Pránáyāma when one repeats with a prolonged (or elongated) breath three times the Gáyatri with its Vyáhrutis<sup>4</sup> and Pranava (before it) along with the Siras (the head) joining after it. Raising up the Vayu in the Akas (region of

1. The Upanishad treating of Náda (spiritual sound) which is Amritha or nectar. Here Pranas are spoken of as they produce Náda within and without.

2. Rudras are said to be 11 in number. They are only Pranas which are composed of ten, presided over by the highest one. Hence Rudra is asked to be worshipped or contemplated upon.

3. The examination of whether the mind is attracted by objects or not or knowing that the siddhis (powers) obtained are an impediment to higher progress.

4. This refers to the Vyáhruti Mantra whose Vyáhruti is Om, bhuh, bhuvah, suvah, and the Siras are "Om Apo-Jyotiraso, &c."





which Hiranyagarbha (Brahma) replied thus:—(The words are,) “1 Harai, 2 Rama, 3 Harai, 4 Rama, 5 Rama, 6 Rama, 7 Harai, 8 Harai, 9 Harai, 10 Krishna, 11 Harai, 12 Krishna, 13 Krishna, 14 Krishna, 15 Harai, 16 Harai. These 16 names (or words) will destroy the evil effects of Kali. No better means could be found in all the Vedas than this. These (16 names) destroy the Avarana (or the centripetal force which produces the sense of individuality) of Jiva (Ego) surrounded by sixteen rays. Then, like the sphere of the sun which shines fully after the clouds (screening it) disperse, Parabrahm (alone) shines.”

Then Narada asked—“Oh Lord, what are the rules to be observed with reference to it?” To which Brahma replied that there were no rules for it. Whoever, whether in a pure or an impure state, utters these always, attains the same world, proximity with or form of, or absorption into, Brahma.

Whoever utters three-and-a-half kotis\* (or 35 millions) times this mantra composed of 16 names (or words), crosses the sin of the murder of a Brahman. He becomes purified from the sin of the theft of gold. He becomes purified from the sin of co-habitation with a Vrushali (a low caste woman). He is purified from the sins of the evil return to Pitris, Devas and men. Having given up all karmas, he becomes free from all sins. He becomes at once released from all bondage. That he is released from all bondage is the Upanishad.

#### A CAR FESTIVAL OF SHIVA.

AT Mylapore, one mile and a half from Adyar, the Theosophical Head-quarters, on the direct route into the several hearts of a large Indian city, are the consecrated tank and chief sanctuary of Shiva in Madras;—Madras including the suburban villages that form together a wide-spread Municipality which is the capital of all Southern India.

Shiva is a peculiarly popular deific ideal throughout the pointed Peninsula which the Indian Ocean and the monsoon currents vainly try to wash away. The landmarks remain, and so do the symbols of an anciently elaborated creed;—an explanation, to the minute detail, of the mode and reason of all existence, mundane or stellar.

Once every year comes the festivity when Shiva's car of state and several similar accompanying deific carriages of lesser height, are drawn forth to make grand *pradākshana* around the temple, the temple-tank, and all the religious premises. A “*pradākshana*” is a respectful, honorific, and often pious, circumambulation, a passing around the person or the object revered. Any religious idea involved does not preclude the largest amount of festive feeling and gay demonstration.

4. Of course this is the exoteric view. Even when pronounced in the ordinary way according to the number of times stated in this Upanishad, it produces some results of purifying the mind. This number can be reached by uttering the mantra completely within one year, if uttered at the rate of a lakh per day, within ten years if uttered at the rate of 10,000 per day, and within 100 years if uttered at the rate of 1,000 per diem.

When Rama and his brother Lakshmana, with lovely and gentle Sitha, the greatest heroine of Hindu romantic literature, came to the obscure dwelling which the venerated Atri and his consort's holy life had sanctified,—“at sight of the aged recluse, the two young heroes performed a “*pradākshana*” round him, with great respect, &c.

The sixty thousand heroes who called Sagara father, [the sea] “when they found their magnanimous parent lying with his face in the dust, howling like an elephant struck by the hunter, joined hands around him, reverently performed a *pradākshana*, and asked what had shaken the balance of his equable humour.” These numerous Sagarides, [the earthly, solidified children of the sea,] “after much digging, discovered the several lordly elephants that sustain the globe, and who from momentary weariness stir their heads, when the world shakes; and they greatly admired the colossal animals. They danced a *pradākshana* round the one whose name is Mahapadma; they saluted the robust Sanmanas, [Wise Mind], with a *pradākshana*; and they also gave to Hima-pandura the honor of a *pradākshana*.”

Hanuman, the powerful son of the Wind, “performed a *pradākshana* round the gentle Janakhide, Sitha with the star-like eyes, and bade her respectfully, farewell.”—And when the same fearless Son of the Wind was in a great danger, “the fire leaped up in a bright golden flame, and only played around him as though it were performing a *pradākshana*; but it did not burn him.”

Maha-deva's (Shiva's) annual festival has more than one day of mark, well worthy of description. This article treats only of one morning, of this year's car festivity. “The car of Juggernaut,” [Jagan-nath], long ago attained Occidental notice. It has been the thrilling point of many a graphic exhortation to audiences so far distant that they made the easy mistake of inferring that the Orissa “car of Juggernaut” was the one particular and only idolatrous car and literal vehicle of Hinduism.—Every important Hindu temple has its car. Though small be the edifice in comparison with South India's largest—whether the resident lord god be Vishnu, whose name is also Jagan-nath, or whether it be Shiva, the “Maha-deva,”—always there is a monstrous holiday carriage for the idealized image; and festive vehicles also for its consort, the feminine personification of the deific idea; and smaller carriages also for the offspring of the parental principles. The festivity is an illustrated legend of ideas, whether or not it is any better understood by children and the illiterate, than Santa Claus in Western lands, or the gods and goddesses that were as mythical to the multitude, in the time of Socrates, four centuries before Christ.

Shiva's great festival occurs in the Spring; and very appropriately; for the old familiar triple formula,—“Brahma, the Creator, Vishnu, the Preserver, and Shiva, the Destroyer,” is an incomplete definition of the Trinity, without adding that the Destroyer is equally the Renewer; every death being a birth, and both constituting together a change, the

whole of which we should see if our eyes were opened;—a worn-out combination destroyed, but not the substance of it, and still less the essence, which immediately renew, re-blossom, resurrect in other form. Like Easter, which also is united with a legend of resurrection, and is one of the Christian moveable feasts, depending on almanac calculation—so the precise date for Shiva's spring celebration is determined astrologically for each year.

At eight A. M., on the 10th March, we drove forth from Adyar's groves and garden, its pines and palms and plantains. By the starlight of four o'clock that morning, wheels had been heard rumbling, and the night air vibrated with the lively chattering of country-folk on the long arched bridge that crosses the Adyar River a little way from our head-quarters. Every temple has close by it, a substantially made, square reservoir of water, "the temple-tank." For theoretic cleanliness remains prominent in the picture of Hindu, even more than of Moslem, worship; and physical purity is conspicuously enjoined in their traditional and written religious law. Fortunately our friend, Mr. C. Sambiah Chetty's, house is on one of the four streets surrounding the temple tank, where the *tamasha* [great show,] would be in complete parade. Mr. Sambiah's house stands elevated slightly above the street, and has plenty of rooms, all on one story. He invited us to the terraced roof, brick and plaster-made, where we were seated in a cosy, large, temporary room, constructed of bamboo canes and the braided gigantic leaves of palm trees; an apartment that was more a shelter than a complete room, yet which is delightfully shady and cool: it is easily removeable, and the materials may be hired. Here was a table for himself and the children to study at, and a bed where the boys sleep coolly at night. He uplifted a segment of the palm leaf, disclosing to us all a view which, however gaudy to the extreme in detail, was in the whole, harmonious; as brilliant as a Midsummer Night's Dream, and as various and sudden as the shifting surprises in a kaleidoscope.

In front lay the street; on the other side of it, young cocoa palms closely bordered the temple tank, which is as large as Union Square in New York City. Twelve thousand rupees are the annual income of this religious estate, the temple lands and houses, etc., the worshippers worshipping without pay. In this cheaper land where the Sun is a substitute for the costly warmth of fuel and clothes, twelve thousand rupees go as far as eight or ten thousand dollars in a dollar country, or an equally comfortable number of pounds sterling or francs, in a pound or a franc country. Government gives them two thousand of the twelve thousand rupees. At this moderately rich temple, the priest's salary averages twenty-five rupees a month; which enables them to live as well as twenty-five dollars would elsewhere; for dispensing with sewing and stockings, and trousers and fire, and flesh and tobacco, has economical advantages.

The sky over the plains of India, during two-thirds of the year, has a blue so uniform, that a cloud is a welcome variety. With the protection of our out-stretched palm-leaf window, and a moisture in the air at this season, there was no glare. The forenoon light fell softly, while brilliantly, over the cocoa palm fronds clustered in their own foliage-fashion as a gigantic bouquet of shining green at the top of a tall trunk, as slender and proportioned as it were a stem from Giant-land. People were strolling on the bottom of the tank, which being nearly emptied for repair, showed the steps of masonry which descended all around to the bottom, ten or twelve feet deep. The enclosing wall above, was like all religious fences, painted in perpendicular stripes, red and white. A small square edifice of the same coloring, and conveying a more or less religious idea, occupied the centre of the tank. It is a convenient landing, on occasion as when I have seen the tank floating boats that bore gods and goddesses and dancing nautchais.

Under the cocoa-nut trees were street-side booths, made of palm leaves, split and braided up to the leaf's midrib, like those of the cool room whence we were looking. The booths did a good business in toys and sweets. Perambulating peddlers carried peep-shows; and small toy acrobats somersaulted at the pinch of a pair of bamboo handles; and great cones of whirling and rustling paper flowers; and fans, strong, substantial, just lately made of green palm leaf, and so fresh that those we bought had the sweet smell of new-mown hay. On the far opposite side of the tank, a revolving swing swung seated swingers swiftly above all the other scenes; for which high revolutions and the merry-go-rounds on wooden animals, the populace are eager. Hawkers' turbaned heads carried trays, heavy with sweets, somewhat resembling the West Indian solid and candied, tropic fruits.

On a wagon that halts here and there, are two caldrons of butter milk, which is served gratis. All who will, may come. One caldron contains the thicker, and the other the thinner which is largely whey, and is flavored with ginger, lime-juice or other gustatory spices. The caldron that is open and is dipped from, is sometimes replenished from the other, the covered caldron. The drinkers bring tin cups, or lotahs, which are generously poured into. A boy brings only the shallow lid of a small box, but he drinks his sufficiency, because the administrator on the wagon pours, and the drinker drinks, simultaneously and continuously until the drinker is no longer dry. Many having neither tin cup, nor the lid of a cup, bring only their two hands, joined into cup-shape, and into the hollow, the beneficent butter-milk administrator so lavishly pours the continuous draught, that half of it runs past the receptive mouth down upon the ground. However it does not dribble on his trousers, for there are none on those bronzed limbs. Happily here no unnecessary clothes insult the shining sun; as though his rays were not sufficient!

Moving groups of women are endraped in webs that have not been touched by scissors, and are of the sunniest colors of summer. Some

wear a vivid and so far seen green, that we wonder how simple, solid green can be so glowing. There are greens and blues in the Orient, that in vertical sunlight meet the eyes with a force that nearly knocks a person over. The present views had no such effects. And not one blue appeared on the scene! But the bright greens, the lustrous interwoven yellow-and-black, the glossy reds, grouped far and near and moving about, were gorgeous touches in the picture. In white cloths without a thread of color, were a small company of widows from "the mofussil." The mofussil is an Indian term universally adopted by English tongues, to designate anywhere out of the city, "in the country."—The looms of England sell here a great quantity of cloths, of color and pattern Oriental. But the silks in this picture, some of them slazy, but all of them soft and sheeny, were of Indian weaving.

The tallest part of the "grand *tamasha*" was approaching. In advance, among the throng walked a drummer boy, and hanging from his neck, were two drums which he beat in the proper style, though not deafeningly. Somewhere near him walked one who at optional intervals blew forth a wild call from a long trumpet. The multitude without number was here, which should attend a procession of mammoth carriages of gods and goddesses on triumphal parade. These carriages were each and all drawn by the people.

First came the car of Mrs. Shiva, in her character of Parvati. Not only is the divinity dual in unity,—Mrs. and Mr., being the feminine or masculine phases of the androgynous Being, which is only thus a complete and total deity;—also the feminine aspect of Shiva, has her separate phases, taking new names, corresponding to the new character, or line of duties. Uma, Parvati, Durga, Kali, are all synonyms of Mrs. Shiva. The goddess now parading, was the "Parvati" Shiva. Three feminine figures, in high state, were sitting within her car. The middle one in the row was the stateliest, and was the divinity, Parvati. The others were attendants, who are also her emanations, and actually herself; they are some of her attributes personified.

The details of a goddess' car of state, are multiplex, but four more vehicles are coming, and we look at the next, which bears Shiva Mahadeva himself. Several hundred men and boys, in allotted and calculated nearness together drew enthusiastically the ponderous and lofty vehicle. Its five stories in pyramidal shape towered above the well built dwellings thereabout, and we stretched our necks to see up to a flat and fringed umbrella that surmounted the topmost point of the car. An umbrella is an ancient symbol of sovereignty. The monarch shelters his people. Formerly the multitude were not allowed to use this royal emblem. The great Chandra-gupta, grandfather of the equally and more piously famous Asoka, included "all Northern India under one umbrella." Attock and Cuttack, as far and opposite as the East from the West, were both under the encircling fringes of Chandra-gupta's dominion.

Shiva's great car is pyramidal. Each rising story is proportionally smaller than the one below. The four wheels, 7 ft. in diameter, are of solid

wood, with an axle-tree hole in the centre. The width of the wagon is about ten feet. The graven image, originally intended to concentrate the attention and startle the worshipper's imagination, spending the year within the shade of the sanctuary, now rides abroad in the centre of the largest chamber of the largest vehicle in the procession. Outside, in front and rear, are affixed four sculptured giant rearing horses; said by some one near me to mean the four Vedas. A colossal lion at each corner holds a dangling pendant of several great globes, one below another. All between the solid wheels and the umbrella-shaded point of the vehicular pyramid,—the whole vehicle is a huge mass of painted wood carving. So many and close are the figures, both mammoth and minute, that when at an upper opening, a human body darts into view, we hardly distinguish man from sprite. Quaint little heads of deities of sorts make fantastic apparition. Rows of possible images of the creatures of air, form the cornices; their number and grotesque features can be equalled only by clairvoyant vision into the lunatic atmosphere wherein we all live, and move and blindly make our crazy careers!

In front of the wheels, upon the frame work of the car, stand priests receiving betel leaves and ripe cocoa-nuts from the people. They crack the nuts, spill out the over-ripe milk, offer the nut to the great image within, a mere symbolic and courteous ceremonial, and then give back the nut by fragments to the people. They also give out a handful of prepared ashes (*Vibhuti*), bleached and perfumed, with which the recipient smears his breast and arms, and marks a dot between his eyebrows. All this is too rapid now for the explanation which would take pages. It once had meaning. It is now a ceremonial, which few of the wearers themselves are learnedly philosophical enough to explain. At a side opening in the car, sits a trumpeter with two lengthy horns, which at intervals he blows at one breath from the two corners of his mouth.—At the rear opening sits a kettle drummer. Dragging upon the ground behind, are attached two large wooden levers, to be used as pushers, at the starting of the vehicle, after each halt for rest.

Four hundred feet long, are the two great cable ropes in front, by which men drag the great vehicle. Between the two rope lines of draggers, walks here and there a man stirring the placid air with a great palm leaf fan having a proper long handle.

Three more cars are each dragged by happy ones feeling privileged to have a hand in a so jolly religious work; in which also there is entire faith and sincerity, and not a smack of faithlessness.

In the car next Shiva, rides the grandson, though not the grandson, of Shiva and Parvati, the elephant-headed Ganesha, noted for sagacity, and called in South India, Ganapati. He is the symbol of occult science.

The next car bears his brother, Subramanya. He is the martial god, known throughout North India by his other name, Kartikeya. He was nursed in his infancy by the starry Pleiades, who are the wives

of the seven Rishis who shine in the Great Dipper of wisdom, glittering on Ursa Major, the Great Bear, whom we can all see travelling perpetually around the North Polar Star.

The fifth and last car bore Nandi, the mystic bull, on which Shiva is wont to ride, and which emblemizes vitality. He is the *Vahan*, or vehicle for the manifestation of Shiva's power.

The gods have gone past, and now comes the wagon of free butter-milk.—There were no drunkards, not one tipsy man, and not much din. An interesting volume might be made if all the decorations of these idolatrous State carriages, their inmates, attendants, and contingents, were explained; a series of volumes, if they were explained completely. Whenever the studious pen lays hold of a Hindu occasion as a descriptive topic,—a territory looms up, of heroic objects, mythical visions, legendary deeds, symbols, and theories, like the countless objects in a long, involved dream of dreams. India, deficient and redundant, degenerate and dangerously fatiguing, though she be,—India remains inexhaustibly interesting. Only the unable, or the inappreciative can say otherwise.

The populace were dispersing for the Indian mid-day breakfast. The street was no longer thronged; and we soon repassed under the shady old banyan trees of the winding road that is within our premises in Adyar.

ANNA BALLARD.

#### ELOHISTIC MYSTERIES.

##### IV.

##### THE MYSTERY OF DISSOLUTION.

"I desire to be dissolved and to be with Christ," was the impassioned ejaculation of the Apostle Paul. This ejaculation the Roman Church puts into the mouths of her votaries when about to retire for the night. The desire thus expressed is hardly to be reconciled with the doctrine of the resurrection of the body, under any conception of the meaning to be here attributed to the word Christ.

The gospels affirm, that Jesus rose from the dead and went forth from the tomb, leaving angels to bear witness to the fact. That he appeared to and conversed with His disciples and others. That He permitted them to touch and handle His body. That He showed them the scars of the wounds inflicted on Him at His crucifixion, and even commanded one, who had doubted, to put his fingers in these—to convince them that He had risen in the self-same body they had known and been so familiar with: that He was the very Jesus indeed. That He even ate with them, to prove that—whatever changes it might have been subjected to through death—his body remained the natural body it had always been. Thus, however much they may have been manipulated, the gospels still set forth the natural view of the resurrection of the body.

The Roman Church re-affirms this view by accepting and endorsing the tradition that the B. V. Mary was, after death, taken up into heaven

by angels; and it solemnly commemorates this traditional event on the 15th of August—the feast of the Assumption.

The Apostle Paul does his best to modify this view—by explaining it away, at any rate as far as the physical body is concerned. His teaching is, that there is a spiritual as well as a natural body. That the spiritual springs from the natural body, like the plant from its seed—that it rises from it, so to say, leaving the natural, physical body to be dissolved.

This must have been, in a measure, the conception of the resurrection of Jesus formed by His disciples. They did not expect to see their Lord again on earth. Preparations had even been made for the embalming of His body. The apparition of the risen Christ surprised them. None believed until they had seen it; and even then some doubted that it was Jesus. Under the influence of His teaching, while still with them, they had looked forward to meeting Him in His Father's kingdom, but not till then. In that kingdom all would have natural (glorified) bodies—each would recognize the others. Of this He had assured them. Of this He had reassured them when, at the close of his last meal upon Earth, He significantly said, "I will drink no more of the fruit of the vine until that day when I drink it new in the kingdom of God"—thus once more declaring unto them that they would arise from the dead and enter the heavenly mansions as natural beings.

This was the resurrection looked for by the disciples of Jesus. This was the resurrection defined by the apostle of the risen Christ. He affirmed the resurrection, not merely of an individual formless spirit, but of a body—a body shaped after the form of that from which it sprang: a personal body, so fashioned as to be known as the personal being that had lived on Earth, and had thus and now entered on a renewed life in Heaven. The teaching here, whether of Paul or of Jesus, is wholly natural and in no sense mystical. It in no wise savours of the occult, and yet, even so, there was a wide difference in the aims of these teachers.

To Paul, the Spirit was everything. He advocated a course of life whose objective was the spiritualization of the individual. The outcome of this spiritualizing life was to be—strange contradiction in terms—a spiritual body, to rise, after death, from the dissolving body to which it owed its being, and pass into the spirit state, therein to share the life of the spirit.

The foundation and beginning of the teaching of Jesus was, "Blessed are the poor in Spirit." On such a foundation it was impossible to erect a superstructure of mysticism. A protestor against spirit, its influence and its action, could have been in no sense a promoter of spirit teaching. Hence Jesus cannot have been an initiate in occultism, an adept in mysticism; and the esoteric character of the gospels and the esotericism imputed to His teachings have been imparted to them by skilful manipulators who, to capture His name and influence through

these, have not hesitated to modify the original records in various ways, as I have shown in *Jesus, bar rabba, or Jesus bar Abba*. Their intention in so doing was to more than crucify the teachings of the Crucified. To supersede and supplant them by, and so submerge them in their own mystical doctrine, that He, so to say, superseding Himself, they might share His fate and be with Him, lost sight of and forgotten. And in this they succeeded. It is owing to this treatment that two veins of teaching permeate the New Testament. (1.) The essentially humanizing lessons of Jesus, given personally while, and by mingling with the people, entering into their joys and sorrows, and frequenting their feasts: this so habitually that he was called by his enemies a gluttonous man and a wine bibber, a friend of publicans and sinners. (2.) The spiritualizing doctrines of those who, by capturing and moulding His traditional life and utterances, ended in making His name a powerful instrument in the furtherance of their own views. This is why two Christs are distinctly discernible in the Christian S. S., or rather a Jesus and a Christ, whose traditional and imputed utterances are opposed to each other. These have been ingeniously blended in the text, so that the spiritualizing obscures the humanizing tendency: and have been dexterously united in the person, so that the Jesus and the Christ become Jesus Christ.

The Christ in this combination is a simulated representation of the Jewish Messiah and the Gnostic Christos. But even in capturing the name and teachings of Jesus of Nazareth, and thus misusing and abusing them, these falsifying teachers have failed to transmit, through the Christianity thus constituted, an adequate and satisfying view of the unity of the universe or, indeed, an intelligible interpretation of its meaning and aim; and science is still arduously struggling to recover the losses which have accrued to the knowledge of man through the acceptance and spread of Christianity.

The Elohist took a wider and far more profound view of the mystery of Dissolution. To him it was an all important factor in kosmic function. The universe, he regarded, as functioning entity. Space, the unmanifested and incomprehensible being of this Entity, he held to be the First cause of all, and therefore the Creator of the heavenly bodies. The constituents of these, he believed, had been sent forth from its substance into space to become, and in them were constituted as its functioning organs, which thus though in space were not of it. Hence he did not hesitate to affirm, that the universe was a vast functioning organism. That the constituents of the Manifested Universe were sent forth from the imperceptible substance of the unmanifested universe in an elemental state, as the exhausted (and therefore excreted) elements of the substance thereof: as elements deprived of the energies and potencies of that substance. These came forth to renew their exhausted energies and regain their lost potencies by passing through the embodied life of manifested Being, through the life uses of that Being, and thus renewed they are restored to and re-absorbed by the

substance of the unmanifested supreme entity, Space, from which they had been originally sent forth or excreted.

The kosmic function of the universe is, according to the Elohist, the gathering together of the exhausted elements or *excreta* of space, and the submitting of these to the natural processes of inorganic and organic life, by which they are gradually prepared and refitted for the unknown uses of Space, to which they are then restored—the manifested thus being complementary to and, so to say, the very foundation of unmanifested existence.

The exhausted elements of the substance of Space, according to his teaching, come forth thereupon in an invisible state. Acted upon by the functionary forces of the heavenly bodies they are, (1.) *Either* progressively condensed and brought together to form new celestial bodies and systems, (2.) *Or* attracted and drawn towards and to, and then absorbed by, the already existing system in closest proximity to themselves. For, just as in the substance of Space changes are going on which cause such of its elements as have become unfit for the uses of unmanifested Being to pass into the manifested state, therein to supply the needs and be applied to the uses of manifested Being, so in the matter of the heavenly bodies are transformations taking place, as the outcome of which renewed elements are sent forth into space, to replace those that have been exhausted and condensed. Again, just as the exhausted elements of the substance of Space are sent forth for renovation and restoration, to attain which they are submitted to a definite course of manifested Being, wherein life and death alternate in regular sequence, until the renovation thus sought is attained and the restoration to unmanifested Being effected, so do the functioning heavenly bodies, by which this renovation and restoration are brought about, pass through a definite course of Being, with its analogous birth, life and death, followed by a renewed life; and so on, until each, fully exhausted, is finally dissolved, that its elements may enter into other combinations. By this dissolution it makes way for a successor, to undertake the functions for the discharge of which it is no longer fitted; and it is this unfitness or exhaustion that is the cause of its death and dissolution. By this constant renewal and orderly succession of its constituent organs, the continuity of the manifested kosmos is provided for; while, by the thus preserved continuity of the kosmic function the normal condition of the substance of Space is maintained.

To the Elohist the functioning universe had a twofold relation.

1. *Towards space*—to provide for the renewal of its exhausted substance.

2. *Towards man*—the evolutionary product of its natural processes, created as a matrix for the manifesting vesture of the hitherto unmanifested Divine—to provide for the self-renewing power and permanency of this vesture.

The functioning universe has two physical elements to deal with in the *avveta* of the substance of Space. The one relatively impalpable; the other palpable, while both primarily invisible.

Its function is, by successive embodiments of the impalpable in the palpable to cause such a blending and combination of the two as will produce a stable vehicle for the energies and potencies it is adapted to acquire and transmit, and a personal vesture for the manifestation of the same.

In these embodiments the impalpable becomes the active principle of the palpable, the "Spirit" of the "Body" wherewith it is clothed. Now the impalpable spirit is clothed with its palpable body.—1. *Eidher* that in union therewith it may, by its uses of life, regain the original energies and potencies of which it has been deprived by the unknown action of (in) Space, without which it could not be restored to the substance of Space: and this renovation is the function of the kosmos in regard to Space. 2. *Or* that, by a functional blending with the impalpable, it may, in addition to these energies and potencies, acquire such a degree of stability and such a power of self-renovation as will preserve it from the dissolution that otherwise awaits it.

This acquired stability and power of self-renovation, only fully attained in its human matrix, enables it to be appropriated, as its duly personalized vesture, by the Divine, to which it becomes what the body, in its series of embodiments has been to itself, its manifesting organ: and this is the function of the kosmos in regard to man.

Besides and beyond this, such of the palpable as cannot be blended with, or absorbed and retained by the impalpable, remains as a potential constituent of the functioning organ to which its now belongs, until the final dissolution of that organ, when it is either diffused in Space as kosmic dust, or absorbed by the nucleus and becoming the condensed basis of its successor.

Thus three states or issues of Being were held by the Elohist to be the result of the completed function of the functioning universe.

1. *Dissolution*—by which the renewed impalpable, dissociated from all its temporary ties, is restored to and reabsorbed by the supreme substance of Space.

2. *Stabilization*—by which a stable, organic, personal vesture is obtained for the unmanifested, but manifestable and thus-to-be-manifested Divine.

3. *Condensation*—for the palpable which has failed to blend with the impalpable, and consequently remains as a basic constituent of the functioning body to which it belongs.

These three states are, however, in reality resolvable into two conditions, for dissolution awaits the condensed palpable on the destruction of the body, of which it has become the basis: so that, while dissolution closes the evolutionary career as well of the palpable as of the impalpable,

continuity is attained by the evolved product of that career in the organized outcome thereof, the human soul.

But all has reference to the Supreme Entity—for:

1. The dissolved impalpable is absorbed by Space, as the renewing vehicle of its energies.

2. The dissolved palpable becomes the basic constituent of the renewing organs of Space.

3. The indissoluble impalpable, or human soul, is the personified vehicle—the glorified body, so to say, of the therein-to-be-manifested Divine.

In man, the kosmic function gains its highest state of development. During his earth life he is a functioning organ of the kosmos. He absorbs the impalpable with the air he breathes. He takes in the palpable with the food he consumes. On these he acts functionally—that is, without consciousness and independently of volition—through the cells circulating in his body, as well as through its cellular organs. From the changes thus induced he derives the stimuli and energies of his life. By them he provides the material on which, under the influence of duly harmonized solar forces, an action is produced which, using the body as its matrix, gradually evolves the human soul. And it is because the functioning action of the kosmos is carried on in him, that he was originally likened thereunto and called the mikrokosmos, antithetically or in contradistinction to the makrokosmos, as the universe was thereupon termed, whose personalized representative he in reality is.

But, as the representative of the makrokosmos, the three states of its functionally developing constituents, which are the outcome of the makrokosmic function, are represented by and find their counterparts in the three issues of the mikrokosmic function carried on in man. During his life the impalpable—*Nachash* or "Spirit"—is clothed in the palpable—*Nephesh* or "Matter," his physical body, *Geph*—that each may functionally react on the other during and through the uses of life. According to its life uses the impalpable is either—1. transformed into a soul—*Nith*—the future vehicle or vesture for the therein-to-be-manifested Divine, or—2. matured as a fully individualized spirit—*Nachash*, one "deprived." The former passes to *Gan Elohim*—"Garden of God"—the soul state, as the Divine human. The latter enters the spirit state—*Mochsha*, "Deprivation"—and is absorbed by *Ha-Nachash*, the spirit of the Earth, to be ultimately dissolved with that spirit and diffused in Space, thus reaching *Nurbana*, "Diffusion." The abandoned body is, in either case, disintegrated and dissolved, that, reduced to its ultimate elements, it may pass into a renewed course of functional activity.

To the Elohist, the Mystery of Dissolution was in reality no mystery at all. He saw in it the very foundation of the process by which natural evolution was carried on. Without it there could be no functional action, whether makrokosmical or mikrokosmical. All functional activity, and with this, all volitional activity must cease, and an inertia, equivalent to



annihilation, ensue. It commences in Space as a dissolution of the tie which holds the immutable and mutable constituents of the substance of Space in temporary union. Through this dissolution the impalpable and palpable elements of the kosmos pass from the unmanifested to the manifesting state. Of these elements, thus sent forth, the functioning organs of the manifested kosmos are constituted. On these elements their functioning activity expends itself. With the kosmic function thus induced, dissolution is inseparably associated. It initiates each step in advance as the outcome of a preceding and the precursor of its succeeding stage: for, throughout the whole course of natural evolution, disintegration precedes reintegration; dissolution is the necessary antecedent of evolution, just as evening and night precede the dawn of the following day, autumn and winter, the ensuing spring and summer.

Man, the highest product, outcome or result of the present order of natural, that is, of kosmical functioning evolution, is himself subject to this alternative action and reaction. Dissolution awaits the close of his career. Dissolution of body and of spirit—of the impalpable and the palpable: their resolution into their ultimate elements. The elemental products of the dissolution of the body enter into other evolutionary combinations. Those of the spirit pass through the spirit state—*Mochsha*—to that of diffusion in *Nurbana*. In this state they remain until exhausted by the withdrawal of their energy through the uses of the Supreme Entity veiled in space; they are extruded therefrom, to pass once more into an evolutionary course.

Man has but one way of escaping from the dissolution which otherwise must terminate his present evolutionary career. He must so live that his impalpable active principle, or spirit, shall be transformed into a soul: for only as a human soul, or personalized being can he be transferred from the present to a higher order of life. This higher order of life may possibly be, may probably is, a higher order of evolution, but of this, in the present stage of his being, man can have no certain knowledge.

The Elohist held that the dissolution of spirit was not a mere dissociation of its constituents, but a resolution of these to their ultimate atoms, or the state of expansion, if such there be, which preceded their atomization. To him it was a complete dissolution, in which nothing remained of the fruits of the preceding evolution but the substantialized energies acquired thereby. These energies were acquired that they might be thus transferred, in a latent but potential state, to the original substance of Space. Into this substance they pass, through this substance they are diffused, and with this substance they finally combine. He did not believe that the individuality of the spirit of man could be retained in the Divine substance, after its absorption thereby: but, since this was a disputed point which could not be definitively settled, he contented himself with indicating the analogies of embodied life. In this life the embodied spirit, or self, has no consciousness of the existence, presence and normal action of the cells of which its body is constituted, or

which are circulating therein. Their individuality, which is temporary and transient, has no relation to its individuality, and is absolutely distinct therefrom. Their duty is to maintain the pliable condition of that body, and thus enable it instantly and implicitly to obey the will of its spirit. Each use of the body exhausts and causes the death of the implicated cells, which have then to be functionally and imperceptibly removed therefrom, as extraneous and hurtful matter. But of these changes the embodied spirit has no consciousness. With them, in its normal condition it does not interfere. The analogy here is singularly suggestive.

Functional or associated and combined activity is necessarily destitute of will, because volitional action is as necessarily individual. This non-volitional action of functioning organs is indispensable, that there may be no clashing of wills, because any such clashing would render continuous, definite and progressive action impossible, and unavoidably produce a chaotic result—as ultimately does spirit interference in natural relations, owing to the diverse wills of the intervening spirits.

In the human being, as indeed in all organized and animated bodies, the impalpable is the volitional or active principle. The constituent cells of each body are its unregarded and claimless servitors. Their work of maintenance is an associated work, in which individualization is not needed and individuality is not heeded, and, as individuality, has no part. These relations of the dissoluble conditions of the elements of manifested evolution are, at the least, suggestive of the possible and even probable character of the dissolution of the elements passing into unmanifested Being, and of their relations to the Divine substance into which they pass, and by which they are absorbed. To the Elohist the teaching value of these relations was conclusive.

HENRY PRATT, M.D.

#### ANOTHER CALCULATING PRODIGY.

THE Académie des Sciences, at Paris, has been carrying out a series of careful experiments with Jacques Inaudi, the latest adept in calculation and mental arithmetic; and the result of its investigations tends to show that Inaudi's claims are fully entitled to recognition.

Prodigies of this nature appear from time to time, having each some special quality, and possessing, in most cases, no particular talent in any other direction. Thus we have cases like the present one, mathematicians like Zerah Colburn, musicians like young Hoffman, Blind Tom and others, and also instances of men possessing wonderful mnemonic powers in the recitation of verses, &c.

The present calculating prodigy, Inaudi, has been giving some explanations concerning the methods employed by him, in his mental arithmetic. In an article which recently appeared in the *Spectator*, Inaudi is reported to have stated that he did his multiplying from left to right. The *Spectator* then continues, "we all do it instinctively in multiplying

multiples of ten—say 1,000 by 1,000—but we never think of it as a natural way of working an arithmetical sum.” It is evident therefore that if Inaudi goes through the different stages of his calculation, he must possess to a very great extent the power of mental visualisation.

Francis Galton F. R. S. \* states, as the result of numerous careful experiments that the power of mental visualisation is possessed by a large number of the present generation and he gives in support numerous instances. The conclusion he arrives at is, “that an over-ready perception of sharp mental pictures is antagonistic to the acquirement of habits of highly generalised and abstract thought, especially when the steps of reasoning are carried on by words as symbols, and that if the faculty of seeing the pictures was ever possessed by men who think hard it is very apt to be lost by disuse.” The above remarks undoubtedly apply to the case of Jacques Inaudi who does not appear to be a person of startling mental attainments outside of his calculating faculty. As an Italian, moreover, he would be but little addicted to habits of abstract thought. Frenchmen, Galton informs us, “appear to possess the visualising faculty in a high degree. The peculiar ability they show in prearranging ceremonies and fêtes of all kinds and their undoubted genius for tactics and strategy, show that they are able to foresee effects with unusual clearness. The ingenuity in all technical contrivances is an additional testimony in the same direction, and so is their singular clearness of expression. Their phrase, *figurez-vous*, or “picture to yourself,” seems to express their dominant mode of perception. Our equivalent of ‘imagine’ is ambiguous.” Another proof that the power of mental visualisation cannot go hand in hand with a mental tendency towards abstract thought is to be found in the case of Zerah Colburn, above alluded to. It appears that his faculty for computation left him about the time he reached the age of manhood.† It seems evident that with the increasing power of his reasoning faculties his capabilities of mental visualisation departed. Galton discovered that this power was rare among Scientists and more frequent in the female sex than in the male, also that it was somewhat more developed in school-boys than in men.

Now there are, as the *Spectator* points out, two ways in which Inaudi may arrive at his calculations. Either he may, owing to a marvellous faculty of mental visualisation, see before him all the steps of his calculations, thus going through the entire process with lightning rapidity, or, on the other hand, as the *Spectator* puts it “his mind like a machine set going gets over steps in the process without his full knowledge.” In Theosophical parlance, his higher mind transfers the result of the calculation to the lower, without the latter in any way going through a lengthy process of calculation, or, at all events, without being conscious of each step in the process.

\* “Inquiries into Human Faculty.”

† Amer. Cyclopædia,—“Zerah Colburn.”

The interesting feature that is brought out, assuming the latter view to be the right one is, of course, the duality of the mind, and the existence of a latent consciousness working in a much more subtle manner and far more quickly than the physical brain. It is quite possible in Inaudi's case, since he is a Tyrolese mountaineer, that, the lower mind or ordinary intellect not being particularly active, it is easier for the higher consciousness to transmit ideas or results of calculations by means of what are usually termed “flashes of intuition;” for as the *Spectator* says: “The phenomenal calculators, of whom we are suggesting that their abnormal quality is mental pace, have usually—almost always—sprung from families without hereditary education. Inaudi's father probably never learned to write. There is only a possibility at best, that education increases mental pace; but if it does, it will confer on future generations both a longer and fuller intellectual life—a distinct addition to the rather small number of advantages it can be certainly proved to yield.” And so say the Theosophists who recognise that education and the excessive training of the physiological senses shut us off, in many cases, from the working of higher intellectual senses whose existence is not even suspected.

Let us assume, on the other hand, that our calculator actually works out for himself the various stages of the calculation, either through visualisation or a mathematical method of his own. He must, I think, however reject the latter idea as we have evidence that Inaudi is an uneducated man and not likely to be acquainted with mathematical and algebraical formulæ and we are thus left with the visualisation view of the question.

Galton's evidence on this point is excessively interesting and he goes minutely into the various “number-forms” adopted by mental visualisers. Some of the illustrations he gives are very remarkable and show a wide diversity in the methods of arrangement of figures in mental vision. Possibly Inaudi may have some simple arrangement of his own, and have his numbers arranged in a definite form, enabling him to go with lightning rapidity through his calculations and without having recourse to higher mathematics.

Further information on the methods employed by him will no doubt be forthcoming, and in the absence of that, of course, it is impossible to write definitely, though I am inclined to hold to the idea that Inaudi arrives at his results by an intuitive process.

A useful point for readers and Theosophists to remember is that *precipitations* of writing, &c., are the result of an accurately imagined mental picture, which after being definitely fixed before the inner eye is transferred into matter by further processes of which, at present, we can only form general ideas.

As stated above, I have avoided the mathematical side of the calculating question, it being outside the scope of the present article, which is merely intended to embody a few general remarks on the

psychological aspects of the question. Those who are interested should certainly read Galton's book, if they have not already done so, also a very interesting article on "Some Aspects of Memory," in the *Theosophist*, vol. VII, p. 230, by the President of the Theosophical Society.

S. V. E.

### THE INDIAN DOCTRINE OF REINCARNATION.

In discussing questions relating to ancient religions generally, and the Indian religion in particular, two different methods seem to have been followed. In the one an attempt is made to apply historical methods of investigation to religious questions, with a view to trace historically the development of Indian philosophic thought. This is its highest aim. For this purpose ancient writings are critically examined with a view to ascertain their chronological sequence if not to fix an approximate date. Differences of opinion therefore arise as to which of the philosophic and religious ideas contained in them is more ancient and primitive since the chronological order of the writings themselves containing these ideas are held in dispute.

In the other, the entire mass of writing is viewed as a coherent whole, containing a nucleus of a divine or a quasi-divine revelation and around which gradually encrusted explanations traditionally handed from generation to generation, until at last the encrustation becomes inseparable from the nucleus. Any explanation therefore of the Archaic writings other than by the commentaries is viewed with distrust, and as an innovation.

These two methods of investigations characterized as they are by "critical spirit" and "traditional spirit," may perhaps for the sake of brevity, be called the critical and traditional schools of research.

I do not here propose to discuss at any length the relative merits of these two methods. All that I can point out is that though both the methods are essential for the investigation of truth, and for checking the results mutually arrived at, the critical method is unfortunately pursued with a very prejudiced mind. This latter is the one adopted by the Western Oriental scholars, and with what results their investigations are characterized may be best seen from Professor Max Müller's latest utterances on the intolerant spirit of modern Christianity.\* The only remedy for such a state of things is to be found in the cultivation of a *tolerant* spirit of enquiry into the various religions, and this is what the Professor means when he says "a serious study of the great religions of the world may prove a great help and a most efficient remedy against *intolerance*." It is a healthy sign of the times that enquiry into Indian religions are now conducted by Western authors with a more tolerant spirit than it was 10 or 15 years ago. Every year's Western publications relating to Eastern subjects bring us news as to how tolerantly, Eastern subjects, and more

\* Anthropological Religion, Caps. I and II.

especially Eastern religious subjects are handled by Western thinkers. To observe this change, however gradual it may be, one has to look into the writings of any orientalist written 20 years ago with what is now being written; and in the case of men like Max Müller who still lives to see some of his old conclusions exploded in the light of new materials obtained in India and a slight change in the method of enquiry itself, difference in opinion may be observed on a comparison between their old writings and the new ones.

Carefully worded as several of their conclusions are to guard against a charge of persistency, they are nevertheless apt to be taken, by those who have not made a serious study of the subject, as well established and definite. Such people forget that the conclusions are either tentative for the time being, in the absence of clearer proofs, or because the question is too remote to be settled at present once for all.

Take, for example, the question of reincarnation. We find it was taught in a more or less rudimentary form in Egypt and Greece, and survives to the very moment in India. In fact it is this doctrine, and its correlation the Doctrine of Karma, that has made the Hindus what we are—"a nation of philosophers" as Prof. Müller calls us. At any rate, it seems pretty well established that no nation was so much swayed by this doctrine as ourselves. By ourselves I include, of course, the Buddhists and the Jains as their systems of philosophies are only offshoots from the great trunk of Indo-Aryan Religion. When this doctrine was taken up by Western scholars not for purposes of a philosophical but for a historical enquiry, it struck them, and perhaps naturally enough for a foreigner, as if the ancient Indians did not base their religion on this doctrine to such an extent as the Buddhists seemed to have done; in other words, that the doctrine sprang up just before, or about, or even after Buddhism sprang up, probably because the Buddhists and more especially Sakya Muni made more frequent mention of it. At any rate this opinion gained ground at a time when Oriental studies as pursued by Western scholars was still in its infancy; and followed by almost every Western Orientalist, without examination. Since the study of comparative religion, however, it is suspected that several of the ideas which were supposed to be of recent origin, could be traced far back into antiquity, as for instance the idea of Evolution.\*

To consider then such subtle questions as that of reincarnation as having been settled once for all, and give the general public such an impression in the columns of newspapers and more especially newspaper conducted by Hindus is not justice. Very very few of the English educated Hindus ever take pains to study their own religion, and much less the other religions, and with their contempt for the indigenous scholars (Pandits) who are not however trained to the Western methods of investigation, they naturally look to the writings of the Western scholars for a solution of their difficulty. But nothing seems to be more re-

\* Vide Max Müller's "Anthropological Religion."

prehensible than a Calcutta newspaper editor, who is one of the educators of the people of the country, to put into one of the editorial paragraphs and apparently under his own authority, that the doctrine of reincarnation is not a Hindu doctrine but a Buddhist one. This statement cannot be excerpted from the Hindu Pandits, and must have therefore been adopted from the writings of Western scholars. To see how modified, and how conflicting their statements are the following quotations will suffice for the present :—

Prof. Weber (*Journal of the Oriental Society*, vol. IX, p. 237 *et seq*) says: "owing to the fragmentary nature of the surviving documents of Indian literature we are not yet in a position to trace with any distinctness the rise and growth of the doctrine of transmigration." But he considers it to admit of no doubt that the tenet in question was gradually developed in India itself and not introduced from any foreign country. Further on he observes that in the hymns of the Rig Veda there is no trace discoverable of the doctrine of metempsychosis or of any disgust with personal existence.

We again read :—

"The Brahmanas, however, are not explicit in regard to the duration of these rewards and punishments; and it is here that we have to seek the origin of the doctrine of transmigration. No man of the mild disposition and reflective spirit of the Indians it would not appear that reward and punishment could be eternal. They would conceive that it must be possible by atonement and purification to become absolved from the punishment of the sins committed in this short life, and in the same way they could not imagine that the reward of virtues practised during the same brief period could continue for ever. The dogma of transmigration answered plainly to both of these suppositions though in another respect it would scarcely do so: for where was either a beginning or an end to be sought. The spirit of enquiry sought to escape from this dilemma by systematic refinements, but only become more hopelessly entangled; and at length it was only extricated by cutting the knot but succumbing to the influence of the aspiration after complete redemption from the bondage of the world, and of individual existence: so that the destiny which was in earlier times regarded as the greatest punishment was now regarded as the weight-shredd. This mode of cutting the knot is the work of Buddha and Buddhism, and the best proof that the fundamental substance of the Brahmanas pre-Buddhist is (apart from all other evidence) to be found in this, that they do not recognize the existence of the dilemma in question, that they know nothing of the tempt of life to which we have alluded, but rather express with directness and naïveté a fresh and genuine love of existence, and a yearning after immortality. It is only some passages of the Brihadaranyaka and of Chandogya Upanishad, which form an exception to this assertion: and on that account they must be held evidently to belong to the period immediately preceding Buddha's appearance, or even to that which followed it."

In his "History of Indian Literature" we read—

"We find yet another connecting link with the state of culture in Manu's time in a passage occurring also in the Brihadaranyaka, viz., the doctrine of transmigration. We here meet with this doctrine for the first time, and that in a tolerably complete form; in itself, however, it must certainly be regarded as much more ancient" (p. 73.)

Further on :—

"This teaching contains in itself absolutely nothing new; on the contrary it is entirely identical with the corresponding Brahmanical doctrine, only the fashion in which Buddha proclaimed and disseminated it was something altogether novel and unwonted" (p. 289.)

These three quotations are in themselves sufficient to show how inconsistent, if not contradictory, and hence without value as an authority, his statements are. I shall now turn to the other Oriental scholars. Professor Max Müller does not seem, so far as I have been able to look into his writings, to have expressed any of his views on this question, but in his latest lectures on "Anthropological Religion" we find him speaking on the correlative doctrine of Karma as follows (p. 301):

"There is a saying among the old laws of our fathers in India which, as applied to our moral actions, expresses this truth in the simplest and strongest words *Karma na Kshiyate*, 'a deed does not perish, that is to say whatever guilt or merit there is in a human action, man will not come out of it till he has paid or received the uttermost farthing.' This idea of Karma which forms the foundation of the system of Buddhist morality does not belong to the Buddhists only. In the Upanishads Karma has become already a technical term, and its power and influence must help to account for many things that otherwise seem unaccountable."

The late Prof. M. M. Kuntze says ("Vicissitudes of Aryan Civilization in India," p. 489):—

"He (Sir W. Hamilton) insists on the soul being eternal, but suggests that it transmigrates from our human body to another after death. The doctrine of transmigration of the soul was not developed before Buddhists. Some passages in the Upanishads appear to sanction it; but the theology of the Buddhists was built upon it. The regular stages of progress in knowledge, till a devotee should become a perfect Buddha, cannot be understood without the aid of the doctrine of the metempsychosis."

M. Barth, in his "Religions of India" (p. 78) seems to slightly differ from the last named author when he writes :—

"The doctrine which is henceforth the fundamental hypothesis common to all the religions and sects of India, is found formulated in the Upanishads for the first time. In the most ancient portions of the Brahmanas it appears of small account and with less range of application. . . . It is impossible to fix the period at which this

"old belief found in the new metaphysical ideas the medium favourable to its expansion; but it is certain that from the end of the sixth century before our Era, when Sakyamuni was meditating his work of salvation the doctrine as it appears in the Upanishads, was almost complete, and already deeply rooted in the popular conscience. Without this point d'appui the spread of Buddhism would hardly be intelligible."

I shall now pass on to the latest author who speaks of this question. In his "Ancient India" vol. II, Mr. R. C. Dutt says:—

"Gautama did not believe in the existence of a soul; but nevertheless, the theory of transmigration of souls was too deeply implanted in the Hindu mind to be eradicated and Gautama therefore adhered to the theory of transmigration without accepting the theory of soul! But if there is no soul what is it that undergoes transmigration? The reply is given in the Buddhist doctrine of Karma" (p. 237-8). "We have seen that Gautama nevertheless adopted the Hindu idea of transmigration in a modified form into his own religion. If Nirvana is not attained in life, the Karma or actions of a living being lead to this legitimate results in re-births, until the discipline is complete and Nirvana is attained. Gautama ignored the soul but could not shake off the belief in transmigration which was firmly implanted in the Hindu mind in his day" (p. 237).

Again, in page 333 of the same volume, we find him saying that this theory "which was first originated in India" was "borrowed from the Hindus by Pythagoras," apparently on the authority of von Schrader, "in the 6th century B.C." "Buddhists accepted the belief and the Jews of the time of Jesus Christ universally held the doctrine under the name of Gilgal." But as regards the doctrine itself he says, "we have found no trace in the Rig Veda," but "is fully developed in the Upanishads." (Vol. I, p. 297).

On carefully going through the quotations, I take them to fairly point to the following conclusions:—

Dr. Weber's opinion seems to be that (1) the doctrine is not to be found in the Rig Veda nor in the Brahmanas, (2) but in some passages of the Upanishads, (3) hence the Upanishads which inculcated this doctrine must be taken to belong evidently to the period immediately preceding Buddha's appearance or even to that which followed it. These opinions are quoted without comment by Dr. John Muir.†

Professor Weber however slightly contradicts these conclusions by saying in his "History of Indian Literature," (1) that the doctrine is to be found in a passage in Brihadaranyaka Upanishad, and that for the first time; but (2) that the doctrine itself is more ancient, and that (3) Buddha took it up and gave it a new appearance altogether.

The late M. M. Kuntze's opinion seems to be that it was not developed before Buddhists although some passages in the Upanishads seem to

† "Original Sanskrit Texts," Vol. V, pp. 314--5.

sanction it. Messrs. Barth and Dutt seem to be unanimous in holding that it is formulated in the Upanishads for the first time. In the most ancient portions of the Brahmanas it appears of small account, and with less range of application. Before Buddha, however, the doctrine was almost complete. But neither of them adduced any proofs to support their statements.

Other Western scholars adhere more or less to the opinions expressed by Prof. Weber, and none of them, with the exception of Professors Weber and Max Müller and Dr. John Muir, seem to have examined the Vedic literature before expressing their opinions on the subject, a procedure which the seriousness of the subject demands.

For purposes of such an examination, therefore, we should pursue our enquiry on the same lines as those conducted by these scholars.

The general consensus of their opinion with regard to the chronological sequence of the different branches of Vedic literature, viz., the hymns, the Brahmanas, and the Sutras, is that the Sutras presupposed the existence of the Brahmana literature, and the Brahmana literature presupposed the existence of the hymns. The latest utterances of the Western Orientalists go to say that these periods are in a chronological order, and as the Upanishads form part of Brahmanas, they exist before the Sutras: but as regards the question of dates as for example "Whether the Vedic hymns were composed 1000, or 1500, or 2000, or 3000 years B. C. no power on earth will ever determine."\* And further on, "we may safely conclude that the title 'Upanishad' and what it signified must have existed previous to the rise of Buddhism that is previous to 500 B.C. (a).

To find out, then, whether the Doctrine was purely Brahminical as distinguished from Buddhistical, we have to examine the Vedas, including the Upanishads, as these writings are on all hands admitted to have existed before the rise of Buddhism; and in doing so, we shall proceed first with the hymns, then the Brahmanas, and, lastly, the Upanishads. But owing to the great interest and importance to which they refer, I shall first quote the most essential portions of them at length, and then give a summary of the conclusions which they assert or involve.

S. E. GOPALA CHARLU.

(To be continued.)

EDITOR'S NOTE.—Even such of our Western readers as—through lack of metaphysical taste or ability to appreciate the profound value of Oriental literature—are in the habit of skipping our monthly translations from the Sanskrit, would do well to read this excellent essay. For they will thus be able, when reading, lecturing or talking about the Doctrine of Re-incarnation, to see and make others understand its immense antiquity.

\* Max Müller's "Physical Religion" (1890) p. 91.

(a). Ibid, p. 93. Also Weber's foot-note to p. 290 ("History of Indian Literature"), "The name given to Sutras of Buddhists alone might suggest that Buddha himself flourished in the Sutra, not in the Brahmana period."

EDITOR'S NOTE.—The author of the above statement is well-known, both within and outside our Society, as a retired officer of the Department of Public Works and a man of unblemished public and private record. His statement, added to those of Lieut. Peacocke and Mr. Gopala Charlu, definitively settles the question of Govinda Chetty's strange gift of thought-reading, with prophetic and retrospective clairvoyance. For this reason, we have given it space and, as the subject need not be prolonged, will add the following letter, which originally appeared in a Christian organ and has gone the rounds of the Indian press. The author is Mr. L. C. Williams, B.A., Acting Inspector of Schools, Northern Circle, Madras Presidency. He says:—

"Seeing in the January number of the *Theosophist* an account given by Lieut. Peacocke of an interview he had with Govinda Chetty, the famous astrologer of Valangiman, I think it desirable for the benefit of your readers, many of whom, I am sure, must be quite sceptic about the marvellous powers of this wonderful man, to give a brief account of an interview I had with him in September last. Having finished the examination of a school at Valangiman, I went to the house of Govinda Chetty, where I found quite a crowd of people come from far and near waiting to know the past and the future from his lips. His manners were not certainly attractive at first, and whether it is not during this period of bearish manners he prepares himself for the work he has to do, I cannot say. Having seated himself on the floor with a piece of paper and pencil and a number of cowries, he asked me what I wanted. I replied that I wanted him to tell me the word I was thinking about and of an event expected to happen in the near future. After looking at me steadfastly for a few seconds, he wrote down something on a piece of paper, now with me, and placed it in the hands of a man who was with me. Then he began to display his wonderful feats of calculation. He wanted me to multiply or divide very large numbers, and before I could proceed beyond a few steps he gave out the answers, which I found afterwards to be quite correct. These calculations were done in such astonishingly short time that I began to suspect if these too were not done by means of occult powers. This playing with cowries and figures lasted for about half an hour, when he asked me to tell him what the future event I wanted to know was and what the word, and on my telling him what they were, he asked the man who had the written piece of paper to read out what was in it, and the man read out the following in Tamil. So and so (here giving the name of my wife, which he had not the remotest chance of knowing), will give birth to a son on the 22nd Masi (about 3rd of March). The word thought about is *Pennsylvania*. Need I tell your readers that I was astonished to find both quite correct. The word *Pennsylvania* is a word I had thought about two years before with a view of testing the man, when I had occasion to go to Valangiman. This being the 20th of February I am not in a position yet to tell you how far the prediction about my wife's

"confinement will be correct. But he was quite right in giving the event itself, which is expected to be some time early in March. Then he asked me to repeat any line of poetry in any language I know. Many a line in English and Tamil passed through my mind, and after a few seconds, I repeated the first line of 'Paradise Lost' and it was found that he had already written on the piece of paper the identical line, in Tamil letters as he does not know English. He had also written down my age correct to a month.

\* \* \* \* \*

"Now coming to analyse his powers, we find in the first place that he is certainly a thought reader. Giving the word I wanted, the name of my wife, my age and about my wife's confinement, are all cases of thought-reading. They were in my mind and he read them as from a printed page. Even should the date of confinement turn out to be true, I may say it is thought-reading, as a future is contingent on the past, and if the past is known by the process of thought-reading, the future is derived from it.\*

"But the most inexplicable part of his performance is writing out beforehand the exact line of poetry I was going to repeat half an hour or an hour hence. I had not myself thought of any particular line when I went to him, nor did I fix upon a line until a few seconds after he told me to repeat a line. That this man, utterly ignorant of English, should have foretold the particular line I would repeat some time hence out of the hundreds of lines I remember, is a clear case of prediction. It is not a case of suggestion because he is not expected to know anything about the line; and it is only what he knows already that he may by some occult process of placing his mind *en rapport* with mine be able to suggest to me. It is decidedly a case of prediction, but whether he is able to predict beyond a certain period of time I cannot say, and all of my friends who had seen him doubt his powers of prediction. As regards his powers of suggestion he gave me an illustration. While he was making his calculations with the cowries ostensibly for the purpose of testing the correctness of the statements already given on paper, he told me to write down any five numbers below 800 and that I would find that their sum would be divisible by 12.

"Without any idea of falsifying his prediction at random I wrote the numbers 700, 500, 400, 300, 200, and you will see that their sum is divisible by 12. If I did not want to falsify his prediction, I could easily have selected such numbers as whose sum would not be divisible by 12. But no such idea struck me at the time and I was perfectly under his influence with all my individuality merged as it were in his towering personality. If any of your readers are still sceptic about the power of this man they have only to go to Alangiman, a village six

\* Up to the present time of writing (March 20th) Mr. Williams has not informed the public as to the issue of this prediction; which would have double value if the sex of the child as well as the day of its birth had been foretold.—Ed., *Theosophist*.

"miles from Kumbakonam, and test the man for themselves. He takes presents, and I am told his income from this source is several hundreds a month."

### "COSMOGENESIS" FROM A TAMIL BOOK.

IN the All-witness, the *Suddha* (Pure) *Brahm*. There is a *Chit-sakti*, not separate from it, like heat in the fire. When that *Sakti* remains absorbed in the all-pervading, it is called *Suddha Brahm*.

When it differentiates and covers (a very awkward term) the *Suddha Brahm*, it is named *Parásakti*. This *Parásakti* is the *Mahá Káraná Saríra* of it. It is then a witness to the *Tureeya* state and shines as *Tatprákasa* (the radiance of That). Being encompassed by *Parásakti* it is called *Parabrahm*, *Guru* and *Siva*. This is the connotation of the *Tureeya* aspect of the term "*Asi*" in the sentence from *Sama Veda* "*Thathvamasi*"<sup>2</sup> "Thou art it." From this indifferentiated *Parásakti*, through the mere presence of *Parabrahm*, the three indifferentiated qualities *Satwa*, *Rajas*, and *Tamas* arose.

*Satwa* is called *Anandasakti*; *Rajas*, *Chitsakti*; and *Tamas*, *Sat Sakti*. When *Parabrahm* reflects itself in *Satwa*, it unites itself with the *Ananda Sakti*, that forms it *Káraná saríra*, and remains witness to the all blissful *Sushupti* state, that is the seat of *Upasánta* (Supreme peace). There it forgets that it is all. This is the connotation of the term *asi* in the *Sushupti* state of *Siva*. Then it is named *Paramánanda*.

When *Paramánanda* reflects itself in *Rajas*, it unites with the *Chit-sakti* that forms its *Sukshma* body, and remains witness to the all-illuminating *swapnárastha*, in which state it devours the cosmos. When it so remains as the entire Cosmos, it is called *Tējomayā* and *Prájápatya*. This is the *swapna* state of *Siva* as meant by *Asi*.

(1). The Tamil book referred to is *Navānēctasāra*, a rare Vedantic work of great value, and, written in the same strain as the well-known *Kaivalyanāvanēcta*, translated several years ago in the columns of the *Theosophist*. The special value of the system of cosmogenesis above given lies in the fact that the Secret Doctrine in the nearest approach to it made in the Theosophical writings.—S. E. G.

(2). One of the Esoteric interpretations of the *Pranava* "*Om*" is the same as the *Upanishadvākya* "*Thathvamasi*." *Om* is *A+U+M*, and according to the system of Esoteric notation *M* is 25 and denotes the 25th principle of the *Saukhyas*, which is *Jivatma*, *A* being according to the same notation, the first principle, which is *Brahman* itself. The force of *U*, the second letter, is also the same as the *sanskrit* '*eva*' meaning 'the same as.' Thus the whole *A+U+M* means "*Jiva* is the same as *Brahman*." Thus the *Advaita* doctrine is established.—S. E. G.

(3). It may thus be seen that the *Iswara*, enveloped as he is, by *sat*, *chit* and *ananda*, has none of these qualities in the undifferentiated state or *Brahman*, called above by the name of *Suddha Brahmam*. Even in the *Vaishnáva* doctrine, *Narayana* before his manifestation as *Vásudeva* has no *Lakshmi*. She being latent in the bosom of her Lord, and who is here called *Parásakti*, known also by the name of *Párvati* in those Vedantic writings in which *Sadāsiva*, or *Siva* more properly speaking, is spoken of as *Brahman*. A comparison of the two doctrines will be found to result in their identity. I speak esoterically, of course.—S. E. G.

When the *Tējomayā* reflects itself in *Tamas*, it unites with the *Sat sakti* its *sthula saríra*, and remains witness to the all-full *Jágrat* state. When it so shines in all the things of this Universe, moveable and otherwise, it is named *Paripúrna* and *Chijjvallita* (light of *chit*). This is the *Jágrat* state of *Siva* as meant by *Asi* in Chapter II.

### CHAPTER II.

Through the presence of *Paripúrna*, there arose a *sakti* called *Múlaprakriti* like the illusion of silver in mother-of-pearl. Being pervaded by the *Paripúrna*, that *Múlaprakriti* gave rise to the differentiated *gunas* *Satwa*, *Rajas*, and *Tamas*. They are respectively called *Máya*, *Avidya*, and *Prakriti*. When the *Paripúrna* reflects itself in *Máya*, like the sun in a bright mirror, that reflection is called *Eswara*. That *Máya* is its *Mahá Káraná Saríra*. Uniting with it and remaining witness to the *Tureeya* state, that is the seat of the *Brahmanda*; it interpenetrates everything in this cosmos. Then *Paripúrna* is called *Sarvajña*. *Gnānasakti* pertains to it, as also *Saguna Aisvarya* (the faculty of being endowed with *guna*). The syllable '*Om*' represents this; as everything is contained in this, the *Brahmachaitanya* pervading this is called *Mahátma*. This is the *Paratureeya* as connotated by the term '*Tat*.'

*Máya* differentiated into *Satwa*, *Rajas*, and *Tamas*. Uniting itself with the *Káraná Saríra*, *Avyakta* preponderated by *Tamas*, it remains witness to the *Sushupti* state, that is the seat of *Agni*. As it then reabsorbs everything into itself, it is called *Avyákrita*. *Tirodhána Sakti* (that which hides everything) belongs to it as also the work of re-absorption. The letter '*M*' synthesizes all these, and as such the *Iswara* pervading it is called *Suddha Atma*. This is the *Para Sushupti* as meant by the term '*Tat*.'

Uniting itself with the *Sukshma Saríra*, *Hiranyagarbha* that is predominated by *Satwa*, *Iswara* remains witness to the *Swapna* state; that is the seat of the Moon and protects the universe. Then it is called *Hiranyagarbha* and *Vishnu*. *Ichchāsakti* belongs to this, as also the function of protection. The letter '*U*' synthesizes all these. And *Iswara*, when pervading it, is called *Satrátma*. This is the *Para Swapna* as meant by the term '*Tat*.'

Uniting itself with the *Sthula Saríra* of *Virat* that is predominated by *Rajas*, it remains witness to the *Jágrat* state, that is the seat of the sun. Then it creates the whole Universe and as such *Iswara* is called *Virat* and *Brahma*. *Kriyāsakti* belongs to this, as also the function of evolution. The letter '*A*' synthesizes all these. And *Iswara*, when pervading it, is called *Sarvabhútátma*. This is the *Para Jágrat* state as meant by the term '*Tat*.'

### CHAPTER III.

*Brahmachaitanya* reflects itself in *Avidya* like the sun in dirty water; that reflection is called *Jiva*; uniting itself with its *Mahá Káraná Saríra*, *Avidya*, it remains witness to the *Turiya* state which has



its seat in the forehead. Being unfettered by three Avasthas, it is called Kútastha and Pratyágatnâ; Gnânasakti belongs to this, as also ecstatic bliss. 'Om' synthesizes all these. And as such, another name was given to it called Nirmalâtma. This is the Tureeya state of Jiva, as meant by the 'Tvam.'

The Rajasa Avidya differentiates itself into Satwa, Rajas and Tamas. Uniting itself with the Kârana Sarira, Anandamayakosa that is predominated by Tamas, it remains witness to the Sushupti state, which has its seat in the heart, enjoying the happiness of Sushupti. It is then called Prâjna, Pâramarthika, and Aparichchinnâ. The Tirodana Sakti belongs to this, as also the enjoyment of bliss. The letter 'M' synthesizing all these, the Atma in this state is called the Paramatma. This is the Sushupti Avastha of Jiva, as meant by the term 'Tvam.'

Associating itself with the Sukshma Sarira (Prânamaya, Manómaya and Vignânāmaya Kosas) that is predominated by Satwa, it remains witness to the Swapna state located in the throat; as it mixes and yet remains aloof from the Swapna plane, it is called 'Tujasa,' 'Prâtibhâsika,' and 'Swapnakalpita.' Ichchâsakti belongs to this, as also the experience of these sensations indifferently. The letter 'U' synthesizing all these, another name, Antharâtma, arose. This is the Swapna state of Jiva, as meant by the term 'Tvam.'

Uniting itself with the Sthula Sarira, Annamayakosa predominated by Rajas, it remains witness to the Jâgrat state located in the eyes. As it associates itself much with the affairs of the external world, it is called Visva, Vyâvahârîka and Chidâbhasâ. Kriyâsakti belongs to this, as also the faculty of identifying itself with the world and experiencing good and evil unconsciously. The letter 'A' synthesizing all these, the Atma in this state is called Jivatma. This is the Jâgrat state of Jiva, as connotated by the term 'Tvam.'

FRANÇOIS FLAMEL.

### SIBERIAN BUDDHISM.

Mrs. Vera J., a valued friend, writes us some particulars of great interest with respect to an interview between Mr. Ptizin, the Russian traveller and litterateur, and the Chief Lama of the Bouriat Buddhists, as follows:—

I have just come across a very interesting article in the St. Petersburg magazine called the *Herald of Europe*. This article is about Russian Buddhists and appeared in January last.

The author, V. Ptizin says many good things about the Lamas and the Hambo-Lamas of Siberian Buddhist Monasteries, or as they are called there *Dzans*. Especially he praises their hospitality and the purity of their lives. Amongst other things, he says the following, which I translate literally:—

"The love and loyalty of the Booriat parishioners for their Hambo-Lama are 'limitless; as I had many opportunities to see.

"D. G. Gomboeff is the present Hambo-Lama of the Trans-Baikal districts. I "was very agreeably surprised by meeting in him by no means a narrow and one-sided fanatic, but a man with a good deal of tolerance for every other religion, "with broad views and great intellectual development. He has received a part of "his education in a Russian School in Selenginsk (a town). Besides a perfect "knowledge of Mongolian and Tibetan literatures, D. Gomboeff possesses also "the knowledge of the ancient Pali language. One day I brought him a Bible "translated into Mongolian. He received this present with great pleasure and said "he knows the Christian gospels also from a Mongolian translation, is very interested in them, and thinks that the life and teaching of Jesus Christ have a good "deal of resemblance to the life and teaching of Shakya Muni, the founder of "Buddhism. Oldenberg's book 'Buddha, his Life, Teaching and Community' interested "the Hambo-Lama so deeply, that he temporarily left his usual state of contempla- "tive calmness and grew animated.

"We spent several days together, sitting up late in the night, I explaining to "him through an interpreter the contents of the book, and he listening to me.

"He was as interested in the book of Professor Pozdneeff about (Buddhist "Monasteries in Mongolia), and still more in the 'Buddhist Catechism' of Col. "Oleott, in the Russian translation of Lessevitch, which then appeared in the "*Russian Thought* (a Moscow magazine). The Hambo-Lama understood all the "questions of the Catechism and to my great astonishment, his answers were almost "invariably identical with the answers of the book, but at the same time so original "that I am very sorry I did not write them down immediately. But other Lamas "and Shiretnys of Tangol, Jidin and other Dzans (monasteries) understood hardly "a single question of the Catechism and answered none. I dare say it was the "fault of my interpreter, an uneducated Booriat Kazak, who translated my "questions in a perfectly ridiculous form which puzzled and astonished the Lamas."

This is a most gratifying piece of information for me, that the questions of the Catechism should have been comprehended by the Hambo-Lama and answered by him in almost the identical words that I have employed. Surely it shows that the spirit of Lamaic Buddhism must be nearly identical with that of the Southern canon, and that the bringing about of a common understanding is not so much of an impossibility after all. I think this Hambo-Lama must be the very man about whom Prince Onchtomsky, of H. I. H. the Czarewitch's suite, told me when we met at Colombo. He spoke of him as an enlightened and very admirable monk, showed me his photograph in a group of three, and said that he was from Tibet and regarded by the people of Western Siberia as an Incarnation of Buddha, or perhaps of a Boddhisattwa or adept. What struck me as very peculiar was the fact that, while the other two great Lamas in the group were of distinctly Mongolian type, this Tibetan one resembled the European type. I hope to hear more about him from some friend in Russia.

In this connection I might as well speak of a para in Mr. Rockhill's latest work, "The Land of the Lamas" which is being circulated, all over the world, I fancy, for I have seen it everywhere. It is thus summarized by the Calcutta paper from which I have cut it:—

"As Mr. Rockhill was in the land of the Mahatmas, he was naturally curious to "learn some particulars with respect to these very mysterious personages, and the

"result of his inquiries is calculated to give an unpleasant shock to those who have put their faith in the late Madame Blavatsky and in Colonel Olcott. Our author went to head-quarters for his information, and applied to the Lamas at Serkok, where they are about 700 strong, for authentic details concerning the alleged wonder-workers. The Tibetan priests and monks were 'immensely amused' by his inquiries. 'They declared that though in ancient time there were, doubtless, saints and sages who could perform some of the miracles now claimed by the Esotericists, none were living at the present day; and they looked upon this new school as rankly heretical, and as something approaching an imposition on our credulity.'"

So that, presumably, settles the matter—until the next time some other traveller in Siam, Cambodia, Japan or China asks other ignoramuses—as stupid as those of Tangol, whom M. Ptizin met—the same question and gets the like answer.

Was it not Dr. Robertson—if not, then some other man of common-sense—who wrote that the positive testimony of one living witness to a thing outweighs the declaration of a thousand who never saw it? That is our case: we have seen, talked and worked with the living adepts of Tibet, India and Egypt many years, and all the ignorant denials in the world do not count—save for such as "are swift to believe a lie." The same game was played on Sir Edwin Arnold in Ceylon by a book-learned materialistic priest, and his report was as greedily caught up and passed around the world as Mr. Rockhill's is now. *Et par se mores!*

H. S. O.

## Reviews.

### "THEOSOPHICAL MANUALS, No. 1."

A solid, bound book, about six or seven inches square, is the first of a series designed to meet the demand for simple, plain Theosophical doctrine. It has been said that Theosophic literature is abstruse, technical and expensive. Wisdom is for everybody. These one shilling manuals will be for the busy men and women of the work-a-day world; briefly explaining as well as the writers are able, some of the great truths that can make life easier to hear, and death easier to face. They come from the Theosophical Publishing Society, 7 Duke Street, Adelphi, W. C., and are for sale at Adyar.

Manual No. 1 consists of Annie Besant's series in *Lucifer*, on "the Seven Principles of Man." Those who have already enjoyed these articles, will value this cheap, convenient book; and to those who have not read the series, the name of the gifted author assures thorough treatment, diligent research and explicitness in the exposition of a difficult, complex subject. Since in the closer analysis each of man's seven principles consists of seven again,—a forty-nine-fold involution—the wisest may continue to study a lifetime before finding and finishing a knowledge of "the truth, the whole truth, and nothing but the truth." Therefore, the sooner we begin to learn our

long lesson, the better,—the lesson of Know Thyself—and every help thereto, like this text-book,—merits the thanks of the world.

ANNA B.

### A BUDDHIST "BIBLE."

My friend, Baron Harden-Hickey, of France, is an enthusiastic Buddhist and has begun to form a Propaganda Committee of which Sumangala, Maha Nayaka, has accepted the chairmanship in the following letter.

WIDYODAYA COLLEGE, PARIVENA,

COLOMBO, November 5th, 1891.

DEAR SIR,

In reply to your letter of 2nd September last, just received, I beg to say that your project of organising a Buddhist Propaganda in Paris, for the purpose of spreading as widely as possible a knowledge of Buddhism, has my approval, and I give you permission to use my name as President of the Committee; provided that your teachings be in conformity with the Scriptures of Southern Buddhism, styled Vibhajja Vada, which were duly passed as genuine by the three great Councils held for the discernment of the pure and uncorrupted teachings of Lord Buddha.

I remain,

Dear Sir,

Yours sincerely,

(Signed) H. SUMANGALA.

The Baron Harden-Hickey, Paris.

Baron Harden-Hickey is a Pali scholar and has just completed the compilation of the principal Buddhist Sutras and will publish it under the title of "The Buddhist Bible." The name is a catching one but not appropriate, as it conveys the erroneous idea that there is in Buddhism a body of teaching which one must accept as infallible, like the Bible by Christians. The one thing most emphatically taught by Gautama Buddha was that one must receive no teaching, oral or written, as above criticism.

### "LETTERS THAT HAVE HELPED ME." \*

Many Indian Theosophists will be already acquainted with these letters, which have now been collected and arranged in book form, having originally appeared in *The Path*.

In the *Preface*, the compiler informs us that the letters are "hints, given by one who knew that the first need of a student is to learn to think."

That there is a great lack of real earnest thought among some Theosophists is unfortunately too true, and a book like the present, which contains thoughts distilled from an occultist's inner life and experiences, may direct many towards true lines of thought, lines of thought which shall constitute their very life and not merely run lightly over the surface.

In reading these letters, one finds veins of thoughts and hints of experiences which have been met with in one's own development and the book becomes, as it were, a fellow-student with whom ideas can be discussed and experiences exchanged.

\* Compiled by Jasper Niemand, F. T. S. New York:—The Path, 132, Nassau Street.

## THEOSOPHICAL GLOSSARY.\*

The London Head-quarters Staff have given still another proof of their amazing industry by bringing out H. P. B.'s posthumous and most useful "Theosophical Glossary". It is a 4to. volume of 389 pp., printed in superb type, on the best of paper, and bound to match the "Secret Doctrine." Nothing could have been more timely for, with the expansion of our literature, fresh Oriental terms are being introduced which, without interpretation, are meaningless to the Western reader. The present work supplies a crying want, therefore, and will add enormously to H. P. B.'s literary reputation while, at the same time, going to show her extraordinary *clairvoyant intuition*. Needless to say, she never made the least pretence to what is called scholarship, *i.e.*, acquiring her knowledge in the usual way by book-study: it came to her mainly while in the act of writing. In a letter to her sister, quoted by Mr. Sinnett in his biography of her, she very clearly describes this mental process. But when it came to quoting or translating from current literature, her habit was to ask the help of those who were learned in the specialities she might be discussing. When she first undertook the "Secret Doctrine" there was an agreement between her and the late erudite Mr. T. Subba Row, that he should edit the portions relating to Indian Philosophy, verify her transliterations and correct her interpretations of Sanskrit words. If she had lived to bring out the Glossary, this would undoubtedly have been her course, and the work would have been free from the large number of errors which now characterize it, and which are more than likely to be pointed out by unfriendly Orientalist critics. Deserving of all praise, as Mr. Mead's industry and skill in editing this MSS., are he would have done better service to H. P. B. by calling upon some one or more of our most competent Indian colleagues to have verified the renderings of the Sanskrit words and phrases; the more so as they would doubtless have considered it a labor of love. Accuracy would not then have been sacrificed to speed. As it stands, the Glossary must be taken as giving the meanings which H. P. B. supposed the words to have, and which interpret the ideas she put into English words while writing. In this respect it is invaluable to theosophical students. But from the point of Sanskrit scholarship it appears full of blunders. In imitation of H. P. B.'s own example, I have asked an English-knowing Sanskrit pundit to report upon the Sanskrit words under the initial A. He says:—

"The transliterations of the Sanskrit words is sometimes so bad that readers may often confound them for others which have a different meaning. With this general remark, I may say that out of 154 words beginning with A, put down as Sanskrit, 28 words are so transliterated that some of them would not, in their new garb, be taken to be Sanskrit. Eighteen of the words are very badly explained, as, for instance, *Adhyātma vidya*, which literally means 'the Science of Atma,' and not 'the esoteric luminary.' (This mistake is copied from Dr. Eitel.) *Amitābha* is a Sanskrit expression, meaning 'boundless splendor,' not a 'Chinese corruption of the Sanskrit Amrita Buddha,' as explained. The *Amitābhas* are certain Devas who are said, in the Vishnu Purana, to rule the sky in Raivata and Sāvarni Manvantaras. *Aindriya* means literally 'pertaining to the senses,' not 'Indrani, the wife

\* "The Theosophical Glossary," by H. P. Blavatsky. London, 1892; The Theosophical Publishing Society.

"of Indra." *Apīna* is wrongly explained as 'inspirational breath,' and is "not 'a practice in Yoga.' It means the 'wind' or 'vayu' which is said to be in the lower portion of the body. *Prāna*, again, is 'not expirational breath.' *Arasamaram* is not Sanskrit but pure Tamil, and means simply 'the Pipal tree, literally, 'the king of trees.' Two of the erroneous renderings of Sanskrit under the letter A have been taken over from Dowson's "Classical Dictionary of India," and five from Dr. Eitel's 'Sanskrit-Chinese Dictionary.' Under the letter B there are seven mis-translations; under C one; and under D fourteen. Thus, overlooking minor ones, in the first four letters of the alphabet, out of 303 words, there are no less than 40 "glaring mis-translations. I have examined no farther."

Among the many proofs of the incompleteness of the MS. must be mentioned these: Sankara, Founder of the Advaita school, is mentioned, but not Ramanuja and Madhava, the equally well known Founders of the other two great schools, the Dvaita and Vishisthadvaita; Rammohun Roy is spoken of, but not VALMIKI, author of the Ramayana, nor even Swami Dayananda Saraswati, our contemporary. *Bhagavatam* is described as "a Tamil scripture on Astronomy and other things," whereas it is one of the (Sanskrit) Mahapuranas and treats on Vedantic Philosophy, the Creation, histories of sovereigns, etc. All these would have been rectified if H. P. B. had lived.

In his modest Preface to the Glossary, Mr. Mead disclaims all "pretension to the elaborate and extraordinary scholarship requisite for the editing" of the work, and candidly admits the likelihood of there being mistakes in transliteration: he tells us also that, for the interpretation of facts relating to the Kabalah, to Rosicrucian and Hermetic doctrines, H. P. B. availed of the help of our erudite brother W. Wynn Westcott. It is a thousand pities that the Sanskrit portions were not sent here for verification by Mr. Gopalacharlu, Prof. Manilal, Mr. Govinda Dasa, of Benares, or R. Sundara Sastri, of Kumbakonam—all F. T. S.'s and staunch friends of H. P. B. Permitting the work to be hurried out with so many errors of omission and commission in its Sanskrit department, are we not playing into the hands of Prof. Müller and other Sanskritists who concur with him in calling us a lot of pseudo-scholars?

As for the explanations of terms pertaining to occultism and the Secret Doctrine in particular, words of praise are superfluous, for H. P. B. wrote upon those themes with perfect knowledge of her subject and with unequalled force and brilliancy. For this reason, I repeat, the work should be in every Theosophist's library.

H. S. O.

## THE TWELVE UPANISHADS.

Mr. Tukaram Tatya, has with his usual honest, painstaking and unflinching labor, presented to us with what may fitly be called the new year's present. The translations are those of Drs. Cowell, Rajendralakamitra, and Roer, published in the *Bibliotheca Indica* Series and now brought together with their introductions, with the kind permission of the Asiatic Society of Bengal, by Mr. M. N. Dvivedi, B.A., F.T.S., of Nadiad. One great advantage of these translations over Prof. Max Müller's is these follow Sankarācharya's commentary and as such valuable to any one anxious to know the gist of the great Advaiti reformer's explanations; Prof. Müller's rendering

aims at being more literal, following Sankara only where it is otherwise inexplicable.

The value of the Upanishads is too well known to need any mention. The twelve Upanishads are made up by the addition of Kāṣhītiki Brahmanopanishad, and Svetasvatara, the former commented upon by one Sankaramanda and the latter by Sankaracharya. As regard Taittiriya Upanishad, our South Indian readers should remember that that portion of Taittiriya Aranyaka erroneously called the Narayana portion of the Upanishad, has not been translated in this book. It is an Upanishad, in the sense, that it teaches the esoteric doctrine, and on that account published with Taittiriya Upanishad proper consisting of Siksha, Ananda, and Bhṛigu Vallis.

In bringing these few lines to a close I cannot but echo the sentiments of Mr. Dvivedi's that the work will be found "sufficient to give to any careful student a pretty clear idea of what he most urgently wants."

S. E. G.

#### OUR MAGAZINES.

*Lucifer*.—It is impossible to over-estimate the importance of the editorial in the February *Lucifer*. The uncertainty of the relation of the Theosophical Society to the esoteric system of philosophy now known as Theosophy, has, especially of late, puzzled the public mind and, in some cases, also proved a stumbling block to members of the T. S. Now, at all events, as far as the Western world is concerned, the question is decided and the difficulties are cleared away. It should be understood clearly by all, as *Lucifer* put it, that "the Theosophical Society has no views *quid* Society, save that it desires to form the nucleus of a Universal Brotherhood, that it promotes the study of Aryan literature, and the investigation of the powers in nature and man which are as yet hidden or latent." Again—"Outside these, the Theosophical Society cannot be said to have any views, although it contains members holding a great variety of views;" and—"The Society is perfectly neutral ground, and no weight attaches to the arguments of any member save some such weight as he may give them by his reasoning powers or his character; and such weight attaches to them equally without the Society as within it. It is personal, not official." Any one who is in doubt concerning the relation of the T. S. to Theosophy should make a close study and analysis of this editorial, whose tone is identical with that of the President Founder's Annual Address, and Mr. Judge's leader in the December *Path*.

W. R. Old contributes an interesting article on the "Law of Cycles" and K. P. Mukherji continues his "Fragments from an Indian Note-book." Annie Besant writes in her usual lucid style on Re-incarnation, introducing her subject with quotations from the Zohar and Qabbalah. The reports of Lodges under the head "activities" are encouraging. Hindu Theosophists should cow these and act accordingly.

*The Path*.—The February *Path* is not a strong number and there is not much of intellectual interest in it. The "Synthesis of Occult Science" seems to be the best article. One wonders sometimes what has become of the writers who made the earlier volumes of the *Path* so interesting and instructive. A little more Oriental colouring would perhaps improve the *Path* and place it on a sounder intellectual basis. We should suggest a few translations from, and commentaries on, the Eastern books.

S. V. E.

## Correspondence.

### THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, February 1892.

Our minds are naturally somewhat occupied, just now, with the news of our honoured President's resignation from the difficult and often trying post which he has so well, and for so many long years, filled. Naturally we were not unprepared for the final and definite withdrawal from "active service" of the veteran Theosophist and Co-Founder of the T. S.; nay, we can only feel that in consenting to continue in office for so long as he has done, Col. Olcott has thereby but added to the feelings of grateful and affectionate regard with which all who ever came in contact with him must have been animated. Long and nobly has he laboured in our Masters' cause; while the work which he—a Western man—has, single-handed, accomplished in bringing about the union of the Northern and Southern Buddhist Churches, can never be gauged at its real value by contemporary thought; posterity alone can estimate aright the immense and unequalled services which he has thus rendered to the cause of religion in the East—the land of his adoption.

The English papers have been unanimous in their friendly and appreciative notices of the event; notably the *Daily Chronicle*, which entered into full particulars, even to the publishing of the manly and touching letter in which Col. Olcott notified to Mr. Judge of his intention to resign the Presidency. There can be no doubt that Theosophical news is now looked upon as good "copy;" if we may judge by the way in which leading Theosophical events, such as the present instance, are taken up and echoed and re-echoed throughout the daily press, down to the humblest little local journal and news carrier.

New Lodges and Centres still continue to shew signs of springing up all over the Kingdom; and a lecture from Mrs. Besant is generally followed by letters of enquiry and applications for Membership, from the towns she has recently visited. At Bournemouth last week, where she drew an audience of five hundred, the well-known Hon. Auberon Herbert presided; and in the course of his introductory remarks shewed very clearly that, although he might not fully sympathise with our views, he yet felt that Theosophy was a "great subject," of which many things deserving of careful and earnest attention had been said.

H. P. B.'s splendid Glossary is now in our hands, and has already received several favourable press notices. The *North British Daily Mail* terms it "a marvellous compilation—a fit memorial of the scholarship and wide range of study and reading of a remarkable woman—the late Madame Blavatsky." It is altogether a wonderful book—above and beyond ordinary criticism—and viewed simply as a contribution to Theosophical literature, a monument of patient unwearying literary industry. This is high praise, and I do not think we could have expected anything more—or indeed as much—from the ordinary British reviewer.

The "H. P. B. Press" has recently received a valuable recruit in the person of our brother T. Green—Assistant Secretary of the Blavatsky Lodge—who for long has been an earnest and unwearied labourer in fields Theosophic; and who has now definitely given up his ordinary business, and is devoting himself entirely to the work; being at present engaged in learning the routine of printing, &c., under our able Manager, J. M. Pryse. Mr. Green has, of course, joined the household at Head-quarters, and is a welcome addition to its membership.

I am glad to be able to tell you that at last Mrs. Cooper-Oakley has so far recovered, as to have been able to start this week, on a short trip to the Mediterranean and back, which Dr. Menzell has ordered her to take, in order fully to regain health and strength.

\* \* \* \* \*

In the current number of the *Month*, the Editor continues his analysis—always, of course, from the point of view of a Jesuit Father—of Theosophy. In the present article, called "The Marvels of Theosophy," he reviews briefly the phenomena with which the early days of the T. S. were so closely associated; quoting from Mr. Sinnett's "Occult World," and adding his own comments on the passages and letters quoted. But it is instructive to find that his verdict—in so far as the now famous report of the Psychical Research Society is concerned—is entirely in our favour; for he declares that our witnesses "are unimpeachable," that the T. S. has stood the test of time; and has gained ground steadily, in spite of abuse, derision, and opposition, among educated classes; that the unfavorable report of the S. P. R. seems only to have strengthened it; which, he observes, "had it been the imposture that that document represented it as being" it certainly could not have done. Father Clarke is, however, only reserving himself—honest as he undoubtedly is, in his judgment—in order to bring us, in the end, into "a greater condemnation;" from his own point of view, that is to say.

He is at least, however, not guilty of unfair dealing, for he admits that he started with every wish to find the wonders of Theosophy "explicable either by some natural laws already known to us, only in a rudimentary stage, or else by a skilful system of mingled deception and self-description"; but has to confess "that the combined testimony of intelligent and reliable men and women" compels him "to give a rather grudging assent to the facts narrated as true." Father Clarke then tries to throw discredit on the idea "that there *do* exist many natural laws entirely undiscovered, and that the sages of the East have really discovered secrets of nature still unknown to the less subtle intellects of Europe." We are finally—so far as phenomena are concerned [on which by the way he seems to base the whole of his "case;" in spite of the fact that he acknowledges that we claim a hearing on other grounds]—classed with spiritualists; and it is plainly to be seen that the next article will prove conclusively, to the Jesuit mind, that—we are of our "Father, the devil"!—at least, that "the beings with whom Theosophy surrounds its adepts and disciples" (whatever that may mean) are agents of the same, if not identical.

Professor Crookes must certainly be a veritable *enfant terrible* to his more orthodox scientific brethren. Here we find him actually hazarding the following suggestion (in the pages of the *Fortnightly*):—

1892.]

Correspondence.

449

"In some parts of the human body may lurk an organ capable of transmitting and receiving other electrical rays of wave-lengths hitherto undetected by instrumental means. These may be instrumental in transmitting thought from one brain to another. In such a way the recognised cases of thought transference, and the many instances of 'coincidence' may be explicable. I will not speculate on the result were we eventually to catch and harness these brain waves."

Better not indeed, if the Professor values his reputation among materialistic scientists; for such speculations would inevitably carry him straight into the domain of occult science.

A new champion for the poor, dumb tortured brutes has entered the arena, in the person of Lady Florence Dixie, formerly a most ardent follower of sport, of every shape and kind. In the pages of the *Westminster Review*, however, she now repeats her *mea culpa* with great fervour, in an article entitled "The Horrors of Sport." She declares that savagery still dominates the 19th century man to a very great degree; but thinks that "a higher education and civilisation will teach us to despise amusements which are purchased at the expense of suffering to animals." Powerful advocacy, by tongue and pen, is still sorely needed in this crusade; and we all know that there is no advocate half so powerful as the converted sinner!

Mr. Stead's "Extra Ghosts," or the crowded-out ghost stories from the 'Xmas. number of the *Review of Reviews*, reached me just too late to notice in my last letter. The compiler becomes quite tragic—and rightly so—in his renewed and emphatic cautions to all who are tempted to experiment, in a spirit of mere idle curiosity, in spiritualism or hypnotism; especially the former. Hear his own words, follow the "Caution to Readers" prefixed to the present number:—

"As the next result of my very cursory survey and amateur experimenting, it will be seen that I have come to a very decided opinion that for the majority—the immense majority of men and women—the subject had better be left alone so far as the direct intentional production of phenomena is concerned. This applies to all spiritualistic seances, hypnotic experiments, and dabbling in magic.\* Those who meddle in such matters from idle curiosity run serious risks. To put it mildly, they may become the subjects of hallucinations indistinguishable from the delusion of the insane, or they may lose all control over their actions and become, as in cases of post-hypnotic suggestion, the absolute slaves of another and evil will. At the same time, while deprecating the deliberate inducing of these phenomena on the part of Tom, Dick, or Harry, there can be no objection to the scientific study of any and every subject that can engage the human mind. It is no argument against the laboratory of the chemist that children occasionally hurt themselves in making hydrogen out of the zinc nails and sulphuric acid...If in these occult studies the scientific investigator can hope to discover the secret telepathic communication, the art of transporting ourselves invisibly and instantly to the end of the earth, or of seeing clairvoyantly everything that has been done since the world began, it would be a crime against the progress of the race to place any bar upon such enquiries and experiments. But they are distinctly for the few who have leisure, culture, and the intellectual faculties indispensable for the profitable conduct of such investigations."

I have quoted somewhat *in extenso* from Mr. Stead's preface, as I think it just as well that the frank avowal of his own objects and motive, in

\* This, from a sturdy, common-sense, eminently practical English non-conformist journalist and Editor!—A. L. C.

pursuing these investigations; and his evident ignorance of the real dangers that will menace society, in the event of such investigations being *successfully* carried out; should not be overlooked. That Mr. Stead is absolutely single-minded in his labours, there can be no doubt; but perchance the race may herein suffer more from its friends than from its openly avowed enemies, the "Brothers of the Shadow."

The contents of the present issue are pre-eminently calculated to give additional force to the preliminary warning; and to impress upon the mind of the "Tom, Dick, or Harry," type of reader, the extreme advisability of letting these matters alone. Some of the tales—especially those of haunted houses—are exceeding gruesome, and rendered doubly so by the inevitable ignorance of the majority of investigators as to the real nature of the forces acting; often in so unpleasant, and even dangerous a manner.

A very curious and interesting case is given of the invention (by a Frenchman) and use of "an optical instrument by which the departure of the astral body from the corpse can be discerned at the moment of death." The story is given for what it is worth (and is apparently unverified), but it bears signs of *resemblance*, if not of actual truth itself. "The scientist, with one of his friends, placed their heads under the dark covering of the apparatus and kept their eyes steadily fixed upon the object glass," as the dying man approached the supreme moment. "This is what they are supposed to have seen:—

"A delicate column of violet vapour arose from the death-bed. The particles of dust like motes in the sunshine gathered themselves together, the cloud condensed more and more, and then rapidly purified until it became as colourless as the most perfect crystal, reproducing the exact form of the dead man. The strange figure appeared to be asleep with closed eyes, about a foot above the death-bed. A delicate thread-like substance united it with the material frame from which it had risen as an exhalation. Then the thread broke, a violet flame glowed for a moment in the place of the heart, its eyes opened, and in a moment it was gone."\*

This story evidently strikes Mr. Stead as an improbability on the face of it! for he adds that he only gives it as "the dream of a romancer;" although he admits that "it described the kind of instrument which will have to be invented before the ordinary materialistic philosopher will accept the assertion of the Theosophist and the occultist as to the astral body." Very likely; but one draws the not unnatural inference that in the present instance the "ordinary materialistic philosopher" has already made his appearance, in the person of Mr. Stead himself! However, we must not be ungrateful, or expect too much at a time.

The dangers of mediumship are wisely dwelt upon; and, what Mr. Stead calls, "the seamy side of spiritualism" pointed out. He also takes up his parable against promiscuous hypnotism, and "vicious mediums;" appearing to be duly and suitably impressed with the dangers of holding, sances with the latter class.

Under the title of "The Maid of Orlach," the story which appeared in the *Path* for '88 (from the German of J. Kernning) is given, although not nearly

\* This reads suspiciously like a plagiarism on A. J. Davis's description of the liberation of the "spiritual body" at death. (vide his book called "Death and the After-Life," p. 16, and also the engraved Frontispiece representing the actual fact. New York, 1873, A. J. Davis and Co., Publishers).

so well told; for it purports to be only a summary of William Howitt's account of the same; whereas, "Some teachings, of a German mystic," the version in the *Path*, is evidently a direct translation from the original.

A. L. C.

[The Pacific Coast Work.]

SAN FRANCISCO, CAL., February 1892.

Notwithstanding considerable illness among our members, matters have moved on with no apparent decrease of interest; but rather here and there, and in unexpected quarters, purpose and power are evinced. Public meetings are well attended, and the number of visitors at Branch meetings is increasingly large.

Inquiry by correspondence for farther information concerning Theosophy is noticeably growing, and not a few lettees arrive from persons from whom we have heard but few times, expressing a desire to join the Society.

Therefore, there is much to encourage us, though all the time we are wishing that more might be accomplished.

But if we stand ready and eager to serve all who would go in our direction, glad and grateful that we are permitted to serve them ever so little, is it not a great privilege?

And here, I think, I will express what my heart says so often. Gratitude and love for the Committee of Workers here who have formed a centre, opened the doors, and indefatigably civilised their purpose of putting within the reach of the public the means for a knowledge of Theosophy.

And this is not the easy task it may seem, but zeal and consecration make it possible.

The engagement of a lecturer for the "Coast" has not yet been made, and some weeks may elapse before arrangements can be completed.

I hear from Miss Walsh, at Los Angeles, also our brother, the Rev. Mr. Copland, who has recently made a short visit there, that there seems to be much interest in *Theosophy* in that place.

A children's class has been formed and a committee composed of members from the two Branches has been organized to systematize work. From the North we hear of excellent work. The branches there have been giving Sunday afternoon lectures very successfully; those within reach of each other exchange, and thus all have the benefit of the work of each Branch, and each the benefit of all. There comes also a report of a possible organization at Victoria, British Columbia.

Letters from other points indicate that the advent of a lecturer, or organizer, would be likely to result in the formation of Branches.

In January we formed, at Head-quarters, a class for the study of the Secret Doctrine. The class is quite large, and promises to be a very interesting one. Many of the students are recent members of the Society who have been anxious for some time to get down to systematic study. Mrs. S. A. Harris, a close and enthusiastic student of the work since its publication, presides, and helps us greatly in our efforts.

Among matters of local interest are the lectures, during the past month, of one of our members, Dr. Allen Griffiths, before the Nationalist Club of this city. Upon being invited to address the Club, he accepted, giving them a lecture on Karma—unmodified, unadulterated. It caused some consternation, no little excitement and much interest, the result of which was an invitation for a lecture on Re-incarnation for the following week.

As there are those among the body of naturalists who quite bitterly accuse us of philosophizing too much and acting too little, because we will not forsake our chosen path in the effort to hasten matters on their mauvan-taric course, this is a matter for much congratulation.

We await with eagerness the report of the Convention in India and send to all at your Head-quarters, and to all of our Indian Brothers (and Sisters) cordial greeting.

GERTRUDE PIPER.

[From Spain.]

Senor F. Montoliu writes from Barcelona:

"I wish our Indian brothers to know that in Spain we give our greatest attention to spreading a knowledge of Theosophy broadcast rather than to organizing Branches. In a country like ours, which is more Oriental than Occidental in character, the very few individuals who are active and devoted to the Great Work, would find themselves hindered rather than helped in their activity by local organizations; if they formed them under the delusive hope of making them as perfect as they should be, they would find themselves confronted by two formidable foes, Indolence and Violence—two extremes which may be said to dominate the Spanish temperament. The two Theosophical centres, Madrid and Barcelona, are alone formed, by natural affinity—one might say Karmacally—yet they are very solidly established. At Corunna the influence is beginning to come to a focus, and one sees the germs of future Branches showing themselves in other places. Here (at Barcelona) our Theosophical lectures are well attended, but I am afraid that if many like to listen, few seem ready to work or to train their memory to retain what is said. As regards our publications I need not speak, since they have already been noticed in the *Theosophist*."

[If one would estimate the enormous obstacles that our Spanish brothers are daily opposed by, let him read the religious history of Spain and the observations of contemporary travellers upon the condition of the Spanish Church and churchmen. They are in reality heroes of a Theosophical Forlorn Hope, and have already earned the respect and gratitude of all their fellow-members by their gallant assault upon national prejudice and conservatism.]

[Our Work in Ceylon.]

It affords me much pleasure to inform the readers of the *Theosophist* of the growing and important work in Ceylon, so lovingly set on foot by our beloved President Founder. The most important are the Women's movement and the "Harbor Mission." Since the arrival of Mrs. Higgins from the Far West, and her assumption of duties as Lady Principal of the Sangamitta Girls' School, and Executive President of the Women's Educational Society, considerable progress and improvement have been made. It

will be remembered that Mrs. Higgins is one of the founders of the Blavatsky Lodge, of Washington, D. C., and soon after the death of her husband she read Mr. de Abrew's letter in *The Path*, calling for the services of a lady for the work in Ceylon among native women. She at once decided to volunteer for the place. It was also the wish of her deceased husband that, after his death, she should work for Theosophy and be with Theosophists. When she applied for the place our dear H. P. B. encouraged her to come out to Ceylon. The result of her application was her election, thirteen months ago, as Lady Principal of the Sangamitta Girls' School. She arrived here on the 15th of November last and at once set to work. Her task at first was to bring the school to ship-shape order. It was a task indeed, but her energy coupled with a knowledge of school work and devotion to the cause, enabled Mrs. Higgins to bring the school towards a good basis. It is far from being on a sound footing as yet, owing to the want of funds for its up-keep, and Mrs. Higgins has a most serious obstacle in the poverty of the Sinhalese nation, to keeping up the first school started by Sinhalese women and opened and encouraged by Col. Olcott. She has a hard struggle to find money for the expenses over and above the income of the institution, and Mrs. Higgins and her small band of workers are daily seen going on begging tours from door to door in the streets of Colombo. The heaviest item of expenditure is the monthly rent of the house and grounds of the Institution, which is Rs. 50 *per mensem*. It has to be found somehow until the Society has secured premises of its own. Is there no wealthy Theosophist to buy a house and ground for the women workers in Ceylon? A few hundred pounds is all that is needed.

The "Harbor Mission" was started by Mrs. Higgins and Mr. de Abrew to bring home the truth and the living power of Theosophy to the hundreds of passengers that weekly call at Colombo, on their way to the different parts of the world. Our Missionaries speak to the passengers on Theosophy after landing, and try to interest them on the subject and distribute among them leaflets, tracts and pamphlets on Theosophy, a good supply of which has been sent by friends to the Harbor Missionaries. They also board the steamers and talk about Theosophy to the passengers on board, and also place Theosophical books in the ships' libraries. Bro. Alex. Fullerton, of New York, has sent expressly for this purpose prettily bound copies of the "Wilkselbarre" and "Indianapolis" Letters on Theosophy. Two copies have already found their way to the libraries of the British India Steamer *Golconda* and to the library of that "floating palace" the *S. S. Arcadia*, of the Peninsular and Oriental Steam Navigation Company. The "Harbour Mission" proposes to place a Theosophical book in each of the libraries of the many steamers that call at Colombo, and library books and pamphlets for free distribution will be thankfully received.

Already a good number of tracts and leaflets have been distributed and interesting are the incidents connected with the "Harbor Mission." There have been passengers met who either have heard of Theosophy and wanted to know more, or did not care to know, or who have never heard of the subject. By those who did not care to know about Theosophy, vile abuse and language are showered on the workers; while others cheerfully hear and read the subject. *Nil desperandum* is the motto of the Mission, and it is gratifying to see the "seed sown" about everywhere.



Last Sunday Mr. de Abrew did much Mission work on board the *Aradina* and, besides placing one of Bro. Fullerton's presentation books in her library, a large number of tracts were distributed amongst the shipload of passengers bound for Australia. He works in competition with a Christian native minister, who boards the vessels to get subscription for the conversion of the Heathen in Ceylon, and last Sunday it was Greek meeting Greek on board the *Aradina*.

On the 7th of last month, Mrs. Higgins went by special invitation to a village near Colombo to address the Buddhists. She and her party were given a right royal reception. An address of welcome was presented her and she and her small band of workers created much interest among the people to work for the cause.

The joint visit of Dr. Alice B. Stockham and Dr. Emma Brainerd Ryder to Ceylon has also done much good. At a public meeting, held on the 27th January, presided over by Mrs. Higgins, the two lady doctors and High Priest Samangala addressed one of the largest audiences ever assembled. The speakers bore testimony to the good work that is being done, and appealed to all friends to help the noble work of Mrs. Higgins and her school.

We want the help of all our friends to carry on the Mission in Ceylon.

SINHALA PETRA.

[*Editor's Note.*—I cannot too highly commend the work that is being done by this pure-hearted and courageous lady for the uplifting of the women and girls of Ceylon. I have personally witnessed her self-denial, cheerful persistence under most discouraging circumstances, boundless faith in the justice of her cause, and enthusiasm for the Society, of which she is an ornament. Why should this refined lady be compelled to lack money for even the trifling cost of keeping up her Girls' School; why, when we have so many rich women in the Society, should she be forced to go afoot, begging for the coppers of the poverty-stricken Sinhalese from door to door? Is it not a shame to you, pretended Theosophists, that you do not spare even one costly bracelet from your anas, one ring from your overloaded fingers, to send its value—if you have no other money to spare—to help her who is doing our Masters' work in bettering the mental and moral state of these other wise neglected and uneducated members of your sex? Hitherto, if a Sinhalese mother wished her daughter to be educated, she had to risk her perversion from Buddhism to Disbelief or Christianity. Send me your money if you wish to be thought true Theosophists, and I will see that it brings a blessing upon you. Or send it direct to Mrs. Marie M. Higgins, Colombo, Ceylon, which will save me both trouble and expense. Let me not be compelled to ask twice.—H. S. O.]

ओं

## THE THEOSOPHIST.

VOL. XIII. NO. 8. MAY, 1892.

सत्यान् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.\*

CHAPTER II.

JOY be with the Good People of Fairyland, for helping me find a letter to myself from an older acquaintance of Madame Blavatsky's than even Miss Ballard, the existence of which I had forgotten. The last-named lady met her at New York within the first week after her arrival from France, but Dr. Marquette knew her in Paris, before she started on that long and brilliant career which led, *per aspera ad astra*, to end at Woking for the moment, and then keep on and ever onward. The dastardly innuendos about her having led a wild life at the French capital are answered by this frank statement of an educated lady physician, whom I personally knew at New York, but who, I understand, is now deceased. She says:

"NEW YORK, December 26, 1875.

DEAR SIR,

"In reply to your inquiries, I have to say that I made Madame Blavatsky's acquaintance in Paris, in the year 1873; she was living in the Rue du Palais, in an apartment† with her brother, M. Hahn, and his

\* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings from the same relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult things shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request. H. S. O.

†An "apartment" does not mean, as with us, a single chamber, but a suite of rooms, comprising reception, dining and bed-rooms, with a kitchen and servants' quarters.—O.

"intimate friend, M. Lequeux. I saw her almost daily and, in fact, spent "a good part of my time with her when I was not in the hospitals or "attending the lectures. I am, therefore, able to state from positive "knowledge, what her behaviour was. It gives me great pleasure to "say that that behaviour was *unexceptionable* and sufficient to entitle her "to every respect. She past her time in painting and writing, seldom "going out of her room. She had few acquaintances, but among the "number were M. and Mme. Leymarie, Mme. Blavatsky. I esteem as "one of the most estimable and interesting ladies I ever met, and since "my return from France, our acquaintance and friendship have been "renewed.

Yours respectfully,

(Sd.) L. M. MONTGOMERY.

A large proportion of the calumnious reports circulated about her in Europe for many years, arose from the fact that other ladies of the same surname—Mesdames Julie, Nathalie, H. Elise, etc., etc. Blavatsky—were mixed up in adventures of various kinds, some not very creditable, and the enemies of H. P. B. attributed them to her. Her aunt, Mlle. N. A. Fadeyeff, mentions the circumstance in an explanatory letter quoted by Mr. Sinnett ("Incidents, etc.," p. 73) and I had from H. P. B. herself some of the stories, the foisting of which upon herself naturally aroused her fierce indignation.

In the preceding chapter of this narrative it was mentioned that she had left Paris for New York, by order of the Masters, on a day's notice and with barely enough money to pay her way there. It slipped my memory then to recall a circumstance of the journey which, as she told it, brings into high relief one trait of her many-angled character—her impulsive generosity. She had bought a first-class ticket from Havre to New York and had gone to the quay to either see or embark in the steamer, when her attention was attracted by a peasant woman sitting on the ground with a child or two beside her, and weeping bitterly. Drawing near, H. P. B. found she was from Germany on her way to America to rejoin her husband, but a swindling emigrant runner at Hamburgh had sold to her bogus steamer tickets, and there she was, penniless and helpless: the steamship company could do nothing, of course, and she had neither relative nor acquaintance in Havre. The heart of our kind H. P. B. was so touched that she said "No matter, good woman, I will see if something cannot be done." She first vainly tried her powers of persuasion (and objugation) upon the blameless agent of the Company and then, as a last expedient, her own funds being insufficient for the purpose—had her saloon ticket changed for a steerage berth, for herself, and for the difference got steerage tickets for the poor woman and her children! Many "proper" and "respectable" people have often expressed horror at H. P. B.'s coarse eccentricities, including profanity, yet I think that a generous deed like this would cause whole pages of recorded solecisms in society manuals to be washed away from

the Book of Human Accounts! If any doubt it, let them go and pass a stormy day or night in the steerage of an emigrant ship.

We have seen how Miss Ballard found H. P. B. living in a wretched tenement-house in an East-end New York street, pending the arrival of money from home, and honestly supporting herself by sewing cravats. This was in July, 1873. In the following October her ever-indulgent, forbearing and beloved Father died and, on the 29th of the month, she received a cable dispatch from Stavropol, from her sister "Elise," conveying the news and informing her as to the amount of her heritage: adding that a draft for 1,000 roubles had been sent her. [I have the original dispatch before me as I write.] In due course of post she received all the money, and then shifted her quarters to better neighbourhoods in New York city—Union Square, East Sixteenth St., Irving Place, etc., and it was in the last-named I found her domiciled, upon returning from the Eddy Homestead. Her money did not stay with her long, however, for, as it is recorded in Mr. Sinnett's book, while she could endure with perfect patience the miseries of poverty if compelled, no sooner did money fall into her lap than she seemed to be unhappy unless she was throwing it away with both hands in the most imprudent fashion. A document in my possession illustrates this so well that I must quote from it. It is an agreement entitled "Articles of co-partnership entered into this twenty-second day of June, in the year One thousand eight hundred and seventy-four, by and between C.....G....., party of the first part, and Helen Blavatsky, party of the second part, to wit:" Clause 1 recites that the co-partnership is "for the purpose of working the land and farm at N—, in the County of—, Long Island," the property of C. G.; Clause 2 says "the said co-partnership shall commence on the first day of July, 1874, and shall continue for the period of three years." Clause 3 states that C. B. puts the use of the farm into the co-partnership as an off-set against the sum of one thousand dollars paid in by H. P. B. By Clause 4 "all proceeds for crops, poultry, produce and other products raised on the said farm shall be divided equally, and all expenses" equally shared. Clause 5, and last, reserves the title of the land to C. B. The document is duly signed and sealed by the parties, witnessed and recorded.

What anybody might have expected, happened: H. P. B. went to live on the farm, got no profits, had a row, acquired debts and a neat little lawsuit which friends helped her to settle long afterward. That was the last of her bacolic dream of profits from sales of garden-truck, poultry, eggs, etc.: three months later she met me in the Vermont Ghostland, and the wheels of our war-chariot began rumbling prophetically through the lowest levels of the Akaz!

In November, 1874, signing her letter "Jack the Pappoose," she wrote to ask me to get her an engagement to write weird stories for a certain journal, as she would soon be "hard up," and gave me a rollicking account of her family pedigree and connexions on both sides; talking like a

"intimate friend, M. Lequaux. I saw her almost daily and, in fact, spent "a good part of my time with her when I was not in the hospitals or "attending the lectures. I am, therefore, able to state from positive "knowledge, what her behaviour was. It gives me great pleasure to "say that that behaviour was *unreceptionable* and such as to entitle her "to every respect. She past her time in painting and writing, seldom "going out of her room. She had few acquaintances, but among the "number were M. and Mme. Leymarie. Mme. Blavatsky I esteem as "one of the most estimable and interesting ladies I ever met, and since "my return from France, our acquaintance and friendship have been "renewed.

Yours respectfully,  
(Sd.) L. M. MARQUETTE, M.D."

A large proportion of the calumnious reports circulated about her in Europe for many years, arose from the fact that other ladies of the same surname—Mesdames Julie, Nathalie, Heloise, etc., etc. Blavatsky—were mixed up in adventures of various kinds, some not very creditable, and the enemies of H. P. B. attributed them to her. Her aunt, Mlle. N. A. Fadeyeff, mentions the circumstance in an explanatory letter quoted by Mr. Sinnett ("Incidents, etc.," p. 73) and I had from H. P. B. herself some of the stories, the foisting of which upon herself naturally aroused her fierce indignation.

In the preceding chapter of this narrative it was mentioned that she had left Paris for New York, by order of the Masters, on a day's notice and with barely enough money to pay her way there. It slipped my memory then to recall a circumstance of the journey which, as she told it, brings into high relief one trait of her many-angled character—her impulsive generosity. She had bought a first-class ticket from Havre to New York and had gone to the quay to either see or embark in the steamer, when her attention was attracted by a peasant woman, sitting on the ground with a child or two beside her, and weeping bitterly. Drawing near, H. P. B. found she was from Germany on her way to America to rejoin her husband, but a swindling emigrant runner at Hamburgh had sold to her bogus steamer tickets, and there she was, penniless and helpless: the steamship company could do nothing, of course, and she had neither relative nor acquaintance in Havre. The heart of our kind H. P. B. was so touched that she said "No matter, good woman, I will see if something cannot be done." She first vainly tried her powers of persuasion (and obijurgation) upon the blameless agent of the Company and then, as a last expedient—her own funds being insufficient for the purpose—had her saloon ticket changed for a steerage berth, for herself, and for the difference got steerage tickets for the poor woman and her children! Many "proper" and "respectable" people have often expressed horror at H. P. B.'s coarse eccentricities, including profanity, yet I think that a generous deed like this would cause whole pages of recorded solecisms in society manners to be washed away from

the Book of Human Accounts! If any doubt it, let them go and pass a stormy day or night in the steerage of an emigrant ship.

We have seen how Miss Ballard found H. P. B. living in a wretched tenement-house in an East-end New York street, pending the arrival of money from home, and honestly supporting herself by sewing cravats. This was in July, 1873. In the following October her ever-indulgent, forbearing and beloved Father died and, on the 29th of the month, she received a cable dispatch from Stavropol, from her sister "Elise," conveying the news and informing her as to the amount of her heritage: adding that a draft for 1,000 roubles had been sent her. [I have the original dispatch before me as I write.] In due course of post she received all the money, and then shifted her quarters to better neighbourhoods in New York city—Union Square, East Sixteenth St., Irving Place, etc., and it was in the last-named I found her domiciled, upon returning from the Eddy Homestead. Her money did not stay with her long, however, for, as it is recorded in Mr. Sinnett's book, while she could endure with perfect patience the miseries of poverty if compelled, no sooner did money fall into her lap than she seemed to be unhappy unless she was throwing it away with both hands in the most imprudent fashion. A document in my possession illustrates this so well that I must quote from it. It is an agreement entitled "Articles of co-partnership entered into this twenty-second day of June, in the year One thousand eight hundred and seventy-four, by and between C.....G....., party of the first part, and Helen Blavatsky, party of the second part, to wit:" Clause 1 recites that the co-partnership is "for the purpose of working the land and farm at N—, in the County of—, Long Island," the property of C. G.; Clause 2 says "the said co-partnership shall commence on the first day of July, 1874, and shall continue for the period of three years." Clause 3 states that C. B. puts the use of the farm into the co-partnership as an off-set against the sum of one thousand dollars paid in by H. P. B. By Clause 4 "all proceeds for crops, poultry, produce and other products raised on the said farm shall be divided equally, and all expenses" equally shared. Clause 5, and last, reserves the title of the land to C. B. The document is duly signed and sealed by the parties, witnessed and recorded.

What anybody might have expected, happened: H. P. B. went to live on the farm, got no profits, had a row, acquired debts and a neat little lawsuit which friends helped her to settle long afterward. That was the last of her bucolic dream of profits from sales of garden-truck, poultry, eggs, etc.: three months later she met me in the Vermont Ghostland, and the wheels of our war-chariot began rumbling prophetically through the lowest levels of the Akaz!

In November, 1874, signing her letter "Jack the Pappoose," she wrote to ask me to get her an engagement to write weird stories for a certain journal, as she would soon be "hard up," and gave me a rollicking account of her family pedigree and connexions on both sides; talking like a

democrat, yet showing but too plainly that she felt that she, if any one, had reason to be proud of her lineage. She writes me how the *Daily Graphic* people had interviewed her about her travels and asked for her portrait. Considering how many many thousand copies of her likeness have since been circulated, the world over, it will amuse if I quote a sentence or two about this first experience of the sort :

"Don't you know, the fellows of the *Graphic* bored my life out of me to give them my portrait? Mr. F. was sent to get me into conversation after I came out [for the Eddys, she means] and wanted them to insert my article against...Beard. I suppose they wanted to create a sensation and so got hold of my beautiful nostrils and splendid mouth...I told them that nature has endowed and gifted me with a potato nose, but I did not mean to allow them to make fun of it, vegetable though it is. They very seriously denied the fact, and so made me laugh, and you know '*celui qui rit est désarmé*.'"

A well-known physician of New York, a Dr. Beard, attracted to Chittenden by my *Graphic* letters, had come out with a bombastic and foolish explanation of the Eddy ghosts as mere trickery, and she had flayed him alive in a reply, dated October 27th and published in the *Graphic* of October 30th. Her letter was so brave and sparkling a defence of the Eddy mediums, and her testimony as to the seven "spirit-forms" she herself had recognised so convincing, that she at once came into the blaze of a publicity which never afterwards left her. This was the first time her name had been heard of in America in connection with psychological mysteries, my own mention in the *Graphic*, of her arrival at Chittenden appearing, if I am not mistaken, a little later. However, be that as it may, her tilt with Dr. Beard was the primary cause of her notoriety.

She carried a tone of breeziness, defiant brusqueness, and *camaraderie* throughout all her talk and writing in those days, fascinating everybody by her bright wit, her contempt for social hypocrisies and all "caddishness," and astounding them with her psychical powers. The erudition of *Isis Unveiled* had not yet overshadowed her, but she constantly drew upon a memory stored with a wealth of recollections of personal perils and adventures, and of knowledge of occult science, not merely unparalleled but not even approached by any other person who had ever appeared in America, so far as I have heard. She was a totally different personage then from what she was later on, when people saw her settled down to the serious life-work for which her whole past had been a preparatory school. Yes, the H. P. B. I am now writing about, in whose intimate comradeship I lived, with whom I was on terms of perfect personal equality, who overflowed with exuberant spirits and enjoyed nothing more than a comic song or story, was not the H. P. B. of India or London, nor recognizable in the mental colossus of the latter days. She changed in many things, yet in one thing she never improved, viz., the choice of friends and confidants. It almost seems as

though she were always dealing with *inner selves* of men and women, and had been blind to the weakness or corruption of their visible, bodily shells. Just as she chucked her money to every specious wretch who came and lied to her, so she made close friends of the passing hour of people the most unworthy. She trusted one after another and, for the time being, there seemed nobody like them in her eyes, but usually the morrow brought disillusion and disgust, without the bought prudence to avoid doing it all over again. I mentioned above the attempt to form a Miracle Club, for the study of practical psychology. The intended medium belonged to a most respectable family, and talked so honestly that we thought we had secured a prize. He proved to be penniless, and as H. P. B. in his hour of greatest need had no money to spare, she pawned her long gold chain and gave him the proceeds. That wretch not only failed utterly as a medium, but also was reported to us as having spread the most dastardly calumnies against the one who had done him only kindness. And such was her experience to the end of her life; the ingratitude and cruel malice of the Coulombs being but one of a long series of sorrows.

The subsequent history of that chain is interesting. It was, of course, redeemed from pawn, and, later, she wore it in Bombay and Madras. When, in the Ninth Annual Convention of the Society, held at Adyar, a subscription was started to create the Permanent Fund, H. P. B. put her chain up at private auction, and it was bought by Mr. E. D. Ezekiel, and the money handed over to the Treasurer of the T. S. for the Fund in question.

Before I had finished my series of *Daily Graphic* letters, seven of the largest American publishing houses applied for permission to bring them out in book form, and the offer of Mark Twain's firm, the American Publishing Company, of Hartford, Connecticut, having been accepted, I went to that city shortly after returning from Vermont, to superintend the publication. H. P. B., about the same time, removed to Philadelphia, and we were thus separated for some time. Readers of the American journals of that date will remember the great excitement which had been aroused in the United States by the Eddy phenomena and by the scholarly articles in the *Atlantic Monthly*, by the late Robert Dale Owen, describing his experiences in the seances of the notorious Holmes mediums (?) at Philadelphia; also the terrible reaction caused by his retraction, in a subsequent issue of that magazine, of his previous endorsement of the genuineness of their alleged materialisations. The effect was prodigious, the patronage of mediums fell away to almost nothing, the circulation of Spiritualistic literature temporarily ceased. The blight fell upon everything pertaining to Spiritualism and my own publishers, who had a week before declared that they should sell at least 40,000 copies of my book, now thought they would be lucky if it did not fall flat upon the market. A careful reading of Mr. Owen's narratives convinced me that he had twice erred—first, in accepting so trustfully the Holmes phe-

nomena, and secondly, in so precipitately falling into panic upon the first pretended exposure of the mediums' frauds. My publishers expressed a strong desire that I should go to Philadelphia, and investigate the facts. Accordingly, on the 27th December (1874) I wrote to Mr. Owen that, if the Holmeses would submit to such reasonable test conditions as I should prescribe, I would come and go thoroughly into the matter. In due course I received, through Mr. Owen, a written acceptance of my terms by the mediums, and on the 5th January, 1875, reached Philadelphia and took rooms in the same boarding-house where H. P. B. was putting up. By arrangement, Mr. Owen, Mme. Blavatsky and, later, General Lippitt, of Boston, assisted me in my researches. Not to repeat what is written at length in my book ("People from the Other World") I need simply say that I exposed a wretched conspiracy between local citizens and an abandoned female to get up this sensational exposé in the interest of the news-hunting journals, and did witness—as remarked in the previous chapter of the present narrative—a series of phenomena of the most convincing and sensational character. I did not then know, although I partly suspected, that to the developed psychical power of H. P. B. the chief credit should have been given for the materialisations and other wonders we all saw.

My case concluded, I went to the town of Havana, Schuyler County, New York, and saw the even more astounding phenomena of materialisation of phantom forms with disappearance of the medium, Mrs. Compton, from her 'cabinet,' full particulars of all which are given in my same book. Thence, I returned to Hartford early in February, finished my literary and editorial work, and saw the last of the forms through the press.

H. P. B. was still at Philadelphia, so I accepted her urgent invitation to come and take a few days' holiday after my long spell of work. Expecting to be absent from New York only two or three days, I left no instructions at my office or club about forwarding my letters, but, finding upon arrival, that she was not likely to let me go so soon, I went on the second day to the General Post Office, gave the address of my lodgings, and asked that any letters coming for me might be delivered there by carrier (postal peon, as we say in India). I expected none, but fancied that the people in my office, not hearing from me, might address me at the Philadelphia Post Office on the chance of my getting their letter. Now happened something which astounded me then—knowing so little as I did of the psychical resources of H. P. B. and her Masters—and which even now, despite so long an experience of phenomena, remains a world-wonder. To understand what follows, let the reader examine any letter he has received by post, and he will find two office stamps upon it: the one on the face, that of the office at which it was posted, the one on the back, that of the office to which it was addressed: if it has been sent on after him from the latter office, it will at least bear those two stamps and, in addition, those of any series of post-offices to which it was re-addressed

until it finally reached his hand. Now, on the evening of the very day on which I had left my address at the Philadelphia General Post Office, the local postman brought me letters coming from widely distant places—one, I think, from South America, or, at any rate, some foreign country—addressed to me at New York, bearing the stamps of the respective offices of posting *but not that of the New York Post Office*. Despite all post-office rules and customs, they had come straight to me to Philadelphia without passing through the New York Office at all. *And nobody in New York knew my Philadelphia address*, for I did not myself know what it would be when I left home. I took these letters myself from the postman's hand, being just on the point of going out for a walk when he arrived. So the letters were not tampered with by H. P. B. *Upon opening them, I found inside each, something written in the same handwriting as that in letters I had received in New York from the Masters, the writing having been made either in the margins or any other blank space left by the writers*. The things written were, either some comments upon the character or motives of the writers, or matter of general purport as regards my occult studies. These were the precursors of a whole series of those phenomenal surprises during the fortnight or so that I spent in Philadelphia. If I remember correctly, I must have had about fifty, and no letter of the lot bore the New York stamp, although all were addressed to me at my office in that city. As I sent a number of these letters back to the writers, as curiosities of literature, there must be some friends who are able to substantiate this narrative. Unless I am mistaken, my old friend M. A. (Oxon) has one or more of these documents in his collection.

The friends whom H. P. B. had attracted to her had a feast of phenomena in those bright days; I, myself, saw them almost daily. Unfortunately I kept no Diary then and but few of them, comparatively, linger in my memory, overburdened, as it has been, by the multitudinous incidents of the next seventeen years. Considering how industriously the opponents of H. P. B. and our Society have striven to discredit my accuracy as a witness, and to prove that I have been, from the first, her blind dupe, I might be advised by some to hold my tongue and let by-gones be by-gones. If I were the only one concerned, I might adopt that course, but the honesty of my closest friend, my teacher and oldest colleague in Theosophy, is at stake, and I deem it my duty as an honest man and a gentleman to testify to what I have seen, and trust to the calmer verdict of future times to do both her and her witness justice. I am an experienced observer of psychical phenomena, and left behind me in the military staff service, a good reputation for integrity, moral courage, and skill in judicial examinations. Nobody, throughout the several years of my connection with the staffs of the Secretaries of War and the Navy, detected in me that quality of mental imbecility and lack of astuteness which have been so freely attributed to me by Prof. W. B. Carpenter and the charmingly altruistic, unprejudiced and charitable gentlemen of the Society for Psychical

Research: nor has my truthfulness been called in question save by one or two persons whose motives or characters will not bear very close scrutiny. Even the Coulombs and the Missionaries declared me dupe, not knave. What I resent is the imputation of blind credulity, for that implies weakness of mind, a quality I have not shown. I would be the last to say that I *may* not have been unconsciously hypnotised to see, hear or feel non-existent things but, in that case, I would be but one of a large company of educated persons of many nationalities who, throughout a series of thirty or forty years, were convinced of H. P. B.'s phenomenal powers by the evidence of their senses. To my eyes, ears and other organs of perception, the occurrences were real, and as such will be described; and tested, as I may be able to explain them, by the theories of occult science.

When we come to analyze the psychical phenomena of or connected with Mme. Blavatsky, we find that they may be classified as follows:

1. Those whose production requires a knowledge of the ultimate properties of matter, of the cohesive force which agglomerates the atoms; especially a knowledge of Akaz, its composition, contents and potentialities.
2. Those which relate to the powers of the elementals when made subservient to human will.
3. Those where hypnotic suggestion, through the medium of thought-transference creates illusive sensations of sight, sound and touch.
4. Those which involve the act of making objective images, pictorial or scriptory—which are first purposely created in the adept-operator's mind; for instance, the precipitation of a picture or writing upon paper or other material surface, or of a letter, image or other mark upon the human skin.
5. Those pertaining to thought-reading, retrospective and prospective clairvoyance.
6. Those of the intercourse at will between her mind and the minds of other living persons equally or more perfectly gifted, psychically, than herself.
7. Those, of the highest class, where by spiritual insight, or intuition, or inspiration—as indifferently called; there being no real difference in the condition, but only in names—she reached the amassed stores of human knowledge laid up in the registry of the Astral Light.

Recalling my observations of the past seventeen years as well as I can, I think that all the tales I have ever told or shall henceforth tell, will drop into one or other of these classes.

The sceptic will certainly say that my groups are arbitrary and my hypotheses fanciful. He will ask me to prove that there are Elemental spirits; that there is such a thing as clairvoyance; that material objects called for can be brought from a distance; that anybody really knows the nature of the attraction of cohesion, etc. I shall, for my sole answer, tell what I and

others have seen, and then challenge the doubter to find in nature any thinkable law, outside those above enumerated, which explains the facts, the hard, undeniable facts. If the theory of miracle, or diabolism, be propounded then I shall be dumb, for that cuts off argument. I do not pretend to be able to explain the rationale of all of H. P. B.'s phenomena, for to do that one would need to be as well-informed as herself; which I never pretended to be. Take, for example, the phenomenon of the interception of my correspondence while passing through the mails from most widely separated dispatching post-offices, to converge in the General Post Office in New York. This fact came within the knowledge and observation of numbers of people at the time, who, if alive, can corroborate my story: therefore it is not merely a question of my veracity. How was it done, then? What hypothesis thinkable by a man of science will account for it. It involved (a) intelligence to select my letters out of the U. S. Mails, (b) the command of force to bring them into the city Delivery Department of the Philadelphia Post Office: *whose* the intelligence, and *what* the force? To me it seems, from the scientific standpoint, an unsolvable mystery. Judging from their highly spiritual and intuitive procedure in the Hodgson-Coulomb case, the S. P. R. savants would explain it in a monosyllable—"Trick"! Of course, they may say, since we proved (by pronouncement) the negative of the non-existence of magic and adepts, and the positive that Mme. Blavatsky was the most ingenious impostor in history, the explanation of this case is as easy as defamation itself: Mme. B. took the letters from the Post Office or postman, opened them, wrote some nonsense inside, re-scaled them, and some time later had them given to her dupe and future victim, Col. O., by the postman, whom she had bribed. This solution is no more stupid and no more proves the fatuous conceit of certain pseudo investigators than those adopted to explain some of H. P. B.'s and Damodar's phenomena, of which I shall have to speak in their proper place. Yet, stay a moment: I took from the postman's own hand, at the door of H. P. B.'s residence, the first batch of these mysterious letters, and on the very day when I had gone and given in my address at the Philadelphia Post Office: how, then, could she have (a) foreseen that on that day I would do that, and (b) have had time to discover that the postman was corruptible, or (c) arrange, within the very few hours between my call at the Post Office and the delivery of the letters, to pay him bribes? Still further; supposing this point met, *what about the absence of the inevitable New York stamp* from letters addressed to me at 7, Beekman St., New York city, by correspondents writing me from the four quarters of the earth, so to say, yet delivered to me in a city a hundred miles distant; in most cases even without my New York address having been erased, but only the Philadelphia one pencilled in the lower left-hand corner of the cover? The theory of fraud breaks down, it will be seen—as similarly baseless charges against honest persons always will when closely analyzed. The Philadelphia postal authorities, at all events, could not explain

the thing when I took those very letters to them the next morning, and asked them why the covers bore no New York stamp. They turned them over and over, consulted together, and handed them back to me, saying that such a thing was new to them, and they supposed there had been some negligence somewhere. Strangely enough, the "negligence" continued as to my correspondence so long as I remained in Philadelphia until, as I said above, I must have received about fifty such unstamped letters, with mysterious pencil or crayon writing inside, that had not been put there by the respective correspondents.

The phenomenon we have been discussing requires, for its execution, the powers classified under the above defined sections 1, 2 and 4.

We now come to a series of phenomena of other sorts.

H. S. OLCOTT.

(To be continued).

### ANALYSIS OF RAMAYANA, 1st CANTO.

(Continued from page 342.)

7. Yagna, then, is a magical ceremony which, when conducted properly, has the potency of creating disturbances and changes in the body of Yagna-purusha and producing the desired phenomenal results. There are several kinds of these magical ceremonies, but the most noted of them is what is called the Aswamedha or the ceremony which has a horse for its sacrificial victim or, more appropriately, the ceremony which operates upon the horse-headed deva. So then Dasaratha resolved to perform a horse sacrifice. Though the king had many priests in his court to assist him in the performance of this sacrifice—a sacrifice that can be conducted only at the world's great junctures, to appeal to the Cosmic horse of life,—though the king had such priests, the law demanded that the principal priest should be other than the court priests. The reason is plain enough. A new order of things had to be introduced. A new fire had to be added on, to work on the old system of things. Who, then, is to be the priest? Sanatkumara had predicted that a descendant of Kasyapa, known as Rishi Sringa, would be the principal priest in the sacrifice. So it came to pass. He was appointed as the officiating priest. Now it will be remembered by the readers of the Puranas, that Kasyapa is the father of all adityas or Vishnu incarnated as adityas. The family of Kasyapa being very closely connected with Vishnu, his grandson Rishyasringa conducted the ceremony in due form. A fiery genius emerged on the scene and gave an immortal essence to Dasaratha with instructions to distribute it to his three wives. It is the same essence distributed in various degrees which produced the four sons of Dasaratha. The three wives of Dasaratha will of course be identified with the three gunas of Satwa, Rajas and Tamas that acted on the old lord of Ayodhya.

Splendid was the result. A perfect square was got out of a previously existing triangle. The animal man became vivified by the new flame called Rama. These are the circumstances that attended the incarnation of Rama on this earth. Some of you may remark that this is a forced reading of "The Secret Doctrine" in the Ramayana. I admit with pride that the Ramayana and Puranas became readable to me only after reading the writings of H. P. B. I request you will read that part of the Ramayana relating to the incarnation of Rama, ponder over it, and judge for yourselves if my interpretation is natural or forced.

8. To pursue the narrative, we all know that Rama and Lakshmana, Bharata and Satrugna are the four sides of the square known as man on earth. I have already given you my opinion of Rama as representing the human soul, and your knowledge of Lakshmana as an incarnation of Sesha, the serpent that supports Vishnu, will at once suggest to you that Lakshmana is that great power in the possession of the Raja-Yogees, the power that has been called by them the Kundalini, the fiery Fohatic power that, roused into action, works spirally. Now this power Kundalini is the noblest friend of the spiritual soul. As Lakshmana is a great Thamasi, he is apt to burst out into passion and do deeds out of the path of Dharma, or the law. But in subordination to Rama, he is an angel of energy. This power being so powerful in the hands of a spiritual man requires to be controlled. If not properly controlled, disastrous karmic results will ensue. If you carefully read in the Ramayana, the later cantos, you will find the peculiar characteristic of Lakshmana to get excited, to be ever hopeful, to lord over adversities. As a great friend of Rama he keeps him in high spirits. Be the difficulty what it may, "I shall tide over it and bring you victory" is the programme of Lakshmana. But this dauntless hero has no discrimination of the law which Rama alone understands properly. Because Lakshmana is a dauntless hero, you must not conclude that he is omnipotent. There are feats to which Rama alone is equal. Nothing which partakes of the nature of Dhyana can be done by Kundalini, and so in the Ramayana you find that Lakshmana is utterly powerless before Ravana, and he gets simply extinguished like a candle. I think a good deal of information about the nature of this power can be obtained by searching through the Ramayana on the lines that I am now pointing out. Rama and Lakshmana being considered as a higher pair of brothers bound in a common cause, ever go together. Rama has a holy affection for his brother whom he describes sometimes as his own life outside. Lakshmana too has a holy respect for his elder brother, and his glory is to work in Rama's behalf. The two other brothers who also go together are Bharata and Satrugna.

Bharata is the Manas, and Satrugna, meaning the conqueror of enemies, is his will. It is this Bharata that is the shadow of Rama in the phenomenal world. In order that a spiritual man may achieve his triumphs it is absolutely important that Rama and Manas should be entirely subordinate to the Higher Self. In the Ramayana, Bharata



is Rama's slave in spite of the fact that he is born of a lady of desire, the well-known Kaikeyi. In the quaint phraseology of our Puranic authors, it may be said, that man is a great bird representing the sacred syllable "Om." The unmanifested matra is the head, or Rama, Lakshmana is the M, or the tail. Satrugna is the U, the left wing, Bharata is the A, or the right wing.

9. I shall now begin the history of Rama's development—a development that is described as a sort of pilgrimage to various hermitages and a return back to Ayodhya, in the spiritual sense. This kind of description, as you may see, is peculiarly appropriate in view of the fact that the preliminary condition for all soul-development is the realization, by a man, of the fact that he is a divine breath chained to a body for purposes of his development. A man has to live in the body, yet out of it, and unless a disciple can dissociate the actions of his Nephesh from himself, very little improvement can be achieved. The first thing that occurs in the history of Rama is this. A great Brahma-rishi, known as Visvamitra, whose name resounds throughout the world, comes to the Court of Dasaratha. The king is very much pleased, shows the usual signs of respect and promises to do anything in his power on Visvamitra's behalf. The magician states that he has a sacrificial ceremony to perform, and that the sacrificial ceremony is disturbed by two rakshasas, and he wants the services of Rama to keep off or kill the enemy. The old patriarch wavers, points out his own old age and his son's youth as excuses for non-compliance. But Visvamitra is inflexible. He does not want an army to kill the Rakshasas, but wants Rama. He further states that he understands more of Rama than Dasaratha himself. Anyhow, the old man consents. The magician takes Rama as his disciple and walks out of the city. Before continuing the thread of the narrative, we may ask ourselves the question, who is Visvamitra? What are his capabilities, and what is his spiritual status? According to the accounts which he gives of himself, he is a great Siddha and his hermitage is called Sidhdhasrama. He states also that he lives where Bali was humbled by Vishnu, in his incarnation of Vamana, the dwarf. If, on the lines that have been laid down previously, the Avatar of Vamana took place at the end of the third Round, it follows that Visvamitra occupies a place on the path of progress corresponding to the end of the third Round. He is, therefore, above the highest development attainable in this fourth Round, on even the seventh globe, and hence a great magician. If the question be asked is Visvamitra the name of a specified rishi, the plain answer is, it is not. Whoever reaches the holy hermitage of Vamana, the dwarf, and emerges out of it successfully is Visvamitra for the time being.

But for this reason you must not suppose that Visvamitra is not the name of a natural power, or the plane worked on by that natural power, or the patriarch who presides over that plane. The truth is, Visvamitra is also all these. There are numbers of formulæ in the Rig Veda over which Visvamitra presides, and the enunciation of any such mantra

provokes the Visvamitric power and calls it into action. Whoever reaches that plane is, for the time being, identical with the power of that plane, and he is a Siddha, or Visvamitra.

10. To return to the narrative, Rama and Lakshmana obediently tread the path that Visvamitra was following, and reach the river Sarayoo. The Magician stopped there and, calling Rama in a sweet voice, asked him to wash his hands and feet and refresh himself by drinking a few drops of water, in order that he might teach him two superior mantras, which, on being pronounced, enable a man to sustain his strength on a spiritual journey. Visvamitra further states that the two mantras are born of the old grandfather, Lord Brahma, and that they are absolutely essential for Rama's progress. On hearing the words of Visvamitra, Rama washed his hands and feet and put himself in the proper mood to receive the instruction. Visvamitra imparted the two mantras. Those of us who believe in the efficacy of sounds can believe that there may be two such mantras capable of imparting spiritual strength. What those two mantras are is not for us to enquire into, for the simple reason that we are ignorant. We have only to rest content in learning that there are two such mantras to be imparted to a traveller in pursuit of Divine Wisdom as the initial step. The magician and the two lads halted on the banks of Sarayoo the next morning. It is extremely important for a student of Sanskrit Puranas to have a correct idea of what 'rivers,' are meant to convey. Sometimes the rivers are made to act and talk like intelligent beings and even as important dramatic persons. The ordinary explanation that is given in matters like these is that it is not the body of running water that acts and talks, but the presiding deva of the stream. I shall not go into an examination of the nature of this explanation, but if you rest content with this plausible answer a good deal of treasure that is hidden under symbology of this kind will be lost. In a most magnificent part of the Hari Vamsa, saturated with occultism, Vyasa gives us the required explanation. He informs us that after Maheswara was crowned as king of the Bhuloka by Lord Brahma, the latter made a tremendous sound, the notes of which are called rivers by the people of this world. Vyasa further states that the rivers are called Nadis, or variations of Nâdam, for the reason that they are the variations of the great sound made by Brahma. On these lines pointed out by Vyasa himself we may take Sarayoo as a sound or note. You may all remember having read in the notes by H. P. B. on the "The Voice of the Silence" a reference to the middle tone of nature recognised, as she says, even by modern science. I do not know whether Sarayoo is this middle tone. Most probably it is the tone of the human body, or of a particular part. Since the *middle tone in Nature* is symbolized as the Ganges, this river Sarayoo, flowing round the town of Ayodhya, must be the tone of the physical body of man. The side on which Visvamitra and Rama rested for the night is described as the hermitage of Kama-deva, before he impelled Rudra, the god of darkness, to construct this group of "stretch-

ing serpent coils" known as the body. As you all know, Kama is the principle that underlies the human body, and the river that flows close by Kama must be the note that I refer to. It is this note that seems oftentimes to have been caught hold of by the Hatha-Yogees, who boastfully talk of merging themselves in Náda-brahmam, while the Raja-Yoga system depicts awful heights lying beyond and to be scaled, with tremendous difficulties to be encountered and overcome. Let us see what explanation Visvamitra himself gives of this river. At the dawn of day, while Rama and his Guru were crossing the river, Rama asks his Guru the rationale of the sound which he heard. To this the Guru answers in the following significant passage. "Know, O! Rama that this river which goes circling round Ayodhya takes its rise from the Mánasa tank on the Mount Kailas, the great sound that you hear is caused by the waters of the river losing itself in the Ganges."

11. Let us now take a view of the other side of the river, where Visvamitra and his disciple had landed. A most unpleasant spectacle presents itself before them. A dark wilderness resounds with the roar of the tiger and the yell of the jackal. Not a single redeeming feature of grace is traceable. Visvamitra informs his disciple that that unpleasant wilderness was once a populated city. It was there that the thirst and hunger of Indra were once allayed by the tremendous quantity of water poured over him by the Brahma-rishis. On the grounds so watered a beautiful city sprang up. But it came to be depopulated in course of time by the terror inspired by the female rakshasa called Thátaka, who had taken possession of the city. The Guru further informs him that it was Rama's part to kill her without mercy by the power of his own independent arm. Having said this, the Guru keeps aloof without teaching Rama the mantras that he knew, by any one of which Thátaka might be killed in the twinkling of an eye. Rama receives the order in silence, and makes a tremendous sound with the cord of his bow. The resonant noise reached the den of Thátaka. She appears before Rama with all her brute force. A severe struggle takes place between the horrid woman and Rama, and in a short time she receives her doom. The silent watcher of the whole struggle, Visvamitra, gets very much pleased with his disciple, and imparts to him as a reward the entire secret of Astras, or occult combinations of sounds, which evoke wonderful potencies when pronounced on a prescribed rythmical intoned scale. This story is plain enough only, in illustration of the oft-repeated sentence in theosophical writings, that sleeping dogs lying unnoticed begin their furious bark only when roused. At the stage that Rama has reached, he has got at the sound that forms the key-note of his body and tries to make use of it. As a reaction, all the physical sensational centres cry for their wonted liberty. These jackals and wolves find a fit leader in the demon of physical desire. It is the business of the traveller to allay these jackals and to kill their leader by his own effort. No Guru can or will fight in his stead, and that accounts for the behaviour of Visvamitra. He, who succeeds in killing the

earthly desire springing upon the soil of hunger and thirst, can alone receive the true magic, and he who fails will return from foreign countries to reside once more at home, and if the moral sense be blighted, to revile his Guru. To return, then, to our narrative, the hero of our story did conquer, and was duly initiated by Visvamitra. All necessary instructions for doing and undoing work, with sound, were imparted.

12. The Guru and the disciple take one more pleasant walk. A short distance is crossed, and Rama discerns a beautiful cluster of trees. The question was raised by Rama as to whom belonged the nice-looking hermitage. The Guru informs him that the hermitage once belonged to Vishnu, prior to his becoming a Vámana, that it was called Siddha-hermitage, and that he himself was the Siddha who occupied it.

He further informs Rama of the nature of the sacrificial ceremony he has to conduct, and also the nature of the two enemies who come to spoil the sacrificial ground by their showers of flesh and blood. During the course of this explanation, they reached the pleasant hermitage. At the request of Rama and to prevent loss of time, Visvamitra entered upon his ceremonial programme—a programme that required absolute silence on his part. Before, however, beginning the active duty of silence, Visvamitra informs Rama as to the time when the enemies will appear on the scene and the place from which they will emerge. As in duty bound Rama respectfully received the instructions and kept vigil day and night. According to the unfailing word, at the exact time predicted, Máreecha, the Rakshasa, and his companion Subáhoo, began their attack with their usual unholy showers. But Rama lost no time, used an appropriate sound weapon, which dragged the former bodily to a distant sea. Nor was Subáhoo treated any better. He was literally chopped to pieces. The sacred hermitage had no more disturbance. Visvamitra was immensely pleased to see the feat of Rama. As you may grant, this feat is a higher one than the destruction of Thátaka. The rationale of mantras imparted by Visvamitra is of no use if it remains simply as a fact of knowledge. Rama had to pronounce them frequently and master the mantras before he could become a Siddha. If it be true that in ordinary life, no man can become a swimmer by the study of the muscular contractions described in physiological works, it must be equally true in the art of becoming a Siddha. If so, a constant repetition of mantras with a view to the mastery of them must act very positively on the physical constitution of man. Great and electric changes must take place—changes that rouse up a rakshasa on the scene. This rakshasa fighting with his weapons, flesh and blood, is like a bigoted conservative who fights change and desires to preserve the old order of things. Many of us who have experienced the difficulties attending the leaving off an old habit can realize the dead earnestness with which a student must work before he can become a Siddha. The subject of the article called the "Elixir of Life" relates, if I mistake not

to the nature of the sacrificial ceremony conducted by Visvamitra. All the difficulties that will present themselves before the student who lives the life suited to the evolution of the Siddha, constitute the rakshasa called Máreecha. This is the process of true Káya-sudhi or purification of the body. There are some cheap books sold in the bazaars in which a process of Káya-sudhi is laid down. On an examination of such works and personal inspection of some persons who practise it, I can pronounce without hesitation, that the whole thing is a bundle of trash, set on foot by Máreecha himself to decoy the traveller.

All these books, some of our minor Upanishads included, seem to have forgotten the fact that a man who sits on the top of a tree and cuts it underneath is sure to fall down and dash his brains on the ground below, and that no man can rise above matter by plunging more and more deeply into its coils. The few noble words including "a pure heart, an eager intellect", &c., &c., pronounced over the funeral of H. P. B.'s body, contain the whole secret of Káya-sudhi in a nut-shell, if only you apply the words to both mind and body. The rakshasa known as Subáhoo, whom Rama killed on this occasion, is one of long arm, as the name indicates, who constantly induces a man to use the secret powers of a Siddha when no occasion reasonably requires it. Right thinking is the one weapon required to kill this rakshasa. If the view that I have taken of the nature of the sacrificial ceremony in Visvamitra's hermitage be correct, the following statement can be safely made. He who seeks initiation under a Guru, moved by the thrilling words of some Sanskrit works, words which indicate that he who does so and so, will have the solar sphere as his path is sure to end in failure at the very threshold of the path leading to wisdom. He is sure to be dragged out of the Sidhhasrama by Máreecha and Subáhoo. If you think over the subject, and if you realize that the ultimatum of man's efforts is wisdom, you will understand what injurious consequences follow in the track of a man who aims at phenomena.

A. NILAKANTA SASTRI.

(To be continued.)

### THE QUALIFICATIONS NEEDED FOR PRACTICAL OCCULTISM.

THE following lines are addressed to all those who desire to follow the Path of PRACTICAL Occultism, especially to such as imagine that by paying an Entrance Fee and joining the Theosophical Society they acquire a *right*, or a *claim* to instruction in practical methods of psychic or spiritual development.

What follows has no reference to the Eastern School of Theosophy, or "Esoteric Section," as it was formerly called, so far as the conditions of membership in that school are concerned. For, the special aim and purpose of that school is to *facilitate the acquirement of the qualifications set forth below*, to impart, in its lower degrees, the necessary theoretical training and to afford opportunity, encouragement, guidance and assistance to the aspirant in the all-important, but most arduous task of *making himself ready and fit* for actual practical training. For this reason the conditions of membership in the Eastern School are limited

to the simplest and least arduous demands such as any one, whatever his previous life has been, whatever his present conditions of life may be, whatever profession he may follow, whether he is married or single, rich or poor, learned or unlearned, can comply with—if only he be sincere and in earnest.

Thus the qualifications about to be mentioned are demanded only of such as seek actual practical training and demand to be taught those *real* methods, by the assiduous use of which the higher nature and powers of man may be developed with comparative rapidity in the *properly qualified* student.

But the very fact that these methods bring about the rapid development and speedy unfoldment of such mighty powers, implies that the possession of the qualifications demanded will be most rigorously exacted. Were they not, the powers which naturally accompany advancing spiritual development, would inevitably be used for selfish and evil purposes, with the result of bringing the most tremendous catastrophies upon Humanity.

All Hindu Shastras with one voice, all the mystical works of other nations and religions, unanimously lay down the following five qualifications as the *indispensable requisites* which must be possessed by the aspirant before he can receive his first initiation into the real methods of practical Occultism.

The aspirant must:—

1. Love truth and be ever ready to sacrifice himself in order to uphold it.
2. Preserve purity of mind, speech and body.
3. Be ever active and industrious in helping others.
4. Sacrifice himself constantly and unhesitatingly for the good of others.
5. Strictly follow and practice justice.

As this statement of the qualifications is very abstract and general, there follows an elaboration of them in detail, setting forth *not* the full and perfect ideal of their attainment, but the lowest stage of their acquirement without which it is useless to demand even the first and simplest practical lesson in real Yoga, or "Practical Occultism."

#### SKETCH OF THE QUALIFICATIONS NECESSARY BEFORE ATTEMPTING THE FIRST STEP OF PRACTICAL YOGA.

##### 1.—*Ethical qualifications.*

- (a) The aspirant must always cherish noble desires and be free from vanity. He must be ready and willing to learn from all, regarding all his fellow-men as teachers.

- (b) He must, above all, be *honest with himself*; and try to see his nature, his virtues and his defects, as they really are.
- (c) He must possess patience and perseverance, and *prove* these qualities by actual conduct and life.
- (d) He must strive to lead a pure life sexually, and must have succeeded to some extent at least, before he can take the first step in practice.

#### II.—Karmic qualifications.

- (a) The aspirant must prove by his actions in ordinary life that he is animated by a sincere, earnest and devoted desire to benefit Humanity.

This must be shown and proved, *not by words*, but by actual self-denial and self-sacrifice for the purpose of helping others. But it is no *real* self-denial to give, for instance, money whose want one does not *feel*: real self-denial in money-giving means that one shall give so much money in proportion to his income that he will have to *go without* things he wishes for, or pleasures he desires. Real self-sacrifice means the doing of things one dislikes, the giving up of what one likes, *in order thereby directly to help or benefit others*.

- (b) No arbitrary asceticism, performed for one's own self-advancement, and not for the good of others, is of any real use on the Path of true spiritual development.
- (c) The aspirant must, therefore, live a life of *active* work and exertion in helping others, spiritually, intellectually, morally, and physically by all the means in his power.
- (d) The aspirant must be, at least to some extent, master of himself. That is he must be able to control at least his bodily actions, *e.g.*, outbursts of anger, and so on.
- (e) The aspirant must have *proved* his possession of these qualifications by his actual conduct before he has any *right* to expect practical instruction; for these ethical qualifications are the most important of all.

#### III.—Intellectual qualifications.

- (a) The aspirant must have formed clear general ideas through intellectual study as to (a) the goal he aims to reach; (b) the means by which he is to progress; and (c) the facts in nature upon which these two rest: *i.e.*, the nature of man; the nature of the universe; and the relation between man and the universe.

- (b) He must therefore have studied well during his period of probation, and have thought over and assimilated his studies, before he is ready for practice.
- (c) He must—intellectually at least—recognise no difference between “self” and “others.”
- (d) He must be free from intellectual dogmatism and the sectarian spirit.
- (e) He must have trained his mind by constant practice to occupy itself *exclusively* with *one thing at a time*. That is, he must ceaselessly endeavour, from the time he rises in the morning till he falls asleep at night, to keep his attention steadily fixed upon whatever he is occupied with, and to constantly recall his attention to the subject in hand whenever it wanders. This he must do constantly, at every moment, however trivial or unimportant the matter may be which he is doing. Also he should never allow his mind to wander vaguely here and there, but always keep his attention steadily fixed upon *some one subject or other*.

*Note.*—This he must also continue to do, even more assiduously, after he has commenced actual practice.

#### IV.—Physical qualifications.

- (a) The aspirant must abstain entirely from all intoxicating liquors and drugs, such as alcohol in all its forms, opium, bhang, ganja, &c.
- (b) He must abstain entirely from meat, and if possible, from fish\*.
- (c) He must eat for the sustenance of his body, and *not* to gratify his palate.

These are the “preliminary steps” which *must* be taken; but it is NOT AT ALL either necessary or advisable that one should leave family, or active life in the world, either in order to accomplish them or when he has accomplished them. In fact they *must* be accomplished *in* the world, for there *only* is it possible to acquire the qualifications demanded for the higher life.

In order that one may judge his own qualifications and see how far he is fit and ready to take the first step on the road of practice, the following signs are the best indications.

\* The reason for this is that animals and fish possess *mind*, so that in eating their flesh, one assimilates their “mind” also, and the first step towards occultism is to free the mind from animal tendencies. Eggs, however, are permitted as in them “mind” is only present in germ. In the order of the hindrance they cause to progress, meat is most injurious, then fish, while eggs are only slightly so. But the proper diet is the *least important* of all the steps towards the acquirement of the five qualifications.

The aspirant is ready when :—

1. He feels *as his own* the miseries of others, about which he was formerly careless; and is indifferent to his own sufferings considering them in the same way he formerly regarded the sufferings of others.

When reached, this will show itself in the face and appearance of the aspirant.

2. He does *everything* concerning his outer life merely as a duty or for others, not from any desire of his own; just as he formerly did certain things with complete indifference merely as duties or to give pleasure to others.

3. He has learnt to forget his own virtues and to magnify his own faults.

Finally, it must never be forgotten that all these qualifications, even the first five, express only the conditions requisite for actual *entry* on the path of practical training, and by no means cover all that the aspirant has to accomplish before he can graduate in Occult Science.

T. C. C.

#### A TRIP TO THE SEVEN PAGODAS.

ON the seacoast, near forty miles South of Madras, there is a remarkable town of religious ruins. It has a long, compound, and mythological name, Maha-Bali-puram. The Tamulians have softened the name into Mavali-varam, by which the place is known among Madras-sees. Mavali-varam has accent on the first and fourth syllables. No edifices built for commerce or manufacture remain, but the religious relics are too many to be counted.

The region thereabout is Tamul,—most numerous of South Indian peoples, and the richest of South Indian languages. Tamil euphony rejects the letter B from its alphabet, using V instead; exactly the opposite of the Bengalees, who call the Vedas, “the Beds.” Nor do the Tamulians use the rough aspirate; hence Mavali for Maha-Bali, which means Bali the Great. Mavali-ganga, the longest river in Ceylon, is the Ganges of the great Bali; *ganga*, or *ganges*, literally means the go-go, the river. *Varam* means the place or town, like *puram*, and *waram*. Ramisseram is Rama’s waram.

Essayists have suggested other names and derivations for Mavali-varam. They have also conjectured differing theories of date for the scattered relics that enrich the coast for ten miles thereabout. The most probable, the most proven, as also the most poetical and legendary, supposes that for longer than the last thousand years, this point of the Coromandel Coast has been connected by name with the demi-god and royal hero, Maha-Bali; who emerges out of Hindu myth and history, now as an Indian king of curious career, now as a military monkey,

marshaling hosts incarnate in that animal shape, the most agile and useful in the emergencies of a campaign; now as an astral combatant in a wonderful war that was waged entirely in the sky, between good and bad forces among the clouds and the lightning; now he comes in as a wit; now as a great Angel; and in all his characters, he is divinely fathered, and has famous fabled relatives.

Maha-baleshwar, the Spring capital of the Bombay Presidency, is another place named in honor of Maha-Bali-Ishwara, *ishwara* meaning lord, sovereign.

When Bali, the Great, had obtained universal empire through efforts that would occupy a long story, and when he had become self-important and tyrannical, Vishnu assumed the little form of a dwarfed man such as we see occasionally in Bombay or Madras. He was poor also, and looked pitiable enough, when he ventured into the royal presence. Bali, with the impulsive generosity of an Indian rajah, bade him say what he wanted most. The rajah would give him whatever he wanted. The little man, humbly and meekly, asked only for so much territory as he could cover at three steps. The rajah laughed; for the little man could not step far; and said: “Yes, you may have it.” Instantly out of the dwarf’s little figure, Vishnu expanded. With one stride he cleared the earth and the nether regions; with the second stride he stepped across the sky; then he asked the king—“where shall I place my foot for my third stride?” “Upon my head,” answered king Bali, the Great, recognising the Omnipotent and Omnipresent, and acknowledging his own subjection thereto.

This attitude is shown in the complete series of Hindu mythological pictures, now published in good shape, by the Society of Associated Indian Artists;—the king with reverent, folded hands, looking himself like a kneeling dwarf under the foot of the expansive Vishnu.

Bali, the wit, appears in his reply when Vishnu gave him the choice, to go to heaven with five ignorant persons, or to hell with five wise ones. Bali chose to go to hell with five wise ones; because a bad place with good company, is preferable to a good place with bad company.

Among the military monkeys who fought and bled in the Rama-Ravana war, Griffith’s rhyming translation of the Ramayana tells us that

“Bali, the woodland hosts who led,  
High as Mahendra’s lofty head,  
Was Indra’s child.”

In a great supernal battle, Bali was fatally struck. Indra, the lord of the atmosphere, procured the body, and with his thunderbolt [the lightning], he cut it into many parts. “From the purity of Bali’s actions, the different portions of his body became the germs of the various gems. From his bones came diamonds; from his eyes, sap-

phires; from his blood, rubies; from his marrow, emeralds; from his flesh, crystals; from his tongue, coral; and from his teeth, pearls."

To go to Mavali-varam from Madras, is easy. In January last, an accidental and Occidental party of five ladies and several men, started from the little pier at Adyar Head-quarters, in two canal boats, at five p. m., with servants and baskets of tiffin. We glided under the long high bridge that spans the fast diminishing river, and soon afterward passed out of it on the left, and when we emerged from the always interesting process of a lock, we were afloat for the night on the canal, with only the one interruption of tying up after an hour or two, when with hot coffee, cooked on the shore, we tiffined. In the morning, our two boats with three or four miles of difference in punctuality, arrived at Mavali-varam, at eight or nine a. m.

The surviving town is "a Brahman village;" that is, its inhabitants are exclusively or mostly Brahmans. It has fewer houses than there are vacant chambers from the unknown olden time. Fortunately, an ample, wholesome rest-house, maintained by Government, with everything about it spick and span, has airy, well-appointed sleeping-rooms, and eating-rooms. Here are costly volumes of Governmental maps, and a wide, long verandah, elevated some feet above surrounding beds of flowers, and thriving shrubbery. It overlooks an extended, tranquilizing view—all so pleasant and sanitary that a studious or a tired mind could remain days or weeks, contented in this house-of-rest; thirty miles removed from the possibility of visitors.

All who know Bombay, have seen Elephanta. So they who are at Madras, should go to Mavali-varam.—A rapid way to become familiar with the principal stories of Hindu mythology, is not only to analyse the names of Indians whom you know, but also while inspecting antiquo relics on the spot where they belong, to study simultaneously the few printed volumes necessary. This way has the agreeable and restful variety of outdoor pursuit and exercise, books, and the often explanatory social chat. These advantages cannot be furnished in museums and libraries far from the scene. Special points make special ideas suggest themselves on the spot. You are an original, not merely a second-hand learner. Books alone can do much, as we know from the works of the poets and novelists, but for very pleasurable learning, reside in the House of Rest at Mavali-varam. There we laved ourselves, had regular and fresh breakfast, spent the next several hours in reconnoitering the place, then dined, and some of us rambled again. At dusk we re-embarked on the canal, glided through the sleepy night, and in the morning were at Adyar.

The relics at Mavali-varam are of five sorts: excavated rooms in a long rocky hill; a constructed temple of stone; vast tableaux of sculptured pictures on precipitous rock; inscriptions; monolithic temples, standing out, each distinct,—and huge monolithic animals.

The relics are not all ruins. The five small monolithic temples, beautiful to a lover of architectural form, are intact. So are the noble animals of stone near them.—The most numerous relics are the excavations. A ridge, a quarter or perhaps half a mile long, is scooped out into temples with porticos, pillars; fabulous heroes and scenes, sculptured on the walls; niches, pedestals, some occupied by statues, and some deprived of the old occupant,—all originally a solid ledge of rock.

Here is Krishna, holding up the mountain Govardhana with his hand, with as much ease as though it were an umbrella. The story is that when "the milk and butter god" was a playful cow-boy, among a thousand boyish tricks, he advised all the herdsmen and the milkmen and the maids, instead of bestowing thanksgivings on the impalpable lord of the air, to direct their thank-offerings to the mountain. He said to them: "It is the mountain which supplies the cattle with food, and enables the cows to give milk. Bring, therefore, your offerings to the top of Mount Govardhana." Then the people came, bringing choice bits of their best food; while Krishna slyly established himself where he could eat it. Then Indra, the lord of the weather, sent down violent storms to flood the pasture and drown the cattle. When Krishna saw the gathering clouds, he ran down, and raised up the mountain, and stands holding it like an umbrella; and it sheltered all his friends, and their cattle. Moreover he doubled down his three large fingers, and held up the mountain with only his small finger and thumb.—This is one of the favorite pictures in Hindu mythology.

One exstructed temple, of an architectural style different from that now used in this part of India, is lofty, long, and broad. A niche in the verandah is occupied by Ganesha; who, with his elephant face, can always be recognised. When he was a baby, he lost his head, by a glance from Saturn. Saturn was one of the friends who gathered in to see the baby. Saturn looked only down upon the floor. Ganesha's proud mother said: "why do you not look at this baby?" Saturn answered: "because my glance would injure the infant." "Oh no," said the happy mother,—"look at it. Is it not a fine child?" Saturn then gave a shy peep, and the baby's head vanished. Flying off to heaven, it rejoined its soul-self. The father said: "we must have a head for the baby;" and he ran out to get one, feeling impressed to bring in the first one he encountered. The first face he met was an elephant. Ganesha has always remained a great character in Hindu popular esteem. In this niche, his fat statue is even fatty,—bearing evidence of the fire and smoke and oil of every Friday's rich lustration at the present day. When we think of the thousand or thirteen hundred years of probable unbroken continuance of these rites, this niche brings to mind the familiar old Testament phrase—"a perpetual sacrifice."

From the canal, either to the rest-house, or to the temples in the ridge, is only a ten minutes' walk, unless you lengthen it among the inter-

esting details on the way, tanks, and sculpture.—The first place we went to after breakfast, was the highest hill point. Rock-cut steps lead to it, and at the top there is a temple, which Government has sur-topped with an observatory, in charge of a courteous officer. The elevated and breezy view, looks over the near ocean, the pine trees, the hamlet, the long hill of artificial caves, the silvery canal, and tropical lands that are bounded by the sky.

Coming down we soon noticed "Krishna's butter ball," that has not yet rolled thundering down the hill, though evidence elsewhere implies that nature once gave Mavali-varam a violent jerk.—The legend is that this city was so celebrated, that its superiority was reported at Indra's court; whereupon the god of the sea was ordered to let loose his billows and overflow a place that vied in splendour with the celestial mansions. At once the furious element despoiled Mavali-varam which has never re-established its previous greatness.

"Krishna's butter ball" is a huge, quite regular, and somewhat egg-shaped rock, nearly seventy feet in circumference, and thirty feet in diameter. It rests upon a comparative point, and preserves immovable balance.

Many are the inscriptions; graven in more than one kind of ancient Sanskrit, and in Pali, and in Telugu, etc. Government has carefully copied them. One translation says: "The lord of kings built this place. May Shiva, the beloved, with Parvati of the snow-mountain, and with Kartikeya, and their retinue, be present here for ever."

The consort of Vishnu, the Hindu goddess of beauty, remains in her ancient niche in one temple; and often appears elsewhere, with other feminine personifications. In Bengal she is called Lukki, spelled in English, lucky;—the goddess of beauty being naturally the mistress of prosperity and cheerfulness. Her figure carefully cut in stone, inspires the question—did Lakshmi wear a corset! The wide deep breast and shoulders slope to a small girth around the belt, and immediately widen again to large hips. Even the pointed corsage or waistlet, a regular Parisian style, appears sculptured upon many of these womanly figures! The corset of modern Europe, must have been a fashion in ancient India, for Lakshmi and her suite have precisely the form which appears in modern dress in Occidental countries, wherever a large, healthy-born, voluptuously framed woman has passed all her adult and perhaps growing years within the limitations of a corset, until the corset-made form has become permanent. The ideal of which this figure is the exaggeration, is doubtless fine.

The same fashion and ideas did not prevail in Greek sculpture, nor in the Greek and Roman fashionable life. For the models, by which are framed the personifications of goddesses and gods, are simply the prevailing ideals of the perfected human being;—which corresponds with

the doctrine of mankind evolving into gods;—persons of to-day's ordinary level, growing gradually into the Mahatmic race of the far future; and so onward through all the ascending Orders of personal existence.

We passed from temple to temple on the low ledge, and then crossed through the village and through the wide grove of fine Southern pine trees that are cultivated and grow well in the deep sand. So we came to the shore temple, the largest of all, and perhaps the oldest. It was constructed, not exstructed, and it probably inspired the verse of Southey:

"Now on the sandy shore, beside the verge  
Of ocean, here and there a rock-cut fane,  
Resisteth in its strength the surf and surge  
That on their deep foundations beat in vain."

On a former visit to Mavali-varam, there were only two Europeans in the party, and the villagers therefore being not shy, accompanied us around, in amiable and jolly retinue. After our labored foot-ploughing through the sand, when we reached the shore-temple, we all, including every boy and man of the town, dropped, literally dropped on the first available rock of the ruin-strewn shore, without stopping to say that it was the most delightful thing we could do. Then the best of fans was the ocean wind of that waning afternoon.

The sea spray sprinkles the Eastern door of the temple. A gigantic Vishnu reclines in a small dark room within. Around on the shore, are the tumbled and scattered stones that stood each in its proper place, for no one can say how many years. There is plenty to see, plenty to think about, if one strolls here leisurely. We had yet to go to the most pleasing of all that is to be seen at Mavali-varam. The sand is deep and the tropic sunbeam is torrid. The least fatiguing way to study Mavali-varam is to be carried in an arm chair everywhere, as was used by a Chicago lady of the late party; who though elderly and delicate, saw and enjoyed everything. In any other way, the place appears in its reality, deeply sandy and powerfully sunny.

Isolated figures, gods and animals, and Mahadeo's symbol, stand here and there, both in the open part of the village, and among the pines, and in the unkempt stubble, in the sand.

The cluster of elegant temples, called Rathas, each a monolith, and each different in style and size from the others, their specially pleasing proportions, the large, noble, perfectly sculptured animals near them, the probably different age of this group, its apartness from the rest, make these the choice relics of all this interesting region.

On one side of the long ridge of artificial caves, two great tableaux of sculptured precipice are closely covered with figures of men, animals, women, ascetics, and deities, all in low relief. The larger wall is called Arjuna's Penance, he being a central figure. His very emaciated body and extraordinary attitude illustrate the story that to obtain the power



to make an arrow when shot off, generate other weapons, and accomplish wide damage, he suffered a severe course of physiological treatment. In a part of his fast, his heaviest food was the withered leaves that fell upon the ground. The first month he ate only once in three or four days; the second month, once in seven days; the third month, once in fourteen days; and the fourth month, he fed on air. He obtained that for which he fasted;—a magic motto, to be uttered when he shot off the arrow.

More than one day can profitably be given to study these pictures. It is grand too, with the sky above, and all these life-like creatures intact upon the rock of ages.—The best description, a numbered explanation of the relics at Mavali-varam, was written by Kavali Lakshmayya in 1803, in Telegu; and is literally translated into English with some quaint, frank phrases, in the last pages of a book entitled “The Seven Pagodas,” compiled many years ago for the Madras Government.

The student-visitor who stays sometime, and goes out every day from sunrise until nine A. M. and again from four and a half P. M. until sunset,—should also have in the hand, Wilkins’ Hindu Mythology, published by Thacker, Spink and Co., Calcutta,—a book both portable and complete, and which has the great advantage of containing the chief conventional pictures in Hindu mythology, familiar to the Hindu, little known by the Western scholar. They are exactly repeated here in sculpture. Such a method of visit would soon graduate the freshest stranger in the myths interwoven with long names, that he will meet all over India; and the deeper student will be prepared to discover what meaning has engraved within these fables in stone.

ANNA BALLARD.

### THE INDIAN DOCTRINE OF REINCARNATION.

(Continued from page 358.)

THE 32nd Rik of the Rig Veda I, 164, is the one generally quoted in support of the doctrine of Reincarnation. The Sukta contains 52 *riks*, 1-41 being addressed to the Visvedevas, 42nd to Vâch and Apas, 43rd to Sakadhûma and Soma, 44th to Agni, Surya, and Vâyu; 45th to Vâch; 46, 47, 52 to Surya; 48 to Kâla; 49 to Sarasvati; 50 to the Sâdhyas; 51 to Surya, Parjanya or Agni. The Rishi, is Dirghatamas son of Uchathhya. In the 32nd rik, the Rishi says,

*Ya échakâra na soasya vedaya yen dadarsa hiroogîmîâ tasmât samasuryénâ parivatrantah bahuprajâ nirritimâvîvesa.*

This may be translated:—

“He who produced him does not know him. From him who sees him is he concealed. He is hidden within the womb of his mother. Taking many births he has entered upon misery.”\*

\* This has been adopted from Mr. S. P. Pandit’s translation as given in the 3rd volume of his *Vedânthayathna*.

In the above passage, *bahuprajâ* has been translated into “many births” or “he who produced many sons.” Sâyanâcharya himself suggests these two alternatives, but the latter is the one that fits better, as it makes the Sukta more consistent. Yaska in his Nirukta tells us that the passage was in his days interpreted in both the ways above indicated.

We shall now pass on to IV. 27, I. The devata addressed is Syena, by Vamadeva Rishi. It is “*garbhénusunnrêshâm an redamaham devânâm janînâni vîśvâ sataannâpura âyâsi varakshannadhak syenajarasîniradiyam*”; and may be rendered into “being still in the womb I knew all the births of these gods. A hundred walls of iron protected me. Then I flew out as a falcon with rapidity.”

In Mandalas V—IX we find several references to the mode of birth, as for instance in VI, 16, but we are not in all these cases in a position to say exactly that the idea of re-birth in this world is involved.

Lastly, we shall pass on to the tenth Mandala.

Sukta 14. This Sukta consists of 16 *riks* and is addressed to Yama; from the 7th rik, however, the soul of the departed is addressed, as the Sukta is one to be repeated at a funeral. The eighth rik reads:—

*Sangachêśra pitribhîh samyaména ishtâpérténa paraméryôman hitvâya arudyam punar astam yehi sangachhasva tanvâ sucarchâh.*

“Meet with the father, meet with (the recompense of) sacrifice thou hast offered and (other) good actions done well † in the highest heaven. Leaving off all sins again go to thy home. Become united to a body and clothed in a shining form” (a).

Sukta 16. 3. *Sôcyamshakshar garbhâtnurâtam âtmâ dyum cha gachcha prithirîmshadhurmanah apocigachcha gadî tatra tî kîtam oshantishu pratîstha sacîvâh.*

4. *Ajâ bhûgyas tapasâ tama tapasva tam te sachis tapata tam te archâh yâs te siras tanva Jîtarêdas tâbhîr vakatûram sukritâm n lokam.*

5. *Avasrija punar agni prithibhîy yas te ântas churati svadhûbhîh âgur casûvah upavetu seslah sangachhatâm tanvâ Jîtarêdah.*

† *Samyaména* has been rendered into “done well” or “well-discharged” whereas Dr. Muir translates it into “meet with Yama.” If that is the import of the expression, *sam* is quite useless, and has no meaning.

*Ishtâpérténa*. Neither this nor “*pértâ*” is to be found in the Nirukta, and Sâyanâcharya says that the opinions of the ancient Acharyas were divided about the proper meaning of this word. It means “the recompense of what has been sacrificed”: also “the Srâuta and Smârta offerings”: and also “such acts of philanthropy as the digging of wells and tanks.”

(a). Prof. Max Müller translates the passage, by connecting the word *punah* with *astam*. This has been considered by Dr. Muir as not bringing out a good sense, while he himself apparently seems to have followed the former. Dr. Roth connects *punah* with what precedes, but Dr. Max Müller’s translation is the one that is in accordance with the Pada Text.

Agni is here addressed by Damanomāyana, the Rishi. The passages mean :—

3. "Let his eye go to the sun, his breath to the wind; go to the sky and to the earth according to the action of thy several parts; or go to the waters if that is suitable for thee; (or) enter the plants with thy members. 4. As for his unborn parts do thou (Agni) kindle with thy heat; let thy flame and thy lustre kindle it; with those auspicious forms (or bodies) of thine convey it to the world of the righteous. 5. Give up again, Agni, him who comes offered to thee with oblations. For (the purpose of attaining) the Fathers.\* Putting on life let him approach his remains, let him meet his body, O Jatavedas."

X. 58†. The whole of this Sukta is addressed to a deceased man by Gaupāyana and is full of interest as it speaks of bringing back to this world a soul to dwell and live. The first rik is *yat té yamam vaivasvatam mano jagāma dūrakam tat te avarttayāmasi iha kshayāya jīvasē*. "Thy soul which has gone afar to Yama Vaivasvata, we bring back hither to dwell and to live". The remaining eleven riks in this Sukta speak to the same effect.

X. 59-6. This Sukta is addressed to Dyavāprithivi by Gaupāyana.

6. *Asmān pūnarasmāsu chakshuh punah prānam ihanūdāhi bhogam jyokasjēma sūryamuchcharantam*.

"You who are capable of giving life, give us the eyes back, the life, enjoyment in this world, (and) make us see for a long time the sun (who shines) over our heads."

Aitareyopanishad II, 3. *Itara atmā kṛta kṛtyo vajōgatah praiti saitah prajannēva pūnarjīyatē tadasya tritīyane jānma*. The subject of discourse is a description of the father's handing over the charge of the duties of a house to his son. The passage means "He (the father) after performing the necessary duties, and attaining old age, dies; he, leaving this body, is again born. This is called the third birth." His birth as a father is here understood as the first birth; his son as the second, and his rebirth as the third.

Before going to the Yajur Veda—we may see that the idea of rebirth in this world is involved in the expressions of the Rishis above quoted; and that notwithstanding that the words *asu*, *prana*, *manas* are used for Atma, the Rishis had conceived the idea, less clearly in the hymns but more clearly in the Upanishad.

\* Dr. Muir translates *pitribhyi* into 'to the Fathers' whereas it is "Charthi" and should therefore be rendered into "for the Fathers (or Pitris)." This has been done by Śāyanācharya who expands it to mean "for the purpose of attaining the fathers" under Panini's rule II. 3, 14.

† This and the two following Suktas are full of interest to a Theosophist containing as they do, a minute description of a kind of magic known to the ancients, by which they could bring back a soul gone to the other spheres. Among the methods employed may be noticed the mesmeric passes made over the body of the deceased. For further details we may refer the reader to the *Journal of the Royal Asiatic Society* Vol. II (New Series) which contains the different readings of these Suktas, and a translation thereof by Prof. Max Müller.

The following passages from the Yajur, White as well as the Black, will, I hope, go to show that the Rishis spoke out their ideas more clearly and in some of them they are expressed in very plain language.

Black Yajur Veda (Taittiriya Samhita) 1 Kānda 4 Prapataka 22nd Anuvaka 1st Panchasat. *Kathāchana prayachhasyubhé nīpāsi janmani*. "You never did me harm, you protect me in this and the next birth." Indra is here addressed by a Rishi who prays to him to confer good on him. The next birth cannot here refer to the life the Rishi supposes he will enjoy in Swarga; for in that case there was no necessity for him to request Indra to protect him, it being supposed that he was to become one of the gods and enjoy the privileges due to his position. It may also be here observed, that "pra" in "*prayachhasi*" has the same meaning as "na" (not).

White Yajur Veda, Satapatha Brahmana VI, 2-27. *Tasmādūhuk kṛtam lokam purushobhi jīyate*. "Hence they say that a man is born into the world which he has made."

Ditto X. 4-3-10. *Té yé stadvīduré va état karma kurvātē mṛitvā punah sambhavanti té sambhavanta ēva amṛitatvam abhi sambhavanti athaya ēvam na vidur yevā état karmana kurvātē mṛitvā punah sambhavanti té ētasya ēva annam punah punah bhavanti*.

Here Mṛityu (Death) asks the gods if all the men also should become immortal like themselves, what portion would remain for him. The gods replied: 'henceforward no other being shall become immortal with his body when thou shalt have seized it,' and added that every one who was to become immortal through knowledge and work (both the words here meaning Agni). The Brahmana says:—"Those who thus know this or who perform this rite, are born again after death; and being so born, they attain immortality. Whilst those who do not so know, or who do not perform this rite, are indeed born again after death but become again and again his (death's) food."

Katopanishad 5th valli 6-7. Yama tells Nāchiketas who was born in the race of Gautama :—

6. *Yadāchamaranam prāpya atmā bhavati Gautama*. 7. *Yoni manyē prapadyānte sariratvāya dēhinah*. "O Gautama I shall tell thee this mystery the old Brahman, and what happens to the Atma after reaching death. 7. Some enter the womb in order to have a body as organic beings, others go into inorganic matter according to their knowledge."\*

Bṛihadaranyakopanishad VIII, Adhyaṇa, 2nd Brahmana. 15. *Athayē yagnena dānena tapasā lokān jayante té dhūmamabhi sambhavanti dhūma-drātriam rātrē rapakshiyamāna pakshamapakshiyamāna pakshadyān shan māsan dakshinamāditya yēti māsēbhyah pitrilokam pitrilokā chchandran-*

\* Dr. Muir remarks (*Original Sanskrit Texts*, Vol. V., 334 Note) that the ideas in these two verses are taken from the Bhagavadgita. Why not the reverse, which is more probable?

*té chandram prāpyanna bhavanti thāgm tatra devayathā somam rājā namāpyāsawāpakshīya svētyēramēnām statra bhakshayanti tēshām yadā tpryavaityadhema ménakāsa mabhi nishpadyanta ākāsād vāyuna vāyorerishtim crishite prithvim tēprithvim prāpyannam bhavanti té pūnah purishagnou hīyante tato yoshāgnou jāyantē telokin (teloka) pratyuthayanaasta yevamevam parivartantēutha ya yetoupanthānou nariduste keelāk patangā yadidam danda sūkam.*

"Again those who conquer the worlds by sacrifice, gifts and austerity, obtain smoke, (i.e., the deities of smoke) ; after smoke, (they obtain night,) after night the dark half of the moon ; from the dark half of the moon, the six months when the Sun moves to the South ; from those months the world of the forefathers ; from the world of the forefathers the moon. Having obtained the moon, they become the food. As (the offering) priests consume (again and again) King Soma, saying, do increase, and do decrease, so the gods consume them there. When that (fruit of their works) ceases, then they obtain the ether, from the ether the air, from the air rain, from rain the earth. Having obtained the earth, they become food. Again they are offered on the fire of man ; hence they are born in the fire of woman. Proceeding from world to world they return in this way again and again. Again those who do not know those roads, become worms, locusts, and gnats."

Ibid VI. Adhyaya 4th Brahmana 4. . . . . *Athnūitham sariram nihīya vidyām gamaitvā nyannavataṛam kalyanataram rūpam kurute pitryam vā gāndhārvamvā daivamvā prājāpatyamvā brāhmanvā anyēshamvā bhūtānām. . . . . 6. Tadēśhaslokōbhavati tudecasaktassaha karmanaiti lingam manoyuthra nishakthamasya prāpyāntam karmanastasya yathkincheha karothiyajam tasmāllokāt punatrāsmai lokayakarmāna.*

" . . . So does this self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape whether it be like the father, or like the Gandharvas, or like the Devas, or like Prajapati, or like Brahman, or like other beings. 6. And here there is this verse, "To whatever object a man's own mind is attached, to that he goes strenuously together with his deed ; and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which is the temporary reward of his deeds) to this world of action. . . ."

Chandogyopanishad V, 10-7. *Tadyāiha ramaniya charanā abhyaso hayaththe ramaniyam yoninūpathyeram brahmanā yonimvā kshatriya yonimvā vaisya yonimvā atha iha kapūyacharana abhyaso hayaththe kapūyam-yonim mapathyeram svayonimvā sūkarayonimvā chandāsa yonimvā. 8. Athaitthayoh padornakataṛenacha tanimani kshaudranya sukrida cartini bhūtāni bhavanti jayusvamriya svētye tatritiyam sthūnam tenison lokam sampuryate tēsmāt jugupse tatadeshasloka.* "Those whose conduct has been good will quickly attain some good birth, the birth of a Brahmin,

a Kshatriya or a Vaisya. But those whose conduct has been evil, will quickly attain an evil birth, the birth of a dog, or a hog, or a chandala. 8. On either of these two ways those small creatures (flies, worms, &c.) are continually returning of whom it is said, live and die, there is a third place. Therefore that world never becomes full. Hence let a man take care to himself."

Prasnopanishad I, 9. *Samvatsaravai prajapati stasyāyanē dakshinan chottaram chētadyaiha vaitadishtapurtē kritunītyupāsātē te chānūramāsamēvaloka mabhi jayantē ta yeva punaravarthante tasmadētē rishayah praja kana dakshinan srutipadyante ēshahavai rāryah pitriyanah,* "The year is verily Prajapati. It (the year) has two paths, the one to the south the other to the north. Therefore those who worship it under the idea of work (that is to say, as duty) as oblations, or as pious gifts, obtain even the sphere of the moon, they return again. Therefore, those who are desirous of offspring, obtain the southern path (the moon). This food is verily the path of the forefathers."

Ibid III, 7. *Athaika yorthua udānah punyena punyam lokam nayati pāpēna papambābhyānēvamanushyan lokam.* "Again the ascending air (udāna), leads (ns) through one of them to the holy place by holy work, by sin to the place of sin, by both to the world of man."

Ibid V, 4. *Athayathi deimatṛēna manasi sampadyatē so antariksham yajurbhīranniyate sasomalokam sasomaloke vibhati manubhaya punaradvartate.* "Again if he meditates in his mind on two letters (A. U.) he is elevated by the Mantras of the Yajur to the atmosphere ; he (obtains) the world of the moon. Having enjoyed power in the world of the moon, he returns again (to the world of man)."

Mundaka I. 2-10. *Ishtapūrtam manyamānāvarishtam nānyachkrēyo vēdayante pramoodhah nākasya prishṭē te sukritē anubhakte namlokam hinataranchārisanti.* "Considering sacrifice and good works as the best, these fools know no higher good and having enjoyed (their reward) on the heights of heaven, gained by good works they enter again this world or a lower one."

The above passages speak for themselves. The doctrine of reincarnation, enunciated in them is the same as is now believed by all the Hindus. It is to be found in the Samhita and Brahmana portions of the Vedas : and there in its developed form. The Upanishads, therefore, only repeat the idea ; and one of them, the Aitareyopanishad, actually quotes a passage from the Samhita (IV. 27. I) in support of its statements.

Sakyamuni found the doctrine already in a perfected condition. He, however, gave it a somewhat new garb, and preached it. With Buddhism it spread, and this perhaps accounts for the fact that it is a fundamental belief of nearly the whole of Asia.

S. E. GÖPALA CHAKRA.

## THE MYSTERY CARDS.

"Without the Tarot, the Magic of the ancients is a closed book to us and it is impossible to, in any way, unravel the mysteries of the Kabbalah."—Eliphas Lévi,—*"Dogme et Rituel de la Haute Magic."*

"By means of the energies which he draws from Nature, Man is subject to Destiny; by the errors of his life to Justice."—Hermes Trismegistus—*Fragments.*

## I. A SLIGHT SKETCH OF THEIR HISTORY AND ORIGIN.

**B**ELIEVING that it is essential for an Occultist born in Western lands to know something, at least, of the Occult Science of the West, the writer of the present article has been induced to offer some remarks on a subject generally somewhat tabooed among British Theosophists.

The "Tarot" a name referring among other things, to a process of divination by cards, is not a pleasing sound to many members of our Society, for it is associated, and unfortunately often but too correctly, with charlatanry and fraud of the worst description.

It is, however, the duty of every Theosophist, before passing a sweeping verdict against the ancient Tarot, to ascertain what claims this method of divination has upon the student of Occultism and Psychological Science. Our Society having as its main object the theosophising,—(if I may be permitted such a word,) of the whole world, it becomes an important matter for consideration, whether some acquaintance with certain minor forms of magic, often incorrectly catalogued under the heading "*Les Sciences Maudites*," may not frequently be of use in introducing to average minds some of the deeper teachings of the Esoteric Philosophy.

As it is my intention to deal with the subject of Tarot divination, theoretically rather than practically, any general defence of the practice is not particularly necessary now. Purity of mind and sound moral worth, are as much a necessity in this lower branch of Occultism as in the higher, and without such, the practice of any form of divination is dangerous and can only result in moral ruin. Many of my readers have doubtless seen practical instances of this for themselves. The development of interior sight or conscious clairvoyance, to the attainment of which the Tarot is a help if carefully carried out, cannot fail to be of use, especially in the case of those who are following out the line of research included among the objects of the Theosophical Society. The whiteness or blackness of Magic, it should be remembered, depends on the purity of motive of the operator, not on the general opinion of occultists and, therefore, no rule can be laid down as to what is Black and what White Magic. Let the operator look to himself and judge his own motives whether they be pure or otherwise. If he knows beforehand the consequences of a taint of selfishness in the pursuit of Occult knowledge, he will assuredly suffer, if not, we cannot say, what will result, for we cannot read the past Karma of individuals. Assuming the foregoing to be true, we shall find ourselves taking up a tolerant

attitude towards all branches of Occultism, remembering that the proverb, "What is one man's meat is another man's poison", can be applied to the various branches of Occultism, when we shall find that what one student may find distasteful to himself, may be the very one thing which is necessary to the progress of his fellow.

For the benefit of the uninitiated, I had, perhaps, better explain at once that the *Tarot*, or *Taru*, as it is sometimes written, consists of a pack of seventy-eight cards, twenty-two of which are the *key* cards, *i.e.*, those cards which give the clue to the meaning of the general body of the cards, while the remaining fifty-six consist of four suits of fourteen cards each, corresponding almost exactly to the ordinary playing-cards of the day. The twenty-two *key* cards contain symbolical pictures, each of which represents an abstract quality, a force in nature, &c., while each card of the four suits has its own definite value. I shall hope later on in my article to give some further description of these cards. What has already been said will be sufficient to give the reader a general idea of what the Tarot is; concerning the manner of laying the cards I shall, of course, speak when dealing with the practical side of the question.

It is probably not generally known that the Tarot owes its origin to that land of Magic—Egypt. If this fact were common property, perhaps more respect would be felt for this ancient form of Divination.

The original Tarot, is generally ascribed to the mysterious Hermes Trismegistus, known to the Egyptians as *Thoth*. On account of his great learning and magic, it is supposed that the title *Trismegistus*—thrice-great—was bestowed on him. Writers speak of others bearing the name Hermes, men of mark, but none seem to have in any way approached the Trismegistus. The latter, to ordinary minds, will appear in the light of a mythical personage, but to the Theosophist he will seem to be of the nature of a *Manu*—the *Manu* of the Egyptians in fact, for he seems to have taught the dwellers in Khem, all their arts, philosophy, and sciences. Most authorities seem to agree that it was Trismegistus who originally gave to the world the celebrated "*Book of Thoth*," the basis of the modern Tarot, though others may have transcribed the book at later periods,—as Hargrave Jennings suggests.\*

M. Christian, the celebrated French writer and author of that fascinating book, "*L'Homme Rouge des Tuileries*," speaking of the origin of the Tarot cards, says: "There existed from time immemorial, in the country of Mizraim, which we call Egypt, among the priests of the town of Moph, altered by the Greeks into Memphis, doubtless for the sake of euphony, a species of book composed of seventy-eight flexible leaves (*feuilles*), which their author, the Magnus, Hermes-Thoth, had written or rather engraved, on as many golden tablets (*lames d'or*.) The record of Hermes buried under the massive Pyramids, as mystic as their shadows, as silent as the granite that composed them, has left only a name without a date, and a work forgotten. . . .

\* "*Divine Pymander*." Intro.

"Each golden tablet contained a leaf of the hermetic book and had imprinted upon it several numbers and letters; and the significance of these numbers and letters, in their occult correlation with man and objects, constituted an arcane or secret, designated in the graphic and figurative language of the East—under the name—Portal. Between each letter and the number which was correlative to it, the holy artist had traced a combination of symbolical figures based on visible objects in the heavens and earth. There were also depicted the symbols of the twelve constellations of the Zodiac, of the seven planets, the thirty-six rulers (*décans*) and the three-hundred and sixty genii who mark the path of the Sun."

"The concatenation of these numbers, letters and hieroglyphs when the golden tablets were arranged round the circumference of a mystic circle, produced a series of ideas which was completed or modified according to certain fixed rules. The *arcana* unfolded by the tablets produced an infinite number of harmonising or opposing numbers, letters or hieroglyphs, or rather, interpretations of present or future events, which solved more questions than the most active mind could formulate in a century. An idea can be formed of the immense number of questions by calculating that the first twenty-two tablets only, the circle of the alphabet of the Magian priesthood, multiply combinations up to the ineffable number: 1, 177, 321, 905, 343, 428, 940, 313." \*

There are many other well-known writers who give descriptions of the original Tarot cards of Hermes, but the foregoing extract contains, perhaps, as precise an account of these wonderful tablets, as any.

As already stated, evidence tends to show, that the tablets of Hermes were the foundation of the Modern Tarot. That this is so, there can be no reasonable doubt, but great difficulty is experienced in tracing the different channels along which the various streams originating from the one Hermetic source, flowed. Among writers a large amount of contradiction and divergence of opinion prevails, and the writer of a simple article like the present, which has no pretensions to scholarly merit, is forced to content himself with describing, in general terms, the phases through which the tablets of Thoth passed, without attempting in any way a thorough and masterly handling of the subject. We will take, therefore, some of the more important and marked developments in the history of the ancient Tarot with the view, if not of showing step by step the pedigree of the modern representative, of at least, offering some general information on the subject.

Every student of mysticism has probably read, or at least heard, of the famous *Isiac Tablet* of Cardinal Bembo. This tablet appears, undoubtedly to have some connection with those of the ancient Hermes. Eliphas Lévi, speaking of the latter, refers to them as, "being preserved to our time under the form of the *bizarre* card game called the Tarot."

\* "L'Homme Rouge des Tuileries," "pp. 299, 300."

He then states that, the most mystic and complete key to it is to be found in the great work of Father Kircher on Egypt;\* "and afterwards explains that in this work is the copy of an Isiac Tablet which formerly belonged to the celebrated Cardinal Bembo." †

Of the history of this famous tablet but little appears to be known, and the few meagre accounts that are forthcoming are mostly contradictory. The ultimate fate of the tablet appears also to be a question of some uncertainty. Eliphas Lévi says: "The tablet has unfortunately been lost," and Dr. Westcott, F.T.S., the learned Kabbalist, appears to incline to the same belief, as do many other writers. Murray, the celebrated writer of guide books, Dr. Westcott tells us, in his guide book to Northern Italy, states that the Tablet is now exhibited in Turin at the Museum of Egyptian antiquities. As regards the scanty history of the Isiac Tablet Dr. Westcott writes, "This most interesting and mysterious Tablet appears to have been treasured in one of the palaces in Rome at the time when the Constable of Bourbon, in command of an army of the Emperor Charles V. of Germany, over-ran Italy and sacked the City, in the year 1527."

It then fell into the hands of a blacksmith or iron-worker who sold it for a large sum of money to Cardinal Bembo. After his death it came into the possession of the Dukes of Mantua, in whose treasure-house it figured as a relic of the past until 1630, when Mantua was plundered and burnt by an army, under one of the generals of the Emperor Ferdinand. It was then once more lost sight of, and indeed many important authors state that it was never seen again, but was probably destroyed by some of the ignorant soldiery, in removing from its surface the silver plate for the purpose of sale.‡ The Bembo Tablet, one feels, is as much enshrouded in mystery as its ancestors, the original tablets of Thoth, and we can only hope that the time is not far distant when some more light will be thrown on its antecedents. It would be out of place, in a general article like the present, to give a detailed description of the Tablet above referred to. Dr. Westcott's treatise is a most able one on the subject and will amply repay a careful study.

A few words should now be said concerning the mysterious Bohemians, for it is to them that we apparently owe one form of our modern day Tarot. The Bohemians, or *Egyptians* as they were called, from the title of their chief the "Duke of Egypt," first appeared in Europe at the beginning of the fifteenth century. They were experts in different kinds of divination and led a wandering, vagabond life. Eliphas Lévi in his "History of Magic" quotes from a chronicle concerning the first arrival of these wanderers in Paris, and affords some valuable informa-

\* "Œdipus Egyptiacus."

† "Histoire de la Magie," p. 81.

‡ "The Isiac Tablet," p. 2.

tion. He speaks of a strange book which these Bohemians used to consult and also of cards with mystic figures drawn on them which he adds, "are without doubt the monumental summary of all the revelations of the ancient world—the key of the Egyptian hieroglyphs, the keys of Solomon, the primitive writings of Enoch and Hermes."

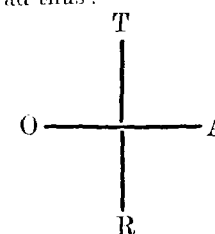
The real origin of these Bohemians, it is not our present task to consider, but the fact that their chief took the title "Duke of Egypt" and that they claimed an Egyptian origin is at all events worthy of consideration. Having regard also to the fact that this wandering tribe was well acquainted with various forms of magic and had, moreover, an intimate knowledge of the mysterious Tarot, we may decide for ourselves as to the probability that this card divination of theirs was learned at some time or other in Egypt or from some person or persons who understood Egyptian Magic.

It is, in the highest degree remarkable, how, in following out the history or origin of a branch of Magic like the one now under consideration, one finds evidence of its existence from times quite independent of the last point to which it has been traced. There are gaps between each discovery which it seems impossible to bridge over, and this fact points to the probable existence of a cyclic law which brings, from time to time, a wave of occult thought into the ordinary life of the world, furnishing us with certain landmarks by which we are able in some measure to test the continued existence of the science of Occultism. To fill in the missing pages of occult history is an almost impossible task for the ordinary student. The pressure of materialism and disbelief, at times, compels the custodians of the occult secrets, to dive beneath the surface and lie concealed with their treasures, in order to avoid molestation; and unless some clue is furnished, either by a member of the Occult Fraternity itself, or by the intuition of the student, the *unwritten history* of Occult Science will furnish nothing of the much desired information.

Another landmark in Tarot history occurs in connection with William Postel, a name which will be familiar to all students of Western Occultism. Postel lived in the sixteenth century and was a man of profound occult knowledge and wide learning. He published a small work entitled *Clavis absconditorum a constitutione Mundi*, "The Key of Things kept secret from the Foundation of the World," and claimed therein to have found the true signification of the Tetragram in a hieroglyphic book anterior to the Bible, and which he called the "Genesis of Enoch," doubtless, as it has been suggested, to conceal its real name. It is interesting to note with reference to the mysterious Enoch, the author of the *Book of Enoch*, called the "Second Messenger of God," that he holds very much the same position as Hermes, and is apparently quite as indefinite a personality. Eliphas Lévi says: "The personage of Enoch. . . . is, in short, identical with that of Thot (Hermes)

among the Egyptians, with Cadmus, among the Phœnicians, and Palamedes among the Greeks."\* Murray, speaking of the Book of Enoch, says that in more than one of the books may probably be found the *originals* of writings ascribed to Hermes and Osiris. Kircher says: "The most ancient Osiris among the Egyptians was Enoch."† Iamblichus, the Neo-Platonist, states that the ancients called *all writings of the same nature* by the name of *Hermes*. Whether the book of Enoch antedates the writings of Hermes, or not, or whether they are from one and the same source, will perhaps never be definitely settled, but the evidence forthcoming that they are closely allied is important and quite sufficient to show us that Enoch and Hermes, if distinct beings, were *Munus* who taught their races something of Divine Wisdom.

To return, however, to William Postel. This occultist, we have seen, apparently started on a line of research of his own, supporting his theories on the supposed "Genesis of Enoch"—which we may surmise to have been a book of Egyptian hieroglyphics. On the ring of his symbolic key, whose representation Postel gives, as an occult explanation of his singular work, he traces a tetrad thus:



From this we get, by reading from left to right, beginning below, the word ROTA or "Ezekiel's Wheel," by beginning at the top we get the word TARO, while read from right to left (Hebrew fashion) the tetrad gives the sacred word TORA, the name given by the Jews to their holy book. Commenting upon Postel's discovery, Eliphas Lévi says: "Let us compare with this enigma of Postel the profound observations made by Court de Gabelin in the sixth volume of his "Monde Primitif," on a book of the ancient Egyptians, which has come down to our own times under the futile pretext of a game of cards: let us examine the mysterious figures of these cards, of which the first twenty-two are evidently a hieroglyphic alphabet, where symbols are explained by numbers, while the entire game is divided into four tens, each accompanied by four figures with four colours and four different symbols, and we shall have the right to ask if the Tarot of the Bohemians be not the Genesis of Enoch, the Taro, Rota or Tora of William Postel and his initiates, the true Hebrew Kabbalists."‡

Before concluding this brief historical portion of my subject, reference should be made to one or two other names that stand out prominently in the history of the Mystery Cards.

\* "Dogme et Rituel de la Haute Magie," p. 359.

† *Uile "Book of Enoch."*—Kenealy, vol. I, p. 232.

‡ "La Clef des Grands Mystères,"—pp. 321, 322.

Court de Gabelin has been already alluded to as the author of a large work entitled "Le Monde Primitif." In the eighth volume of this book he gives illustrations of the twenty-two keys of the Tarot, and shows the perfect analogy existing between them and the symbols of antiquity, to him is due much of the knowledge we have of the Tarot.

Etteilla or Abiette, as he is sometimes called, an *illuminé* hair-dresser, claimed to have reformed the Book of Thoth. Writers, however, appear to have formed but a low estimate of the erudition of Etteilla, and consider him as little more than a charlatan; Eliphas Lévi going so far as to say that his works, "have caused the ancient book discovered by Court de Gabelin to descend into the region of common magic and fortune-telling."

Unfortunately there are only too many professors of the Etteilla class, who, by their lack of real occult knowledge and boastful pretensions, have contributed largely to the degradation of the ancient Tarot, and caused it to be considered as charlatanry pure and simple. That it is anything but this, the foregoing sketch of its origin will, I trust, have convinced my readers, while they will at the same time see the necessity for making some study of a subject of this nature, before accepting the general opinion, which is always based upon superficial knowledge.

In my next I hope to give some account of the modern Tarot and the rules for its application, and also to furnish details of some interesting experiments carried on at the Adyar Head-quarters with the cards.

(To be continued).

SYDNEY V. EDGE, F. T. S.

## A TRANSLATION OF THE SANKHYA-TATTWA-KAUMUDI OF VACHASPATI MISRA.

(Continued from page 349.)

The Manifested and the Unmanifested have been described as having 'three Attributes' (a). Now the author names and describes these three Constituent Attributes.

(a). This word attribute requires some explanation. It stands for the *Gunas* of the Sankhyas—a term denoting the constituent elements of Nature or Primordial Matter;—as says Colebrooke—"These three qualities are not mere accidents of Nature, but are of its essence and enter into its composition." On this Davies very rightly remarks—"Nature or Primordial Matter is described, in the system of Kapila as formed by the *Gunas*, which were primarily in equilibrium, and so long as this state existed, there was no emanation into separate forms of matter." And, as we shall see later on, the inert condition of Nature is disturbed by the predominance of the Attribute of Passion (Rajas). Davies has rendered this important word—*Guna*—by *Mode*. I am afraid this is apt to mislead. For *Mode*, as understood by Western philosophers, is an affection of a substance, "a quality which it may have or not, without affecting its essence or existence." Now as we have seen the *Guna* of the Sankhyas is almost the reverse of this—it belongs to a substance as constituting its very essence. I have preferred to translate *Guna* as *Attribute*—using the latter term in the sense imparted to it specifically, by Spinoza, who thus distinguishes between *Attribute* and *Mode*: "By *Attribute*, I understand, that which the mind perceives of substance as constituting its essence. By *Mode*, I understand, the affections of substances, &c." (the italics are mine).

## KARICA XII.

The Attributes are of the nature of love, aversion, and stupefaction. They are adapted to manifestation, activity, and restraint, and they mutually subdue, and support, and produce each other and consort together (for one purpose).

These are called *gunas* (literally, subsidiary or secondary) because they exist for the sake of others (the spirits). The three Attributes will be named in order in the next Káriká. And according to the maxim of presight, common among writers, the "love, &c." of this Káriká are to be taken in the same order (as "goodness, &c." in the next). Thus then, "*priti*" (love) being (a form of pleasure), the attribute of goodness is of the nature of pleasure; "*Apriti*" (aversion) being (a form of) pain, the attribute of Passion (Rajas) is of the nature of pain; and, lastly, "*Visháda*" being (a form of) stupefaction, the attribute of Darkness is of the nature of stupefaction. The word '*átma*' is inserted in order to guard against the theory that *pleasure* is nothing more than mere negation of pain, and *vice versa*. Pleasure and Pain are not negations of one another; on the contrary, they are entities independent of one another. Thus "*aprityátma*" means one whose existence (not non-existence) consists in love or pleasure, "*rishádatma*" and "*prityátmakak*" may be similarly explained. The fact of pleasure and pain being entities by themselves and not mere negations of one another, is one of common experience. If they were mere mutual negations, they would be mutually dependent; and thus the non-fulfilment of one would lead to that of the other.

Having thus described the nature of the attributes, the author next lays down their several functions—"They are adapted to manifestation, activity, and restraint." Here too, the three members of the compound are to be construed in the same order as before. Passion (Rajas), in accordance with its active nature, would always and everywhere be urging the buoyant Goodness (Sattwa) to action, if it were not restrained by the heavy (or sluggish) Darkness (Tamas)—by which restrained it operates only at times; thus Darkness (Tamas) becomes a restraining agency.

Having thus laid down their functions, the author lays down the method of their operation—"Mutually subdue and support, and produce one another, and consort together." The method of their operation. "*Vritti*" (action) is to be construed with each member of the compound. Now, to explain, "*Mutually subduing*." The Attributes are so constituted that when one is brought to play, by some external cause, it subdues the other, *e. g.*, Goodness attains to its peaceful state only after having subdued Passion and Darkness. Similarly do Passion and Darkness, in their turn, attain to their respective terrible and stupid conditions after having subdued the other two.



"Mutually supporting"—[*Anyonyāśrāyaxrīṭṭayak*].—Though this statement is not applicable here, in the sense of the container and the contained, yet by 'support' (*A'srāya*) here is meant anything on which depends the action of another—as for instance, Goodness helps by its illuminative character, only when helped by Passion and Darkness through their respective properties of activity and restraint. [Or else Goodness, by itself, without the touch of Passion, would remain inert and never be moved to action.] In the same manner do Passion and Darkness help respectively by their activity and restraint only when supported by the functions of the other two. "Producing each other." That is to say, one can produce (its effects) only when resting on the other two. By production here is meant development or modification, which is always of the same character as the parent Attributes, which latter are without any causal agency, differing essentially from the effect (their modifications); hence these Attributes are not caused; nor are they non-eternal, since they do not dissolve in an essentially different cause. "Consorting together." That is to say, they are mutual companions, not existing apart from one another, *chak* has a collective force. In support of this, we have the following: "all (attributes) are mutual consorts; all omnipresent; Goodness is the consort of Passion, Passion of Goodness, both of these again of Darkness, which latter again of both Goodness and Passion. The first conjunction or separation of these is never perceived."

It has been said—"Adapted to manifestation, activity, and restraint." Now it is explained what are those that are adopted, and wherefore are they so?

## KĀRIKĀ XIII.

Goodness is considered to be buoyant and illuminating; Passion is exciting and versatile (mobile); Darkness, sluggish and enveloping. Their action, like a lamp, is for a (single) purpose.

Goodness alone is considered, by the masters of Sāṅkhya philosophy, to be buoyant and illuminating.

*Buoyancy*--as opposed to heaviness (or sluggishness)--is the property to which the ascension of objects is due; it is to this property that the rising flame of fire is due. In some cases this property also brings about lateral motion, as in the case of air. Thus generally, *buoyancy* may be said to be that property in the cause, which greatly helps its efficiency to its particular effects; sluggishness on the other hand would only dull the efficiency of the cause. The illuminative character of goodness has already been explained (Kārikā XII.)

Goodness and Darkness being by themselves, inactive, stand in need of a force exciting their causal operation; this force is supplied by Passion, which excites them and rouses them from their natural passivity, and urges them on to the accomplishment of their respective effects. Hence Passion is said to be *exciting*. This exciting character of Passion is next accounted for—"(*it is*) also versatile." This also proves the existence of Passion as a particular Attribute, for the sake of action.

Passion, in accordance with its versatility, would keep the triad of attributes in a continued round of activity, but for its being restrained by the "sluggish and enveloping" attribute of Darkness, which thus limits the scope of its actions. Thus in order to be distinguished from the active Passion, Darkness has been said to be the *restrainer*--"Darkness is sluggish and enveloping." The particle *Eva* is to be construed--not only with "Darkness"--but with "Goodness" and "Passion" also.

The enquirer objects: Instead of co-operating for a single purpose, the attributes, being endued as they are with contradictory properties, would counteract each other, like opposed wrestlers, (and thus there would be no effect emanating from them.)

The author replies--"Like a lamp, their action is for a single purpose." We have all observed how the wick and the oil,--each, by itself, opposed to the action of fire--co-operate, when in contact with fire, for the single purpose of giving light; and the various humours of the body--wind, bile, and phlegm--though possessed of contradictory properties, co-operate for the single purpose of sustaining the body. Exactly in the same manner do the three attributes, though possessed of mutually contradictory properties, co-operate towards a single end--the purpose (emancipation) of the spirit. This will be further explained in Kārikā XXXI.

To return to our original subject--Pleasure, pain, and delusion, opposed to one another, lead us to three different causes conate to themselves respectively, (and as these causes we have postulated the three Attributes).

These causes too must be multiform, since, by their very nature, they are mutually suppressive. As an example of the multiform character of these various causes of pleasure, pain and delusion, we may have the following: A single girl, young, beautiful, high-bred and virtuous, is a source of delight to her husband, because with regard to him she is born with her essence consisting in pleasure. She pains her co-wives, because with regard to them, she is born with her

essence consisting in pain. And, lastly, the same girl stupefies another man who is unable to get at her, because with regard to him, she has her essence in delusion. All the different forms—pleasure, &c., have been explained by this single instance of a woman.

In the above, that which is the cause of pleasure, is the *attribute of Goodness* which is essentially made up of pleasure; the cause of pain is *Passion*, consisting in pain; and, lastly, the cause of delusion is *Darkness* consisting of delusion.

The properties, pleasure, illuminativeness, and buoyancy (the properties belonging to goodness) cannot be similarly said to be mutually opposed, and thus incapable of co-existing in a single Attribute. As a matter of fact, we find them actually co-existing. Hence, pleasure, illuminativeness, and buoyancy, being mutually consistent, do not necessitate the assumption of different causes (for each of them severally) as

do pleasure, pain, and delusion which are mutually opposed, (and as such unable to co-exist in a single substratum). In the same manner, pain, versatility, and activity (properties of Passion) as also delusion, sluggishness, and envelopingness (properties of Darkness), do not lead to various causes. Thus the triad of Attributes is established.

Granted all this. As regards earth, &c., we actually perceive the properties of indiscreetness, &c., as belonging to them. But the Attributes, Goodness, &c., can never come within the range of perceptible experience. And under such circumstances, how can we attribute to these latter, the properties of indiscreetness, objectivity, &c., (enumerated above)?

To this objection we reply.

#### KARICA XIV.

Indiscreetness, &c., are proved from the existence of the three Attributes, and from the absence of these (the three Attributes) in the reverse (of indiscreetness, &c., i. e., *Purusha*). And the existence of the Unmanifested (Nature) too is established on the ground of the properties of the effect (the Manifested) being consequent on those of the cause.

By "*avivékhi*" in the *Káriká* is to be understood "*avivékitra*", as '*dvi*' and '*éka*'—in "*drékayordvivacha naikarachané*" [*Siddhanta-kaumudi* I—iv—22]—denote '*dvi*' and '*ekatra*' respectively; or else it would be (a) "*dríkeshu*" (and not "*drékayoh*":)

(a). For if the compound were analysed into "*dvi*" and "*eka*," the sum would be three, and would thus require a plural ending, and not the dual,—which is explained by making "*dvi*" and "*eka*" stand for "*dvi*" and "*ekatra*" making only two nouns, and thus having a dual ending.

It being asked—How do you prove these, indiscreetness, &c.?—the reply is:—"From the existence of the three Attributes."

First proof: From the existence of the three Attributes. That is to say, we have found in common experience, with regard to the perceptible material existence, that, whatever consists of pleasure, &c., is qualified by indiscreetness, &c. This affirmative reasoning, being explicit enough, is not stated in the *Káriká*, which only mentions the negative reasoning:—"From the absence of these in the reverse"

Second proof: From the absence of these in the reverse (Spirit).—that is to say, from the non-existence of the Attributes in the Spirit which is the reverse of indiscreetness, &c. Or again, we may have the *Manifested* and the *Unmanifested* (both together) as the subject (minor term) of the syllogism, and then we shall have the reasoning—"From the existence of the three Attributes"—as a purely negative inference (a) (*Aríta*), there being no other case (besides the minor term) where we could have the agreement of the reason (Middle term—existence of the Attributes).

An objection is again raised—We grant all this; but the existence of the properties—indiscreetness, &c.—cannot be proved before the object possessing these properties (the Unmanifested) has been proved to exist.

To this we reply—"From being due to the properties of the cause"—the connection may be thus explained: All effects are seen to possess properties similar to those of their respective causes, as the cloth of the threads.

Similarly we must admit that pleasure, &c., being properties of the Intellect (*Mahat*), &c., must be the outcome of similar properties subsisting in their cause. [And this cause is no other than Nature.] And thus we have proved the existence of Nature, as possessed of the properties of pleasure, pain, and delusion. (a)

(a). The syllogism has previously been explained as—"Whatever has pleasure, &c., is indiscreet, as the perceptible material substances:"—and here we had the agreement (*Anwaya*) of the reason in the "perceptible substances" whose connotation is different from that of the subject of the syllogism, "All things having pleasure, &c." Now what our author proposes is that we might explain the reasoning thus: "All things besides the spirit (the Manifested and the Unmanifested) are indiscreet, since they possess the three Attributes, and whatever is not indiscreet does not possess the three attributes." Thus in the latter syllogism we have for the minor term *The Manifested and the Unmanifested* which comprehend all cases where the reason (the presence of the three attributes) could be found; for nothing besides the Manifested and the Unmanifested can be said to have the three Attributes.

(a). And consequently Nature too is proved to have indiscreetness, &c., in accordance with the proposition laid down before—"whatever has pleasure, &c., has indiscreetness, &c., also." The reasoning may be rendered clearer by reducing it to the form of two Aristotelian syllogisms:—

- { Properties of the effect (Intellect) are properties of the cause (Nature).
- { Pleasure, &c., are properties of the effect (Intellect).
- { ∴ Pleasure, &c., are properties of the cause (Nature.)

And again:—

- { Whatever has pleasure, &c., has indiscreetness, &c.
- { Nature has pleasure, &c., (as first proved).
- { ∴ Nature has indiscreetness, &c.

I grant all this, says the enquirer: but the followers of Kanáda (the Vaiseshikas) and Gautama (the Nayáyikas) assert the production of the Manifested Earth, &c., from the binary compound downward - from homogeneous atoms, which too are manifested. The various properties in the effects are produced in accordance with similar properties of the primary atoms. (a) And thus finding the production of the Manifested from the Manifested, quite explicable, what is the use of postulating an Unmanifested, an imperceptible Entity (in the form of Nature)?

We reply—

#### KARIKA XV.

From the finite nature of specific objects, from homogeneity, from evolution being due to active (causal) energy, from the separation of cause and effect, and from the undividedness (re-union) of the whole universe.

Reply—we must postulate an Unmanifested Reality--Reasons given.

G. J.

(To be continued).

#### AN EVOCATION BY SORCERY.

A RECENT perusal of some spiritualistic books has attracted my attention to the fact that what is called materialization of spirit forms, seems to be accompanied by the same phenomenon of atomic concretion or agglomeration as the dabblers in sorcery have been familiar with from the remotest times in India. Let me make plain my meaning by quotations from standard books, supplementing them with what I have myself seen in company with others. Thus, I find in Col. Olcott's "People from the Other World," p. 127:—that "one evening, in March 1872, the Eddy family were sitting about the fire, when an event occurred that ushered in the series of materializations which culminated in the public séances now given nightly. William had cut his foot very badly with an axe, and was confined to his bed in an adjoining room. Suddenly, without warning, the grand-mother's spirit in full materialized form ap-

(a). It will, I think, not be out of place here, to indicate, in brief, the atomic theory of Kanáda and Gautama,—which may be thus summed up.—In the beginning there existed only atoms of various substances (Earth, Water, Fire and Air) besides, of course, Akáśa, &c., which are in themselves eternal. These various atoms were respectively endued with four different sets of properties, latterly perceived in their compounds. By some agency or other—mainly that of "Adrishia," the Unseen (Fate)—all homogeneous atoms combine, one with one, into couples and thus form binary compounds, which latter again combining in the same manner, but three at a time, give rise to tertiary compounds, and so on to the various objects of perception. These atoms are declared to be without parts, or else they could not be permanent. But, as far as I know, no Nayagika has even yet tried to show how two things devoid of parts, can combine—a point which affords the strongest handle to Sankarácarya in his refutation of the atomic theory.—See *Sáriraka-Lhaskya* on the *Brahma Sūtras* II—ii—12/17.

peared at the threshold, and gave instruction for some salves to be applied to the wound, and a cooling draught to abate the fever that had set in: after which she disappeared. Shortly after this, when Delia Eddy was engaged in reducing some maple sugar over the kitchen fire, the spirit of a man of short stature suddenly materialized himself, frightening her so that she dropped a pan of sugar she was carrying." The author cites many other cases of so-called materialisation, but one will suffice.

I take from A. E. Waite's "Mysteries of Magic," an account of the evocation of Apollonius of Tyana by Eliphas Lévi. After describing all the paraphernalia required for the Ritual, he proceeds to say:—"I recommenced the evocations, and placed myself in a circle which I had already traced between the altar and the tripod; I then saw the depth of the mirror which was in front of me, but behind the altar, grow brighter by degrees, and a pale form grew up there, dilating and seeming to approach more gradually. Closing my eyes, I called three times on Apollonius, and when I reopened them, a man stood before me wholly enveloped in a winding sheet, which seemed to me more grey than white; his form was lean, melancholy, and beardless, which did not quite recall the picture I had formed to myself of Apollonius. I experienced a feeling of intense cold, and when I opened my lips to interrogate the apparition, I found it impossible to utter a sound. I therefore placed my head on the sign of the Pentagram, and directed the point of the sword towards the figure, adjuring it mentally by that sign not to terrify me but to obey me. The form thereupon became indistinct, and immediately after disappeared. I commanded it to return, and then felt as it were, an air pass by me, and something having touched me on the hand which held the sword, the arm was immediately benumbed as far as the shoulder. Conjecturing that the weapon displeased the Spirit, I set it by the point near me, and within the circle. The human figure at once reappeared, but I experienced such a complete enervation in all my limbs, and such a sudden exhaustion had taken possession of me, that I made two steps to sit down. I had scarcely done so when I fell into a deep coma, accompanied by dreams of which only a vague recollection remained when I recovered myself. My arm continued for several days benumbed and painful. This figure had not spoken, but it seemed to me that the questions I was to ask it, had answered themselves in my mind. To that of the lady, an inner voice replied "Dead" (it concerned a man of whom she was seeking news). As for myself, I wished to learn whether reconciliation and forgiveness were possible between two persons who were in my thoughts, and the same interior echo impitiously answered "Dead.""

It was in the middle of 1883, when I had been to Pullampet, Cuddapah District, for the summer vacation, that I had an opportunity of witnessing a case of spirit materialization. Being then a little sceptical as

to the existence of anything beyond the physical world, a natural result of modern Western education, I challenged an acquaintance of mine to show me one of the spirits, his control over which he so frequently boasted of. He readily accepted my challenge, and fixed a full-moon day for the *séance*. This news was communicated to my relative, for whom I went to that town, and who was as sceptical as myself. Meanwhile, the sorcerer prepared himself for the *séance*, by pronouncing a certain mantra 500 times every day for five days, and fasting on the night previous to the evocation of the spirit. The appointed day arrived, and the magician informed us that he would begin after he had a view of the moon. At about 6-10 p. m. the moon appeared on the eastern horizon; and the sorcerer after gazing at her for a few minutes, with the object of deriving from that heavenly body additional strength for such experiments, took us to his house not far from our own.

The street in which he lived, was the busiest part of the little town. The bazaar was in that street, but his house was in the quietest part of it. His house was small, unpretentious, and of only one floor. Here, in India, the house of a middle-class man, cheap as it generally is, has outside the entrance, on both sides raised seats of stone or brick, or pounded clay, against the wall. These seats, or *pyals*, as they are called, are usually sheltered by the house-roof and are, of course, the most ventilated parts of the house. The houses in India save those of the poorest class are always either flat or tile-roofed, and when the *pyal* is covered, it is used in some parts of the country as a waiting or reception place. Our sorcerer's house was of this description, but for privacy, three bamboo mats were hung from the outer edge, or eaves, of the terrace, along the pillars which support it; while a fourth mat directly opposite the doorway was rolled up. To the larger of his two *pyals* we were led, and asked to take our seats, the sorcerer afterwards squatting on another mat on the smaller one. Presently he said, "I shall now begin to evoke the spirit; do not be afraid of it; but be bold. When it comes you will know it by its smell, which will be like that of a decomposing corpse. As soon as it fully appears to you, I shall tell you when to begin speaking with it. You can then speak, and if you like touch it. If you become frightened, take hold of me, and we shall feel it together." We waited. Presently there came the smell of a corpse being cremated in the burning ground\*. We turned our attention to the direction from which the smell came, and observed a mist or something like it gradually forming before our very eyes. It thickened and seemed to be rising out of the ground slowly and slowly, it rose higher and higher, expanding at the same time in all directions. In a little while, the whole mass of vapour was reduced to a form not at first recognizable, but by imperceptible degrees slowly becoming more and more substantial.

\* A charnel-house smell has been experienced by several trustworthy witnesses in the West, during "Spirit materializations," and recorded by them.

We now had before us the form of a gigantic human being, about 9 feet high, his head almost touching the ceiling, and his long hair falling in locks reaching the floor. The hands and feet were proportional to the gigantic stature, and so also were the ~~the rest of the~~ body. The complexion was the light brown color ordinarily met with in Southern India, but besides the usual moustache, there was a heavy beard extending to the chest. The Brahminical sacred thread, hanging diagonally over the left shoulder to the right hip, could be seen, as well as the *dhoti*, or lower garment, also the upper garment called *uttariya*, worn in orthodox Brahminical fashion, the whole man presenting the appearance of a Brahmin. We were now, after a somewhat long silence, asked by the sorcerer to question the apparition standing mute before us, he at the same time commanding him to reply to us. At first we were dumb with fear, but I soon recovered myself, and with a faltering voice asked, "Who and what are you? Why should you come here?"

There came a long answer. The spirit form described himself as a native of K... in North Arcot District. He was a Brahmin by birth, known in life by the name of S. He had studied the sacred books of the Hindus, the Vedas and the Vedangas, and conceived the idea of performing a certain sacrifice. He collected all the materials required therefor, and began the sacrifice, called Varunaishti, the object of which is to obtain rain for the good of mankind. But while so engaged, he conceived a carnal passion, and gratified it on the 4th night of the sacrifice. This sacrifice was finished in due course, but there was no rain. He became therefore very much disgusted, knowing that the sacrifice did not yield the prescribed result, because he had done a thing prohibited for the time being by the Shastras. Nearly two years passed, and he died as a human being. He now became a spirit, or as these spirits are called in India, a Brahmarakshas. Henceforward he had inhabited a large peepul tree in the village of K.; and compelled by this magician to present himself before him, he obeyed his commands.

Q.—"How long will you remain in this condition?"

A.—"I cannot say."

Q.—"Since you say you were a Brahmin, and knew the Veda, recite a portion thereof, for instance, the evening prayer addressed to Varuna."

He repeated it exactly, with the proper *srara* (rhythm). The sorcerer then asked us to touch the body of the materialized spirit, but as we were not bold enough to do so, he led us by the hand up to it and we felt its hand. It was shining, and soft, and felt something like a piece of raw flesh. We dared not, however, look fully into the face of the spirit; and we resumed our seats.

The spirit was now commanded by the sorcerer to depart to his place. The original process of condensation was now reversed. The form before us gradually melted away, and became more and more transparent;

and so attenuated that we could see the bamboos interposing between him, and the street. The process took about 10 minutes, and afterwards for another 10 minutes, there was nothing but the smell of a decomposed corpse.

The sorcerer now began to boast of the various uses he made of this spirit, how he had succeeded in winning the favor of several nobleman and others, besides getting mistresses, how, by using his control over this spirit, he tried to seduce his master's mistress: and, lastly, how he was deceived by this spirit, and had brought ruin upon himself by acting upon false instructions. But all these relate to his private history, and I do not feel justified in narrating them here.

The Brahmarakshas—such as the one above described is said to be,—play a very important part in Hindu ghost stories. It may be described as a kind of elementary, generally a Brahmin who has become earth-bound by committing a sin during the performance of a sacrifice. There are several other kinds of elementaries, such as Pisáchas, Prétas, &c., but the Brahmarakshas (literally a rakshasa (demon) that was once a Brahmin) is the most terrible of them, answering very nearly to the description above given. A Brahmarakshas is always a male, and is therefore terrible in appearance, sometimes assuming gigantic forms. Only a very powerfully willed man can subjugate these beings, and they can help a man in danger. No difference can be made between the process of subjugation of these and the elementals (nature-spirits) as for instance, the elemental conquered by Govind Chetty, the famous soothsayer of Valangiman. This latter is known by the name of Karnayakshini, and is in itself one of the several kinds of Yakshinis that are described as yielding to man the most easily. The special feature in the action of the Karna Yakshini, is to whisper information into the master's ears; whence its name—from the Sanskrit *karna*, the ear. The Valangiman soothsayer is said to be prompted by this Yakshini, and the occasional errors in his written information, such for instance, as wrong transliteration of foreign names, are due, it is said, to an imperfect clairaudient hearing of the words of the elemental. A detailed description of the process of subjugating this kind of elemental, is to be found in the.....\* one of the 64 Sákti Tantras, which speaks of 64,000 kinds of Yakshinis.

S. E. GOPALACHARI.

\* I shall not aid would-be sorcerers by giving the name of the book. EDITOR.

NOTE.—The well established reputation of Mr. Gopalachari as one of the most erudite Brahmins of Southern India, and Recording Secretary of the Theosophical Society, will cause the above narrative of his personal experience to have great weight among the Indian readers of this Magazine.

H. S. D.

## SRI SANKARACHARYA'S MAHAVAKYADARPANAM.

OR

THE MIRROR OF MYSTIC EXPRESSIONS.

Translated from the original Sanscrit Text by B. P. Narasimachari, B.A., F.T.S.

1. I shall contemplate that indivisible, blissful and calm (unaffected) Brahma; in whom one who is not Brahma has nothing to see, to hear, and to know.

2. *Sri Ganes* says:—Dream the ignorant regard as a myth; waking they look upon as real; this is the play of a perverted mind; how wonderful is the ignorance of the ignorant!

3. They desire purity for the (naturally) impure; happiness for the ever-sorrowful (body); immortality for the mortal; how wonderful is the ignorance of the ignorant!

4. Making (rather—conceiving) *Anātman* (non-spirit) in *Atma* (spirit), and again *Atma* in *Anātman*, in books *Atma* is searched for; how wonderful is the ignorance of the ignorant!

5. Forsaking the ever-blissful *Atma*, with a desire for personal happiness, they worship *Devas* by means of sacrifices, &c.; how wonderful is the ignorance of the ignorant!

6. Not knowing the uncreated, self-existing, God-like *himself* (i.e., without the knowledge of self), the ignorant serve the idols as gods; how wonderful is the ignorance of the ignorant!

7. Ignorant of the free and unconditioned status of *Atma*, they dwell in holy places for securing absolution to *Atma*; how wonderful is the ignorance of the ignorant!

8. Forgetting the all-knowing *Atma*, to know him they study the holy *Sastras*, &c. (such as the *Vedas*, *Upanishads*, &c.); how wonderful is the ignorance of the ignorant!

9. Though the separateness of *Atma* (here *Atma* probably means *Jiva* or *Linga-Sarira*) from the gross body (*Sthula-Sarira*) is seen in a dream, yet they will not give up the identification of their personality 'I' with the gross body; how wonderful is the ignorance of the ignorant!

10. Knowing that their own body, consisting of filth and flesh, is (therefore) impure, they try to purify it with water, &c.; how wonderful is the ignorance of the ignorant!

11. Though both (*Jiva* or *Prana* and gross body) are the effects of food, they see their personality in the filthy outer material coil—the gross body.

12. The whole world is known by the learned as the creation of *maya* and of *myth*, and as a dream and as the issue of fancy.

13. The desire to attempt to know *Atma* will spring in the minds of the good persons who are purified by the virtuous deeds of crores of (countless) incarnations.

14. The most important sentence or expression (Thathvamasi) here below explained, is dwelt upon at a great length in the 6th *Prapatka* (chapter) of *Chhândogya-Upanishad*.

15. The meaning of the second word (*tvam*) in the aforesaid expression is (*Pratyagâtma*), which is known as 'I'.

16. The meaning of (*Tat*) is the sublime *Brahma* who is typified by natural blissfulness; this *Brahma* is said to be the (*Paratma*)—the highest *Atma*.

17. The all-knowing and truth-telling *Sruti* often imports that, (*Asi*) means the oneness and inseparability of the two—(*tat*) and (*tvam*).

18. What is taught by *Srutis* will not be attended to (literally 'loved') by men owing to their ignorance. Hence, by their own folly, they, like blind men, fall into the ocean of *Samsâra* (worldly life).

19. When an Astrologer says that a certain day is the 8th, 9th or 14th day (in a fortnight) they observe such days most rigidly; but, behold, how wonderful it is that they will never like the saying of *Sruti* 'that thou art (literally,—becomest) *Brahma*.'

20. The wicked cannot understand the real meaning of the *Vedas*. He understands a contrary and unreal meaning; and the result follows such meaning alone.

21. I shall now tell you some pertinent thing; listen to it with an eager desire for *Moksha*. *Sravaṇa* (i.e., attentive listening), &c., based on such a desire, is most effective.

22. The One *Brahma*, when enveloped by pure *Satwa*, attains *Isatra*; and, when enveloped by impurity attains *Jivatva*.

23. Just as by his imperial power an emperor is superior to his servant, so by his envelope *Isvara* is superior to *Jiva*.

24. The bondage of *Samsâra* takes its rise from ignorance, is nourished by—actions, (mental or physical), and is the source of much sorrow and misery. An earnest seeker of *Moksha* can never be released from such bondage by countless actions, but by an initiation into the—Truth.

25. The knowledge of Truth will arise only by a deep inquiry into the nature of things with the help of *Sruti* and *Smṛiti*, and of *Buddhi*, and not by ablution, *Mantra*, worship, singing hymns, &c.

26. The shudder and fear resulting from mistaking a rope for a serpent will never be removed by numberless ablutions, but by knowing the true nature of the thing—i.e., knowing the rope as a rope and not as a serpent.

27. As mire cannot wash off mire, so *Samsâra*—breeding *Karma* (actions) cannot destroy *Samsâra*.

28. Without the all-pervading *Brahma's* grace, there can be no knowledge of *Brahma*; and without the knowledge of *Brahma*, *Mukti*—salvation—cannot be acquired by doing (physical) actions even for countless aeons of *Brahma*,\* one of the order of the Hindu Trinity.

29. By an intelligent investigation, the enquirer rejects the notion of non-*Brahmic* nature of self, and then holds to the firm faith of the *Brahmic* nature of self.

30. The misconception of things will be removed by their true knowledge: this true knowledge results from investigation and inquiry alone, and from nothing else.

31. Therefore, the bold man should give up *Karma* and set about inquiry to know the oneness of *Brahma* and self; by which knowledge *Samsâra* subsides.

32. The meanings of the two mystical words (*tat*) and (*tvam*) are worth deeply enquiring into by the seeker of salvation; and the rise of the knowledge of the meaning of those words is the fire that burns well the bonds of *Samsâra*.

33. He who, by enquiring into the meanings of the two mystical words (*tat*) and (*tvam*) and by realizing in himself his identity with *Brahma*, destroys the idea of self-will, he alone attains the heavenly happiness;—in other words he enjoys heaven upon earth.

34. Let the teaching of *Jivatatra*—the mystery of *Jiva*—now to be imparted by me, be heard by you; by which knowledge *Samsâra* will be eradicated completely.

35. He who, though knowing as an eye-witness the seat of the works of all senses (viz., the body), and of the different actions of *Prâṇa*, (life) *Buddhi*, and senses; yet always dwells in this body under the mask of self or I;—he is the great *Pratyagâtma* also known as *Jivâtma*. In himself, without the mask, he is pure *Gnyânasvarupî* or the personification of *Chit*—*Gnyâna*.

36. By whose grace the *Akasa*, &c., (i.e., the five primary elements—air, earth, &c.) in themselves mutable and transient, become immutable and eternal, and through whose splendour the Sun and other luminaries always shine, such a being (*Pratyak*)—is *Gnyânasvarupî*.

37. By whose grace the *Vedas* and *Sastras* become an authority to one who has not the slightest scent of *Sruthi*, he is the all-seeing *Pratyak*.

38. He who, as an unconcerned spectator, views the whole vista of the mind in its diverse hearings through the senses upon sensations, is immutable, and he is called *Viveki*, and he is free from the conditions of (*Sadâsat*)—the real and unreal.

\* One of the order of the Hindu Trinity.

39. By whose glorious grace the powerless *Buddhi*, &c., gain power, and who is all-permeating and is untypified by anything, him, O learned man, him understand to be that *Pratyagâtma*.

40. He is known as *Atma* who is recognised here by *Buddhi*, &c., always as the cause of Evolution, (Existence), and Involution.

41—42. The powerless *Ahankâra*, by screening or overshadowing *Atma*, as a cloud does the sun, assumes the qualities of *Chetanatra* (Power), *Bhoktriva* (Understanding), *Sarvagyaatra* (Omniscience), and *Nityatva*, (ever-existing); and it then performs *Agnyânic* actions. Know this *Ahankâra* with the said actions, as *Pratyak* (i.e., *Jiva*) alone.

43. Know that this *Pratyak* will not be understood by the ignorant as *Atma*. The dream-world does not shine with the help of either the Sun, the Fire, or the Eyes. But everything shines with the splendour of *Pratyak* (i.e., *Atma*) alone. Therefore, *Chidâtma* is self-refulgent, self-shining.

44. This *Chidâtma*, veiled by the *Upadhi* (i.e., cover) of *Buddhi* shines in sleep. He can be known only by good *Mamukshus* (heaven-hunters.)

45. He stands apart from *Buddhi*, and shines independently of it; and this residual *Atma* is holy and of pure *Bodhasvarupa* (embodiment of intelligence.)

46. The sweetness in cakes is due to the presence of sugar in them. Take off sweetness, and what remains is flour, and never sugar.

47. So also here. That which is pure and brilliant is *Pratyak* (*Atma*). But that which is rendered shining is the action of *Buddhi* and not *Atma* who is self-shining.

48. When *Upadhi* subsides in sleep, the remaining pure *Bodhasvarupa* shines by the form of self-bliss as *Pratyak* (*Atma*).

49. Revolve that thou art he who is a mere spectator in sleep; is holy, is all *Chidrasa* (i.e., mere *Gnyana*), is endless, is individual, and is *Atma*.

50. He who looks upon his body as *Atma* is a fool. If a learned man also follows the view of the fool, what is the difference between the two persons?

51. This filthy body is the object of praise and blame, from both of which the formless and changeless *Atma* is free.

52. Knowing *Atma* as not characterised by anything, pure, pacific, and *chidânandam* [combination of *Chit* (*Gnyana*-knowledge) and *Ananda* (bliss)], confound Him not with the body which is the seat of flesh; grey-and-white matter, dirt, and urine.

53. Know that it is sheer *Agnyâna* (i.e., ignorance that shows diversity in unity,—*Atma*.) And know also that it is ignorance to know that body is the cause of *Atma*.

54. The actionless and self-shining *Pratyagâtma*, sheathed by this body, though not a *Sansâri* really, yet shows himself as a *Sansâri*.

55. *Karma* is the sum-total of cause and effect. Such a *Karma* *Atma* has not. Not knowing this fact, the ignorant think that "I am the doer," (while 'I' is *Atma*.)

56. Assuming the agency of *Karma* done by others (i.e., *Indriyas* or senses), the men of untrained mind sink in the ocean of *Sansâra*.

57. He who sees in the *Karmaleśa* (i.e., actionless), *Atma* the agency of actions done by *Anâtma*,—he alone is the most ignorant person; and not a *Gopa* (i.e., one that watches cattle while grazing, or one that guards cattle), nor even a child.

58. He, who grieves by attributing the doings of *Anâtmic Deha* (Body), *Indriya* (Passion), *Prâne* (Vitality), *Manas* (Mind), *Aham* (*Ahankâra*, i.e., Vanity), &c., to the actionless and pure *Bodhasvarupic* self-*Atma*,—he is a fool.

59. As mind by its uncontrolled strong antecedent attachments, renders the imperceptible (to the senses) world perceptible in a dream; so also by its own inherent power mind creates everything for the man in the waking condition.

60. Mind alone creates the whole world; and not *Vidhi* (*Brahma*—creative faculty) in this case. The objects of dream are dream-like; and it will not be seen that (the universe) was created by *Brahma*.

61. Creating by the same peculiar power the shape, name, and caste or kind, *Chiththa* (i.e., mind) lures even a *Brahmagyânce*.

62. *Sansâra* is created by mind. In reality there is no such thing as *Sansâra*. For, in sleep, when there is no mind, it (the *Sansâra*) will not be seen.

63. Wherever there is (extends) mind, there are the three *lokas* (i.e., the upper, the lower, and the middle regions of the universe)—the whole universe; and wherever there is no mind, there is nothing whatever.

64. Lo! The view of everything as *Brahma* is always like the cloud of ambrosia; and it always rains bliss everywhere.

65. Mind is the source of all evils to man. (Cf. Pandora's box of evils in the Grecian Mythology). That mind should be curbed and controlled by him who is anxious to be free from bonds of evil.

66. *Sankalpa* (Resolution), *Vikalpa* (Forsaking it), *Kama* (Desire or Love), and *Krodha* (Hatred). Fear and sorrow, are the attributes of mind alone, and not of the spectators like *Chidâtma* (*Brahma*).

67. *Atmalinga* (i.e., *Sukshmadeha*) is full of *Gnyanic* actions, is within the *Sthadadeha*, is typified by *Vigyanam*, is the first manifestation of the invisible entity, is the nucleus to which adhere the attachments of endless *Sansâra*, and is the origin of the three *Gunas* (*Satva*, *Râjasa*, and *Tâmasa*).



68. By its close proximity to, and by resembling the glow of, *Chidâtma*, it (*i.e.*, *Athmalinga*), attains much splendour. As crystal beads in the sunshine, it shines like *Chidâtma*.

69. *Ahankâra*, who is known by *Vignâna Sabda* (*i.e.*, the word *Vignâna* = knowledge) is full of actions, is symbolised by agency, is the bearer of all *Samsâra*, and a great personage.

70. *He* who always loves the body as *I* and *mine*, is known by the name of *Jiva*: he is the agent and the subject, the happy as well as the miserable being.

71. *He* does virtuous and vicious actions; in enjoying their consequences *he* himself both rejoices and suffers accordingly; and when the *gunas*, *satva*, &c., predominate, *he* alone will attain the conditions of waking, dreaming, &c.

(To be continued.)

## Reviews.

### THE OCCULT SCIENCES.\*

Mr. Waite gives us in this volume an admirable compendium of his own works and those of other authors, upon the several branches of that department of experimental research known as Occult Science. His style of writing is classical and synthetic, his ideas clearly expressed, and his reader is led on through pleasant fields of thought, without fatigue or desire to lay aside the book. It professes to give an account of magical practices; of secret sciences in connection with Magic; of the professors of magical arts; and of Modern Spiritualism, Mesmerism and Theosophy. The 'secret sciences' enumerated and discussed are Alchemy; the Elixir of Life; Crystallomancy; the composition of Talismans; Divination; the Divining Rod; Astrology and Kabbalism. In his well-written Introduction, the Author says that the claims of Hermetic philosophy to the consideration of serious thinkers in the nineteenth century are not to be confounded with those merely of an exalted intellectual system, or of a sublime and legitimate aspiration. We are asked to deal with no merely fantastic speculations of dreamers, ecstasies, or charlatans. Quite the contrary, the claims put forward by its friends are that "it comprises an actual, positive, and realisable knowledge concerning the worlds which we denominate invisible, because they transcend the imperfect and rudimentary faculties of a partially developed humanity, and concerning the latent potentialities which constitute, by the fact of their latency, what is termed the interior man. In more strictly philosophical language, the Hermetic Science [a synonym for Theosophy in the sense in which Mr. Waite uses it,] is a method of transcending the phenomenal world, and attaining to the reality which is behind phenomena." It would be hard to synthesise the meaning and scope of Theosophy—apart from its Ethics—

\* "The Occult Sciences: a compendium of transcendental doctrine and experiment." By Arthur Edward Waite. London, Kegan Paul, Trench Trübner & Co., Ltd. 1891.

1892.]

more clearly than that. The experimental basis of occult philosophy and metaphysics is the sound argument which runs throughout the book. Upon that postulate we may invite the world's attention without the risk of posing as credulous theorists. If there be fact beneath Astrology, Divination, Magic and Sorcery, as there is beneath Modern Spiritualism and Eastern Psychology, then the several superstructures which have been erected over them may be discussed as calmly and fairly as any other branch of human research, without loss of self-respect, and without being forced to subscribe to the puerile theory of supernaturalism.

Mr. Waite's chapters are all good, especially his concluding one, on Theosophy. Our modern presentation of the subject, he says, "reduces the pretensions of the Western mystics within measurable dimensions; while it affirms the solidity of their psychic knowledge, it defines its limitations, and it claims to be in possession of the two keys—philosophical and practical—which give entrance into the secluded sanctuary of universal mysticism. The keys have been obtained from the East, to which in things psychic, as in things physical, we are told that we must turn for light. *Ex Oriente Lux*."

Many recent occult publications are interesting only as glimpses of the present drift of the Western mind; Mr. Waite's is valuable as a book of reference wherein, in a series of nutshells, so to say, has been concentrated the essence of many thick volumes.

H. S. O.

### THE LIFE AND TEACHINGS OF BUDDHA.

An important and very timely addition to Buddhist literature has just been made in the publication, at Calcutta, of a posthumous Bengali work by our erudite friend and brother Theosophist, the late Babu Ram Das Sen, F. T. S., of Berhampur. Among Orientalists he was known for his great erudition, and I can testify from personal inspection to the richness of his private library in works treating upon the Arya Dharma of Sakya Muni, which his large wealth and comprehensive knowledge had enabled him to collect. The present work seems likely to enhance his literary and scholastic reputation and, judging from the notice in the *Indian Mirror*, to reflect great credit upon the Editor, Pandit Kalibar Vedantabagis, who has written a learned and interesting preface. The researches of Babu Ram Das Sen, fully support the position taken by Babu Sarat Chandra Das and all really well-informed persons, that the teachings of the Buddha were not antagonistic to the pure primitive tenets of the Aryan religion of the Brahmans, but only to his travesties and corruptions as prevailing in his time, and even to our own days. Pandit Kalibar points out and his author proves by a wealth of quoted authorities, that India was then "deluged with rites in utter disregard of the dictates of reason"; and that if Buddha's teaching had been anti-Vedic "the Brahmans would not have regarded him as an *anator* of Narain." This important book should be at once translated into English.

H. S. O.

## OUR MAGAZINES.

**LUCIFER**.—In the March number of *Lucifer* the editor adopts a system now very much in vogue, namely, that of substituting in the place of the editorial a number of paragraphs relating to different events and subjects of interest. "On the Watch-Tower" is the title under which the *Lucifer* paragraphs are to be collected and the gaze of the Watch-Tower sentinel rests this month particularly on the retiring President. Every Theosophist must feel in his heart the re-echo of the following words:—"..... Theosophists all the world over, will join in sending cordial good wishes in his retirement to the man who was chosen by the *Masters* as the first President of their Society, and who for nearly sixteen and half years has borne the brunt of the battle and has loyally served the movement." The first instalment of one of H.P.B.'s best tales,—*"The Ensouled Violin,"* which originally appeared in the *Theosophist*, is given this month in *Lucifer*. Mr. Mead's article "The World Soul" shows much careful thought and research and its first instalment entitles us to look forward with interest to a further development of the subject. Dr. Coryn's paper on "The Eternal Cell" should be extremely interesting to those interested in the problems of Natural Selection and the theories of Weismann. The ripple of activity started by the two ever-active "Members of the Kumbakonam T.S." has extended to the pages of *Lucifer*, and we notice with much pleasure this month the commencement of a translation of "*Vasudevamananam*;" or "*The Meditation of Vasudeva*." To those who already have some acquaintance with the Advaita philosophy, the article will prove of deep interest, but it is somewhat doubtful whether the translation in question is not a little above the heads of an average reader of *Lucifer*. We hope that "*The Meditation of Vasudeva*" will some day appear in book form. Mr. Kingsland concludes his series of interesting articles on "Theosophy and Psychical Research," The 'Blavatsky Lodge' under the head of "Activities" publishes an interesting programme of its meetings which includes lectures on *Mesmerism, Hypnotism, Spiritualism*, and *Yoga*; and we also note a long list of lectures by Annie Besant.

**THE PATH**.—The present number of the *Path*, (March) concludes the sixth volume and the Editor in a few touching words speaks of the six years that have gone and the changes in the Society since the *Path* first entered on its mission. There is a more Oriental flavour than usual in this month's issue, and we have some very prettily told Hindu legends by Brother Jehanghir Sorabji of Warangal, and also the continuation of the "Catechism of Brahmanism." "The Future and the Theosophical Society" by William Brehon, an old and valued contributor to the *Path* and co-adjutor of its Editor, gives food for careful thought to those who are puzzled about the future of our Society. The concluding words of the article are worth quoting:—

"Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities, but always holding those who remain true to the programme and refuse to become dogmatic or to give up common sense in Theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use it and have the great opportunity, H. P. B. outlines, when she says, '*Think how much one to whom such an opportunity is given could accomplish*.'" The Italics are ours.

**LE LOTUS BLEU**.—The March number of our Paris organ, *Le Lotus Bleu*, is both interesting and valuable, and marks a great and rapid improvement in the Magazine. The typography is excellent, the paper substantial and the general appearance is one of prosperity. The chief drawback is the cheap and inartistic lithographed cover-design, which might profitably be replaced by some of those lovely type lines that one sees on most French publications. In the present number, 16 out of the 32 pages of space are given to a paper on "The Seven Principles of Man and the Universe," which was read by M. E. J. Coulomb, before the 'Ananta Lodge,' of which he is the Secretary. The essay is written in the usual clear and impressive style of this gifted expositor of Theosophical doctrine. A number of engravings help to illustrate the text. A leader whose Sanskrit title, *Subham Asta Sarvajagatam* (Good-will to all beings) expresses the spirit of the *Lotus Bleu* congratulates its friends upon its having reached a third year of existence, and very properly speaks of the pilfering policy of the party of pretended French Occultists, who have stolen the theories of our Society, its terms of expression, its symbols, the titles of its books, and even the mistakes of its writers, while abusing it and us, but strutting about in our borrowed clothes. Other articles on Occultism and Jacob Böhme, a "Tribune Theosophique" or Question and Answer department, and one of Society doings and documents complete the Number.

**PAUSES**.—Judging from the reports which we frequently hear "Pauses" is doing a most useful work in India, a work, which perhaps none of our larger magazines could accomplish. The April number is a useful one, not so much on account of its high intellectual merit, but because the articles chosen are short, and suitable for those whose acquaintance with Theosophy is not very deep. We must, however, re-echo the words of the reviewer in a recent number of *Lucifer*:—"We should like to see those snakes off the cover."

S. V. E.

## Correspondence.

## THEOSOPHY IN WESTERN LANDS.

LONDON, March 1892.

It is now definitely settled that our brother, G. R. S. Mead, attends the forthcoming American Convention at Chicago, charged with full power to act as our delegate; every one will feel glad that he has consented to represent us on that occasion, not only on account of his peculiar fitness for the office, but also because—like most of the hard-worked members at Headquarters—the strain of continuous work, without any adequate rest, is beginning to tell upon him. So we hope that the trip may benefit him in health; in addition to affording our American brothers and sisters, and the General Secretary of the newly-formed European Section, the opportunity of becoming mutually acquainted. He sails for New York on the 6th proximo.

S

Good accounts of Mrs. Cooper-Oakley reach us, and she is expected home about the end of next month. That she has not been idle during her enforced absence is already becoming very evident—even had we received no news from her personally—for already visitors have appeared at Head-quarters applying for information, and for tickets of admission to the Lodge meetings, who owe their newly-awakened interest in Theosophy entirely to chats with our sister on board the S.S. *Chimborazo*.

The exceedingly onerous duties of Secretary to the Blavatsky Lodge are, during her sister's absence, being discharged by Miss Cooper, who has a room at Head-quarters, where she often stays for days at a time. Our brother, Herbert Burrows, has now permanently taken up his residence at 19, Avenue Road; a great gain to all concerned.

The little staff at Duke Street has recently been reinforced by the addition of Mr. Richard Hill, a most earnest Theosophist, who has now determined to devote his life wholly to the cause. Giving up his business, he enters the office as book-keeper; which will, it is hoped, make somewhat lighter the heavy work until now performed entirely by the Countess Wachtmeister and her faithful co-adjutor, Mr. John Watkins.

The erstwhile Debating Club, which used to hold its meetings at Lansdowne Road when our revered Teacher was still with us (often in her presence, much to the confusion of new and nervous members), has reincarnated as "The Theosophical Discussion Club," which meets every Friday evening at 8-30, in what used to be the British Section Room, but is now the Theosophical Reading Room. "Members of the T. S. and their friends are invited," so runs the notice, "to attend and take part. Compulsory speaking is not insisted on." A list of the discussions now being held has just been issued by the Secretary, Mr. Percy Bullock; these range from "Hermetic Philosophy" to "Electricity and Occultism" and "Modern Philanthropy," taking *en passant* a dive into "Sir Edwin Arnold's Books" (by Miss Besant), and a disquisition on "Walt Whitman." The notice from which I have already quoted further states that the Society—under its present name—was formed in October 1891, "for the purpose of gaining knowledge on Theosophical and kindred subjects, while enabling its members to acquire facility of expression by affording them speaking practice." That every good luck may attend so worthy an object will, I think, be the fervent wish of all who deplore the comparatively small number of really good speakers of whom the T. S. in England can boast.

Mrs. Besant has recently attracted the notice of no less a person than the Bishop of London. It seems that an unusually broad-minded and enterprising Vicar, the Rev. H. L. Cart (of St. Luke's, New Kentish Town), had contemplated a somewhat daring parochial experiment in the shape of a lecture from Mrs. Besant to the members of his flock, on Theosophy—presumably as a Lenten penance! This roused the utmost indignation among the said flock, and so numerous were the complaints, &c., that the Bishop of London finally interfered, and prohibited the lecture. This "rejected address" is, however, to be given at the Athenæum, Camden, on April 4th, care being taken to announce in the bill that it is the self-same lecture "the delivery of which was prevented by the interference of the Bishop of London." Mrs. Besant's lectures, by the way, have been unusually successful lately; on the

21st instant, she lectured at Eastbourne to a large and attentive audience and the next day saw her at Southport (Lancashire) where her audience numbered no less than 2,000.

The *Daily Chronicle* recently devoted nearly two columns to a very fair and—considering the point of view—impartial notice of Mrs. Besant's "Seven Principles of Man" and H. P. B.'s lately published "Glossary." The review actually admits that "in its fundamental principle Theosophy is at one with the highest form of modern Philosophy"! This, although to the Oriental mystic it might appear as faint praise, is yet a great advance in intelligent criticism of our tenets; especially coming from a reviewer for a great London daily. I have, naturally, selected quite the most favourable sentence from the review! But let us be thankful for even these small mercies; remembering always that when the average Western does not understand any entirely new idea presented to his notice, he almost invariably cries:—"humbug"—"impossible"—"can it be done?"—or some other formula expressive of extreme incredulity. seen from this standpoint the review I speak of is entirely moderate and even commendatory.

The same paper, in its issue of the 5th instant, gives a really appreciative and broad-minded account of Colonel Olcott's labours in the cause of Buddhism. The article in the *Theosophist* for January ("A United Buddhist World") is quoted, and the "Fourteen Fundamental Beliefs of Buddhism" referred to; and then the notice continues:—

"These fundamental beliefs form, in fact, the constitution of what *Theosophist* calls 'A United Buddhist World' and to have accomplished the fact corresponding to this title is amongst the greatest, as it is amongst the latest, of the achievements of Colonel Olcott in his administrative capacity as President of the Theosophical Society. Colonel Olcott indeed would seem to possess some secret of conciliation which might make him an object of envy to the promoters of organisations hitherto so comparatively resultless as the Home Reunion Society or the Association for Promoting the Unity of Christendom. For, at last, thanks chiefly to the success attending the charitable diplomacy—the strenuous efforts and the waving of the olive branch of Colonel Olcott—it has been found possible to 'offer to the public a platform of belief which has been officially accepted by the religious leaders of Buddhism, in Burmah,' &c., &c.

And so on. It would thus almost seem that it is really beginning to dawn upon the Western journalistic world, what a work has been, and is being accomplished in the East, by our retiring President.

It is exceedingly curious to note how the idea of Reincarnation is gradually creeping into what may be called theological literature; the authors, in every case, claiming the tenet as a Christian one; e.g., in a book called "From Death to the Judgment Day," recently published, the author, a Mr. Gerald D'Arcy, makes quite an elaborate defence of Reincarnation entirely from a Christian standpoint, claiming that the teaching is to be found in the Christian Scriptures. Mr. D'Arcy does not compromise his position as a devout Christian by giving the theory he puts forward its true name, preferring to call it the doctrine of Regeneration. But what matters the name, when the ideas are identical.

Another instance of the above is found in an article by Charles Schroder which appears in the current number of the *Arena*. The article is called "Christianity and Buddhism," and while fully acknowledging the theory of Reincarnation to be an essential part of the teachings of Buddhism, it is at the same time claimed for Christianity. "Reincarnation," says Mr. Schroder, "being based on Eternal Justice is consequently (!) a vital principle of the Christian religion." The "consequently" seems, to me most inconsequent, and of no value whatever. On the contrary, the idea of Eternal Justice is completely stultified by the very fundamental concepts of Christianity.

The same number of the *Arena* also contains two other articles, one of which is especially interesting to all true Theosophists, at the present time; and the other noteworthy principally on account of the testimony it contains to the reality of psychic phenomena. Though really, with Mr. Stead and his ghosts on the one hand, and the perfect plethora of tales based on such phenomena, which are now appearing, it seems scarcely necessary to go far afield in search of confirmatory evidence.

To return to the *Arena* articles, however; the former of the two is a very concise and able refutation, from the pen of our brother, W. Q. Judge, of the article by Mr. Moncure D. Conway which appeared in the October number of this Review, and which was a rather pointless and palpably biased attack on H. P. B. Mr. Judge meets statements fairly and squarely, proving conclusively how exaggerated and even untrue are most of them, and concludes by recapitulating the evidence—quoted by Mrs. Besant (in *Time* for March 1891)—which proves that the whole "Coulomb affair" was a plot, instigated by our amiable friends, the Christian Missionaries. Sooner or later the S. P. R. must meet this damnatory evidence.

The second article of which I spoke is a very readable account of certain psychic phenomena personally known to, or experienced by the writer—the Rev. M. T. Savage. Mr. Savage very rightly objects to the term supernatural, preferring to describe such phenomena as supernormal. In the course of his narrative he relates how "a world-famous man, Church of England clergyman and scientist in one, said to me one day 'I do not talk about my psychic experiences and knowledge with everybody. I used to think all who had anything to do with these things were fools; and I do not enjoy being called a fool.'" Which only goes to prove that it is nothing but the fear of being laughed at, so inherent in our so-called civilized Western society, which keeps untold numbers of people silent, who could—"an' if they would"—add their testimony to the reality of these supernormal occurrences.

Father Clarke, the Editor of the *Month*, has at last revealed himself in his true colours as a Jesuit priest, and true son of the Holy Roman Church; for the current number of his magazine contains his third and concluding article, to which he gives the somewhat ominous title, "The true character of Theosophy," and in which Theosophy, Theosophists, and all their works are of course—as I foresaw they would be—attributed to diabolical agency! There was absolutely no escape from the position which Father Clarke here takes up. Having admitted the genuineness of the phenomena, and much more beside, he must logically either bless us wholly or consign us, bag and baggage, to the devil—needless to say the latter is the course adopted by our opponent.

I very much doubt, however, whether, with every intention of cursing us—with which intention he obviously set out—Father Clarke has not, quite unintentionally, remained to bless. His frank admissions are distinctly damaging to his own cause, and his conclusions will only appeal to the more unthinking and superstitious portions of the Christian world who still remain devout believers in the devil of the Scriptures, the arch-traitor and fallen angel of Milton, with his legions of underlings, lesser devils. It is admitted, in this concluding article, that Theosophy is "a fascinating system, with its unbroken rule of law..... a fairly compact system, without any of those palpable inconsistencies which we find in so many of the multiform religious systems of the present day." The writer then adds that "it professes a lofty morality, and even a spirit of asceticism, that—and here he becomes slightly inconsequent and imbecile—"have for their object to throw into the shade the Christian morality and the asceticism of the saints." Could anything be more wildly untrue or absurd! This style of argument is, I think, scarcely calculated to advance the cogency of his deductions, which in this case are so extraordinarily childish and so purely arbitrary that they fall absolutely to the ground.

Father Clarke, however, gives a really excellent idea of the training of an adept which, he says, is continued through long centuries of self-denial, purity, and asceticism; for "entry into the Divine kingdom is only to be won after a life, or rather after many lives." The following passage, too, is well worth giving as it stands:—

"Such a system wakens curiosity and kindles the imagination. If it can perform all that it promises, it seems to open out a new vista in the varied landscape of human existence. It certainly cannot be passed over unnoticed by those who take an interest in the development of human thought. Its growing influence seems to point to it as destined to play an important part in the mental history of the coming generation. For just as it is one of the marks of genius to gather up the tendencies of the age, and to swim with the current even while directing its course, so it is the mark of a system that is destined to exert influence over mankind, that it assimilates the prevalent tendencies of the age, and does not run in opposition to them. And this Theosophy undoubtedly does."

In fact, as he elsewhere states, Theosophy flatters all sorts of tendencies in the human mind, e. g., the desire to believe in immortality, combined with impatience of any personal interference; "therefore it is making steady advance"! After this we meet with many other incorrect statements; such, for instance, as that "The Theosophical Deity is like a big ocean of flame from which little morsels detach themselves, and are incarnated;" which is an almost comic travesty of the true teaching. The character of "the Mahatmas" is next investigated; and we are found fault with because the idea of Universal Brotherhood is nothing new! Proofs of our "elaborate hypothesis" are required—"we are not prepared to accept their statements without rigorous proof," says Father Clarke. He again draws attention to the similarity of spiritualistic phenomena to those of Theosophy; declaring indeed that the latter fall short of the former. The invisible world is next interrogated "in search of an explanation;" and the worthy Father finally pours out the pent-up vials of his wrath and horror—almost hysterically incoherent in the process—upon our devoted heads. Theosophy in short is "nothing else than a system of devilry, veiled under fair names; and hiding its true character behind the veil of a

Universal Brotherhood and the pretence of a superior knowledge of Nature's secret laws." And so on for a few paragraphs in which the words dangerous, detestable, hatred, abhorrence, devilry, plausible, delusive, occur with almost monotonous frequency, and which somehow seem to fall short of the mark. Father Clarke, indeed, came out to curse; but, behold, he has remained—if not exactly to bless, at best to find his curses so long delayed as to altogether fail in their intention of overthrowing the effect of his previous "blessings."

As an evidence of the penetration of ideas connected with Theosophy into every class and style of literature, I may tell you that a recent number of the *Strand* magazine contained a really clever little skit upon precipitation and materialisation; and that there shall be no mistake as to the source from whence the author draws his ideas (naturally these are more than a trifle hazy) he carefully drags in Mrs. Besant's name, and H. P. B.'s as well, simply giving it as the familiar "H. P. B." not even as Madame Blavatsky!

Paleolithic discoveries seem to be the order of the day in the special department of the scientific world; the most recent and remarkable appear to have been in the red quarry at Mentone, often called "Les Rochers Rouges," and which is close to the frontier line near Mentone. Penetration into the rocky cliff opened the entrance to a grotto—a subterranean chamber entirely encumbered with soft earth (I abridge from an account in the *Daily Graphic*). Under the rubble and soil of the cave lay three skeletons, of which the largest was of enormous size, while all three were abnormal. Measurements of the largest skeleton gave from heel to shoulder blade 6 ft. 5 in. with limbs of proportionate dimensions. I see, too, from *Science Siftings*, that some equally remarkable finds of fossil remains are just now being made in America. A new reptile having been found in Wyoming stated to be 60 feet long, standing 15 feet high (when alive), and weighing 20 tons! All which goes to vindicate H. P. B.'s assertion that discoveries of this and other descriptions would rapidly multiply as the century neared its close.

Mr. Sinnett's long-expected book on Mesmerism is just out. I have only glanced through it, but when I tell you that the contents of some of the chapters are as follows:—Nature of the Mesmeric force:—Real literature of Mesmerism:—Curative Mesmerism:—The Nature of Sensitiveness:—Clairvoyance:—Mesmeric Practice:—you may gather that the book will prove a valuable addition, not only to our distinctively Theosophical literature, but also to that of the world at large.

A. L. C.

#### THE VISUDDHI MARGA.

LONDON, 10th March 1892.

SIR,

With reference to the interesting article in your issue for February (just received here) on Buddhaghosha's great work the "Visuddhi Marga" or 'Path of Purity', it may interest your readers to learn that the Pali Text Society has already undertaken the publication of the whole work in the

original Pali. The work will be edited by Professor Lanman, and his pupil Mr. Henry C. Warren, whose names are a guarantee of the careful scholarship that will be brought to the task. As soon as the text is thus edited, the Society hopes also to bring out a complete translation into English.

I am,

faithfully yours,

T. W. RHYS DAVIDS,

(Chairman of the Pali Text Society.)

#### THE FEMALE EDUCATIONAL WORK IN CEYLON.

As your readers are aware, I arrived in this Emerald Isle four months and a half ago, and I feel sure that my brother and sister Theosophists will like to know something about the progress of my work in the East.

Nothing seemed strange to me here; the people as well as my surroundings seemed so familiar that I caught myself thinking a good many times: "Surely I have been here before"! Only lately, one of my teachers exclaimed, when we were out on a 'begging expedition,' among some of our poorer Sinhalese people, "Well, I declare, Mrs. Higgins, you seem to feel more at home among my own people than I." Yes, indeed, I feel quite happy in this beautiful Island, and I am glad that it was the spirit of Theosophy that brought me here, to love my little girls and work for them. My first walk round the school rooms and premises revealed a pretty confused state of affairs, owing to the lack of enough experienced workers, and I found that it was only because of the exertions of my dear Assistant Teacher, Miss L. Roberts, an experienced Sinhalese young lady, that the school had been kept up at all; not forgetting the invaluable assistance rendered from the very first and all throughout, by Mr. Peter de Abrew, one of the founders of the school.

I at once tried to secure the services of some more teachers and, as I did not want any but Buddhist young ladies, I had to be satisfied with inexperienced ones. I examined all the girls, formed new classes, and set to work with Miss Roberts to frame time-tables. A pretty hard work, indeed! Now, full activity began in all directions: I taught the infant class, as well as the higher ones; because I had to teach my young instructresses how to teach a class. The number of pupils at first was fifty; it has now increased to seventy. Daily, new ones are coming to fill up the infant class. I have introduced object lessons, English conversation lessons, drawing, singing and systematic needlework; and after my four months' teaching and supervision, I find great improvement all around; a fact which was endorsed by the Government School Inspectors in a recent visit made by them. The children take an interest in their lessons, and their faces especially brighten up when I march them to the music room. I wish my readers could hear them sing, with sparkling eyes, "Glory to Buddha" the first English Buddhist hymn sung in a girls' school in Ceylon.

"They also sing prettily home English songs from the American "First Music Reader."

Two well-known American lady doctors, Mrs. Stockham and Mrs. Ryder, and Mrs. Wesley Smead, of New York City, who were my guests lately, expressed their delight in what they saw in the Sanghamitta Girls' School.

Besides my day school, I have eight boarders, residing with me in the house. I have introduced Western discipline all round, but it was quite hard at first to make my little girls understand the necessity of obeying the sound of the big bell, calling them at six o'clock in the morning to rise, and at other times to work or play.

In order to keep up an Institution of this kind, it requires a considerable amount of money; the rent alone of the school building being Rs. 50. The school fees do not yet cover the rent, the boarding fees do not cover the household expenses, and the teachers have to be paid as well as the servants. Now how do we get the money for these expenses? Thanks to the generosity of our English, Australian and American brothers and sisters, we have been able to keep up this Institution so far, with the help received from some local friends of the cause. Our small band of workers try their best to interest the Buddhist public in this school and bring home to them the importance of the work now being done, and they do not often send us away empty-handed in our begging tours. But as the Sinhalese comparatively speaking, are a poor nation. I must appeal to the generosity of all friends so that the girls of Ceylon can have a chance to be educated in a school where they are not forced to hate their ancestral belief.

Though I came here not only to be the Lady Principal of the Sanghamitta School, but also to supervise and found other girls' schools, it has been impossible for me to leave Colombo, except on one occasion, when I addressed a large gathering at Panadura, a seaside village, where there is a branch of the W. E. S. As soon as time permits, I shall take active measures to further Women's Education in the outlying villages.

SANGHAMITTA GIRLS' SCHOOL,  
MARADANA, COLOMBO, CEYLON,  
April 4, 1892.

MARIE MUSÆUS HIGGINS, F. T. S.

# ओं THE THEOSOPHIST.

VOL. XIII. NO. 9. JUNE, 1892.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.\*

CHAPTER III.

AN experiment, made by H. P. B., with myself as a passive agent, shortly after my coming to her house in Philadelphia, narrows the phenomenon of letter-transport, with precipitation of writing inside sealed covers, to very close limits. The facts were these: she was tipping tables for me, with and without the contact between her hands and the table; making loud and tiny raps—sometimes while holding her hand six inches above the wood, and sometimes while resting her hand upon mine as it lay flat upon the table; and spelling out messages to me from the pretended John King which, as rapped out by the alphabet, I recorded on scraps of paper that were subsequently torn up and thrown away. At last some of these messages relating to third parties seemed worth keeping, so one day, on my way home, I bought a reporter's notebook and, on getting to the house, showed it to her and explained its intended use. She was seated at the time and I standing. Without touching the book or making any mystical pass or sign, she told me to put it in my bosom. I did so, and after a moment's pause she bade me take it out and look within. This is what I found: inside the first

\* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult phenomena shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

cover, written and drawn on the white lining paper in lead pencil:—

“JOHN KING,

HENRY DE MORGAN,

his book,

4th of the Fourth month in A. D. 1875.”

Underneath this, the drawing of a Rosicrucian jewel: over the arch of the jewelled crown, the word FATE; beneath which is her name “Helen,” followed by what looks, after the rubbing of these seventeen years, like 99, something smudged out, and then a simple +. At the narrowest point, where the head of the compasses enters the crown, are the initials *J. S. F.*; beneath that a monogram, blending the capital letters A, T, D and R, the T much larger than the others. At one foot of the compasses is my name, at the other the name of another man, a resident of Philadelphia; and along the segment of the arch connecting the two points of the pair of compasses run the words “Ways of Providence.” I have the book on my table as I write, and my description is taken from the drawing itself. One striking feature of this example of psychodynamics is the fact that no one but myself had touched the book after it was purchased: I had had it in my pocket until it was shown to H. P. B., from the distance of two or three feet, had myself held it in my bosom, removed it a moment later when bidden, and the precipitation of the lead-pencil writing and drawing had been done while the book was inside my waistcoat. Among Spiritualists this thing is called mediumship, it being their loose and unscientific custom to call everything in the way of psychical phenomena by that name, and to degrade the world’s great teachers and geniuses into passive mediums of disembodied “spirit controls.” But twenty-two years of familiarity with Spiritualists, mediums, circles, auras and controls did not give me the smallest proof that I had the mediumistic temperament, quite the contrary. Therefore, if my temperament was an element in the production of this phenomenon, I am warranted in thinking that the controlling force at work upon my nerve-system was one higher, stronger and of a different quality than that behind the manifestations of the spirit-circle. The other strong point in this case is the fact that H. P. B. (John King *alias* De Morgan being a nonentity, as such personality, as subsequently proven) knew the art of precipitation and could practise it at will. Now the writing inside the cover of my note-book is very peculiar; the e’s being all like the Greek *epsilon*, and the n’s something like the Greek *pi*: it is a quaint and quite individual handwriting, not like H. P. B.’s, but identical with that in all the written messages I had from first to last from “John King.” H. P. B. having, then, the power of precipitation, must have transferred from her mind to the paper the images of words traced in this special style of script; or, if not she, but some other expert in this art did it, then that other person must have done it in that same way, *i. e.*, have first pictured to himself mentally the images of those words and that drawing, and then precipitated, that is, made

them visible on the paper, as though written with a lead pencil. After seventeen years this psychograph remains legible, and some—not all—of the characters have the shine of plumbago: those that have not seem as though the lines had been sunken into the fabric of the paper. Hereafter, I shall have to record precipitations made in crayon, water colors, blue, red and green pencils, ink and gold paint, as well as the formation of solid substances, but one scientific principle underlies them all, *viz.*, the objectivation of images, previously “visualised,” or formed in the mind of the expert, by the employment of cosmic force and the diffused matter of space. The Imagination is the creative hidden deity, force and matter its working tools.

Another, and a very pretty example of precipitation, used in conjunction with manual skill, brings in the name of General F. J. Lippitt, a gentleman of excellent position at Washington D. C., and Boston, Mass., whom I mentioned above. He had come into friendly relations with H. P. B., Mr. Owen, and myself in the course of the tests of the Holmes mediums, and much good-natured banter had passed between “John King” and himself. Without his even asking, “John King” gave him a tangible memento of their intercourse. After the General’s return to Boston H. P. B. got a piece of white satin, 18 in. square, and on it—by order of J. K., as she said—began painting a picture which, when finished, gave the General great delight and made a good deal of talk. It was done for the most part during my visit to H. P. B., and to some of its phenomenally made details I was an eye-witness. A faded photograph of it, sent later to H. P. B., by General Lippitt, is before me now. As an artistic composition it is full of faults; its charm was in its colors and in some drawings in the background. The picture represents a bearded man in an oriental white robe and wearing a badly twisted *fehla*, or turban cloth, on his head; seated or standing—one can scarcely say which—in a sort of balcony, and holding in his hands a book with two metal clasps. Seven tall spear-headed rails, done in gold paint, and arranged in two sides of a triangle, of which the balustrade forms the base, enclose him in; vines climb up them, a huge wreath of leaves frames him, and on the ground below the balustrade is a mass of roses and other flowers of such mammoth proportions as to throw the whole picture out of drawing. In the background, coming out of a blue mass of clouds, appear glimpses of landscape, some temples, castles and mosques of sorts, one building bearing the Greek words *Pur asbeston*. The figure of John King is out of proportion to the balcony, the flowers to the figure, the perspective to the foreground: but it was a pretty picture as my memory recalls it, and I hope General Lippitt will one day send it to the Adyar Library, to be put along with other mementoes of H. P. B.’s wonderful powers, already there. The really beautiful feature of the painting was certain nude and diaphanously draped forms of elemental spirits, floating in the blue vapors of the background. In the number of the *Spiritual Scientist* of April 29th, 1885, General Lippitt describes them as: “spirit forms all floating here and there through the blue



ether, but all more or less veiled by a soft haze that pervades the atmosphere. Among them are a mother and child; and one, in a long, flowing white garment, is lifting up a torch towards one of the porticos bearing the inscription" [above given]. On another temple frieze is the Hebrew word "Esh," signifying "lightning, or the fire of God," as Professor Sophocles of Harvard informed Gen. L. In various parts of the picture are symbolical signs, Zodiacal, Geometrical, Masonic and others, including, of course, the interlaced triangles and the *Svastika*. It would be unnecessary for me to describe these mystical signs in full detail, even though I had the picture at hand. It may be well to mention, however, that Gen. Lippitt, upon expressing the desire to know their significance, was told that, combined together, they had a distinct purport; and he was invited to try and read the riddle, if he could. I saw parts of the picture done, and in this way: H. P. B., (at a signal, I suppose, received by her privately from "John King" or some other invisible co-worker,) would cease painting the flower she was at work upon, lay down her brush, cover the picture with a cloth, and step back with me to the other side of the room or go out: presently she would return, remove the cloth, and there we would find one of these exquisite, sylph-like forms or some other detail of drawing that was not there the moment before.\* These sylphs were not drawn in outline as an artist, like Retsch, say, who was a master in this branch of art, would have sketched them, but they were formed by simply omitting the blue background and letting the white satin cloth under the painting show through. Does the reader understand? No brush or pencil tracing formed the figure's outlines, it was an objectivated thought, the visible projection of a painter's thought-image: outside the boundary lines of the body rolled blue clouds and masses of vapor, inside them

\* Instead of trusting to memory, I had better quote a letter of mine to Gen. Lippitt, which he published in connection with his own article, headed "A Remarkable Picture," in the *Spiritual Scientist*, and which I have come across since the above was written. It is dated Philadelphia, April 20, 1875, and runs as follows: "In reply to your postal card, as well as to your letters to Madame de B., which she has shown me, I give you the following explanation of the way in which the John King picture was done. By John King's request, Madame de B. bought some fine satin, and a piece of the required size was tacked on a drawing-board. Dry colors, water, spirits, and the whole left there over night, covered with a cloth. In the morning the whole upper portion of the picture and John King's face were found traced in oil. When Mme. de B. sat down at the table, John told her to begin the wreath of flowers and the vines which form the perpendicular supports of what may be called the central panel. Dissatisfied with her work, he bade her go away, after covering the satin, and when he called her back, she found that he had laid in the outlines self exclusively to that, John doing everything else himself—thereafter confined her, day and sometimes by night. . . . The Greek and Hebrew words and the cabalistic signs were put in last of all." Gen. L. quotes from a letter of H. P. B. to him the declaration that "except the flowers below and some leaves round the balcony, I did not paint or touch one inch of the picture." This statement may have been true as applied to the mechanical manipulation of the painting, but evidently was misleading as to the composition, if J. K. was but an elemental working out the images in her mind into pictorial visibility.

existed the graceful shape of an air-born sylph, the articulations of her lovely limbs indicated, in the style of Retsch, by single lines. To my somewhat trained artistic eye it was but too evident that the same hand which drew and painted the cabbage-sized roses and mammoth rose buds at the foot of the balustrade, could not have introduced those floating sprites, the artistic embodiments of grace and of true anatomical proportion. And even now, after reading my letter, which gives the facts, I cannot understand how the misproportioned human figure, the balustrade and wreaths could have been done by thought-precipitation: it looks more as if H. P. B.'s hand had drawn them and she had forgotten the fact when writing to Gen. Lippitt. Still, it may be the bad drawing was in her mind, not in her hand.

The days and evenings of my Philadelphia visit were symposia of occult reading, teaching and phenomena. Among H. P. B.'s most pleasant and sympathetic friends were Mr. and Mrs. Amer. and Messrs M. D. Evans and J. Pusey, in whose presence a variety of phenomena were wrought. I remember, among others, that one afternoon she caused a photograph on the wall to suddenly disappear from its frame and give place to a sketch portrait of John King while a person present was actually looking at it. By degrees my mind was taking in the Eastern theories of spirit and spirits, of matter and materialism. Without being asked by H. P. B. to give up the spiritualistic hypothesis, I was made to see and to feel that, as a true science, Spiritualism could only be said to exist in the East, and its only proficient were pupils and teachers of the Oriental schools of occultism. With the sincerest desire to be fair to the Spiritualists, I must say that up to the present moment no scientific theory of mediumistic phenomena that covers the ground and is generally accepted among them, has been put forward, nor have I seen convincing proof that among Western adherents to the movement there has been discovered a system by which spirits may be evoked or physical phenomena compelled at will. Not a medium that I have ever met or heard of possesses a *Mantram* or *Vidya* (scientific method) for those purposes, such as are common and have been known for ages in all eastern countries. See, for example, the article "An Evocation by Sorcery," in the *Theosophist* for May. Thus, for instance, while I and H. P. B.'s other friends were made to believe the John King (almost daily) phenomena were done by a disembodied man, once the famed buccaneer, Sir H. Morgan, and that she was serving him as medium or, at least, contented helper, H. P. B. did things which implied a knowledge of magic. Let me give a homely example while at the same time remarking that great scientific inductions have been reached by the chance observation of equally common-place facts, e.g. the falling of an apple and the jumping of the lid of a boiling kettle. One day, bethinking me that a sufficiency of towels was but too evidently lacking in her house, I bought some and brought them home with me in a parcel. We cut them apart, and she was for putting them into immediate use without hemming but, as I protested against such bad house-

keeping, she good-naturedly set to plying her needle. She had hardly commenced when she gave an angry kick beneath the work-table at which she sat and said "Get out, you fool!" "What is the matter?" I asked. "Oh," she replied, "it is only a little beast of an elemental that pulled my dress and wants something to do." "Capital!" I said, "here is just the thing: make it hem these towels. Why should you bother about them, and you such an atrocious needlewoman as that very hem proves you to be?" She laughed, and abused me for my uncomplimentary speech, but at first would not gratify the poor little bond-slave under the table that was ready to play the kindly leprachann if given the chance. I, however, persuaded her at last: she told me to lock up the towels, the needles and thread, in a book-case, with glass doors lined with thick green silk, that stood at the farther side of the room. I did so and resumed my seat near her, and we fell to talking on the inexhaustible and unique theme that occupied our thoughts—occult science. After perhaps a quarter of an hour or twenty minutes, I heard a little squeaky sound, like a mouse's pipe, beneath the table, whereupon H. P. B. told me that "that nuisance" had finished the towels. So I unlocked the book-case door, and found the dozen towels were actually hemmed, though after a clumsy fashion that would disgrace the youngest child in an infant-school sewing-class. Hemmed they were, beyond the possibility of doubt, and inside a locked book-case which H. P. B. never approached while the thing was going on. The time was about 4 p. m. and, of course, broad daylight. We were the only persons in the room and no third person entered it until all was finished.

Her house in Philadelphia was built on the usual local plan, with a front building and a wing at the back which contained the dining-room below and sitting or bedrooms above. H. P. B.'s bedroom was the front one on the first floor (the second, it is called in America) of the main building; at the turn of the staircase was the sitting-room where the towels were hemmed, and from its open door one could look straight along the passage into H. P. B.'s room if her door also stood open. She had been sitting in the former apartment conversing with me but left to get something from her bedroom. I saw her mount the few steps to her floor, enter her room and leave the door open. Time passed but she did not return. I waited and waited until, fearing she might have fainted, I called her name. There was no reply, so now, being a little anxious and knowing she could not be engaged privately since the door had not been closed, I went there, called again and looked in: she was not visible, though I even opened the closet and looked under the bed. She had vanished, without the chance of having walked out in the normal way, for, save the door giving upon the landing, there was no other means of exit; the room was a *cul de sac*. I was a cool one about phenomena after my long course of experiences, but this puzzled and worried me. I went back to the sitting-room, lit a pipe, and tried to puzzle out the mystery. This was in 1875, it must be remembered, many years before the Salpêtrière school's experiments in

Hypnotism had been vulgarised, so it never occurred to me that I was the subject of a neat experiment in mental suggestion, and that H. P. B. had simply inhibited my organs of sight from perceiving her presence, perhaps within two paces of me in the room. After awhile she calmly came out of her room into the passage and returned to the sitting-room to me. When I asked where she had been, she laughed and said she had had some occult business to attend to and had made herself invisible. But how, she would not explain. She played me and others the same trick at other times, before and after our going to India, but even the latest instance was long before the easy hypnotic solution of the problem would have occurred to me. As explained in the first chapter of this series, the superior neatness of Oriental over Western hypnotic suggestion is that in such cases as this, the inhibitory effect upon the subject's perceptive organs results from mental, not spoken, command or suggestion. The subject is not put on his guard to resist the illusion, and it is done before he has the least suspicion that any experiment is being made at his expense. Though cases like these come under her category of "psychological tricks," yet my narrative has already given some, and will contain many more accounts of phenomena where there was no illusion whatever.

Since I took no measurement at the time, I must concede that the following also may have been a case of suggested illusion. H. P. B. was wearing her hair at that time in a bushy mop, without comb or pins or twists, and in length it might have been about to the lobes of her ears. I came home to tiffin one day and, her bedroom door standing open as usual, stopped for a minute's chat, before mounting to my own room on the flight above. She was standing near one of the windows and her head, being in highlight, I noticed particularly the shine of the daylight upon the glossy, pale grey paper with which the ceiling was covered. After a few words together I ran upstairs but had not been there a minute before I heard her calling me to come down. I did so at once, saw her standing in the same place, but her hair was now so much longer that it almost touched her shoulders. She said nothing about that, but pointed to the ceiling over her head and said "Here is something that John has drawn for you." My recollection is now very dim as to what it was but, as I remember it, it was a huge sketch of a man's head, with some writing or symbols near it; all done in lead-pencil, at the spot where I had noticed the blank surface to be when I passed upstairs. I then took hold of the lengthened hair and asked her, laughing, where she bought her pomade, as it was certainly very efficacious if it could make hair to grow two inches within three minutes. She made some merry rejoinder, and said I should not meddle with things that were of no consequence; such freaks of nature sometimes happened to her; it was not to see that she had called me, but only to show me what John King had done on the ceiling. Considering the time that had elapsed from my leaving to my re-entering the room, and the fact that the ceiling was too high for her to reach,

even by standing on a chair or table, my present inference is that the drawing was done in one of two ways, *viz.*, either by herself at her leisure, while I was out, by mounting upon a step-ladder, and inhibiting me from seeing the work until she chose; or by the process of instantaneous precipitation while I was ascending and descending one short flight of stairs. That it was not visible to me when I was first in the room, I can positively aver, and if the reader chooses to speculate as to the rationale of the matter, he must take my statement as made for what it is worth. What makes me suspect that the apparent lengthening of H. P. B.'s hair was illusory, is the fact that, try as I may, I cannot remember whether it continued to seem long or apparently resumed its previous length that day or the next. People in India, and others subsequently, in Europe, saw her hair twisted up into a knot and confined by a comb, but it was years after we met before she would let it grow long enough for that purpose; I am not sure that it was not when we went to visit the Sinnetts at Simla; so I am probably right in suspecting that the apparent sudden lengthening was a *maya* done by way of a joke. But very very strange things happened with her hair on several occasions, to be hereafter narrated. And strangest of all, was that which happened to my beard one night, as we shall see in good time. Speaking of her jokes, it may be said that, throughout all our years of intimacy, she wasted enough psychic force on useless phenomena to have sufficed to convince the whole Royal Society if it had been judiciously employed. I have heard her ring astral bells that were drowned in the noise of conversation, make raps that nobody heard save myself, and do other phenomena that passed unnoticed, but which would have greatly strengthened her credit as a thaumaturgist if she had but chosen the favorable moment and given the right chances for observation. However, all that is past and gone, and my task is to record, as remembered, the psychical experiments which satisfied my critical reason as to the reality of the science of Eastern Magic. In doing which, shall I not be acting as a true friend to H. P. B., whose character has been vilified and whose occult powers denied because she fed rogues at her table and warmed traitors in her bosom? These days and events of which I write were in the pre-Columbian era, when real adepts taught eager pupils and genuine phenomena happened. And they were days when I knew my colleague as a human being, before she had been half-deified by friends who had known nothing of her human failings, hence of her humanity. As I shall present her, the now fading ideal image of the writer of "Isis" and the "S. D.," will become clothed in flesh and blood; a real (masculinized) woman; living like other people, when awake, but going into another world and dealing with nobler people, when asleep or in waking clairvoyance; a personality inhabiting an enfeebled female body, "in which . . . a vital cyclone is raging much of the time"—to quote the words of a Master. So fitful, so capricious, so exacting, so tempestuous, as to call for heroic forbearance and self-control if one would live and work with her in an unselfish spirit. These phenomena of hers that I saw, the manifold proofs she

gave of the existence behind her of teachers whose feet she felt she was scarce worthy to dust, and the later *epistasis*, when the turbulent and exasperating woman became a writing and teaching sage and a benefactress to the soul-seeker;—all these, and the books she left behind her, combine to prove her exceptional greatness and make her eccentricities forgotten, even by those to whom they caused most mental suffering. In showing us the Path, she laid us all under such a weight of obligation that it is impossible to harbor any feeling save gratitude for her.

H. S. OLCOTT.

(To be continued.)

### SRI SANKARACHARYA'S MAHAVAKYADARPANAM.

OR

THE MIRROR OF MYSTIC EXPRESSIONS.

Translated from the original Sanscrit Text by B. P. Narasimhaiah, B.A., F.T.S.

(Continued from page 508).

72. He is *Vigyanakosa* (i.e., of *Vigyanasvarupa*), holy, and has the *Satva* quality predominating; and as burnt iron shines like fire, so he, by the propinquity of *Chithi* (i.e., *Chidatma*) gaining the power of *Atma*, shines as *Atma*.

73. This *Ahankāra* (i.e., *Jiva*), glowing with *Chidātma*, pervades the body from top to toe thereby this body becomes powerful.

74. As is the recognition of fire in an iron ball, so is that of *Ahankāra* in *Ahankāra*-pervaded bodies when viewed from the standpoint of *Ahankāra*.

75. "I know *Ahankāra*: it is a hindrance to *Mukti*; and it is characterised by *Ahampada*," (the word *aham*): thus understands *Atma*.

76. Therefore, *Atma* who is not signified by *Ahampada* becomes the knower; and, to the other knowing *Atma*, *Ahankāra* becomes the known.

77. The knower can never become the known by any amount of skilful reasoning. For the same reason what is signified by *Ahamsabda* must be acknowledged as *Atma*.

78. The *Ahampadārtha* (who or what is signified by *aham*) is the teacher of indivisibility or unity, the spectator of the three conditions of *Sushupti*, &c., the knower of all things, such as *aham*, &c., the pervader of everything like *akasa*, and eternal.

79. This *Chidātma*, like salt-pits or salt-beds where saline matter is both inside and outside, is always of one form in and out, mere *Chaitanya*, all-filling, and formless (or changeless), rather indivisible.

80. By a misconception and with the propinquity of *Ahankāra* the idea of *Jiva* is conceived in *Prathiyagātma* who is a pure being, *Chīnamātra*. (mere *chith* = *gūṇa*), and *Kutastha*.

81. As the redness of *Japakusama* (i.e., a red flower) is seen in the crystal by the vicinity of the flower to it, the nature of *Jiva* is cognised in *Atma* by the vicinity of *Ahankāra* to it.

82. What gives the colour of reality to a false thing is *Agyana* which is the embodiment of the *tamas* quality and the mainspring of *Samsara*.

83. Whatever is conceived in respective places through ignorance, or, by the vice of *Agyana*, is to be regarded as moonshine; as the conception of serpent, &c., in rope, &c., is false, so also is the conception of *Jiva* in *Atma*.

84. All that is conceived as cognised in, or attributed to, the unconnected, the formless, the actionless and the unaffected—rather unconcerned—spectator is always false like a dream.

85. The *Samsara* seen in a dream as composed of the agent and the subject is not seen in the waking condition. So also *Atma* has no *Samsara*.

86. Therefore, *Atma* himself being always free from the contact, *Acidya* and its effects become pure, immutable, and actionless.

87. Hence *Sruti* now and again alleges the identity of *Jiva* and *Brahma* by such expressions as: "Thou becomest (art) It (i.e., *Brahma*)."

88. Know that the effect resembles or will have the qualities of, the cause: for instance, the earthiness is in the pots. Thus all this universe is only *Brahma*.

89. Since the universe is *Brahma*, and since there is no room for the duality of *Brahma*, the *Advayathva*—the non-duality—is self-evident.

90. This is no wonder. The truth of this will be revealed by me. Listen attentively. As the sprout from the seed, as the son from the father, so is the world from *Brahma*.

91. We, the *Advaites*, will never say that this universe is created; but what we say is that it is the swelling out, or manifestation of *Brahma*,—i.e., the result of evolution.

92. As a mirage, though deprived of the attributes of water, viz., moisture and fluidity or dripping, yet shines like water; as a rope, though devoid of the attributes of serpent, viz., the poison, the possession of fangs, &c., yet shines like a serpent; so shines the actionless *Brahma* like the world.

93. Just as the mirage in an unseen place beguiles a person, so the basic *Brahma*, being unseen, the world appears as real.

94. When once the one, holy and basic *Brahma* is known, this whole extensive universe itself becomes *Brahma*.

95. As the idea of the 'water' of a mirage becomes *marutha* (lit. wind), as the soil seen becomes mirage itself, as soon as the truth of the mirage

is perceived, so also the world, (i.e., as soon as the world is perceived as *Brahma*, the idea of world vanishes and becomes that of *Brahma*.)

96—97. By knowing its 'prop-like' *Brahma*, the world becomes *Brahma* alone; whether what is assumed in the basic *Brahma*, except its remaining as the base itself, merges away therein, or vanishes away therefrom, is unknown. By what reason the world has a different appearance from the form of its base—*Brahma*—by that reason does it resemble *Brahma*. There is no inconsistency here. (One is the result of a want of true perception; the other, the result of true perception.)

98. From this alone *Brahma* cannot become *Jada* (i.e., motionless or dull), visible, non-eternal, and form possessing.

99. Are the inherent qualities of moisture and fluidity seen in the self-created water-like appearance in a mirage? (No.)

100. If the world consisting of caste, &c., were to exist by its very form, do not then the *Jada*, &c., qualities ill-become the world-like existence of *Brahma*?

101. What physical form attaches to mental conception? (none); as the water of the mirage. What is seen in the mirage is not the real physical form of water, but our conception of it.

102. By the fallacy of the conceiver's conception, the actionless *Brahma*, as a serpent-like rope, shines as the world itself.

103. As no other than the common quality between a rope and a serpent, viz., lengthiness, can be seen in the misconceived serpent, so also no other quality will be proved by conception than what is already possessed by the base of such conception (i.e., the world only represents *Brahma*.)

104. Just as a serpent does not differ in form from a rope, even so the world does not in the least differ from *Brahma*.

105. Just as a wooden elephant does not differ in form from the real one, even so the world does not differ in form from *Brahma*.

106. If investigated by means of logic, *Sruthi*, *Smruthi*, &c., all this world by reason of its fountain head, is *Brahma* alone.

107. On the analogy of a serpent with attributes (and a rope), this universe, for want of a different form from its base—*Brahma*—is worthy of itself becoming one with *Brahma*.

108. Just as a pot, a swollen form of earth, does not differ from earth, even so the universe, the swollen form of *Brahma*, does not differ from *Brahma*.

109. This universe is not different from *Brahma*. For want of real stability in the assumed or misconceived qualities—such as silvery whiteness in a mother-o'-pearl, &c., and for several such reasons, the identity stands good.

110. By saying that all this universe is *Brahma*, and *Brahma* is all this universe, even *Sruthis* establish the identity of the universe with *Brahma*.

111. "All this is *chit*; all this is *Brahma*; *Brahma* is this all; this is world;"—All these *Sruthis* signify *Brahma*.

112. All this is *Vāsudeva* (*Vishnu*); the whole universe is pervaded by *Vishnu*; all this is only *Brahma*; the whole universe is *Brahma* alone.

113. The numberless *Smruthis* which assert that all beings are *Vishnu*-shine vividly in establishing the identity of the universe and *Brahma*.

114. To the pure-minded *Mahatma* the universe appears like *Brahma*; and to the impure-minded, earthly man *Brahma* Himself shines like the universe.

115. To the intuitive eye (literally, internal sight) an ornament appears like gold (of which it is made); but to the material eye (literally, external sight) gold appears like an ornament.

116—17. To the day-blind man, (*i.e.*, one born blind) everywhere darkness alone appears; and to the one who has eyes, everywhere there is light; similarly, to the ignorant both in and out, only the universe appears; but to the pure-minded man who knows *Brahma* and who looks upon everything equally, *Brahma* alone appears.

118. To the ignorant (*i.e.*, one who is not a lapidary) a precious gem is but a stone; but to the wise (*i.e.*, one who is a lapidary) that very stone of the ignorant becomes a precious gem. Similarly to one who has an unearthly or spiritual sight the universe is only *Sat* (*Brahma*); and to one who has an earthly or non-spiritual sight even *Sat* (*Brahma*) becomes only the universe.

119. While the base (*Brahma*) characterised by the qualities of *Sat*, *Chit*, and *Ananda* is being known, the whole universe consisting of the enjoyer and the enjoyed becomes only *Brahma*.

120. The five elements are *Brahma*; the three worlds (*i.e.*, the above, the below, and the middle) are *Brahma*; I am *Brahma*; thou art *Brahma*; and there is nothing whatever apart from *Brahma*.

121. It is by our conception that *Brahma* who is one *Chidcyoma* (*i.e.*, *Chidākāsa* or *Ānyākāsa*), has neither end, beginning nor middle and is self-born,—that such *Brahma* appears to have a form, and as a male being; but really he has no existence like the offspring of a childless-mother.

122. The whole of this universe is pervaded by me. All things (literally, beings) exist in me; but I do not exist in them. (*Bhagavad Gita* IX. 4).

123. The beings do not exist in me. Behold the grandeur of my *Yoga*. Thus *Hari* (*i.e.*, *Sri Krishna*) (points out) his pervading the whole universe and his being a prop to the same. (*Ibid.* IX. 5).

(To be continued.)

### FIRST CELEBRATION OF "WHITE LOTUS DAY."

Although hastily arranged, the first annual commemoration at Headquarters of the anniversary of H. P. B.'s death was very successfully carried out. The following account of the incidents of the day is copied from the *Madras Mail* of 9th May:—

"White Lotus Day" was celebrated yesterday at the headquarters of the Theosophical Society, Adyar, with much ceremony. It will be remembered that Colonel Olcott had arranged to carry out the wishes of Madame Blavatsky that the anniversary of her death should be annually observed by the reading of passages from the "Bhagavad Gita" and the "Light of Asia," at a meeting of friends at the Theosophical Society's headquarters, Adyar, and an executive order was issued by him only a few days ago arranging for a small gathering. Accordingly the celebration yesterday included the delivery of addresses, the decoration of the Convention Hall with lotus flowers, readings from the two works mentioned, the distribution of food to the poor and of copies of the text of the "Gita" among Sanskrit pupils, the recitation of Sanskrit *slokas*, or verses, etc. To this, as a testimony of affection of the Parsees of Bombay, was added a recitation of passages in the Zend tongue from the Avesta Scriptures of that ancient people, by Mobed Rustomji K. Modi, a priest who came all the way from Bombay for that purpose.

Comparatively few residents in Madras have any idea of the beauty of the old estate formerly called Hudleston's Gardens, as it has been developed by Colonel Olcott since its purchase by the Theosophical Society in 1882. It is one of the prettiest places in Madras with its shady groves, its river boundary, its fine ocean view. The spacious mansion, two adjacent bungalows, three Brahmin cottages, and the out-buildings are coloured terra-cotta and the contrast of that tint with the deep greens of the surrounding groves is very pleasant to the eye. The Convention Hall, where the proceedings were held, is a well-ventilated apartment, 100 feet long, tinted cream colour, and its walls are thickly hung with metallic shields inscribed with the names of Branches of the Theosophical Society in all parts of the world. At the east end there is a covered passage leading to the Library, a beautiful marble-paved room, containing an unique collection of Buddhist and Hindu MSS.

This hall presented a bright appearance yesterday morning, the tall pillars being enwrapped with palm-leaves and decked out with lilies white and red, and many kinds of Indian sweet-smelling flowers. Mme. Blavatsky's huge leather-covered arm-chair was placed just in front of the platform, ornamented with white lotus flowers, and to recall her to memory more vividly Colonel Olcott had placed in the chair her life-sized portrait by Messrs. Nicholas and Co. As Colonel Olcott's executive order recommending that the 8th May should be observed annually in memory of "H. P. B.'s" death was only issued late in April, the attendance was rather small, though there were a hundred present, among whom were Dewan Bahadur P. Sreenivas Row, Dr. Miss H. Bouchier, Mr. K. P. Visvanada Iyer, Mr. Venkatalingam Chetty, Mr. Kuppusawmy Iyer, Mr. C. Subramana Iyer, B.A., Mr. Mobed Rustomji K. Modi (Bombay), Mr. D. Venkataramier, B. A., Mr. Chintamani Row, B. A., Mr. K. Veerasawmy Iyer (Tiruvellore), Mr. T. Sadasiva Iyer (Coimbatore), Mr. G. Subbiah Chettiar, Mr. C. V. Swaminatha Iyer, B.A. (Kumbakonam), Mr. S. Ramasawmy Chettiar (Guntur), Mr. Yagappa and such of the headquarter's staff as were at home.

The President took the chair at noon and opened the proceedings by explaining in a few words the object of the meeting, after which he requested some of the Brahmins present to recite some selected passages from the Sanscrit text of the "Bhagavad Gita." The President then read the English version of this Sanscrit recitation from one of the volumes of "The Sacred Books of the East" and called the Parsee Mobed Rustomji to the platform. That gentleman explained that he had been deputed by the Bombay Branch of the Society to attend as their representative to express their affectionate reverence for the memory of Madame Blavatsky and their determination to carry on the work, with all possible vigour, which she laid out for the

Society. He then read from the Zend Avesta some verses invoking the blessing of the *Fravashis*,—an ancient Zend word which has the same significance as the English expressions "Higher Ego," or spiritual self of man. It is the belief of the Parsees that these great personages who have passed through the limited circle of human existence still take an interest in the progress of mankind, and that their benign influence can be drawn to those who are pure in heart and have spiritual aspirations. It was remarked that the sound and rhythm of the Zendic language closely resembled those of the Sanscrit. The Parsee gentleman observed that inasmuch as Madame Blavatsky had unselfishly worked for the good of humanity, leaving behind her a great body of noble teachings, she might fairly be classed among the *Fravashis*, and that he had accordingly included her name and also that of Colonel Olcott under the category.

Mr. S. E. Gopala Charlu, the Recording Secretary of the Society and the adopted son of the late Pundit N. Basha Chariar, then read a paper on the mystical significance of the white lotus. The paper was of an highly interesting and instructive character, and its reading was greeted with much applause. The white lotus, he said, was a flower full of mystical significance and to the nations of Egypt, India and Greece denoted the symbol of cosmic evolution, and the supremacy of spirit over matter. It was significant of the effect of Madame Blavatsky's teaching which had the tendency to vindicate the supremacy of the spiritual over the physical man.

Colonel Olcott then said that among the books which had done more than any others to win the respect of Western nations for Eastern philosophy, the two which Madame Blavatsky had designated in her will for that day's readings stood pre-eminent. They had heard extracts from that "Bhagavad Gita," and he would select those splendid passages of "Light of Asia" which described the joyous thrill that ran through Nature on the morning after Prince Siddhartha gained supreme wisdom, or *gyan*, and became Buddha. He had the good fortune to possess Sir Edwin Arnold's manuscript draft of those passages, which had been presented to him by the author in London several years ago. Each document, as they would see, was attested by Sir Edwin's certificate of its presentation to himself (the speaker). Colonel Olcott then read several passages, and his rendering of the concluding verse roused the enthusiasm of the meeting. The reader said that he doubted if in the whole range of literature there was a passage which so clearly and so beautifully expressed the idea common to both Hindu and Buddhist religions, that the miseries of life consequent upon the misery of re-birth in the physical body, are the result of ignorance, and that the only method of escape from this "vicious circle" is by the attainment of knowledge.

The President then called upon any friends of Madame Blavatsky who wished to make some remarks to come forward. The invitation was accepted by Mr. C. Kottayah, Retired Deputy-Inspector of Schools, and Mr. C. Sreenivasa Iyengar, of the Teachers' College, Saidapet, both of whom delivered appropriate addresses.

Colonel Olcott next delivered an address upon the life and work of the late Madame Blavatsky. They were met there not for the purpose of indulging in indiscriminate praise of Madame Blavatsky, for the true Theosophist knew that blind hero-worship and personal idolatry were the greatest of all obstacles in the way of spiritual advancement, which could only be attained by a reliance upon one's own self and an appeal to the saviour within man, that is, his Higher Self. No honest Theosophist would attempt for one moment to say that H. P. B. had been free from faults. It was not in the nature of humanity to attain to that degree so long as the human entity was still incarnating itself in birth after birth upon the physical plane. The Scriptures of all nations showed that the spiritual guides and exemplars of our race had two aspects, the human and the divine. As human beings they had exhibited many different phases of human weaknesses. It was only when the human side of their character was in subjection that the diviner nature, or the life of the higher self, irradiated the personality and lifted the individual up as a true ideal. H. P. B. had her many faults,—faults of temper, faults of judgment, etc.—but when she died it appeared as though all her colleagues had wiped out the memory of her shortcomings.

and looked only at her great virtues, among which were chiefly to be noted her loyalty to truth as she saw it, loyalty to the idea of human brotherhood, loyalty to the Theosophical Society and implicit obedience to her Teachers, whom they called "The Masters." By common consent they seemed to have determined to

"Be to her virtues very kind  
Be to her faults a little blind."

There was a story in the Mahabharata about a father named Yayati and his son. The father was anxious to enjoy for a certain purpose the strength of youth again, and the son, in a spirit of self-sacrifice, voluntarily transferred his youthful vigour to the parent. Now, the history of H. P. B. recalled that in a certain sense; for living, she had given her life to the Society, and in dying, infused into the whole Theosophical movement her own spirit of fiery enthusiasm and that had now become its soul. As Mr. Sreenivasa Iyengar had said, it was generally expected when Madame Blavatsky died that the Theosophical Society must cease to exist; but the public had within the last 12 months discovered that the Society was stronger than ever before, and now he (the speaker) had shown them the secret of that marvellous rejuvenescence (Applause). The Bible told them that Jesus was "a man of sorrows and acquainted with grief," and that expression was most appropriate in the case of their deceased colleague. Her life was a tragedy filled with the griefs of unjust treatment, of unexpected treacheries and of wicked misrepresentations. Of a highly sensitive organism, she felt acutely the attacks of the Press, and it mattered not whether the injury came from the most powerful or the most contemptible of public writers. Her strongly combative nature forced her into continual warfare, and made her, as it were, belabour with her club now one and now the other, person or class. She had of course every reason to count upon getting as good as she gave; but when her blows were returned with interest she seemed surprised that she should receive such treatment. No one, not even an enemy, could say that she had given herself up to Theosophy with a view of bettering her condition, for she had deserted a high social station and all its attending comforts and luxuries, to work, without hope of reward, for the public good. Pushed on by a craving for occult knowledge the ultimate use of which she seemed not to have foreseen until she took up Theosophy, she wandered over the earth in strange places, amid dangers, seeking out people who possessed occult powers or could impart occult information, and when she found what was going to prove her lifework, she gave herself up to it with a zeal and unselfish abnegation that had never been surpassed, to the speaker's knowledge. The speaker continued and closed with a touching peroration. He said that that might be the last address he would ever deliver as Active President of the Theosophical Society (cries of "No, no"). It did not rest with him, but with those unseen but living sages at whose feet he sat in the humble capacity of a pupil. He had resigned office because of the state of his health and for the fulfilment of a long cherished desire for retirement and study; but if his Teachers should order him to cancel his resignation to continue in office to the end of his life he should do it at once. He considered that he had almost finished his work and that younger men should replace him. Neither he nor any of them were indispensable for the movement; as their places were vacated they would be occupied by others. The cause of Theosophy was the cause of human progress and enlightenment, and under the eternal law of evolution workers would never be lacking for the doing of the world's work. He wished them to note the prophecy that within the next twelve months an impetus would be given to the Theosophical movement, such as it had not had since the appearance of "Isis Unveiled" in 1877, and since the arrival of the founders of the Society at Bombay in the beginning of 1879. In conclusion, Colonel Olcott bade his colleagues an affectionate farewell, and declared the meeting closed.

The proceedings concluded at 3 P. M.

The Brahmin friends present selected for the day's reading the Twelfth Chapter of "Bhagavad Gita," which runs as follows:—

ARJUNA spoke.

"Of those who, ever devoutly worshipping, do thee service, and those who serve the Imperishable and the Unmanifested, which of these classes is best acquainted with Yoga?"

THE HOLY ONE spoke.

"They who have stayed their hearts on Me, and do Me service with a constant devotion, being endowed with perfect faith, these I deem to be the most devout (*uttamas*).

"But they who serve the Imperishable, Unseen, Unmanifested One, All-pervading and Incomprehensible, who dwelleth on high, the Immutable and Eternal; who, subduing all the senses, are equal-minded to all around and rejoice in the good of all, these attain to Me.

"The trouble of those whose minds are fixed on the Unmanifested is the greater, because the unseen path is hard to be gained by those who are embodied; but they who renounce all works in Me, whose chief object I am, who meditating on Me, serve with an exclusive devotion:

"These I raise from the ocean of this mortal world without delay, O Son of Pritha! their minds being stayed on Me.

"Fix thy heart (*manas*) on Me alone; let thy mind (*buddhi*) be stayed on Me, then hereafter thou shalt dwell in Me on high: of that there is no doubt. But if thou art not able to fix thy thoughts constantly on Me; then by frequent devotion seek to gain Me, O Subduer of wealth!

"If thou art not equal to frequency (of devotion), be thou intent on doing works for Me; if thou doest works for Me alone, thou shalt attain to the perfect state. If this also thou art not able to do, then, having found refuge with Me in devotion, renounce thus the fruit of works with soul subdued.

"For knowledge is better than diligence, meditation is better than knowledge, and renouncing the fruit of works than meditation; to renunciation peace is very nigh. He who hates no single being, is friendly and compassionate, free from self-regard and vanity, same in good and evil, patient,

"Contented, ever devout, subdued in soul, firm in purpose, fixed on Me in heart and mind, and who worships Me, is dear to Me.

"He whom the world troubles not, and who troubles not the world, who is free from the motives of Joy, Wrath, and Fear, is dear to Me.

"The man who is guileless, pure, upright, unconcerned, free from distress of mind, who renounces every enterprise and who worships Me, is dear to Me.

"He who has neither delight nor aversion, who neither mourns nor desires, who renounces good and evil fortune, and worships Me, is dear unto Me.

"He who is the same to friend and foe, and also in honor and dishonor, who is the same in cold and heat, pleasure and pain, who is wholly free from attachment.

"To whom praise and blame are equal, who is silent, content with fortune, home-renouncing, steadfast in mind, and worships Me, that man is dear to Me."

"But they who sit at (the banquet of) that sacred nectar which has been described before, endowed with faith, making Me their highest aim and worshipping (Me), these are the most dear to Me.

The passages were chaunted in Sanskrit with careful observance of the *Swara*, or rhythmic swing, which is heard in greatest perfection in Southern India, nine or ten Brahmin gentlemen taking part in the recitation.

The part of the "Light of Asia," read by Colonel Olcott from Sir Edwin Arnold's own manuscript, were those beautiful lines beginning on Page 183 (First London Ed.) and closing with the end of Book the Sixth. For the convenience of Branches which may like to read them on the

next White Lotus Day, and who have not a copy of the book to refer to, they are subjoined. Nothing more charming will ever be printed in the *Theosophist*:—

"Lo! the Dawn

Sprung with Buddhi's Victory! lo! in the East  
Flamed the first fires of beautiful day, poured forth  
Through fleeing folds of Night's black drapery.  
High in the widening blue the herald star  
Faded to paler silver as there shot  
Brighter and brightest bars of rosy gleam  
Across the grey. Far off the shadowy hills  
Saw the great Sun, before the world was 'ware,  
And donned their crowns of crimson; flower by flower  
Felt the warm breath of Morn and 'gan unfold  
Their tender lids. Over the spangled grass  
Swept the swift footsteps of the lovely Light,  
Turning the tears of Night to joyous gems,  
Decking the earth with radiance, brodering  
The sinking storm-clouds with a golden fringe,  
Gilding the feathers of the palms, which waved  
Glad salutation; darting beams of gold  
Into the glades; touching with magic wand  
The stream to rippled ruby; in the brake  
Finding the mild eyes of the antelopes  
And saying "It is day!" in nestled sleep  
Touching the small heads under many a wing  
And whispering, "Children, praise the light of day."  
Whereat there piped anthems of all the birds,  
The Kail's fluted song, the Bulbul's hymn,  
The "morning, morning" of the painted thrush,  
The twitter of the sunbirds starting forth  
To find the honey ere the bees be out,  
The grey crow's caw, the parrot's scream, the strokes  
Of the green hammersmith, the myna's chirp,  
The never-finished love-talk of the doves:  
Yea! and so holy was the influence  
Of that high Dawn which came with victory,  
That, far and near, in homes of men there spread  
An unknown peace. The slayer hid his knife;  
The robber laid his plunder back; the shroff  
Counted full tale of cowries; all evil hearts  
Grew gentle, kind hearts gentler, as the balm  
Of that divinest Daybreak lightened Earth.  
Kings at fierce war called truce; the sick men leaped  
Laughing from beds of pain; the dying smiled,  
As though they knew that happy Morn was sprung  
From fountains farther than the uttermost East;  
And over the heart of sad Yasôdhara,  
Sitting forlorn at Prince Siddârtha's bed,  
Came sudden bliss, as if love should not fail  
Nor such vast sorrow miss to end in joy.  
So glad the world was—though it wist not why—  
That over desolate wastes went swooning songs  
Of mirth, the voice of bodiless Prets and Bhuts  
Foreseeing Buddhi; and Devas in the air  
Cried "It is finished, finished!" and the priests  
Stood with the wondering people in the streets  
Watching those golden splendours flood the sky  
And saying "There hath happened some mighty thing."  
Also in Ran and Jungle grew that day  
Friendship amongst the creatures; spotted deer  
Browsed fearless where the tigress fed her cubs,  
And cheetahs lapped the pool beside the bucks;



Under the eagle's rock the brown hares scoured,  
While his fierce beak but preened an idle wing;  
The snake sunned all his jewels in the beam  
With deadly fangs in sheath; the shrike let pass  
The nestling-finch; the emerald halcyons  
Sate dreaming while the fishes played beneath,  
Nor hawked the merops, though the butterflies—  
Crimson and blue and amber—flitted thick  
Around his perch; the Spirit of our Lord  
Lay potent upon man and bird and beast,  
Even while he mused under that Bôdhi-tree,  
Glorified with the Conquest gained for all  
And lightened by a light greater than Day's.  
Then he rose—radiant, rejoicing, strong—  
Beneath the Tree, and lifting high his voice  
Spake this, in hearing of all Times and Worlds:—  
*Anikajâtisangsârang*  
*Sankhâvissang anibhissang*  
    &c.,   &c.,   &c.

MANY A HOUSE OF LIFE  
HATH HELD ME—SEEKING EVER HIM WHO WROUGHT  
THESE PRISONS OF THE SENSES, SORROW FRAUGHT;  
SORE WAS MY CEASELESS STRIFE!  
    BUT NOW,  
THOU BUILDER OF THIS TABERNACLE—THOU!  
I KNOW THEE! NEVER SHALT THOU BUILD AGAIN  
THESE WALLS OF PAIN,  
NOR RAISE THE ROOF-TREE OF DECEITS, NOR LAY  
FRESH RAFTERS ON THE CLAY;  
BROKEN THY HOUSE IS, AND THE RIDGE-POLE SPLIT!  
DEUSION FASHIONED IT!  
SAFE PASS I THENCE—DELIVERANCE TO OBTAIN.”

### THE MYSTERY CARDS.

(Concluded from page 492).

#### II. SOME HINTS AS TO THE METHOD OF USING THEM.

IN my previous paper I endeavoured to give a general sketch of the history and origin of the Tarot. Necessarily fragmentary though that outline was, it will, I hope, have served to show my readers that the Mystery-cards have indeed an ancient lineage and are not merely the offspring of modern pseudo-occultism.

There are extant at the present time several different forms of the Tarot cards, all of which, however, as previously hinted, contain sufficient common resemblance to enable us to form the conclusion that they have but one ancestor. For instance, I have before me, as I write, two packs of Tarot cards, one is called the “Egyptian Tarot,” the other the “Bohemian Tarot.” These two packs though in many points dissimilar are in reality the same.

To attempt any explanation of the symbolism of the Tarot cards would be outside the scope of the present article and it would moreover require the services of a learned Kabbalist; I must refer my readers to Eliphas Lévi and other well-known writers. My remarks will, therefore, be confined for the present to a short general description of the Tarot

taking the Bohemian form for the purpose. As previously stated the Tarot consists of seventy-eight cards, twenty-two of which are the “Key” cards, or *arcanes majeurs*, as the French call them. These are the most important cards in the pack, for they form, as it were, the ground-work upon which the interpretation of the main body of the cards is based.

The following are the Key cards in the Bohemian Tarot:

- |                           |                        |
|---------------------------|------------------------|
| 1. The Juggler.           | 12. The Suspended Man. |
| 2. The Female Pope.       | 13. Death.             |
| 3. The Conqueress.        | 14. Temperance.        |
| 4. The Emperor.           | 15. The Devil.         |
| 5. The Pope.              | 16. The Hospital.      |
| 6. The Lover.             | 17. The Stars.         |
| 7. The Chariot.           | 18. The Moon.          |
| 8. Justice.               | 19. The Sun.           |
| 9. The Ascetic.           | 20. Judgment.          |
| 10. The Wheel of Fortune. | 21. The Fool.          |
| 11. Force.                | 22. The World.         |

At first sight, the above list of the key cards of the Tarot appears a somewhat incongruous collection of symbols, but the incongruity is not any more marked in this case than in most groups of symbolical figures at first sight. Take the seventh card in the above list, for instance,—“The Chariot” or “The Chariot of Hermes”—to give it its full name. A study of it will show us something of the beautiful symbology embodied in it. This is what Eliphas Lévi says in explaining its symbolism: “The hieroglyph consists of a cubical chariot with four pillars covered with an azure and star-spangled drapery. In the chariot, between the four columns, is a victor crowned with a diadem over which three golden pentagrams shine suspended. The victor has on his breastplate three squares (*équerrres*); on his shoulders are the *Urim* and *Thummim* of the high-priestship, represented by the two crescents of the moon in *Gedulah* and *Geburah*; he holds in his hand a sceptre surmounted by a globe, a square and a triangle; his bearing is haughty and composed. To the chariot is yoked a double sphinx, or two sphinxes, who are fastened by the abdomen; they draw one on one side, the other on the other; but one of the two turns the head, and they both look the same way. The sphinx who has his head turned is black, the other white. On the front of the chariot is the Indian *lingam* surmounted by the “winged globe” of the Egyptians. This hieroglyph . . . given is, perhaps, the most beautiful and the most complete of all those which compose the key of the Tarot.”\*

The remaining key cards of the Tarot are as equally symbolical as the one already described, and it will be seen that each card forms, as it were, a magnetic centre or focus of certain qualities or, we might say, —forces. Each of the key cards, as indeed every card in the Tarot,

\* “Rituel de la Haute Magic,” vol. II, p. 349.

has, therefore, an individual significance based upon its symbolical meaning. The "Chariot" represents, *Triumph, Royalty, &c.* The "Wheel of Fortune," which is also known as "Ezekiel's Wheel," is symbolical of *Destiny*, and so on. So much for the key cards; and now a few words as to the remainder of the pack.

The main portion of the cards the "Lesser Oracles" (*arcanes mineurs*), 56 in number, are divided into 4 suits corresponding almost exactly to the ordinary playing cards of the day. In the Tarot the four suits are "Clubs," "Cups," "Swords," and "Coins" (*Deniers*),\* corresponding to the "Clubs," "Hearts," "Spades" and "Diamonds" of an ordinary pack of playing cards. There are, however, four instead of three "Court" cards in the Tarot, the "Knave" being represented by two cards a "Knight" (*Cavalier*) and a "Valet." As to the general significance of the four suits: "Clubs" have reference to enterprises generally, to anything in fact which involves the creative (head) faculty; "Cups" relate to the emotions, the heart, love, &c. "Swords" signify change, hostility, &c., while "Deniers" relate to matters of commerce, business, money, and the general development of affairs. Each card of a suit has its own value, falling under the general value of its suit. In addition, each card, on interpretation, has to be carefully considered in relation to one or more of the key cards and also with reference to its fellows. I should state that I have given above, as far as I have gone, the more common interpretation assigned to the four suits, but one would be wrong, I think, in assuming that the cards can only be capable of one meaning or of one particular quality of interpretation. Most of the extant works on the Tarot are content to limit the interpretation of the cards to the ordinary affairs of life, money-getting, love, marriage, &c., &c., and it is, in a great measure, owing to this singular lack of true occult perception that the Tarot cards have gained the reputation of being a branch of common fortune-telling. What has to be remembered as a general rule in studying occultism is equally applicable even to a small side-track like cartomancy—to get the highest meaning possible out of everything, and those who are unwilling to believe that there can be higher meanings in these Tarot cards and who deny that a more spiritual interpretation is possible, are surely guilty of neglecting a primary law of occult science. The writer of a short article in one of the pamphlets of the Theosophical Publication Society states wisely: "There are three ways of placing the Taro cards which may be considered as the Body, Soul and Spirit of the Taro. The first manner relates to the lower plane, and has reference to questions concerning every-day life, domestic matters, &c.... The second manner has relation to Science, Philosophy, Religion, &c.... For the third manner of placing the Taro, the twenty-two keys only are to be used when the knowledge sought for is assignable to the Divine

\* Deniers is from the Latin *denarius*.

Wisdom, and the revelation and unfolding of the inner light, the sacred knowledge of the occult."\*

There are many different methods followed in the laying out of the Tarot cards and it is consequently difficult to decide upon any one which is superior to any other. It should always be remembered that the intuition of the student is by far the most important factor in card divination, the manner of arrangement of the cards being secondary. Students would, I think, do better to choose some definite method which meets with their approval, and adhere to it. This need not be a method prescribed by any book, for I have known cases of persons who have followed a method of their own, and successfully. I am inclined to a great extent to agree with De Vere who says, "One of the most prolific sources of error in Divination has been the variety of means employed for the purpose of causing the preparatory state of trance. It is well-known in our day that the mind may be most strangely affected by innumerable agencies which are apparently purely mechanical and often utterly absurd. Such are an intent gazing at highly-polished surfaces of metal, or into the bright inside of a gold cup, at the shining sides of a crystal, or the varying hues of a glass or be; now vessels filled with pure water, and now ink poured into the hand of a child answer the same purpose. Fortune-telling from the lines of the hand or the chance combinations of playing cards are, in this respect, on a par with the prophecies of astrologers drawn from the constellations in the heavens... Their sole purpose is uniformly to withdraw the Seer's attention from all outward objects, and to make him, by steadily gazing at one and the same object, concentrate his thoughts and feelings exclusively upon his own self."† Though M. de Vere, perhaps, pushes his conclusions a little too far, every Occultist will admit the general truth of his remarks, which practically amount to what has already been said—that the Tarot cards are chiefly aids to intuition. Though a person may follow out the most elaborate and complicated methods of laying the cards and working out their combinations, unless he has the intuitive faculty developed in him to a greater or less extent, his efforts will meet with little or no success. Therefore, I believe, that by reiterating this simple statement, that Intuition is the key to the successful working of the Tarot, I am putting more students in the way of making the cards of use than if I enunciated an elaborate course of procedure and a list of rules for interpretation.

A few further hints useful for Tarot practitioners may be given. Assuming that the student recognises the necessity of regarding the Tarot as capable of at least three different qualities of interpretation, it will be better for him to keep three separate packs of cards to be used according as he wishes to obtain information on a purely mundane, an intellectual, or an entirely spiri-

\* *Theosophical Siftings*, vol. I, art., "The Taro."

† *Modern Magic*, p. 273.

tual matter. These three packs of cards should be kept entirely apart. The importance of always keeping the cards free from foreign magnetism cannot be over-estimated, and no hand but that of the operator should ever be allowed to touch them, otherwise the magnetic rapport existing between him and them is liable to be destroyed. The operator should also find out which part of the day is the most suitable for the carrying out of successful experiments; with some it will be the evening, with others, perhaps, the early morning. Operations should never be conducted unless the student feels in the right mood, otherwise discouraging failures will probably result. In consulting the Tarot, the operator should have his mind entirely free from prejudices against persons or preconceptions of events, for with such in his mind a sound judgment is impossible; for this reason it is extremely difficult to consult the Tarot successfully on questions concerning one's self or one's own affairs. Indeed the less the Tarot is employed for *selfish* purposes the better, and some practitioners, feeling this, are very loth to use the cards for the purposes of obtaining information about themselves.

It would be invidious, perhaps, to prefer any particular kind of Tarot cards, and impossible to recommend any one method of procedure before any other. The first is purely a matter of choice, and the second one of individual expediency. There are, as above stated, numerous methods of laying out the cards given in the different books that have been written, applying both to the Tarot cards and also to divination by ordinary playing-cards. There is the French method including that employed by Etteilla, of whom mention was made in my last paper; there are the Italian method and many others, and likewise methods for laying the cards according to certain numbers, by *serpens* or *files*, as the case may be. All of these are given in the different works on the subject.

Some very interesting experiments with the Tarot cards were recently carried out by the residents at the Adyar Head-quarters, of which I promised in my previous paper to give an account. In most of these cases the cards were previously magnetised by a certain powerful talisman in the possession of one of the party, and it is doubtless owing to this fact that the results obtained were so striking. A certain member of the Head-quarters Staff had received, by occult means, information concerning a most important event in the future for the Theosophical Society,—this person may be conveniently referred to as A. A had given out to B. and others a little of his information, but kept back some of the most important details. He then asked B, who had been recently giving some attention to the study of the Tarot to consult the cards for him with a view of seeing whether anything interesting could be obtained. From the positions in which they fell was derived, not only a corroboration of A's occult message, but also to his surprise the details which he had suppressed, for fear that it might be indiscreet to impart them. But going even beyond what he had had in his mind, the Tarot cards gave

information of facts not then known to those present, but which was corroborated on the morrow by a telegraphic despatch. The cards were dealt again and again but always with the same result, the same identical cards repeatedly coming up, entirely contrary to the laws of chance, as given by the late Mr. Proctor and other Scientists.\* The assembled party were astonished beyond measure and not the least astounded was A himself. The information obtained has now been corroborated from other quarters, but until the expected event actually happens it is, of course, impossible to speak more definitely.

On the 14th of May, a fresh deal of the Tarot cards unmistakeably corroborated the prophecies they had made on the 10th of February. It would be premature for me to enter into further particulars, but I may at least intimate that the Tarot cards foreshadowed an event of great importance to the Society in the seventh month of the present year.

I give an account of another sitting with the cards for what it is worth. A Lady, a well-known resident of Madras, was dining with us at Adyar the other evening and after dinner, as we were sitting in the verandah of the river bungalow, the conversation turned to the Tarot. At the request of the visitor, B was induced to try the Tarot cards with a view to telling her something about herself. I cannot remember definitely all that B read; some events in the past life of the *consultante*, were, I remember, correctly given, and he then went on to speak of the future. In particular he told her to be very careful in money matters for she would very shortly lose money through her own carelessness. The visitor demurred to this and, laughingly said that she did not plead guilty to the impeachment of being careless of her money. Another of the party, however, who knew the lady intimately, testified to the truth of B's statements about money matters. That very evening a few hours after the Tarot experiment the visitor was actually robbed at her house in Madras of a large sum—several hundred rupees—which she had placed carelessly in an insecure place!

The above may possibly have been a mere coincidence, but, taking into consideration the fact that B was able to tell correctly certain events in the past life of the enquirer, the prognostication concerning probable losses of money is at all events worthy of note.

I am so much of a tyro in these matters that I dare not venture an authoritative explanation of the phenomena of these Tarot cards. Whether there is anything in the images they bear which acts upon the denizens of the elemental world, like the *Sriyantara*, or cabbalistic figure, which the Hindus place beneath the fixed idols in their shrines, the efficacy of which is believed to last so long as the copper plates are undisturbed; or whether the personality of an enquirer or dealer of the cards is a factor for producing occult results, I must leave cleverer experts than myself to decide. My task is simply to record facts historical and otherwise.

SYDNEY V. EDGE, F. T. S.

\* Vide "Borderland of Science."

A TRANSLATION OF THE SANKHYA-TATTWA-KAUMUDI OF  
VACHASPATI MISRA.

(Continued from page 498.)

Of specific objects, the primary cause is the Unmanifested (Nature).

First proof of the existence of Prakriti.—“Since there is separation of cause and effect, and re-union of the whole Universe.”

Because (1) “There is separation of cause and effect, and re-union of the whole Universe.” It has already been proved (in Kārikā IX) that the effect *sambhūti* (in its unmanifested form) in the cause; as the limbs of the tortoise, coming out of its body, are perceived as separate from the body, which again they enter and thus disappear (from view). In the same manner the various objects, jar, &c., are perceived as different from their causes clay, &c., when they come out of these (*i. e.* are produced from them) when they have their existence, as the jar manifested out of the lump of clay, wherein they have all along inhered.) The same is the case with earth, &c., as effects of the primary elements, with these latter again as effects of Self-consciousness (Abhikāra), with this latter again as that of Intellect, and lastly, with Intellect as the effect of the Unmanifested, which is the final cause. This separation, from the final cause (the Unmanifested), of the various effects—either immediately (as with earth, &c.) or immediately (as with the Intellect)—related to it; is what is meant by the separation of the cause and the effect. In the same manner, at every dissolution, the various grades of *causes*—(1) Earth, &c., (2) The Elementary Rudiments, (3) Self-consciousness and (4) Intellect—lose themselves in their respective immediate causes—(1) Elementary Rudiments, (2) Self-consciousness, (3) Intellect and (4) The Unmanifested Nature. Thus we see that it is only a certain form of the cause which becomes imperceptible (at dissolution) as far as a particular effect is concerned. Ascending in the same order as before, we find the various effects up to the Intellect disappearing in their respective immediate causes—up to the Final Unmanifested—and thus rendering these latter imperceptible,—at least that form of the causes which concerns themselves respectively. Of this Unmanifested, however, there is no further recipient; and thus it becomes the receptacle—and hence an aggregate of the unmanifested states—of all the effects. This is what is meant by the re-union (in the final Unmanifested) of the whole Universe. In *Vaisvarūpya*, the affix *rupya* has a reflexive sense.

(2). “Because Evolution is due to Energy.”—It is a well-known fact that the Evolution of the effect is due to the active energy of the cause; for certainly, no effect can arise from an inefficient cause. This latent energy in the cause is no other than the existence therein of the effect in its unmanifested state; since on the hypothesis of the effect being an entity, there can be no other form of causal energy. The difference of sand from sesamum—the material cause of oil—lies only

1892.] A Translation of the Sankhya-Tattwa-Kaumudi, &c. 543

in the fact that it is only in the latter that oil exists in its unmanifested condition.

Granted all this:—But the above two reasons that you have urged might very well rest with Intellect—what is the use of assuming a further Unmanifested Reality?

Obj.: These two reasons might rest with Intellect.

We reply: (3) “From finiteness”—*i. e.* from the fact of the effects being, in their very nature, finite. (In support of his ground, the author puts forth a syllogism). The specific objects in question, Intellect, &c., have an Unmanifested Entity for their cause (*i. e.* they have a cause in which they exist in their unmanifested state), since they are finite, as jar, &c. The finite objects jar, &c., as commonly seen, have for their cause, clay, &c., (in which inhere) the unmanifested (state of the effects); since we have already shown that the cause is nothing more than the unmanifested condition of the effect. And under these circumstances, the cause of intellect must be the Unmanifested which must be the final cause, for there is no ground for postulating a further Unmanifested Reality<sup>(a)</sup>.

(4). “Because of homogeneity.”—Homogeneity consists in the similarity of different objects. The intellect, &c., the Fourth proof “Because of homogeneity.” rest—manifesting themselves as ascertainment, &c.—are seen to be similarly related to pleasure, pain and delusion. And whatever is invariably connected with a certain form must have, for its cause (wherein it inheres), something which has that form for its constituent element.<sup>(b)</sup>

Thus it is decided that of the specific objects, the Unmanifested (Nature) is the cause.

Having proved the existence of the Unmanifested, the author next states the method of its operation—

#### KARIKĀ XVI.

The Unmanifested is the cause; it operates through the three Attributes, by blending and by modification, as water, on account of the difference arising from the receptacle of the Attributes, as they are variously distributed.

(a). Because the Unmanifested Nature (the cause of Intellect) is not finite as Intellect, &c. And further, because, by so doing, we would have to postulate causes *ad infinitum*.

(b). Thus we have in the present case: Intellect and the rest are invariably connected with pleasure, pain and delusion; and as such, must have for their cause, Nature wherein they all lie unmanifested, prior to their Evolution; and this Nature has for its Constituent Elements, the three Attributes which respectively consist in pleasure, pain and delusion.

"Operates, &c."—At the time of cosmic dissolution, the three Attributes continue to be of similar modifications. Modified condition forms a part of the nature of the

(1). Through the Attributes; and as such they can never, for a moment, remain stationary. Thus at the time of dissolution, the Attributes operate through their respective forms of Goodness, Passion and Darkness (a).

Another method of operation is next stated—"By blending".—This

(2). By a blending of the Attributes; however is not possible without the relation of subserviency among them, and this subserviency again is due to a diversity among the Attributes—which diversity again is not possible without distinctibility (i. e., unless the Attributes are so constituted that they suppress one another). Thus the second method of operation is through development into Intellect, &c. (b).

Objection—How can an Attribute of uniform nature bring about diverse actions? The enquirer objects—How can diverse methods of operation belong to an Attribute which has been declared to be of uniform nature?

We reply—"By modification—as water"—we all know how the

water shed from the clouds, though naturally of itself, having one taste(c), becomes sweet, bitter, sour, &c., according as it comes into contact with different modifications of earth—such as cocoanut, wood-apple, &c. In the same manner owing to the blending and the mutual suppression of the Attributes, the Attributes occupying a subordinate position base themselves on the prominent one, and thus give use to diverse forms of cosmic manifestations. Hence it is laid down—"On account of the difference arising from the receptacle of the various Attributes."

Now the existence of the spirit (Purusha) is laid down, in opposition to those self-contented (Materialists) who accept as spirit either Nature or Intellect, or Self-consciousness, or the sense-organs, or (lastly) the elements.

#### KARICA XVII.

Since all composite (or compound) objects are for another's use; since the reverse of (that which possesses) the three Attributes with other properties (must exist); since there must be super-intendence; since there must be one to enjoy (experience or feel); and since

(a). This is the state of equilibrium of the Attributes, during which no evolution is possible.

(b). The various evolutions from Nature are due to the disturbance of equilibrium among the Attributes, which rouses the hitherto dormant, evolving energy of Nature, whence issue forth the various manifestations—Intellect and the rest.

(c). "Sweet" according the Nyayikas.

there is a tendency towards final beatitude (abstraction of the spirit from material existence);—therefore, spirit (d) exists.

Spirit exists, apart from Primordial Matter  
The spirit exists. (Nature):—

(1). "Because all compound objects (objects made up of integral component parts) are for another's use."—This reason, when reduced to the syllogistic form, would stand thus—Nature, Intellect and the rest exist for another's use, because they are compounds, as chair, bed, &c., and these latter are all compound, inasmuch as they are made up of pleasure, pain and delusion(b).

But, says the objector, the compound objects chair, &c., are seen to exist for other objects which too are compound, such as men's bodies, and not for the sake of spirit as apart from Matter (the body). And as such Nature, &c., being compounds, should only lead to the influence of another set of compound substances (for whose use they exist) and not to that of an Elementary Non-compound Spirit (an "End-in-itself.")

(2). We reply—"Since the reverse of that which possesses the three Attributes and other properties must exist."—That is to say, if from the fact of Nature, &c., being for another's use, we were to infer only another compound substance, then in that case we would have to assume such compound *ad infinitum*; for even this latter compound must lead to another for whose use it will exist and this again to another, and so on *ad infinitum*. And when we can escape this regressus *ad infinitum* by postulating a reasonable resting ground, it is certainly, not proper to multiply unnecessary assumptions (in the shape of compounds *ad infinitum*). Nor can it be urged that multiplication of assumptions becomes excusable when supported by proofs; for in the above inference, the instance was to be applied only so far as "existing for another's use" was concerned; it can be extended no further. And we have explained in the Nyāyavārtika-lūtparyatika(c) that if the complete identification of every

(a). Though hitherto Purusha has been rendered by Soul, yet it is now thought more appropriate to render it by Spirit—in contradistinction to Matter.

(b). This sounds rather absurd. But we must not forget that the whole set of material objects are mere emanations from Nature, whose constituent elements are the three Attributes, which latter consist in pleasure, pain and delusion, respectively.

(c). This is a commentary on the Nyāyavārtika (a gloss on the Nyaya-sutras of Gautama) of Pakshila Swami by Vāchaspati Misra. This work is generally counted as closing the epoch of ancient Nyaya,—latterly supplanted by the modern system, introduced and most extensively expounded by Gaṅgeśa Upādhyaya, in his Tattwa-Chintāmani. I may here point out a misprint in a footnote, (Theosophist, vol. XIII, p. 222), where this Nyāyavārtika-tat-paryatika appears as "a refutation of the Buddha, &c." (!) which note apparently refers to the preceding sentence. Other typographical errors have also crept in, the correction of which I reserve for a reprint.

phase of the cited instance were to be looked for in the subject in question, then there could be no reasoning by inference. (a) Thus then, in order to escape the *regressus ad infinitum*, if we accept the non-compound nature of Spirit, we find ourselves constrained to attribute to it the properties of "being without the three Attributes," "discreetness," "non-objectivity" (subjectivity), "uncommonality" (i. e. specific character), "intelligence" and "unprolificness" (inability to produce). For these properties are invariably accompanied by that of *compoundness*, which latter being absent in spirit, must lead to the absence of the three Attributes, &c., as when a certain individual is not a Brahmana, he can never be a Katha (a special class of Brahmans). Hence the author—when he laid down that "the reverse of that which possesses the three Attributes, &c., must exist"—implied that this something which would be "the reverse, &c." must be an independent Elementary Entity—an "End-in-itself." And this is Spirit.

(3). For the following reason also there must be a spirit apart from Matter: "*Because there must be superintendence.*"

(3). Because there must be superintendence. That is to say, because the objects constituted by the three Attributes are such as necessitate the existence of a superintendent. For, everything consisting in pleasure, pain and delusion, is seen to be superintended over by something else—e.g. the chariot by the charioteer; and Intellect and the rest have been proved to consist in pleasure, pain and delusion; therefore, they must have a supervisor,—and this supervisor must be beyond the three Attributes and independent, an "End-in-itself"—and this is Spirit.

(4). Again the spirit exists "*because there must be one to experience*" (or feel).—That is to say, every one of us has an idea

(4). Because there must be one to feel. of pleasure and pain as something to be felt—as favourable or the reverse; and as such there must be some substance, beyond the feelings themselves, to which they (feelings) can be favourable or otherwise. Feelings cannot be pleasurable to the Intellect (Buddhi), &c., for that would imply self-contradictory actions, inasmuch as the intellect and the rest are integrally composed of pleasure, pain and delusion. (c) Thus, then, something else,

(a). Because there can scarcely be found any two occurrences in nature, which could be quite identical. Even in the stock example of the Nyayayikas—"*Fiery, because smoking, as the culinary hearth*"—we have a dissimilarity between the subject-matter of the syllogism and the instance cited. Thus, in the culinary hearth the fire is for cooking food, and proceeding from a house made by men, &c., &c., whereas these are not. So with the fire in the mountain.

(b). Otherwise the supervisor also will stand in need of another, for the presence of the Attributes in the former will necessarily lead to that of pleasure, &c., which again will necessitate its superintendence by something beyond itself. And so we shall be landed in a *regressus ad infinitum*.

(c). That is to say—Intellect, as made up of pleasure, pain and delusion, cannot be properly said to feel pleasure, &c., for that would imply the feeling of pleasure by pleasure; or worse still—by pain; and *vice versa*, which is absurd.

which has its existence independent of pleasure, &c., must be the agent who feels—and this is Spirit.

Others, however, interpret the above reasoning of the Kārikā thus:

*Bhogyā* (enjoyable) means *visible* and the visibility of *Buddhi* and the rest not being possible without an observer, there must be one outside of, and beyond, Intellect, &c.,—and this is Spirit. The visibility of Intellect and the rest can be inferred from the fact of their being made up of pleasure, &c., as earth, &c.

(5.) Again, spirit exists—"because there is a tendency towards action for final beatitude."—The final beatitude, treated of in

*Because of the tendency of writers and sages towards beatitude.* all the systems of philosophy, and mentioned by the great sages of divine insight—as the absolute and final alleviation of the three kinds of pain—can never apply to Intellect, &c.; for these have by their

very nature, pain as one of their integral components, from which, therefore, they can never be absolved; since a substance cannot be absolved of something forming its constituting element. Thus then, there must be something independent of pleasure, &c., from whose contact pain could be expunged. Consequently, as the various systems of philosophy have all along aimed at beatitude, therefore, there exists something beyond (pleasure, &c., and hence) Intellect and the rest—and this is Spirit.

Having thus proved the existence of spirit, the author next raises the question—Is this spirit one (a) (manifesting itself) in all bodies, or many, being different in different bodies? And in reply, he lays down the theory of the plurality of spirits.

#### KARIKĀ XVIII.

(1). From allotment of birth, death, and the organs; (2) from the non-simultaneity of actions (with different individuals); and (3) from the different modifications of the Attributes—the plurality of Spirits is established.

"The plurality of Spirits is established"—How?

(1). "From allotment of birth, death and the organs."—Birth of

(1). "From allotment of birth, death and the organs." the Spirit consists in its relation with the body, the sense-organs, third, Self-consciousness, Intellect and Cognition (b) (*viveka*)—all these latter forming into an aggregate of a particular character.

This is what is meant by *birth*—which does not mean *modification*;

(a). As the Vedāntin asserts.

(b). "*Viveka*" might be taken severally with "body," &c. In that case the passage would be translated thus—"bodily, sensuous, mental, egoistic and intellectual cognitions"; but the translation given above is preferable: for, certainly, there can be no cognition through body, &c., taken singly. No cognition is possible in the body alone, without the aid of (the sense-organs) mind, &c., and so on with the rest.

since the spirit is essentially unmodifiable (unchangeable). And death too consists in the departure from the body, of the spirit, which cannot be destroyed, since it is Eternal. The "organs" are thirteen (a) beginning with the Intellect. The (diversified) "allotment" of these—births, &c.—is not explicable on the hypothesis of the unity of spirit. For if the spirit were one (in all bodies), the birth, death, blindness or madness of one individual would lead to exactly the same effects in others. This several allotment however becomes quite consistently explicable in accordance with the theory of the plurality of spirits. Nor can the Monist explain the above difference by attributing it to the spirit, as conditioned by contact with different bodies, &c. For in that case he would land himself on another absurdity—that of attributing birth or death in accordance with the different parts of the body!—which can never be. For a woman is not said to be born or dead, by the mere development or derangement of certain portions of her body (2).

(2). For the following reason also, the spirit is different with different individuals: "Since activity is not simultaneous."

(2). "Since activity is not simultaneous." Action, in the form of endeavour, is a function of the internal organs; still it is here attributed to the spirit. If the spirit were one, the activity of one man would lead to similar activity on the part of all other men; and thus the motion of one would lead to that of all others—a palpable absurdity, which is explained away quite reasonably, on the hypothesis of plurality.

(3). Again, the spirits are many—"because the modifications of the Attributes are different"—Some persons abounding

(3). Because the modifications of the Attributes are different.

in the attribute of goodness, represent aggregates of that attribute—e. g. the gods (c) and saints. Others abound in Passion—such are men. The rest abound in Darkness—and these are the beasts. This diversity in the distribution of Attributes would not be consistent, if the spirit were one. The hypothesis of plurality, however, makes it quite explicable.

(To be continued.)

G. J.

### ELEMENTAL AND ELEMENTARY PRANKS.

READERS of the *Theosophist* who have been in the habit of perusing articles upon purely metaphysical subjects, will, no doubt, find a pleasing variety in an article of this nature, in which I shall endeavour

(a). Three internal and ten external, to be enumerated later on (Kārikā XXXII).

(b). If we attribute birth and death to the spirit as dependent on the body, then the disappearance of a certain part of the body—the hand for instance, would constitute the destruction of the body, in its former form, and this would be the death of the spirit—which is absurd.

(c). "Uddharitas" literally means—"those beings whose stream of life tends upwards."

to give out facts that have come under my own personal observation concerning the doings of Elementals and Elementaries.

Some years ago, my maternal uncle's wife happened to be going from her husband's house, in a country cart, to her father's house, for her *accouchement*; it being customary for Hindu women, on such occasions, to go to their father's house. During the course of her journey, a severe thunder-storm came on, and it became necessary for her to take shelter under the shade of a banyan tree which grew by the roadside. She stopped under the shelter of the tree for some 15 minutes, by which time the storm was over; she then continued her journey, reaching her destination safely. Things went on satisfactorily until some two or three nights after her arrival when the woman began to show undoubted signs of being possessed or obsessed. As usual in such cases, a *Mantrika*\* was procured. After the usual incantations and ceremonies, the Mantrika took a handful of holy ashes and threw them over the possessed woman, at the same time, demanding, who and what was the nature of the obsessing spirit. The spirit replied, through the woman, in the following words: "I am a Brahma-Rakshasa, residing in the Banyan tree under the shade of which, this woman took shelter. Finding her figure pleasing and attractive and she being pregnant† I possessed her at once." This was all that could be obtained from the Brahma-Rakshasa. A peculiarity, which has been frequently observed in several similar cases, was noticeable in the present one also; i.e., the obsessed party would remain for days together without eating a morsel of food, and afterwards suddenly demanding food, she would eat a quantity sufficient for 7 or 8 adults. Moreover she was able under the influence of the spirit to carry weights which would defy the efforts of ten strong men.

In addition to the foregoing phenomena and many others, which I cannot accurately remember, it should be remarked that since the time of the obsession, the woman was subject to bodily ailments, the basis of which was, no doubt, a miscarriage, which took place soon after the obsession.

This woman is still living in the Tinnevely District and the efforts of the different Mantrikas having failed, she is, still, unfortunately, suffering from complicated complaints owing to the continued obsession of the Brahma-Rakshasa.

In the year 1871, I was at a place known as Tenkasi, Tinnevely District, Madras Presidency, where I lived with my father who was in the Government service. A little girl who was fourteen years of

\* A *Mantrika* is one who, by incanting certain mantras, and using peculiar rites exorcises evil spirits.

† It is believed in India, even to-day, that pregnant women are very susceptible to obsession, and the Hindoos, therefore, never allow them to go into the unfrequented parts of the house and village. Women, in this condition, when they go out of the village, take a quantity of *margosa* leaf with them, as its magnetism is antipathetical to elemental influence.



age, and who lived in the same street, became suddenly obsessed. The Mantrikas were called as usual and in this case they had to use all their powers as the spirit was very violent and fierce. One evening in particular at 8 o'clock, the Mantrika was going through his process, during the course of which he muttered several mantrams and threatened the obsessing spirit with torture, if it would not leave the girl. The spirit did not appear in the least degree inclined to obey the commands of the Mantrika, who, after describing a circle on the ground with a stick, struck a blow on the floor. To the intense surprise, or, I may say—horror, of us all, we saw suddenly appear on the back of the obsessed girl, a long mark or weal, as if from the blow of a stick. The abrasion on the skin gave us the impression that a cane had been applied to the bare back of the girl. The spirit cried out with pain and implored the Mantrika not to torment it. In reply to a question from the Mantrika, the spirit said that it lived under the shadow of a fig-tree near the bridge of Amboor. The Mantrika demanded some proof of this and to the further astonishment of the audience, the girl, acting under the influence of the spirit, put her hand within the folds of her dress and drew therefrom the branch of a fig tree! The branch had the appearance of being freshly broken from the tree, for the milky sap was oozing from the end of it.

The third case that fell within my knowledge was this. The wife of one Mr.—at Pattamadai—my native place—became obsessed. I accompanied the Mantrika to her house and was, therefore, present when the following took place. The Mantrika asked the usual question with regard to the history of the obsessing elementary, and the following reply was given: “I was a Brahman Sanyasi in my last embodied existence, and, as I could not bear the internal pain I was suffering from, I threw myself into a well and ended my physical existence. This woman on her way to her husband’s village quenched her thirst at this well and as I was seeking for an opportunity to terminate my earth-bound life, I caught this woman. I request you will, by mantras and other usual rites, relieve me of my pangs.” The Mantrika asked the elementary to show proof that he was a Brahman and at once the latter began to repeat the whole of *Sandya-Vandhana*—the daily observances of the Brahmins—the possessed woman, it may be remarked, did not know a word of Sanskrit or anything of the *Sandya-Vandhana*.

I shall close this short article with one more incident. A relation of mine, one day, climbed up to the top of a mango-tree in search of fruit. Unfortunately he missed his footing and fell to the ground. He was carried to his uncle’s house and died within a few minutes. A few days after his death, the house where he died, was reported to be haunted by his elementary. Noises and cries were constantly heard in the house and other manifestations also took place. A voice was heard warning the landlord to vacate the house at once. He, however, disregarded the warning and continued to live there and in consequence of

his having incurred the anger of the elementary, he died and shortly afterwards his four grown-up sons also died. Then his daughter and his grandson shared the same fate. The surviving member of the family—the widow—fearing a similar fate for herself vacated the house and is now living in Benares.

The above incidents are all well attested, the first three, I witnessed myself personally, and concerning the veracity of the fourth I have ample evidence.

P. R. VENKATARAMA IYER, F. T. S.

### ANALYSIS OF RAMAYANA, 1st CANTO.

(Continued from page 342.)

13. Thus far we have got to the end of the *Sidhasramam* episode, and we have taken but a fourth part of the 1st Canto of the *Ramayana*! It is, therefore, plain that if I go very minutely through chapter by chapter to the end of the Canto, I shall be exhausting the patience of my readers. We shall, therefore, hasten on to the great hermitage of Goutama. From the time that Viswamitra, Rama and Lukshmana leave the *Sidhasramam*, to the time they reach Goutama-asramam, the time passes by in extreme pleasantness. Viswamitra relates many stories, and Rama hears them with eagerness. These are, of course, stories related not with the sole intention of wiling away the time, but with the intention of giving to Rama an idea of the workings of the phenomenal world in its triune aspect of *Bhu*, *Bhuvar* and *Svar*. I shall merely touch upon a few leading points. The story of Maheswara and the birth of his six-faced son, Shuumuga, has reference to the origin of the worlds of *devas*, *pitr*, and *men*. You may remember the authentic sentence of our *Sastras* which says “Know that *Maya* is *Prakriti*, and that the *Purusha* of *Maya* is *Maheswara*.” Whenever, therefore, the word *Maheswara* occurs in any authentic Sanskrit works, we may safely associate it with cosmic expansion or *Maya*. Shuumuga, the son of *Maheswara*, is the god that we call *Subramanya*, and who receives a shrine in every *Shivite* temple in India. We, *Theosophists*, can recognise in him the six-pointed star that is one of our *Theosophical* emblems. This god, corresponding to the planet *Mars*, is also known as the leader of all *Sidhas* or working powers, and he is therefore a six-spoked wheel of expansive energy. He ever lives in *Maheswara*, dormant during the time of *Pralaya* and active during the time of manifestation. This military hero, *Subramanya*, working in a certain base called *Agni* or fire is the life-wheel of *deva-loka*; subsequently working in a base called water he is the life-wheel of the *pitr-loka*; subsequently working in a base called earth he produces the six metals. From the metals all the objective world that we see has grown. For further particulars please see the *Ramayana*. There is another interesting story related by Viswamitra to Rama, which relates to the river *Ganges*. I have already said that the *Ganges* symbolizes the middle tone of all nature. Her permanent place of residence is

Brahma-loka. Her second place is the orb of the seven Rishis. Her third place is the moon. Her fourth place is Mount Meru. Her fifth place is the astral atmosphere of the coils of Maheswara's matted tresses. Her sixth place is the sacrificial place of Jenhoo Maharishi, which consists in the cloudy regions of our atmosphere. Her seventh place is the Patala where she works in cycles of 60,000 years. These 60,000 years are the sons of Sagara, and you may know that their mother is the sister of Garuda—"bird of time," as he has been called in the "Secret Doctrine." It is also very important for you to remember that the sage Kapila, who burnt these 60,000 sons, is Vishnu manifested on the dark or Maheswaric side called Patala. A man or tribe working too much in the sphere of matter and its properties and using those properties for the purely material comforts of men, is trying to measure the depth of Kapila's greatness. At a certain stage when evils preponderate, the eternal cyclic law destroys the old order of things to produce a new one. I request you will kindly refer to the Ramayana with these basic ideas. Please bear in mind that Kapila and the Rishi Gargya, so often referred to in our Puranas, represent the lower arcs in the evolutionary curves. It is also worthy of note that the cow of plenty which Gargya has in his possession is also called Kapila, and we all depend upon this cow for our maintenance. In good olden Yugas when men lived according to the laws of Cosmos, they had no necessity for this cow, and it did not exist as a Patalic cow. But times have changed. The body of man is too gross. Gargya and his cow are in the Patala or under our feet, and, as a result, we have to milk the cow by hard plantation processes.

14. With stories of this kind related by Viswamitra to Saji Rama one or two days passed pleasantly by. They at last came very near to the asramam of Janaka; but before going there Viswamitra took Rama to a deserted hermitage, where once Goutama performed Tapas with the lovely lady of his heart Ahalya. Here again we enter upon symbology. An apparently absurd story which relates to the beguiling of Ahalya is narrated. In brief the story is this. Once upon a time when harmony was the law of nature, when a transcendental passive holiness reigned over her face, there was a great patriarch called Goutama who had the same heavenly calm in the company of the lady of his love—the golden Ahalya of incomparable radiance. In course of time when new adjustments had to take place, as a result of the cycle of necessity, Indra, the lord of all devas, fell in love with this incomparable lady. By a certain trick Indra succeeded in beguiling the noble patriarch Goutama. In his absence Lord Indra exerted a fascination upon Ahalya, and seduced her. But as circumstances would have it, the great Goutama was returning to the hermitage at the very time that Indra emerged out of it. He was greatly enraged and pronounced a curse upon the beguiler and the beguiled lady. That curse made Ahalya a stone and deprived Indra of his productive power. No ancient patriarch was, however, without mercy. Goutama ruled that the day when Vishnu would visit the

hermitage in the form of Rama would also be the day of Ahalya's restoration to life and activity. The lady succumbed to the curse. She became petrified as a stone, and consequently led a dormant life.

To return to Indra, he too was not without resource. He appealed to the Pitri-devas who assisted him.\* This is the gist of the story related by Viswamitra to Rama, who, therefore, felt it his duty to go to that deserted hermitage and restore Ahalya to life. He goes and treads on the stone and a most beautiful damsel rises into life and makes obeisance to our hero. Now in this narrative we have a beautiful account of an old power that is now absolutely dormant in man. Before we can get a proper idea of the true meaning of the story we must try to understand what is meant by Goutama. There is not a greater curse to our Indian literature than the poisonous habit that we have contracted of sticking hard and fast to the very letter. If Goutama be considered as one of the millions of men who had lived and died, not merely is this story absolutely useless, but the poet becomes open to the charge of having recorded stories of past follies that might as well have been left to oblivion and handed them on to posterity in the garb of holy poetry. Please, therefore, take Goutama as a patriarch who presided over a power in nature. If you interpret thus, Ahalya is not an individual woman, but the symbol of an active power in Goutama's keeping. If this petrified power be restored to life and activity and freed from all taints, it goes back to Goutama, as is said in the Ramayana itself. But then Goutama is no more his own simple self, but becomes Goutama the Buddha. If you grant so far, this petrified power Ahalya is none else than the principle Buddhi which is absolutely dormant in humanity. The stone which Ahalya is cursed to become, is none else than the pineal gland, whose functions are explained in the "Secret Doctrine." The story given is an account of the working of that Manvantric law which compels the universal life activity to exert itself from the deva existence towards the formation of the pitri-loka—a loka in which Buddhi has no place. Please take for granted, because there is no time for arguing out the case that a *sheep*† is the emblem *par excellence* of the existence of Pitris. Indra, the motor of the deva-wheel, was compelled by the law to transfer his own activity to a fresh wheel of the Pitris. His beguiling of Ahalya was the only way by which Indra could impart his life to Pitri-loka. I request those of you, who have leisure to search through the Indian Ethihisas and Puranas, to collate all the stories relating to Goutama, and I can assure you that this explanation that I have given will become much more vivid, and the seven principles of our Theosophical literature be much better understood. To take up the case of Rama, the step that he took was absolutely important. The thing that Rama sought was wisdom, and that remained beyond

\* Certain incidents in the story are omitted in deference to *les convenances*. Ed.

† See the text of the story.

the confines of deva-loka. The only light that could guide him safely through the mysteries of deva-existence was the light of Buddhi, but the life that was the light had descended to the loka of the Pitris. But Rama had sufficiently advanced to understand the Pitris and their work. He had successfully so far, though partially, rebelled against the law of the Pitris, the law of birth and death. Just as a conqueror takes his booty from the enemy he subdues, likewise does Rama take the deva-life, working below back to the original fount, and when that is done the stone becomes imbued with life. I shall not weary you with further expansions of this idea.

15. The next step that Rama took was towards the asramam of Janaka. What happened in Janaka's hermitage was the most momentous circumstance in Rama's life, for the reason that it was there he was married. Every man who wants to liberate himself must pass through this sacrificial ground, produce the necessary credentials, take a pass from Janaka and then start alone on the solemn journey. To any who may be disposed to ask what the price of the ticket is, I answer, it has no price, it is simply invaluable. The ticket that I refer to is what is known as Sita. This Sita is the pure Alaya that emanates from the Ever Unmanifested Logos. It is a ray of what we call Mahalakshmi, who ever forms the body of Narayana. This sacred light, Alaya as it has been called by the wise, is surrounded by a dark pavilion. It is the great secret that exists somewhere within the dark room of the Chidambaram temple. He who is able to direct his spiritual vision right through the fortress of darkness, gets a ray of the eternal Alaya, and that ray must be his life guide. It is that ray to which a candidate for liberation or renunciation will have to be wedded in holy communion. It is that ray on which all the dark powers of this universe have their eye and which they would gladly wrest from the hands of an unweary traveller. As the ray that has been described as so holy, is so invaluable, it is not imparted to an unfit student without a proper trial, and that trial it is Janaka's duty to conduct. Janaka, who is the battery on earth for the light of heaven, has a tremendous iron bow rolled on hundreds of wheels by thousands of men. The thing is altogether too tremendous. Numberless applicants had come and failed to bend the bow. Janaka had in his keep the holy product of his sacrificial ceremony, the matchless Sita of no form, and, therefore, called Vythahi, born of no flesh, called also Ayoniya. It was Viswamitra's intention to get Rama wedded to this beautiful lady. He, therefore, takes Rama to Janaka's court. He meets there the important court-priest Sadananda, the son of Goutama by Ahalya. The first question the son asks Viswamitra is if Rama had restored life to his mother. Viswamitra gives the affirmative reply. The priest praises Rama and informs him of the greatness of Viswamitra in a long narrative for which I am sorry there is no space in this paper. Rama then is introduced to Janaka. The iron Naheswaric bow of massy proportions is rolled on wheels into the room

by a company of servants. Thereupon Rama advanced to the bow and surveyed the old iron instrument that once belonged to the Mayapurusha called Maheswara, the guardian of the impenetrable wall of darkness. Rama takes the bow and bends it, and lo! it breaks in the hands of the firm-willed hero of spiritual vision. The whole court trembles at the sound, but Rama shakes not. The trial is past, Janaka is pleased. Viswamitra's expectations are fulfilled, and the holy Sita becomes our hero's spouse. The victor turns home to Ayodhya to commence his arduous task through an ocean of pain and sorrow.

A. NILAKANTA SASTRI, F. T. S.

#### THE MYSTICAL MEANING OF THE WHITE LOTUS.\*

THIS occasion demands a few words by way of explanation of the significance of the White Lotus, after which the Anniversary Day of the death of the revered Madame Blavatsky has been so appropriately named.

This name of the sacred plant is shared by three species, commonly called the Egyptian lotus, figuring in the ancient monuments of Egypt and India but still to be found in Egypt, India and the Southern Archipelago; a second species also known to the ancient nations; and lastly that used by the *Lotophagi*, or Lotus-eaters, the berries of which have intoxicating qualities. There is again, either the red or the white variety, which gives out a smell very agreeable, especially to the Hindu nose. Mention is made in the Ramayana of a large species of lotus having 1,000 petals. This is spoken of as abundant in Lanka, and every day offered to Siva during worship by Ravana. Perhaps the modern *Victoria Regia*, a very beautiful flower of two or three feet in diameter, which we can see in the Government Park at Guindy or the Horticultural Society's Gardens, is an allied species of this lotus. There is again the lily which looks at first sight like the lotus and for which it is substituted, but it belongs to a different *genus* altogether.

The beautiful appearance of the lotus so naturally attracted the eye, that almost all the ancient nations of Europe and Asia made the best possible use of it.

In Ancient Egypt, it was the favorite flower for making wreaths, and the priests took special pride in crowning with it, as an indication of purity. They pictured God as sitting on a lotus tree above the watery mud. The lotus and the papyrus were the greatest blessings nature produced for any people, and these formed the chief articles of food for the peasantry during and after the inundation of the Nile. The seeds were eaten either raw, roasted, or boiled. The guests in an entertainment were each given a flower which they held throughout the entertain-

\* A paper read at the First Celebration of White Lotus Day at the T. S. Headquarters, Adyar.

ment.\* It was sacred to Nafir Atmoo and was supposed to be also connected with Harpocrates.

These ideas seem to have been borrowed by all the three ancient nations which came in contact with the Egyptians. The lily spoken of in the Jewish Bible (*1 Kings*, VII.) is now generally believed to be no other than the lotus. The Assyrians also spoke very highly of it, and connected it with some of the mystical ideas about creation, a double lotus being considered an emblem of female energy in the Universe. Mohamed, following the tradition of the Jews, located the lotus-tree at the right side of God in the Seventh Heaven. But it was the Greeks whose conceptions of the lotus were very high. It was always associated with their Pantheon, and we learn from Hesiod that the beautiful daughter of Neptune, Lotis or Lotus, transformed herself into a flower to avoid the advances made upon her by the God Priapus. Another case of transformation related by Grecian writers is that, Dryope of Oechalia was one day carrying her infant son when she plucked a lotus flower for his amusement, and was so struck with the beauty of the flower that she was instantly transformed into a lotus. While this story shows what sanctity was attached to it, Hindus will recognise some resemblance between the former account and the one related of Lakshmi, the goddess of wealth. She took her rise from the sea, being the daughter of Varuna, the Indian Neptune. But she is the model of chastity, and was not to be seduced by any one as in the case of the Greek nymph. Homer in the *XIIth Book* of his *Odyssey* speaks of a lotus land where there were people who ate the lotus tree, the effect of which was to make them forget their friends and homes and to lose all desire of returning to their native land: their only wish being to live there in idleness. The Poet-Laureate in his beautiful poem "Lotus eaters" puts into the mouth of one of them:

"Hateful is the dark-blue sky,  
Vaulted o'er the dark blue sea.  
Death is the end of life; ah! why  
Should life all labour be?  
Let us alone.

Give us long rest or death, dark death, or dreamful ease;"

and this shows what sort of dreamers they were. Here probably we have a dark hint as to the power of the lotus in inducing clairvoyance.

The form of the lotus also seems to have given rise to certain conceptions of Grecian architecture. The *capital*, as the head of a column is technically called, was originally the seed-vessel simply copied with a little expansion at the bottom to give it stability enough to support the roof. The subsequent forms of capitals as seen in Doric columns are found a little modified, resembling a seed-vessel compressed flat, as it appears when dry.

It is also to be found in the heads of Fortune or Isis, Pluto, Serapis and Venus. R. P. Knight says that "the figures of Isis are represent-

\* Wilkinson's "Ancient Egyptians."

ed holding the stem of this plant, mounted by the seed-vessel in one hand and the circle and the cross . . . in the other; and in a temple delineated upon the mystic tablet are columns exactly resembling this plant which Isis holds in her hand except that the stem is made proportionately large to give that stability which is requisite to support a roof and entablature. Columns and capitals of the same kind are still existing in great numbers among the ruins of Thebes in Egypt, and more especially among those on the island of Philae on the borders of Ethiopia which was anciently held so sacred that none but priests were permitted to go upon it." †

But it is with us Hindus that it is the most sacred, beautiful and the best of all flowers known. The highest gods of the Indian Pantheon are associated with it. Vishnu has a lotus in his navel out of which Brahma sprang up, and took his seat upon with his consort. Both Vishnu and Siva have each a lotus in their hands: while the former has a full-blown flower, and the latter an unblown one. Parvati too holds like her lord an unblown flower. Lakshmi, the Consort of Vishnu, is the very embodiment of the qualities of the lotus. She is the abode of the lotus (*Kamalalaya*), is as beautiful as the flower (*Padmasundari*) and is the lotus itself (*Kamala*), and, therefore, fond of the flower (*Padmapriya*). She possesses its smell (*Padmagandhi*), and her hands which are as soft (*Padmahasta*) hold a flower (*Padmakara*) and besides her eyes and those of Vishnu resemble in appearance its petals and hence named *Padmāksha*, and *Padmākshi*. The flower is so sacred that one should not touch it with the foot. Buddha too had a lotus in his hand, and Buddhists of all countries represent the Avalokiteswaras and other members of their hierarchy each with a lotus in hand; and the Chinese Vāch, Kwan Yin, daughter of one of these, is also seated on a lotus. The Hindus also make use of the seeds for their rosaries. With regard to its signification, we must bear in mind that the ancients being very close observers of nature's working, always tried to represent the operations of the laws of Nature in the higher planes by corresponding operations in the vegetable or the animal world. The lotus, containing as it does an inverted cone in the centre and punctuated as it is on the surface of the top with little cells, in which the seeds grow, is a symbol with the Hindus of the Cosmos, as the germs of the future are in the womb of the present.

How the germ of the future is contained in the present is explained by the simile borrowed from the lotus. The orifices of these cells being too small to allow of the seeds being dropped out when ripe, they shoot forth into new plants in the places where they are formed. The bulb serves the purpose of a matrix until they become large enough to burst it open and force themselves out, when they sink to the bottom, and take root. This furnished a correspondence with the conception

† R. P. Knight, quoting Diodorus Siculus, in his "Symbolical Language of Ancient Art and Mythology," edited by A. Wilder.

and birth of a human being, and hence also of the Cosmos according to the well-known philosophical law—as above, so below.

With ideas such as these it is easy to explain why Vishnu should be represented with a lotus growing from his navel. Vishnu represents Parabrahm, and the lotus, signifying the Cosmos, takes its origin from Parabrahm and is presided over in its full blown or manifested state by the Logos or Brahma. In its unblown state, i.e., in *pralaya*, it is seen in the hands of Siva, the destroyer. Lakshmi being, in one of her aspects, the primordial matter which expands into the Cosmos, is thus connected with it. The other female deities being the several aspects of matter are all again related to it. Being considered again as the most excellent and beautiful of flowers the Hindus have connected it with all the excellent virtues. An elephant in the nether world is named after this flower. The best phalanx of an army is called *Padma Vyūha*. To a man or woman with a lotus-like smell is foretold a great future. Or even a few lines in the human hand or foot, resembling the lotus, are interpreted as marks of greatness. Lastly, the Padma or 'lotus' posture is the best for a Yogi. There is another standpoint from which it was looked upon. Being an aquatic plant, it was taken as a symbol for water itself by pre-eminence, and water thus became a symbol of the Cosmos. Narayana is floating on the waters. The Jewish Elohim generated all things by "brooding over the deep." Jehovah "sitteth on the flood," and is enthroned on the deluge.\*

Knight, Fergusson and Forlong seem to think that the lotus was a phallic symbol with the ancients, who appear to have traced some resemblance of the flower to the male-female principle, as can be easily seen by ocular inspection. That these ideas were shared by the Hindus can be abundantly proved by a reference to our writings on Sakta worship.

That the Greeks seem to have been only superficial observers of this plant is apparent when we see that Jamblicus tells us that the leaves and the fruit of the lotus-tree being round, represent the motion of intellect; that its growing up through mud symbolizes the eminency of divine intellect over matter; and the deity sitting on the top implies his intellectual sovereignty.

It may, therefore, appear reasonable that the several ideas about the representation of the lotus, probably first sprang up with those people who observed it most, viz. the Hindu, and coupled with the fact that it is a native of India, and South Eastern Asia, may perhaps, be taken as a hint towards the solution of the emigration of the plant and its symbolism from the East to the West. There is again one point which the Egyptians and other Western nations do not seem to have noticed. They do not appear to have made any distinction between the virtues of the two varieties of the lotus, the red and the white, as we

\* Vide Gen. Forlong's "Rivers of Life," vol. I. p. 51, and *Psalm* XXIX, 10.

have in India. The coloured is associated in the Indian writings on symbology with everything material. The female deities are all represented with red lotuses. Red lotuses, red flowers and fruits, and red articles including the blood, are objects fit for the worship of the *tamasic* deities.

The white color, associated as it is with the idea of purity, enters largely into the composition of articles used for the worship of *Satwic*, or *benefic* deities. Vishnu, Siva (in his quiescent state) are worshipped with the white lotus. The white lotus, therefore, is the symbol of purity and spiritual progress, and it was due to no chance that one of the most precious allegories in our Theosophical literature was named after it; and, what is more, the day on which a soul left the earth, who labored so much for the spiritual welfare of mankind and the resurrection of the ancient world religions.

S. E. GOPALACHARI.

#### A CATECHISM OF THE ARYA DHARMA OF GOUTAMA BUDDHA.\*

1. Q.—Name a Philosophy, now in existence, which has been propagated beyond Indian doctrines akin to the Sankhya and Yoga Philosophies?

A.—The Philosophy taught by the Buddha.

2. Q.—Under whom did Sakya Muni, before he attained Buddhahood, read the Yoga Philosophy?

A.—Under the Brahmin Professors, Ramaputra and Alurka.

3. Q.—Can you tell me in one word what, according to Buddha, is the Secret of Human misery?

A.—Ignorance (*Avijjā*).

\* *Editor's Note.*—The following letter from Mr. Krishnana Charya, of Pondicherry, explains the nature and object of his present compilation. A Brahmin himself, while at the same time appreciative of the Buddhist system, he wishes to bring out the identity in many respects of the two Indian religious schools—a labor of the highest importance. H. R. H. Prince Damrong, of Siam, advised Mr. Dharmapala the other day, in Calcutta, to postpone the attempt to purchase the Buddha Gaya shrine until he and his colleagues had "prepared the way for the dissemination of the moral truths of Buddhism. Use your exertion," he said, "to popularise these moral truths before going into the deeper metaphysics. . . . By all means carry on your good work, and try to work in harmony with the Hindus. Concentrate your efforts on the diffusion of knowledge, for that constitutes Buddhism." A sagacious Prince is this: wiser words no Prince has spoken.

PONDICHERRY, 4th March 1892.

DEAR SIR, I herewith send you a Catechism of Buddhism which is simply a compilation from your work "The Buddhist Catechism," with a few additions of my own to point out the resemblances between Brahmanism and Buddhism. I have adopted the name Arya Dharma at the suggestion of our friend Mr. Dharmapala who had the kindness to read and approve of its contents. The work should be published only with your full consent and approval, and not otherwise.

I remain,

Dear Sir,

Yours faithfully,

S. T. KRISHNANA CHARYA.

To  
Colonel GILBERT.

4. Q.—Can you tell me the remedy?

A.—To dispel Ignorance and become wise (*Pragna*).

5. Q.—Why does Ignorance cause suffering?

A.—Because it makes us prize what is not worth prizing, grieve for what we should not grieve for, consider real what is not real but only illusory, and spend our lives in the pursuit of worthless objects, neglecting what is in reality most valuable.

6. Q.—And what is that which is most valuable?

A.—To know the whole secret of man's existence and destiny; so that we may estimate at no more than their actual value this life and its relations, so that we may live in a way to ensure the greatest happiness and the least suffering for our fellow-men and ourselves.

7. Q.—What is the light that can dispel this ignorance of ours, remove all sorrows, and make us escape from rebirth?

A.—The Knowledge of the Four Noble Truths, as Buddha called them.

8. Q.—Name the Four Noble Truths?

A.—1. The miseries of existence.

2. The cause productive of misery, which is the desire, ever renewed, of satisfying one's self without being able ever to secure the end.

3. The destruction of that desire, or the estranging of one's self from it.

4. The means of obtaining this destruction of desire.

9. Q.—Tell me something that causes sorrow?

A.—Birth, decay, illness, death, separation from objects we love, hating what cannot be avoided, craving for what cannot be obtained.

10. Q.—Are these individual peculiarities?

A.—Yes; and they differ with each individual, but all men have them in some degree and suffer from them.

11. Q.—How can we escape the suffering which results from unsatisfied desire and ignorant cravings?

A.—By complete conquest over and destruction of this eager thirst for life and its pleasures which cause sorrow.

12. Q.—How may we gain such a conquest?

A.—By following in the Noble Eight-fold Path which Buddha discovered and pointed out.

13. Q.—What do you mean by that word; what is this Noble Eight-fold Path?

A.—The Eight parts of this Path are called *Angas*, they are:

1. Right Belief.

2. Right Thought.

3. Right Speech.

4. Right Action.

5. Right Means of Livelihood.

6. Right Exertion.

7. Right Remembrance.

8. Right Meditation.

The man who keeps these *Angas* in mind and follows them will be free from sorrow and ultimately reach Salvation.

14. Q.—Can you give a better word for Salvation?

A.—Yes, Emancipation.

15. Q.—Emancipation, then, from what?

A.—Emancipation from the miseries of existence and of rebirths, all of which are due to Ignorance and impure lusts and cravings.

16. Q.—And when this Salvation, or Emancipation, is attained what do we reach?

A.—Nirvana.

17. Q.—What is Nirvana?

A.—A condition of total cessation of changes, of perfect rest, of the absence of desire and illusion and sorrow, of the total obliteration of everything that goes to make up the physical man. A state imperfectly described as *Asankata*, i.e., not subject to the law of causality, and fully comprehensible to the developed intuition of the Arahant only. Before reaching Nirvana man is constantly being reborn, for he has not rid himself of all those principles (elements) which give him the potentiality of re-birth in a physical body.

18. Q.—What causes us to be reborn?

A.—The unsatisfied desire (*Trishna*) for things that belong to the state of personal existence in the material world. This unquenched thirst for physical existence (*Thara*) is a power itself so strong that it draws the being back into mundane life.

19. Q.—Are our rebirths in any way affected by the nature of our unsatisfied desire?

A.—Yes, and by our individual merits or demerits.

20. Q.—Does our merit or demerit control the state, condition or form in which we shall be reborn?

A.—It does. The broad rule is that if we have excess of merit, we shall be well and happily born the next time; if an excess of demerit, our next birth will be wretched and full of suffering.

21. Q.—Is this Doctrine supported or denied by the teaching of modern Science?

A.—It is in reconciliation with Science; since it is the Doctrine of cause and effect. Science teaches that man is the result of a law of development from an imperfect and lower to a higher and perfect condition.

22. Q.—What is this Doctrine of Science called?

A.—Evolution.

23. Q.—Has not the Buddha summed up his whole teaching in one Setta or Verse?

A.—Yes.

24. Q.—Repeat it?

A.—Subbapsapasakaranam.

Kusalasampasampada.

Sachittapariyodapanam.

Etam Buddhānusasanam.

"To cease from all sin.

To cultivate all that is good.

To cleanse one's own heart.

This is the advice of the Buddhas."

25. Q.—Do these precepts shew that Buddhism is an active or a passive religion?

A.—To cease from sin may be called a passive, but to get virtue and to cleanse one's own heart, are altogether *active* qualities.—Buddha taught that we should not merely abstain from evil, but that we should be *positively* good.

26. Q.—Who or what are the "Three Guides" that a Buddhist is supposed to follow?

A.—They are disclosed in the formula called the Tisarana. "I follow Buddha as my guide.—I follow the Dharma as my guide.—I follow the Order of the Blessed Ones as my guide."

27. Q.—What does he mean when repeating this formula?

A.—He means that he regards the Lord Buddha as his All-wise Teacher, Friend, and Exemplar, the Lower Doctrine, as containing the essential and immutable principles of Justice and Truth and the Path that leads to the *summum bonum*; and the Order as the teachers and expounders of the excellent Law revealed by Buddha.

28. Q.—But are not many of the Members of this "Order," men intellectually and morally inferior to ourselves?

A.—Yes, but we are taught by Buddha that only those who diligently attend to the precepts, discipline their minds and strive to attain or have attained the eight stages of holiness and perfection, constitute his "Order."—It is expressly stated that the Order referred to in the "Tisarana" refers to the "Attha Ariya Puggala"—Noble Individuals who have attained the eight stages of perfection.—The mere wearing of yellow robes, or ordination, does *not* make a man pure, wise or entitled to reverence.

29. Q.—What are the five observances or precepts called Pancha Sila imposed on the laity in general?

A.—They are included in the following formula which a layman repeats at the Viharas (temples).

1. I observe the precept to refrain from destroying or injuring the life of any being.

2. I observe the precept to refrain from unlawful sexual intercourse.

3. I observe the precept to refrain from stealing.

4. I observe the precept to refrain from falsehood, slander and idle talk.

5. I observe the precept to abstain from using *alcoholic* drinks.

30. Q.—What benefit does a layman derive from the observance of these precepts?

A.—He is said to require more or less merit according to the manner and time of observing the precepts and the number of those he observes.—That is, if he observes only one precept, violating the *other* four, he requires the merit of the observance of that precept only, and the longer he keeps all the precepts inviolate, the more will he cause himself to have a higher and happier existence hereafter.

31. Q.—Are there any other observances which it is considered meritorious for the laity to undertake voluntarily to keep?

A.—Yes. Atthanga Sila, or the "Eightfold Precepts" embraces the five above enumerated omitting the word 'unlawful' in the third, with three additional, viz:—

I observe the precept to abstain from eating after the sun goes down below the meridian.

I observe the precept to abstain from dancing, singing and unbecoming shows, and from the use of garlands, scents, perfumes, cosmetics, ointments or ornaments.

I observe the precept to abstain from using high, broad and luxurious beds.—To the above are added two other—making up the Dasa Sila or the "Tenfold Obligation of a candidate to a higher life."

I observe the precept to abstain from dancing, singing and unbecoming shows.

I observe the precept to abstain from taking gold and silver.

The whole Dasa Sila is binding on all Bikshus, Samaneras or Novitiates, but optional with lay devotees.

32. Q.—Are there separate Rules and Precepts for the guidance or discipline of the Order?

A.—Yes: there are many, but all come under the following four heads.

Principal Disciplinary Rules.

Patinokkha Samara Sila.

Observance for the repression of senses.

Indriya Samara Sila.

Regulations for justly procuring and using food, diet, robes, &c. (*Paccaya Sammissita Sila*).



Directions for leading an unblemished life, (*Ajiva pari Suddha Sila*).

33. Q.—Enumerate some crimes and offences that Bhikshus are particularly prohibited from committing?

A.—The Bhikshus ought to abstain from destroying the life of beings.

Stealing.

Sexual intercourse.

Falsehood.

The use of intoxicating liquors and eating at unseasonable times.

Dancing, singing and unbecoming shows, using garlands, scents, perfumes, &c.

Using high and broad beds.

Receiving presents gold, silver, raw grain and meat, women and maiden slaves, cattle, elephants, &c.

Defaming.

Using harsh and reproachful language.

Idle talk.

Reading and hearing fabulous stories and tales.

Carrying messages to and from laymen.

Buying and selling.

Cheating, bribing, deception and fraud.

Imprisoning, plundering, threatening others, and from the practice of certain specific magical arts and sciences, etc., etc.

34. Q.—In what books is written all the most excellent wisdom of Buddha's teachings?

A.—In the three collections of books called Tripitakas.

35. Q.—What are the names of the three Pitakas or groups of books?

A.—The Vinaya Pitaka, the Sutta Pitaka and the Abhidhamma Pitaka.

36. Q.—What do they respectively contain?

A.—The first contains descriptive rules for the government of Bhikshus, the second contains instructions and discourses for the laity, the third explains the metaphysics of the Dharma.

37. Q.—Does Buddhism teach the immortality of the soul?

A.—It considers "Soul" to be a word used by the ignorant to express a false idea. If every thing is subject to change then man is included and every material part of him must change. That which is subject to change is not permanent, so there can be no immortal survival of a changeful thing.

38. Q.—If the "idea of the human soul" is to be rejected, what is that in man which gives him the impression of having a permanent personality?

A.—Trishna or the unsatisfied desire for existence.—A being having done that for which he must be rewarded or punished in future, and having Trishna will have a re-birth through the influence of Karma.

39. Q.—What is that which is born?

A.—A new aggregation of Skandhas or personality caused by the last yearnings of the dying person.

40. Q.—How many Skandhas are there?

A.—Five.

41. Q.—Name the five Skandhas?

A.—Rupa, Vedana, Sanna, Sankhara, and Viñana.

42. Q.—Briefly explain what they are?

A.—Rupa, material qualities; Vedana, sensation; Sanna, abstract ideas; Sankhara, tendencies of mind; Viñana, mental powers; of these we are formed, by them we are conscious of existence and through them communication with worlds about us is possible.

43. Q.—To what cause must we attribute the differences in the combination of the Five Skandhas which make every individual differ from every other individual?

A.—To the Karma of the Individual in the next preceding birth.

44. Q.—What is the force or energy that is at work under the guidance of Karma to produce the new being?

A.—Tanha—the will to live.

45. Q.—Upon what is the doctrine of re-birth founded?

A.—Upon the perception that perfect justice, equilibrium and adjustment are inherent in the Universal law of nature. There is no perfect justification to believe that one life, even though it were extended to one hundred or five hundred years, is long enough for the reward or punishment of a man's deeds. The great circle of re-birth will be more or less quickly run through according to the preponderating purity of the several lives of the individuals.

46. Q.—Is this new aggregation or Skandhas, this personality, the same being as that in a previous birth whose Tanhas brought it into existence?

A.—In one sense it is a new being, in another it is not. During this life the Skandhas are constantly changing and while the man A. B. of forty is identical as regards personality, with the youth A. B. of eighteen, yet by the continual waste separation of his body, and change of mind and character he is a different being. Nevertheless, as the man in his old age, justly reaps the reward or suffering consequent upon his thoughts and actions at every previous stage of his life, so the new being of rebirth being the same individuality as before, with but a changed form or new aggregation of Skandhas, justly reaps the consequences of his actions and thoughts in his previous existence.

47. Q.—But the aged man remembers the incidents of his youth despite his being physically and mentally changed; why, then, is not the recollection of his past life brought over by him from his last birth into the present birth?

A.—Because memory is included within the Skandhas and, the Skandhas having changed, the new reincarnation, a new memory the record of that particular existence, develops.—Yet the record of all the past lives survives, for, when Sakya Muni became Buddha, the sequence of his previous birth, was seen by him.—If their several incidents had left no trace behind this could not have been so, as there would have been nothing for him to see. And the Yogi who attains to the fourth state of Dhyana can thus retrospectively trace the line of his lives.

48. Q.—What is the ultimate point towards which tend all these series of changes in form?

A.—Nirvana.

49. Q.—What is the discourse of Buddha at Isipatnam called?

A.—The Dhammacakka-ppavattana Sutta which is the discourse on the Promulgation of the Law which rules the Universe.

50. Q.—What subjects were treated by him in this Doctrine?

A.—The “Four Great Truths” and the “Noble Eight-fold Path.”

51. Q.—Do they accept the theory that everything has been formed out of nothing by a Creator?

A.—Buddha taught that two things are eternal, viz: Akasa, and Nirvana; every thing has come out of Akasa in obedience to the law of motion inherent in it, and after a certain existence passes away. Nothing ever came out of nothing. They do not believe in miracles: hence they deny creation and cannot conceive of a creation out of nothing.—According to them Eternal Matter is Akasa.

52. Q.—How many people are there supposed to be living on the earth?

A.—About One thousand and three hundred millions.

53. Q.—Of these how many are Buddhists?

A.—About Five hundred millions—not quite half.

54. Q.—Is the Religion of so large a portion of Humanity necessarily opposed to Brahminism?

A.—Certainly not. The foremost disciples of Buddha were all Brahmans, Moggalayana, Sariputra, Kasyapa and a host of others.

55. Q.—Can you quote some passages from any writings now extant which teach respect towards Brahmans?

A.—The Buddhist Scriptures teach that Brahmans ought to be respected, as in the following Stanzas:

“Do not violence to a Brahman,  
But neither let him fly at his aggressor,  
Woe to him who strikes a Brahman,  
More woe to him who strikes the striker.”

The laymen and those devoted to Religion are commanded to minister to the Brahmans and other mendicants.—Again the edicts of Asoka strictly inculcate reverence towards Brahmans as one of the things to be observed by the laity.

56. Q.—Is Buddhism opposed to the system of caste?

A.—No. The early disciples of the Buddhist church were careful to note down their respective castes.

57. Q.—Can you point out any passage to prove that Buddha was not opposed to the caste system?

A.—We are told in the *Lalita Vistara* that Bodhisatvas are born only in the castes of Brahmanas and Kshatriyas and never born in low castes such as Candala, or any one born by a Sudra female.

58. Q.—Can you point out from the life of Buddha as a Bhikshu, that he strictly conformed to the rules laid down by the Dharma Sastras for the members of the Fourth order?

A.—We are told that he observed the rites of Chaturmassya Sankalpa. As laid down during the eight dry months of the year he went about from place to place. During the four rainy months he would remain in one place giving special instructions to his followers.

59. Q.—Do the Bhikshus observe this custom?

A.—Yes, all do.

60. Q.—Can you point out that some of teachings of Buddha are mere reproductions of Hindu Philosophy?

A.—Yes, a great many of the Buddha's teachings are borrowed from Hindu Philosophy.

61. Q.—Give us a few examples?

A.—In his discourse at Isipatnam he is said to have discovered the Four Noble Truths which are no other than the Chatur Vyuha of the Yoga Philosophy.

62. Q.—What is meant by Chatur Vyuha?

A.—The Chatur Vyuha or the “Four-fold Collection” is:

1. Samsara or miseries of existence.
2. The cause productive of misery.
3. Moksha or destruction of the cause productive of misery, and.
4. The means of obtaining this Moksha or the destruction of misery.

63. Q.—What is the Sanskrit term for Eight-fold Path?

A.—The Sanskrit word is *Ashtānga Yoga* which word occurs in Yoga Sastras.

64. Q.—What according to Yoga Sastras is the cause of human misery?

A.—Avidya or Ignorance.

65. Q.—What is Avidya or Ignorance?

A.—A false notion of thinking:

1. What is not eternal to be eternal.

2. What is not pure to be pure.

3. What is not happy to be happy.

4. What is not soul to be soul.

66. Q.—Can you tell me the remedy?

A.—To dispel Ignorance and become wise.

67. Q.—What is the name given to this Doctrine in the Yoga Philosophy?

A.—The Chatur Vyuha was called by Buddha, Chatur Arya Satya or the "Four Noble Truths."

68. Q.—Can you give a Sanskrit Origin of the Five Skandhas?

A.—Yes, in the Upanishads a phrase occurs—"Pancha Panchayana and Akasha are seated in God." The phrase 'Pancha Panchayana,' was translated by the Sankhyas as 'five times' or 'the twenty-fifth entity' or the Soul. According to the Vedantins, the phrase means the 'five and the five-fold composite.'—In the Sanskrit Language the Soul is called Panchayana or the 'five-fold composite,' which is certainly the origin of the five Skandhas.

69. Q.—Can you tell me the Forces which play an important part in the transmigration of souls?

A.—Yes, the Forces are three in number; they are according to the Upanishad:

1. Avidya.

2. Karma.

3. Trishna.

S. T. KRISTNAMA CHARYA.

(To be continued.)

### SPIRITUALISM IN ITS RELATION TO THEOSOPHY.\*

(From *Theosophical Siftings*.)

Nothing extenuate, nor set down aught in malice.

YOU will see, by the motto I have chosen for this paper, that I shall endeavour, in treating of this subject, to be fair to all sides. And I lay particular stress upon this because I know first, how beset with difficulties the subject is in itself, and secondly, because I myself stand

\* A paper read before the Blavatsky Lodge of the Theosophical Society.

in a peculiar relation towards it. This relation has one great advantage attached to it and one equally great disadvantage. The advantage, as all my Spiritualist friends (and I hope there are some here to-night) very well know, is that having been for about five years officially connected with the National Association of Spiritualists, as the chief Society was then called, and for some four or five years before that intimately associated with some of the leaders of the movement, I had ample opportunities both of investigating its phenomena during what I may call its most phenomenal stage, and of observing its influence on those who practised it; and also the tendency of its teachings on the minds of those who tried to get at the force behind the phenomena, and to explain those phenomena by means of evidence culled from all parts of the world. These I call advantages.

My disadvantage may be considered by some to lie in the fact that, being now no longer in sympathy with all the explanations accepted by my Spiritualist friends, I may be a little inclined (though I have always carefully guarded against that position) to underrate the reasoning which seems to them, and once seemed to me, to be so cogent and all-sufficient to meet the difficulties of the case.

I must apologize for speaking so much of myself, but to those who do not know me, I think it better to justify my attitude towards this subject, and to account to them for what may seem a bold step in taking it up at all. I want them to understand that I am not speaking from hearsay or from second-hand information, but from actual knowledge founded on personal experience and personal contact with the facts and individuals concerned. I also want, if possible, to point out some things which seem to me to be unnecessarily dividing two classes of students who ought to join hands in a more friendly manner than they do at present, for I think the division between them is a good deal owing to a mutual misunderstanding of each other's position. There is much in common between Spiritualists and Theosophists, and I don't see why there should be now any antagonism between them.

In stating what I hold to be the truth about the whole matter, I shall doubtless (and unavoidably) say some things distasteful to both sides—but to heal a wound you must probe it to the core, in order to remove any matter which is an obstacle to healthy growth. I hope that I shall not give any unnecessary pain, and I hope that at the conclusion of my paper our Spiritualist friends, should there be any here present, will speak their minds freely and criticize my remarks on this important subject.

Now, on first coming face to face with the phenomena of Spiritualism, the effect they are likely to produce on the mind depends greatly on the experience that lies behind the investigator. In this paper I shall assume that he is honest himself and has to deal only with honest and honourable persons, and that the facts before him are real, and not fraudulent. The case of fraud or otherwise in mediumship is not

before us to-night; it is an unsavoury subject and need not here be considered. All that we need postulate is that the same care and caution are brought to the investigation as would be brought by any earnest student to experiments and research into other natural (so-called) physical phenomena—perhaps rather more. Take a man of trained mind—Mr. William Crookes, for example. After a sufficient number of trials under the strictest test conditions, electrical test; and others devised by himself, the *séances* being held in his own house, he was forced to the conclusion, which he nobly maintained in face of the ridicule of the Scientific Society of which he was even then the greatest ornament, that there is at work a force not hitherto taken into account by the world of Science at large (modern Science, of course) to which he gave the name of Psychic Force, governed by an intelligence, though he gives no opinion as to its nature. To this position I believe he still holds; publicly at least he has never gone back from it.

I pass over such fugitive experiments as those made by Professor Lankester and Dr. Donkin, which led to the celebrated Slade trial, which trial resulted, from the nature of the evidence given, in a complete victory for Spiritualism. Among the followers of Crookes was Serjeant Cox, founder of the Psychological Society, which died with him and was revived in the Society for Psychical Research, of which no more need be said.

But there were others, men of equally trained minds, of European celebrity, who could not rest in this hypothesis, but found themselves constrained to connect these phenomena with intelligences independent of the medium, basing their conclusions equally on long experiment and research, and pursuing the subject with equal earnestness. Among these were Mr. Alfred Russell Wallace, Mr. Cromwell Varley, F. R. S., Dr. Perty, Professor of Natural Science at the University of Berne; Prof. Hoffmann, of the Wurzburg University; Dr. Butlerof, Professor of Chemistry at St. Petersburg; Prof. Zöllner, of Leipzig, author of *Transcendental Physics*; Camille Flammarion, Astronomer Royal of France; Professors Hare and Mapes, of the United States, and numbers of others. All these were driven to accept the theory generally understood as “Spiritual,” as the only one which covered the facts with which they had become familiar.

I do not now stop to consider the third class of believers, namely, the great mass of Spiritualists *par excellence*—not that I think their evidence unworthy of acceptance, but because I am concerned to-night more with classifying theories than with bringing forward individual witnesses. Their testimony may be found in innumerable writings. Among the best are those of Mr. W. Stainton Moses, on *Psychography*, or direct writing; Mr. Epes Sargent, a retired schoolmaster of Boston; Mr. Wm. Howitt, Mr. S. C. Hall, Mrs. de Morgan, whose book, *From Matter to Spirit*, published in 1863 and now out of print, opens with a preface by her husband, sometime President of the Mathematical

Society of London, and a recent work by Florence Marryat, entitled, “There is no Death”; also in the pages of the *Spiritualist* newspaper and of the *Spiritual Magazine*.

The names I have mentioned are sufficient guarantee that the Spiritualist theory was not adopted merely by the ignorant, the un-intellectual, or the untrained; still there were some among them those who, not being altogether satisfied as to the source of the phenomena, and being scandalized, or, rather, saddened by the low-class character of certain manifestations, and the deterioration of character among public mediums, began to look around for some new light on the whole subject, and were thus ready to welcome the doctrine which was soon to be given to the world. For it is a matter of history that the Theosophical Society drew the chief of its first adherents from the ranks of Spiritualism. In New York Colonel Olcott, the author of “People from the other World,” and widely known as a pronounced Spiritualist, was chosen, doubtless, by “those who know,” to be one of the founders and the President of the whole Society; Mr. A. E. Newton, at that time President of the Spiritualist Society of New York, was also one of the original members of the Theosophical Society; likewise Mr. C. C. Massey, and, for a time, Mrs. Emma Hardinge Britten. In England, four out of five of the original group were members of the British National Association of Spiritualists, as well as the first two presidents, Mr. C. C. Massey and Dr. George Wyld. During the first year of its existence, the English Theosophical Society continued to be recruited almost entirely, if not solely, from the Spiritualist ranks (Mrs. Edwin Ellis, Madame de Steiger, Miss Arundale are names which occur to me at this moment). After that time the outside world began to make enquiry and to join the Theosophical movement.

The reason for this is not far to seek, for there can be no doubt that Spiritualists, in consequence of their familiarity with the phenomena so largely commented on in *Isis Unveiled*, brought to the study of occult matters a certain preparedness of mind for the reception of the new teaching; while the materialist, on the other hand, had many a hard nut to crack before he could admit the reality of the marvels of Theosophy. But in the majority of instances a contrary effect was produced among Spiritualists, and for reasons which I will try to show.

H. P. Blavatsky had, by the publication of her great work, “*Isis Unveiled*,” driven, as it were, a wedge into the very heart of the Spiritualist movement, by which it was split into two opposing camps. There were those who had either never been satisfied or were beginning to be dissatisfied with the Spiritualist theory of the return of their departed friends; the extraordinary development of the “materializations”—first, hands only, then faces and heads, lastly, the full forms, such as those of “Katie King,” so amply attested by Mr. Crookes, the “Lenore” of Miss Showers and others, in England, not to speak of the countless mediums in the United States—this develop-

ment had reached its culmination in the home of the Eddy Brothers in Vermont, where Madame Blavatsky first met with Colonel Olcott, as related in his book above mentioned. To him was first given the explanation that the beings acting behind these masks were indeed "people from another world," but that they were by no means those whom they represented themselves to be. They were but the Kama-rupic dregs, or cast-off lower principles of former men and women, helped by certain elementals to utilize the vital forces of the medium, masquerading as the personalities of such departed friends as the persons assisting at the *séances* desired to invoke. This was proved to Colonel Olcott by the fact that from the moment Madame Blavatsky appeared on the scene, the so-called "spirits" of Cossacks, Kalmucks and various Russian or Tartar tribes likewise appeared in all the bravery of their national costumes, too correct and too extraordinary to have been conjured up by the imagination of the farmer's wife and her sons at Chittenden. Madame Blavatsky also explained to him that she had by her knowledge of the forces at work, and by the exercise of her will-power that certain spirits should appear, actually caused their appearance, and that many other persons unconsciously bring about that which she had consciously performed. Once this theory was made known, it acted as a spark to a train of gunpowder. Those who could not see its reasonableness, nor how completely it fitted the facts that lay so plentifully to hand, and to which no former explanation had ever fully sufficed, were roused to furious anger against one who came amongst them as a stranger, with her new-fangled teachings about masks and shells and false personalities, robbing them of their cherished beliefs and the hopes they had founded on too insecure a basis. The mothers who believed their little ones to be waiting for their arrival in the Summerland, and that they came rapping round on the tables and chairs in the home-circle, dear and familiar as ever, told H. P. B. that no woman would ever believe in her. Spiritualistic professors scoffed at her as a played-out medium, they would have none of her. The clamour and discussion that were raised now seem incredible, and from that moment to this their echoes have never died away. The wise were thankful that the dangers attendant on mediumship were pointed out to them, and even those who persevered in its development learned to be more cautious, but did not any the more acknowledge their indebtedness to Theosophic explanations; they had learned, they said, from their *own* experience, which was partly true.

I must admit that there is some excuse to be made for these people. It is annoying when you think you have made a new discovery—and it *was* new or had a new awakening as a systematic development in the West from the time of the Rochester rappings and the experiences of the Fox girls—it is annoying when you have worked patiently and doggedly at some new thing, when an unknown person from an unknown land and with an unknown past, suddenly drops down amongst

you and declares that it is all as old as the hills, and that she knows how it is done. And just because some of the deepest feelings of human nature are involved in these matters, and because their truth or falsehood is of such deep and vital import, just as in religious controversy, the fiercest passions are quickly aroused, and the world is set ablaze in a short space of time.

All these results were anticipated by H. P. Blavatsky, and in "Isis Unveiled" she makes various statements to this effect (*e.g.* vol. ii, p. 637).

But there were also those who, having applied the Theosophical key to the phenomena in question, and being convinced of its efficacy and truth, found themselves once more at the parting of the ways, and in danger of pointing out the road to others on which they dared no longer travel themselves. Such was my own position. When I looked round and saw the injury resulting from "physical *séances*" as they were called, to the mediums, both here and in America; when I saw them breaking down, some physically, others morally, all going sooner or later to ruin, it became to me impossible to continue on the same lines as before. The argument that these manifestations were necessary to break down the wall of materialism and thus to benefit humanity at the sacrifice of the mediums, seemed to me no more justifiable than the argument for vivisection. In fact the vivisectionists had the best of it, their work being on the physical plane only, while in the case of the mediums, higher parts of the nature are concerned; we were in fact, dealing with souls. And so I felt bound to sever my five years' official connection with the Spiritualist Association at Great Russell Street, and a much longer one with some valued friends, and to break down as far as possible the bridge which had borne me over the rising tide of materialism, but which I dared not recommend others to cross. This is perhaps not the place to make an *apologia pro vita mea* but I cite my own case, partly because my action was greatly misunderstood at the time on account of attendant circumstances, and partly because that case was typical of others, who being in a less prominent position in regard to the movement, their withdrawal from it was less remarked. Some again, remained in a dilemma out of which they did not see, and never have seen, the way to extricate themselves, and this partly for reasons the consideration of which brings me to the second part of my subject.

The Spiritualists felt, as a body, and I believe I am expressing what many of them feel to-day, that the explanations of Theosophy, however well they may have fitted the facts of the physical phenomena, do not explain a very large body of facts of a different and a higher order. And some of these are on that debateable ground which may be said to lie between Spiritualism and Theosophy. It is useless, nay more, it is unjust to tell Spiritualists that the facts which have primarily brought light and knowledge to them, and actual consolation to many are all the work of spooks, elementaries and elementals. Some of them have arrived at similar conclusions in regard to certain phenomena.

partly from their own experience and partly by the light borrowed from Theosophy. They have learned to distrust the astral plane, which they have discovered to be not spiritual in the highest sense, and some have found out the delusiveness of much of that spirit-identity, on which such great stress was formerly wont to be laid. They know now that the astral sphere with which they have had such long dealing and with which they are so familiar, is an illusive sphere, and they are far more cautious in their instructions to inquirers than the days when all were invited to form spirit-circles in their own homes, and to investigate for themselves. But I take it, in common with my brother Theosophists, that they are not yet fully alive to the dangers of opening the door to astral influences, for that door once opened, the more malign among their astral visitors will take good care not to let it close again, and will in proportion as "conditions" are favourable, continue to "infest" rather than to visit the mediums, to the great detriment of all concerned. I would gladly see all our Spiritualist friends resolutely closing those doors, and I cannot help thinking that if they would study some of our Theosophical literature a little more assiduously, with the advice derived from Adepts with ages of experience in the subject, they would see ample grounds for the views held by the Theosophical Society.

And here I must make a remark which I hope will be forgiven me by my fellow-Theosophists, to the effect that I believe the attitude which some amongst them have taken up with regard to Spiritualism has kept back many from making further inquiry into the true explanations of Theosophy. They have applied what has been said about physical and low-class manifestations to the whole range of Spiritualistic phenomena, and by setting up their crude, second-hand opinions against the matured experiences of those older, and at least as well educated as themselves, have deeply wounded some and have made themselves ridiculous to others.

On the other hand there is amongst Spiritualists too much tendency to imagine that Theosophy is founded on the opinions of Madame Blavatsky; whereas her teachings are merely the outcome of the wisdom of generations of Adepts, with some of whom she came into personal contact, and from whom she received the knowledge she has endeavoured to transmit to the world in her writings. These are there for all to study; they can read, judge and form their own opinions, if they so prefer—but they should not judge without either reading or studying.

E. KISLINGERY, F.T.S.

(To be continued.)

## Reviews.

### OUR MAGAZINES.

LUCIFER:—Theosophists, who are well-read students, will appreciate the April number of *Lucifer*. One of the best translations that has appeared for sometime is that of the "Jaina Sankalini Tantram," by Rai B. K. Laheri of Ludhiana. There is no danger to be apprehended from translations of this sort, if readers will bear in mind the reiterated sentence contained in the present Tantram, "but this can only be realised, O Devi, by the direction of a Guru." Verse 50 will no doubt be familiar to Eastern readers: "The Veda is no Veda, but the everlasting, eternal and unchangeable Brahma is Veda, and those that devote themselves to the divine knowledge, or the Brāhmanas, are the knowers of the Vedas." Verse 51 informs us that, "The Yogis after churning the four Vedas and all the Shāstras have consumed the real butterlike portion of them, and left the unreal curdlike portion for the Pandits (book-learned) to drink." How many of us will be prepared to admit the truth of this? Again, verse 94 is worth repeating: "There is nothing in the world that a disciple can give to pay the debt to the Guru who has taught him One Letter." The "Philosophy of Perfect Expression" by the Countess of Caithness, though not, perhaps, the expression of perfect philosophy, contains thoughts which may appeal to the minds of some mystics. The "Uses of Magic" by G. E. Wright, and an article on "Brotherhood" by William Main are both worth reading. Annie Besant's article on Re-Incarnation is continued.

THE PATH:—*The Path* commences with the April number, its seventh volume, though why it should have chosen to celebrate its seventh birth-day by placing a species of tombstone, (*Nil avertite omen!*) on its cover, we are unable to surmise. In our humble opinion the original cover was all that could be desired. "Theosophical Symbols" by the editor is, interesting. The explanation of "Solomon's Seal" showing its origin from India is worthy of note. But after all, was there ever a time, we wonder, in the history of the world when the symbol of the 'interlaced triangles' did not exist. Bro. Alex. Fullerton treats of the "Seven Principles" by "inquiring what the constitution of man would seem of necessity to be, and not merely investigating what it in fact is." "Tea-Table Talk" is excellent this month and gives some of the experiences of a *séance* frequenter.

S. V. E.

### THE NEW SERIES OF THE SPHINX.

It is with the most sincere pleasure that we welcome the re-appearance of this valuable journal in its new form. Its sub-title has been altered too so as to cover the life of the soul and spirit in all their varied forms and manifestations, and our valued colleague its Editor, Dr. Hübhe-Schleiden, has placed upon its cover a new translation of the motto of the T. S.: *Satyat nasti paro dharmā*. This world-old text he renders "There is no law higher than truth," a translation open perhaps to criticism from the stand-point of strict scholarship, but certainly expressive of the inner sense of the original.

Some months ago it was announced that the publication of the *Sphinx* would be discontinued. This would have been a sorry omen for the cause of

reviving spirituality in Europe, for both in philosophical and scientific culture the Vaterland holds so high a position that, were suitably conducted, philosophic and scientific journals as that under notice to die from want of support, one would be almost forced to conclude that nihilism is actually gaining the upper hand in that great centre of Western thought. But happily these forebodings have not been fulfilled, and the *Sphinx* with its new and enlarged programme is, we trust, destined to see many more years of useful and helpful activity. The changes made in its programme may be best understood from the following extract from the opening editorial entitled "What we aim at":—

"We propose to regard everything treated of, or criticised in these pages from the stand-point of the highest ideal; and that is perfection in the True, the Good, the Beautiful, on the basis of NATURE. That this is, however, an evolutionary stage which every individuality must one day reach—the recognition, which is lacking in both the older idealism and the newer realism, this is the foundation stone of our ideal-naturalism."—"As in religion and in science, so also in the other forms of all human life, we seek only that Being which manifests itself to us everywhere in good-will and true action."

The new programme is to include all forms of spiritual life and work: music, art, literature, &c., &c., and many of the leading writers and artists of Germany have promised their co-operation. The artistic department is to be under the care of Germany's most spiritual painter: Gabriel Max, and the lovely engraving, "Thou shalt not kill", in the present issue, is an earnest of how much care will be bestowed thereon.

Among the articles in this number there is one from the pen of Dr. Carl du Prel which is well worth careful perusal, and the opening chapter of what promises to be a most interesting story, "The Truest Friend" shows that the interests of the general reader will receive due attention.

On the whole the *Sphinx* in its new issue ought to appeal to and interest a much larger class of readers than before, and we sincerely hope that it will meet with the success which the ability of its articles and the devotion of its Editor most assuredly deserve.

B. K.

### THE BUDDHIST REVIVAL.

Mr. Dharmapala has brought out the first number of the *Journal of the Maha Bodhi Society* at Calcutta. It is interesting as a sign of the times and would have been more so in itself if it had not been hurried out to fulfil a premature announcement of the date of publication. Considering the gravity of the work cut out for the Buddha Gaya Society, and the imperative necessity that its *Journal* should rank from the first with the most serious organs of learned Societies, Mr. Dharmapala has been unwise to listen to impractical advisers, and has shown that his enthusiasm far exceeds his practical judgment. However, the step has been taken and it is too late for regrets: the friends of Buddhism must do all they can to make the *Journal* what it ought to be. In its editor the most important religious movement of our times has a worker whose pure motives, marked intelligence and devoted zeal win for him all hearts, and for his cause a respectful hearing. The *Journal* is pub-

lished post-free, at the rate of Rs. 2 (in advance) and may be ordered of H. Dharmapala, 22, Baniapooker Road, Entally, Calcutta, or of the Managers of the *Theosophist*, *Lucifer*, *Path*, *New Californian*, *Lotus Bleu*, *Buddhist* or any other organ of the Theosophical Society.

H. S. O.

### Correspondence.

#### THEOSOPHY IN WESTERN LANDS.

LONDON, April 1892.

There is somewhat of a dearth of home news this month, the principal event which I have to chronicle being the safe return of our sister, Mrs. Cooper-Oakley, from her Mediterranean trip. She looks very brown and is fairly well, I am glad to say, although still suffering from the effects of an attack of fever which she unfortunately contracted on the homeward voyage. Mrs. Oakley reports well for Theosophy on board the *Chimborazo*, she having not only freely and continuously circulated our literature—which, by the way, she tells us was in great demand—during the voyage; but also left some books behind her to enrich the ship's Library. One "convert" indeed returned with her to Head-quarters, and is still staying there, constantly to be found deep in the study of the "Secret Doctrine."

I hear from Manchester that there are prospects, very favourable prospects, of the formation of a second Lodge there, which speaks well for the activity of the original Lodge; whose members have therein followed in the footsteps of the brethren in Edinburgh, where as you know—a second most flourishing Lodge has already been formed.

The Theosophical Book Exchange started by our indefatigable Brother F. W. D. Evelyn, in Glasgow, has succeeded beyond his original expectations; and I hear that he has his hands pretty full. It was indeed a most happy thought, and members owe him a debt of gratitude for the facilities thereby offered.

Mrs. Besant's recent lecture at Milton Hall, in which she took Ghosts as her subject, and Mr. Stead's two extra numbers of the *Review of Reviews* thereupon, as her text, has been extraordinarily widely reported; copied from paper to paper all over the country. The Theosophical explanation of apparitions, &c., must have thus reached thousands of readers who would otherwise never heard that there is a *via media* between the extreme of superstitious credulity on the one hand, and the self-imposed and ignorantly contemptuous denial of materialism on the other.

\* \* \* \* \*

The *Nineteenth Century* for last month contains a deeply interesting account of the recent experiments and discoveries of the latest comer in the realms of electrical science, young Nikola Tesla. The writer of the article, a Mr. Gordon, begins by alluding to "the tendency of modern science to remove day by day the barriers between its different branches. Our views," he says, "of the phenomena of light and heat, of electricity and magnetism, and even of matter and motion, are rapidly merging into one general theory of molecular physics, which is perhaps best expressed by the vortex theory of Sir William Thompson." Touching upon Prof. Crooke's experiments on radiant matter—in which Mr. Gordon seems to think, we have been given



"the first hint of a method of directing what, for want of more exact knowledge, we will call the molecules of matter,"—he comes next to M. Tesla's recent advances in the field. This daring experimenter abandoned "the ordinary dynamo, which gives about 80 alternations per second, and the ordinary induction coil, which gives about the same number, and boldly constructed a dynamo which gives 20,000 alternations per second, and by connecting this to suitable condensers, he multiplied its alternations until they reached 1,000,000 or 1,500,000 per second"! No sooner were these extraordinarily, almost inconceivably rapid alternations per second reached, than, as Mr. Gordon says, "the experimenter entered a region of mystery and hope"; for an entire set of new phenomena at once appeared. One of the most remarkable being "that, either because these vibrations are too rapid to excite corresponding vibrations in the nerves of the body, or from some other cause"—I italicise this wise reserve—"no shock is felt from the current; and that though an ordinary current at 2,000 volts will kill, yet this current at 50,000 volts cannot be felt at all. It was also found that the vibrations keep time in some unknown way with the vibrations of solid matter." Again I italicise, for this last sentence appears to me to contain a most significantly prophetic note. The effect has now been observed, it only remains for Science to postulate the Cause; this it will doubtless be compelled to do in due course; and then the *Mysterium Magnum* of Paracelsus will once again be resuscitated; with a change of name, of course, to save the dignity of the scientists. None the less will occult Science be vindicated, and one more of its long known laws re-discovered.

To return to M. Tesla, however; Mr. Gordon further tells us that, "a Crookes' radiometer placed near a metal conductor from which neither spark nor glow is perceptible yet rotates as if it were placed near a lamp or heated body, but rotates in the wrong direction"; and last of all, *a true flame burns in which nothing is consumed*. "Curiouser and Curiouser," as Alice in Wonderland was wont to observe. A study of the "Secret Doctrine" might now appropriately come to the rescue of perplexed scientists. But alas! if they do study H. P. B.'s masterpiece, they never say so.

Mr. Gordon then enlarges on the probable results of the development of M. Tesla's discoveries, and hopes that "we shall some day harness to our machinery the natural forces, which from the beginning of time have literally been slipping through our fingers," &c., concluding with the following fine description:—

"But, whether these dreams are ever fulfilled or not, few who attended M. Tesla's lecture will forget the possibilities which seemed to open to their minds when they saw a living man standing in the midst of the electric storm, receiving unharmed in his hands flashes of veritable lightning, and waving above his head a tube, through which the very life-blood of creation pulsed, in waves of purple fire."

The current number of the *Strand Magazine* contains another amusing paper in which a little more mild fun is poked at us, *apropos* of "precipitations." This apparently is the writer's rendering of "Theosophy"; at least no other translation of the word seems to have occurred to his mind. One unavoidable result, I suppose, of promiscuous discussions in newspapers. "Precipitation" means good copy, *ergo* precipitation = Theosophy.

Some devoted admirer of Mr. Whistler has been expressing his veneration, in the *Novel Review*, in terms which leave no doubt in our minds that he at least—whether his master, Whistler, is or not—is a devout believer in

re-incarnation and the astral world. He speaks of "astral music; and if he who wrote it" (*i. e.*, Whistler) "has not lived aforetime in Egypt and in Syria, in violet-crowned Athens and Dante's own city of flowers, I have misunderstood the music." Nothing, as I think you will agree, could be clearer or more explicit, without the actual use of the word *re-incarnation*.

Mr. Stead gives some more interesting accounts of apparitions, and dreams fulfilled, in this month's *Review of Reviews*; which, taken in conjunction with two remarkable cases that have recently been reported in the daily press, serves to illustrate the continuance of the widespread interest that has been touched in these subjects of late. The cases which I allude are, (1) The prophetic and ghastly dream of the murderer Deeming's brother; and (2) The "Ghost story from County Tyrone," as the newspaper paragraphs had it. An inquest was held on the body of a man who had been thrown from a cart one night, about a week ago, and killed; the cart-wheel passing over his head, and fracturing the skull. One of the witnesses in giving his evidence "swore he was coming out of Coal Island, and at Clonoe Church a black man came out on the road, and walked noiselessly before him for some yards. He believed it to be a ghost. The ghost disappeared, and a few yards further he came on a black lump on the road, which turned out to be the dead body of Lynn." It should be mentioned that Lynn was accompanied by another man, who escaped unhurt, the horse having suddenly bolted, which threw Lynn out on to the road. No jocular or disparaging remarks accompany the report of this man's evidence, which cannot fail to strike the observant reader as not a little singular.

Dr. Lombroso, who has been writing lately on "The Physical Insensibility of Women," contributes a short paper to the March number of the *Nouvelle Revue* in which he points out the very great danger of crowds, with special reference to hypnotic suggestion. The peculiar magnetism in crowds, he says,—or, as we should say, mixed, or cross magnetism—renders those composing them specially liable to suggestions of crime and violence; in fact Dr. Lombroso does not, apparently, hesitate to say that most revolutionary crimes are committed by people in a more or less hypnotic state. Dr. Lombroso being a scientist may have some chance of obtaining a hearing for his very pertinent and timely warnings, whereas H. P. B. writing on the same subject, and in a similar strain, long before Dr. Lombroso published his article, is either altogether ignored or else contemptuously dismissed as a crazy Occultist!

Theosophists have always maintained that a love of fairplay, of justice, being one of the deepest and most ineradicable instincts in our common human nature; therefore, the twin doctrines of Karma and Re-incarnation must necessarily appeal with great force to this deep-rooted instinct, testimony to the reality of which I find in an article in the *19th Century*, called "Hodge and his Parson." The writer is one of the latter class, and manfully defends poor Hodge against the charge that the way to his heart is through his stomach. On the contrary, says the parson, "most emphatically do I deny it. The way to his heart is through his sense of justice," and for once the parson is in the right.

The pages of the *Westminster Review* devoted to notices of Contemporary Literature contain a short account of an interesting little work on "Architecture, Mysticism, and Myth," by Mr. W. R. Lethaby. He tries to shew that

the ideas which underlie architecture have "in all lands a common basis, and a common elementary form; and further, that *this* form is derived from contemporary conceptions of the universe." It is noticeable that the author speaks much of the number seven, and of its derivation from the seven planets; a theory which he, apparently, supports with a wealth of illustration and argument.

A. L. C.

## AMERICAN LETTER.

New York, April 15th, 1892.

Just now we are busy in this country, preparing for our annual convention which, as you know, will take place in Chicago on the twenty-fourth instant. How many it will muster it is as yet impossible to tell. That it will be as greatly successful as that of last year, we scarcely dare hope. Then Madame Blavatsky was still with us all; and although since her death there has been more earnestness, force and unity in the Society than even before, still there was at that time a certain seriousness, concentration and intentness, due probably to coming events, which possibly we may not rival this year.

Brother G. R. S. Mead has now reached our shores, to represent the European Section. Last year this task fell to the lot of Mrs. Annie Besant.

Our Branches having about finished making out proxies, and electing delegates, the delegates are, presumably, busy getting out travelling caps, dusting off hand-bags, and searching for missing trunk keys. Some have already started on their way, as they propose to take the trip by easy stages. Others will follow on by fast expresses at the last moment.

A proposed programme has already been arranged, which will greatly expedite matters if adopted, as in all likelihood it will be. Last year the three days were all too short. There is too much work to be done at these yearly conventions to be attended to in the short time allotted to them, unless a good system is laid out and rigidly adhered to.

Just now the "Aryan Theosophical Society" is on the *qui vive* in regard to head-quarters. These have been procured, in the shape of a house, at 144, Madison Avenue, which has recently been bought, and is now being altered and fitted up. It will be ready for occupancy by the first of May. In it there will be a meeting-room for the Aryan Branch, working rooms for the general headquarters force of the American Section, a printing room, and living rooms for some of our members. So far, as at present decided, those who will live there are Brothers Claude F. Wright, recently from the household in London, John M. Pryse, and Praeter. Later you may look for a fuller report describing the place more in detail. Before leaving this subject you should be informed that though the house is taken by the Aryan Branch it is in reality for the American Section. The latter is not a corporate body, and as for this reason it cannot hold property, it was necessary that the deed should stand in the name of some one of the Branches that had been incorporated.

Then too the Brooklyn Branch is busy over its scheme for a little "household." One of its members has taken a house, and from her the Society will hire a floor for its weekly meetings which will also be kept open

on all other evenings for stray visitors. Several members of the Branch will also take up their home here; so that in a quiet kind of a way there will be a Brooklyn headquarters.

Miss Catherine Hillard, who, in the last few months, has delivered some forty lectures on Theosophy, and who is one of our most esteemed members, shortly leaves for a visit to England. So the threads are being carried to and fro, and the web is being steadily woven since the days when H. P. B. landed on our shores, to go from here to your country and from thence to England. Think how that brotherhood, regardless of race, creed, sex or color, is ever growing. You now have Col. Olcott, Bertram Keightley and Miss Müller with you. In England they have James Pryse and Willis Brown from our Pacific Coast, and we have here in New York, Claude Wright and Archibald Keightley from London.

H. T. PATTERSON, F. T. S.

## A BUDGET FROM CEYLON.

Colombo, May 12th, 1892.

"White Lotus Day" was spent here in a manner worthy of the occasion. It was observed both at the Head-quarters at Maliban Street and at the Sangamitta Girls' School. Mrs. Higgins, the Principal, decorated the music room with White Lotuses, and the large painting of H. P. B. brought out from America, and which is now hanging in a wall of the music room, was also decorated with flowers. At 10 A.M., Mr. Higgins assembled her pupils and their teachers in the music room. They were all dressed in white and the Principal explained to those assembled in a few words (she was not well enough to speak at length) the object of their presence. The proceedings then commenced by the singing of the Hymn "Glory to Buddha" which was followed by addresses from Mr. Robert de Fonseka, Miss L. Roberts and Mr. Peter de Abrew.

Mr. de Abrew then read select chapters from the "Bhagavat Gita" and the "Light of Asia," and the ceremony concluded by the chanting of the Jayamangala.

During the latter part of last month, Her Highness the Maharani of Cooch Behar and suite arrived at Colombo from Calcutta. Their visit to the Island was for the sake of the health of Her Highness. Shortly after the arrival of the distinguished visitors, Mrs. Higgins, the Lady Principal of the Sangamitta Girls' School, her first Assistant, Miss Roberts and Mr. Peter de Abrew, a founder of the Institution, called on the Royal Indian party, to pay their respects. Mr. K. C. Sen, the learned brother of Her Highness, received the visitors on behalf of Her Highness and suite and greeted them cordially. After a couple of hours' pleasant talk Mrs. Higgins and her party returned.

A few days later the venerable mother of Her Highness—Mrs. Keshub Chunder Sen—her daughters and Miss Hammond, the Governess of the family, accompanied by Mr. Sen, visited the Sangamitta Girls' School. Mrs. Higgins welcomed the distinguished party most cordially and they were entertained by her right royally. Her pupils sang for them some English and Sinhalese hymns and lyrics with which the Indian ladies were charmed

—they were so pleased with the music, that a sister of Her Highness is taking with her to Calcutta a copy of a Sinhalese lyric and its music composed by Mrs. Higgins.

After a tour round the Institution, the visitors expressed their delight at the work done by Mrs. Higgins and left the Institution. They paid a second visit on the Wesak Festival day—when Mrs. Keshub Chunder Sen became a patroness of the school, and Her Highness the Maharani, sent word that she would be very pleased to be the Patroness of the Institution, and that as soon she feels better she will pay the school a visit, which she looks forward to. Her Highness the Maharani is a great patroness of Women's Education, and it is hoped that under Her Highness' patronage the Sangamitta Girls' School will have a grand future before it.

The Wesak Festival was on May 11th, the occasion being the anniversary of the birth of Gautama Buddha. The day was a national holiday—(thanks to our dear Colonel Olcott) and the Buddhists of Ceylon had full liberty to celebrate the occasion. Colombo looked very gay—streets and roads were decorated prettily with beautiful coconut festoons and from the housetops waved the Buddhist flag. The temples were crowded with devotees and the scene on the occasion was one worth witnessing. Among the visitors to the Temples were Mrs. Keshub Chunder Sen and her daughters, whom Mr. De Abrew took round. They were much impressed with the scene they witnessed. At High Priest Sumangala's Temple, Mr. De Abrew introduced Mr. Sen and the party to the revered abbot, and at the shrine of the *Vihare*, Mrs. Keshub Chunder Sen paid her respects and homage to Buddha, by offering to His Memory some flowers. Mr. De Abrew then received the Pansil from the High Priest, and the venerable mother of Her Highness joined in the ceremony.

P. DE A.

#### ERRATA.

##### ELQUISTIC MYSTERIES.

The following paragraph was accidentally omitted in the *Theosophist* for April 1892, at p. 424, between lines 24 and 25:—

“Even the Jehovist affirmed the ultimate dissolution of fallen, that is of spirit-guided and spiritualized man. This is disguised in his narrative of “The Fall” by the literal rendering of the symbol of Spirit and the consequent transformation of the Tempter—the Great Ensnarer—into an actual serpent. In the language of those days, spirit-guided man was called the “Son of the Serpent,” to distinguish him from wisdom-guided man—the “Offspring of Wisdom,” whose symbol was the Dragon. When this is recognized it becomes self-evident that in making Jehovah say to fallen man: “Dust thou art, and unto dust thou shalt return,” the Jehovist intimated the final dissolution of the Offspring of the Spirit.”

P. 421, line 11, for “thereupon” read “therefrom.”

„ 425, „ 3, „ “pliable” „ “viable.”

# ॐ THE THEOSOPHIST.

VOL. XIII. NO. 10. JULY, 1892.

सत्यात् नीस्त परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.\*

CHAPTER IV.

IN giving anything like a consecutive account of early Theosophic days — by which term I mean to include all days of intercourse between H. P. B. and myself, so far as I can recall them—I must briefly allude to the cases of precipitation of manuscript by her which are mentioned in my Eddy book (“People from the other World,” pp. 455-6-7 and 8). Ostensibly they were given me by John King, of Kamaloca, whilom Buccancer, knighted by His Britannic Majesty Charles II, but now apparently a mere pseudonym of H. P. B.'s elementals. At a séance at her hotel in Philadelphia, on the evening of January 6th, 1875, the alleged J. K. doing phenomena, I said: “If you are in reality a spirit, as you pretend, give me some exhibition of your power. Make me, for example, a copy of the last note from E. W. to — that I have in the portfolio in my pocket.” No notice was taken of the request that evening, but on the next but one after it, while H. P. B. was writing and I reading at the same table, loud raps sounded and, upon my calling the English alphabet, spelt out, “Hand me your dictionary under the table, will you?” The only dictionary there, was a Russian-English one of H. P. B.'s, which was handed (not dropped, but *handed*, as if to a something or invisible somebody down there that could take the bulky

\* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult phenomena shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

H. S. O.

volume and not drop it) beneath as requested. The raps then called for the mucilage bottle, and then for a penknife. These also having been passed under the table, there was momentary silence, after which was rapped the word "Look!" We took up the book, knife and bottle, and upon a fly-leaf of the dictionary I found a precipitated copy of the note in question. The call for the knife was explained to me thus: a certain infinitesimal quantity of the metal composing the blades was disintegrated from the state of metallic vapor. The gum-arabic lent some of its particles—also vaporised for the purpose—as a cohesive aid in the experiment. The portfolio containing the duplicated note had been in my pocket continuously since my coming to Philadelphia, until half an hour prior to the experiment, when I had laid it on the mantel-shelf and had had it in full view whenever I raised my eyes from my book. H. P. B. was all the time at her table writing, and no person save ourselves was or had been in the room since I laid it upon the shelf. Upon comparing the original writing and the duplicate, by superposition, it was evident that they were not facsimiles, which made it the more interesting.

The next evening, H. P. B. and I being again alone, the raps called for a piece of Bristol-board drawing-paper to be handed beneath the table. Showing me first that both sides were blank, my colleague passed it down to "John King," whereupon the raps bade me look at my watch and note how long the experiment would require. With my watch in hand, I glanced under the tablecloth and satisfied myself that there was but the one sheet of paper there which I had handled the moment before. At the end of just thirty seconds the raps spelt out "Done?" I looked at the paper and felt disappointed upon seeing that the exposed surface was as blank as before, but upon the under face, the one next the carpet, was found a second and even better copy of the original. This time the portfolio containing the letter was in the inside breast-pocket of my coat, where it had been continuously since the previous evening's experiment in precipitation. A Mr. B., who entered the room at this moment, assisted me in making a very careful scrutiny of the documents, placing one over the other as I had already done, and becoming, like myself, entirely convinced of the genuineness of the phenomenon. I may say, in parenthesis, that this gentleman received in his carpet-bag while travelling by railway train, a letter from "John King" conveying instructions as to something of a personal nature. He told me the story himself, showed me the letter, and stated upon honor that it had come into his bag while in a train and miles distant from Philadelphia and H. P. B. This incident recalls similar experiences of my own while travelling by train, in France with Babu Mohini M. Chatterji, and in Germany with Dr. Huebbe Schleiden, both in the year 1884.

The mention of this gentleman reminds me of the duty I owe to the memory of H. P. B. to state her exact relations with him. It has been

insinuated that they were not altogether creditable and that there was a mystery concealed which would not bear probing. This is of a piece with the multitudinous cruel reports that were spread about our martyr messenger. She is dead and gone now from the world's sight and beyond the reach of the slanderer, but, judging from my own feelings, I am sure that all who love and respect her memory, will be glad to know the facts from one of the half dozen who are able to give them. They are these. One of my Chittenden letters in the *Daily Graphic* aroused the interest of this Mr. B.—a Russian subject—and led him to write me from Philadelphia expressing his strong desire to meet my colleague and talk over Spiritualism. No objections being made by her, he came over to New York towards the end of 1875, and they met. It turned out that he fell at once into a state of profound admiration, which he expressed verbally and later, by letter, to her and to me. She persistently rebuffed him when she saw that he was matrimonially inclined and grew very angry at his persistence. The only effect was to deepen his devotion and he finally reached a point when he threatened to take his life unless she would accept his hand. Meanwhile, before this crisis arrived, she had gone to Philadelphia, put up at the same hotel, and received his daily visits. He declared that he would ask nothing but the privilege of watching over her, that his feeling was one of unselfish adoration for her intellectual grandeur, and that he would make no claim to any of the privileges of wedded life. He so besieged her that—in what seemed to me a freak of madness—she finally consented to take him at his word and be nominally his wife; but with the stipulation that she should retain her own name, and be as free and independent of all disciplinary restraint as she then was. So they were lawfully married by a most respectable Episcopalian clergyman of Philadelphia, and set up their *lives and peaches* in a small house in Sanson Street, where they entertained me as guest on my second visit to that city—after my book was finished and brought out. The ceremony took place, in fact, while I was stopping in the house, although I was not present as a witness. But I saw them when they returned from the clergyman's residence after the celebration of the rite.

When I privately expressed to her my amazement at what I conceived to be her act of folly in marrying a man younger than herself, and with very little means—his mercantile business not being as yet established—she said it was a misfortune that she could not escape, her fate and his being temporarily linked together by an inexorable Karma, and the union being to her in the nature of a punishment for her awful pride and combativeness, which impeded her spiritual evolution, while no lasting harm would result to the young man. The inevitable result was that this ill-starred couple dwelt together but a few months. The husband forgot his vows of unselfishness and, to her ineffable disgust, became an importunate lover; she fell dangerously ill in June from a bruise in one knee caused by a fall, the previous Winter in

New York, upon the stone flagging of a sidewalk, which ended in violent inflammation of the periosteum and partial mortification of the leg; and as soon as she got better (which she did in one night, by one of her quasi-miraculous cures, after an eminent surgeon had declared that she would die unless the leg was instantly amputated), she left him and would not go back. When, after many months of separation, he saw her determination unchangeable and that his business, through his mismanagement, was going to the dogs, he engaged counsel and sued for a divorce on the ground of desertion. The summonses were served upon her in New York. Mr. Judge acted as her counsel, and, on the 25th May 1878, the divorce was granted. The original documents have ever since been in my custody. That is the whole story, and it will be seen that it shows no criminality nor illegality on her part, nor any evidence that she derived the slightest worldly advantage from the marriage beyond a very modest maintenance, without a single luxury, for a few months.

Before dismissing Mr. B. from the scene, I might mention a variant of her precipitation phenomena which I personally witnessed. He talked continually of a deceased grandmother, whom he professed to have loved very dearly, and begged H. P. B. to get him, if possible, her portrait, the family having none. Wearied by his importunities she, one day when we three were together, took a sheet of writing-paper, went to the window, held it against the glass with the palms of her two hands, and in a couple of minutes handed him the paper upon which I saw the portrait, in black and white, of a queer little old woman, with a dark complexion, black hair, many wrinkles and a large wart on her nose! Mr. B. enthusiastically declared the likeness to be perfect.

Her time during this period was fully engrossed by writing for the public press, upon Western Spiritualism, at first, and, later, upon that of the East. Her "first occult shot," as she terms it in a note to the cutting pasted into our scrap-book, will be found in the (Boston) *Spiritual Scientist*, Vol. 1, July 15th, 1875, comment upon which must, for want of space, be postponed until next month.

The publication of my Eddy book led to important results, among others, to interminable discussions in the American and English organs of Spiritualism and in the secular press, in which both H. P. B. and myself engaged, and the formation of lasting friendships with several most excellent correspondents, with whom we threshed out the whole subject of Eastern and Western occultism. Almost immediately we found ourselves addressed by enquirers in both hemispheres, and attacked or defended by opponents and sympathizers. The well-known Hon. Alexandre Aksakof, Russian Imperial Privy Councilor and a fervid Spiritualist, engaged H. P. B. to translate my book *into Russian*, offering to bring it out at his own expense. She complied, and shortly there appeared in St. Petersburg a very kind and appreciative pamphlet by Professor N. A. Wagner, of the Imperial University,

in which he (himself a scientific authority of the first rank) was good enough to say that in conducting my researches I "had complied with all the requirements of cautious scientific enquiry;" a testimonial of which I naturally felt very proud. (I had not yet learnt to be alike indifferent to praise and blame). Mr. Crookes, F. R. S., and Mr. Alfred R. Wallace, F. R. S., of England, and M. Camille Flammarion, of France, the world-famous astronomer, were also very kind and sympathetic in their expressions. Some months later, Mr. C. C. Massey, of London, came over to America expressly to verify, by personal observation on the spot, the accuracy of my account of the Eddy phenomena. We saw much of each other, and were so mutually satisfied that a close, almost brotherly, friendship sprang up between us; one that has lasted to this day unbroken and unclouded even by a single misunderstanding. I had already been brought into the most sympathetic relations with the late Hon. R. D. Owen and Mr. Epes Sargent, of Boston. The latter gentleman and scholar had been the channel for my gaining both a precious correspondent and the dearest of friends, in Mr. W. Stainton Moses, M. A. (Oxon), teacher of Classics and English, in University College, London, and then, as now, the most honored and brilliant writer among British Spiritualists. A copy of my book was sent him and reviewed in the *Psychological Magazine* or *Human Nature*—I forget which—and little by little we drifted into an almost weekly interchange of letters for several years. His first one, now before me, is dated April 27th, 1875, and is devoted to discussion of the conditions and results of "circle" mediumistic phenomena. He draws my attention to a fact, sneered at by Prof. Tyndall in his well-known letter to the old London Dialectical Society, yet only too palpable to all experienced enquirers into this class of natural phenomena, viz., that "as a matter of fact certain people by their mere presence do seriously interfere with, and by their mere contiguity paralyze the phenomena; and that from no fault of their own, nor from any mental attitude (as want of faith, &c.) but from the atmosphere which surrounds them. The more sensitive the medium the more perceptible this is." Mr. Stainton Moses continues "There are many personal friends of mine in whose presence phenomena with me cease, to my great chagrin, nor have I the least power to alter the result." Alluding to the phenomenon of the apparent de-materialization of the medium (*e.g.*, the case of Mrs. Compton, as described in my book) he declares it to be most astounding of all, and says he cannot account for it, though he believes "it is not unknown to the Oriental Magicians." What I have said in a previous chapter as regards the power of deluding the sight by the now scientific process of hypnotic inhibition of the nerves, solves this mystery and does away with a lot of superstitious beliefs and alleged diabolism. It was worth all the trouble of writing that book to have made two such life-long friends as Stainton Moses and Massey; but it did much more, it changed my life and made an epoch. While Mr. Massey was in America we together visited several mediums,

and he was one of those who joined H. P. B. and myself in forming the Theosophical Society towards the close of that year (1875). I introduced him to H. P. B. and he frequently visited her rooms, became her close friend and constant correspondent until the intimacy was broken, several years later, by a circumstance that will be noticed in its proper place. When he returned to London I gave him an introductory letter to Mr. Stainton Moses, and thus began that intimacy between us three which still exists and, I hope, ever will.

Anxious, as I am, to keep my historical sketch within the limits of strict accuracy, it distresses me to be compelled to rely so much for early facts upon a memory overburdened with the crowded incidents of official life. My appeals for old letters and other documents have not been answered, my Diary begins only in 1878, and there I am, puzzled to recall the chronological sequence of facts and phenomena and the names of persons who were eye-witnesses to the same. If, therefore, my memory should play me any tricks, I bespeak the lenient judgment of readers who may be willing to believe in my honesty of intention. For example, I cannot remember the exact dates when H. P. B. lived in her several places of residence, from the time we met until our leaving New York for India, and thus I lose the fixed points by which I might help memory to recover her astral pictures by clusters. But let that go, and let me try my best to recollect enough to make an instructive, interesting and measurably accurate retrospect of the subject in hand.

Mention has been made of one Signor B., an Italian artist possessed of occult powers, who visited H. P. B. in New York. I witnessed, one Autumn evening, in 1875, just after the T. S. was formed, the extraordinary phenomenon of rain-making by him by—as he said—the control of spirits of the air. The moon was at the full and not a cloud floated in the clear blue sky. He called H. P. B. and myself out upon the balcony of her back drawing-room and, bidding me keep perfectly silent and cool, whatever might happen, he drew from the breast of his coat and held up towards the moon a pasteboard card, perhaps 6 × 10 inches in size, upon one face of which were painted in water-colors a number of squares, each containing a strange mathematical figure, but which he would not let me handle or examine. I stood close behind him and could feel his body stiffen as though it were responding to an intense concentration of will. Presently he pointed at the moon and we saw dense black vapors, like thunder-clouds or, I should rather say, like the tumbling mass of black smoke that streams away to leeward from the funnel of a moving steamer, pouring out of the shining eastern rim of the brilliant satellite, and floating away towards the horizon. Involuntarily I uttered an exclamation, but the sorcerer gripped my arm with

a clutch of steel and motioned me to be silent. More and more rapidly the black pall of cloud rushed out, and longer and longer it stretched away towards the distance, like a monstrous jetty plume. It spread into a fan shape and soon other dark rain-clouds appeared in the sky, now here, now there, and formed into masses rolling, drifting and scudding exactly like a natural watery meteor. Rapidly the heavens became overcast, the moon disappeared from view, and a shower of rain-drops drove us into the house. There was no thunder or lightning, no wind, just simply a smart shower, produced within the space of a quarter-hour by this man of mystery. When we came into the light of the chandelier, I saw that his face had that look of iron firmness and that clenching of the teeth that one sees on the faces of comrades in battle. And truly for a good reason, for he had just been battling against and conquering the unseen hosts of the elements, a thing that brings out every spark of virile force in man. Signor B. did not linger with us but hastily took his leave and, as the hour was late, I followed his example within the next few minutes. The pavement was wet with rain, the air damp and cool. My rooms were but a few steps off and I had barely reached them and settled myself for a smoke when the bell rang and, upon opening the front door, upon the threshold I found Signor B. pale and partly exhausted. He excused himself for troubling me but asked for a glass of water. I made him enter, and after he had drunk the water and rested awhile, we went to conversing about occult subjects and kept it up for a long time. I found him ready to talk about art, literature or science, but extremely reticent about occult science and his personal experience in psychical development. He explained, however, that all the races of elemental spirits are controllable by man when his innate divine potencies are developed; his will then becoming an irresistible force before which all inferior, that is every elemental force, whether organized as entities or brute blind cosmic agents, are compelled to yield. I had seen no black smoke actually pouring out of the moon, that was a simple illusion produced by the concentration of his thought upon her surface, but I had certainly seen clouds form out of the moonlit sky and rain fall, and he commended the fact to me for reflection. But now he gave me a bit of advice which fairly astounded me. I had seen him on the best of terms with H. P. B., talking in the most friendly and unreserved way about Italy, Garibaldi, Mazzini, the Carbonari, the Eastern and Western adepts, &c., and matching phenomena, like the trick of the white butterflies, and I certainly had reason to be amazed when, putting on an air of mystery, he warned me to break off my intimacy with her. He said she was a very wicked and dangerous woman and would bring some terrible calamity upon me if I allowed myself to fall under her malign spell. This—he said—he was ordered by the great Master whose name I had heard him pronounce to H. P. B., to tell me. I looked at the man to see if I could detect the concealed meaning of this preposterous speech and finally said—Well, Signor, I know that the Personage you mention exists; I have

every reason, after seeing your phenomena, to suspect that you have relations with him or with the Brotherhood; I am ready, even to the sacrifice of my life, to obey his behests; and now I demand that you give me a certain sign by which I shall know, positively and without room for the least doubt, that Madame Blavatsky is the devil you depict and that the Master's will is that my acquaintance with her shall cease." The Italian hesitated, stammered out something incoherent, and turned the conversation. Though he could draw inky clouds out of the moon, he could not throw black doubt into my heart about my new friend and guide through the mazy intricacies of occult science. The next time I saw H. P. B. I told her about B's warning, whereupon she smiled, said I had nicely passed through that little test, and wrote a note to Signor B. to "forget the way to her door." Which he did.

Eighteen years later than the above-described event, we have seen the question of artificial rain-making discussed throughout the world as a problem of science, and numerous experiments are reported of the successful and unsuccessful employment of dynamite cartridges to provoke rainfall by atmospheric disturbance. The recent experiments in America, Europe, Australia, Africa and India have snatched the question out of the hands of the ignorant and placed it in those of the College professor and the chiefs of meteorological and administrative bureaux. The most recently reported attempt to meddle with the normal rainfall is that of a Mr. M. E. Johnson, a Pittsburg capitalist, who has been experimenting secretly at Sandy Hook (N. Y. Harbor) and Boston with an apparatus for dispersing fog by a newly discovered system of electrical discharges. "There is no Electrical spark to be seen, and no detonation or explosion accompanies the discharge. An area of 70,500 square feet has been cleared by a single discharge, the atmosphere within the cleared area becomes exceedingly clear, just as it is after a fall of rain, and the period of absolute absence of fog is but momentary in duration. The fog begins at once to form and to drift in from the surrounding area." Seven minutes is the longest time, thus far, that Mr. Johnson has been able to keep clear the area affected by an electrical discharge (*Vide the Public Ledger*—Philadelphia U. S. A.). Supposing that the inrush of diffused watery vapor into the partial vacuum is the result of a converging electrical current, and admitting the truth of the Johnson fog-dispelling experiments as described, we perceive that these go to support the theory that meteorological changes are electrical phenomena. Now, beyond the fact that Electricity is a cosmic brute force, and that it may be developed in animal as well as in other organisms, we Western people know little about it. Whether it has or has not a relationship to our vitality and whether or not its movements in space are or may be directed or provoked by spirits of the elements, and these in turn subjected by man, modern science teaches us nothing. But the sages of all the ancient schools have possessed this knowledge and handed it down to their pupils. They have always known that these brute cosmic agents compare with the divine human will as an Edison phonographic doll

that says "Good morning, Papa!" compares with a living orator. Edison himself knows this better than any one and, for years, has been quietly experimenting towards a solution of the nature of the life-current. The control of atmospheric moisture is a very rudimentary step in psychical knowledge, one that has been possessed by barbarous and semi-barbarous tribes since the earliest times (*vide* the very interesting article "Varieties of African Magic," in *Theosophist* for February last.) If any friend of the Pittsburg Mr. Johnson—modern rival of Homer's cloud-compelling Jove—takes the *Theosophist*, let him call attention to a short notice of "Rain-stopping Brahmins" in Vol. V. of this magazine, p. 99, where Babu H. Mukhopadaya, of Bhowanipore, Calcutta, tells about a Vaisnavá ascetic named Ram Kany Ghosh, who was known to have developed some *siddhis* (psychical powers.) One day he had invited a number of Brahmins to a feast, which was spread in the open courtyard. It began to rain and the guests rose hastily to go under shelter. To a lower-caste man, this abandonment of a meal by Brahmins seemed to forebode ill luck, and the perturbed ascetic, rushing forward, gazed at the sky and cried in a loud voice, as if to a rain-sprinkling god, "Sir! stop a little." To the astonishment of the beholders, the rain ceased until the feast was completed. Babu H. M. also makes mention of a Sannyasi (Hindu ascetic) who, at Satpokur, some years previously, had during a long and severe draught, predicted a shower at 2 p. m. on the next day, which duly fell. In an editorial foot-note to this letter, H. P. B. affirms that Sadhus and Initiates certainly possess the power as the result of ascetic practice. And now, by an interesting coincidence, just as I am writing, the postman brings me the *Indian Mirror* of June 10th, in which I find the following editorial paragraph:

"An interesting rain-making ceremony was performed recently in the Burdwan Raj palace. Heaps of clarified butter were poured over burning piles of sandal-wood for a space of 24 hours amidst the chanting of sacred texts from the Vedas. There was rain next evening which the orthodox Hindus say was sent according to the bidding of the sky-god as an acknowledgment of the homage, offered to him."

Van Tassel, the aeronaut, told an interviewer in Calcutta recently that, having once ascended in his balloon to the height of some 5,000 feet, he floated over a village while a salute of cannon was being fired, and that such a vibration was caused in the stratum of air about him as to nearly overturn his balloon. The chanting of Vedic *slokas* by the Burdwan Brahmins, according to ancient custom, is believed to cause such air-waves as to focus the diffused watery vapor of space into a vortex created by the rhythm of the modulated sounds, or *seara*, as it is called in Sanskrit. If this were the proper place for such a disquisition, I might utilize the great mass of material at hand to show the antiquity and universality of the belief in the reality of this branch of psycho-meteorology among the older races in both hemispheres. I simply refer the student to the literature of the subject and pass on.

H. S. OLCOTT.

(To be continued.)



## THE WISDOM OF THE UPANISHADS.

No. 1.

MAX, HERE AND HEREAFTER.

THE word *Upanishad* is used in Sanskrit as a commoner synonym of the word *Vedanta*, and thus the Wisdom of the Upanishads is synonymous with the Vedanta philosophy. The Upanishads—all the authentic ones at least—have been translated into English, but they have not yet been properly understood and analyzed. The aphorisms of Vyasa Bādarāyana on the Vedanta philosophy, simply explain, classify and annotate the teachings of the Upanishads; and they are thus not in themselves a complete exposition of the philosophy of the Upanishads. They are in their proper place only when they are studied after a thorough study of the Upanishads. I propose, therefore, in this series of essays, to examine and analyze the contents of the principal Upanishads. To begin with, I take up the Kathopanishad.

This splendid Upanishad is couched in the form of a dialogue between one Nachiketa, and Yama, the god of death. Nachiketa is said to have been the son of Vajashravasa. The father was very poor; still in hope of heaven he would perform the Vishvājit sacrifice. He gave away in charity all his wealth—his lean and ill-fed cows. They were of no value whatever. As the Upanishad puts it, they had drunk the last draught of their drink, and eaten the last morsel of their hay. They were incapable of calving further, and had been milked all that they could have been in their present life. The son pitied his father, while he was making such useless gifts; and, in the height of filial piety, begged his father to bestow himself as a gift upon somebody, so that the sacrifice might have some value at least. Such a thing was, of course, out of the question. But the son's love led him into importunity. "Father whom shall you give me to?" was the question which he repeated more often than his father could in silence pass over. Full of sorrow at his poverty, and, perhaps, of shame, at having to make such useless gifts, in a moment of unsuppressible weakness, he cried "I shall give thee to death."

Wo! to thee now unhappy father. Thy words have been spoken. They are imprinted in the ever open books of the Recorder. There is no recalling them now. Thy son must be given to Death, for thou dardest not commit that most deadly sin of man, the uttering of falsehood. And so Nachiketa must go to Death.

Meekly the boy obeys the father, and departs. But Yama is away from home, and Nachiketa is obliged to remain there unwelcomed, unattended. For three nights he lives in that plight. When, however, Yama returns home on the fourth, he offers him three boons in recompense. The first two boons are asked, and immediately granted. But the third boon, Death is not ready to confer. It opens the great question of the Hereafter. Some say man lives after death; others say no. "Teach me O Death the true solution of this problem."

"This law is very subtle; it is not very easy of understanding; the gods also tried to know it before; give this up Nachiketa, choose another boon."

And he offers him all that man can desire in life—long life, long-lived sons and grandsons, horses, cows, gold, beautiful women, and all in fact that might surpass even the highest stretch of mortal desire. But Nachiketa is firm and nothing lures him away from his fixed purpose. He is determined not to let go the splendid opportunity that has offered itself. Where, indeed, can you find a better teacher than Death, to tell you what happens after death? And so Death is overcome, and reveals to him the secret of death. And now the first question that we shall ask the Upanishad to solve for us is, "What is man that lives, or does not live after death?" The Upanishad speaks thus of the human constitution.

"Beyond the organs (1) are the object forms; (2) beyond the object forms the *Manas*; (3) beyond the *Manas* is the *Buddhi*; (4) beyond the *Buddhi* is the *Atma* known as *Mahat*; (5) beyond the *Mahat* is *Aryakta*; (6) beyond the *Aryakta* is the *Parasha*. (7) Beyond the *Parasha* there is nothing; that is the final state, that the final resort."

Readers of the "Secret Doctrine" will at once remark the striking presence of the number seven. We find here the Kathopanishad teaching a septenary constitution of man, and as we proceed, we shall find how all the other classifications—the six-fold, the five-fold, the three-fold, the two-fold—arise naturally out of this division, and that in fact most of them have been taught in this very Upanishad for various purposes.

The lowest principle of the human constitution is here called *Indriya* (organs). There are ten *Indriyas* as is well-known—the five organs of action, and the five organs of sensation. These ten comprehend the entire gross body of man, with the apparatus which keeps them in order, and fit for work. "The *Indriyas*," says Shankaracharya, "are the gross ones." There is then no mistaking this. It is the gross body that is meant here.

Higher up is the second principle: "Beyond the organs are the object forms." The word, which I translate as the object form, is in the original *Artha*. Says Shankaracharya:

"The *Arthas* are more subtle and greater than the individual selves of the *Indriyas* (the gross body), which are their effects, and beyond which they exist, and which have been made by themselves for the purpose of showing themselves."

The *Arthas* then are more subtle than the gross organs of the body; they are greater than them; they are their *Atma*; the *Indriyas* have been made by the *Arthas*; the latter are the cause of the former;

and the *Indriyas* have been made expressly for the purpose of showing themselves.

It appears from the above that the *Arthas* stand for a distinct plane of matter more subtle than the lowest physical plane. This plane exists both macrocosmically and microcosmically. In man it is the exact counterpart of the gross vesture, and it is called the plane of objects for very good reasons. It is a well-established dictum of the Vedanta philosophy that the effect always exists in its real form in the cause. We are accustomed to hear of gross things and persons called objects. But form in gross matter is only an effect, according to the teachings of the Vedanta. The real form, the power which is the immediate cause of objective variety, lives in a higher plane. The colour, touch, taste, odour and sound, which give to any object its peculiar objectivity, have come from the higher plane as well as peculiar manifestations of extension. The higher plane, of more subtle matter is, therefore, called the plane of objects. In this plane of objects are the real souls of things, the individualized *Atmas* of the idiom of the Upanishads. These object forms are greater than *Indriyas*, as is every higher plane greater than the lower, because the cause, with its mighty potentialities, is always greater than the comparatively inert effect.

As the quotation given above from the great commentator, says, the gross *Indriyas* have received their informing power from the plane of objects. The gross body is in fact made and sustained by the power of the second principle. It builds the gross body from inside. All the motions of the gross body leave their imprint upon this principle in life, and the gross body is moulded into shape, according to the potential build of the second principle for the time being. The gross *Indriyas* serve the purpose of connecting this plane of individualized life with the external gross plane. They bring in the vibrations of external gross matter; the plane of objects registers them and transmits them to higher principles.

The principle next higher in subtlety than the plane of objects, is named *Manas*. But before proceeding further, let me tell my readers that they are not always in Sanskrit texts to understand the same words in exactly the same sense. The terminology of different Upanishads, and even of different *Rishis* in the same Upanishad, is sometimes widely divergent. We constantly find the same word used by different writers in varying senses. It is not only by a study of words that we may hope to arrive at the true conception of the teachings of the Upanishads. We must analyze the system before we can comprehend their sense. Thus, for example, we find Vyasa understanding among scores of similar terms, the word *ākāśa* to mean not always the well-known element, which has sound for its distinctive quality, but the Parabrahma itself. The Vedanta aphorisms of Bādarāyana are full of such instances. Enough of this, however, for the present. Let us see what is the signification of the more subtle plane of life, called *Manas* in the above extract from the Kathopanishad.

Says Sankaracharya:—"And beyond these—the objects, more subtle than them, greater than them, and their individual *Atma*,\* is "the *Manas*. By the word *Manas* is denoted a subtle *Bhūta* (a *talvic* "phase of life, a plane of existence), which is the source of *Manas*, inas- "much as it is the immediate source of *Saukalpa* (formation of "thoughts) and *Vikalpa* (evolution of new creative forms)."+

*Manas* then is a subtle *Bhūta*; it means a subtle form of matter. The word *Bhūta* is well-known as meaning one or all of the five appearances of matter.

This subtle form of matter is the immediate source of *Saukalpa* and *Vikalpa*, and thus of the principle of *Manas* in the human constitution. The word *Saukalpa* means the creation of new forms by putting their elements together. The word *Vikalpa* signifies the power which imprints these forms upon any other substance. In *Manas* resides chiefly the formative power of life. Thought forms are created by the mental minutiae running together along different lines, and then these forms are imprinted upon the next lower plane through the manifestation of *Vikalpa*, thus giving birth to physical forms.

This *Manas*, it will be understood, performs the triple function of receiving, creating and sustaining various impressions. It receives the impressions from the organs of sense through the plane of objects. It creates other forms out of these impressions through the working of the powers which develop into the organs of action; and it sustains all these forms by its own substantiality.

The Sankhya philosophers divide this plane of *Manas* into three different planes, and I shall here explain them a little in order to elucidate the plane of *Manas* better.

They speak then of the *Gnana Indriyas* (1), the *Karma Indriyas* (2) and the *Tanmātras* (3). Now, the first important point to be here understood is that the word *Indriya* has been used by the Sankhya philosophers in a different sense from what has been given to it by the passage of the Kathopanishad under discussion. In the Kathopanishad, the *Indriya* is the gross external covering of the various organs, the gross body in fact. In the Sankhya, the *Indriya* is a plane of subtle matter, higher even than what is here called the plane of objects, and there the plane of the five *Vajus* (*Prāṇa*.) In fact in the Sankhya philosophy, the plane of the *Indriyas*, is coincident with that which is in the above extract called the plane of *Manas*. The *Tanmātras* of the Sankhya philosophy also exist on the same plane with that of the *Indriyas*. The Kathopanishad speaks of both these, or of all the three—*Gnana* and *Karma Indriya*, and *Tanmātra*—as one. The three functions are all performed on one and the same plane. These three functions are the functions of the *Gnana Indriyas*, *Karma Indriyas*, and *Tanmātras*. We might translate these words as cognitive powers, active powers, and sustaining powers, respec-

\* *Atma* means 'adequate cause,' as we shall see further on.

† The reason for these translations will appear later.

tively. They are all made of the five *Mahabhutas* known in the Vedānta philosophy as *ākāśa*, *vāyu*, *apāṇ*, *apās*, and *prithivī*. Thus:

| <i>Jāna Indriyas.</i><br>(Cognitive or re-<br>ceptive powers.)                     | <i>Karma Indriyas.</i><br>(Active or creat-<br>ing powers.)               | <i>Tanmātras.</i><br>(Sustaining<br>powers.)                                | <i>Mahabhutas.</i><br>( <i>Tatwas</i> .)                                 |
|------------------------------------------------------------------------------------|---------------------------------------------------------------------------|-----------------------------------------------------------------------------|--------------------------------------------------------------------------|
| 1. <i>Śrotra</i> ... 1. <i>Vak</i> ... 1. <i>Sabda</i> ... 1. <i>Ākāśa</i>         | 2. <i>Trak</i> ... 2. <i>Pāṇi</i> ... 2. <i>Sparsa</i> ... 2. <i>Vāyu</i> | 3. <i>Chakshas</i> ... 3. <i>Paḍ</i> ... 3. <i>Rupa</i> ... 3. <i>Tejas</i> | 4. <i>Rasana</i> ... 4. <i>Pāṇ</i> ... 4. <i>Nasa</i> ... 4. <i>Apas</i> |
| 5. <i>Ghrāṇa</i> ... 5. <i>Upastha</i> ... 5. <i>Gandha</i> ... 5. <i>Prithivī</i> |                                                                           |                                                                             |                                                                          |

Of these the *Jāna Indriyas* are the receptive, the *Tanmātras* objective, and the *Karma Indriyas* the effective forms of the five *Bhutas*.

Now, according to the Sankhya philosophy, the elementary *Tanmātrika* impressions are received by the five cognitive powers. These impressions coming into the common centre of all the five, are added to each other, and thus appear in different secondary forms. These forms are transmitted by the five effective powers, to the *Tanmātras*, whereupon they impress these forms. The same process sets in again, and thus in the *Tanmātrika* world we have a constantly evolving kingdom of higher and higher forms.

The *Manas* of the Sankhya philosophy is simply a formative power. The *Manas* of the Kathopanishad is a self-evolving power. But of its own substance it takes the impressions, weaves them into different forms and sustains them in itself. And not only does it do this: it incarnates like the *Tanmātrika* body of the Sankhyas into the lower planes. Of this, however, further on; what we have to understand here most distinctly is that the *Manas* of the Kathopanishad is a plane of subtle matter, which of its own constitution, takes in all the motions of the external body that come to it through the plane of objects, and that out of these constantly evolve other forms in external matter.

In the Sankhya, it will be seen that the only function assigned to their *Manas* is *Saukalpa*, which means formation. This is enough for them. This is enough for them, for, according to them, the *Tanmātras* are the five creative principles out of seven; and it being the function of these to create the human body, they take the impressions of forms from the *Manas*, and thus transform their own substance into form. This, however, could not be in the Vedānta, where the *Manas* is the collective name of the *Indriyas* and the *Tanmātras*. Hence are two functions assigned to *Manas* by Shankaracharya—*Saukalpa*, (1) the formation of thoughts, and *Vikalpa*, (2) the evolution of new creative forms of the nature of the *Tanmātrika* forms of the Sankhyas. This *Manas* then is the breath of life which creates the world of forms. As we shall see by and by the *Manas* is the brain-mind, which manifests all our desires and cognitions, and along with them the effective power of creation we have been speaking of.

Beyond the plane of *Manas* is the plane of *Buddhi*, in the terminology of the Kathopanishad. Says the great Shankara:—"Beyond the

"*Manas* too is the subtler, the greater, and its individualized *Atma* (adequate cause), the *Buddhi*. By the word *Buddhi* is denoted a subtle *Bhuta* (form of matter), which is the immediate source of determinative energy (*Adhyavasāya*)."

In this *Buddhi* centres the consciousness which is called *Man*. Of this, however, hereafter. Here we have to understand the true functions of this plane of life. The only function which Shankaracharya assigns to it is *Adhyavasāya*, which I translate as determinative energy. In more concrete language, the *Buddhi* is the immediate owner of the *Manas*, the *Aritas* and the *Indriyas*. It has the power to suppress or let loose, choose or not, any of the formations of the *Manas*.

It will avoid a world of confusion to say here, that the *Buddhi* of the Kathopanishad is not the *Buddhi* of the Sankhya, notwithstanding that determinative energy is the characteristic of *Buddhi*, in both the systems.

The (*Adhyavasāya*), determinative energy, performs the function of governing the manifestations of life, which flow out of it. The Kathopanishad calls the fourth principle *Buddhi*, because in the fourth principle is found the determinative energy which governs the lower principles of man. The Sankhya gives the name of *Buddhi* to the first phenomenal manifestation of the life of the universe, the sixth principle in fact, which governs or rather determines the nature of the phenomenal universe. Thus the Sankhya *Buddhi* governs all the principles, except the seventh, while the *Buddhi* of the text under discussion governs only the lower four principles, not the higher ones.

We have thus given some elementary description of four of the seven principles of the human constitution. Before discussing them further, I mean to finish such brief notice of the remaining three principles as is found in the Commentary of Shankaracharya upon the text under discussion.

The next higher principle is given the name of *Mahat*, (the great) by pre-eminence. "Beyond this," says the text, "is the *Atma Mahat*." Says the Commentary:—

"It is called *Atma*, because it is the *Atma* (the most adequate cause) of the *Buddhis* of all living beings. It is called *Mahat*, because it is the greatest of all—the first-born of *Argakṛt*, the principle known as *Hiranyagarbha*, the conscious, and consciousness itself. This *Mahat Atma* is said to be higher than *Buddhi*."

This *Mahat* is the *Hiranyagarbha*, the first manifestation of the *Argakṛt*, and the immediate source of the *Buddhis* of all living creatures. This is the self-conscious source of all the manifested universe. The individual *Buddhis* of all the living creatures take their rise from this *One Source* of all. In the *Hiranyagarbha*, the first manifested *Logos*, there is no separation of constructive parts or factors. It is an indiscrete principle, all-pervading, all-covering, all-

powerful, all-wise. It is in fact Wisdom itself. This is the ONE which manifests itself in ALL.

'Beyond the Mahat is the *Aryakta*,' says the learned commentator to whom we have so often referred:—

"Higher than *Mahat*, more subtle, its immediate *Atma*, greater than all, is the *Aryakta*, the seed, as it were, of all the universe, having the "indiscrete elements of all names and forms, and consisting of the "collectivity of all the potentialities of causes and effects; it is unmanifested (*Aryakta*); it is given the names of undifferentiated *ākāśa*, &c., it "lives in the highest *Atma* as if woven into itself. It is the potentiality of a tree in the seed."

"Beyond this is the *Purusha*."

"Higher than that *Aryakta*, and more subtle is the *Purusha*, because it is the Cause of all the Causes, and the *Atma* of all; it is the "greatest, and is so called because it fills all."

The *Purusha* is the highest *Atma*, the ultimate cause of the universe, and all-pervading. It is the Infinite. The *Aryakta* is the germ of finitude in the bosom of infinity. It is plain enough that finitude exists in infinity, as if it were woven into it. It can hardly be otherwise. The infinite, as Professor Max Müller has remarked in his "Science of Language," does not deny the finite. It comprehends the latter. This *Purusha* is the ruling power of the universe. It is the highest state, the highest resort for man. The very being of *Aryakta* depends upon the *Purusha*. The latter, therefore, is the cause of its existence, and sustenance of such.

The *Mahat* is the *Aryakta* in manifestation. During *pralaya* it retires into the bosom of infinity, and is thus the unmanifested cause of the universe.

Thus in the chain of causation which gives us the manifested universe, we find there are seven links.

1. The *Purusha*, 2. the *Aryakta*, 3. the *Mahat*, 4. the *Buddhi*, 5. the *Manas*, 6. the *Arhas*, 7. the *Indriyas*.

The *Purusha*--consciousness--is present in all these states. In fact all these states are the manifestations of the *Purusha*.

"This *Atma* (the *Purusha*) shines not, hidden in all the *Bhutas*--the *Manas*, the *Buddhi* and others.--It is, however, known by refined "seers of refined *Buddhi*."

*Buddhi* is both a principle and a power. As a principle it is the seer; as a power the spiritual insight which recognizes the presence of the spirit.

(To be continued.)

RAMA PRASAD.

### DEATH OF MONTOLIU.

OUR cause in Spain has just suffered a most serious loss in the untimely death of Señor Don Francisco de Montoliu y de Tagores, F. T. S., of Barcelona. So far as our propaganda in Spanish-speaking countries is concerned, the blow is of only less severity than the departure of H. P. B. to the whole Society. Thanks to his rare genius, industry and self-sacrifice, our literature was beginning to be spread and he welcomed throughout Spain, Mexico, Cuba, Central and South America, the Philippines and the West Indies. He had translated into classical Spanish "Isis Unveiled" and other important theosophical works and was publishing the former by subscription in monthly numbers. From his aristocratic and bigoted Roman Catholic family he met with angry opposition and yet threw himself into the arduous work of our Society with generous self-abandonment and quenchless zeal. Every one of his letters to me breathed the holy influence of unselfishness and a courage not to be daunted by opposition. Looking throughout the whole Society, I could pick out no one more devoted to conscience, more ardently loving for mankind, more free from local and sectarian narrowness. His death was entirely unexpected. An unanswered letter of his was lying on my writing-table when the touching official and personal notice of the calamity came to me from our beloved friend, his colleague Señor Don José Xifré. The circumstances of his death-bed were mournfully tragic. He left us on the 19th May after a week's illness, caused by catching a cold on his chest which turned into typhoid fever--the result, I fear, of nervous exhaustion from overwork. Señors Xifré, Roveratta, Bosch and Das were present to the end at the wish of our dying Brother, in spite of the insults heaped upon them and him by the family and the Jesuit priests. "The death"--says Señor Xifré--"was admirable, an example which none of us can ever forget." Despite all the dictates of propriety and deference to the wishes of the dying Theosophist, the priests made a sectarian ceremonial, which seems to me to have been, under the circumstances, nothing better than a profanation of true religious feeling, and then spread the cruel falsehood that the victim had been "converted;" the usual dodge of the clergy to cover defeat in the case of nearly every freethinker. Our watchful Fellows with difficulty managed to save the more important among Montoliu's T. S. documents: the priests--poor, blind fools who have learnt nothing from history! seized the rest and burnt them to ashes.

Far from sitting idle in blank despair, our surviving Spanish comrades have instantly taken up the torch as it dropped from dear Montoliu's dead hand, and I have received a circular requesting that all correspondence concerning the Theosophical Society may be addressed as follows: Redacción y administración de los Estudios Teosóficos, Calle Tallers, 66, Barcelona, Spain.

H. S. O.

## THE LAW OF KARMA FROM THE ZOROASTRIAN STAND-POINT.

THE Zoroastrian Mazdasnian religion is based on the abstract law of divine justice, otherwise called *Karni* or the Karmic Law, and hence it is that it preaches, at the same time, a second great law, viz., that of universal brotherly love for all creation. Thus, in his daily prayers and incantations to Ahura Mazda before the sun, fire, or the water, a Zoroastrian praises the whole creation, and first dedicating his soul and body, i.e., his higher and lower principles, commences his Mathic or Mantric utterances, and is absorbed in ecstatic joyfulness and oneness with the Absolute. From its liturgy and rituals, it can be shown that the Zoroastrian religion is constructed on the broadest basis, for it declares, emphatically and sternly, the great Law of the Universe: "As you sow, so shall you reap." To use a better and more effective expression, it distinctly says that according to the scope and goodness of *Manashni*, *Garashni*, and *Konashni*, that is, purity of thought, purity of word, and purity of deed, is based and built a man's future, both in this as well as in the world to come (his next rebirth). If the reincarnating monad, in the countless periods of cyclic evolution, called in the Avesta, *Frasho Keretim*, (see, *Alesh Niyack*) corresponding to the Hindu expression Manoo-Antaras (Manvantaras) separated itself from the subjective state of the centre Self, or Non-Being, called in the Avesta the *Garohmanic* state, or absolute happiness, from a desire for Mayavic illusiveness, then the monad, or reincarnating Ego, had itself to break through the adamant wall of self-created delusion, and, again, re-illuminated by its own personal efforts, by gaining knowledge and experience by *Vohumano*, or good mind, to attain the *Garohmanic* state, or Absolute happiness—the *Mukti*, or *Moksha*, of the Hindus. Thus, it unites itself again, after severe trials and experiences and acquiring knowledge, or *gyana*, with the primordial source from which it first started.

The whole aim of Creation, according to the law of cosmic evolution hinted at in several places in the Avesta, indicates that every monad, from the lowest to the highest, must exchange its personality for its individuality, to attain progress; thus only can it return to the central self in the long returns of *Frashokeretim*, or Manwantaras. But to merge the personality into the individuality, and thus relinquish all selfishness for the inner self, to make every personal sacrifice, of the lower mind for the absolute consciousness, is impossible until the mind has become thoroughly pure as regards all things, whether physical, mental, moral or spiritual, and free from every taint of delusion. To bring this idea home to the masses, is a most difficult problem of the deepest nature. Zoroaster, however, solved this difficulty by the adoption of three talismanic words, viz. *Manashni* (purity of thought), *Garashni* (purity of words), and *Konashni* (purity of deeds). He taught that by strict exercise of these three noble virtues it is possible for every man to attain the same high state of development that he had himself attained. No

formula could be shorter or more comprehensive. It conveys the sublimest truth in the form best suited to the average intelligence of man. It points out the surest way for returning and being absorbed into the central self, Ahura Mazda. The masses could not understand any abstruse rule for giving up the personality so as to become one with the individuality, and thus get absolute bliss: and hence these pithy precepts. Tell any one in our modern times, learned or unlearned, that he must give up his riches, his very bread, that a brother may be saved; tell him that this is the only way for him to escape from the ever-revolving wheel of life and death, and he will consider you a lunatic; so ignorant of spiritual truths are many of our modern scientists, materialists, and *sodharanulals* (so-called reformers). But the fault is not theirs but ours, if we, as Theosophists, do not try to make clear to them the benighted condition in which they are placed. We call them benighted because they are not prepared on account of their evil *Karni* (Karma) or evil actions in the past, to understand rightly and in good faith, Theosophic ideas, whether derived from the Brahmanic, Buddhistic, Chaldaic, Egyptian, Judaic, or Zoroastrian sources. Theosophy has placed the right key in our hands, to unlock the doors of the sanctuaries of the hidden wisdom of the great world-religions.

According to the Zoroastrian religion, Purity and Purity alone, in the full comprehensiveness of the word, is the only way, the only right path by which a man can attain his final salvation, and Theosophy too, emphatically inculcates the same. Zoroastrianism, though not expressly, yet by implication, inculcates that every man must become his own saviour by the strictest exercise of good thought, word and deed, and by constantly and without failure observing and following the highest purity and practising the noblest virtues. In fact, it says that there is no other saviour than the Higher Self to guide him on the path, and prevent him from entangling himself in sins. He is to become his own saviour for the central force in him called *Vohumano*, the spiritual soul, or innate wisdom, in the Zoroastrian religion corresponding to the Christos of the Gnostics and the Krishna of the Hindus, over-shadows him. This very truth is also taught by Theosophy. In the *Gatha Yajeshni*, chapter 31, verses 8 to 10, we have a paragraph which clearly shows the ultimate goal to which man is destined by his thoughts, words and deeds. The translation of this passage is as follows:—

"Since Thou hast made a home in my mind's eye, O! Mazda I acknowledge Thee as the primordial source and Father of all, the primogenial source of the most Noble Law (for the preservation and onward progress of the phenomenal worlds), and according to the Karni (Karma) of the living corporeal world, I acknowledge Thee as the Ruling Master to give it its fruit, and, therefore, I worship Thee as the only One-ness from my most proper mind.

"Thine only is the all-pervading consciousness. Thine only is the creative Buddhi in the creation of the cow (meaning the phenomenal worlds), O Ahuramazda! Whether a man works or not in the right path with effort,

Thou hast fixed his future for him to enjoy the fruits according to his actions."

These are the words of the great and holy sage, Zoroaster, the first adept who dawned in the land of the *Argana-Varjo*, or the Garden of Eden; the torch-bearer of the light that shone from the far East to the remotest West. The words are few, but they speak volumes on the inexorable but beneficent Law of Universal Justice, and emphatically lay down that, "As you sow, so shall you reap." The worlds of causation and of effects go hand in hand. We are our own creators of heaven or hell according to this great law. The *Frarashi* of Ahuramazda, or Absolute Consciousness, is all-pervading, and it has descended upon every man and everything in nature, guiding the evolutionary tide in accordance with the strictest and most inexorable justice.

The following passage is from the *Avesta*, and shows how strictly this Divine Law of Justice works in all places and in all men. Read this passage, as given in Ha. 31, verse 20 of *Yacna*:

"O ye wretched sinners, on account of your very deeds (*i.e.*, the sum total of thought, word and deed), your Karma (Karma) will attract and drag you into the right, fit place."

(That is to say, you will be dragged down on this earth amongst the environments which you have yourself created). In another passage, (see Ha. 43, verse 5 of *Yacna Gostarat Gatha*) it is said:

"O Mazda, Thy true justice lies in assigning the due reward, the good, to the good in mind, word and deed; the bad to the evil-doers, on the day of judgment."

I will cite two other passages, to show how strict is this law. The soul of the evil-doer in its post-mortem condition, or passage through Kama Loka, in utter mortification, cries out as follows:—

"To what place shall I turn, and to what side shall I go?" (see the *Gatha*).

According to the ordinary belief, when a man dies, he goes direct either into heaven or hell, according to his good or evil actions in this life. But the passage quoted above shows rather in what state the soul of the evil-doer is immediately after death. The above-mentioned passage is applied to a man who, during his earthly life, lived for himself and not for the regeneration of humanity. During life-time his God was Mammon, the god of riches, the god (we may better say—the evil genius) who lured him from the right path. He believed that he was the happiest creature among his fellow-men; and the idea to rise above mere materiality and physicality never occurred to him, so greatly was he absorbed in his personal desires. This evil genius was his own lower material nature, whom he worshipped and obeyed, while discarding the voice of the *Frarashi* of Ahuramazda, the Higher Self in him. Thus, when he dies, he can rise no further than the state preceding his re-birth on this earth, or what his selfish experiences taught him during life-time. Now let us see what are these two natures in him that are called the Higher and the Lower Self.

According to Theosophic teachings man is made up of seven principles. The three higher principles are *Atma*, *Buddhi* and *Manas*, which form the upper triad, *i.e.*, the imperishable part of his nature. The other four, viz., 1 the Physical body, or the *Sthula Sarira*, 2 the *Prāna*, or Vitality, 3 the Astral body, or the *Liṅga Sarira*, and 4 the Causal body—*Kama*, or *Karman Rupa*: these four form the lower self in man, *i.e.*, his perishable portion. These seven principles have been distinctly indicated in the following passage in the *Avesta*:—

"*Vispaŋ gaethascha taurascha ajdabischa vstanascha Kherapascha tevishischa baothascha urvanascha frarashincha qveridademahi achavethemahi aedish acavethemahi gathabio spentabio ratukhsthabio ashaonibio.*"

Translation.—We dedicate to the *Gathas*, openly and from the true heart all our property, which consists of the bones, *i.e.*, physical body (*Taurascha*); the life principle (*Vstanascha*) or *Prāna*; the aerial form or astral body (*Kherapas*); the sentient consciousness or (*Tevishischa*) *i.e.*, sensual body or *Kama Rupa*; the human soul, consciousness (*Baothascha*) *i.e.*, *Manas*; the spiritual soul (*Urvanascha*) or *Buddhi*; and the the Spirit (*Frarashincha*) or *Atma*."

From this passage it will be perceived that before commencing his prayers, a Zoroastrian promises that what he is in the whole, he dedicates before the highest altar that is in him and everywhere, his Higher Self, the *Frarashi* of Ahuramazda; thus recognising that anything else outside it is transitory or mere illusion. In order to avoid falling within the sway, of Karma, he dedicates his whole self, both his individuality and personality, to the *Frarashi* of Ahuramazda, that is, the *Ishvara* of the Hindoos.

The chief object of the Zoroastrian religion is to bring humanity on to the right plane of thought, word and deed. It is no religion, and yet it is the religion, for it is nothing else than the universal religion of Theosophy. The great sage, Zoroaster Spitama, himself, when he preached to the masses, distinctly stated that he had brought no new things to them, but that his mission was to preach old things based on what was called the *Pauritakashi* or the Wisdom-Religion that was known, from times immemorial. It is thus clearly not a dogmatic or sectarian religion, for it says nowhere that it is the only true religion and that all others are false. The Jew or Gentile, the Christian, the Mahomedan, the Hindoo, the Buddhist, are all alike welcome to rest under its shade.

In the *Afrighan*, praises are offered to all (see *Afrighan*) the *Asho Nur* and *Nuri*, or holy men and women of other climes and other faiths; thus showing its catholicity and the emphasis it lays on the practice of purity on all planes, which is simply tantamount to universal harmony. When the *Frarashi* of Ahuramazda, or Divine Spirit, first descended into matter, and into the physical body of man, this harmony was disturbed, and it was man's duty to keep faithful in the strictest sense to the Divine light in him in order to merge himself again into the source from which he emanated. But

through the misuse of Free Will, his divine heritage, as he passed through long cycles of time in his evolutionary progress, he failed to do so and, thinking himself separate from his Divine origin, sank more and more in ignorance and sin and brought upon himself all the innumerable woes he is now undergoing. It is, however, yet within his power to regain his lost status by following the strictest rule of purity on all planes as inculcated by the great sage Zoroaster Spitama, that is to say, by the strict exercise of the three noble concepts of *Manashni, Garashni, Kunoashni*, i.e., right thoughts, right words and right deeds as described above, which, it must be confessed, is the concentration of Theosophy pure and simple into a nut-shell. These three factors of spiritual progress may be seen refracted, like the different colours of the spectrum, through all the great world-religions, all proceeding from the one white pure ray of light, the light of the Wisdom-Religion, the underlying truth of all the great religions extant on earth. May this Truth, from whatsoever source it proceeds, be the Guardian Angel of Humanity during the dark cycle through which it is at present passing, and, dispelling ignorance of spiritual things the cause of all its innumerable woes, bring it to recognise its essential unity and spread the reign of peace and good-will on this earth.

P. N. F. T. S.

#### A VISION OF THE DAWN.\*

HE had passed from youth to manhood's prime, leaving in the footsteps of the past the temptations that he had yielded to among the daughters of men. The pleasures of the wine-cup had no longer attractions for him and unceasing desire within craved for a stronger stimulant than either had afforded. At last, like many an one before him, he sought relief in the poppy's cursed gift—the baneful opium. The long-desired relief came, bringing in its train the gradual deadening of the moral sense, he began to look around for a new sensation, and in the end became a votary at the shrine of the Goddess of Illusion. In the intoxicating delights of the dreams that floated through his mind came visions of fair ethereal forms. Out of the many that came and went in the shifting kaleidoscopic pictures, one vision shape separated from its fellows, and remained with him. A female form of exquisite loveliness, fairer than earth-born woman, clad in soft clinging garments of grey and white, the hues of the rainbow enveloping her in a translucent halo, was constantly by his side. Her pale lips, auburn hair hanging in masses o'er her forehead, her dark passion-glowing eyes, soon grew familiar to his sight. In her right-hand she held the blossom of a pallid-faced poppy, grey and purple in its shadows, with leaves of livid green. “Fair dweller in the realm of dreams, who art

\*The vision, of which a short description is given below, was seen by a lady member of the Theosophical Society in the early hours of the morning. Symbolical visions are always valuable and the present one is more complete than is usually the case. It will be especially interesting to those who have had similar experiences.—*Ed.*

thou?” asked the dreamer; and the woman replied, “I am the spirit of Malwa’s blushing bloom, and I waft my soft, soothing breath o’er thee, giving pleasure undreamed of on earth.” She appeared to him wondrous fair with her faultless outline and transparent skin. The women of his waking moments seemed but clay beside this one, and he longed to fold her to his breast. “Thou art her whom I have sought for these many years in vain”—he exclaimed, in sense-blinding passion; then into his arms she glided and laid her cheek against his, and her breath mingled with his and fanned his brow, deepening the glamour of his mind.

He who had been the flower of his race in intellect sank now, day by day, deeper in degradation. What mattered the world to him, he counted his soul well lost for one smile of that seeming fair face.

Yet he saw not that day by day the pale bloom of the poppy petals deepened in tint, that the grey and purple shadows took on red hues, and afterwards warm blushes spread to the edge of the petals. Nor did the passion-bound dreamer note how, with each succeeding hour, the pallid lips of the seductress were transformed into an ever-deepening scarlet, and that, while day by day, he himself grew weaker, the woman of his passion waxed into greater strength and took on a fuller perfection. No, the man sank from his former high estate to one almost lower than that of the beast.

But, one day, there came to him, borne on the air, a sound like to the after-note of some great cathedral bell, that filled all space. Its swelling sound awoke the slumberer from his sleep, and the woman of his vision heard it tremblingly, and would have fled, save that her lover held her firmly by the hand. The midnight hour had passed and dawn crept slowly up from the under-world. Yet a brighter light than any dawn shone o’er the awakened sleeper, dazzling his eyes, and the woman struggled yet again to be free, but he would not let her go, though she gasped in terror and the while hid her face. Then he saw the reason of her terror and he himself shook as the aspen, and cast down his eyes in dread. There in the dazzling, white light stood another woman form, so fair, so pure that it seemed to him, by reason of his degradation, an object of terror. Still he noted the light in her sapphire eyes, a light against which his gaze could not stand, and he saw that in her hand she carried a snow-white lily with a golden crown in its heart. Then her voice rang out clearly, and she said: “Man gifted with an immortal Soul, knowest thou the darkness of thy sin, and how out of it came she—the daughter of Evil, the child of Passion?” and, turning to this woman, the new visitor commanded her to stand up. And the Thing of Evil rose up, cowering, with a face blanched with terror and her hands clasped behind her. “Behold her symbol which she hideth behind her,” continued the woman of light,—“bring it forth;” and the other obeyed, holding out the poppy blossom that she had brought the first night. But the flower was no longer pale. The man looked and wondered greatly for the petals shone crimson



blood and the heart of the flower glowed as with fire. Moreover as the woman held forth the flower, it shrank and withered in the dazzling light, and its life essence ran in a red stream down its stem and splashed upon the floor. A deadly faintness stole over the man, for he realised at last the true nature of the woman he had taken to his breast.

\* \* \* \* \*

The vision ended abruptly here, but it seemed to the writer that the man turned in horror from the woman of Evil, for he recognised in the other one the symbol of a higher nature within him, the existence of which up till then he had not realised.

R. B.

### SPIRITUALISM IN ITS RELATION TO THEOSOPHY.\*

(From *Theosophical Siftings*.)

(Continued from page 574.)

AND now, as to the other class of phenomena I have mentioned above. Clairvoyance I need scarcely speak of, as probably all are agreed that it has many degrees: that some mediums in a state of trance see but dimly and confusedly in the Astral Light, and, therefore, tell the sitters partly right, partly wrong, or that seeing things truly, they interpret them falsely, especially when helped by so-called "Indian spirits" which are probably some class of elementals, nature-spirits, entering into the aura of the medium and reading off in the Astral Light the records of those who come for instruction or amusement. It is not so easy to understand the case of those who treat patients medically with success, giving prescriptions which are written down by the sitter and made up at a chemist's, as for instance is done by Mrs. Olive, now Madame Greek, under the pseudonym of Dr. Forbes. I have wondered whether the medium may have herself been a physician bearing that name in a former incarnation, because some of the cures that have been made by mediums in this way are undoubtedly genuine and sufficiently remarkable, and I should like to hear the opinions of both Spiritualists and Theosophists on this subject.

Take next the more remarkable among the mediumistic writers, whether by *planchette* or other mechanical means, either purely passive or by mental impression. Of course a great deal of rubbish has been given in this way, and masses of written matter were brought to me for inspection at Great Russell Street, of which I could only say, "I would not sit for anything of this kind." Much of it would be signed by names of "high spirits" who certainly when on earth would have produced writings of an order far superior. But apart from these there still remains a class of writing giving valuable teaching on the nature of spiritual things, and enunciating truths certainly not then generally given to the world. Of such a nature were the writings given to Mrs. Edward Maitland, Dr. Anna Kingsford, the late Mrs. de Morgan, whose

\* A paper read before the Blavatsky Lodge of the Theosophical Society.

book "From Matter to Spirit" I have already mentioned, the poetic writings of Mrs. Watts, the daughter of William and Mary Howitt, of Mr. and Mrs. S. C. Hall, and others too numerous to mention. Another remarkable case is that of Mrs. Louisa Lowe, the present leader of the Lancy Law Reform, who was taught the genuine doctrines of Karma and Reincarnation by means of passive writing, in the year 1868, in a remote country village, before the systems called Spiritualism or French Spiritism were known to her to exist, and for practising which writing Mrs. Lowe suffered incarceration in a lunatic asylum for the space of fifteen months.

Writings of the class here alluded to are sometimes given out by the medium in a state of trance, and written down by some other person present, and often proceed from the speaker's own *Higher Ego*, which being liberated by the partial catalepsy of the body, is enabled to rise to a higher plane, from which it can still control the brain and speech of the medium. This may happen also in a lesser degree without the speaker losing his brain consciousness; such is probably the condition of what are called inspirational speakers, ecstasies and men of genius, and those who see visions and hear voices on another plane. These conditions were well understood by the ancient Theosophists, and are treated of in many Theosophical works.

Yet we cannot blame those who, receiving these various communications with the signatures of their departed friends, and finding the matter good in itself, believed that they really came from the source they claimed. When Mr. Cromwell Varley, F. R. S., the first electrician to the Atlantic cable, heard for the first time his wife in trance, speaking in the first person plural and telling him many strange things, he asked, "But why do you say 'we'? Who are you thus speaking?" the answer came, "We are the spirits of your departed friends, come to tell you that we live, that we know and watch over you, and love you still." This I heard from Mr. Varley's own lips.

Can we wonder that those who, stranded from the broken vessel of a decaying faith on the barren rocks of materialism, hailed as gladly as the shipwrecked mariner, some sign from the far-off land, from the home of the blest, where the beloved ones were waiting for them, and which they too might reach at last? And if some signs were deceptive, if, after much waiting and watching, and trying and testing and investigating, some found themselves obliged to modify their belief in all the details presented to them, there still remained the great fact of some unknown, unexplained force, nay more, some "intelligent operator at the other end of the line," as Mr. W. Crookes called it, weird, quaint, under certain conditions undoubtedly evil, but still voices from behind the veil, the dead weight of solid matter lifted, riven asunder, the light shining through that was enough for some, the burden of this life seemed lighter; if there were life beyond, this was yet worth living, if all did not end here.

And deny it who will, interpret it as we may, there *was* at that time undoubtedly a mighty spiritual influx pouring down upon the world. In various guises it came; some recipients were deceived, some were blest, yet come it did. And whence did it come? Why did so many all at once hear voices, see visions, dream dreams, write writings, hear rappings, converse with strange visitants, pass into trances, speak of that which they knew not before? What was the meaning of that strange rush of manifestation above, or at least, beyond the order called "natural"? Who or what was at the back of it? Was it, like John the Baptist, the precursor of what which was to come, and which, when the world had been sufficiently astonished, was to set all these strange things in order, to give their right interpretation, and to point out the safe path to follow in regard to them?

We can hardly expect all Spiritualists to acknowledge this; yet many have done so, and yet are not ungrateful to that which first arrested their attention and proved to them the existence of spiritual forces—forces functioning apart from gross material mechanism, mental force even, acting independently of the brain which was supposed to generate it.

But to return to what I may call the grievance of the Spiritualists, that their favourite theories, or shall I say conclusions, based on many years' patient experience, should be all set aside and ruthlessly wiped out by the *ipse dixit* of Madame Blavatsky. Is it to be wondered at that a feeling of antagonism appeared in some quarters towards Theosophy, especially when H. P. B.'s teachings were echoed by her younger disciples who had little personal knowledge of the phenomena and less discrimination as to its various phases?

But have either Spiritualists or Theosophists taken sufficient note of what Madame Blavatsky has really said on the subject? True it is that her condemnation is great, and justly so (and here all the more thoughtful Spiritualists, I believe, agree with her) of that class of phenomena known as physical, and especially the "materializations" or "form manifestations," particularly in *séances* held by public mediums.

Here the Kama-rupic entities have full play, and the subsequent exhaustion and shrunken form of the medium sometimes seen inside the cabinet in deep trance, are sufficient proof that the life-force is drawn from his or her body, at the probable risk of life, certainly of health. The want of intelligence of these beings further showed the low order to which they belonged, and no warning was too strong as to the danger incurred by all who participated in invoking them. And it was not only in the *séance* that the danger lay. The constant haunting of spooks and diabolic influences would continue until it became habitual, and mediums became possessed or obsessed, sometimes for life. Madame Blavatsky herself predicted that many, to fly from these dangers, would shelter themselves in the Church of Rome, which literally came to pass.

But with regard to some other classes of manifestation, let me read you an extract from "Isis Unveiled," the work which was supposed by some to be an attack upon Spiritualism.

"But in this daily-increasing torrent of occult phenomena, that rushes from one end of the globe to the other, though two-thirds of the manifestations are proved spurious, what of those that are proved genuine beyond doubt or cavil? Among these may be found communications coming through non-professional as well as professional mediums, which are sublime and divinely grand. Often through young children and simple-minded ignorant persons we receive philosophical teachings and precepts, poetry and inspired orations, music and paintings that are fully worthy of the reputation of their alleged authors. Their prophecies are often verified and their moral disquisitions beneficent, though the latter is of rare occurrence. Who are those spirits, what those powers or intelligences which are evidently outside the medium proper, and entities, *per se*? These intelligences deserve the appellation, and they differ as widely from the generality of spooks and goblins that hover around the cabinets for physical manifestations, as day from night." Vol. i. p. 53.

So far Madame Blavatsky. Where, then, is the quarrel between her and Spiritualists? She pointed out the nature of certain dangers which these had already discovered, and for which they were at a loss to account. *She further said that unless Spiritualists set about the study of ancient philosophy so as to learn to discriminate between spirits*, these various evils would follow, and the whole of her writings were directed towards the teaching of that very philosophy.

This is the *crux* of the whole matter, and this is the point that so many of our Spiritualist friends have failed to apprehend, and to which I would fain hope that my feeble voice may this evening draw their attention.

In the "Key to Theosophy" the distinction is again drawn. It is there stated (p. 151) that the apparitions seen about the time of a friend's death, when some important word had to be said or some warning given, that these are undoubtedly the spirits or souls of the departing, and of these there are hundreds, if not thousands, of well-attested cases on record. Theosophy does not take away the belief in the spiritual nature and the spiritual world; on the contrary, it is there to prove it—it is, indeed, the whole burden of its teaching. But from the study of that spiritual nature of and *in* man, it shows that much which may be and has been loosely attributed to spirits out of the flesh can be accomplished by spirits in the flesh. I use the word "spirits" to make myself intelligible to my Spiritualist friends; Theosophists would use other terms—the double, astral form, thought-form, higher Ego, etc., according to the phenomenon presented. I do not propose to-night to go into details—time will not admit of it—but take as an example the well-known slate-writing phenomenon. It does not require a spirit from the

dead to perform what can be done by the astral hand of the medium—unconsciously it is true—but then what is a medium? He is a person whose principles are so loosely welded together that his astral form can be easily separated—dislocated from the gross physical body, and coming into contact with other entities in the Astral sphere can be played upon by them without the cognizance of his physical brain. Various experiments with both Slade and Watkins, the famous slate-writing mediums, go to prove that the will-power of the sitter can have a direct influence on the words written. Instances of this are chronicled in Mr. Stainton Moses' book on *Direct Writing*, as the later edition of his *Psychography* is called. The fact is, confusion in judging of these things has in great part arisen from the misuse of terms and from ignorance of true psychology. If the tripartite division of man only were better understood, and being taught by St. Paul, ought at least to be accepted by all-professing Christians, a great deal of misunderstanding might have been avoided. St. Paul speaks of body, soul, and spirit; Theosophy makes the same division with other subdivisions, and attributes many of these unusual phenomena to the action of souls or Astral bodies. The spiritual essence returns after death to its own sphere, in Biblical language, "to God who gave it." It is the soul, *psûche*, the *ánima brevis*, the ethereal double of man, that figures in the manifestations unfortunately, called spiritual. If the word "psychic" had not, also, unfortunately, become the badge of a party inimical to Spiritualism, it would have been a good one to adopt; but the word "Astral" has no such disqualification.

The Greeks understood well this distinction when they depicted Heracles dwelling as a shade in the realm of Pluto, while at the same time his immortal spirit had been received among the gods on Mount Olympus.

With regard to communications which are *really* spiritual, they can of course be received, but in a spiritual manner—that is, by the higher mind, the spiritual, *divine* part of man, and that not by "spirits" coming to us, but by our rising to their sphere or state. "The living have more part in the dead than the dead have in the living." These are the words of a Master.

Spiritualists have complained that Theosophists are cold, and deal too much in abstractions. That is only an appearance, deceptive, like too many others. We are absorbed in work, it is true; we know that the time is short, that the day is far-spent (for some of us), and we know that there are many who need help. The harvest is plenteous, but the labourers are few. But we say to the Spiritualists: You are always welcome; come and work with us. If you have more love, bring it to us in exchange for our light, if so be you should find any amongst us. We have faith enough in common, we both believe in the spiritual world—it is wide enough for many explorers. You have led the van, you have stood in the breach, you have opposed a brave front to the

alism. Come and climb with us the heights of Occultism, and, getting a wider view and clearer light, all clouds will vanish and all difficulties will be cleared away. Above all, we stand on the common platform of Universal Brotherhood. We honour many that you honour, we believe in help from above. Let us make common cause against the enemy, or rather, let us work together for the good of all men, treading together the *Path*; and, having found that Path for ourselves, let us labour unceasingly to point it out to others, and thus lift some of the Karma that oppresses humanity.

E. KISLINGBURY, F.T.S.

### THE GAYATRI.

EVER since I promised to write on Gayatri, I have been thinking whether to write a short essay, thus assigning to it a place of secondary importance in the *Sandhyacandana*, or to treat it at a somewhat great length, which the importance of the subject really demands. I have now thought it better for the present to take up the former course, only giving a few hints as to the nature of the *Gayatridevata* without, however, entering into a minute investigation as to the import of the various names by which that *devata* is known in Hindu writings; and, if space permits, to briefly indicate the lines on which this Mantra should be practised. For this purpose, I must travel over new ground. The Mantra is considered so sacred\* that Indian writers have had recourse to all possible ways of hiding it, and occasionally, therefore, the aid of symbology has had to be sought.

*Gayatri* is the name by which the sacred Mantra is called. Perhaps, the name *Savitri* is more appropriate. The Mantra is generally called *Savitri*, in the Vedas; but as it is composed in the Gayatri metre it has, owing to a figure of speech, been called by that name.† The *Bṛihadaranyakopaniṣad*‡ says:—

"Truth is founded on power: life is verily power. Upon this, life (truth) is founded. Therefore, it is said power is stronger than truth. In the same manner, the Gayatri is founded upon that which bears a relation to the Soul (*Átma*), for this Gayatri preserves (*Tattra*) the *Gayas*: the vital organs (*Prāṇāḥ*) are the *Gayas*: therefore, because it preserves the *Gayas* (*Gāyatrī*) it is called Gayatri. The *Savitri* which he teaches is this (Gayatri): it preserves the life of him to whom he has taught it."

\* Brahman is called Gayatri Mukha; in other words, it is through the practice of Gayatri that one has to know Brahman. (Vide Sankaracharya's Commentary on *Chandogyaopaniṣad* III. 12.)

† *Bhavarāja*, quoted by Pandit Taramatha Tarkavachaspati in his Monograph on 'Gayatri.' This quotation cannot, however, be found in the other copies of *Bhavarāja Savitri* which exist in this part of the country. In *Yoga Yajurvedya Savitri*, we read that it is so called on account of its protecting those who meditate on it (*Gāyatrīranyatī = Gayatrī*.)

‡ VII. 11. 1 to 4.

But how does this "Gayatri preserve the life of him to whom he has taught it"? Sankaracharya's observations on this point may be thus summarized:—

The three *pādas* of the Gayatri are referred to (*pratisthita*) in the fourth *pāda*, which speaks of the sun. But the sun is in the eye, or to put it more clearly, the sun presides over the eye, or better still, the sun has some mysterious connection with the human eye. A similar connection also exists between the eye and the life (*prāna*.) Hence the Gayatri is said to be connected with *Prāna*, and its practice preserves the life of one who practises it.\*

According to a different authority,† the Gayatri is said to be of *Anushtup* metre, and a Mantra in the Rig Veda (v. 82.1)† is called *Anushtup Gayatri*, and it conveys the same meaning as the *Savitri*, which we all repeat. The Visishtadvaita Commentator on the Upanishads. Rangaramanujaswami, observes(a) that *Savitri* is composed in the *Anushtup* metre, i.e., in a metre consisting of 32 syllables instead of in Gayatri metre which is only of 24 syllables. For although it consists of 24 syllables, 8 more syllables spoken of in the Upanishad(b) as forming its fourth *pāda* should be added to make the Mantra complete. But this author subsequently however modifies it by saying that it is the principle laid down in the Upanishad that only three *pādas* should be recited. It consists of three *pādas* as it stands, which are taken from the *Rig*, *Yajus*, and *Samavedas*.§ The Upanishad says\*\*:

"*Blumi* (the earth), *Antariksha* (the ethereal space), *Dyaui* (the heavens) are eight syllables; the first foot of the Gayatri consists of eight syllables: this (foot) of the Gayatri is that (nature of the earth, the ethereal space and of the heavens). Whoever thus knows the first (foot) of the Gayatri, conquers all that is in the three worlds.

The *Richak*, *Yājñashī*, (and) *Sāmāni* are eight syllables, the second foot of the Gayatri is of eight syllables, this (foot) of the Gayatri is that (nature of the three Vedas). Whoever thus knows, conquers all that is conquerable by the knowledge of the three Vedas.

*Prāna*, *Apānu*, (and) *Vyāna*, are eight syllables; the third foot of the Gayatri is of eight syllables; this (foot) of the Gayatri is that (the nature

\* Sankaracharya's Commentary on VII, 14.

† Vide *Bṛihadaranyakopaniṣad* VII, 14.5.

‡ "Tat savitur vrinimāhe vāyam devasyabhōjanam. Sreshtam sarvadhātāmānturam bhagasya dhīmahi."

(a) *Ibid.* Commentary on VII, 14.1-4. As regards the fourth *pāda* *Mahānārāyaṇopaniṣad* (VI Chapter) may be consulted with advantage. It is not very explicitly given out in *Bṛihadaranyakopaniṣad* VII, 14.1.

(b) This *pāda* is "*Parorajasesāradom*," called also *Tureeyagāyatri*, and only Sanyasis are initiated into it. Vaidikasarvabhouma observes in his *Smṛitiratna-kara* that even householders should practise it: that it was once practised, but fell into disuse. His method of practising it is the same as given out in *Bṛihadaranyakopaniṣad* VII. 14. 7 and 8.

§ *Manu* II, 77.

\*\* *Bṛihadaranyakopaniṣad* VII. 14. (Dr. Roer's translation slightly modified.)

of the three vital airs *Prāna*, *Apāna*, and *Vyāna*). Whoever thus knows the third foot of the Gayatri conquers all that has life. Again the *Tureeya* (the fourth), the *Darsata* foot of the Gayatri is the *Paroraja*\*, which sheds rays. What is commonly called *Chaturtha* (the fourth) is (the same as) the *Tureeya*. It is, as it were, beheld (*dadrisa*): hence it is called *Darsata* foot. (It is called) *Paroraja*, because it sheds rays upon all the dust-born creatures of the universe. Whoever thus knows that is radiant with power and glory.(a)

This Gayatri is founded upon the fourth, the *Darsata* foot, the *Paroraja*. This fourth foot is founded upon truth.†

A few words of explanation are necessary to understand the above quoted passages. The object of this Brahmana is to set forth the meditation upon Brahman as represented by the Gayatri. The expression "whoever thus knows the first foot of the Gayatri conquers all that is in the three worlds" has been explained by Rangaramanujaswami to mean that, "even the sin of receiving the three worlds as a fee, is expiated by meditation on the first foot."

Viewed in this light, it becomes clear that Gayatri represents, in one sense, the whole of cosmos; and, in fact, the symbology of Gayatri is thus understood.

This most sacred of the Mantras consists of twenty-four letters of the Sanskrit alphabet or twenty-four syllables, each syllable being expressed in writing by a letter. In actual writing, however, only twenty-three letters or syllables are to be found. Thus:—*Ta | tsa | ri | tu | rea | rē | nyam | bha | rgo | de | ca | sya | dhi | ma | hi | dhi | go | go | uah | pra | cho | da | yāt |*. Here, *nyam* should be considered as two syllables instead of one‡ and this accounts for twenty-four syllables as generally repeated.

The Rishi of the Mantra is Visvamitra. The expression "Rishi of a Mantra" signifies, among other things, the one who condensed all his ideas about a given thing into the particular Mantra, that is, its first composer: in other words, one who had obtained certain powers by practising that Mantra. Thus all his ideas about a particular deity in

\* *Paroraja* literally means the 'Sun' but also foot of the Gayatri. It signifies the Central Spiritual Sun, according to a well-known explanation of the *Taittiriyaopaniṣad*, "*Sayashānyam parshē neshasānāditye sayekah*." 'He who is in the heart of man, and he who is the Sun are one and the same.' An attempt is made in the main text above quoted, to explain "*Parorajas*" in both its significations.

(a) Vide *Chhandoggyopaniṣad* VII, 8:—"Verily Power is even greater, than knowledge..... Listen what is the reward of him who adores Power as Brahman. He who adores Power as Brahman, the moment he attains the regions of Power, becomes able to perform whatever he desires."

† *Parorajas* means 'Sun'; the Gayatri is founded on upon the Sun, 'Truth' means the eye. "This Gayatri with its three feet representing the world in its twofold state, as being endowed with form, and as being endowed without form." Sankaracharya) *Brit.* VII. 14.

‡ *Nyam* should be pronounced as one syllable on all occasions except while performing *Japa* (recitation for purposes of meditation.) (*Yoga Yagnavalkya Smṛiti*.)

view, are, as I have just said, condensed in a Mantra.\*\* When, therefore, it is said that the twenty-four letters have each a Rishi,\* we are probably not far from the truth, if we say that all this means that the twenty-four Rishis knew the secret, or occult signification of those twenty-four letters; an idea which is expressed in the Indian writings by saying that these Rishis found the twenty-four letters as corresponding to the twenty-four *talvas*, the twenty-fifth letter being Pranava (Om), which comes in first.† The Rishi of the twenty-four letters collectively is Visvamitra, as I said before, but of the last eight letters or the fourth *pāda*, when the metre is considered *Anushtubh*, the Rishi is Narayana (¶). The question of *chhandas* (metre) has already been spoken about, but it would be here interesting to know what the word *chhandas* means. It is “designating the real nature of the deity in view, by means of sounds,” ‡ in other words, it is a representation in sounds of the nature of a deity, the arrangement of sounds being thus entirely dependent on the nature of the deity in view. It is also said that the twenty-four letters of the

\*\* *Yogayagnavalkya Smṛiti*.

It would thus seem that what are called *Hṛdaya*, *Korucha*, *Stotra*, are only necessary additions to a Mantra, made with the express intention of intensifying its force, and it may appear reasonable, therefore, that in the case of the more powerful Mantras, as the Gayatri for instance, these need not be observed, which is the case with the majority of Brahmins.

\* *Dṛiḥḥagurata*, XII Skandha, 1st Adhyaya. The names of these Rishis are enumerated further on. The term Rishi is also explained as “see-er” (*draṣṭa*). The appellations used by the authors of hymns to themselves are *Rishi*, *Kavi*, *Mahārin*, *Vipa*, *Vedhas*, *Vipashit*, *Muni*, &c. They have always called themselves “*Mantrakṛit*”, meaning composers of hymns, and always use the words, “*kṛi*” = to make, *talsh* = to fabricate, *jan* = to produce, *vi* = to move *iganti* = I send forth, and others (*vide* Yaska’s *Nirukta* on this point) to denote their authorship. When, however, during the time of Jaimini, the question of the Rishis being the real authors of hymns was discussed by the Naiyayikas, who held that “the Vedas were of recent origin because the names of men are applied to certain parts of them as *Kāthaka*, and *Kaṭhanna*,” Jaimini mentions this, and similar other opposite views, in his Sūtras (1 J. 27 and 28), and replies with great advantage. Jaimini here lays down that “as the Vedas were not made by men, the names of Rishis and others which therein appear, are not the names of those who composed the hymns, but of those who traditionally handed down the teachings contained in them”; in short the Rishis were *dristas* (— see-ers). This explanation is also adopted by all the leading commentators on the Vedas, including, of course, Sayanaacharya who deals with the question at great length in his Introduction to *Rig Veda Bhashya*.

† It is a well-known principle laid down in the Mantra Sastras, that a Mantra should always be begun with Pranava, at least when one makes a *Japa* of that Mantra, the chief object being to cleanse it of its impurities. The Pranava (Om) at the end is the 25th letter, and represents the 25th principle Jivatma, or Paramatma, according as the view we take is Advaitic or Visishtadvaitic. The *Mahānirvāṇa Tantra*, lays down a rule, curiously enough, that Brahmins should begin the repetition of Gayatri with Pranava; the Kshatriyas with the word “*Kaumāra*,” and Vaisyas with “*Paṅbhava*.” (Vide p. 181, Calcutta Edition.)

(a) The Rishi of the last *pāda* is variously given. According to *Sarvāgopaniṣad*, the Rishi of the four *pādas* is Virat, the devata, and the *chhandas* being the Gayatri. Vaidikasturbhoma in his *Smṛiti ratnakara* (Madras Edition p. 181) quotes Vyasa *gopāṇī*, and the *devata* is Brahman. This question of the devata is easily settled, by modern writers who make Gayatri-devata identical with Brahman.

‡ *Yogayagnavalkya Smṛiti*.

Gayatri denote twenty-four kinds of *chhandas*, corresponding to twenty-four devatas. This is expressed by the following table:—

| Letters in Gayatri. | Rishi.       | Chhandas.       | Devata.       |
|---------------------|--------------|-----------------|---------------|
| tal                 | Vamadeva.    | Gayatri.        | Agni.         |
| sa                  | Atri.        | Ushnik.         | Prajapati.    |
| ei                  | Vasishtha.   | Anustubh.       | Soma.         |
| tu                  | Sukra.       | Bṛihati.        | Ishta.        |
| eva                 | Kaṇva.       | Pankti.         | Savitri.      |
| re                  | Parameśva.   | Trishtubh.      | Aditya.       |
| ni                  | Viśvāmitra.  | Jagati.         | Bṛhaspati.    |
| gaur                | Kapila.      | Athijagati.     | Maitravaruna. |
| bhu                 | Soumaka.     | Sakvari.        | Bhaga.        |
| yo                  | Yagnavalkya. | Athiasakvari.   | Aryaman.      |
| de                  | Bhṛgadwaja.  | Dhriti.         | Ganesha.      |
| ra                  | Jamnadagni.  | Athidhriti.     | Tvashtri.     |
| sga                 | Goutama.     | Virat.          | Pushan.       |
| dhi                 | Mudgala.     | Prastarapankti. | Indra.        |
| ma                  | Vedavyasa.   | Kṛiti.          | Vayu.         |
| hi                  | Lomasa.      | Prakṛiti.       | Vamadeva.     |
| dhi                 | Agastya.     | Akṛiti.         | Maitravaruna. |
| go                  | Kousika.     | Vikṛiti.        | Visvadeva.    |
| go                  | Vatsa.       | Sankṛiti.       | Vishnu.       |
| nah                 | Puastya.     | Aksharapankti.  | Vasudeva.     |
| pra                 | Manduka.     | Bhuh.           | Ka.           |
| cho                 | Durvasa.     | Bhuvah.         | Rudra.        |
| da                  | Narada.      | Suvah.          | Kubera.       |
| gat                 | Kasyapa.     | Jyotishmati.    | Asvini.       |

What I have all along been speaking of is the Gayatri *par excellence*, and there are several Mantras occurring in the Vedas and the Tan

tras\*, special Gayatris, we may call them. The necessity for these arises from the fact, that, according to a well-known rule of *Mantra Sastra*, the practiser of a Mantra should perform, *Tarpana*, *Mâjuna*, *Japa*, &c., of the same Mantra. Even a separate *Sandhyavandana* is ordained for every Mantra. But as the *Sandhyavandana*† is directed to Brahman himself, the *Japa* is made of the same Mantra, viz. "the Gayatri *pār-excellence*." This statement should be borne in mind to avoid any confusion when we read of special Gayatris.

The meaning of Gayatri is nearly the same as Rig Veda x. 82. 1, already quoted, "Let us meditate on that excellent glory of the divine vivifier. May he enlighten our understandings."

Some of the more important of the explanations, including those of Sayanacharya, and Sankaracharya, will be given out in the Appendix. The Mantra occurs in *Rig Veda* III. 62. 19; *Black Yajur Veda* I. 5. 6; *Taittiriya Aranyaka* I. II-2; *Vajasaneyi Samhita* of *White Yajur Veda* III. 35; and *Sama Veda* II. 8. 12.

One of the *Smṛiti* writers observes that, although it exclusively belongs to *Black Yajur Veda*, it is common to all the Vedas; and, as such it should be repeated by all Brahmins, whatever *Sakla* they may belong to. Various accounts are to be found as to the origin, and the superiority, of this Mantra, over other Mantras. Thus in *Taittiriya Samhita*,‡ "Prajapati desired: May I propagate." He formed the (*Ticrit*) *Stoma* from his mouth: after it were produced the deity *Agni*, the metre Gayatri, the metre *Râthantâra*, of men the Brahmins, and of beasts the goats." *Matsya Purana*§ (chap. III) says that Brahma created Gayatri, also called *Salârupa*, *Savitri*, *Sarasvati* and *Prâkrami*; but subsequently we read of Gayatri as a mother of Brahma, and on whom Savitri rests. It is also there explained how it was that Brahma committed no sin in approaching his own daughter Sarasvati or Gayatri. But as the account is too well known, to my Hindu readers at least, I need not give it in detail. Brahma formed Gayatri, according to *Vishnu Purana*\*\* from his eastern, or the most auspicious, of his mouths: also the *rik* verses, the *Ticrit stoma*, the *ruthantâra stoma*, and of sacrifices the *Agnishtoma*. But according to Bhâgavata|| she issued from Brahma's skin.

\* We have, for instance, in *Taittiriya Aranyaka*: "Purushasya vidmahesahsrah-shatsya mahadevasya dhimahi tannorudrah prachodayât." (Khila portion of the *Aranyaka* called *Narayana*, 1st *Anuvaka* 21). Here and in the following five verses, the expressions used do not refer to Gayatri *devata* but to other deities. In the *Mahadevâna Tantra*, for example, the *Saktagayatri* is given out as, "adhyatma vidmahe parameshvarasya dhimahi tannah kali prachodayât". In the *Linga Purana* (II, 485) we find *Saigayatri* given us, "tatpurushâya vidmahe vâgrisudhâya dhimahi tannosicah prachodayât." This is as yet only one of the many forms of *Saiva Gayatri*, and Gayatris of this kind can be composed, as many as there are names of Siva. Similarly is the case with *Vishnugayatri*.

† Any *Mantrakalpa* can be consulted on this point.

‡ VII 1, 1, 4.

§ Chapter III, ec. 32-44.

\*\* I, 5-18.

|| II, 12-45.

In *Harivansa* we read that after framing the world, Brahma next created the Gayatri of three *padas*, and also the four Vedas which sprang from it; and from a subsequent portion of the work we learn that Brahma became himself two-fold. Then appeared the goddess (Gayatri) the most excellent of the metres with twenty-four syllables. Reflecting on the divine text beginning with "Tat" he formed the *Savitri*.

Inconsistent as some of these accounts may seem, they are nearly what can be found in the Puranas. The interesting account contained in the *Chaitanya Brahma* of the *Alhara Veda*, is, however, the longest that is to be found in the Vedas, and as it is not generally known, I give it below in full:

"Glâva of the family of Mithra went to Maudgalya who was well versed in the (Science of) eleven syllables, and seeing him engaged in the duties of Brahmacharya said: 'How is this? Whatever exists in this Brahmacharya, and whatever Maudgalya is performing are all perishable.' A disciple of Maudgalya hearing this went to his tutor, and said, 'the man who has this day become our guest speaks ill of your learning.'

'What does he know fair youth?' enquired the teacher. 'He reads the three Vedas, Sir,' replied the pupil. 'Invite near me, fair youth, the most forward pupil of the man who has come to question my learning.'

The pupil of Maudgalya called a pupil of Glâva and said to his tutor: 'Here he is, Sir.'

Maudgalya asked, 'What, fair youth, does your tutor profess?' 'He reads the three Vedas, Sir,' replied the youth.

Glâva said, 'How do you fair youth speaks thus of your tutor to us who have got all the three Vedas in our mouth? How do good people so speak of good people? He does not wish to reply to the question I have asked him, nor does he know it.'

Maudgalya thereupon said to his own pupil, 'Repair, fair youth, to Glâva of the family of Mithra, and address him saying, 'instruct me, Sir, and explain to me the *Savitri* (i.e. the Gâyatri) of twenty-four syllables and twelve couples, of which *Maricedâgirasas* are the eyes, and in which all the creation subsists. Should that Brahmachari tutor, fair youth, happen not to know it, and to ask a Brahmachari pupil to explain the *Savitri* to him, then tell him, as you said to Maudgalya, so are you ill-instructed since questioned by me you have given no answer. You will have to submit to privations for a year.'

The pupil repaired to where the other (Glâva) was, and asked the question. He (Glâva) gave him no reply. Thereupon the pupil said, 'as you said to Maudgalya, so are you ill-instructed, since questioned by me, you have given no answer; you will have to submit to privations for a year.' Maitriya said to his pupils: 'forsaking me, repair as you list to your homes, I said of Maudgalya that he was ill-instructed, and yet have failed to answer the question put to me by him; I shall, therefore, go and pacify him.'

On the following morning Maitriya, taking a handful of sacrificial wood (in token of submission) went to Maudgalya and said, 'Sir, I am Maitriya.' 'Wherefore are you come?' enquired Maudgalya, 'I have (said Maitriya) called you ill-instructed, and yet have failed to answer the question put by

you, I have, therefore, come to pacify you.' He (Mandalya) said; 'it is said that you have committed every sin by coming here in a conveyance. I give you this auspicious ear of mine (*i. e.* instruction), go away with it.'

The other said, 'what you say is neither ungenerous nor unkind and for it have I come to you.' Then approaching him enquired, 'Sir, to whom do wise men allude by (the expression) "the adorable glory of Savita," and advise me as to what they mean by *dhiya* (intellect), and should you know it, tell me the courses through which the sun moves on (*prachodayat*). To him said the other thus; 'wise men say the Vedas and the *Chandas* metre are the pre-eminent parts (*parenya*) of the sun; and the glory (*bharga*) of that god is alient (*anna*). I tell you also that *dhiya* means duties (*dharmata*) and the courses, those by which the sun moves on.'

Having understood this, Glava requested him saying, 'teach me, Sir, who is *Savita* (sun) and what is *Savitri*? Mandalya replied, 'the mind is the sun. *Savita*, and the speech, the *Savitri*. Wherever there is mind, verily there also is speech; and wherever there is speech, there also is mind; thus there are two sources and one couple. The fire (*Agni*) is *Savita*, and the earth, the *Savitri*; wherever there is earth, there always is *Agni*; and wherever there is *Agni* there always is earth; there are two sources and one couple. *Vayu* of a truth is *Savita*, and ether (*akasha*) the *Savitri*, wherever there is *Vayu* there is ether; and wherever there is ether there is *Vayu*; and there are two sources and one couple. The sun (*Aditya*) is *Savita* and sky (*dyau*) the *Savitri*. Wherever there is *Aditya*, there always is sky, and wherever there is sky, there also is *Aditya*; thus there are two sources and one couple. *Chandramas*, (the moon) is verily *Savita* and the stars the *Savitri*; wherever there is moon there also are stars, and wherever there are stars, there is the moon; thus there are two sources and one couple. The day (*diva*) is *Savita*, and the night (*ratni*) the *Savitri*; wherever there is day, there is night and wherever there is night there also is day; thus there are two sources and one couple. Heat is *Savita*, and cold (*sita*) the *Savitri*; wherever there is heat, there also is cold, and where there is cold, there also is heat; thus there are two sources and one couple. The cloud (*abha*) is *Savita*, and rain (*varsha*) is *Savitri*; wherever there is cloud, there also is rain; and where there is rain there also is cloud; thus there are two sources and one couple. The lightning (*vidyut*) is *Savita*, and the thunder (*shamugitra*) the *Savitri*; wherever there is lightning, there is thunder, and where there is thunder, there also is lightning; thus there are two sources and one couple. Life (*prana*) is *Savita*, and food (*anna*) is *Savitri*; where is life, there is food, and wherever there is food, there also is life; thus there are two sources and one couple. The Vedas are *Savita*, and the metre (*chandas*) the *Savitri*; wherever there are Vedas, there are metres, and where there are metres, there also are the Vedas; thus there are two sources and one couple. Sacrifice (*Yagna*) is *Savita*, and fee (*dakshina*) the *Savitri*; where there is sacrifice there is fee, and where there is fee there also is sacrifice; thus there are two sources and one couple. These verily are twelve couples.

Verily Brahma beheld in this receptacle the adorable prosperity (the *Savitri*). Meditate upon it. If it be practised (*vrate*) it abides in truth. He (*Savita*) having created the Brahmanas from the *Savitri* held it within him; hence the first foot of Gayatri is *Savitur varenyam* the pre-eminent portion of *Savita*. By the earth is upheld the Rig hymns. By the Rig hymns, *Agni*; by prosperity, here intended for *Savitri*; by prosperity, woman; by

woman, a couple; by a couple, man; by man, work; by which religious austerity; by religious austerity, truth; by truth, Brahma; by Brahma, Brahmana, by Brahmana, devotion; by devotion, are Brahmanas bepraised, made voidless, and unbroken. His thread (lineage) remains unbroken, and the abode of his life remains undisturbed who knows this the first foot of the *Savitri*, or knowing, explains it.

'We contemplate the glory of the Deity,' (*bharga devasya dhimahi*) is the second foot of the *Savitri*. By ether is the *Yajush* upheld; by the *Yajush*, *Vayu*; by *Vayu*, cloud; by the cloud, rain; by the rain, herbs and trees; by the herbs and trees, animals; by animals, work; by work, austerity; by austerity, truth; by truth, Brahma; by Brahma, Brahmana; by Brahmana, devotion; by devotion is Brahmana bepraised, made voidless, and unbroken. His thread (lineage) remains unbroken, and the abode of his life remains undisturbed, who knows this the second foot of the *Savitri*, or knowing, explains it.

'He who irradiates our understanding' (*Adityasya prachodayat*) is the third foot of the *Savitri*. By the sky is the *Soma* upheld; by the *Soma*, *Aditya*; by *Aditya*, light; by light, rain; by the rain, herbs and trees; by the herbs and trees, animals; by the animals, work; by work, austerity; by austerity, truth; by truth, Brahma; by Brahma, Brahmana; by the Brahmana, devotion; by devotion is the Brahmana bepraised; made voidless, and unbroken. His lineage remains unbroken, and the abode of his life remains undisturbed, who knows this the third foot of the *Savitri*, or knowing, explains it.

By the Brahmana who thus knows this, is, of a truth, Brahma acquired, digested and well understood. By Brahma is ether acquired, digested and well understood. By the ether is *Vayu* acquired, digested and well understood. By *Vayu* is light acquired, digested and well understood. By light is water acquired, digested and well understood. By water is earth acquired, digested and well understood. By earth is food acquired, digested and well understood. By food is life acquired, digested and well understood. By life is mind acquired, digested and well understood. By mind is speech acquired, digested and well understood. By speech are the Vedas acquired, digested and well understood. By the Vedas is sacrifice acquired, digested and well understood. Verily these twelve great elements are situated in this order, and thereof the sacrifice is the highest.

Those who know the above think that they know it (rightly), but in reality they do not know it. Sacrifice is established on the Vedas, the Vedas, on speech; speech, on mind; mind, on life; life, on food; food, on earth; earth, on water; water, on light; light, on wind; wind, on ether; the ether, on Brahma; Brahma is established on the Brahmanas who know Brahma. Verily, he is conscious of Brahma who knows this. He achieves meritorious acts, and sweet odours, he destroys all sins, and enjoys endless grace who knows this; as also he, who knowing this adores the Upanishad which has the *Savitri*, the mother of the Vedas, for its object."

This *Brahmana* is not quite explicit as to the nature of *Gayatri devata*, which would, perhaps, alone help the reader to understand the above account: but for want of space, this subject is reserved for my next.

S. B. GOPALACHARI.

(To be continued.)



## A STRIKING TEST.

SINCE the *Theosophist* has given place recently to a number of stories of spirit evocation and thought-reading, it occurs to me that the following narrative of personal experience may possess a certain interest for its readers.

In the year 1878, a family of my acquaintance, residing in the Nilgiri District, devoted many months to an investigation of the phenomena of mediumship, and two of the young ladies became powerful mediums. The phenomena embraced the phases most commonly known.

Communication was established by means of a tripod table which rapped out replies in accordance with a code previously arranged.

I had witnessed several curious and interesting facts previously in connection with Spiritualistic Manifestations, and had mentioned them to a friend, whom I will call F., who lived some 80 miles away. He asked me whether I could not manage to obtain some test that would be absolutely convincing.

The next time I paid the Hills a visit, I asked one of the young ladies in question to find out whether the spirits, who were then said to be present, would consent to give me a proof of their existence. I then explained the test I proposed—which was this. I was to affix numerals, arbitrarily and at random, to each letter of the alphabet—and the spirits were to rap out a message for my friend in accordance with the arrangement made.

I then went into the next room and wrote out on a piece of paper the letters of the alphabet in a column, and opposite each letter, its corresponding numeral. Thus A represented 72, B—15, C—3, D—54, and so on. This paper I folded up and put into my pocket. I then sat down near the young lady—who again asked the spirits if they understood what was required of them, and they replied in the affirmative. The message was then quickly rapped out, and the numerals written down by me. I then again went alone into the next room, took out the paper from my pocket, and translated the message. I expected to get a string of meaningless letters; but to my utter astonishment found the following:

“For F—Read this, and believe.”

Now, I was absolutely assured that I could not have given the numeral which corresponded to any letter of the alphabet in the paper in my pocket, two minutes after I wrote it, had my very life depended on it—so it was clear to me that this was no ordinary case of thought-reading; but established the existence of invisible spirits, or elementals, capable of penetrating through matter, and of reading the letters and corresponding numerals on the paper inside my pocket. They had previously asserted that they possessed such power—and then proved that assertion to be correct.

R. M.

*Editor's Note.*—Our correspondent's deduction is not quite sound, if he will refer to the reports of several quite recent hypnotic observations in the French hospitals,

he will find apparently conclusive proof of the existence in man, of what may be called, multiple personality, i. e., several states of consciousness in the same individual, each so distinct from the others as to amount to a separate personality, having special temperaments, mental faculties and moral peculiarities. Thus, in the present case, it is possible that while the normal waking consciousness of R. M. had instantly forgotten what numerals he had written opposite the letters of the alphabet, they were all vividly remembered by his other personality, and could thus be imparted to the medium by thought-transference, and no spirit be concerned.

## ADHYATMA-UPANISHAD OF SUKLA-YAJURVEDA.

(Translated by 2 students of Kumbakonam T. S.)

THE one Aja (unborn) is ever located in the cave (of the heart, or of the Pineal Gland) within the body. (Prithivī) the earth is his body; though he pervades the earth, it does not know him. The waters are his body; though he pervades the waters, they do not know him. Agni (fire) is his body; though he pervades Agni, it does not know him. Vayu is his body; though he pervades Vayu, it does not know him. Akas is his body; though he pervades the Akas, it does not know him. Manas is his body; though he pervades Manas, it does not know him. Buddhi is his body; though he pervades Buddhi, it does not know him. Ahankāra is his body; though he pervades Ahankāra, it does not know him. Chitta is his body; though he pervades Chitta, it does not know him. Avyakta is his body; though he pervades Avyakta, it does not know him. Akshara is his body; though he pervades Akshara, it does not know him. Mithya is his body; though he pervades Mithya, it does not know him. He who is the inner soul of all creatures and the purifier of sins, is the one divine Lord Narayana.

The wise should through deep meditation leave off the recurrent conception of “I” and “Mine” in the body and the senses which are other than Atma. Having known himself as Pratyagatma (the Higher Self), the witness of Buddhi and its actions, one should ever think “Soham” (“I am That”) and leave off the idea of Atma in all others. Shunning the pursuits of the world, the body and the Shastras (you) set about removing the false attribution of self. In the case of a person staying always in his own Atma, his mind perishes, having known his Atma as the Atma of all, through inference, Vedas and self-experience. Never giving the slightest scope to sleep, worldly talk, sounds, &c., and the forgetting of Atma, placing his (Jiva) Atma (lower self) on the (Supreme) Atma through contemplation and shunning at a distance like a Chandāla (the thought of) his body, which is generated out of the impurities of his parents and is composed of excreta and flesh, one becomes Brahma and is then (in a) blessed (state). O sage leaving dissolved (the Jiva) Atma (lower self) into Paramatma (the Supreme Atma), with the thought of its being partless, just as the ether within a jar is dissolved in the universal ether, be silent for ever. Having realised that which is the seat of all Atmas and which is ever self-replenished, give up the Macrocosm and Microcosm like an impure vessel.

Having merged the conception of "I" which is rooted in the body, in Atma, which is Sat, Chit and Ananda, and having removed the (conception of) *Lingam* (the sign of separateness), become *Kévala* (the all). Having known "I am that Brahman," in which alone the universe appears like a *tatva* in a mirror, become one that has performed (all) his duties. O sinless one, The ever-blissful and the self-effulgent one being freed from the grip of *Ahankāra* (I-am-ness) attains its own state, like the spotless moon freed from the hold (or obscuration) of *Rāhu* (one of the poles during eclipse).

With the extinction of actions there arises the extinction of *Chintha* (thoughts lower). From this arises the decay of *Vāsanās* (karmic affinities), and from the latter arises *Moksha* and this is called *Jivanmukti* (emancipation while in the body). Looking upon everything in all places and times as Brahman, brings about the destruction of *Vāsanās* through the force of the Satwic ones. Carelessness in *Brahmanishta* (or meditation of Brahman) should never be allowed (to creep in). Knowers of Brahman style (this) carelessness, in Brahmic science, death (itself). Just as the moss (momentarily) displaced in a tank, again resumes, in a minute, its original position, so *Maya* envelopes even the learned (or wise), should they be careless even for a moment. He who attains the *Kaivalya* state during life, becomes a *Kévala* (the all) even after the death of his body. Having become a meditator in *Samadhi*, become a *Nirvikalpa* (or the changeless one). O sinless one, the *Ghañthi* (or knot) of the heart, full of *Aghana*, is broken open only when one sees his *Atma* as secondless through *Nirvikalpa Samadhi*.

Now having strengthened the conception of *Atma* and given up that of "I" in the body, one should be indifferent to the latter (in body) as he would be towards jars, &c. From Brahman down to a pillar, all the *Upadhis* are unreal. Hence one should see (or cognise) his *Atma* as all-full and staying by itself (alone). Brahman is *Atma*; *Vishnu* is *Atma*; *Rudra* is *Atma*; *Indra* is *Atma*; all this universe is *Atma* and there is nothing beyond *Atma*. By denying (or divesting oneself of the thought of) the existence of all creatures which are (nothing but) the diverse distortions superimposed on the one *Atma*, one becomes himself *Parabrahman* the full, the secondless and the changeless. The conception of "I" and the universe in this one principle is (nothing but) a misconception (or an unreality), whence arises the heterogeneity from that (homogeneous) one which is immutable, formless and *Nirvesha* (superior-less). When there is no difference between the seer, the seen and sight, there being the decayless and the *Chidatma*, full like the ocean, at the end of a kalpa--with the effulgence of all, all darkness the cause of false perception merges. How will there be heterogeneity in that one which is changeless, formless and incomparable? How will there be heterogeneity in the highest *Tatva* which is one? Who has observed any heterogeneity in *Sushupti* (the dreamless sleep) when there is happiness only? This *Vikalpa* (or misconception) has its root in *Chitta* (or fluctuating thought) only. When *Chitta* is not, there is nothing.

Therefore, unite the *Chitta* with *Paramatma* (Universal Self) in its *Pratyagatmic* state (as the Higher Self). If one knows *Atma* as endless bliss in itself, then he drinks always the juice (or essence) of bliss in his *Atma* whether internally or externally.

The fruit of *Vairāgya* (indifference to sensual enjoyments) is *Bodha* (spiritual wisdom); the fruit of *Bodha* is *Uparati* (renunciation); *Sānti* (sweet patience or the quiescent state of *Atma*) is attained out of the enjoyment of the bliss of one's *Atma*, and this *Sānti* is the fruit of *Uparati*. If the latter in each of these is absent, the former is useless. *Nivṛithi* (or the path leading to Salvation) is the highest contentment and (spiritual) bliss is said to be beyond all analogy. That which has *Maya* as its *Upadhi*, is the womb of the world, that which has the attribute of omniscience and has the veil of non-realizability is denoted by the word "Tath" (That). That is called *Apara* (the other) which shines through the idea and pronunciation of the word *Asmat* (I) and the consciousness of which is developed by *Antahkarana* (the lower mind). By separating the *Upadhis*, *Maya* and *Avidya*, from *Para* and *Jiva* (cosmic and human mind respectively) one realises *Parabrahman*, which is partless and *Sachit-ananda*. Making the mind dwell upon such sentences (or ideas) as the above, constitutes *Sravaṇa* (hearing). It becomes *Manana* (contemplation) when such ideas are confirmed (in one) through logical reasoning. When (their) meaning is freed from all doubts through these two processes, the concentration of the mind on it alone constitutes *Nidhidhyāsana*. That is called *Samadhi* in which the *Chitta*, rising above the conception of the contemplator and contemplation, merges gradually into the contemplated, like a light undisturbed by the wind. Even the mental states at that time are not known (outside *Atma*) as they are not within the scope of *Atma* (to be so known). But they are only inferred from the recollection which takes place after *Samadhi*. Through this *Samadhi* are destroyed crores of sins which have accumulated during the cycles of births which know no beginning; and purity of soul is developed. Knowers of *Yoga* call this *Samadhi* the cloud (or showers) of *Dharma*, inasmuch as it showers nectarine drops of *Dharma* in great quantities when all the hosts of *Vāsanās* are destroyed entirely through this, and when all *Karmic* acts, virtuous and sinful, are rooted out. Then that which was hidden till now, appears no longer so, no obstacle being caused; and direct cognition reveals itself, like the fruit *Euphorbia Pili-lifera* in the palm of the hand. *Vairāgya* begins from where the *Vāsanās* cease to arise towards objects of sense. The cessation of the rising of the idea of "I" is the highest limit of *Buddhi*; *Uparati* begins from where the mental states once destroyed do not again arise. That ascetic is said to possess *Prāgna* (Spiritual Wisdom) who enjoys bliss always and whose mind, being absorbed in Brahman, is formless and actionless. That state of mind is termed *Prāgna* that realises the oneness of Brahman and *Atma* (self) after deep enquiry; and that is *Nirvikalpa* and *Chinmatra* (Absolute Consciousness). He who possesses this *Prāgna* is always a *Jivanmukta*. He is a *Jivanmukta* who has neither the conception of "I"

in the body and the senses, nor the conception of another (different from himself) in everything else. He is a Jivamukta who sees through his Prāṇa no difference between his own Atma and Brahm, as well as between Brahm and the universe. He is a Jivamukta who preserves equanimity of mind, both when revered by the good or reviled by the vicious. One who has cognised the true nature of Brahm is not subject to rebirth as he would be before. But were he so subjected, then he is not a true knower, the knowledge of true Brahm being not in the external. A man is subject to Prārabdha so long as he is affected by pleasure and pain, &c. The attainment of a result is always preceded by action and none succeeds without (previous) attempt. Through the cognition "I am Brahm" are destroyed the Karmas done during hundreds of crores of previous births, just as actions in the dreaming state are destroyed during the waking state.

An ascetic having known himself as associateless (or the non-dual one) and as not in touch with anything like Akas, is not affected by any of his future Karmas. Just as ether is not affected by its contact with a pot, so Atma is not affected by the gunas produced by its Upādhi (viz. matter). The Prārabdha Karma (or the past Karma now enjoyed) that has begun to act before the dawn of Gnaana (spiritual wisdom) is not checked by it, and one should reap its fruit, as in the case of an arrow aimed at a target. An arrow that is discharged towards an object with the idea that it is a tiger, does not stop when it (the tiger) is found to be a cow; but it (even) pierces the mark through its speed, without stopping. When one realises his Atma as free from old age and death, then how will Prārabdha affect him? Prārabdha takes its rise only when one considers his body as Atma. This conception is not at all a worthy one; so it should be given up along with Prārabdha, since it is simply a delusion to attribute Prārabdha to this body. How can there be birth to that which is not Satwa (real)? How can there be death to that which is not born? How can there be Prārabdha to that which is Asat (unreal)? The Veda speaks of Prārabdha in an external sense only, to satisfy those foolish persons that doubt, saying "if Gnaana can destroy all the results of Agnaana (such as body, &c.) then whence is the existence of this body to such a one?" but not to inculcate to the wise the existence of the body.

Atma is all-full, beginningless or endless, immeasurable, unchangeable, replete with Sat, Chit and Ananda, eternal, decayless, differentiated (into many), the one essence, fulness, the endless, having its face everywhere, one that can neither be given up nor taken up, one that can neither be supported nor be made to support, *guna-less*, actionless, subtle, Nirvikalpa (changeless), stainless, indescribable, the true nature of one's Atma, above the reach of speech and mind, *one* full of Sat, the self-existent, the immaenlate, the enlightened and the incomparable—such is Brahm, one only without a second. There are not many Brahms. There are not many such. He who knows his Atma himself

through his own cognition, as the one who is not restricted by any Upādhi, is a Siddha (one that has accomplished his object) who has identified his Atma with the one changeless Atma. Whither is this world gone, then? How did it appear? Where is it absorbed? It was seen by me just now, but now it is gone. What a great miracle! What is fit to be taken in and what to be rejected? What is "this" (referring to the lower self, which is no other than the Higher) and what is different from "this"? (None). In this mighty ocean of Brahm, full of the nectar of undivided bliss, I do not see, hear or know anything. I remain in Atma only and in my own nature of Sat, Chit and Ananda. I am an Asanga (or associateless). I am without any attributes. I am Hari (the Lord taking away sin). I am the quiescent, the endless, the all-full and the ancient. I am neither the agent nor the enjoyer. I am the changeless and the decayless. I am of the nature of pure enlightenment. I am the all and the perpetual bliss.

This science was imparted to Apantharātma, who gave it to Brahma. Brahma gave it to Ghora Angiras. Ghora Angiras gave it to Raikwa, who gave it to Rama. And Rama gave it to all beings. This is the teaching of Nirvana; and this is the teaching of the Vedas, yea, this the teaching of the Vedas. Thus ends the Upanishad.

#### UNSEEN ADEPT HELPERS.

THERE is a world of truth in the old saying: "Help thyself and God will help thee," and every worker in our movement knows that the greater the efforts he expends in his search for truth the more assistance comes to him, even apart from the result of those endeavours. It is strange how, in spite of the constant reiteration of the foregoing, and the frequent proofs that one meets with in the daily life of the Theosophist, there are still many who are inclined to question the influence on the events of the world of the Occult Fraternity. Even those who have been fortunate enough, by the advent of the present Theosophical movement, to see something of the methods employed by the custodians of the occult science, are often too apt to forget that the Theosophical Society is only one of many agents employed. The member of the Occult Fraternity who corresponded with the author of the "Occult World," in answering a question "concerning the presumed failure of the Fraternity to leave any mark on the history of the world," says: "How do you know they have made no such mark? Are you acquainted with their efforts, successes and failures? Have you any dock upon which to arraign them? How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them? The prime condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was results, the causes of which were masked from view. To account for these results, men have, in different ages, invented

theories of the interposition of gods, special providences, fates, the benign or hostile influence of the stars. There never was a time within or before the so-called historical period when our predecessors were not moulding events and 'making history,' the facts of which were subsequently invariably distorted by historians to suit contemporary prejudices."

Following up the hints thrown out in the foregoing most valuable letter, it becomes an interesting study to trace in the important events, inventions and discoveries of our times, the hands of those usually Unseen Powers, known as the Masters. By doing so we shall be progressing considerably, not only towards a higher conception of the methods employed by the adepts in their work, but also in the direction of proving to the world the reasonableness of our belief in the existence of more highly developed human beings than the ordinary run of humanity. Moreover, it will become possible for those students who are fortunate enough to have time to devote to occult pursuits, to put themselves in the way of becoming agents and helpers of the Unseen Workers by joining the ranks of explorers, discoverers and all those who are, with motives more or less pure, working for the enlightenment and advancement of the race.

An instance of the unseen help given occurs to me in connection with the labours of the Egyptologists. In "Isis Unveiled," speaking of "curious coincidences," H. P. Blavatsky says: "In Mr. Proctor's book astronomers seem especially doomed by Providence to encounter all kinds of curious 'coincidences' for he gives us many cases out of the 'multitude' and even of the 'thousands of facts' [sic]. To this list we may add the army of Egyptologists and archaeologists who, of late, have been the chosen pets of the capricious Dame Chance who, moreover, generally selects "well-to-do Arabs" and other Eastern gentlemen, to play the part of benevolent *genii* to Oriental scholars in difficulties. Professor Ebers is one of the latest favored ones. It is a well-known fact that, whenever Champollion needed important links, he fell in with them in the most various and unexpected ways."\* This clearly points to the fact that the adepts are constantly on the watch to benefit the world by the unveiling of things previously hidden, if the right time has come in the history and development of the race for the newly acquired information to be appreciated and become beneficial.

The "coincidence" given by Mr. Proctor is so interesting as to be worth quoting at length, for the benefit of those who have not seen it. Mr. Proctor's narrative is as follows:—

"When Dr. Thomas Young was endeavouring to interpret the inscription of the famous Rosetta Stone, Mr. Grey (afterwards Sir George Francis Grey) was led, on his return from Egypt, to place in Young's hands some of the most valuable fruits of his researches among the relics of Egyptian art, including several fine specimens of writing on papyrus, which he had purchased from an Arab at Thebes, in 1820. Before these had reached Young,

\* "Isis Unveiled," vol. I, p. 268.

a man named Casati had arrived in Paris, bringing with him from Egypt a parcel of Egyptian manuscripts, among which Champollion observed one which bore in its preamble some resemblance to the text of the Rosetta Stone. This discovery attracted much attention; and Dr. Young having procured a copy of the papyrus attempted to decipher and translate it. He had made some progress with the work when Mr. Grey gave him the new papyri. "These," says Dr. Young, "contained several fine specimens of writing and drawing on papyrus; they were chiefly in hieroglyphics and of a mythological nature; but two which he had before described to me as particularly deserving attention, and which were brought, through his judicious precautions, in excellent preservation, both contained some Greek characters, written apparently in a pretty legible hand. That which was most intelligible had appeared at first sight to contain some words relating to the service of the Christian Church. Passing thence to speak of Casati's papyrus, Dr. Young remarks that it was the first in which any intelligible characters of the enchorial form had been discovered, among the many manuscripts and inscriptions which had been examined, and it furnished M. Champollion with a name which materially advanced the steps leading him to his very important extension of the hieroglyphical alphabet. He had mentioned to me in conversation, the names of Apollonius, Antiochus and Antigonus, as occurring among the witnesses: and I easily recognised the groups which he had deciphered; although, instead of *Antiochus*, I read *Antimachus*; and I did not recollect at the time that he had omitted the 'm.'"

"Now," continues Mr. Proctor, "comes the strange part of the story:"

"In the evening of the day that Mr. Grey had brought me his manuscripts," proceeds Dr. Young, "I proceeded impatiently to examine that which was in Greek only; and I could scarcely believe that I was awake and in my sober senses, when I observed among the names of the witnesses, *Antimachus Antigenis (sic)*; and a few lines further back, *Purtis Apollonii*; although the last word could not have been very easily deciphered without the assistance of the conjecture, which immediately occurred to me, that this manuscript might perhaps be a translation of the enchorial manuscript of Casati. I found that its beginning was, "a copy of an Egyptian writing;" and I proceeded to ascertain that there were the same number of names intervening between the Greek and the Egyptian signatures that I had identified, and that the same number followed the last of them. The whole number of witnesses was sixteen in each. . . . I could not therefore but conclude," proceeds Dr. Young, after dwelling on other points equally demonstrative of the identity of the Greek and enchorial inscription, "that a most extraordinary chance had brought into my possession a document which was not very likely, in the first place, ever to have existed, still less to have been preserved uninjured, for my information, through a period of near two thousand years; but that this very extraordinary translation should have been brought safely to Europe, to England and to me, at the very moment when it was most of all desirable to me to possess it,\*

\* I find in *Chambers' Journal* for April, the following interesting remarks contained in an article on the Bodleian Library, which point to a "coincidence" as curious as the one under narration: "In the year 1750, volume one of the Vulgate (of the Bible) on vellum, printed in 1642 by Fust and Schæffer, was bought for £2.10. It wanted eighteen leaves at the end; but, marvellous to relate, fourteen of these leaves were found in the bottom of a box of manuscripts sent to the library from Venice in 1818, and identified as belonging to the volume purchased in England sixty-eight years before." S. V. E.

as the illustration of an original which I was then studying, but without any other reasonable hope of comprehending it; this combination would, in other times, have been considered as affording ample evidence of my having become an 'Egyptian Sorcerer.' The surprising effect of the coincidence is increased when the contents of this Egyptian manuscript are described. 'It relates to the sale, not of a house or field, but of a portion of the collections and offerings made from time to time on account, or for the benefit of a certain number of mummies of persons described at length in very bad Greek, with their children and all their households.'\*\*

Such is the deeply interesting narrative given by Mr. Proctor, one that cannot fail to impress even the most sceptical reader. As we have seen, even Dr. Young himself was so impressed as to regard the coincidence almost in the light of 'Sorcery.' The above narrative, in a somewhat different form, is given by the Marquis of Spineto in his "Elements of Hieroglyphics and Egyptian Antiquities," and he refers to "a curious circumstance" which "shewed to a demonstration, that the demotic alphabet of Aperblad, De Sacy and Dr. Young was the true alphabet employed by the old Egyptians." That the Occult Fraternity had a hand in bringing to the world the important discoveries made by Dr. Young, no earnest student can doubt. Perhaps, if some other Theosophist with the time and means at his disposal would join, with as unselfish purpose, as Mr. W. Oxley's, the hard-working army of Egyptologists, he might obtain the privilege of being the means of furnishing the world with more light on the dark things of the ancient land of Khem. The above is one out of many similar cases which could be furnished.

As the adepts are constantly on the watch to help the world by directing the efforts of discoverers, so, we have been given to understand, are they equally careful to prevent, when possible, danger to humanity by premature inventions and discoveries.

The Keely inventions seem to point to this, and the writer of the "Secret Doctrine" assures her readers that the discovery of the Inter-Etheric Force is a hundred thousand years too premature and consequently will not now be brought to perfection. "Occult philosophy," the writer says, in another place, "divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and only when forced to do so by the evolutionary tidal wave that carries on humanity slowly, silently, but steadily toward the dawn of the Sixth-Race-mankind."†

Adepts, like ordinary mortals, have each his own particular idiosyncrasies. Apart from their general work for humanity their individual hobbies (to use a common expression) are further devoted towards the external perfection of the science, or whatever it may be, that occupies their leisure hours. For instance, I have been told that one member of the Brotherhood spends his leisure time in inventing things, which

\* "Borderland of Science," page 386 *et seq.*

† *Ibid.* vol. I, p. 558.

inventions when brought to perfection he, in a spirit of loftiest altruism, puts into the heads of those whose Karma entitles them to be the benefactors of humanity in this particular direction. Another is interested in Egyptology, another, perhaps, in politics, and so on; all of which tends to show that the Elder Brothers of Humanity are constantly working for the benefit of the younger members of their family.

As time goes on, no doubt the veil will be drawn partially from certain things to which the attention of our Theosophists is constantly directed. The caves of India, the rock-cut temples of Elephanta, Karli and Ellora, must contain many mysteries that are still concealed and will be till the right time comes. Tradition asserts that at Elephanta there is somewhere concealed the entrance to a passage that leads under the sea to some place on the mainland.

A consideration and amplification of the ideas embodied in the previous remarks must show us what almost limitless potentialities for usefulness lie to the hand of the earnest student of nature, once that the idea is fully grasped that the Masters are a body of men spiritually developed, with an interest in the progress of Humanity; not merely ascetics, whose whole attention and time is devoted to abstract contemplation. It is often well, in considering questions of this nature, to take, for the time being, an outside position and to regard our present-day theosophical movement from the standpoint of a friendly outsider. By doing this we shall, I think, broaden our views, and at the same time obtain a clearer insight into the real significance of the Theosophical Society. We shall see that our duty to the world does not necessarily end inside the Society and its three declared objects, and, consequently, that we have outside our ranks a very large body of workers whose help and friendly sympathy is too often underestimated. It is just as easy to become dogmatic and narrow-minded in our theosophical work as in the propagation of the views of any religion or creed, and the wider the conception we have of our leaders and their work, the less will be the chance of that work being hindered by opportunities neglected through a want of right perception on the part of any of us. It cannot be too much emphasised that we are not of the nature of *mediums*, blind passive agents capable of being turned to any account or employed for any purpose. Each one of us has his own individual qualities and capabilities, and association with a movement like the Theosophical Society will probably tend rather to the developing and intensifying of these.\* Under these conditions an accurate estimation of our individual value is necessary, and, like the adept, we must, if possible, apart from our general work, seek opportunities for rendering ourselves serviceable agents in the direction that seems most suitable. Our sphere of useful-

\* For a very suggestive and practical illustration of the fact that the Masters are ready to help those who try to help themselves, see Col. Olcott's Lecture on the "Spirit of the Zoroastrian Religion" in his "Theosophy Religion and Occult Science" where, upon authority, he tells the Bombay Parsees that if they will organise an Archaeological Society they will get efficient help from certain quarters.

ness is limitless, and for the true Theosophist it widens daily, if he realises the true value of the commendation given in the Buddhist writings :

"There is a way of giving, seeking pleasure by it, (or) coveting to get more ; some also give to gain the happiness of heaven... But yours, O friend, is a charity free from such thoughts, the highest and best degree of charity, free from self-interest or thought of getting more."†

" 'Tis thus men generally think and speak, they have reference in all they do to their own advantage. But with this one it is not so : 'tis the good of others and not his own that he seeks."‡

ASCLEPIOS.

### A TRANSLATION OF THE SANKHYA-TATTWA-KAUMUDI OF VACHASPATI MISRA.

(Continued from page 548.)

Having thus established the plurality of souls, the author now states their properties—a knowledge of which is conducive to the attainment of discriminative knowledge (wisdom) :—

#### KARIKA XIX.

And from that contrast (before set forth) it follows that the soul is witness, and has final emancipation, neutrality, and is perceiving and inactive.

And connects the following properties of the soul with its plurality.

If it were said—"And from *this* contrast," then it would refer to the various distribution of the three Attributes, of the last Kariká. In order to avoid this, it is said—"and from *that*, &c." A subject, immediately preceding, is referred to by the pronoun *this* ; whereas one not so immediate is denoted by *that* ; hence the *that* here refers to Karika XI. Thus, then, the contrast of "having the three Attributes, &c.," connotes the soul's property of being without the three Attributes, and being discriminative, non-objective, singular, intelligent and non-productive.

Now, the properties of being a *witness* and *perceptive* are necessary accompaniments of intelligence and non-objectivity. Since an intelligent being alone can be a spectator, and one can be a witness only when the objects have been shown to him ; as in daily life we find the two parties of a dispute showing and explaining their various objects and reasons to the witness ; similarly does the Prakriti exhibit its creations before the soul, which latter, therefore, becomes the *witness*. And again no object can be shown to one, himself an object, and non-intelligent ; and since the soul is both intelligent and non-objective,

† Fo-sho-hing-tsang-king (vv. 1,517-9).

‡ Fo-pen-hing-tsh-king (ch. 20).

it becomes the *witness*. For the same reasons, the soul is *perceiving*. Further, the absence of the three Attributes leads to *final emancipation*—by which is meant the final and absolute alleviation of pain ; and this property, as belonging to the soul, is a necessary deduction from the fact of the soul being naturally without the three Attributes, and hence without pleasure, pain or dullness. From the absence of Attributes, again, follows *neutrality*, since this latter property is such as cannot belong either to the happy and satisfied, or to the sad and grumbling. It is only one who is devoid of both pleasure and pain, who can be called *neutral*—also called *Udāsina* (indifferent). Lastly, the property of *inactivity* is a necessary outcome of the properties of non-productiveness and discriminativeness (wisdom). The inactivity of the soul is inferred from its wisdom and productiveness.

We grant all this : but in our daily life we first decide our duty and then we think in the following strain—'I, who am

Objection—Intelligence and activity always found co-existent. then we think in the following strain—'I, who am an intelligent being, wish to act.' Thus, then, we find intelligence and activity co-existent. But this goes against the Sankhya tenets which make intelligence devoid of activity and *vice versa*.

We reply—

#### KARIKA XX.

Reply—The apparent activity of the soul due to union with Buddhi, and the apparent intelligence of the latter due to union with Purusha.

Thus, from this union the unintelligent *Linga* (Buddhi, &c.,) appears as intelligent ; and from the activity of the Attributes, the indifferent soul appears as an (active) agent.

Since intelligence and activity have been proved to be differently located, therefore, the feeling referred to by the objector must be a mistake. The word *Linga* includes everything from the *Mahat* down to the subtle elements—to be described later on. The cause of this mistake is said to be the union or proximity of the soul with the *Linga*. (Buddhi and the rest.)

The rest is clear enough.

You say that the feeling is due to *union*, &c. But no union is possible without some need which, again, is not possible without the relation of the helper and the helped. How is this possible in accordance with your tenets, with regard to the union of the soul with

the *Linga* ?

In reply, the author lays down the grounds of need—

#### KARIKA XXI.

Reply—The need is that of final Emancipation.

For the soul's contemplation of Prakriti, and its final Emancipation, the union of both takes place, like that of the halt and the blind ;

and from the union proceeds creation.

In *Pradhānasya*, the sixth termination has the objective force, the meaning being—“for the contemplation by soul of Nature, the root of all”—thus implying the fact of Nature being an object—something to be enjoyed. But this enjoyability is not possible without an enjoyer, whose existence thus becomes necessary, for that of Nature.

The author next lays down the ground of the soul's need—*For the Emancipation of the Soul*—The soul, while in connection with the enjoyable Nature, believes the three kind of pains—the constituents of Nature—to be his own and thus from this self-imposed bond he seeks liberation—which can result only from wisdom discriminating between the soul and the three Attributes—which wisdom thus becomes impossible without the knowledge, and hence the existence of Nature. Thus then we find the soul standing in need of Nature, for his Emancipation. Since the relation (of soul with Nature) is eternal, therefore, it is quite proper that the soul should be related to Nature for Emancipation, though primarily, the relation was for enjoyment only.

Granted all this relation—But whence the creation of *Buddhi*, &c.?

We reply—“*From that proceeds the creation.*” The relation (of soul with Nature) cannot by itself suffice either for Enjoyment or Emancipation, if there were no *Buddhi* and the rest; under the circumstances the *union* itself brings about the creation, for the sake—primarily—of Enjoyment and then, of Emancipation.

The process of creation is now described.

#### KARICA XXII.

From *Prakriti* issues *Mahat* (or *Buddhi*); from this *Mahat* again issues *Ahankāra*, from which proceeds the set of sixteen; from five of these sixteen, proceed the five gross elements.

*From Prakriti, Sr.*—*Prakriti* is a name of the Unmanifested Principle; *Mahat* and *Ahankāra* will be described later on, as also the set of sixteen, made up of the eleven sense-organs and the five subtle elements. Out of these sixteen, from the five subtle elements, proceed respectively the five gross ones—Akāsa, Earth, &c. Thus, from the

subtle element of sound proceeds Akāsa, having the production of sound as its characteristic property; similarly from the mixture of the subtle elements of touch and sound, proceeds Air, with sound and touch as its characteristic properties; again, from the mixture of the subtle elements of sound, touch and colour, proceeds Light, with subtle elements of colour for its characteristic properties; and from the mixture of the subtle elements, of sound, touch, colour and taste, proceeds water, with sound, touch, colour and taste as its characteristic properties;

and lastly, from the mixture of the subtle element of smell with that of the last four, proceeds Earth, with all the five for its characteristic properties.

The Unmanifested Principle has been defined in general terms in *Karika X*, and specifically in *Karika XIII*: the Manifested also has been generally defined in *Karika X*: now the author defines a particular Manifested Principle—the *Buddhi*.

#### KARICA XXIII.

*Buddhi* is the determining Principle (Will)<sup>(a)</sup>; Virtue, Wisdom, Dispassion and Power constitute its form (when affected by goodness), and the reverse of these when affected by Darkness.

“*Buddhi is determination*”—Since there is no difference between the action and the active agent (effect and cause). Everyone, when he observes a certain case, thinks that he is deputed to the work and, finally, determines that it is his duty, and thus acts towards its fulfilment. This determination of the duty is the characteristic property of *Buddhi*—which appears as if endued with intelligence by contact with the intelligence of the soul. *Buddhi*, again, is non-different from determination, which thus forms its definition, inasmuch as it serves to distinguish it from similar as well as dissimilar substances.

Having thus defined *Buddhi*, the author next states its properties.

The properties of *Buddhi*—Virtue, Wisdom, Dispassion and Power, and the reverse of these. “*Virtue*,” &c., Virtue leads to (worldly) prosperity, as well as to supreme bliss,—that brought about by the performance of sacrifices, &c., leading to the

former, and that due to the eightfold practice of *Yoga* leading to the latter. Wisdom consists in the knowledge of the difference between the Attributes (as constituting Nature) and the soul. Dispassion is absence of passion, and is of four kinds—*Yatamāna-Sanjyā*, *Vyatiraka-Sanjyā*, *Ekendriyā-Sanjyā* and

The four kinds of dispassion. *Vasikāra-Sanjyā*. The passions—naturally impure—residing in the mind, lead the different sense-organs to action. The effort to put a stop to this action of the senses is named *Yatamana-Sanjyā* (literally, *effort*). When this process of resistance is once begun, some passions will have been suppressed before others; then the discrimination of these from those still operating is called the *Vyatiraka-Sanjyā*. When the senses have been disabled, then the passions that have been suppressed reside in the mind in the form of mere anxiety—and this is known as *Ekendriyā-Sanjyā*. The sup-

(a) Though there is some difference of opinion on this point, yet I am inclined to think that *Adhyarasa* means “determining”, and of all the faculties, *will* appears to be the only determining principle in Man.



pression of even this anxiety towards all perceptible objects, described in the Veda as available, is called *Vasikarasanjyá*—and is superior to the first three; this has been thus described by the revered Patanjali: “The dispassion named *Vasikara-Sanjyá* belongs to one who has no desire for either visible or Vedic objects.” This is dispassion, a property of Buddhi. Power also is a property of Buddhi; and it is to this that the qualities *minuteness*, &c. (*Animá*, &c.) are due. Of these *Animá* is the property by which one can enter densest substances, such as stones. *Laghimá* (Lightness) is that to which is due the ability to traverse solar regions by means of the sun’s rays. *Garimá* (Gravity) leads to heaviness; and *Mahimá* (Greatness) causes supremacy. To *approach* is due the ability to touch the moon with the fingers. *Fulfilment of desires* is such as can enable one to dip into the earth as in water. *Vasitva* (winning nature) leads to the subordination of all objects to the devotee. Supremacy brings about mastery over all objects. Infallibility of purpose is such that all objects follow the course dictated by the will of the devotee. The decisions of ordinary mortals follow the course of events, whereas those of a trained devotee precede them and dictate their course.

The eight kinds of power, one can enter densest substances, such as stones. *Laghimá* (Lightness) is that to which is due the ability to traverse solar regions by means of the sun’s rays. *Garimá* (Gravity) leads to heaviness; and *Mahimá* (Greatness) causes supremacy. To *approach* is due the ability to touch the moon with the fingers. *Fulfilment of desires* is such as can enable one to dip into the earth as in water. *Vasitva* (winning nature) leads to the subordination of all objects to the devotee. Supremacy brings about mastery over all objects. Infallibility of purpose is such that all objects follow the course dictated by the will of the devotee. The decisions of ordinary mortals follow the course of events, whereas those of a trained devotee precede them and dictate their course.

These four are the properties of Buddhi, partaking of the Attribute of Goodness. Those partaking of the Attribute of Darkness are the reverse of these—*viz*: Sin, Ignorance, Passion and Weakness, or Fallibility.

The author next defines Egoism (*Ahankára*.)

#### KARIKA XXIV.

Egoism is self-consciousness; thence proceeds a two-fold creation,—the set of eleven and the five subtle elements.

“*Egoism is self-consciousness*”—and this self-consciousness is perceptible in such ideas as—“The object I have observed and known,” “none but myself has power over this and that,” “I exist,” &c. All this is the characteristic action of the principle of Egoism, on which the Buddhi depends for its determinative faculty in such decisions as “this is to be done by me.”

The different products of this effect are next stated—“*Thence proceeds a two-fold creation.*” The forms of these creations are stated—“*The set of eleven and the five subtle elements*”—only these two creations proceed from the principle of Egoism. The ‘*evu*’ draws all other possible suppositions.

We grant all this: But, says the objector:—The principle of Egoism being of one uniform nature, how can two different kinds of creation—inanimate (the elements) and enlightening (the senses)—proceed therefrom?

Objection—How can two diverse kinds of creation proceed from a uniform Egoism?

We reply—

#### KARIKA XXV.

Reply—The difference due to the diversity of the operating Attributes.

The set of eleven proceed from the modified principle of Egoism, and partake of the Attribute of Goodness. The subtle elements are due to the Attribute of Darkness; from Passion proceed both.

The eleven senses, being light and enlightening, are said to partake of goodness, and as such proceed from modified egoism. From egoism as affected, on the other hand, by Darkness, proceed the set of the subtle elements. How so? Because these elements partake of the Attribute of Darkness. That is to say—Though the principle of egoism is one and uniform, yet from the operation or suppression of various Attributes, it produces creations of diverse characters.

Objection—The purposelessness of Passions.

This is objected to—When all the necessary effects are brought about by the action of the Attributes of Goodness and Darkness only, have done with the purposeless Attribute of Passion.

We reply—

“*From Passion proceed both*”—*i.e.*, the set of eleven as well as the subtle elements. Though there is nothing to be done exclusively by Passion, yet it is a necessary factor, since

Reply—Passion necessary for urging the other Attributes to action.

the Attributes of Goodness and Darkness are both, by their very nature, inert, and as such could not do their own work unless urged to action by the active and mobile *Rajas*. Thus, then, the efficacy of the Attribute of Passion lies in its character of supplying the motive force to the inert Attributes of Goodness and Darkness. And thus we see that it is not altogether purposeless.

In order to describe the set of eleven—the effects of Goodness—the author first describes the ten external sense-organs.

#### KARIKA XXVI.

The intellectual organs are, the Eye, the Ear, the Nose, the Tongue and the Skin; those of action are, speech, hand, feet, the excretory organs, and the organ of generation.

*Sense* is defined as the immediate effect of the principle of egoism, as affected by the Attribute of Goodness. These are two-fold—intellectual, and those of action. Both these are called *Indriyas* (senses) because they are characteristics of the soul (*Indra*). The

Named. senses are named “*The eye*, &c.”—Of these the eye is the sense for perceiving colour, the ear for perceiving sound, the nose for perceiving smell, the tongue for perceiving taste, and the skin for experiencing touch. These are the intellectual sense

organs. The action of the organs of speech and the rest will be spoken of later on (Kariká XXVIII.)

The eleventh sense-organ is next described—

#### KARIKÁ XXVII.

The eleventh sense—*Mind* defined.

Of these (sense-organs) *Mind* (*Manas*) partakes of the nature of both (intellectual, as well as those of action): it is the reflecting (or thinking) principle, and is called a sense-organ, since it has cognate properties. Its multifariousness, as well as its external forms, are due to the various specific modification of the Attributes.

“Partaking, &c.”—Among the eleven organs, *Mind* partakes of the nature of both—i. e., it is an intellectual organ of sensation, as well as one of action, since the eye and speech, &c., operate on their respective objects only when influenced by the principle of *Manas*.

*Mind* defined.

The author next gives the specific definition of *Manas*—

“It is the reflecting principle”—That is to say, *Mind* is defined by reflection (or thought). It is the principle which supplies forms and qualifications to the unqualified knowledge of a certain object, which invariably precedes a qualified and well-defined knowledge of it.

As is laid down by an ancient writer—“At first, one observes a certain object without qualifications, and it is only the cognitions of objects that people latterly distinguish as definite and qualified cognition.” It is a well-known fact that on first seeing an object, the first cognition that one has of it, resembles to a great degree the cognition of a child— indefinite and unqualified. Soon after this one learns to connect the object so observed, with its genus, property, &c. This latter cognition is said to be perception, which is a function characteristic of *Manas* (*Mind*), and as such serves to distinguish it from similar and dissimilar objects, and thus serves as its definition.

Objection—Why make *Mind* a sense when it has a distinct function of its own?

Granted all this: But we have seen that Egoism and Buddhi, having distinct functions of their own are not classed among sense-organs; in the same manner, we shall not class *Manas*, among them either.

The author replies—“It is a sense-organ”—Why? “Because of its having cognate properties.” This property mainly

Reply—It is a sense inasmuch as it is an immediate effect of the principle of Egoism, as affected by goodness—which is the definition of a sense.

is the fact of its being the immediate effect of Egoism as affected by goodness, and not that of being a characteristic of the soul; for this latter property belongs to Egoism also; and as such this latter would also have to be classed among sense-organs. Thus then “being the characteristic of

the soul” is only an explanation of the derivation of the term *Indra*, it cannot be said to be its denotation.

It is asked—Whence such multifarious effects from the single principle of Egoism, as affected by goodness? We reply—“It is due to the specific modifications of the Attributes”—The difference in the effects is due to the diversity of auxiliaries in the form of the operative principles of sound, &c. It is for the perceptible forms. The imperceptible forms also are modifications of the Attributes.

We have the qualifying term “External” as presenting a comprehensible example—the sense of the sentence being—As the external forms are the effects of the modifications of the Attributes, so are also the internal and imperceptible ones.

G. J.

(To be continued).

## Reviews.

### OUR MAGAZINES.

*Lucifer*:—The meeting on common ground between Theosophists and Spiritualists, judging from the editorial remarks in the April *Lucifer*, seems improbable; as the Spiritualists apparently find a difficulty in the selection of representatives. However, the home and foreign journals pass favourable criticisms on Mrs. Besant's efforts, and it will not be the fault of the Theosophists if the meeting falls through.

The comparative value of Eastern and Western Occultism is a much debated question: as far as regards the Western Mysticism represented by the Kabalah. H. P. B. in an able article, “The Kabalah and the Kabalists,” declares that it “helps to unveil no higher spiritual truth than that which all astrologers have insisted upon in every age; i. e. the close relation between the sidereal and all the terrestrial bodies—human beings included.” Speaking of the respective merits of the Eastern and Western systems; she adds: “The two systems threaten the world of the mystics with a speedy conflict, which, instead of increasing the spread of the One Universal Truth, will necessarily only weaken and impede its progress. Yet the question is not, once more, which is the one truth. For both are founded upon the eternal verities of prehistoric knowledge, as both, in the present age and the state of mental transition through which humanity is now passing, can give out only a certain portion of these verities. It is simply a question: “Which of the two systems contains most unadulterated facts; and, most important of all,—which of the two presents its teachings in the most Catholic (i. e., unsectarian) and important manner?”

Mr. Judge's article on Mesmerism is very interesting, especially in connection with the part played by the Astral Man, in some of the phenomena of Hypnotism. This should be read with reference to William Brehon's article in May *Path* “Mesmerism and the Higher Self,” where the misconcep-

tion of a recent writer on Mesmerism are treated of. The "World Soul" is concluded in the present number and Mr. Mead draws his threads skilfully together, stating in conclusion that our task "should be to bring once more to the sight of men the old ideals of Humanity." Our valued contributor, Dr. Pratt, has an article on "The Instability of Doctrinal Teaching;" and some useful thoughts on Brotherhood by Babu K. P. Mukherji conclude an excellent number.

*The Path* :—Old memories come crowding in upon us as we open the May *Path* and find some photo-engravings of the house in Lansdowne Road, London, where some part of H. P. B.'s life was spent. The accompanying letter press is light and interesting. Auriga P. Starr contributes "Some Pertinent Reflections" on the idea that "The T. S. should never have a Creed;" "Is there Idolatry of H. P. B.?" &c., the latter after due consideration being answered in the negative. "The Basis of Practical Theosophy," by Thomas E. Carr, sounds a useful note, and the conversation round the *Tea Table* is again interesting. We notice that Dr. Allen Griffiths, the newly appointed Pacific Coast Lecturer, has made a successful start in his work.

*The New Californian* :—The issue of our Pacific Coast periodical for March-April, contains an excellent article by the Editor, Dr. Anderson, "Theosophic Concepts of Life and Death." There are also other interesting articles and some useful reprints, including Ingersoll's "Arraignment of Orthodoxy."

*Theosophical Siftings* :—The *Theosophical Siftings*, under the able management of Countess Wachtmeister, has now reached its fifth volume. No. 3 of the present one contains two very able papers from the pen of Miss Kisslingbury; one, "Theosophy in its relation to Spiritualism;" the other on "Karma and Free-will." The former which is particularly valuable, as showing the points of agreement and disagreement between Theosophy and Spiritualism, estimated by one who was formerly a leading Spiritualist and now an active Theosophist, we copy elsewhere.

*Le Lotus Bleu* :—The April number consists principally of translations from the English. "Amaravella" has a good article "Why ought we to be Brothers?" and there is also a short paper on the Ego, by Guymiot.

*Journal of the Maha-Bodhi Society* :—The second number of this little magazine is in every way an improvement on its predecessor. There is an excellent article "Who Destroyed Buddhism in India?" giving quotations from different authorities on the subject, and the "Notes and News" are interesting and well selected. Mr. Dharmapala's literary efforts will, we are sure, ultimately result in benefit to the cause of Buddhism, both in the East and West. The Manager of the *Theosophist* books subscriptions.

#### THE SONG OF SONGS OF SOLOMON.\*

The "Song of Solomon" is not a book that receives much attention from Biblical students, for the simple reason (though not admitted) that, viewed as a religious work, it is preposterous.

Dr. Diaz de Leon, who regards the "Song," in the light most reasonable people must regard it, as a love-song, has presented us with a translation

\* "El Cantar de los Cantares de Salomon." Translated from the Hebrew by Dr. I. Diaz de Leon. Aguascalientes. Published by I. T. Pedroza R. Hijos. 1891.

in Spanish from the original Hebrew, and he has also furnished parallel translations from the Greek, Latin, German, French and English.

It is interesting to notice, in comparing the renderings into the different languages, the adaptability or otherwise of each to the particular theme of the verses. The French and, as far as we can judge, the Spanish itself, seem to lend themselves best to the expression of the sensuous and impassioned utterances of the Hebrew Poet. The Greek seems better than the Latin, the latter being somewhat heavy. Dr. de Leon's able compilation will be appreciated by scholars. S. V. E.

#### Correspondence.

##### THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, May 1892.

It may interest you all to hear how we kept "White Lotus Day" at Headquarters. Notices were sent out to the Blavatsky Lodge, and the little lecture hall was almost full by 2 o'clock, on the afternoon of the 8th. The President, of course, spoke a few introductory words, and then read us those most beautiful stanzas from Sir E. Arnold's "Light of Asia," beginning "OM, AMITYA! Measure not with words..." (p. 211). This was listened to in reverent silence, all present rising to their feet when Mrs. Besant began the reading, and remaining standing until the conclusion of the impressive little ceremony. Our brother, W. R. Old, as representing the General Secretary, European Section, next followed with an extract from the "Bhagavad Gita" after which Mrs. Besant gave a short address, couched in terms, and delivered as only she could speak, on such a touching and solemn occasion. Her tone throughout was far removed from selfish sorrow or mourning, such as our Teacher would most emphatically have deprecated. The necessity for proving our gratitude to her, and devotion to the cause in which she spent (and for which she gave) her life, by ever-renewed and strenuous exertions to spread Theosophy throughout the length and breadth of the land, was dwelt upon; and finally Mrs. Besant read us a portion of "The Voice of the Silence"—our Teacher's own incomparable rendering into English of some of the stanzas from the "Book of the Golden Precepts"—explaining, as her reason for thus enlarging on the lines laid down for the day's procedure, that this translation had not been in existence when the will which mentioned the books from which selections were to be read was drawn up. The portion taken by Mrs. Besant was the final choice of the initiate, from "The Seven Portals" (p. 65); and she most appropriately concluded with the sentence: "Thou art enlightened—choose thy way;" adding, after a short but impressive pause, as she stepped down from the platform, "How she chose, we know." Then followed a brief silence after which the members, on leaving the hall, went in, in small groups, to see H. P. B.'s rooms—which, as you know, have been left untouched—and which had been most lovingly and beautifully decorated with white flowers, chiefly arum lilies and lilies of the valley, in token of the reverent and affectionate gratitude which must ever be felt towards our Teacher for the priceless boon which she brought to us from the East.

The Lodge began a new Syllabus of Discussions on the 19th instant, Rama Prasad's book, "Nature's Finer Forces," being made the basis of the

discussions for four successive Thursdays, "The Hidden Properties of Gems;" "Sound as a Builder up and Destroyer of Forms;" and "Sorcery, Medieval and Modern" will bring the present course to a conclusion. The main feature of this course is that no names are given for the openers of the discussions; an innovation considered by many members as being both necessary and judicious. Miss Cooper has kindly consented to become our permanent Hon. Secretary; she having, as I told you in a previous letter, been acting in that capacity, *pro tem.*, for sometime past.

The principal events of the month, exoterically speaking, have been Miss Besant's marriage to Mr. Ernest Scott, which took place on the 7th instant, at Marylebone Registry Office, and the subsequent departure—only a week later—of the bride and bridegroom for Australia, where Mr. Scott has accepted an appointment on a Melbourne Newspaper. There was quite a pretty little wedding breakfast, and an "At Home" in the afternoon, at Headquarters, on the 7th; which formed a striking contrast to the ordinary, everyday aspect of one the busiest and most important of Theosophical centres.

The General Secretary has just (Wednesday—25th instant) returned from his American trip, having made a quick passage of only a week, from New York. He looks very brown and well, and seems delighted with all he has seen and heard, both with regard to the zeal and earnestness of our American brethren, and also as to the exceedingly hopeful and extensive prospects Theosophy seems to have before it in the New World.

Our country Lodges are flourishing vigorously. Liverpool especially reports well, and their Secretary, Mr. John Hill, sent me a very significant little balance sheet the other day, which speaks volumes for the work the Lodge is accomplishing.

A New Lodge has been formed, at Harrogate, since I last wrote. Much interest in Theosophy was evinced when Mrs. Besant lectured there recently, and this newly-formed and duly registered Lodge is the happy, and almost immediate result. It starts, I believe, with about a dozen members, who will meet weekly.

\* \* \* \* \*

The *Westminster Review* for April contains an article which cannot fail to interest all who have the future welfare of the race at heart. It is, in point of fact, an exceedingly able review by Mr. W. J. Greenstreet, of two recent French publications on education, *viz.*, *Education et Héritité*, by M. Gayan, and M. Alfred Fouilleé's *L'Enseignement du point de vue national*. Mr. Greenstreet speaking of the latter, says that M. Fouilleé's "preliminary thesis deals with the true power and the true limits of education; the question of the method by which education produces a selection of thoughts in the brain—*i. e.* psychological selection."

The most important step forward taken by M. Fouilleé is, I think, the stress he lays upon organisation, unity, solidarity; he "claims that the main difference between the old and the new *régime* must be in the attention paid to organisation." He is, however, fully alive to the "dangers besetting a democracy—to wit, the disintegration of society into individuals who are bent on their own interests, and in whom the idea of social bonds or duties is evanescent, if not extinct." Most true, and he may well add, "Unity and Harmony are wanted ..... and the necessary means will be found in the

study of man and society, of the laws of the universe, of morals, ethics, aesthetics,—in a word, of *philosophy*." Quite a Theosophical programme!

In working out the evolution of morality M. Fouilleé says: "The intellect conceives an ideal end; it becomes conscious of a power of realisation and eventually the complete realisation of the ideal becomes a law and a duty." "Duty," he says again, "is a profound sense of solidarity;" a sentiment with which we are most fully in accord. M. Gayan's concession of duty, though somewhat differently expressed, evidently has the same end in view, for he says:

"Obligation is a power which is conscious of its own superiority, and is opposed to all that is inferior to it or incompatible with it, and is thus translated into *duty* ..... Duty is the consciousness of a certain internal power, of a nature superior to all other powers. Life is ..... identical with social life, the deliberate choice of the higher and the better being the intra-organic solidarity of the cells. .... This gives us a guiding rule in our moral training of children. .... Accustom the child to making for himself a law, a duty, an obligation, but let the law be recognised as just and reasonable, and then we can count on spontaneity, and autonomy will become obedience. .... Egoism is a contraction of the sphere of activity, and ends in impoverishing and starving activity. Generosity is a sentiment at the bottom of all morality, and with this sentiment the mind of the young must be saturated."

M. Fouilleé says Mr. Greenstreet, then takes up the question, discusses it in detail, and concludes by making suggestions of great practical utility. Among other things, he says that "a conscious reflective method ..... is the best form of mental gymnastics. .... Philosophical studies alone can exhibit the part in its relation to the whole. *The end is unity*, the method is unification." The course of training suggested by M. Fouilleé is most extensive, and Mr. Greenstreet gives a sketch of it, too full of course to detail here. There are nine heads, and under each head M. Fouilleé gives a detailed plan to be followed in working it out. The heads are:—(1) The Country, the Nation, (2) The Individual, (3) The Family, (4) The School, (5) Mutual Relations of Citizens, (6) The State and the Laws, (7) International Relations, (8) The Universe, (9) The Ideal Society of Minds. "How," asks M. Fouilleé, "can a child be an Egoist, when he knows his debt to his family and his country, and when he compares the debt with the assets; when he has acquired a clear and keen sense of national and international solidarity?" He concludes by pleading for a *Scientific* training in morals. Truly, in every department of science, education, religion, &c., is the Theosophic heaven to be found working.

Most readers of the *Theosophist* will remember H. P. B.'s masterly article on "Genius," which appeared in *Lucifer* for November 1889; and, *apropos* of her teaching on the subject, it is encouraging to meet with an echo of it in a most interesting and original article which appeared in last month's *Century*. The paper in question is the second part of a short treatise on "The Nature and Elements of Poetry," by E. C. Stedman; and the passage which I have specially in my mind runs as follows:—

"The imaginative work of a true artist, conveying his own ideal, is creative because it is the expression, the new embodiment, of his particular nature, the materialization of something which renders him a congener, even a part, of the universal soul that divinity whose eternal function it is to create. .... The creative insight, according to its degree, is allied with, if not the source of, the mysterious endowment named genius."†

† Italics mine. A. L. C.

This, coming after an attentive perusal of some of the late medical theories, which declare genius to be closely allied to, if not identical with, madness, is not a little refreshing. Mr. Steadman is most intuitive, and catches glimpses of great occult truths, e.g. his association of the law of vibration with psycho-physiological processes, and his recognition of the fact that these vibrations are in touch with the "universal force," as he expresses it. He declares the poetic spirit to be "absolute and primal, acknowledged but not reducible;" and renders fitting tribute to "the ancients," who "comprehended the rhythm of air and water."

"Life," he says, "is rhythmic;" "man and brute are the subjects of recurrent touch, sensation, order, and are alike responsive to measured sound, the form of rhythm most obvious and recognizable." "The vibratory theory is next dealt with in its relation to poetry, and the poetic faculty;" "every movement of matter, seized upon by universal force, is *vibratory*." Vibrations, and nothing else, convey through the body the look and voice of nature to the soul; and "thus alone can one imitate *l'archaïque*!"

Mr. Steadman makes an appropriate use of Bunyan's quinal imagery in this connection, saying that it is these vibrations which *knock at the ear-gate*, and are *visible to the eye-gate*, and are *sentient at the gates of touch* of "the living temple." But poetic vibrations are "impalpable to the carnal touch, and unseen by the hobbly eye." "Nothing," he says in conclusion, "ever has outtrivalled or ever will outrival, as a declaration of the specific quality of poetry, the assertion that its makers do

"Feed on thoughts, that vibratory move  
Harmonious numbers." "

Professor McKendrick's paper on Human Electricity, in the current number of the *Portentally*, proves that Science is moving, nay, positively striding rapidly, in the right direction. The Professor advances the opinion that in all probability vital phenomena are associated with electrical changes; in fact that what we call vitality (life) may be partially dependent upon electricity, which he acknowledges to be just as mysterious as "life," of phenomena, yet the fact that this correlation has occurred to science as long as in the near future they may be "discovered" to be identical, being an unusual amount of attention at the present time; e.g. Mr. Johnson's noticed in the "Contemporary Literature" portion of the *Westminster Review* for last month. A Society paper has an interesting little paragraph on Egypt formed the subject of a paper read, not long ago, by Mr. Penrose to the Society of Antiquarians; not to mention many other little notices of printed matter that issues daily from the presses of the "civilized" world.

Mr. Johnson tells us that mathematics appear to have been a favourite study of the Egyptians "from a period of the remotest antiquity." They cultivated medicine, too, to a very great extent; but "it was in engineering, on to Chemistry we find the Egyptians again distinguished by the practical

character of their knowledge." In Natural Philosophy, Astronomy and Science, they very greatly excelled, and that too on the practical side. Their colouring of porcelain and glass, their cloth-dyeing, &c., seem to have reached a pitch of perfection that has never since been equalled. The priests at Memphis were great glass-makers, and "not only had factories for common glass, but, profiting by their discovery of the property of oxides of metals, which they got from India, of vitrifying different colours, conceived the project of imitating all the precious stones which commerce brought them from that country." Indeed, the paragraphist from whom I quote, admits that the glass-blowers of Thebes were "possibly greater" (!) than we are after the lapse of forty centuries or more of progress and retrogression.

A. J. C.

#### AMERICAN LETTER.

Chicago, April 24th, 1892.

In my last I promised to give some account of the great event of our Theosophic year, the Annual Convention, which was held this year at Chicago.

The first session was opened at ten o'clock A. M. today, Sunday, the twenty-fourth April. The morning has been devoted to routine business. Everything has been so well prearranged that there have been no awkward waits, no lost time; and, as this Section is in good running order, there has been no business appertaining to it, of vital importance to be transacted. There have been, to be sure, several resolutions made, but as these have all been referred to the committee on resolutions, and its report has been accepted, little time of the entire body has been taken up in connection with them. There is, however, one among them both important and of particular interest to the Indian Section. Of particular interest to it, because it relates to our President-Founder, who has so greatly identified himself with and united himself to the Indian Section, that unless it has risen to a remarkably high plane of impersonality, it must be pleased with the resolution, as its context shows the love for and gratitude to Col. Olcott held by the American Section. I refer, of course, to the Resolution setting forth the request of the Convention that Col. Olcott should continue in office, the text of which resolution will probably appear in the June *Theosophist*.

The annual report of the General Secretary has opened with copious extracts from H. P. Blavatsky's letter to the Convention of his Section of 1888. These extracts, again, in no unmistakable way, call attention to the danger of dogmatizing; to the necessity of great freedom of opinion within our ranks; to the undesirability of orthodoxy; the mistake in supposing that our Society is a school for adepts; or that it encourages psychic cravings; and its real mission to help and guide the spiritual awakening now started. It also gives the encouraging news of the formation of eleven branches since the time of the holding of the last Convention. Perhaps, one of the most important parts of it is in reference to the consolidation of the "press scheme," the "plate scheme" and the "tract mailing scheme." The nature of the last you undoubtedly understand. The first is the preparation of articles on or about Theosophy, each article being forwarded simultaneously to such papers as have agreed to accept them, and by them

published. As very many small and medium-sized journals, throughout the country, are glad to get well-written and interesting subject matter, free of cost, these articles are beginning, on account of this, to have a wide circulation. The "plate scheme" is of a similar nature. Electrotypes are made, of Theosophical articles suitable for publication, and are forwarded to such dailies as take advantage of the opportunity, and by them used bodily. This saves them the labor of type setting as well as expense in paying for reading matter. To a people like we, Americans, who, in our slang phraseology, are what is called "newspaper feeds," from our insatiable appetite for newspaper reading, this means an immense spreading of propaganda. These three methods of works, as consolidated, are called "The Propaganda."

Reference has also been made to the engagement of Prof. Manilal N. Dvivedi for the Oriental Department. A suggestion has also been made and favorably acted upon—that when the number of active members in a branch falls below five, its charter shall be annulled.

At the afternoon session two papers have been read—one by Dr. Keightley—one by Dr. Buck. These have been followed by an address from Mr. Judge. At the evening session Mr. G. R. S. Mead, the delegate from the European Section, has read a paper, and Dr. A. P. Buchman, of Fort Wayne, Indiana, has given an address.

The title of Dr. Keightley's paper is "Schools of Metaphysical Healing." Under this head he classifies all the various schools, of healing, Divine Science, Christian Science, and the like; because they are all unanimous in denying to physical methods any real importance, insisting upon the importance of that which comes beyond or after the physical. The paper like the others, is long and exhaustive, and makes a strong case against the practice of curing physical diseases by metaphysical processes, and shows the illogicalness of denying the existence of matter and then making the well-being of the material human organism of transcendent moment.

Dr. Buck's article treats of "Materialism and Spiritualism v. Occultism." In it the so-called Spiritualism of the séance room is dealt with as not only leading to, but actually being, but a thinly disguised form of materialism. The dangers of mediumship are pointed out, and a warning given against encouraging or indulging in it. The paper closes with a brief reference to the seven-fold nature of man, the seven senses of the completed man, and the impossibility of obtaining the highest spiritual knowledge excepting through an unfolding or evolution of the highest of these.

The discussion which followed the reading of this paper became slightly acrimonious, though an unwarranted inference by one of the members that Spiritualists had been referred to as lacking in brain power, and as of a low moral status. Harmony was quickly restored when the different speakers most positively asserted that they had no intention of passing remarks upon the character of any body of people, but simply wished to point out the harmfulness of what seemed to them most undesirable practices.

The evening session, which has been opened with Mr. Mead's paper "Some Thoughts on Reincarnation," has been even more interesting than that of the afternoon. It is useless, in the short space of this letter, to try to even hint at an epitome of it, neither is that intended in the remarks on the preceding ones. Simply a few points are being jotted down, here and

there, in an effort to show you, in sketchy outline, a picture of that which has been going on. Perhaps the most novel point that Bro. Mead has brought out is, that the present Theosophical Society may be a reincarnation of that of the Gnostics of the early centuries of the Christian era.

April 25th; at the sessions to-day, papers have been read by Bros. Gates and Thomas, and Mrs. Brainerd. The first was "Theosophy and Nineteenth Century Pessimism;" the second "Mythological Creation;" the other "The Way to the Path is through the Gate of Knowledge of the Higher Nature." They were all good, in fact this has proven a rather intellectual as well as harmonious gathering, the third one particularly calling forth most favorable comment on account of its close reasoning and clear analysis. A little ripple of amusement ran through the assembly when Bro. Thomas asserted that the only objection which he had to the paper was that it disapproved Bro. Judge's opinion, that it was more difficult for the Ego to reach the higher life through the female than the male organism—there had been some discussion on this point prior to Mrs. Brainerd's reading.

The evening session has not been quite as well attended as the others, several delegates have already had to return to their homes. Those who were thus unfortunate missed, what by many present was considered the most interesting address ever given before a Theosophical body in this country. It was by Bro. Judge, and on "Cyclic Impression and Return, and our Evolution." When it was finished, rather than take the chance—or rather almost certainty—of something not equal to it, and thus spoiling a good dinner with a poor dessert, the meeting was adjourned, and so has ended the Convention of the American Section of 1892.

H. T. PATTERSON, F. T. S.

#### THE HINDU CALENDAR.

M. Edouard T. Coulomb, F.T.S., Manager of our French Head-quarters in Paris, asks to be informed about the Hindu Calendar. His letter to the Recording Secretary and the reply of the latter are as follow:—

"Dear Sir and Brother,

Will you kindly ask from one of our Hindu brethren, and transmit me the following information:—

1. On what exact date does the Hindu year begin this year? The first day of the Hindu year falls each time on a different date of our own. It must fall now somewhere in March?

2. What is the first month of the Hindu year? Is it Magh, Palgoon, or Chaitra? I suppose it is Palgoon, which corresponds with our February-March, but am not quite sure.

3. When is the supplementary triennial month, Adhimas, to be inserted?

I want this information for the *Lotus Bleu*. I asked Burnouf, but he could not tell me. One of the T. S. Brahmins will answer at once. It may please them to know that we are working very hard at Samskrita, we are now learning the text of the "Bhagavadgita" by heart: it is an excellent method, a deductive one, and pre-eminently Oriental. When we know two or three books in that way, we shall know Sanskrit. The hard thing is pronunciation: they do not know it in the Collège de France. If will has potency to realize its plans, I hope we shall have a Head-quarters here

before the end of the present year: and if we succeed, we mean to ask some French-speaking Pandit to come and teach us. Meanwhile tell them that any article or translation from a Hindu pen, even in English, will be welcome in the columns of the *Lotus Bleu*. For our only chance of success, here in France, depends on the second object of the T. S., we must head the "Renaissance Orientale" which begins to show seriously, not only in the works of Orientalists, in literature, and art, but even in the furnishing of houses and fancy dress."

Reply.

"Before answering your questions, I wish to make a few statements, towards a proper understanding of the calculations made by the Hindus. The heavens have been divided into 27 Nakshatras or Asterisms and 12 lunar Mansions called Rasis: one lunar Mansion being equal to 2½ Nakshatras. We have:—

1. The Sávan or natural day is the interval between two consecutive sun risings. Hence Sávan days are of various durations.
2. The Soura or Solar day is the time during which the Sun describes one degree of the ecliptic. These days are, therefore, longer or shorter as the Sun is near his Apogee or Perigee.
3. The Nakshatra or sidereal day is the time between the same point of the ecliptic rising twice.
4. The Lunar day is the time during which the Moon moves through 120° of her synodical orbit, supposed to be divided into 360°. Its duration is 23 h. 37' 27½" European Time. But this is slightly variable.

We have then the following calculation for a year:—

1. One Lunar year of 360 days.
  2. One Solar year of 365 days 6 hours 12m. 30s., according to Aryabhata Siddhanta, or 6 seconds longer according to Surya Siddhanta.
- The Lunar year is enjoined in the Shastras as the one to be used for purposes of sacrifice; while the Solar year is used for public purposes. Although now-a-days both are used indiscriminately. Now with reference to your queries:—

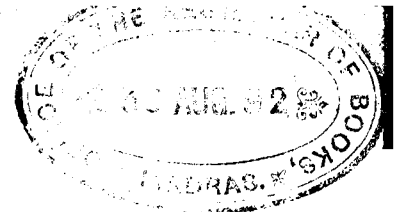
1. The Hindu year begins on the 29th March, according to the calculations for the Lunar year called Chándramána, or the 12th April, if according to that for the Solar year or Souramána. Strictly speaking the Solar (or sidereal year) begins exactly at 3-31 P.M. (Madras Time) or 10-10-1" A.M. (Greenwich Time). The next Hindu year (Vijaya) begins on April 11, 1893, at 9-44 P.M. (Madras Time), adding 365 days 6 hours 12 minutes to the previous figure for 1892. The one after that (Jaya) commences on April 12th, 1894, at 4-1 A.M. (Madras Time). Hence the Hindu New Year's Day cannot always fall on April 11th.

2. The first month of the Hindu year is Pálguna or Chaitra, as the year is reckoned according to Chándramána or Souramána.

3. The explanation of Adhikamása is this. The difference between the Solar and Lunar years amounts to 5 or 6 days in a year, as we have seen above. In every four years this difference amounts to nearly a month, and that period is called Adhikamása.

I have only given the barest outlines of the subject and, as I do not exactly know what you want, I have refrained from going into details.

S. E. GOPALACHARU,  
Sec. Secretary."



ओं

# THE THEOSOPHIST.

VOL. XIII. NO. 11. AUGUST, 1892.

सत्यात् नीस्त परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.\*

CHAPTER V.

OUT of the sea of controversy into which H. P. B. and I were plunged by my *Graphic* letters and my book; Mr. Owen's article on Katie King and interleaved disclaimer, in the January (1875) *Atlantic Monthly*; General Lippitt's contributions to the *Galaxy* (December, 1874) and the *Banner of Light*; the attacks upon and defences of the Holmes mediums; and the universal discussion of Spiritualism in the American and European press,—were churned certain precious things: among them, the forcing of Eastern occult ideas upon Western attention, and the birth of the Theosophical Society. How little did I dream that such far-reaching consequences would result from my visit to that obscure, hill-embayed hamlet in the Green Mountains of Vermont!

To show the natural stages by which the Society came into being, we must glance at the earlier letters written to the press by its two actual pioneers and parents (of which I have an incomplete set of copies.)

As already explained, the self-advertising attack of the late Dr. George M. Beard—an electropathic physician of New York City—upon the Eddys, and his wild and false assertion that he could imitate the form-apparitions with "three dollars worth of drapery," lashed H. P. B. into the Berserker writing-rage and made her send the

\* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult phenomena shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.



*Graphic* that caustic reply, covering a bet of \$ 500 that he could not make good his boast, which first acquainted the American public with her existence and name. Naturally, people took sides; the friends of Spiritualism and the mediums siding with H. P. B., while the opponents, especially the materialistically inclined scientists, ranged themselves in the cohort of Dr. Beard's supporters. The one who profited by the dispute was Beard, whose *ruse*—worthy of Pears, Beecham or Siegel—advertised him and his Electricity beyond his expectations. Profiting by the chance, he gave a thoroughly well advertised lecture on this subject, and another, if I remember aright, upon Mesmerism and Thought-reading, at the New York Academy of Music. The *Banner of Light*, the *R. P. Journal* and other papers, commenting upon H. P. B.'s anti-Beard letter, she replied, and so, very speedily found herself with her hands full of controversy. As I said before, she took up the attitude of an out-and-out Spiritualist, who not only believed but *knew* that the powers behind the mediums, which wrote, produced physical phenomena, talked in air-formed voices, and even showed their entire forms or disconnected faces, hands, feet or other members, were the earth-haunting spirits of the dead; neither more nor less. In a previous chapter I quoted passages from her published letters and in articles going to prove this, and in her very first letter to me, written from New York within a week after she left me at Chittendon, (October, 1874) addressing me as "Dear Friend" and signing herself "Jack," and in her second one, dated six days later and signed "Jack Blavatsky," she entreats me not to praise the mediumistic musical performance of one Jesse Sheppard, whose pretence to having sung before the Czar, and other boasts, she had discovered to be absolutely false; as such a course on my part would "injure Spiritualism more than anything else in the world."\* "I speak to you," she tells me, "as a true friend to yourself and (as a) Spiritualist anxious to save Spiritualism from a danger." In the same letter, referring to a promise given her by "Mayflower" and "George Dix," two of the alleged spirit-controls of Horatio Eddy, that they would help her by influencing the Judge before whom was pending her lawsuit to recover the money put into the Long Island market-garden copartnership—she says: "Mayflower was right, Judge \* \* \* came in with another decision in my favor." Did she believe, then, that medium-controlling spirits could and would influence justices? If not, what does her language imply? Either she was a Spiritualist, or so represented herself for the time being, with the ulterior design of gradually shifting Spiritualists from the Western to the Eastern platform of belief in regard to the mediumistic phenomena. In her anti-Beard letter (*N. Y. Daily*

\* Led by his unlucky star, Sheppard—she writes—had brought her a lot of his Petersburg credentials, in Russian, to translate. Among them she found a license to sing at the Salle Koch, a low lager beer saloon and dance hall, frequented by dissipated characters of both sexes, and a music-master's bill for 32 rubles for teaching him certain Russian songs—which we heard him sing at Eddy's in a dark séance when he was ostensibly under the control of Grist and Tablache.

*Graphic*, Nov. 13, 1874,) she says—speaking of the incident of the bringing to her by the "spirits" of Horatio Eddy, of a decoration-buckle that had been buried with her Father's body, at Stavropol—"I deem it my duty as a Spiritualist to, etc., etc." Later on, she told me that the outburst of mediumistic phenomena had been caused by the Brotherhood of Adepts as an evolutionary agency, and I embodied this idea in a phrase in my book (*P. O. W.* pp. 454, top), suggesting the thinkable hypothesis that such might be the fact. But then, in that case, the spiritualistic outbreak could not be regarded as absolutely maleficent, as some extremists have depicted it; for it is inconceivable—at least to me, who know them—that those Elder Brothers of Humanity would ever employ, even for the ultimate good of the race, an agency in itself absolutely bad. The Jesuit motto, *Finis coronat opus*, is not written on the temple walls of the Fraternity.

In the same number of the *Daily Graphic* to which she contributed her anti-Beard letter, was published her biography, from notes furnished by herself. She says, "In 1858, I returned to Paris and made the acquaintance of Daniel Home, the Spiritualist...Home converted me to Spiritualism.....After this I went to Russia. I converted my father to Spiritualism." In an article defending the Holmes mediums from the treacherous attack of their ex partner and show-manager, Dr. Child, she speaks of Spiritualism as "our belief" and "our cause"; and again, "the whole belief of us Spiritualists;" still further, "If we Spiritualists are to be laughed at, and scoffed, and ridiculed, and sneered at, we ought to know at least the reason why." Certainly; and some of her surviving colleagues might profitably keep it in mind. In the *Spiritual Scientist* of March 8th, 1875, she says that a certain thing would "go towards showing that, notwithstanding the divine truth of our faith (Spiritualism) and the teachings of our invisible guardians (the spirits of the circles) some Spiritualists have not profited by them, to learn impartiality and justice."

This was both courageous and magnanimous on her part; thoroughly characteristic of the way in which she flung herself into the forefront of battle for any cause that she took up. Her sympathies for liberty and free-thought led her to follow, with several other ladies, the victory-bringing flag of Garibaldi, the Liberator, and to plunge into the thick of the carnage at Mentana; and so now, when she saw the Spiritual Idea battling against Materialistic Science, no fear of contamination by contact with fraudulent mediums, evil spirits, or cliques of Spiritualists who preached and practised Free-love and the breaking of healthy social bonds, made her hesitate for one moment about taking her stand on the side of Spiritualism. Her policy may be condemned by some, her language—as seen in the few specimens, out of many, above quoted—be regarded as a full endorsement of the very Spiritualism she afterwards so mercilessly criticised; but to judge her fairly, one must try and put himself beside her under the then existing conditions; he must try to

realise how much she knew, both in theory and practice, about psychical phenomena that the world needed to know before casting itself into the lethal stream of Materialism. Many of us would have used much more guarded language, and thus avoided leaving behind us such a tangle of contradictions and confusion; but then she was exceptional in every respect—in mental and psychical powers, in temperament—for who that has read Russian history does not know the fiery independence and lightning-defying boldness of the Dolgorouki blood—and in method of controversy. One object of this narrative is to show that, with all human frailties and eccentricities that may be ascribed to her, she was a great, high-towering personage, who did a great altruistic work for the world, and was rewarded with savage ingratitude and blinded depreciation.

Her instructions to me about the existence of the elemental spirit world went on—as before noted—apace with our private intercourse with (alleged) rapping spirits, and so, long before I had adopted the Eastern theory of pisachas and bhûtas, called by us elementaries,\* I had come to distinguish the two unlike classes of phenomena-working agents, the sub-human nature-spirits, and the earth-bound, ex-human elementaries. Towards the close of the Winter season of 1874-5, while at Hartford seeing my book through the press, but too late for me to re-write it, I had the rare chance of consulting the superb collection of books on the occult sciences in the Watkinson Library of Reference, made for it by Dr. H. C. Trumbull, the erudite Librarian.\*\* I was thus pretty well prepared to understand H. P. B.'s verbal explanations, and her many surprising psychical phenomena in illustration of them. This course of preparatory reading, lectures and phenomena also stood me in good stead when she addressed herself to the laborious task of writing "Isis Unveiled," and enlisted me as her helper.

It was in the first quarter of the year 1875, that we became interested in the *Spiritual Scientist*, a small but bright and independent journal, published and edited in Boston, by Mr. E. Gerry Brown. The crying need of the hour was a paper which, while recognized as an organ of Spiritualism, could be induced to help in bringing Spiritualists to scrutinize more closely the behaviour and pretended psychical gifts of their mediums, and to patiently listen to the Oriental theories of spirit being and intercourse with the living. The older journals of that class were, what might be termed too orthodox, while Mr. Brown's speciality seemed to be to win his way by fearless criticism of abuses. I do not remember how, exactly, our relations with him were brought about, nor what preceded the publication of H. P. B.'s letter (*Spi. Sci.* March 8, 1875), but certainly within the next month he had been taken under

\* In point of fact, both of us used to call the spirits of the elements "elementaries," thus causing much confusion, but when "Isis" was being written, I suggested that we should employ the distinctive terms 'elemental' and 'elementary' in the connections they have ever since had. It is too late to change them now, else I should do it.

\*\* For a partial, but very useful, bibliography of the subject, see the compilation at the end of my Eddy book, made for me by Mr. Fletcher, the Assistant Librarian.

the favor of the powers behind H. P. B. and, in the number of the journal in question, for April 17th, appeared the very notable circular headed "Important to Spiritualists." The importance of it to Mr. Gerry Brown was in the promise (fairly redeemed)\* it embodied of literary and pecuniary help to be given him, while to the public which concerned itself in the question of Spiritualism, it held out the profitable idea that the paper would be used as the organ of the new movement for placing American Spiritualism on a more philosophical and intellectual basis. The circular stated that the leading Spiritualist papers were "compelled to devote most of their space to communications of a trivial and purely personal character, interesting only to the friends of the spirits sending them..." and to beginners. The *London Spiritualist* and *Paris Revue Spirite* were cited as "examples of the kind of paper that should have been established in this country (U. S. A.) long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of . . . circles." The third paragraph read as follows:

"It is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing religious creeds, nothing but an undigested system of present and future moral and social relations and accountability."†

\* Professor Buchanan, Epes Sargent, Charles Sotheran and other known writers, not to mention our two selves, began contributing to his columns, and H. P. B. and I gave him several hundred dollars towards current expenses. The latter form of help was acknowledged in his 'leader' of June 10, 1875, entitled "Rock Bottom." While lasted our intercourse with Mr. Brown it was very pleasant.

† I was then and have since often been reproached by Spiritualists for the severity of my strictures upon the prevalent large admixture of immoral views and behaviour among mediums and whole groups of pretended Spiritualists, but I never wrote more caustic things about them than are to be found in the newspaper articles and books of leading writers among themselves. To say nothing of the sweeping and savage depreciation of the whole company of his brother mediums and psychics, by that peacock medium, Home, Mrs. Hardinge Britten says ("Nineteenth Century Miracles," p. 426,) that her spirit guides had told her that "the worst foes of Spiritualism would be of its own household, and the cruellest stabs directed against it, would be dealt by the hands of Spiritualists themselves." In another place she says; "and thus this great cause, like many another of the world's purest Messiahs, has been lifted up on the cross of martyrdom between the thieves of licentiousness and cupidity," if it had not died out, "it is not for lack of every available effort on the part of humanity to sap its integrity by internal corruption, as well as by external antagonism." . . . Free-love "had expanded from an incipient germ to the full maturity of a wide-spread movement." . . . "The monstrous flow of licentious doctrine, often illustrated by monstrous licentiousness of life and conduct, which for a certain period of time spread like an evil contagion throughout the United States. . . cast a most unjust and ruinous ill-odour over the reputation and belief of tens of thousands of innocent persons, etc." No, I never wrote anything as strong as that; though even Mrs. Britten has not exaggerated the unsavory condition of affairs produced by the unrestricted encouragement of intercourse between the living and the dead. To regulate this intercourse, to announce its perils, and to show what was true Spiritualism and how man can develop true spirituality, was plainly H. P. B.'s design and her motive for declaring herself a Spiritualist. This will be evident, I think, to those who follow her course throughout, to the day of her death.

I wrote every word of this Circular myself, alone corrected the printer's proofs, and paid for the printing. That is to say, nobody dictated a word that I should say, nor interpolated any words or sentences, nor controlled my action in any visible way. I wrote it to carry out the expressed wishes of the Masters that we—H. P. B. and I—should help the Editor of the *Scientist* at what was, to him, a difficult crisis, and used my best judgment as to the language most suitable for the purpose. When the Circular was in type at the printer's, and I had corrected the proofs, and changed the arrangement of the matter into its final paragraphs, I enquired of H. P. B. (by letter) if she thought I had better issue it anonymously or append my name. She replied that it was the wish of the Masters that it should be signed thus: "*For the Committee of Seven, BROTHERHOOD OF LUXOR.*"\* And so it was signed and published. She subsequently explained that our work, and much more of the same kind, was being supervised by a Committee of seven Adepts belonging to the Egyptian group of the Universal Mystic Brotherhood.\* Up to this time she had not even seen the Circular, but now I took one to her myself and she began to read it attentively. Presently she laughed, and told me to read the acrostic made by the initials of the six paragraphs. To my amazement, I found that they spelt the name under which I knew the (Egyptian) adept under whose orders I was then studying and working. Later, I received a certificate, written in gold ink on a thick green paper, to the effect that I was attached to this "Observatory," and that three (named) Masters had me under their scrutiny. This title, Brotherhood of Luxor, was pilfered by the schemers who started, several years later, the gudgeon-trap called "The H. B. of L." The existence of the real Lodge is mentioned in Kenneth Mackenzie's "Royal Masonic Cyclopædia," (p. 461.)

Nothing in my early occult experience during this H. P. B. epoch, made a deeper impression on my mind than the above acrostic. It proved to me that space was no bar to the transmission of thought-suggestions from the teacher's to the pupil's brain; and it supported the theory that, in the doing of world-work, the agent may often be actually led by over-seeing directors to do things which they choose to have done, without his being at all conscious that his mind is not functioning under the sole impulse of its controlling Ego. Applying this, not unreasonable or unscientific, theory to the whole history of the Theosophical Society, who can say in what proportion of cases any of us has been unconsciously doing what had to be done, but might not have been done if no external influence had given us the push? And how many of the wretched mistakes, mis-steps and injurious eccentricities that have occurred, or been shown, by either of us, were due to our just being left to follow our own wrong impulses, the result of our temperaments, ignorance, moral weakness or bigoted prejudices? People often wonder why the various scandals, such as the Coulomb and lesser ones, we have had to suffer from, were

\* It has been already explained that I first worked under the Egyptian part of the African Section and later under the Indian.

not foreseen and prevented by the Masters; why H. P. B. was not forewarned of what traitors would do; and why, in the seemingly most serious crisis, no help came, no spiritual guide appeared. Of course, such questions imply the absurdity that Mahatmas, who implicitly believe in and govern their own actions by the strict rules of Karma, would take us, like so many puppets on wires, or so many poodles being taught tricks, and put us through set motions, to the meddling with our Karma and the consequent interference with our rights. What the evolution of Society needs at a particular juncture is, perhaps, that a certain person should do, write or say a certain thing which, once done, brings after it a whole long series of consequences. If that necessary thing involves no Karmic wrong to the individual, the mental impulse to do it may be given him, and so the sequences of cause and effect be begotten. The destinies of Europe, for example, are under the control of three or four men, who might meet together in a boating party and in the same boat. If some trifle should occur, then such a kingdom would ultimately be destroyed, such a dynasty develop into a scourge of the race, or such an era of peace and progress be entered upon. If either the one or the other be demanded at that juncture by the interests of all mankind, and no other means are available for precipitating the crisis, then I could conceive it as lawful for the mental suggestion to be made from without: or, take a simpler case, which is also historical. A point had been reached in the progress of Egyptology where the world needed a better clue than it had for reading the hieroglyphics: in the literature of that ancient civilisation lay great and precious truths—truths, the time to republish which had arrived. All other means failing, an Arab laborer is simply moved to dig at a certain spot, or break open a certain sarcophagus; he finds an engraved stone or an inscribed papyrus; which he sells to Mr. Grey, at Thebes, in 1820, or to Signor Casati, at Karnak or Luxor; who, in turn, transmit it to Champollion, or Young, or Ebers; who find the missing clue, and with it decipher very important old writings. It is the helping, not the fratricidal, hand that these hidden Benefactors of ours hold out to humanity. Or, to cite a case much nearer home: I am moved to buy a paper on a certain day; I read a certain thing in it; which prompts me to take a natural step; which, later, brings H. P. B. and myself together; which, after a while, evolves the Theosophical Society and its consequences. For taking the initial step, I reap no merit; but if the effect is a good one, and I merge myself into it, and work for it with unselfish fervor, then I do share in the whole benefit that that effect imparts to humanity. I saw some poor people at Galle, once, reaching up their hands to touch the baskets of food which richer neighbours had procured for and were bearing on their heads to a company of Buddhist monks. Upon enquiry, I was told that, by feeling a true sympathy for the deed of charity, they partook of the merit it involved. It meant more than a long sermon to me, and I embodied the idea in my "Buddhist Catechism."

I found among my papers last week an old letter from the Hon. Alexander Aksakoff, of St. Petersburg, which though probably not one of those which were so phenomenally abstracted from the mail-bags en route to New York and delivered to me in Philadelphia, since it is dated in St. Petersburg the 4-16th April, 1875, and must have reached me after my visit to H. P. B. was finished, contains a lead-pencil postscript on the fourth page in the quaint handwriting of "John King." He tells me that my correspondent "is a truly good man and a learned one, too"—facts which are now acknowledged universally. Having lost or given away the envelope, I cannot fix the exact date of the letter's arrival. In it, M. Aksakoff informs me that, after reading my *Graphic* letters and noting their effect in the two hemispheres, he is convinced of the absolute necessity for an exhaustive inquiry into the phenomena, by the best men of science. He asks me if I cannot organize such a Committee, and tells me what has been done in Russia. There are four professors of eminence, in as many different Universities, who have, in committee, gone thoroughly into the matter and satisfied themselves of the reality of the phenomena; if I choose, these scientific gentlemen will send me a joint appeal to their American colleagues, to do as they have done and thus settle, once and for all, the most important problem that man has to solve for his own sake and for the welfare of the race. Of course, this was exactly the motive which had prompted my undertaking the Eddy researches, but I found the obstacles presented, in the ignorant and brutish obstinacy of the mediums and their whole corps of "guides," insurmountable, and recorded the fact in my book. I was a little amused to read, in a Postscript written two days later than his letter, that M. Aksakoff, who had meanwhile finished reading H. P. B.'s Russian translation of my book, said it was plain that an orderly scientific research with such people as mediums was impossible, and begged me to consider his plan as cancelled. The matter did not drop there, however, for our correspondence was kept up, and resulted in H. P. B. and I being asked to serve as a committee to select a trustworthy medium to be sent over to St. Petersburg, for trial and testing by a Special Committee of Professors of the St. Petersburg Imperial University. We accepted the commission and our joint card announcing the fact to the public appeared in the *Spiritual Scientist* of July 8, 1875—as far as I can make out from the confused way in which the newspaper-cuttings are pasted in our Scrap Book, Vol. I. At all events, in the journal of that day was published a translation of Mr. Aksakoff's letter to H. P. B. broaching the subject, thus:

"My prayer to you and Col. Olcott is as follows: Will you be so kind as to translate into English the enclosed 'Appeal to Mediums'... consult together and report to us [the Imperial Society of Experimentalists in Physics] whom, of American mediums, we had better invite to St. Petersburg, in the best interests of the Cause. For our first experiments we should prefer having mediums for simple but strong physical manifestations in the light. Use all your influence to get us good mediums, begin the

work at once, and advise me without loss of time. Bear in mind that money is no object with us, etc."

Our joint card is thus worded:

"In compliance with the request of the Honorable Alexandre Aksakoff, Councillor of State in the Imperial Chancellery at St. Petersburg, the undersigned hereby give notice that they are prepared to receive applications from physical mediums who may be willing to go to Russia, for examination before the Committee of the Imperial University.

"To avoid disappointment, it may be well to state, that the undersigned will recommend no mediums whose personal good character is not satisfactorily shown; nor any who will not submit themselves to a thorough scientific test of their mediumistic powers, in the City of New York, prior to sailing; nor any who cannot exhibit most of their phenomena in a lighted room, to be designated by the undersigned, and with such ordinary furniture as may be found therein.

"Approved applications will be immediately forwarded to St. Petersburg, and upon receipt of orders thereon from the Scientific Commission, or its representative, M. Aksakoff, proper certificates and instructions will be given to the accepted applicants, and arrangements made for paying expenses.

"Address the undersigned, in care of E. Gerry Brown, Editor of the *Spiritual Scientist*, 18, Exchange Street, Boston, Mass., who is hereby authorized to receive personal applications from mediums in the New England States.

(Signed) HENRY S. OLCOTT.  
HELEN P. BLAVATSKY."

Naturally enough, this card drew out a good many applications and we personally tested the mediumship of several of the parties, seeing some extremely surprising phenomena and some really beautiful. Its appearance was seized upon by certain impudent impostors to give a public show of pretended mediumship at the Boston Theatre, on a Sunday evening in the same July, advertising themselves as engaged to go to Russia. We exposed and repudiated them in a card sent, July 19, 1875, to all the Boston papers. Next month I shall describe some of the phenomena we saw, and tell what the famous Dr. Slade showed us, and why and how we sent him to pass the tests of the Russian Scientific Committee.

H. S. OLCOTT.

(To be continued.)

## A STUDY OF "MAINYO-I-KHARD."

(An exposition of medieval Zoroastrianism).

THE interesting work entitled "Mainyo-i-khard" is supposed to have been originally written in Pahlavi by some devoted Mazdayasnian. It contains some quotations from the *Avesta* that are not now extant in the *Avesta*, which indicates the antiquity of the book, since such quotations must have been made at a remote period, when the *Avesta* was more complete than that brought by the Pasis to India. The original work has been translated into Pazoud and Sanskrit by Neroisengh, the son of Dhaval, a Parsee priest who lived probably in the fifteenth century. The English edition of Mr. E. W. West is a literal translation of that double version, which is considered to be the most reliable one at present available.

The word "*Mainyo-i-Khard*" means the Spirit of Wisdom. The work consists of 63 chapters, the first of which narrates how a sage came to be instructed by the Spirit of Wisdom. All the other chapters consist of questions said to have been put by the sage to the Spirit of Wisdom and the answers supposed to have been given by that spirit. And it is stated in one of these replies (chap. 57) that this spirit is the same as *Asu-khard*, through which Ahura-Mazda created and still preserves the whole creation. *Asu-khard* is the *Asu-khratush* of the *Avesta*, which means natural, innate, or original wisdom as contrasted with ear-heard wisdom or book-knowledge. The conception of two distinct types of wisdom, one innate and original, the other bookish and acquired from without, is traceable to the most ancient sacred writings of the Parsees, viz., the *Gathas* or hymns of Zarathustra and his disciples, as for instance in *Yasna* 19, 44 and 48.

The claim of the book to be an inspired one takes a definite form in chap. I. We are told that a certain sage wandered from place to place in search after Truth. He enquired from men of all religions and beliefs, but to no avail. Nay, he found their views mutually antagonistic. None could explain to him the reason why there were "many religions, and many beliefs and many principles of men," while God is kind to all his creatures. At last he turned his attention once more to his own religion. He asked the high-priests about the means for the preservation of the body and the deliverance of the soul. They replied upon the authority of the *Avesta*:—"Of the benefit which happens to man wisdom is good, since it is possible to impel the world by the power of wisdom and it is possible to acquire heaven for one's self by the power of wisdom. Ahura-Mazda has created through original wisdom, and the advancement of the world and the spirit is through wisdom." Thenceforward he becomes more diligent in the worship of the spirit of wisdom. Owing to his thoughts and wishes being thus directed, the Spirit of Wisdom "displayed unto him a body" and said:—"Praiseworthy friend, good from eminent piety, seek instruction from me, the Spirit of Wisdom, that I may be to thee a guide to the satisfaction of God and

the good, and to the preservation of the body in the world, and to the deliverance of the soul in the spirit."

That seems to us incredible on the very face of it. But the above-mentioned story of one of the most wonderful of those wonders, does not seem to be a true one; it looks more like a fiction than a fact.

And it has been a familiar practice with very ambitious theological teachers all the world over to lay their works before the over-credulous public as inspired writings, as communications from the spirit of wisdom, or from some other heavenly agency.

We should, therefore, think twice before admitting such a claim. Our best guide in deciding is the internal evidence of the work itself. Let us see whether the contents of this book uphold its high pretensions or not; whether we have in it the mark of divine wisdom or of the bigotted zeal of a religious enthusiast who has failed to realise the spirit of religion. As observed by the learned English editor, the work preaches high morality diluted with much worldly wisdom and some superstition. The first we can expect from a religionist, the moral teachings of prophets are well understood and hence well preserved in writing, understood, if not in actual practice, in all religions. The second and the third we cannot expect from *Mainyo-i-khard*; while we have good reasons to expect it from a religionist of the middle ages, knowing as we do that so early as the time of the later Avestaic writings the priestly tendency to materialize spiritual ideals and confound divine wisdom with worldly wisdom, had fully asserted itself and freely done its work. The most significant sign of the degradation of a priesthood is undue attention to the formal observance of prescribed rites and ceremonies; that of its ignorance, bigotry; and that of its worldliness, the interpretation of spiritual truths from the standpoint of material knowledge, and the explanation of moral injunctions from the standpoint of material gain. This priestly trio figures conspicuously in the book under consideration, just as it does in priestly productions all over the world. As the proverb says, "The proof of the pudding is in the eating." Having eaten we can say it is not the thing it is said to be, it is no direct revelation from the "spirit of wisdom."

We have now to determine whether all the statements made by the *Mainyo-i-khard* are based upon the ancient writings. The English editor considers this task impossible, since, "owing to the accidental destruction of the royal copy of the twenty-one works of the *Avesta*, or the Mazdayasnian Scriptures, in the burning of the palace at Persepolis, through a drunken frolic of Alexander the Great, the greater part of those scriptures is no longer extant; and the further ravages of war and time have continued to reduce them to probably less than one-tenth of their original extent." We do not agree with the learned editor in pronouncing it impossible. We think it can be done, though not without much difficulty, even with the scanty materials at hand. And there are more ways than one to do so. We can ascertain the spirit of

the religion by a careful study of the few ancient writings now available, and see whether all the statements made in the book are in harmony with it. If we find any statement incompatible with the spirit of the religion, we cannot consider it based upon the ancient writings. And there is no denying the fact that bigotry, worldliness and blind formalism are incompatible with the spirit of Zoroastrianism, which is catholic, which inculcates purity for love of purity, and not for material gain, and holds out hopes in after-life as merited by righteousness in this life and not as bargained for by formal observances. We can, therefore, say without hesitation that some of the statements in this work are not based upon any ancient writings worthy of that name, since they could not possibly have found their basis there. We can supplement this method by that of comparative research. We can study the most authentic works of different religions, comprehend their basic identity, and see how their teachings get perverted in the course of time along identical lines in all cases, then find out the causes of such perversion and trace them to their source. With the light of such study, for which Theosophical literature provides ample facilities, we can not only see that the book at hand is not entirely based upon ancient writings, but can also understand and account for its divergence from such writings.

Our interest in the book lies in its being a record of Zoroastrian beliefs in the middle ages. It depicts Zoroastrianism not as it is in itself, but as it was supposed to be about fifteen centuries ago. It preaches high morality and its moral teachings are identical with those of primitive Zoroastrianism, and many of them seem to be faithful echoes of the same; but where the author tries to explain their rationale, he seldom hits on the right one, and the explanations disclose more of worldliness than of wisdom, more of ignorance than of knowledge; they appeal more to love of enjoyment than to love of good, more to love of gain than to love of justice. For instance, the excellent moral injunction, : "Indulge in no animal passion," is followed by the far from excellent explanation, "that from thine actions, injury and regret may not come to thee." This is followed by another injunction which is equally good with an explanation that is equally bad and self-centred. "Bear no improper envy; that life may not be tasteless for thee."

So it is only to enjoy the taste of life, that we have to refrain from improper envy. Very little is said regarding the philosophical phase of Zoroastrianism, but that little suffices to show that it was not properly understood, that the doctrine of Duality had, by that time, been carried to fanciful extremes, and that the universal priestly habit of mixing up their own ideas with true religious teachings and seriously passing their counterfeit coin for the genuine, had then come into vogue in the Zoroastrian priesthood. For instance, we are told that Hormazd created good government for affecting the protection of creatures and Aharman created bad government in opposition to good government. (Chap. XV). And there is a statement in chap. VIII which proves

beyond doubt that the priesthood fabricated new materials to be mixed up with the old ones and passed them for genuine matter. We quote it verbatim :—"Aharman wished that.....Alexander should be immortal; Hormazd, for great advantage, so altered them as that which is declared." Now Alexander flourished long after the last Zoroastrian prophet and his early disciples. How then did the priesthood come to know that Aharman wished to see him immortal?

How came to it that new revelation of Aharman's wishes? The unscrupulous bigotry which fancied a political enemy of the race to be a particular favourite of Aharman and passed that fancy off for a genuine religious conception is of a piece with the equally unscrupulous and a hundred-fold more monstrous bigotry that fancied all religious opponents to be devil-worshippers, and passed off that fancy for a genuine religious conception. Handed down to us by tradition and by the writings of the dark middle ages of Zoroastrianism, that priestly fancy exercises a most pernicious influence upon the more bigoted of our co-religionists. The contents of *Mainyo-i-Khard* are divisible into worldly wisdom, moral injunctions and philosophical conceptions. Of worldly wisdom, we may give an instance from chap. II. "Take no loan from an ill-natured man." What a revelation from the "spirit of wisdom"! Moral injunctions occupy the greater part of the book. Mr. West thinks they bear much resemblance to Christian morality, and we think a Buddhist would see much resemblance with Buddhistic morality, and a Hindu with Hindu morality. The fact is that the moral fabric of different religions being the part best preserved, at least in writing, their basic identity is best seen from the moral side. Here are some selections from chap. II. Do not slander. Form no covetous desire. Practise not wrathfulness. Bear no envy. Practice no sin through shame. Be diligent in doing good work. Chap. III prescribes liberality, truthfulness, thankfulness unto God, devotedness in all business, and contentment in the comfort of the body. In chap. IV, liberality is enjoined as the chief good work. In chap. 36 we have a list of thirty-three great sins or acts to be avoided. Unnatural crime and adultery are the most heinous sins. Murder even is placed after that, probably with the view to enjoin chastity with the greatest emphasis. The next four sins are allegorical. They are, destroying the next-of-kin marriage, defeating the star influence, destroying the sacred fire, and destroying the water-otter. Amongst the other acts forbidden are idol-worship, embezzlement, pauperism, sorcery, demon-worship, theft, promise-breaking, maliciousness, slander, arrogance, ingratitude.

The next chapter is devoted to thirty-three Acts enjoined to be done, the virtues that lead to heaven. Liberality heads the list; truthfulness, gratitude and contentment come next, and then "wishing to do good for its own sake." Amongst the other virtues are regular industry; freedom from anger, uncharitableness, malice, and desire of lust; restraint from slander, deceit, obstinacy, and envious looks; giving good instruc-



tion to others; and making lodging-accommodation for the sick and helpless.

Chap. 39 contains some good maxims. The best of strength is control over anger; the best speaker is he who is most truthful; the qualities most worth preserving are good thought, good speech, and good action; all should cherish peace and love, none should cherish malice and discord. In chap. 41 we come across a remarkable statement, "that man is the stronger who is able to contend with his own demoness, and in particular who keeps these five demonesses far from his body, which are thus, avarice, wrath, lust, shame and discontent."

Chap. 43 shows the way to heaven as follows:—

"Make the spirit of wisdom a support; and wear on the body the spirit of contentment like a coat of mail and valour, and use the spirit of truth like a shield, and the spirit of thankfulness like a club, and the spirit of devotedness like a bow, and the spirit of liberality like an arrow, and the spirit of moderation like a javelin, and the spirit of perseverance as a gauntlet, and the spirit of destiny also as a protection; in this manner it is possible to come to heaven and the sight of God."

We shall close this part of our review by pointing out a good work recommended as great, good, precious, advantageous and inexpensive. No doubt the reader would like to know of it and to utilize the information, since it is said to pay well and to cost nothing. Here it is, "WISH GOOD FOR EVERY ONE."

(To be continued.)

D.

## THE FAITH OF THE NINETEENTH CENTURY

BY

HELLENBACH.\*

(Translated for the THEOSOPIST from the SPHINX of June 1892).

THE history of humanity teaches us that Good is only realised through excess of Evil, and that the reason of this is to be sought in the selfishness of Nations, Dynasties and Individuals, which are swayed only by the advantages of the moment without thought of the interests of others, and of future consequences.

\* This is one of a series of seven essays found among the posthumous papers of Hellenbach, one of the most original and open-minded of recent German thinkers. It has been prepared for publication by Dr. Carl du Prel.

Hellenbach is remarkable among contemporary workers from having emphasized the importance of "Individuality" in opposition to the Pantheistic tendency of German thought since Hegel, wherein the (human) individual was regarded as a mere passing manifestation with no ulterior significance or destiny.

Hellenbach is further one of the few prominent thinkers in Germany who has given any weight to the phenomena of Spiritualism. These he investigated personally with great care and patience, and satisfied himself of the genuineness of the phenomena as such. He thus shares with Du Prel the honour of having inaugurated a new and very fertile line of philosophical thought.

Difference in time, culture and religion has made no change in this egotism, has exerted no real influence upon it. The history of the Roman and the French Republics, of the Asiatic despots and the western Caesars of antiquity, like that of the English, Turkish and Russian dynasties of the present century, contains little else except an unbroken chain of crimes and cruelties, of intrigues and corruption; the outward forms have grown gentler with time, the essence has remained the same. Then, as now, the people was only held in check by force and timely punishments. So it must always have been, because the founders of religions have striven, though in vain, by the promise of quite disproportionate rewards and punishments in another life, to substitute for man's indestructible selfishness a nobler transcendental egotism.

None the less, all revealed and non-revealed conceptions of the universe have shown themselves inadequate to this task; probably because men have not been convinced of the inner truth of these teachings and of the infallibility of their proclaimers. The thief and murderer hopes to escape retribution; were he convinced of the contrary, he would probably neither steal nor murder. Future rewards and punishments were insufficient to restrain even believers, especially as the Gods could always be appeased by offerings and priestly intercession.

Instances of unselfish patriotism are, it is true, to be found on the throne and amid the people, and, what is remarkable, quite irrespective of religion or bringing up. The Maid of Orleans acted from pure patriotism free from all ambition, for, after the coronation of Charles VIIth, when at the height of her fame, she desired to return to her cottage and was only prevented from so doing against her will and to her undoing. On the other hand, the monster Nero received a capital education, while Henry IVth (of France) grew up under Charles IXth, went through the St. Bartholemew, changed his religion three times, and yet was a monarch of kindly disposition. Men's characters differ. Yet whoever firmly believes in a future retribution, will at the utmost only allow himself to be momentarily carried away by his passions; while on the whole he will guide his life in accordance with that conviction. Hitherto, present consequences alone have been decisive.

Brutal selfishness is called "The inevitable struggle for existence," the brutal exploiting of one people by another is called "Patriotism." Violence, trickery, deception, in earlier times murder also, by the state, is called "Reason of state." What crimes Mussalman and Christian fanaticism have committed is known everywhere; they were done in the interest of the Church. The softening of manners and customs, which has undoubtedly taken place, is, however, certainly not to be ascribed to religion, for the belief in the divine origin of religion was more general in earlier times than now, and yet with increasing doubt, humane feeling has grown also. But in the past too, religions were only intended for the masses; for the priests and rulers they were no guide, as history proves.



Zoroaster, the earliest founder of a revealed religion known to us, personified all good and evil as two deities. The useful and beautiful was the work of Ahuramasda, the harmful and evil that of Angramainyus; the former is to be cultivated, the latter battled with. His ethic was beautiful and simple; it was, however, scarcely practised, though earth-life was held to be only the result of the soul's imperfection or guilt, the return to Ahuramasda that of a moral course of life, and the consequences of evil deeds most frightful, both in this and the future life.

The history of the Bactrians and Persians proves that even thus humanity and justice were not practised; the ruling powers probably did not believe in the existence or the revelation of Ahuramasda. The faith taught by Moses is far inferior to that of Zoroaster. Jehovah was a terrible God; but one must not overlook the fact that Moses was the leader of a people so utterly neglected that he allowed the generation of the Exodus from Egypt to die out by forty years of wandering in the wilderness, because he did not consider it fitted to conquer a country and found a State. No one can maintain that the Jewish faith exerted a favourable influence upon its followers. Neither the Assyrians, nor the Egyptians, nor the Romans speak well of the Jews. The crime-statistics of modern times prove that, in proportion to the population, the Jewish element furnishes a ten times stronger contingent of criminals, especially in respect of the commandment so clearly laid down by Moses against "false-witness." It is worth noting here that this disproportion is most marked in the very land of strictly orthodox Judaism: Austria. Moses, like Mahomet, was thus far more a law-giver, well aware of his own goal, than an inspired prophet.

The same thing holds good of the Brahminical doctrine. Buddha's reform of Indian religion can be counted among revealed religions inasmuch as he claimed to remember all his previous lives, whereby the nothingness and worthlessness of existence, from which he hoped to free himself by a contemplative life, became plain to him. Buddha stands to the ancient faith of the Brahmins (who abused their position, just as the priests of the Catholic Church did theirs) much as Luther does to the Papacy. But Buddhism too has been powerless to restrain the selfishness of its believers, although, according to its teaching, selfless sacrifice alone could free men from earth-life. The teachings of Zoroaster, Moses and Buddha are not to blame; for Christ assuredly taught a doctrine full of love to one's neighbour, as that doctrine has come down to us after the setting aside of most of the Gospels and the editing of those that were left. And what has the Church made out of them? The deeds of the Sultans pale before the cruelties and arrogance of the Popes, and if their faith exerted no influence upon those who claimed to be the representatives of Christ, it could not be expected to do so upon other believers. Buddha and Christ created religions of comfort for the suffering, but their drafts upon the future have proved too weak as a motive to destroy selfishness. Mohammed taught fatalism and promised to those who fell in battle everlasting sensuous joys, in order to breed a warlike, conquering

people, wherein he fully succeeded; for within a hundred years the Arabs had conquered everything from the Euphrates to the Atlantic, and had even subdued Spain; the moral laws he taught, however, were not always obeyed even by himself, far less by his followers. He was a very sensual man, and whenever his passions came into conflict with his morality and the laws he taught, he recounted a vision of the angel Gabriel who specially empowered him to give free rein to his sensual desire. He recognised Moses and Christ as Apostles, but maintained that the Jews and Christians had fallen off from their teachings, wherein he was by no means in the wrong.

In the eyes of the strictly monotheistic Mahommedans, the Christians, with their Trinity and worship of saints, could not but appear as idolators; and further the belief of the Mahommedans is far more reconcilable with reason than the mystical superstition of the Christians, especially those of that period.

The first Arabian Califs gave to the conquered the choice between the Koran with equal rights, tribute with suffering, and death; while the Christian Emperor Basilius, the second Porphyrogenitus, deprived 15,000 Bulgarians of their eye-sight. The much-abused Tchengis-Khan forms a brilliant exception, for he respected the priests of all religions equally, although he himself adhered only to a perfectly pure monotheism without any rites or ceremonies. He was the mightiest monarch of all times; he behaved as conqueror, especially as regards China, with rare moderation; and the later cruelties of the Mongols were the work of his followers and their generals.

The newest religion, the revelations of the mediums and somnabules, such for instance as those which have got into the book-trade through Davis, Allan Kardec and others, have likewise failed to reach their goal, in spite of the fabulously rapid spread of their doctrines, which have gained more adherents in tens of years, than the older religions in hundreds.

The founders and followers of these modern, as well as of all the older religions, overlook the fact that these manifestations are not to be distinguished from dreams; just as there are some dreams which reveal a higher power of insight, so there are also some manifestations of this kind which are not without value; on the whole, however, they are nothing better than dreams.

This is the reason too why the believers therein are split up into many sects. For the present no effect is perceptible, but the sorting out and criticism of these immensely bulky productions may perhaps be reserved for some future time.

What the old religions and their reformers failed to accomplish, namely, to set bounds to selfishness, the philosophers also attempted in vain. They almost all believed in a future life, they almost all maintained that our future state depends upon our present conduct: in this respect, therefore, they were in agreement with the priests. These

latter threatened in addition eternal punishments, promised eternal rewards, thus appealing to men's selfishness, and yet all in vain! The followers of the various religions and sects, at least the general run of them, have always sacrificed for present benefits, the future, though eternal, joys. This admits of no other explanation than that *no religion or philosophy has possessed that degree of certainty and evidence which would suffice to banish all doubts and to form the basis of a solid conviction*. Education and habit breed, it is true, in all religions a worthless formalism, which is more or less conformed to, quite irrespective of the inner value of the doctrine itself; and similarly it is education and habit which have softened our manners. So far as this goes, religions could exert a softening influence; but as dogmas they have been useless, they could not create conviction, and Faith in them was necessarily shaken by the bad example of the more intelligent classes.

The supposed good of the Church and reasons of state have literally vied with each other in sanctioning every vice and crime, whenever these suited their convenience. Yet the religion of cultured people of all times and nations has been, in its inner essence, *a ceaseless see-saw of doubt*, however much people observed the forms and habits in which they had been brought up. As regards this we must allow ourselves no illusion. Sylla always wore an image of Apollo on his breast and at the same time plundered the treasures of Apollo's holy temple; the bandit goes to mass before carrying out his robbery; the society lady fasts on Good-Friday and goes now and then to Church, so as not to fall out altogether with Heaven, very much as one backs numbers or takes a lottery ticket, because it might just possibly win. This lack of certainty furthers, it is true, the ethical development of our character, because it makes virtue really deserving, but it renders more difficult the struggle for existence. Doubt is indeed comprehensible and excusable amid the great variety of religious teachings and metaphysical views. Kant was a thinker to whom no one can deny an unusual degree of knowledge and power of judgment. His friend and biographer Hasse relates that he was three times questioned about his views regarding a life after death; once he said that he expected "nothing definite," again that "he had no knowledge of what would follow," and the third time he expressed himself in favour of a kind of "Metempsychosis." Even a Kant did not know what awaits a man, we can, therefore, calmly assume that the rest did not know it either; but Kant did not deny the possibility of its being made known some time; indeed he himself pointed out the direction from which a solution of the riddle of human life may be looked for.\*

If religion is to exercise a decisive influence upon men's actions, it must be, in contrast to former religions, not a possible, reasonable, opportune or probable, but a certain and well proven one and, therefore, not a Faith at all. It must remove doubt and lead to conviction.

\*The passages in question, bearing upon this problem, may be found in Kant's "Träume eines Geistersehers," and in his "Vorlesungen über Metaphysic."

tion—in the first instance, it is true, only for the more intelligent classes since there will be a long-continued struggle with the spiritual hierarchies.

If we extract the kernel common to all religions, that is, remove the dross which priests and commentators have added in the course of time, we shall find propositions which coincide with those of the *Thinkers*; there is complete agreement between the two. If we bring to light those elements which are common to the teachings of Zoroaster, Buddha, Laotse, Confucius, Kapila, Pythagoras, Socrates, Plato, Christ, Paul, Tertullian, the Neo-platonists and the Kabalists, three fundamental propositions will be found:—

1. Man is not the highest stage of development in the world; there may be higher forms of existence, there may be a Supreme Being.
2. The birth of man is not the beginning, death is not the end, of his existence.
3. His state after death stands in close connection with his conduct during life.

This view makes its appearance as revelation, tradition, or philosophical doctrine, without any closer proof; it was and is the instinctive belief of humanity. The pretty well isolated opposition of materialism is equally doubtful: there is no conviction, because proof is lacking for materialism just as much as for the teachings of religion.

If the assertion of our continued existence after death and of retribution for our conduct is not to remain a dead letter, as more or less all religious teachings have hitherto been, then its truth must be proved; that it forms the kernel of all the more important religions and philosophies is still no proof. Such a successful proof would not be without influence upon the condition of Humanity. In matters of education an unstable faith would become a well-established conviction and a common possession, because the growing intelligence and culture, which is so fatal to existing religions, makes men constantly more capable of forming an independent judgment. It makes a great difference whether one inculcates upon children a faith which, as the judgment ripens, constantly fades more and more and finally vanishes altogether; or whether one brings them up in a belief which grows stronger as the power of judgment increases. Every one knows that Henry VIIIth of England was an immoral, blood-thirsty tyrant, and knows too why he founded the English Church; notwithstanding that Church accomplishes just as much and as little as any other. With the great differences of creeds and the emancipation of the more intelligent classes, the masses can no longer be kept together by the mere authority of the priests; a generally recognised, rational and proven doctrine, which does not depend upon revelation, can alone exercise any decisive influence. In fact Europe is now in such a broken-up condition as regards religion and metaphysics, that this cannot be long deferred; for the evil which arises from the lack of a generally recognised and effective moral basis is beginning to make itself markedly felt.

The question now arises if, and how, a transformation of existing conditions can be brought about?

It is a fact that the method hitherto followed—that of creating a Faith on the basis of a supposed revelation—or solving the riddle of the universe and man in terms of the will of God, matter, protoplasm or monads, has not led to the goal, and, therefore, that we must enter upon another. The progress of the natural sciences has pigeon-holed so many of the legends of the various creeds and faiths that at last a residue must remain over, which harmonises with experience and the real laws of nature. This is the path which leads to the discovery and establishing of theses which will be able to banish doubt, at least as regards the main points, with respect to man's destiny and future. The circle, within which human hope and belief move will be drawn in ever-narrowing limits.

The reader may perhaps think that this decided language is misplaced and not justifiable, and yet this part of the picture of what lies before us can be far more definitely and thoroughly proved than the former one. It is far easier to reason from effects to their causes than to estimate the motives of human action; the laws of organic and inorganic nature are far more transparent and reliable than those of social change. It is not absolutely impossible that Russia should find immense gold mines in the Ural, a Colbert as Minister of Finance, and a Napoleon for her General, whereby progress might be thrown back a hundred years: but it is impossible for a force or a substance to spring from nothing or to return to nothing, it is impossible that the law of conservation of energy should be abolished, or that an effect should ensure without a cause. On the basis of these propositions and of an unbroken chain of observations, the creed of the next century can be erected. This creed will sweep away the chair of Peter equally with that of the Khalif or the Dalai Lama; more even, the regeneration of our metaphysical views will coincide with that of our social and political conditions, because the break-up of our modern conception of the world aids that of our society, and, *vice versa*, the breaking up of our social conditions popularises culture and sets public opinion free.

My confident belief, that our conception of the world is moving towards a thorough-going reform as early as in the next century, finds its support chiefly in the fact that, between the scientific edifice of our knowledge of nature and that territory which we usually designate by the expression "Metaphysic," a third factor is forcing itself in, which being a sensuous perception is an object of experience, and yet lies outside of our "laws of nature;" for that the validity of these laws holds good only for our present mode of perception, is obvious, since they are derived from experience, and that experience itself is again dependent on our mode of perception. Our "laws of nature" have only a relative validity.

If, for instance, we observe in any one an extra-sensuous perception, to us incomprehensible, then this or the other mystic fact is on

the one hand an experience, and on the other it stands in contradiction to the laws of nature known to us. This fact belongs neither to the domain of physics, nor to that of metaphysics, in so far as by metaphysics we mean that which lies outside of experience, as Kant points out in his "Prolegomena to all future Metaphysic." According to Kant "the sources of metaphysical knowledge cannot be empirical," for that knowledge is to be "not physical but metaphysical, i.e., knowledge lying beyond experience."

Kant distinguishes between outer and inner experience; the former pertains to physics, the latter to psychology, while metaphysics is knowledge *a priori*. If we adopt this classification, a "Transcendental-Physics" would have to be introduced, a name which in fact Zöllner made use of to denote the domain in question. This is the reason why Kant as well as Schopenhauer laid so much stress upon these facts, which are ignored, suppressed or combated by the *diis minorum gentium*. To this domain we shall return hereafter, but we propose first to construct the creed of the next century within the limits of the laws of nature, as at present known to us and generally recognised. That this creed covers the facts belonging to that problematical domain can only serve to strengthen it.

## THE WISDOM OF THE UPANISHADS.

### No. 2.

MAN HERE AND HEREFTER.

(Continued from page 598.)

WE thus see that the *Kathopanishad* gives us seven links in the chain of causation, from the highest, the first cause, the *Purusha*, to the lowest, the gross forms of matter. One very important fact to be noticed in the description, cited from Sankaracharya, is, that each of the higher principles is said to be the *A'tma* of the immediately lower, and through it of course of all the lower ones.

What then is the meaning of the word *A'tma*? An ancient couplet, quoted by Sankara in his Commentary on the Upanishad under examination, has the following about *A'tma*.

"It is called *A'tma* because it gets at the objects (of the phenomenal world), because it takes in the objects, because it constantly moves, and because its manifestation is all-pervading."

This, it is said, is the root meaning of the word *A'tma*. However that may be, all that is of importance for us to gather from this couplet is the true idea that is denoted in philosophy by the word. It means that principle of existence which runs through all manifestations, which tends towards all phenomenal appearances, towards which all phenomena go, and into which all of them are taken; that which is the source of motion. This definition at once gives to the word a relative meaning, and we see, with but very little reflection, that the word is an

adequate expression for all the higher planes of being. Thus, for example, we have the plane of objects (*artha*). Now this principle runs through,—is in fact at the root of all the phenomena of gross matter. It runs by its very nature towards manifesting itself in its gross vesture. As compared with gross matter it is always in motion; that is, it is constantly acting upon it. It is in fact the most adequate cause of all the external phenomena we are familiar with on the gross plane.

Every higher plane is in the same way the *A'tma*, the most adequate cause, the soul of the immediately lower, and through it of all the lower planes. It is for this reason that Sankara speaks of every higher principle as the *Pratyak-atma* of the lower one.

The *Purusha* thus is the highest *A'tma* of the macrocosm and the microcosm—the manifested and the unmanifested both. The *Mahat* stands at the head of the manifested universe.

Thus far for the meaning of the word *A'tma*. We have now to notice another rather important fact in connection with this analysis of the human constitution. We find the Kathopanishad grouping these seven principles sometimes into five, sometimes into six, and sometimes into two. Thus the thirteenth *Sruti* of the 3rd *Valli* runs as follows:—

"Let the wise restrain the *Vāk* (1) into the *Manas* (2); that into the *Jñāna A'tma* (3); the *Jñāna* into the *Mahat A'tma* (4); that into the *Sānta A'tma* (5)."

Upon this the Commentator:—

"Here *Vāk* is indicative; it stands for all the *Indriyas*. Where are they to be restrained? Into the *Manas*. Let that *Manas* be restrained into the 'self-luminous, the principle (*Atma*) of *Buddhi*. The *Buddhi* gets at the 'instrumental principles, *Manas*, &c., hence is it there (*pratyak*) individual cause. Let the *Jñāna*, that is, the *Buddhi*, be restrained into the *Mahat*, 'the first-born. It means, 'Let there be attained a state of self-knowledge as luminous as in the first-born.' Let that *Mahat A'tma*, be restrained into the *Sānta A'tma*, that is, into the principal *A'tma* (*Mukhya A'tma*) which is the 'innermost of all, which witnesses all the notions of the *Buddhi*, which 'changes not, and into which all the individualities of the universe are 'merged."

This couplet is the next but one after the two which I have cited as speaking of seven principles—the tenth and the eleventh. The twelfth *sruti* runs thus:—

"This *A'tma* shines not, hidden in all the *Bhutas*.\* It is, however, 'known by the powerful intellects of seers of the subtle (world)."

And the 13th couplet, coming after this, shows the way which would lead man to a knowledge of the highest *A'tma*.

Thus a five-fold division of the principles has been resorted to for purposes of Yoga. The following table will show these five principles, in comparison with the above seven. Thus we have

\* The word *Bhuta* stands for the four principles of the Manifested Universe. The *Buddhi*, the *Manas*, the *Arthas*, and the *Sthūla*.

|                     |   |                                                |
|---------------------|---|------------------------------------------------|
| 1. <i>Indriya</i>   | } | 1. <i>Vāk</i> .                                |
| 2. <i>Artha</i> .   |   |                                                |
| 3. <i>Manas</i> .   | } | 2. <i>Manas A'tma</i> .                        |
| 4. <i>Buddhi</i> .  |   | 3. <i>Jñāna A'tma</i> .                        |
| 5. <i>Mahat</i> .   | } | 4. <i>Mahat A'tma</i> .                        |
| 6. <i>Avyakta</i> . |   | 5. <i>Sānta A'tma</i> or <i>Mukhya A'tma</i> . |
| 7. <i>Purusha</i> . |   |                                                |

It may be noted here that in the five-fold division too, the four higher principles are each and all of them spoken of as so many *A'tmas*. Before, however, saying more upon the five-fold division, we have to notice the six-fold division and the dual division. The seventh and eighth couplets of the 6th *valli* run thus:—

"Beyond the *Indriyas* (1), is *Manas* (2); beyond *Manas* is the final '*Satwa* (3); over the *Satwa* is the *Mahat A'tma* (4); and above the *Mahat* is 'the *Avyakta* (5); beyond the *Avyakta* is the *Purusha*, which pervades all, 'which is beyond the phenomenal; and knowing which the mortal is released and becomes immortal."

On this remarks the Commentator:—

"The *Arthas* are to be understood by the mere mention of the *Indriyas*, being of the same class with them."

Thus the seven have been reduced into six, by grouping the *Arthas* and the *Indriyas* together. My explanation of the word *Artha* is borne out by this grouping of the two planes together, because in fact they are of the same class. The power is located in the plane of objects, and the *Indriyas* are not only worked, but kept in shape by the working thereof. This grouping together of the two planes shows also that the word *Vāk*, in the five-fold division above, groups both these planes into one. One important fact to be noticed in the above quotation is the mention of a mortal (*Tantu* in original), who has the capability of, and who in fact becomes immortal. Now what is the mortal, and what is the immortal portion of man? Are the mortal and the immortal other than the seven principles of the human constitution which the *Upanishads* speak of? Evidently not, because the seven principles have been described as exhausting entirely the human constitution. It is then some one or more of the seven principles themselves, which are mortal or immortal, which are they?

The 14th couplet of the 6th *valli* runs thus:—

"When all the desires that have place in his heart are given up, the 'mortal becomes immortal and enjoys the (state of) *Brahma* even 'here."

The mortal is in this different from the desires that have place in his heart, and it appears that the desires are responsible for the mortality of the principle which on separation from them becomes immortal. Shankara explains the words, "and enjoys the state of *Brahma* even here," to mean that he becomes *Brahm*. The *Brahm* then is the immortal. But what is the immortal? Well, the desires that have place in the heart are separate from him who is spoken of as the immortal. Now we have

seen that the desires are the functions of the *Manas*, and we have seen that the *Buddhi* (the *Satwa*, the *Jnāna A'tma*) is the immediate owner of *Manas*. Mortality, as we have seen, means connection with *Manas*. Hence it is the *Buddhi* evidently that is the mortal spoken of in the above quotation. This is the *Jantu*, the principle of humanity bound to become the immortal. The *Buddhi* then becomes *Brahm*. As we know the *Buddhi* is merged into the *Mahat*. Hence it is the *Mahat*, which is spoken of as the immortal. The *Mahat* never dies, because in fact it is only the Manifested Logos. It differs from the Unmanifested Logos in manifestation only. It never dies, moreover, because it is the All in its very nature, and the All is eternal. We learn then that the three highest principles, the *Purusha*, the *Aryakta*, and the *Mahat* are immortal (the *Amrita*), while the *Buddhi*, as we have it now with the lower principles, is the mortal (*Martya*). The following table will compare all these divisions:—

|                     |                            |                 |
|---------------------|----------------------------|-----------------|
| 1. <i>Purusha</i> ) | I. <i>Sānta</i> or         | } The Immortal. |
| 2. <i>Aryakta</i> ) | <i>Mukhya A'tma</i>        |                 |
| 3. <i>Mahat</i> )   | II. <i>Mahat A'tma</i>     |                 |
| 4. <i>Buddhi</i> )  | III. <i>Jnāna A'tma</i> or | } The Mortal.   |
| 5. <i>Manas</i> )   | <i>Satwa</i>               |                 |
| 6. <i>Artha</i> )   | IV. <i>Manas A'tma</i>     |                 |
| 7. <i>Indriya</i> ) | V. <i>Vāk</i>              |                 |
|                     |                            |                 |

The mortal then becomes immortal. Well, and we learn that the *Buddhi* gives birth to the *Manas*, the *Manas* to the plane of objects, and that to the *Indriyas*. Along with this information, however, the Upanishad speaks of the *Indriyas* as coming into existence separately from the principle of humanity. Thus the 6th couplet of the 6th *ralli* runs as follows:—

"The wise are not sorrowful, when they know what are the separate existence, and the separate action and cessation of the *Indriyas*, which are born separately."

The *Indriyas* are born separately. From whom or what? From the *A'tma*, the self of man, the principle of humanity in fact. Notwithstanding that in the chain of causation every lower principle is said to have been caused by the immediately higher, there is a distinct and positive assertion in this text, that the *Indriyas* are born separately from the man. This assertion can only be explained by taking it in the most literal sense that the text is capable of yielding. It can mean nothing else but this that the human body, the animal man, is born independently of the principle of humanity, and that it is only when the animal man is ready made that the real man is born. The birth of man does and can take place only in the body, and that when it is ready made. What happens is in reality this. The three lowest principles are first set to work. It is the plane of objects that begins first to act upon gross matter, and give it certain forms. These forms are conceived in the principle of *Manas* and therefrom transmitted to the plane of objects. The first conceptions of the principle of *Manas* are very elementary, naturally. It is only in the course of time, that the

more elementary impressions are by composition turned into more and more complex and perfect formations. This is the meaning of animal evolution. It cannot be otherwise. When the animal is evolved into necessary perfection, when it is, so to say, sufficiently polished up, the higher principle of *Buddhi* is reflected into it. It begins in fact to peep through it. This is the *Jnāna A'tma* of the Kathopanishad, the *A'tma* which knows, which acts as the subject we are ordinarily conscious of. The objects of knowledge are the manifestations of the *Manas*. The higher intellectual phenomena, are the phenomena of *Buddhi-Manas*, the lower ones of *Manas* pure.

The action and cessation of the *Indriyas* refer to the waking and dreaming states. In the waking state the *Manas*, the plane of objects and the gross body are full of activity; while in the dreaming state it is the *Manas* alone that is in action. The man—the mortal who is bound to become immortal—has an existence quite separate from these two, it is independent of their actions and cessations, and its birth is separate in time and circumstances.

Thus the *Jnāna A'tma* is the mortal bound to become immortal; the *Mahat* is the immortal soul; the *Sānta A'tma*—the *Purusha-aryakta*—the highest state of rest. The *Mahat-aryakta-purusha* is the immortal triad. From the *Mahat* comes down the ray which we call *Buddhi*, the real man, which enters the animal man, in order to gather the experiences of the phenomenal world. It is of these three that the Kathopanishad constantly speaks in most sublime distichs.

Let us examine these. I begin with the third text of the 4th *ralli*.

"Inasmuch as one knows colour, taste, odour, sounds, and touch, and the amorous "gratifications, by this, what remains thereof (to know)? This is "certainly that."

On this Sankara:—

"How is that wisdom (*Vignāna*) attained, beyond which the Brahmins desire nothing else? It is thus described:—

"All the world knows by the *A'tma* whose nature is wisdom (*Vignāna*), "colours, taste, odour, sound, touches, pleasurable feelings consequent upon "amorous exertions.

"But the objection is that the notion:

"I know by *A'tma* which is different from the body, &c., is not commonly "found in mankind. On the contrary all men are conscious of the notion.

"I—body and all put together—know. On this line of reasoning however "the body and all put together cannot be the knower, because the body is "nothing different in nature from sound, &c., nor do they differ from each "other in being similar objects of knowledge (as contradistinguished from "the knower). If the body, &c., being nothing different from colour, &c., "were to know the colour, &c., then the external colour and other manifest- "ations too would know each other and themselves. Such, however, is not "the case. Hence the world knows the colour, &c., connected with body, &c., "by a distinct *A'tma*, separate from the body, &c., (the knower, the *Jnāna A'tma*). For example, that is fire by which the iron burning itself, burns. "Similarly *Vignāna* (wisdom, the *Jnāna A'tma*). What remains in this world

"which the *A'tma* (the *Vignána*) might not know? Nothing remains; every thing is to be known by the *A'tma*. That is omniscient to whom nothing remains unknown, or unknowable. This is that. What that? what was asked for by Nachiketa, searched after by the Gods too, other than virtue and vice, the highest state of *Vishnu* beyond which there is nothing."

The *Vignána* (the knowing principle, the *Jnána*) is that by which the *A'tma* knowing itself, knows everything else; just as fire is that by which iron burning itself, burns everything else. The *Buddhi* is the *Vignána*, the *A'tma* is here the *Mahat*. The *Buddhi* has the power of knowing the *Mahat A'tma* and everything else besides. The *Mahat* then is the real *A'tma*, the immortal man, to whom Nachiketa's inquiry was directed. This is the highest state of *Vishnu*, the Manifested Logos, the *Mahat A'tma*, the one in all.

In the Commentary, the great Sankaracharya argues that this *Vignána* the knowing principle (the *Buddhi*), must be distinct from the body, &c., i.e., the three lower principles. Colour, sound, touch, taste, odour, and all the desires of the heart, become objects of knowledge. What is that which knows them. Is it the body? No, says the Commentator, it cannot know. For the body is itself an object of knowledge, and besides it is nothing different from colour, sound, touch, taste and odour. If the body were to know colour, &c., why should not the external colour, &c., know each other? This leading into absurdity, the knower must be different from the known. Even the body must have something by which knowing itself, it knows external objects. That something is the principle known as *Vignána* (the *Jnána A'tma*, the *Buddhi*).

The next two verses run thus:—

"The wise man sorrows not, knowing the all-pervading *Mahat* to be his self, after seeing that by which (the phenomena) of the waking and the dreaming states are known.

"He who knows the lord of the past and the future, near this *Jivátma*, "who enjoys the fruits of actions has no fear left. This is that."

As I have already stated, the phenomena of the dreaming state are those of the principle of *Manas*, and the phenomena of the waking state those of the plane of objects and the gross body. That by the which the wise man sees these two is the *Buddhi*, and above this principle is the *Mahat A'tma*, the all-pervading, and in fact the true self of man.

The *Jivátma*, the enjoyer of the fruits of actions, is the *Buddhi*. It is called the *Jivátma* inasmuch as "it is the support of the *Prána*, &c." The quotation is from the Commentator of course. The *Prána* is one of the three constituents of the *Manas*. We might take the phrase here to mean mental and physical life.

Near this *Jivátma*, ever, that is to say, present along with it, is the lord of the past and the future, the *Mahat A'tma*, the Manifested Logos. When consciousness is from the *Buddhi* transferred to the *Mahat*, when man has direct knowledge of his immortality, he is free and fearless.

(To be continued.)

RAMA PRASAD.

### THE LUMINOUS CIRCLE.\*

WE were a small party of merry travellers. We had arrived at Constantinople a week before from Greece, and had devoted four-teen hours a day to running up and down the steep hills of Pera, visiting bazaars, climbing to the tops of minarets, and fighting our way through armies of hungry dogs, traditional masters of the streets of Stamboul. Nomadic life is infectious, they say, and no civilization is strong enough to destroy the charm of unrestrained freedom when it has once been tasted. For the first three days my spaniel, Ralph, had kept at my heels, and behaved like a tolerably well-educated quadruped. He was a fine fellow, my travelling companion and most cherished friend: I was afraid to lose him, and so kept a good watch over his incomings and outgoings. At every imprudent attack by his Mahomedan fellow-creatures, whether demonstrations of friendship or hostility, he would merely draw in his tail between his legs and seek in a dignified and modest manner protection under one or the other wing of our little party. He had shown from the first a decided aversion to bad company, and so, having become assured of his discretion, by the end of the third day, I relinquished my vigilance. This neglect was speedily followed by punishment. In an unguarded moment he listened to the voice of some canine siren, and the last I saw of him was his bushy tail vanishing around the corner of a dirty crooked street.

Greatly annoyed, and determined to recover him at all hazards, I passed the remainder of the day in a vain search. I offered twenty, thirty, forty francs reward for him. About as many vagabond Maltese began a regular chase, and toward night we were assailed in our hotel by the whole troop, every man of them with a mangy cur in his arms, which he tried his best to convince me was the dog I had lost. The more I denied the more solemnly they insisted, one of them actually going down upon his knees, snatching from his bosom an old corroded image of the Virgin, and swearing with a solemn oath that the Queen of Heaven herself had appeared to him and kindly shown him which dog was mine. The tumult had increased so as to threaten a riot, when finally our landlord had to send for a couple of kavasches from the nearest police station, who expelled the army of bipeds and quadrupeds by main force. I was the more in despair, as the head waiter, a semi-respectable old brigand, who, judging by appearances, had not passed more than half a dozen years in the galleys, gravely assured me that my pains were all useless, as my spaniel was undoubtedly devoured and half digested by this time, the Turkish dogs being very fond of their loathsome Christian brothers.

The discussion was held in the street, at the door of the hotel, and I was about to give up the search for that night, when an old Greek Lady, a Phanariote, who had listened attentively to the fracas from the

\* The following narrative appeared in the columns of a New York paper in the year 1875. Since putting it in type we find it is included in Madame Blavatsky's forthcoming collection of stories entitled "Nightmare Tales."

steps of a neighbouring house, approached our disconsolate group and suggested to Miss \* \* \*, one of our party, that we should enquire of the dervishes concerning the fate of Ralph.

"And what can the dervishes know about my dog?" inquired I, in no mood to joke.

"The holy men know all, kyrea (madam)!" replied she, somewhat mysteriously. "Last week I was robbed of my new satin pelisse, which my son had brought me from Broussa, and, as you all see, I have it on my back again."

"Indeed? Then the holy men have also metamorphosed your new pelisse into an old one, I should say," remarked a gentleman of our company, pointing to a large rent in the back, which had been clumsily mended with pins.

"And it is precisely that which is the most wonderful," quietly answered the old Panariote, not in the least disconcerted. "They showed me in the luminous circle the quarter of the town, the house and even the room in which the Jew who stole it was preparing to rip and cut my garment into pieces. My son and I had barely the time to run over to the Kalindjikoulosek quarter and save my property. We caught the thief in the very act, and both instantly recognised him as the man shown us by the dervishes in the magic moon. He confessed and is in prison now."

Not understanding what she meant by the luminous circle and magic moon, but not a little mystified by her account of the divining powers of the "holy men," we felt so satisfied that the story was not wholly a fabrication that we decided to go and see for ourselves on the following morning.

The monotonous cry of the Muezzin from the top of a minaret had just proclaimed the noon of day as we, descending from the heights of Pera to the port of Galata, with difficulty elbowed our way through the unsavoury crowds of the commercial quarter of the town. Before we reached the docks we had been half-deafened by the shouts and incessant, ear-piercing noises, and the Babel-like confusion of tongues. In this part of the city it is useless to expect to be guided by either house numbers or names of streets. The location of any desired place is indicated by its relative proximity to some other more conspicuous building, such as a mosque, bath or European storehouse; for the rest one has to put his faith in Allah, and his prophet.

It was with the greatest difficulty, therefore, that we finally found the British shipchandler's store, in the rear of which we were to look for the place of our destination. Our hotel guide knew about the dervishes as little as ourselves; but at last a Greek urchin, in all the simplicity of primitive undress, consented for a modest copper *back-schich* to lead us to the dancers.

We arrived at last, and were shown into a gloomy and vast hall, which seemed to me like a vacated stable. It was long and narrow,

the floor was thickly strewn with sand, as in a manege, and it was lighted only through small windows under the cornices of the ceiling. The dervishes had finished their morning performances, and were evidently resting from their exhausting labours. They looked completely prostrated, some lying about in corners, others sitting on their heels, staring vacantly, in mute contemplation of the Invisible Divinity, as we were informed. They appeared to have lost all power of speech and hearing, for none of them responded to our questions until a gaunt, giant-limbed fellow, in a tall pointed cap, which made him appear over seven feet high, emerged from an obscure mook.

Informing us that he was the chief, he remarked that the holy brethren, being in the act of receiving orders for the further ceremonies of the day from Allah himself, must not be disturbed. But when the interpreter had explained to him the object of our visit, which concerned himself alone, he being the sole proprietor of the "divining rod," his objections vanished and he extended his hand for the alms. Upon being gratified, he beckoned two of our party, signifying that he could not accommodate more at once, and led the way.

Plunging after him into the darkness of what seemed a half subterranean passage, we were led to the foot of a tall ladder under the roof. We scrambled up after our guide and found ourselves in a wretched garret, of moderate size, destitute of all furniture. The floor, however, was carpeted with a thick layer of dust, and cobwebs festooned the walls in profusion. In one corner we perceived something which I mistook at first for a bundle of old rags; but the heap presently moved, got on its legs, advanced to the middle of the room, and stood before us, the most extraordinary creature that I ever beheld. Its sex was female, but it was impossible to decide whether she was a woman or a child. She was a hideous-looking dwarf, with a head so monstrously developed that it would have been too big for a giant, the shoulders of a grenadier, the bosom of a Normandy wet-nurse; and the whole supported on two short, lean, spider-looking legs, which trembled under the disproportionate size of the trunk as she advanced. She had a grinning countenance like the face of a satyr, and it was ornamented with letters and signs from the Koran, painted in bright yellow. On her forehead was a blood-red crescent; her head was crowned with a dusty *tarbouche*; the lower extremities covered with large Turkish trousers: the upper portion of the body wrapped in dirty white muslin, barely sufficient to conceal one-half of its deformities. This creature rather let herself drop, than sat down, in the middle of the floor, and as her weight came down upon the rickety boards it sent up a thick cloud of dust, which invaded our throats and set us to coughing and sneezing. This was the famous Tatmos, known as the Damascus Oracle!

Without losing time in idle talk, the dervish produced a piece of chalk, and traced round the girl a circle about six feet in diameter. Fetching from behind the door twelve small copper lamps, and filling them with a dark liquid contained in a vial which he drew from his



bosom, he placed them symmetrically around the magic circle. He then broke a chip of wood from the half-ruined panel of the door, which bore evident marks of many a similar depredation, and holding the chip between his thumb and finger, began blowing on it at regular intervals, alternating with mutterings of weird incantations; suddenly and to all appearance without any apparent cause for its ignition, there appeared a spark on the chip, and it blazed up like a dry match. He lit the twelve lamps at this self-generated flame. During this process, Tatmos, who until then had sat altogether unconcerned and motionless, removed her yellow *habooches* off from her naked feet, and throwing them in a corner, disclosed, as an additional beauty, a sixth toe on each deformed foot. The dervish then reached over into the circle, and seizing the dwarf's ankles, gave a jerk as if he had been lifting a bag of corn, raised her clear off the ground, and stepping back, held her head downward. He shook her as one might a sack to pack its contents, the motion being regular and easy. He then swung her to and fro like a pendulum until the necessary momentum was acquired, when, letting go one foot and seizing the other with both hands, he made a powerful muscular effort and whirled her round in the air as if she had been an Indian club.

My companion had shrunk back into a corner in fear. Round and round the dervish swung his living burden, she remaining perfectly passive. The motion increased in rapidity, until the eye could hardly follow her body in its circuit. This continued perhaps for two or three minutes, until gradually slackening the motion, he stopped it, and in an instant had landed the girl upon her knees in the middle of the lamp-lit circle. Such was the eastern method of mesmerization as practised among the dervishes.

And now the dwarf seemed entirely oblivious of external objects, and in a deep trance. Her head and jaw dropped upon her chest, her eyes were glazed and staring, and altogether her appearance was hideous. The dervish then carefully closed the wooden shutters of the only window, and we would have been in total obscurity but that there was a hole bored in it, through which entered a bright ray of sunlight, which shot through the darkened room and shone upon the girl. He arranged her drooping head so that the ray should fall directly upon the crown, after which, motioning to us to remain silent, he folded his arms upon his bosom, and fixing his gaze upon the bright spot, became as motionless as an image of stone. I, too, riveted my eyes upon the same spot, and followed the proceeding with intense interest, for I had seen something similar before, and knew what beautiful phenomena to expect.

By degrees the bright patch, as if it had drawn through the sunbeam a greater splendour from without and condensed it within its own area, shaped itself into a brilliant star, which from its focus sent out rays in every direction.

A curious optical effect then occurred. The room, which previously had been partially lighted by the sunbeam, grew darker and darker as

the star increased in radiance, until we found ourselves in an Egyptian gloom. The star twinkled, trembled and turned, at first with a slow gyratory motion, then faster and faster, expanding and increasing its circumference at every rotation until it formed a brilliant disk, and we lost sight of the dwarf as if she herself had been absorbed into its light. Having gradually attained a vertiginous velocity, as the girl had when whirled by the dervish, the motion began decreasing, and finally merged into a feeble vibration, like the shimmer of moonbeams on rippling water. Then it flickered for a moment longer, emitted a few last flashes, and assuming the density and iridescence of an immense opal, it remained motionless. The disk now radiated a moonlike lustre, soft and silvery, but instead of illuminating the garret, this seemed only to intensify the darkness. Its edge was not penumbrous but, on the contrary, sharply defined like that of a silver shield.

All being now ready, the dervish without uttering a word, or removing his gaze from the disk, stretched out a hand and taking hold of mine, he drew me to his side and pointed to the illuminated shield. Looking at the place indicated, we saw dark patches appear like those upon the moon. These gradually formed themselves into figures, which began moving about till they came out in high relief in their natural colours. They neither appeared like a photograph nor an engraving; still less like the reflection of images on a mirror; but as if the disk were a cameo and they were raised above its surface and then endowed with life and motion. To my astonishment and my friend's consternation we recognised the bridge leading from Galata to Stamboul, spanning the Golden Horn from the new to the old city. There were the people hurrying to and fro, steamers and gay caïks gliding on the blue Bosphorous; the many-coloured buildings, villas and palaces reflected in the water; and the whole picture illuminated by the noon-day sun.

It passed like a panorama; but so vivid was the impression that we could not tell whether it or ourselves were in motion. All was bustle and life, but not a sound broke the oppressive stillness. It was noiseless as a dream. It was a phantom picture. Street after street and quarter after quarter succeeded each other; there was the bazaar, with its narrow, roofed passages, the small shops on each side, the coffee-houses, with gravely smoking Turks, and as either they or we glided past, one of the smokers upset the narguiley and cup of coffee of another, and his irritated countenance and a volley of soundless invectives caused us great amusement. So we travelled with the picture until we came to a large building, which I recognised as the palace of the Minister of Finance. In a ditch behind the house and close by to a mosque, lying in a pool of mud, with his silken coat all bedraggled, lay my poor Ralph! Panting and crouching down as if exhausted, he seemed dying; and near him were gathered some sorry-looking curs who lay blinking in the sun and snapping at the flies!

I had seen all that I had desired, although I had not breathed a word about the dog to the dervish, and had come more out of curiosity than with the idea of any success. I was impatient to leave at once to recover Ralph; but as my companion besought me to remain a little while longer, I reluctantly consented.

The scene faded away, and Miss— placed herself in her turn nearer by the side of the gigantic dervish.

"I will think of *him*," whispered she into my ear with that sentimental tone which young ladies generally assume when referring to a "him."

A long stretch of sand; a blue sea with white caps dancing in the sun; a great steamer, ploughing her way along past a desolate shore, and leaving a milky track behind her. The deck is full of life; the men busy forward; the cook with his white cap and apron, coming out of his galley; uniformed officers moving about; passengers on the quarter-deck flirting, lounging or reading; and a young man we both recognise comes forward and leans over the taffrail. It is—*him*!

Miss H. gives a little gasp, blushes and smiles, and concentrates her thoughts again. The picture of the steamer fades away in its turn; the magic moon remains for a few seconds pictureless. But new spots appear on its luminous faces; we see a library slowly emerging from its depths—a library with green carpet and hangings, and bookshelves around three sides of the room. Seated in an arm-chair by the table, under the chandelier, is an old gentleman writing. His gray hair is brushed back from his forehead, his face is smooth-shaven, and his countenance has an expression of benignity.

"Father!" joyfully exclaims Miss—.

The dervish makes a hasty motion to enjoin silence. The light on the disk quivers, but resumes its steady brilliancy once more.

We are back in Constantinople; and out of the pearly depths of the shield forms our own apartment in the hotel. These are our papers and books lying upon the bureau, my friend's travelling hat in a corner, her ribbons hanging on the glass, and on her bed the very dress which she had exchanged when we started out on our memorable expedition. No detail was lacking to make the identification complete; and, to prove that we were not seeing something conjured up in our own imaginations, there lay upon the dressing-case two sealed letters, the very handwriting upon which my friend recognises. They were from a very dear relative of hers from whom she had expected to hear at Athens, but had been disappointed. The scene faded away, and we now see her brother's room, with himself lying upon the lounge, and the servant bathing his head, which, to our horror, we see bleeding!

We had left the boy perfectly well one hour before: but upon seeing this picture my companion uttered a cry of alarm, and seizing me by the hand dragged me toward the door. Down below we rejoined our guide, and hurried back to our hotel.

1892.]

Sri Sankaracharya's Mahavakyadarpanam.

679

The boy had fallen downstairs and cut himself badly on the forehead; in the room, on the dressing-case where the two letters which had been forwarded from Athens, and the arrival of which had been so impatiently expected. Ordering the carriage I drove hurriedly to the Minister of Finance, and alighting with the guide went right to the ditch I had never seen but in the magic moon. In the middle of the pool, mangled, half-famished, but still alive lay my beautiful spaniel Ralph!

H. P. BLAVATSKY.

## SRI SANKARACHARYA'S MAHAVAKYADARPANAM.

OR

THE MIRROR OF MYSTIC EXPRESSIONS.

Translated from the original Sanscrit Text by B. P. Narasimiah, b.a., f.t.s.  
(Continued from page 530).

124. Insinuating the existence of beings in Himself for establishing His *Advaita*, He denies his existence in beings.

125. *Advaita* is true by several authorities. Here there is no room for doubt by Brahmins who enquire after *Brahma*.

126. When enquired into with the help of *Sadbuddhi*, *Sruti*, *Smriti*, &c., the whole of this universe, the differentiation of *Sat* itself, results in *Sat* (*Brahma*), alone.

127. Just as the gold-differentiated ornament itself results in gold; and just as the marble differentiated *Sri Vishnu* (idol) results in marble;

128. Even so the Self and the whole universe by this form are *Brahma*. *Brahma* being eternal, His absence or non-existence cannot exist.

129. Reject your theory (that the world exists as a reality) which profits only in words. Those who say that there is such a thing as *Abhāva* (non-existence) on earth,

130. Are neither *Srotris* (those that understand *Srutis*), the knowers of *Sastras*, knowers of Truth, nor *Sādhus*. Listen! both *Bhāva* and *Abhāva* (existence and non-existence) are also *Brahma*.

131. The *Sruti* which opens with "*Sachchathyachecha*" and closes with "*Satyān chanruthanchasathyam*" is clear on the mystery of the world.

132. By that very expression (of *Sruti*) which asserts that the whole (universe) is *Brahma*, the whole—*Bhāva* and *Abhāva*—is *Satya* (Truth) itself.

133. By the *Sruti* "*Satyam Gnānam*," the meaning of the word *Satya* is *Brahma*. The notion of diversity (of things) is caused by the fallacy of the conceiver's conception; but there is no such diversity in *Atma*.

134. By the learned seers of truth, the absence of diversity will be seen from the examples of the trunk of a tree, the rope, &c.; when seen in its true light, the trunk itself is only one thing.

135. By the fallacy of the conceiver's conception the belief of a thief (in a trunk) will arise. On the contrary the trunk stands in the form of a pillar and nothing else.

136. By the same fallacy of the conceiver's conception his belief in the world will arise. But the world itself (in reality) is the actionless *Brahma*.

137. By the fault of long and endless *Vasāna* (tendency) the wicked *Buddhi* (mind) of a man conceives the diversity of the world, like a dream, in the one, non-dual, *Brahma*.

138. The dream-world is created neither by *Brahma*, *Siva*, nor *Vishnu* being born of one's own mind it shines. So also is *Jāgrat* born of mind.

139. *Jāgrat* is perceived by the mental conception. In dream this world does not exist. Similarly the world (seen) in a dream does not exist in the *Jāgrat*. Both these worlds do not exist in the dreamless sleep.

140. Where there is mind there the world shines by itself; and where there is no mind there is not even the trace of the world.

141. By the power of mind the whole of this universe exists both in *Jāgrat* (waking) and in dream. And it is well known to all that when the mind dies the world vanishes.

142. Because the world itself is affected by *Brahmagnāna*, know thou, the learned, that this world is a mere delusion, and is what is conceived in *Brahma*.

143. Just as by the knowledge of the mother-o'-pearl the idea of silver disappears, and by the knowledge of rope the notion of serpent vanishes, even so by the knowledge of the basic *Brahma* the universe becomes invisible.

144. For want of a perception of the base (*i. e.*, *Brahma*) the world deluded the good. But in such a perception the world-delusion flies far off.

145. That untruth which is affected is like the idea of silver postulated in the mother-o'-pearl. That truth which is not affected is like a piece of the mother-o'-pearl.

146-47. Since the world deludes (men) it is subject to untruth; and since its absence is observable in waking, dream and dreamless sleep, it is quite logical to say that the world is affected by *Brahmagnānam*. The world itself devoid of *Satthā*, (force) &c., is really a conception of the mind.

148. It is said by the *Rishis* (sages), that the world is the work of delusion. There cannot be even an iota of *Satyatva* (reality) in delusive things.

149-50. By whom is seen the reality of the serpent conceived in a rope? Since the silver that is conceived of the mother-o'-pearl is seen as silver alone, apart from any idea of the mother-o'-pearl, whatever we conceive of things by delusion, then (during delusion) the (delusive) thing quite accords with the conception.

151. Out of a block of marble cut, chiseled and shaped into limbs, hands, &c., the very true form of *Vishnu* is conceived. But, in fact, the conception does not differ from the nature of the marble. Just as the world conceived in *Brahma* cannot be known as different from the form of *Brahma*, so everything being *Sat* is *Brahma*.

152. It is plain that everything that is created is *Brahma*; and *Sruti* also says that this world is *Brahma*.

153. Even by its purport or implication the world is *Brahma*; therefore all things are *Brahma*. Here there is no scope for doubt for the *Brahmavādīs* (the enquirers after *Brahma*.)

154-55. Just as the mother-o'-pearl results as the essentiality of the seeming silver, so *Brahma* becomes the essentiality of this world. On all grounds it is true that *Brahma* who is *Sat* (real) and great is *Advaitya* (non-dual.) For this reason the qualities of omniscience, &c., in Him, are false.

156. Everything, like *Kinchignatha* (knowing a little,) &c., in one-self, is formed by self-ignorance. By the authority of *Sruti* know that this *Dvaita* (duality) is a mere illusion.

157. *Dvaita* being the effect of illusion, *Jiva* and *Iswara*, affected by it and subject to conditions, are also illusory; and their suite of qualities, omniscience, &c., are equally false, where is doubt here?

158. Therefore the identity between *Brahma* and *Atma* (*Iswara* and *Jiva*) who are chiefly of *Chinmātra Svarupa* (mere *Chit*, knowledge or *Gnāna*) is not contrary to, but consonant with, the *dictum* of *Sruti*.

159. In the vicissitude of time even a stone might float; but the falsehood or untruth of the *dicta* of *Srutis* can never be known.

160. So long as difference is observed, only so long do the relations of conditions or *Upādhis* seem to exist. To such an observer of difference *Sansāra* ever clings.

161. The *Sruti*—"Yadāhyāvishéthasmin"—says that the fearful *Sansāra* cannot be destroyed by the observer of difference. (Vide *Taittiriya Upanishad*, *Anandavalli*, 7.)

162. Therefore, for the sake of everlasting happiness after completely destroying *Sansāra*, the unity between *Brahma* and Self (*Iswara* and *Jiva*) should be known by the learned.

163. For the absolution of the seekers of salvation—*i. e.*, *Mumukshas*—the non-divisibility and oneness of the two—*Brahma* and self—is not infrequently asserted by the *Sruti*.

164. Just as the material cause is observable in all the visible things, for instance, earth in earthwork such as pots, &c., so, owing to

non-duality, the material cause of the world—viz., *Brahma*—is all this world itself.

165. The apparent differentiation is caused by the fallacious self conception, by the ignorant mind, and delusion. There cannot be a different form of *Brahma*, as the earthen pots, &c., are not different from their ingredient—the earth. Just as all the vessels are but matter, so all this universe is *Brahma*.

166. Everywhere the notions of *Satya* (really existing), &c., are created by things having forms and no-forms, and are shining. That thing is known only as force or energy in operation. All that have different names and forms are but one and the same *Sat* itself. Therefore for *Para-Brahma* there is nothing whatever to be enquired and to be known. Everything, being only *Sat*, is *Brahma* and nothing else.

167. This *Pratyak* is *Brahma*, and *Brahma* is this *Pratyak*. *Srutis* never admit any distinction between the two.

168. If the learned skilfully sound the truth of *Srutis* and *Smritis*, not even the slightest distinction between *Brahma* and *Jiva* will be found by them.

169. While the knowledge of distinction and difference is dying out, who will make the unworthy distinction between *Brahma* and *Jiva*?

170. The postulation of name, form, action, &c., in *Brahma*, by the mental delusion, is like the castles in the air. Therefore that *Brahma*, thou hast certainly become.

171. Where the absence of the seer, the seeing and the seen, is observed, and what is one and pure, thou hast certainly become that *Brahma*.

172. That *Brahma* who is full both in and out, who is Himself (everywhere), non-dual, actionless, endless and *Param Jyoti* (Great Light), thou hast certainly become.

173. That *Brahma* who throws light on the conceived, the conception, &c., who is mere shining or knowledge, and pervades everything, thou hast certainly become.

174. That *Brahma*, by whose help the mind knows this shining (world), as the eye perceives the shining shape by means of sun, thou hast certainly become.

175. That *Brahma*, whose slight splendour enlightens everything and whose splendour the splendour of the world follows, thou hast certainly become.

176. That *Brahma*, in whom another's seeing, hearing and knowing, cannot exist, who is so small and indefinable, thou hast certainly become.

177. That *Brahma* who is Kala-less, actionless, pacific, holy, intact, pure, well-knowing and blissful, thou hast certainly become.

178. Knowing that thou art That by which the world of waking, dream, dreamless, sleep, &c., shines, reject the idea of (separate) self in other things.

179. Just as by means of sleep we entertain the idea of self in the body seen in a dream, so also by means of illusion (or *Māya*) we conceive the idea of self in this body seen in *Jāgrat* (waking). See with one undisturbed mind in yourself the falsehood of this fact. Then thou hast thyself become the great *Brahma* who is eternal, pure, everlasting, indestructible, and happy.

(To be continued.)

### DEATH OF A LIVING FAITH.

OF the several causes that have placed the Hindu Puranas and other similar writings very low in the scale of estimation in India, the most important is the fact that the language of these writings is symbolical and that the readers of to-day, especially in India, have fallen into the pernicious habit of interpreting these works literally. While the Puranas have a depth of meaning that can be sounded only by a bold intellect, aided by a spiritual perception, they are pronounced by the superficial readers of the novel literature of England, to be a jumble of nonsense. These readers are entitled to leniency, on account of the peculiar nature of the times. The western civilization that is being spread in India at the present moment is thoroughly materialistic, and since matter is only the superficies or the outer aspect of the subtler forces working below, everything almost, relating to the present civilization, is superficial. In addition to this existing superficiality of thought of the anglicized part of India, there is also the utter incompetency of the Hindu pundits of the present day, to explain the Puranas from any rational standpoint. With due deference to the metaphysical strength of these pundits, I must remark that they are at present proving untrue to those great men who have handed down a vast mental treasure in the Sanscrit Literature. They are wasting their time in unnecessary metaphysical subtleties, such as trying to imagine distinctions between *Being* and the *Be-ness* which lies in that *Being*, while their plain duty consists in metaphysically grasping the Vedantic doctrine and rescuing from degradation the great truths taught in the Puranas. There is absolutely no use in considering the metaphysical ultimatum, the *Parabrahma*, as the truth, and every thing else as myth and fiction. In *Parabrahmam* takes place an activity or vibration that moving harmoniously has produced this universe. *Parabrahma* is no doubt the absolute truth, but there are many steps in the ladder by which alone man can ascend to *Parabrahma*. One must understand the nature of the ladder and the steps before he can ascend, and what good can there be in continually repeating metaphysical abstractions in a parrot-like manner. Another great fault observable in the pundits, is that they read their books only in order to combat each other in argument. Success in argument, often obtained by dint of clamour, is no criterion of one's proficiency in the Shastras, and truth is attained unto only by those who want to attain it irrespective of all extraneous considerations. While

this holds good with regard to any science, it applies with far greater force to the spiritual sciences of ancient India, for those are things to be grasped by a human being in the silence of the heart. Perfect tranquillity of heart, generated by humility and inward concentration of mind, is one of the absolute requisites for progress. The third fault of these pundits is that they are full of sectarian prejudices. They look upon all outside India as Mlechchas, and they reject the knowledge that they can offer. As a result of their prejudices they cannot persuade themselves to co-operate with bodies of scientific research. For example, they will not with readiness co-operate with the Theosophical Society, the Society which displays on its flying banner the noble motto: "There is no religion higher than truth." When such is the life of the spiritual heart beating in professed pundits, how much more feeble must that beat be in the hearts of partially anglicized Hindoos, whose faith in the ancient teachers is shaken by their western learning, but who unfortunately have not gone sufficiently deeply into western speculations to be forced to take up a new and higher line of thought. It, therefore, comes to pass that the westerners who know more of their own philosophy than the English-read Hindoos, take to the eastern philosophy much more readily than the Hindoos themselves. Students of Theosophy, ready to sacrifice themselves and their all for the sacred science, are more numerous in the west than in the east, where Theosophy sounds more like a bolstering up of old rejected myths, than a sublime science. The modern Indian B. A., who pooch-pooches the Puranas, does so on the first impression created in his already prejudiced mind by an easy-going run through the literature. He generally takes the words in their literal meaning and makes no effort to penetrate behind the veil.

This sad state of things has been partially remedied by the "Secret Doctrine," which gives the old truths in a modern garb. For since the capabilities of the human mind are constantly changing, the modes of presentation of these truths before that mind, must change also. For example, while the modern Theosophists, or even scientists, talk of a creative energy existing in matter and capable of moulding it into different conglomerations, the ancient philosophers represent the same otherwise. The basic matter of the scientists was represented as a kind of ethereal essence or light by the ancients. This light was the Vishnu.

Since the light must be all-pervading, before it can serve us as a kind of base for differentiations, the name Vishnu is exactly suited to the purpose. It literally means the "all-pervading." But then basic matter alone cannot work itself out as manifested globules. There must be a force supposed to inhere in the matter and capable of working it out. While the moderns call it a force of motion or vibration, the ancients called it Sakti. Vishnu is, therefore, a female principle also. This is also the creative fire or even the navel of Vishnu. In eastern physiology the navel is identified with the lower energies developed in man. It is,

therefore, a centre of energy dragging a human entity downwards. The navel of Vishnu must, therefore, mean the creative fire or a potentiality of downward manifestation that resided in Vishnu. The Cosmic Lotus with the Brahmâ of four faces is the first manifestation that emerged from the navel.

Here comes the question "Who is Brahmâ"? The simple answer that he is the creator will not do. The word is derived from a root which means to expand, and Brahm is the expansive energy in the light, Vishnu, that has manifested itself as all this world. He does not act by a personal will of his own; for he acts according to Swabhava, or he is a part of the eternal law that works. He is represented as a conscious being for the reason that every power that acts in the universe has a consciousness of its own. It must be remembered that Brahmâ, Vishnu, Rudra and Nârâyana are abstractions and not concrete things with definite shapes, hid in a room in the bazaar street and capable of being seen for a small fee of two annas. This representation may look like an exaggeration, but it is not. Too large a section of the present day pundits who fight over quibbles in the river-side rest-houses of Southern India, act and talk as if Brahmâ, Vishnu and Rudra are in some asramams or hermitages localized in the Akâs and capable of being propitiated by offers of a few cocoanuts to eat and betel leaves and areca nuts to chew. A few instances of the views of the Hindu pundits of the present day may be adduced. There was a pundit of average calibre in the Kistna District of the Madras Presidency, with whom the writer of these lines got into a close friendship. The pundit was a respectable looking, aged man of the Advaita sect, therefore, an ardent admirer of Sankaracharya and fond of reciting stories about the great founder of the Advaita School. One particular story of how Sankara silenced his mis-behaved pupils was a great favorite with him. The story goes that Sankara was a Saktéya and, therefore, an imbiber of arrack previously offered to Sakti, the wife of Siva and the great red goddess of the universe. In obedience to, or rather in illustration of, the saying, that barking dogs distinguish themselves more immediately than real tiger-killing silent ones, the doggish and barking elements of the structural energies of the disciples craved for distinction. They wanted to be appeased by the taste of the liquor which Sankara took in copious draughts. They were allowed to have their way and the disciples of the Advaita School of thought were in danger of losing themselves in the fume Samâdhi of the Saktéya School. The great teacher scented the situation and was looking out for an opportunity to completely silence his foolish but presumptuous disciples. The opportunity presented itself. Sankara and his disciples were one day passing through the streets of the working classes of a town. There was an iron-smith who had before him a quantity of molten iron. The appearance of the molten iron was even more grim than the appearance of the iron-smith. In short, the horrid hosts of Rudra were peeping through the molten mass and were sending a challenge to all by-standers, to try a game with them. Fortunately for the Advaita

philosophy and, therefore, for the whole world, Sankara saw the molten mass. The tremendous Rudraic hosts were cowed and silent terror seized their natures, for before them stood Sankara—the lord Siva—the terror of terrors and therefore, beauty itself. The Advaitic teacher too was not without his own experiences. He saw the Rudraic hosts and recognized them as his own. The people who maintain that there is no re-incarnation for man, how foolish they are! Do they know how Sankara felt when he saw the hosts? He remembered his previous incarnations. He even recollected that it was himself who had swallowed the dreadful black poison at the churning of the ocean by the Devas and Rakshásas. He at once felt that the black poison that terrifies the ignorant human community under the cover of death, could not possibly travel higher up in himself than the neck. With the full consciousness that he was the death of death and an immortal spirit, Sankara proceeded to the grim iron-smith. He pleaded that he was thirsty and wanted to allay his thirst by drinking of the molten, liquid iron. The grim man was amazed and fell back almost in a stupor. Sankara took no notice of him and took handfuls of the molten mass and swallowed them. Pretending that his thirst was allayed, he called to his Advaitic pupils and told them to quench their thirsts also at the fount of Mars. The Advaites trembled and oneness gave place to duality. Death and life were not the same to them. Imagine how foolish the Advaites must have looked and how much the dogs that barked at the sight of liquor, must have skulked at the sight of the molten, metal.

Returning again to our more immediate concern, the pundit of the Kistna District; the above story was one of the pet stories of my old friend. The reader will, of course, remember the beliefs of the Sáktéyas and their sublime practices of finding out the immortal spirit that lurks in the bottled up spirits that are exported from France and Tokay, and these Sáktéyas have a philosophy of their own—a tremendous superstructure on a grain of truth. They, like every other sect in India, will claim all India's great sons as their own, as their clansmen. But Sáktéyas argue that Sankara was in a peculiar sense their own. Siva incarnate was the great Advaitic teacher and the Sakti of their worship is Siva's wife. It, therefore, follows that Siva, the giver of liberation to the world, being mightily pleased to see his better half adored came as Sankaracharya to teach the Sáktéya philosophy. It is the law that a wife leads the husband by the nose, though the husband starts out in pomp. Why should not this law hold good in nature, the Sáktéyas ask? What an ungrateful husband would Siva be, not to be pleased with the Pooja done to the light of his eye and life of his heart. If it be true that Sankaracharya was Siva incarnate, then he taught the worship of the lady of his love. But then it is argued that Sankara often times criticized the Sáktéya assumptions and that he was no advocate of the Pooja. The Sáktéyas then grunt within themselves, unwilling to give out the great esoteric truth of the great ancient teachers having come to the world to teach a chosen few and take them alone under their protection, to the

confusion of all the others outside the chosen band. Did not Gautama Buddha come to teach nihilism? If so Sankara might have played in a double way. If it be granted that Sankara was a Sáktéya then he did practice Sáktéyism. So argue the Sáktéyas.

From this the reader must not infer that my old friend was a Sáktéya. He was a great enemy of Sáktéyism and had at his fingers' tips a large number of slokas tending to prove that Siva alone was to be worshipped and not his lady. This old reverend gentleman had all along searched in the Sastras, Puranas, Itihasas and Vedas, for the one great aim of the Hindu Nation, the aim of finding out the lost secret, the secret by which a man may on his death, rise as a glorified spirit, without even the sign of the crucifixion. It can be said that all thinking people have before them this one aim, the vivisectionists of Europe not excluded. The vivisectionists work laboriously to find out the conscious principle in man by a minute examinations of animal tissues. The poor old Hindu searches in the old records for the lost secret and my friend had found out that the great secret was after all a trick. What? The trick of concentrating the life fluid and one's energies on the spot between the eye-brows. The entire stream of knowledge, as my friend argued, seems to point out as that one ultimate goal, the secret of the spot between the eye-brows. The vast stream of Sanskrit literature was but the struggle to find out this ultimate secret. The Hindu physiologists talk of that magic spot as the source of light to both the eyes. The Vedantists talk of the same spot as the Benares, as the Kasi, as the transcendental plane of consciousness, by opening the door of which the aspiring human soul may emerge into the infinite depths of shoreless space, and live an everlasting life as a bird of eternity, as the lord Náráyana, as the eternal Hamsa, who flies with unruffled wings over the magic waters of the ocean of consciousness. Nor are the physiologists and Vedantists alone in their praise of the spot between eye-brows. The Pránáyamic Yogees also come to give their vote. They too talk of the spot between the eye-brows. They too claim that by their Prána rousing up the life of the human Benares, the magic waters of the thousand-petalled lotus of the human head gets stirred and the stirred up waters, ambrosial in their character, pour as a torrent on the head of Siva, who in the form of a Linga or Pentagon lies hidden in the navel. In addition to all these philosophers my friend argued that Sri Krishna, the teacher of the Bhagavat Gita, points to the spot between the eye-brows as the place where all a man's energies should be concentrated at the time of death, in order that the soul may attain unto the supreme Purusha. On an extensive research into the mass of Sanskrit literature, my friend became thoroughly convinced of the properties of the midway point between the eye-brows. He was growing old. He had done his earthly duties in life. He had learned the Vedas by heart and chanted them regularly when young and paid his debt to the great celibate Sidhas, who perform Tapas on the back of Mount Meru ever looking at the Brahma-loka,

the lofty peak of the Mount, as their ultimate goal. After nearly a dozen years of Vedic chanting, my friend had married, had performed all the duties of household life, had procreated several sons and daughters and paid his debt to the Pitri-devas, who by their life-energies and uninterrupted sacrificial ceremonies maintain the ocean of Samsára. My friend had got old. The only debt that remained to be paid was the debt of nature—the only debt that now-a-days is paid regularly. Naturally enough my friend was anxious to pay the debt with the greatest advantage. Having heard of the magic spot between the eye-brows he wanted to conciliate the door-keeper thereof. Having heard that I was a fellow of the T. S. interested in these abstruse subjects, my friend came to me to have a long conversation on the Vedantic philosophy, and, perchance, to learn the secret from me, if I knew it. The time at which we met together was a peculiarly propitious one. An issue of the *Theosophist* was in my hand. An article headed "Places of Pilgrimage in India" was the subject of my study at that moment. After the usual salutations were over, I was asked by my friend; "what is the printed book that is engaging your attention?" As a fellow of the T. S., warmly interested in the cause and anxious to gain over as many pundits as possible to work under the grand motto of the T. S. "There is no Religion higher than Truth," I explained the objects of the Society, the aspirations thereof, the work it had done, the work it had to do, and the inspiration that flowed from the great leaders of the movement. I argued that there was a hope of India's traditions and legends being put on a rational basis and offered to translate for my friend the special passage of my study, the article "Places of Pilgrimage in India." As some at least of my readers will remember, the article in question had a reference to the magic spot between the eye-brows, the human Kasi, the transcendental plane of consciousness.

My old friend was very much delighted and at the same time mortified. He was delighted that his old convictions was re-confirmed and mortified that the secret of concentrating life's energies on this sacred spot at the time of death was not revealed. Many a successive discussion ensued on many a successive day. The idea of universal brotherhood, the foundation stone of all spiritual triumphs, was canvassed from the stand-point of the Vedantic philosophy. My attempt proved an utter failure. The concept of the four castes of India having emanated from four parts of Brahma's body formed, as it were, a murky cloud around the old man's brain which prevented any Theosophical light from penetrating; six long years have rolled away since the event and a succession of efforts or, in the language of the Salvationists, a succession of onslaughts on the fortress of bigotry and narrow-mindedness, have been made. The fortress that I refer to is the fortress of the pundits and not the non-pundits, who hover about in uncertainty which way they are to turn. These hovering souls are attracted on one side by the fold of the Kristos, the fount of life eternal,

consequent on a realization of the oneness of the universe. On the other side is the principle of Máya, the hell and perdition of the Christians, the Sansára of the Vedantists, the Naraka of the Pouranikas. Such being the degraded condition of India at the present day, the living faith of the Hindoos converted into a set of fetishisms, the pundits, the staunchest advocates of them, the vast majority of the modern educated Hindoos, entangled in a glare of sensual enchantment, what are the duties of the Theosophists towards the improvement of the Hindu nation? The fetishism of India is on the spiritual plane, and is far more dangerous than the fetishisms of other nations, existing on the intellectual and physical planes. As it was remarked by a great soul that humanity is the only disinherited orphan on the seven globes of the world chain, so I may remark that the Hindu nation is a more disinherited orphan on the face of the globe than any other nation; and the Theosophical Society is the only power on earth to whom they can look for help in this crisis.

M. M. B.

#### LIGHT IN THE DARKNESS.

THE range of hills in the neighbourhood of Puttur Railway Station (N. W. line) contains fine scenery, a number of grand waterfalls, many delightful spots and hidden caves traditionally inhabited by Yogis and Siddhas. The grandest of these reputed places are what are known as Sadasiva Konay and Amman Konay. They are sheltered places formed at the junction of branching ranges of hills. There are perennial falls of water of crystal purity at both the places. Seized with the desire of seeing those favored spots and treading such holy ground and imbibing the pure magnetism of the place, I and three other members of the Sholinghur Branch T. S., recently organized by Mr. S. V. Edge, availed ourselves of the last Christmas holidays for the purpose. Leaving Sholinghur we reached Puttur on the night of the 19th December. The next morning some of us with a number of friends, who voluntarily reinforced the party at Puttur, went up *via* Narrainavanam to Kylasa Konay, the most easily accessible waterfall at the foot of the said range of hills, and one largely resorted to. The fall is about 50 feet in height. At the foot of the fall there is a good platform for bathers, part of which is sheltered by the overhanging rock. The volume of the falling water not being very large, a very cool, pleasant and refreshing shower bath can be had under the fall. There is a small, shallow pond just below this platform of rock and a constantly gurgling channel beyond, discharging the water of the fall. There are a number of well-grown trees affording delightful shade and shelter. On the perpendicular sides of the cliff from the top of which the water falls, and nourished by the crystal sprays of the fall, and along the banks of the discharging channel, there is a rich and spontaneous growth of a considerable variety of ferns. Adjacent to the fall and on the right side of it are deep recesses formed by the overhanging rocks. Portions of these recesses have been built up



to form three small temples. In front of two of the temples is a broad open platform sufficient to accommodate about fifty persons. The scenery is in every way grand and romantic, and the place is charming and delightful. After a stay of about three hours, during which all of us had a cool and refreshing bath, and partook of the dinner there cooked, we returned to Narrainavanam, four miles from the fall and three miles from Puttur. Hearing that the way up the hills to Sadasiva Konay from the Puttur side is very steep and rugged, and that the way from the next Railway Station, Pudi, *viâ* Vadamalay, is not so precipitous, we left Puttur at noon of the 21st December by rail for Pudi, got a number of country carts there, and travelled in them over a distance of five miles *viâ* Vadamalay to near the foot of the hills, which we reached at about 5 P. M. Thence we went up the hills on foot and after six miles walking over many ups and downs, we reached Sadasiva Konay at half-past seven with the help of a torch and a lantern. The waterfall is at the angle formed by the junction of two hills and is about 35 feet in height. Next the fall and considerably above the foot of it, is a small square temple with a Lingam. The original Lingam is said to have been recently broken to pieces by a disappointed Hatha Yogi, who lived there and after a long penance and meditation failed to realise his expectations. The present Lingam was inaugurated by the present Raja of Carvetnuggur, who, I hear, has spiritual tendencies and devotes a good deal of his time to meditation. Adjacent to the temple and about a yard below it, is a sheltered spot overhung by the high rock, the ceiling of which appears to be cut quite flat over nearly the whole distance. Underneath the same are a few Lingams and other stone-cut images. About twenty of us crowded ourselves into that small space, which was spread over with fresh-cut twigs and leaves, and spent there that night and the next. The other followers, mostly servants, grouped themselves round the fires that were kindled and kept up the whole night for fear of wild beasts. As a matter of fact, four or five of our company who were delayed at Vadamalay in procuring provisions, and who joined us at about 11 in the night, said they actually saw a leopard or a tiger with its glaring eyes under a thicket close by their path, and that they safely and quietly passed the animal which showed no symptoms of aggressiveness. But what, to Theosophists, will be the most interesting feature in the trip is what follows.

Having heard that the place and its neighbourhood is the abode of some Yogis, I wished to have some indication of their existence and asked every one of our company to endeavour to remember the particulars of any dream he might have on the night we reached the place. Many of us, however, had no sleep, mainly because of the constant din and roar of the waterfall. Mr. Raghava Mudaliar, a first grade pleader and the manager of a portion of the Zemindary under the mortgagee thereof, and a gentleman, I am told, of high moral character, told me he had a dream, wherein he saw the festive procession of a God with the usual accompaniments and a crowd. While he was going in advance to avoid the crowd and to secure an easy exit therefrom, he found two others going

with him, one of whom was tall and majestic and had a long flowing beard and looked like a Yogi while the other was considerably shorter and younger. As all three were passing, he himself found and picked up a scroll, which looked like the bark of some tree, the characters upon which were not of the usual kind but consisted of the arrangement of strips of different colors. With the help of the two by his side he was able to decipher the same and read it as “మర్నతోహంమత్రం,” and he somehow received the following impression of the meaning, evidently from his two companions: “there is light to dispel the darkness.” Mr. Raghava Mudaliar, it seems, went on repeating this sentence twice or thrice lest he should forget it, and while repeating it immediately awoke and asked the gentleman who was sleeping near him to take a bit of paper and pencil and at once note down the sentence he was repeating. The gentleman accordingly noted down the sentence at about 3 A.M., and I am in possession of the note so made. Mr. Raghava Mudaliar communicated the particulars to myself and others that very morning at about 8 A.M., when we were seated opposite the entrance to a cave high up on the left side of the Amman Konay waterfall and almost at the level where the waterfall begins. The Amman Konay, situate in the inmost recesses of the hills and forest, is about a mile from Sadasiva Konay, and is considered to be a more secret and sacred spot than Sadasiva Konay. The waterfall at the Amman Konay, with the round pond of crystal water at its foot and with a magnificent natural growth of a variety of ferns all the way down on both sides of the precipice, is more beautiful and larger in volume than the fall at Sadasiva Konay. Thither we went early that morning to have a view of the place and take a bath in the sacred pond below the fall. The water flows as through the large external gate of a temple only open at the top, and then falls down into the pool with a constant roar in a magnificent volume with innumerable white sprays, sufficient in themselves to bathe one at a distance of ten or twelve feet. Before even taking our bath our attention was attracted to the cave situate high up on the left side of the fall and a little below the level of its top. We at once went up and seated ourselves close to the entrance to the cave. The entrance to the cave is irregularly cut out of the hard rock and is sufficiently large to allow one to creep into it on all fours. About thirty feet of the interior could be seen from the outside with the help of a lamp. At the end of the said length one separate mass of rock is placed closing up the rest of the cave. The Irulan who followed us thither said that it was a large cave inhabited by Yogis, that it was open until a few years ago when some persons intruded into it, after which it was closed up with the mass of rock, and that even now on some occasions a couple of boys are seen seated at the entrance to the cave, who enter somehow, in spite of the barring mass of rock. It was also when we were seated near the entrance to the cave that the Irulan told us that just four days before, at about 3 o'clock in the afternoon, which is about the time I started on the journey from Sholinghur, he met two Yogis robed in gold who told him by

gesticulation (that being said by the Irulan to be the usual mode of communication) that a party of gentlemen from the plains, evidently referring to ourselves, would visit the place, that he should not mingle with them but should keep aloof and that he should clean the place after they left. The Irulan also assured us that he had seen the same two Yogis on different previous occasions also, and that on all those occasions they would communicate with him by gesticulations, ask him to draw near them and tell him not to fear, and assure him of their protection. We also asked the Irulan to go through the gesticulations made to him by the Yogis and were satisfied as to the genuineness thereof. I may also state that the Irulan is a simple and illiterate man, almost naked and born and bred in those hills, where he and another old Irulan have lived with their half-naked wives and children all along, and that they are averse to going to, much less living, in the villages down in the plains. It seemed to us that our informant, the Irulan, was by nature utterly incapable of any falsehood. So the dream and the communication made by the Irulan thoroughly satisfied us that the places we visited were the haunts of Yogis, and that they were quite cognizant of what we were about. Further the dream of Raghava Mudaliar had a peculiar significance to me who had seen the inscription in Tamil at the foot of the portrait of one of the Masters, which, with the said inscription, was given to our brother S. Ramaswamier in an occult manner, it is said. The said inscription translated into English is: "There is a lamp to dispel the darkness." Light and lamp are almost the same. So the purport is just the same as that of the scroll of Raghava Mudaliar's dream and the Tamil inscription under the Master's portrait. This led me to infer that the Yogis dwelling there were connected with the august Brotherhood of the Himavat and belong to the same school of occultism. Highly satisfied with the evidences, so readily vouchsafed to us, of the presence of Yogis in those parts, we took an invigorating bath in the granite pool of crystal water naturally formed at the foot of the Anman Konay fall, and then went back to Sadasiva Konay. We stayed there that night and early the next morning went down to the plains, and there our party broke up.

V. COOPOOSWAMY IYER, F. T. S.

### M. "PAPUS" ON OCCULT SCIENCE.\*

IN entering upon the review of a book with so ambitious a title as the one now under consideration, the first question that naturally arises is as to what the author understands by "Occult Science," and secondly, how far his book deserves to be called a "methodical," i.e., systematic, treatise. The answer to the first point is to be looked for in the opening chapter: "Introduction to the Study of Occultism," and to the second in the general plan of the work.

\* "Traité Methodique de Science Occulte." Paris. George Carré 1811, pp. 1092 large 8vo., with 400 engravings.

Papus defines "Occult Science" as: "A body of doctrines taught in the Universities of Egypt and handed down from age to age." Again: "What really constitutes Occult Science is less its teachings than its method of 'investigation,' says our author, and adds that this method is that of 'analogy'."

For a practical occultist any criticism of these ridiculous definitions is needless: they stand self-condemned. Doubtless Egypt was one of the greatest and noblest schools of occultism, doubtless analogy is one of methods used in that science; but that science neither had its origin in Egypt nor is it the use of the method of analogy which really characterises it. Both definition and characterisation show a very superficial knowledge of real Occultism and an equally narrow acquaintance with its geographical distribution.

This chapter is in no sense whatever an "Introduction to the study of Occult Science." It consists of a number of paragraphs, most of them *ad majorem gloriam* of the author and his cronies and of those writers and journalists from whom he hopes to obtain a good advertisement. It is a fine specimen of the catch-penny style of book-making and quite unworthy of the real industry and research displayed in the subsequent chapters.

Passing to the general plan of the work itself we find, first, two long chapters of *Prolegomena*; dealing with *Occult Science: its Existence, Bases and Method*, with the *Science and Education of Antiquity* and with the *Method of Occult Science and its Applications*. Following these *Prolegomena*, the remainder of the book is divided into three parts: (1). *Doctrine*; (2). *Tradition*; and (3). *The world of Invisibles and Divination*.

There are 22 chapters altogether, exclusive of the Introduction and Appendix, following the plan of the 22 keys of the Tarot or the 22 letters of the Hebrew Alphabet. With these we shall now deal in detail, but it must be stated here that the whole design of the work is far more that of a history of certain Occult Doctrines than a treatise on Occult Science.

*Prolegomena*. Papus begins by proving with the help of the researches of Dutens, Fabre D'Olivet and St. Yves D'Alveydre, that the following "modern discoveries" were well known to the ancients: (1) the movement of the Earth round the Sun; (2) the plurality of worlds and the stellar nature of the Milky Way; (3) universal gravitation; (4) law of inverse squares; (5) cycle of the eclipses. Probably, also, the telescope and microscope, the fact of refraction, the power of steam, electricity, the telegraph, telepathy, photography, &c., were also known to the initiated priests. Several pages are occupied with a valuable description of the Chinese compass, with plate, and of other discoveries of our days in which the Chinese had anticipated us.

Dealing with education in antiquity and initiation into the sacred mysteries, Papus has nothing new or original to tell us. He contents himself, after some shallow and general observations, with citing in

*extenso* a chapter on this subject from Delaage's "Science of Truth," which in its turn is a mere compilation from Jamblichus. Then Papus winds up this chapter with a purely verbal division into three of Occult Science, viz., *scientia occulta*, *scientia occultati* and *scientia occultans*. A very pretty play upon words, no doubt, but if there is nothing more solid in Occult Science than this, then the less said about it, the better.

Chapter II deals with the method of Occult Science and its applications. This method is *analogy*. Though far from being its only method, yet analogy is one of the most valuable of guides to the student of Occultism, and the exposition given here, the illustrations and diagrams introduced, render this chapter of real value; while his study of "number" is a most useful and luminous *résumé* of the work of others, classified and systematised in the very able manner which Papus has made his speciality, but disfigured by a cadging for favour by advertising his contemporaries in the most fulsome manner. In sum, these *Prolegomena* contain much useful matter and many very suggestive quotations; but totally fail to justify their claim to throw any real light upon Occult Science as such.

We will now take up the main body of the work, commencing with:—

*Part I. Doctrine.* The five chapters composing this section deal respectively with (1) *The Universal Life*; (2) *Man*; (3) *Birth*; (4) *Death*; and (5) *Communication with the dead: Spiritualism*. The first chapter is very suggestive and clear, though its conclusion—Life is solar force transformed—is neither original nor, as thus expressed, in any way, a characteristic teaching of Occultism. Had Papus written: "all forces are transformations of the one life, centered in the sun as focus," he would have come much nearer to the real occult doctrine. Descending into detail, he gives an account of the evolution of life on planetary chains and of the successive stages or stations of the circling "Life-wave," which is in all essentials borrowed from Theosophical literature, and this without any acknowledgement. It is useless for Papus to contend that these teachings are to be found or derived from the older occult literature. No doubt, when once the whole scheme has been plainly described, it is easy to recognise and identify its elements and basis in all really occult works; but—having studied the subject for years before ever Mr. Sinnett's writings appeared—I defy any one to obtain from these older sources a coherent, consecutive outline, such as Papus has here put forward, thanks to his unacknowledged debt to Mr. Sinnett and H. P. B. As probative instances let me cite the very expression, Life-wave (*Vague de vie*) which was first used by Sinnett, the succession of continents upon which the humanity of our Earth evolves, the name of Lemuria not to mention the basic idea of his sketch itself. In chapter IV the subject of man and his constitution is dealt with. First, the threefold division—Body—Soul—Spirit—is taken up and most ably and suggestively worked out in its physical analogies and correspondences. Then the sevenfold classification is taken up and explained in detail with great

lucidity. But again M. Papus forgets to acknowledge the source of his information, forgets that the very terms he adopts for the seven principles are those introduced first by Theosophical writers, among whom he only once named Amaravella, who himself only rendered into French and worked out information derived from the writings of Sinnett, H. P. B. and others. Amaravella always duly acknowledges his debt, Papus never. Still Papus' exposition, and especially several of his diagrams, show great ability and are of real assistance to the beginner in unravelling the intricacies of this subject. The whole chapter is extremely able and shows not only great industry, lucidity and grasp, but also a real insight into the profound bearings of these conceptions. It is greatly to be regretted, however, that the vanity and personal feelings of the author should have led him to evade the duty of making due acknowledgment of his obligations—as he has done for other matter—and even to indulge his spite by absolute falsehood and slander.\*

With chapter V. we enter on the consideration of man's *Birth*. The question of the *modus* of the Soul's development up to humanity, and of its incarnation in the foetus is handled with great ability by the aid of analogy and the *Eastern* theory of spiritual development, combined with the scientific knowledge of the writer, which throughout the whole work gives special value and aptness to his illustrations and detailed working out.

From life we pass to *Death*, which forms the subject of the next chapter, in which again theosophical teachings form the bulk and real gist of the exposition—as usual without acknowledgment and even with an attempt, by insinuation, to assign the credit for their clear statement to others.

The post-mortem conditions which form the subject of chapter VII. give M. Papus scope for a most lucid contrast between the teachings of occultism (read *Theosophy*) and those of so-called Spiritualism upon

\* A gross example of this is contained in the following foot-note, on p. 261 where he says:

"From a series of documents published by the American journal, the (N. Y.) *Sun* of 20th July 1890, it results that this doctrine is the work of M. de Palmes, who had long studied Esoteric Science, and whose manuscripts were all purchased by the founders of the Theosophical Society."

No more shameless falsehood has ever been circulated about the Society than this. And the worst is that its authors knew it to be such when they set it afloat. The scurrilous and libellous letter to the *Sun* in question, was written by Dr. E. Coues, a renegade and expelled member of the Society, and was the occasion of an action for defamation by Madame Blavatsky against the Editor of the *Sun* and Dr. Coues, which was pending at the time of her death. Baron de Palm—as we learnt from the family solicitor after his death—was a broken down and fugitive Bavarian nobleman. He became interested in Spiritualism in America and made our acquaintance just when we were forming our Society and was a member of its first council. He had the usual linguistic accomplishments of a well-born European noble but no *credulité whatever*. The only "manuscripts," he left were some unpaid washer, women's and tradesmen's bills and a few billets-doux from actresses. I challenge the production of a single letter or line from him or the parole evidence of a single trustworthy witness to prove the contrary. I need not dwell upon this farther for the present as I shall have to give all the facts about him, his life and the circumstances of his death and cremation, in my "Old Diary Leaves."—H. S. O., Ed. Theos.

this absorbing theme. The comparison, admirably worked out, is very suggestive, and the statement of the position is fair, clear and un-biassed.

M. Papus, however, again under the influence of personal prejudice, closes, or at least winks, his eyes whenever it suits his convenience, as may be seen from his recognition of that famous fraud, the H. B. of L., as a distinct school of occultism.\*

As a whole, these chapters contain little that is original, though the working out of the details and the scientific comparisons of the writer give them value for the student.

We enter now upon the second part of the work, Tradition, the first section of which deals with the Origins of Christianity. M. Papus seems to endorse a startling blunder, which we should have thought him too well informed not to have penetrated. This is the theory that Hebrew is the language of the Egyptian mysteries. This notion—a relic of theological bias—has been too thoroughly disproved by the labours of real philologists and Egyptologists to need further mention.

In short, it seems that M. Papus has in this part of his work taken as his infallible guides MM. Fabre D'Olivet and St. Yves D'Alveydre, whose bulky erudition is by no means equalled by their judgement or insight. Hence such nonsense as the above and the wild divagations contained in chapter IX. upon the Genesis of Moses.

As M. Papus treats us to nothing better than Fabre D'Olivet and Stanislas de Guaita throughout the remainder of this section, some 120 pages of what may best be described as "flapdoodle," we may as well

\* This "School of Occultism," now defunct, was a conspiracy for extracting money out of dupes, headed by a grocer of Leeds, a Spiritualist medium, named Thomas H. Dalton, who was convicted at the Leeds Borough Sessions of crime (vide *The Leeds Mercury* of Jan. 10, 1883) and sent to jail. Upon his release he passed under various aliases and, in co-partnership with another man—formerly an F. T. S.—concocted this fraudulent Society and called it the H. B. of L. (Hermetic Brotherhood of Luxor.) They offered gudgeons a most tempting bait, and issued advertisements offering to teach adeptship to all who had "become dissatisfied with the slow methods of the Theosophical Mahatmas," promising speedy psychical development under the training of Western initiates (viz., the convict grocer, who had devoted "twenty years" to occult research. Quite a number of our impatient and too credulous members were caught in the trap and some hundreds of pounds must have been taken in by the swindlers. The project of founding a colony in White County, Georgia, of members of the H. B. of L. with a view to surrounding themselves with the most favorable occult conditions (?) was launched, and the pretended initiates went there; but their dishonesty becoming soon exposed, the vendor of the land turned them out, and issued a circular letter showing them up, of which a copy is before me at this moment. In this circular, he says that the bait set out to the victim-colonists was the alleged existence of a gold mine on the estate, but that Dalton had one day said, laughing, "To make gold, extract it from credulity." All the occult teaching, save one chapter, they ever gave was filched from "Isis Unveiled" and other known works on the occult sciences. The other chapter was called "The Mysteries of Eulis," and was a compilation of sexual hints and pornographic information from a work entitled "Eulis," by that famous spiritual meretricious instructor, the late Paschal Beverly Randolph, and from certain private instructions of his. The very name of Dalton's occult society was stolen from place.—H. S. O., Ed. Theos.

pass on at once to the following section, which deals with the occult tradition, from the date of Christianity down to modern times.

Our author, after a good deal of "talk," comes to the point and indicates the three main currents of this tradition in the West—which for him seems to be "all the world." These are:—First, the Essenian, or Kabalistic esotericism, derived from Egypt through Moses. This he identifies with Christianity proper. Second, we have the Egyptian or primitive esotericism, coming down directly from the sacred mysteries. This Papus characterises as an "attempt at a new revelation" and identifies with Gnosticism. Third, and last, we have the Polytheistic current: an apparent exotericism, the remainder of the ancient revelation of Orpheus, identified with the Neoplatonic school of Alexandria.

The early *Gnosis* is dealt with in a short essay by M. J. S. Doineau, a detailed criticism of which we leave to Mr. Mead, the scholarly sub-editor of *Lucifer*, who is at present engaged upon a valuable study of this line of occult tradition. The same writer deals with the Gnostic revival at Orleans in 1922 and these two essays are all that M. Papus sees fit to give us on one of the most obscure and interesting periods of the history of occultism.

Chapter IX. plunges at once into the middle ages, taking up the tradition of occult science as preserved by the Alchemists. This essay of 40 pp. forms one of the most valuable portions of this bulky volume of over a thousand pages, though as usual a large part thereof consists of able expositions of other people's thoughts, and deft work with paste-pot and scissors. It is regrettable that upon a topic, in which he has special competence, our author has not given us more original work of his own.

Chapter XIV. traces the current of Alchemy into Rosicrucianism and Free Masonry. It forms an interesting summary of the little that is known definitely on the subject and contains many interesting details which it would need much reading to get together from their scattered sources.

Having tarried in the West throughout some 263 pp. chapter XX. takes up again the occult traditions of the East, in reference to the T. S. from whose literature, as already stated, M. Papus has borrowed so freely without acknowledgement. The subject is disposed of in some 18 pp., sixteen of which are devoted to the translation of a letter from Mahatma K. H. to Mr. Sinnett and published by the latter in the "Occult World."

With chapter XVI. we return to the West, to trace the importation of the esoteric tradition into Europe by the *gipsies*—forsooth, as if both Rosicrucians and the alchemists had not derived their knowledge from the Orient by very different means, direct or indirectly. M. Papus appears to be indebted—this time with due acknowledgment—for most of the materials of this chapter to the labours of M. J. A. Vaillant of Bucharest, to whose works or to the summary thereof here given, we must refer the reader for many interesting details and comparisons.

Chapter XVII. concludes Part II of the whole work and contains merely a couple of pages summarising the history of mysticism according to the theories of Wronski and extracted from that writer's works.

The Third Part of this heavy volume is devoted to two different topics: A. "The World of Invisibles," and B: "Divination." Chapter XVIII. deals with the Invisible in Man and commences with a retrospective summary of the points so far established, while the remainder of it is occupied by a discussion of some not very useful analogies of the human body. Then all at once, in chapter XIX. we are plunged into Divination as illustrated by chiromancy to which a brief summary of some 25 pages is devoted. Then, in chapter XX. we return suddenly to "Invisible Nature" and enter upon the subject of Magic as illustrated by Mesmerism and Spiritualism. This chapter contains a good deal of matter extracted from other authors, but is, on the whole, a very poor production and quite inadequate to the subject of which it professes to treat.

Chapter XXI. is again most superficial and inadequate. It is supposed to deal with magical figures and their explanation, but a more insufficient, shallow and useless essay, it would be hard to meet with.

Chapter XXII. is the conclusion, the summing up of the whole work, and opens with a parallel drawn between Experimental Science and Contemporary Occultism. There is nothing new or valuable here. In fact most of the space is taken up by advertisements of the author, his friends and their parasites. As regards the historical accuracy and knowledge of M. Papus the following facts speak for themselves. "It was in 1885", he says, "that a Society representing, as it claimed, Esoteric Buddhism, appeared in France. Warring against all the schools and causing disunion everywhere, this Society—which we joined at the outset—met with check after check in its desire to impose itself, despite all, upon France, and to-day its activity is entirely destroyed." The rapid growth of interest in our work and increase in the prosperity of our French organ, *Le Lotus Bleu*, the constant labor imposed upon our most estimable and learned colleague, M. Edouard Coulomb, by the daily enhancing inquiry about oriental philosophy, M. Papus designedly ignores. For H. P. B., an occultist and author whose shoe-latchets he is not worthy to unloose, he has only the most opprobrious terms, while filching her ideas without even the decency of acknowledging the debt. And, so boundless is his conceit and so absolute his lack of chivalry, he actually confesses (p. 1022) that he published "her biography, too little known," i.e., the falsehoods and libels of Dr. Cones in the *N. Y. Sun*, as his only necessary reply to the violent attacks upon him by the French School of Theosophists. Surely Shakespeare was mistaken in making Gratiano, not M. Papus, say

"I am Sir Oracle,  
And when I ope my lips, let no dog bark!"

In glancing over this same epoch (1880 to 1889), he notes the literary and other labors of various authors and then lo! rings up the curtain upon his own *entrée en scène*. "Initiated by Martinism and direct disciple of Louis Lucas, WE BEGAN AT THIS EPOCH (1887) TO OCCUPY OURSELF actively with Occultism." The Messiah had come, the Pope (*Papus*, *Pontifex Maximus*) assumed the triple tiara!

After this alleged historical review, follow six pages of puffing advertisement of his magazine and of a Society he has started in imitation of ours, and a double-page exhibit, after the model of a genealogical tree, of the several lines of descent in occult hierarchy from Cahagnet, Mesmer, the Templars, the Hermetists, the Synthesists (headed by Court de Gebelin—1773-83), down to himself, the contributors to his journal and the members of his Society! The world travailed in labour for a century and a half and the race effloresced at last in this violet of modesty! The place he gives us (the T. S.) is in the last column of all, headed *Divers*, i.e., Miscellaneous—a sort of Sheol, where we are made to walk in the gloom, branded "Neo-Buddhism," and having for our genealogical tree the following:—

— Sinnett. Mme. Blavatsky.

Hartmann 1885.

F. K. Gaboriau (1886-1888).

Mme. de Pomar 1886.

Mme. d' Adhemar.

The exquisite satire of that last tangential line is apparent: our movement has vanished into space! And, as if that might not pierce our hearts like a flying arrow from Jove, our benevolent traducer (and cribber) puts to the right of the title, Neo-Buddhism, the lying words, in parenthesis—as though the fact were too well-known for discussion ("Manuscripts of M. de Palmes"). After that last stiletto thrust *a tergo* naught remains but to withdraw in silence to our desks—and write more books for M. Papus to eviscerate for his next 1000-page compilation.

K. O. E.

## Reviews.

## OUR MAGAZINES.

*Lucifer*.—We must congratulate our London contemporary on the number of scholarly articles that have recently appeared in its pages. In the July number, Mr. Old's "Zodiacal Symbolology" and Mr. Mead's carefully compiled article on the much-abused Simon Magus, have each the imprint of the painstaking labour which characterises most of the articles turned out from our European Head-quarters. But we should like to see more variety in the names of the contributors, for the suggestion frequently offers itself that already over-taxed brains and tired fingers have to be galvanized by their owners to supply articles, more often than would be the case, if our Theosophists at large studied and thought more and made a point of helping on their Society's publications with the result of those studies and cogitations. "The Denials and Mistakes of the Nineteenth Century," comes from H. P. B.'s store of manuscripts, and is written in her usual forcible and comprehensive style. Her defence of the Hermetic Philosophy is particularly vigorous. Annie Besant concludes her articles on Re-incarnation. "The proofs of Re-incarnation do not amount to a complete and general demonstration," says the writer, "but they establish as strong a presumption as can, in the nature of the case, exist." The proofs or hypotheses adduced may be summed up thus:

I. Memory of incidents in past lives by individuals. II. Cases outside the "law of heredity," including differences in the character of twins, and cases of infant precocity. III. Genius. IV. Differences in the power of assimilation. V. Intuitive perception of truth. VI. Inequality of circumstances. VII. Hume's argument, "what is incorruptible must be ungenerable." VIII. Analogy with nature. IX. Historical cycles and rise and fall of nations.

Mr. Judge's article on "The Sheaths of the Soul," is a fitting epilogue to his previous articles on Mesmerism. But ought not the last three paragraphs of the articles to be in 'quotes,' for there is a distinctly Neo-platonic ring about them?

A touching account is given of the last hours of Francisco Montoliu, whose life, intellect, devotion and love, Theosophists will never forget.

*The Path*.—The June issue presents us with the Horoscope of the New York Head-quarters, in which the ups and downs of the coming years are foretold. The "Witness" concludes his account of the Habitations of H. P. B. with some views of Adyar. Yoga; the Science of the Soul," is the commencement of what promises to be a valuable article by G. R. S. Mead. Mr. T. H. Connelly treats of the Hindu conceptions of electricity and the various *Saktis*, quoting as authority the late T. Subba Row, and Mrs. Campbell Keightley gives some extracts from the private letters of H. P. Blavatsky.

*Journal of the Maha-Bodhi Society*—No. 3 of this enterprising magazine gives an illustration of the Maha-Bodhi Temple at Buddha-Gaya and an able editorial on the Buddhist Shrines of India. Some interesting information is given about the *Visuddhi Marga*, the production of the illus-

trious Buddhaghosa. The following advice is worthy of note: "Let the Western scholars take note that mere philological study of the Pali texts is *per se* insufficient to correctly interpret the teachings of the Dharma."

S. V. E.

## PROFESSOR COOPER-OAKLEY'S BOOK.

Our former colleague and Managing Editor of this Magazine, now Professor of Pachiyappa's College, Madras, has—the *Mail* tells us—been bringing out, through Messrs. Longmans, an edition of Mr. Salmon's "Junior School Grammar," specially adapted to the needs of Indian scholars. The *Mail* says that Prof. Oakley "has not had a very laborious task, but what he has done, he has done well;" which goes without saying, for he is a thorough scholar and well acquainted and sympathetic with Indian youth. Let us hope that, some day, all the text-books in Government schools and colleges will be "adapted" and a stop put to the cruel farce of teaching the home-staying Hindus, Anglo-Saxon roots and minutiae of British county geography, which will never be of the slightest use to them, and letting them know none of the many glorious episodes of their national histories, and how to win their rice and curry in India by developing and utilising its natural resources. One time, lecturing at the College at Poona upon Education, I drew attention to this nonsensical policy that was being followed. There were, I think, nearly a thousand students present, besides adults. Turning to a boy who sat behind me with his lap full of school-books, I took from him the Geography, counted the pages I wanted, and found that several times more pages were filled with details about the counties, towns, rivers, etc., of Great Britain than with the, to them, infinitely more valuable facts about India and all the rest of Asia. Of course—as I remarked to my audience—the compiler, knowing that every Indian school-boy would inevitably make the pedestrian tour of Great Britain, and never care to know anything about his own country, had made his book to suit the circumstances of the case! It will be a better time when all Indian school-books are made by men who can appreciate India and understand her peoples.

H. S. O.

## Correspondence.

162078

## THEOSOPHY IN WESTERN LANDS.

[From our own Correspondent.]

LONDON, June 1892.

The Convention comes very near, only another fortnight, and we shall have distant members of the T. S.—notably Bro. Judge and Miss Hillard—gathering together from all parts of the world in order to be present at our second Annual Convention in London. In view of this welcome infusion of non-local talent, a new Syllabus for the Blavatsky Lodge has been carefully drawn up: to begin next month, and opening with a lecture from Miss Hillard, so well-known in America as an able speaker and writer. The second Thursday of the course coincides with the first day of the Convention, so that evening—July 14th—will be devoted to speeches from promi-

nent Theosophists; Mrs. Besant, Miss Hillard, W. Q. Judge, G. R. S. Mead, Herbert Burrows, W. R. Old, Mons. Coulomb, Senor Xifré, and others.

"*Mesmerism and Hypnotism, and their explainer Theosophy*," and "*Concentration in Daily Life*," both by W. Q. Judge, promise to be of the greatest interest and importance; after which, on August 4th, Mrs. Besant gives us "*Retaliation or Forgiveness—which?*" G. R. S. Mead takes up "*The Second Object of the Society*," and Herbert Burrows "*The Coming Race*," while Miss Kislingbury's "*Mystic side of Christianity*" brings us to the end of August. On September 1st, Mrs. Besant takes "*Death—and after?*" Herbert Burrows follows with "*The Morality of Evolution*," and Mr. Mead with "*The Vestures of the Soul*," our Brother W. R. Old will speak on "*Tuo*," and with "*Theosophical Principles in Practice*" by Mrs. Besant; our course will come to a conclusion.

The Lodge began a new Syllabus of discussions for the Saturday evening meetings, last month; or rather, continued the study of *The Seven Planes of the Universe and their Relation to Man*; discussions on which might well engage us for several years to come! These meetings are well attended, and many evidences given of earnest and intelligent study on the part of members.

Our American brother, Mr. Parker, has found great favour amongst us as a speaker; he went down the other day and lectured to the Chiswick Lodge with the greatest effect, and was then and there invited to speak at Earls Court at a forthcoming meeting of the Lodge.

The Dutch Branch of the T. S. is going ahead in a most wonderful fashion; they have now obtained a large house in Amsterdam for their headquarters, a house containing no less than thirty-six rooms, which throws all other head-quarters considerably into the shade! A friendly rivalry, rather to be encouraged than not, however: at this rate the close of the 19th century ought to see the T. S. with head-quarters established in nearly every well-known city in Europe.

The Bow Club for working women is in a flourishing condition, I believe. They are to have a bazaar there on the 16th proximo at which the girls themselves are to hold stalls. This is a novelty which ought to draw well, and the matron—the indefatigable Mrs. Lloyd—sincerely hopes it may.

I am told by Society-goers that it is all the rage in town now for parties to be held for which a clairvoyant is engaged, who is ensconced in a "Mystic Room," and to whom excited and trembling guests go in, one by one, to hear their fate, fortune, what-not, unfolded to them by the entranced sybil within: I should say, rather, that the fair inquirers go in "excited," and in many cases come out "trembling."

Mrs. Besant's forthcoming two lectures on Mesmerism and Hypnotism at Prince's Hall, Piccadilly, ought to be crowded, such is the present curiosity and interest evinced in the subject. There is nothing so convincing or so astonishing to your confirmed materialist as the result of a candid and unprejudiced enquiry into the facts of Mesmerism, Spiritualism, &c.:—Facts, they say, are stubborn things; certainly nothing else will convince that particular class of enquirers, as I have often heard "converted" materialists say.

Mr. Stead has several things in the current number of the *Review of Reviews* which are of interest to us. To begin with, the character sketch of

the famous Louise Michel discloses the fact before unknown to me—of her marvellous clairvoyant faculty; how she saw three of her comrades shot, she herself the while lying in prison; how, for days before she went on board she saw, in clairvoyant vision, the ship that was to bear her—an exile—to New Caledonia—and many other remarkable instances, are recorded in this sketch of the life of "Louise Michel: Priestess of Pity and of Vengeance," as Mr. Stead calls her. Certainly she seems a born mystic, and has that supreme and passionate sympathy for all suffering and oppressed creatures which is often characteristic of the best and most timely developed side of mysticism. This sacred compassion has been, and is, the key-note and master passion of her whole life—in spite of what we should call its mistaken judgements, and errors of belief.

Our brother W. Q. Judge's admirable description of the astral structure in man is quoted (under the head of "Leading articles from the Reviews") from his article on "Mesmerism" in last month's *Lucifer* and Mr. Stead gives also some extracts from the Rev. Minot Savage's article in the *Arena* for May, on well-authenticated stories of clairvoyance, &c. This article appears to be a continuation of the one I quoted in my letter for last month.

The most curious, however, of all the articles Mr. Stead mentions seems to be one on "Trace," in the *Contemporary*, by a Mr. Soomes, whose wife is a most extraordinary Psychometrist, hence the title of his article—"Trace"—which is in fact an account of Mrs. Soomes' wonderful powers, with many instances given. As to "How it is done" Mr. Soomes confesses his ignorance, but says:—

"If it be permitted to be known, I shall try to ascertain by what power he or she is able to see what is seen."

I may here say, that once or twice my wife attained the highest development possible, that of trance or ecstasy, when she really passed beyond my power, but could inform me of subjects of which I had no conception, but when I asked her any questions upon what she was speaking of, she replied that the master forbade her to tell anything more than what she actually spoke to me. For this reason I say, if it be permitted to be known.

It is most difficult to think of everything in the excitement of the moment of experiment. The excitement is very great. Again, the subject is apt to get weary. What the power is capable of has yet to be re-ascertained, for I am sure that in days long gone by much more was known of it, and kept secret, than is even dreamt of in the present day."

Quite so, but if a well-known *Theosophist* had written an article on such a subject, and sent it to the Editor of the *Contemporary* for insertion, small chance would there have been that its ultimate destination would have been anywhere else than the W. P. B.!

The awakening of a general interest in Taoism seems just now to be very widespread. Almost simultaneously with the Rev. James Legge's recent contribution to Max Müller's "*Sacred Books of the East*," in the shape of the *Sacred Books of China* (containing the Texts of Taoism), appears Prof. Leon de Rosny's "*Le Taoisme*"; and both books were well noticed in recent numbers of the *Westminster Review*. Of the latter book, Prof. de Rosny's, the reviewer speaks very highly; "it is," he says, "a clear and simple account of the life and doctrine of Lao-tse." and will appear as a veritable



*opus magnum*—"The pith of his doctrine was the virtue of simplicity, the simplicity of virtue," &c.:—

"As a set-off to this genuine and intelligent revival of interest—and in many cases much more than mere interest—in the sacred scriptures of the East, we have a volume calling itself "Jesus in the Vedas" which recently appears, and in which a native Indian missionary attempts the quite impossible task of squaring this particular circle. That he fails dismally will not, however, prevent the unintelligent devout from adding one more to their already large stock of misconceptions about the ancient Aryans and their writings."

I see, in a Society paper, the account of another instance in which mesmeric or hypnotic influence seems to have started an unfortunate subject on a career of crime. A mere lad, only sixteen, was charged with burglary, and "it was stated by the defence that the unhappy youth had been suffering from mental affliction, *as the result of being mesmerised at an entertainment last year*. From this time forward he had manifested a vacant and strange manner....." Poor lad! It is satisfactory to note, however, that public opinion on these matters is becoming roused at last; for, continues the paragraphist, "If by the exercise of the mystic art candidates are to be produced for the ranks of the criminal classes, the sooner this dangerous form of public amusement is prohibited the better." Precisely so.

*Lippincott* had an interesting little story by Julian Hawthorne, called "The Golden Fleece," in his last month's issue; a story in which the chief interest turns on a case of hypnotism and intermittent obsession, an old Indian figuring as the *deus ex machina*. The scene is laid in one of the Southern States of America, and the heroine's father it is who possesses the old Indian as servant. This old man knows many magic arts, and the secrets of mesmeric influence of the most profound and far-reaching description. He sees in his young mistress the appropriate vehicle for the exercise of his arts, coming as she does, in the direct line of descent on the mother's side, from an Aztec Princess, whose spirit it is apparently within the power of the Indian magician to evoke and cause to enter into the body of her descendant. But this it seems can only take place at night, when the girl is thrown by the old servant into the trance condition; when in this state she robes herself in the golden fleece—an "enchanted" Aztec heirloom—whereupon the spirit of the Princess Semitzan is able to obsess her, and dispossess the girl's body of its rightful owner. An altogether weird and mysterious little story; we have a buried Aztec treasure, of course, the secret of whose hiding is known to the Princess, was in fact hidden by the Princess—assisted by the Indian. The treasure is, of course, re-discovered by the entranced American girl's person in temporary possession of her ancestress. An earthquake opportunely occurs, the old Indian is killed, with his death the spirit of the Aztec Princess departs for ever, not however without a terrific struggle between the obsessing entity and the rightful owner for final possession of her body, a struggle most dramatically described by Hawthorne: after which the curtain falls on lovers united, &c., &c.

A. L. C.

## AMERICAN LETTER.

NEW YORK, June 12th, 1892.

In this country of much travelling it is at times, when away from home, possible to detect the trend of opinion in a way that cannot be done at one's own breakfast table from the favorite newspaper. The result is always the same, a perception of an ever-increasing interest in Theosophy, a perception of an ever-increasing readiness to know what it is all about. "Oh!" somebody says, at the end of a long conversation, "is that what you believe? why, I think that's very reasonable." Or, "well, I don't see that your views are so very different from mine after all. Of course, we don't pay much attention now to the dead letter doctrines and dogmas of religion." Or, "I don't see but that you Theosophists claim everything that's good"—to which the usual reply is "certainly, we do." Yes! It's all over the land.

A very careful, keen, conservative observer, one recently become an F.T.S., remarked not long since that "this thing is come to stay, and there is no getting rid of it." Another man, not a member of the Society, one with a clear vision and a reputation of looking far ahead took the position, that if the Theosophical Society would formulate its views and state authoritatively what was Theosophical doctrine, in a few years it would be the most influential movement in the world. May the heavens forbid that such a formulation, one so devoutly to be deprecated, should ever be made!

On the evening of Sunday, May 8th, a Blavatsky Memorial Meeting was held at our new American head-quarters. It was serious, free from fulsome eulogy, and marked by the most earnest interest. There is certainly a most apparent growing devotion to the cause and its highest ideals permeating our ranks. At this meeting one of the Aryan members, Miss Daniels, read extracts from the "Light of Asia," appropriately ending them with that part which so beautifully refers to the slipping of the dew-drop into the shining sea. Bro. Archibald Keightley gave reminiscences of the time of his first hearing of Madame Blavatsky, when in 1884, he was studying at Cambridge University; of his meeting her somewhat later, when in response to a call she went from Ostend to London to help spread the philosophy; and of his impressions concerning her. Bro. Fullerton supplemented Bro. Keightley's reminiscences with some personal recollections of his own. The meeting ended with the reading by Mrs. Keightley of extracts from private letters of H. P. B. There was in them much that was sorrowful, sad, and expressive of a heavy heart, but also unchanging altruism, morality, courage, an unwavering faith and determination.

Bro. Brown of California, who has been working for the last year on the press at the London head-quarters, has now returned to his home in this country, and has made a flying visit at New York and Brooklyn while passing through. Bro. Parker of Little Rock, Arkansas, after our Annual Convention, which he attended, came East, renewing his acquaintance with the Aryan Branch and forming a new one with the Brooklyn Branch. Then he went to London, going in the same steamer with Bro. Mead, who is now back at his post. Bro. Hyatt of the Brooklyn Branch, after a short visit to London, has returned home. These journeyings, partly private, and some official, may seem of no great moment, and perhaps hardly worth reporting; and yet, as they have their effect, they may not improperly be recorded.

Word comes from Cleveland of progress in the Branch there, and steady effort, especially on the part of two of our devoted workers, Mr. and Mrs. Gates. Mrs. Gates, the Secretary of the Branch, reports regular meetings on the first and third Wednesday evenings of each month, also informal meetings every Sunday evening, all meetings being open to outsiders. The meeting room is kept open day and evening, the Secretary being always in attendance, the books of the library being free to all who wish to use or borrow them.

Of course, there is in one way or another constant reference by the press to Theosophy. It is markedly less prejudiced, as well as frequently more intelligent, than heretofore. What is possibly more significant is the percolation of Theosophical ideas through all of our literature, from the trashiest to the best. The other day it was said, in the financial column of one of our leading newspapers: "It is so ordered as between man and man in this world that, in the long run, prosperity shall be mutual \* \* \*. It is a sort of object lesson in the brotherhood of man. For if it were not to a man's own advantage to promote the well-being of his fellow-men, Society would resolve into chaos." This is altruism on, what we Americans would call, a hard-headed basis. In the Sunday edition of another prominent paper this heading appeared in a leading position "Reasons for Thinking That Worlds Far More Beautiful Than This and Beings Far Nearer Perfection Than Ourselves Exist in the Immensity of Space." And again, in still another paper, we find this "Impending Paganism \* \* \* the comparative decline, which in some cases amounts to positive stagnation, of what may be called the American type of religion. \* \* \* The figures prove a very great decline in religious interest. \* \* \* Evidently there can be no disrepute attached to abstinence from church-going when it is practised by more than one-half the community. \* \* \* We think that it is due to failure in the type of religion itself."

H. P. B. said, more than once, that important discoveries, which were about to be made, would gradually confirm some of the truths of her teachings. In connection with this an abstract from a page of a recent book of travels may not be uninteresting. The book is called "From the Arctic Ocean to the Yellow Sea." The writer of it, when crossing the desert of Gobi, got somewhat off of the regular track and stumbled upon a small village in a little oasis. He was greatly surprised at many of its peculiarities. He says that the houses were quite unlike such as he was used to in that part of the world, reminding him of English cottages more than anything else. He was also surprised that there were no dogs in the village, those pests of Mongolian towns, no women, and that the men were mostly young. The immaculate cleanliness of the place and everything about it, transcending anything of which he had knowledge, also impressed him. Considering that H. P. B. has so often hinted at the existence of a school of adepts in the Gobi desert, is it not altogether improbable that this man has stumbled on an outlying body of chélas?

The custom prevails, in one of our Branches, of giving out a question at each weekly meeting to be answered at the next. A recent question was, "what is the best way of spreading Theosophy?" One of the answers was, "talk it morning, noon and night, but don't call it Theosophy."

H. T. PATTERSON, F. T. S.

## PACIFIC COAST WORK.

(From our own Correspondents.)

SAN FRANCISCO, CAL., May 26th, 1892.

The Pacific Coast Committee are as active and alert as ever, utilizing every opening offered by press, public and private individuals, to make every day of the remaining short time of the Cycle count for Theosophic seed sowing.

There is a constant increase of interest, and a stream of readers daily visit the library, and many purchase T. S. literature for reading and circulation. There is no diminution of public interest, but pronounced increase, as evinced by floods of inquirers, and magazine and newspaper articles on or about Theosophy.

The Pacific Coast Lecturer on Theosophy, Allen Griffiths, has just returned from a two months' tour of Southern California. He visited 15 different cities in only of which, Los Angeles, existed a T. S. Branch. Pioneer work was done with considerable results—23 public lectures were given, beside many parlor talks. The feature of this work is the part played by the press. Thirty different newspapers contained announcements and reports of the lecturer's work—in sixty-one different issues appeared reports, making 100 columns of solid reading matter in the secular press of Southern California within less than 2 months. By means of lectures and newspaper reports at least 100,000 readers have been reached in that time and Theosophy presented to them. Beside this, many thousands of assorted grafters were distributed in the various cities visited. These results are amazing and Dr. Griffiths insists that it is but another proof of the power of Theosophy, and the force back of the T. S. All newspaper reports were headed "Theosophy"—or "Karma and Reincarnation"—no leading up, no beating about the bush, no temporizing policy was pursued, but Karma and Reincarnation, and Universal Brotherhood were put in as straightforward and simple a manner as possible. The personal god, and vicarious atonement fallacies were dealt with and contrasted with Karma and Reincarnation, and the latter offered as the only rational basis upon which to account for man's origin, development and possible destiny. The people listened. They were hungry for the bread of wisdom, for Theosophy, and they received it, as nearly pure and unadulterated as the lecturer could give it, not one scoffer was met with, but all, without exception, listened as to the voice of their own higher nature, and for the time, *knew Theosophy was true*. The lecturer next goes to Oregon and Washington, to be gone 3 months and return in time to attend the 3rd *ad interim* Convention to be held in S. F., Sept. 3rd and 4th.

Bro. E. B. Rambo, has just returned from a trip to the north where business and T. S. work were combined with good results.

Bro. McCarty is out on his annual business tour of the Pacific Coast, and will no doubt repeat the good T. S. work of previous years. Dr. Anderson and F. Neubauer have lectured to outside organizations upon Theosophy during the past month.

The Los Angeles Fellows, led by those active workers, Miss Walsh, Abbott Clark, G. E. Tucker and others, are infusing energy into T. S. work there. The open meetings continue with increased attendance and interest.

The Local Press report the meetings. The *Los Angeles Herald*, the leading daily, has accepted lengthy articles on Theosophy from leading Theosophists and will continue to do so. The *Herald* has, until now, ignored Theosophy, but all the other papers print it and they are forced to.

Bro. F. I. Blodgett and Mrs. Blodgett of Seattle, continue to vivify many centres by the monthly issue of *The Pacific Theosophist*. There can be no doubt as to the attitude and course of *The Pacific Theosophist*, it is Theosophical first, last and always.

There is much solicitude expressed as to Col. Olcott's health, and all hope that he will remain President-Founder until Karma takes him away for rest.

G. A.

Since last writing we have to chronicle as a new departure theosophically, the inauguration of a lecture course at Santa Cruz, one of our neighbouring towns. A hall has been secured, and it has been decided to give public discourses there every Sunday. Mr. Edward B. Rambo, one of our San Francisco Fellows, was invited to deliver the initial lecture, which he gave May 1st.

Perseverance, unflagging purpose and thorough familiarity with Theosophic teachings, which are among Dr. Griffith's good qualities, cannot fail to widely disseminate the seed we so much desire sown.

Several newspapers in San Francisco and vicinity are regularly publishing articles on Theosophical matters—some Theosophic subject or concerning some of its leaders. One of the San Francisco dailies, which about two months ago printed quite a sensational article on the cause of Col. Olcott's resignation, has recently published the greater part of the first chapter of his "Old Diary Leaves" under the title "Col. Olcott and Theosophy."

A passage in a recent letter of "S. V. E." to the effect that Bro. Kotaya had hit upon "a happy expedient by forming Societies of sympathizers with Theosophy who can ultimately be 'worked up' into Theosophists," recalls information recently brought from our sister town, Stockton, where a company of fifteen to eighteen commenced five years ago to investigate Spiritualism, subsequently investigating Christian Science and now, though not yet members of the T. S., they are, as a body, studying the "Secret Doctrine." Hospitality to, and in some instances deep interest in theosophic teaching has been indicated by some of our college professors, who say, however, that they prefer to pursue their studies unobserved until they have arrived at some definite conclusions.

At the well-attended meeting held to commemorate the anniversary of H. P. B.'s departure, suitable resolutions were adopted at the close of the proceedings, one of which is especially worth recording.

Mrs. Annie T. Bush asked permission to offer as a motion, if suitable at this time: That, since the object of the life of H. P. B., and the work dearest to her heart was the spread of theosophic truth, we establish a permanent fund for the purpose of keeping in the field a worker whose energies should be devoted to that end, and that, as we now have a lecturer on the Const, those hearing the motion should be invited to subscribe to the lecture fund, with the understanding that a nucleus for a "Blavatsky Fund" should thus be established.

The motion was unanimously carried, and other Branches and Members on the Coast will be given an opportunity to add to the fund if so disposed.

Oakland, Alameda, Santa Cruz and Seattle, we learn, observed the anniversary in like manner as ourselves. Other points are not yet heard from, but we doubt not that H. P. B.'s request was generally remembered.

G. P.

## NATURAL FOOD.

Kneesworth House,

78, Elm Park Road, S. W.,

LONDON, 19th May 1892.

To

The Editor of the *Theosophist*.

DEAR SIR,

Only yesterday a gentleman called my attention to the *Theosophist* for March, and to the article "The Food of Paradise", which I read with interest and delight. You must know from experience the great difficulty there is in attracting the attention of the minds of men to new truth, no matter how important that truth may be; and the fact that a stray copy of my little book should have fallen into the hands of the Hindu gentleman who acquainted you with the non-starch theory, and that the truth had such vitality as to attract his attention and persuade him to put the theory to the test of experience, is very gratifying indeed. It is an experiment that I all the time plead for. Unfortunately the digestive organs of many people are in such a state that they do not receive any benefit from a plain fruit and nut diet, or even from the fruit, nut and milk which your Hindu friend has been taking. But I have yet to find a single instance where a non-starch diet, chosen in accordance with the physiological needs and pathological state of the individual, has not resulted in marked benefit. In many instances, the digestive organs are so weak that milk and eggs are not adequately digested, and a resort to a flesh diet is necessary for a time. You forcibly point out that if diabetes can be removed by so simple a method it is of the greatest importance. This is equally true of other diseased conditions of the system, similarly injurious to that engendered by diabetes. Perhaps there is no condition of illness so pregnant with suffering as the prostration of the nervous system, and the consequent undermining of the mental powers, totally unfitting the victim for usefulness, and destroying the value of his body as an instrument of the spirit.

I have ventured to post you a copy of the same treatise that your Hindu friend evidently saw, together with a brief exposition of the principles of the non-starch system, and also back numbers of our publication since January. I realise very fully that you cannot have time for more than a fraction of the reading you would like to have; at the same time, since I feel sure that there is in our discovery, and in the system of medical treatment that we have formulated, so much of transcendent importance to your own personal well-being—to your longevity and usefulness—that I am very certain that if you can be persuaded to give all these documents which I send you, a careful perusal, you will feel well repaid for the time consumed.

The June number of *Natural Food* is already full; in the July we will republish the "Food of Paradise" almost in entirety. I enclose you

a couple of circulars made up from articles which have appeared in our journal. Substantially, what you do in the *Theosophist*, is to recommend people to look into this matter and to try it, and a word from you might easily serve to attract the attention of thousands, and to enable hundreds to realise similar benefits to those enjoyed by your Hindu friend, who otherwise would not have their attention called to it, and would thus be debarred from the resultant blessing.

Before closing, I wish to ask you particularly to note the articles in our monthly, entitled "Fruit as Food," and also those entitled "Fishes as Peptics" including also "Experience in Diet" in the May number, with my rejoinder to both Messrs. Chambers and Boyd. Also, in the June number—which will be forwarded you—my article "Shall Reason Decide?"

I am, Fraternally yours,

EMMET DENSMORE.



# ओं THE THEOSOPHIST.

VOL. XIII. NO. 12. SEPTEMBER, 1892.

सत्यात् नीस्त परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.\*

CHAPTER VI.

BY common consent the Western public have assumed that professional mediums, whose food and lodging depend upon their constant ability to produce psychical phenomena when patrons come to see the same, are greatly tempted in emergencies to supplement real ones with fraudulent imitations. Poor, almost without an exception; often invalids, yet obliged to support children and perhaps lazy or disabled husbands; their incomes extremely precarious, at best, because the mediumistic state depends upon psycho-physiological as well as atmospheric conditions beyond their control, it is not strange that, under the pressure of quarter-day or some other dire necessity, their moral sense should become blunted. Naturally, they yield to the temptation flung at them by credulous visitors who, apparently, ask nothing better than to pay to be duped. At any rate, that is how professional mediums have explained it to me. They have told me their miserable life-histories, how the fatal gift of mediumship embittered their childhood, made them shunned and persecuted by their schoolmates, sought after and run down by the curious, caused them to be used as a drawing sensation by travelling showmen, to the profit of their own parents (*vide* the tragical story of the Eddy children as told by them to me. P. O. W. chapter II), and developed the seeds of hysteria, phthisis or scrofula,

\* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written them during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult phenomena shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one's own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

Printed by THOMPSON AND Co., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijia Raghava Charlu, at Adyar, Madras.

to the ruin of their health. Mrs. Hardinge Britten, than whom nobody has known more of mediums and mediumship, told me in New York, in 1875, that she had seldom or ever known a medium who was not of a scrofulous or phthisical temperament, and medical observation shows, I believe, that derangements of the reproductive organs are quite common among them. Genuine mediumship, promiscuously practised, is, I fear, a serious physical danger, to say nothing as regards its effect morally. Every physician tells us that to sleep in an ill-ventilated room in company with a mixed company of persons, some perhaps diseased, is most dangerous and may prove fatal. But this risk is nothing as compared with that run by the poor public medium, who has to tolerate the presence and be soaked in the magnetic aura of all comers, be they diseased morally or physically, or healthy; gross, sensual, irreligious, unspiritual, brutish in habitual thought, word or deed, or the opposite. Alas! poor things, their's is a psychical prostitution. Thrice happy such as can develop and practise their psychical gifts in the pure surroundings of a select and superior company; so were Temple seeresses guarded in the ancient times.

The above remarks are pertinent to the line of inquiry that H. P. B. and I had undertaken, at M. Aksakoff's request, on behalf of the St. Petersburg scientific committee. While we realised that we should have to choose among professionals, it not being likely that any private medium would consent to the publicity and annoyance of such an ordeal, we determined that we should be thoroughly satisfied of the real and reasonably available psychic powers of the male or female medium we should ultimately recommend. M. Aksakoff's desire that preference should be given to those whose phenomena could be shown "in the light," was most reasonable, for thus the chance of successful trickery is minimized; yet there were then—and are now, for that matter—few mediums who could count upon anything of a very striking character happening at their seances by daylight. Our choice would have been narrowed down to two or three like C. H. Foster, or Dr. Slade, who were equally indifferent whether they sat by day or night since their successes in giving "tests of spirit identity" were tolerably certain. We decided, therefore, to find a good medium at any rate, whether he or she came quite up to M. Aksakoff's ideal or not. Our inquiries extended over several months, to the May of 1876, if I am not mistaken, and as I may as well finish with this episode, now that it is taken up, even though it breaks in upon the chronological sequence of events in T. S. history, I shall recall the successive stages of the St. Petersburg mediumistic enquiry as best I can.

In the Summer of 1875, a woman named Youngs was practising mediumship for a livelihood at New York. She was, as I dimly recall her, a largely built person, of obstreperous manners and strong physical as well as psychical powers. Her tone of bullying towards her "guides in Spirit Land" was in amusing contrast with the honied accents commonly used by most mediums towards the invisibles. "Now then, spirits," she

would say, "don't be lazy: hurry up; what are you about? Move the piano, do this or that. Come, we are all waiting!" And *do it, they did*, as though obedient to her will. Her chief phenomenon was the causing of the spirits to raise a full-sized, heavy piano and making it tilt forward and backward in time to her playing of airs upon it. I heard of her and thought I would get H. P. B. to go with me and see what she could do. She consented, so I put into my pocket three things to be used as new tests of her mediumship, a raw egg and two English walnuts; the experimental value of which will be presently seen. Fortunately, I am not obliged to rely wholly upon memory since I find a cutting from the New York *Sun* of September 4, 1875, giving an accurate account of the seance and of my tests. Fifteen persons were present. The *Sun* reporter says:

"The performance began with the lifting of the piano by invisible powers, three times for 'yes' and once for 'no,' in answer to questions put by Mrs. Youngs; she resting her hands lightly on top of the music-rack. She then sat down and played various airs, and the instrument rose and fell and beat the time. She then went to one end of the piano and called up Colonel Olcott and as many more of the others as chose to make the experiment and, causing each to place his left hand underneath the case, laid one of her hands lightly under it, whereupon, at her demand, the end of the heavy instrument [He says elsewhere that he, the reporter, "could not lift one end of it" so great was its weight], was lifted off the floor without the slightest effort on her part. The Colonel here asked to be permitted to make a single test which should not injure the medium at all. Mrs. Youngs consenting, he produced a hen's egg from a box, and asked her to hold it in her hand against the under side of the piano, and then request the spirits to raise it. The medium said that, in the course of her mediumship, such a test had never been suggested and she could not say it would be successful, but she would try. She took the egg and held it as desired, and then rapping upon the case with her other hand, asked the spirits to see what they could do. Instantly the piano rose as before, and was held for a moment suspended in the air. The novel and striking experiment was a complete success.

"Mrs. Youngs then asked as many of the heaviest persons in the room as could sit on the instrument to mount it, and the invitation being accepted by seven ladies and gentlemen, she played a march, and the instrument, persons and all, were lifted easily. Col. Olcott now produced a couple of English walnuts, and asked the spirits to crack the shells under the piano legs without crushing the kernels, the idea being to show that some power beyond the one woman herself, and a power governed by intelligence, was exerting itself. The spirits were willing, but as the piano legs rested upon rolling casters the test was abandoned. He then asked to be permitted to hold an egg in his own hand against the under side of the piano, and have Mrs. Youngs lay her hand beneath and against his, so that he might have a perfect demonstration of the fact that no muscular force whatever was being exerted by her. This test was also agreed to and immediately tried. The piano rose the same as before. The manifestations of the evening were then brought to a close with the *lifting of the instrument without the medium's hands touching it at all.*"

This was certainly a very striking manifestation of psycho-dynamical power. Not only was a seven-and-a-half-octave piano, too heavy for one man to lift endwise, raised without the least expenditure of muscular force, by the medium or any other living person present, and in a fully lighted room, but *an intelligent comprehension of requests and compliance with them* was demonstrated. Let us admit that the medium's intelligence was alone in play, still we have the problem of how she could transform her thought, first into will and then into active force. The final test of making her lay her hand beneath mine, which held the egg, and then causing the ponderous instrument to rise as lightly as a feather, contrary to the law of gravity, was, to me, as well as to H. P. B., conclusive proof of her mediumistic gift, and we made her a conditional offer to recommend her to M. Aksakoff. The condition was that she should subject herself to a series of harmless, yet convincing tests, the successful passing of which would warrant us in thoroughly endorsing her. She, however, declined the offer on account of the long voyage and her unwillingness to leave her country to go among foreigners. I do not know what became of her, but I heard that she adopted my egg-test as her stock demonstration of her true mediumship. There was very little spirituality about it, but a good deal of revolutionising physics, that I thought might stagger Prof. Mendeleyeff and his brother scientists.

A very much prettier and more poetical phase of mediumship was that of Mrs. Mary Baker Thayer, of Boston, Mass., to the examination of whose phenomena I devoted some five weeks of the same Summer season. She is, or was, what is called a "flower medium," viz., a psychic in whose presence rain showers of flowers, growing bushes, vines and grasses, and leaves and branches freshly torn from trees, perhaps of a kind that are exotics and to be found only in hot-houses in that cold country. When I knew her she was a middle-aged woman of winsome manners, very obliging as to tests, and always cheerful and friendly. Like many other public mediums, however, she drank to some extent; as she said—and I can quite believe it—to make up for the terrible drain of the phenomena upon her nervous power. That she was a real medium, I am fully convinced, but that she also supplemented by trickery her genuine phenomena, I also know. I know, because I caught her at it one evening, in the year 1878, shortly before our leaving for India, when she was trying to convince me of her ability to "pass matter through matter," in imitation of Professor Zöllner's celebrated experiments at Leipzig with the help of the medium Slade. I was very sorry that she tried the game with me, for until then I had had nothing but good to say of her. It is sad, I repeat, to know that these poor mediumistic martyrs to human selfishness and inquisitiveness are so often, not to say invariably, driven by necessity to practising on credulity for the lack of reasonable maintenance and surveillance, by properly constituted spiritualistic societies and committees, in command of adequate funds for the purpose. I have always pitied rather than blamed the wretched mediums, while laying the responsibility upon the Spiritualists as a body,

where it solely belongs. Let those who think differently try starvation and selfish neglect for a while, and see if they will then be so quick to condemn tricking psychics.

A long summarized report of my Thayer investigations—in part of which H. P. B. assisted—appeared in the *N. Y. Sun* of August 18, 1875, and was extensively copied throughout America and Europe, and translated into various languages.

The method of procedure at Mrs. Thayer's seances was this: The company being assembled, some respectable visitor agreeable to all was asked to examine the room and furniture, to fasten and, if he liked, seal the windows, lock the doors and take charge of the keys. The medium would also, if asked (provided that she meditated no trickery) suffer her dress to be searched for hidden flowers or other objects. She permitted me to do this whenever I liked, and willingly suffered me to tie and seal her up in a bag, a test I first invented with Mrs. Holmes. All present would then seat themselves about a large dining-table, join hands (the medium as well as the rest), the lights would be put out, and in perfect darkness phenomena would be waited for. After some delay one could hear a pattering on the bare table-top, the air would be filled with fragrance, and Mrs. Thayer would call for a light. Upon the room being illuminated, the surface of the table would be seen, sometimes, quite covered with flowers and plants, and sometimes they would be found thrust into the dress of the sitters or into their hair. Occasionally butterflies would come, or a rush of flying birds would be heard overhead, and there might be a dove, a canary, a linnet, or some other bird, fluttering to the four corners of the room; or a gold fish would be flopping about on the table, wet, as if just taken from the water. Sometimes people present would cry out in pleased wonder on finding between their hands some flower or plant they had mentally asked might be brought them. One evening I saw in front of a Scottish gentleman a full grown heather plant of his native country, roots and all, and with the soil clinging to them as if it had just been uprooted. There were even three angle worms wriggling in the dirt. It was quite a common thing for smilax and other vines, seemingly just torn from their pots or beds, and with the soil amidst their roots, to be brought: I had them myself. But I had a better thing than that. One afternoon, I visited Forest Hills Cemetery, situate in a suburb of Boston, and, passing through the green-houses, my attention was struck by a curious plant with long, narrow leaves, striped with white and pale green, known in Botany as the *Dracæna Regina*. With my blue pencil I drew underneath one of the leaves the six-pointed star and mentally asked the spirits to bring it to me in Mrs. Thayer's next circle, on the following evening. On that occasion I sat beside her and held her hands to make sure of her good faith. In the dark, I felt some cool and moist object drop upon one of my hands which, when the room was again lit up, proved to be my marked *Dracæna* leaf! To make assurance doubly sure, I revisited the green-house and found that my leaf had actually

been detached from the stalk and the one I had in my pocket fitted the fracture! A number of similar facts, which I lack space to even cursorily mention, convinced me that Mrs. Thayer was a real psychic; there was, moreover, a certain physiological phenomenon which not only strengthened my belief but cast much light upon the whole problem of mediumship. Holding both her hands in mine, I noticed that just at the moment when the falling plants began to patter on the table, she would shudder as if chilly, sigh, and her hands instantly turned deathly cold, as though a flush of iced water had suddenly run through her veins. The next moment the hands would resume the normal temperature of health. I challenge all the doubting scientists in the world to imitate this phenomenon *in themselves*. It seems indicative of a total change of 'vital polarity,' in the making of phenomena, to use a necessary expression. When H. P. B. evoked the full-length spirit-form out of Mrs. Holmes' cabinet (P. O. W. 477) she clutched my hand convulsively and her hand grew icy cold; the hand of Signor B., the Italian sorcerer, was like ice after his rain-compelling phenomenon; and the passage of the hysteriac into the cataleptic trance and other deeper stages of physical unconsciousness, is attended with abnormal lowering of bodily temperature. Dr. A. Moll says ("Hypnotism," 113) that the "particularly surprising" experiments of Krafft-Ebing prove that "we must assume an astonishing capacity for regulating the temperature of the body" by hypnotic suggestion. It is fair to infer, therefore, that such a very marked change in animal heat as we have seen occurring in Mrs. Thayer and others at the moment when psychical phenomena are happening, indicates *bona fides*—the pathological change could not be simulated. Not to dwell too long on this medium's case, highly interesting though it is, I will merely mention that at one of her public seances I counted and identified eighty-four species of plants; at another, given under my own test-conditions, saw birds appear, caught and kept them; at another, at a private house and in broad daylight, saw flowers and a branch torn from a tree in the compound, brought; and at still another, in the same friend's house—where H. P. B. and I were both guests, she having come there from Philadelphia and I from New York, to follow out these investigations for M. Aksakoff—saw big stones and a quaint old table knife of an ancient pattern, dropped on the table. But one particular rose given me by Mrs. Thayer's benevolent *Pushpa Yakshini* (see Art. 'Fire Elementals,' *Theos't.* vol. XII, 259) was the vehicle for a phenomenon by H. P. B. that excelled all that I ever seen a medium do.

Our kind hostess, Mrs. Charles Houghton, wife of a well-known lawyer of Boston, living in the suburb of Roxbury, drove into town with me one evening to attend Mrs. Thayer's public seance. H. P. B. declined to go, so we left her talking with Mr. Houghton in the drawing-room. The carriage had been ordered to come for us at a certain hour, but the seance had proved a short one and all the assistants had left save Mrs. Houghton, another lady, and myself. As we had nothing better



to occupy ourselves with, I asked Mrs. Thayer to give us three a private seance, to which she obligingly agreed. So, we took places at the table, I held the medium's two hands and placed a foot upon her two feet, one of the ladies fastened the doors and saw that the windows were secure, and the other took charge of the light. This being extinguished, we waited in darkness for some time but heard no sound of plant-dropping. Presently we heard the carriage drive up to the door, and at the same moment I felt a cool, moist flower lightly dropped, as though it might have been a snow-flake, upon the back of my hand. I said nothing until the candle was lighted and even then continued holding Mrs. Thayer's hands, and called the ladies' attention to the fact. The flower on my hand was a lovely half-opened double mossrose bud, glistening with drops of dew. The medium, starting as though some one had addressed her from behind, said "The spirits say, Colonel, that that is a present for Madame Blavatsky." I thereupon handed it to Mrs. Houghton and she gave it over to H. P. B. on reaching home, where we found her smoking cigarettes and still talking with our host. Mrs. Houghton left the room to go and lay off her bonnet and wrap, and I seated myself with the others. H. P. B. was holding the rose in her hand, smelling its fragrance and with a peculiar far-away look in her face, that her intimates always associated with the doing of her phenomena. Her reverie was interrupted by Mr. Houghton's saying "What an exquisite flower, Madame; will you kindly let me see it?" She handed it to him, with the same dreamy look and as if mechanically. He sniffed its odor but suddenly exclaimed: "How heavy it is! I never saw a flower like this. See, its weight actually makes it bend over towards the stalk"! "What are you talking about?" I remarked, "There is nothing unusual about it; certainly there was not a while ago when it fell on my hand. Let me see it." I took it from him with my left hand, and lo! it weighed certainly a half ounce. "Take care; don't break it!" exclaimed H. P. B. Tenderly I lifted the bud with the thumb and finger of my right hand and looked at it. Nothing visible to the eye accounted for the phenomenal weight. But presently there sparkled a pin-point of yellow light in its very heart, and before I could take a second look, a heavy plain gold ring leaped out, as though impelled by an interior spring, and fell on the floor between my feet. The rose instantly resumed its natural erect position and its unusual weight had gone. Mr. Houghton and I, both lawyers, moved by the professional instinct of caution, then carefully examined the flower but detected not the slightest sign of its petals having been tampered with: they were so closely packed and overlaid that there was no possibility of forcing the ring under cover without destroying the bud. And, in fact, how could H. P. B. have played the trick, right before our two pairs of eyes, in the full glare of three gas-jets, and while holding the rose in her right hand for not above a couple of minutes before she gave it to Mr. Houghton? Well, certainly, there is an explanation possible in Occult Science: the matter in the gold ring and that in the rose petals could have been raised from the third to the fourth dimension, and

restored back to the third at the instant when the ring leaped out of the flower. And that, doubtless, is what did happen; and open-minded physicists should kindly note the fact that matter may have weight without physical bulk, as this charming experiment proves. The ring was found to weigh a  $\frac{1}{2}$  oz., and I am wearing it at this moment. It was not a creation out of nothing, only an *apport*: it belonged to H.P.B., I think, and it is "hall-marked," or otherwise stamped to indicate its quality. It was a great ring for phenomena, certainly, to judge from what happened to it a year-and-a-half later. The Theosophical Society was a year old then, and H. P. B. and I were living in two apartment suites in the same house. One evening my married sister, Mrs. Mitchell,\* came with her husband to visit H. P. B. and myself and, in the course of conversation, asked to see the ring and bade me tell its history. She looked at it and put it on her finger while I was talking, after which she held it towards H. P. B. in the palm of her left hand for her to take it. But H. P. B. leaving it lying as it was without touching it, closed my sister's fingers on it, held the hand for a moment, then let go and told my sister to look at it. It was no longer a plain gold ring, for we found three small diamonds embedded in the metal, "gipsy" fashion, and set so as to form a triangle. How was it done? The least miraculous theory is that H. P. B. had had a jeweller insert the diamonds previously, and concealed them from us by inhibiting our sense of perception until the spell was removed at the moment my sister's hand opened. As a hypnotic experiment this is perfectly comprehensible; I have seen such things done and can do it myself. One can not only cover a little diamond with the mask of invisibility, but a man, a roomful of people, a house, a tree, rock, road, mountain—anything, in short; hypnotic suggestion includes seemingly limitless possibilities. Well, let this particular experiment be explained as it may, it was a very perfect success, as the five eye-witnesses of the two phenomena would have declared under oath to the facts as narrated.

To return to Mrs. Thayer: we were so pleased with her phase of mediumship that we offered her the chance to go to Russia, but like Mrs. Youngs, and for the same reasons, she declined. Similar offers were conditionally made to Mrs. Huntoon, a sister of the Eddys, and to Mrs. Andrews and Dr. Slade, but all declined. So the affair dragged on until the Winter of 1875, by which time the Theosophical Society had come into existence; M. Aksakoff's committee had broken the original rules, framed to secure a thorough investigation of the phenomena, and, with Mendelayeff, an iron-clad materialist, at their head, had published a condemnatory Report, based on baseless conjecture, not evidence; and M. Aksakoff, with noble unselfishness and from sheer love of the truth, had determined to carry out the original programme at his own cost and risk. He writes to the London *Spiritualist* about that time:

\* If any one chooses to ask her she will corroborate my narrative, no doubt. Her address may be obtained of Mr. Judge.

"When I resolved to search after mediums to visit St. Petersburg, . . . I decided upon a line of action which I communicated to Colonel Olcott, whom I deputed to select mediums in America. I told him that I wanted our committee to have the means of proving the abnormal movement of solid objects in the light without contact with any living person. I further wished to find mediums who could get the movement of solid objects in the dark behind curtains, while they were seated in front thereof in full view of the sitters, etc."

This will give the Indian reader an idea of the extraordinary physical phenomena which were going on at the time in the Western countries. In the East, similar displacements of solid things, such as household furniture, cooking utensils, articles of clothing, etc., are occasionally heard of, but always with horror, and the eye-witnesses have scarcely ever dreamt of making them the subject of scientific research: on the contrary, they are looked upon as misfortunes, the work of evil spirits, often of earth-bound souls of near relatives and intimate friends, and their greatest desire is to abate them as unqualified nuisances. I only repeat what has often been explained before by all theosophical writers, in saying that intercourse between the living and deceased friends and connections is, to the Asiatic, an abhorrent proof that the dead are not happily dis severed from earthly concerns, and thus are hampered in their normal evolution towards the condition of pure spirit. The West, as a whole, despite its religious creed, is grossly materialistic, imagining the future life as but an extension of this in time, and in space too, if one comes to consider its physical conceptions of heaven and hell—and can only grasp the actuality of post-mortem conscious existence through such concrete physical phenomena as M. Aksakoff enumerates, and the many others which astonish the visitors to mediums. The East, on the other hand, is spiritual and philosophical in its conceptions, and phenomena of the above kind are to Asiatics but evidences of the possession of a low order of psychical powers by those who show them. The incident of my flower-born ring, of Mrs. Thayer's showers of plants, flowers, and birds, and of Mrs. Youngs' lifting of pianos on eggs, strike the Western materialist's imagination, not as horrors but simply as interesting lies, too scientifically revolutionary to be true, yet vastly important if so. I suppose I must have heard an hundred times if once, in India, that it was a great pity that H. P. B. showed phenomena, for it went to prove that she had not reached a high stage of Yoga. True, the Yogi is warned by Patanjali, as the contemporary *bhikshus* were by Gautama Buddha, to beware of vainly showing their wonders when they found the *Siddhis* had developed themselves in the course of their psychical evolution. Yet the Buddha himself sometimes displayed his transcendent powers of this kind, but improved the occasion to preach the noble doctrines of his Arya Dharma, and spur his hearers to the noblest efforts to spiritualise, after de-brutifying themselves. And so with most other religious teachers. Did not H.P.B. adopt the like policy? Did she not, even while doing her wonders, warn us all that they were a very subordinate and insignificant

part of Theosophy—some, mere hypnotic suggestions, others, physical marvels in the handling of matter and force, by knowledge of their secrets and acquired control over the elemental races concerned with cosmic phenomena? Nobody can deny this; nobody can truthfully aver that she did not invariably teach that the psychical experiment has the same relation to spiritual philosophy that the chemical experiment has to the science of chemistry. She, no doubt, erred in wasting power to astonish unimportant observers, that could have been far more profitably employed in breaching the walls of incredulous and despotic Western science; yet she did thereby convince some who were thus influenced to do good work for this great movement of ours; and some of the most tireless of that class among us, including myself—if I may be pardoned the personality—came into Eastern out of Western Spiritualism over the bridge of psychical phenomena. For my part, I can say, that the great range of marvels of educated will-potency she showed me, made it easy for me to understand the Oriental theories of spiritual science. My greatest sorrow is that others, especially those of my Eastern colleagues whose minds were thoroughly prepared, did not have the same chance.

The thoughts naturally suggested by the Thayer and other cases have led me too far to permit of my finishing the story of the St. Petersburg business this month, so I must hold over the Slade case to the next chapter.

(To be continued.)

H. S. OLCOTT.

## THE FAITH OF THE XXth CENTURY

BY

HELLENBACH.\*

(Translated for the THEOSOPHIST from the SPHINX of July 1892.)

HOURLY, several thousand beings press onwards into earth-life, and hourly do thousands of human beings pay for their entrance into this life by Death. On the whole, however, this life is a very passive business, as has been recognised by all philosophers and founders of religions of any importance; in particular, the balancing of their life-account turns out very unfavourably for the majority, while for a fraction it is positively unendurable. To what end this life, wherefore this pressing into it? Even should life *become* very different, how do billions of human beings come to be sacrificed to secure a questionably better existence for generations to come? Is there any answer to these questions which goes beyond the bounds of the thinkable, the possible, the probable or the reasonable and carries certainty with it?

There is an answer which fulfils this condition and allays every doubt. The reader will confirm this, but only on condition that he follows up the subject, should the proof given here leave the faintest doubt in his mind on any point; for no link in the chain must be lacking. To this end, in the text and in footnotes, the works and authors are indicated where the reader will find more voluminous or thorough proof of the point in question. Thus only is it possible, in a condensed and yet popular exposition, to answer the questions of most weight for humanity. These answers, it is true, will not satisfy the reader's curiosity, as, for instance, the Indian, Greek or Christian mythology does its faithful believers; for these answers are neither revelations nor inventions, but the results of sober reasonings, wherefore also they stop short where no material for reasoning is available.

I have preferred rather to admit my ignorance where adequate *points de repaire* are wanting, than to think out a metaphysic, into which all the necessary assumptions are first smuggled, in order to have them nicely at hand in the explanation of the phenomenal world, as is the manner of the scientists and philosophers of the present day. On the contrary, what is here offered rests upon a firm foundation, and is, further, sufficient to answer the above questions. There will never, it is true, be any

\* This is the second of a series of seven essays found among the posthumous papers of Hellenbach, one of the most original and open-minded of recent German thinkers. It has been prepared for publication by Dr. Carl du Prel.

Hellenbach is remarkable among contemporary workers from having emphasized the importance of "Individuality" in opposition to the Pantheistic tendency of German thought since Hegel, wherein the (human) individual was regarded as a mere passing manifestation with no ulterior significance or destiny.

Hellenbach is further one of the few prominent thinkers in Germany who has given any weight to the phenomena of Spiritualism. These he investigated personally with great care and patience, and satisfied himself of the genuineness of the phenomena as such. He thus shares with Du Prel the honour of having inaugurated a new and very fertile line of philosophical thought.

lack of doubts and unsolved problems in this domain; but what must be placed beyond all doubt is the temporary character of our earth-life and the continuity beyond it of individual evolution, if the struggle for existence is to assume milder forms and selfishness is to be guided into other paths.

#### I. HOW DO WE ARRIVE AT THE RECOGNITION OF TRUTH?

A child enters upon life provided with its organs, and yet at first it knows nothing of its surroundings, although the latter act upon its senses. Only gradually does it feel the difference of the impressions made upon it; it seeks their cause and so arrives at the recognition of the outer world. Reasoning from effect to cause is thus the source of our insight, and it is precisely to the necessity with which effects follow upon given causes that we owe the progress of the natural sciences and of our civilisation. We know therefore with certainty that every change, every effect must have an adequate cause.

When we find ourselves confronted with a complicated phenomenon in nature, the actuating causes of which we are unable to discover, we resort to hypotheses which explain the occurrence without contradiction, and satisfy our need for finding a cause, which need may vary very largely—as best we can. In course of time, these hypotheses are partly set aside, partly corrected, until the truth so far forces its way as to be more or less recognised by all. This is the path which all the sciences have followed. It can and will hardly be otherwise, when we come to deal with problems, which in part reach over into the super-sensuous, the metaphysical, as for instance, the problem of the purpose and destiny of the human race.

The great number of revelations and philosophical systems proves, alas, that this riddle is not yet finally solved; or even should one of the existing hypotheses be the correct one, yet it does not yet enjoy general recognition, and therefore has not yet been so grasped and formulated as to be the best solution of the problems of Biology and Psychology, thus satisfying our need for finding a cause and at the same time meeting the demands of Reason.

Yet only a small fraction of mankind *judges* about such questions, the vast majority *believes, on faith*, what supposed divine revelation and tradition have handed down, or what public opinion puts into its head. If the question is raised as to what mankind has believed, and in part still believes, as to the purpose and future of its existence, it is undeniable that the majority of men regard earthly existence as a temporary condition, and that the principle of soul-transmigration, Palingenesis or Metempsychosis, even if in very childish forms, formed the kernel of the oldest and most wide-spread belief. But not only the believing, but also the judging majority of men has—either in the individualistic (Leibnitz, Herbart, Drossbach) or in the pantheistic sense (Schopenhauer, Hartmann)—expressed itself in favour of the view that man has a transcen-

dental, whether monadological or pantheistic, basis, which enters the phenomenal world, and whose repeated entrance into the biological process is admissible and assumable. With one, it is a Monad which appears as man, with another, it is an impersonal God, who tortures himself through life in order to lose his taste for it. Only a small fraction of mankind believes in a creation, at some definite moment, followed by an eternal duration of existence, and another, still smaller fraction, sees in man a chemical product, which disappears with each individual just as it arose. Hereafter we shall apply the fitting criticism to these views; for the present the statement of all thinkably possible cases may suffice, because one among them must accord with the truth, if none of the thinkably possible cases has been overlooked.

Either the real essence of the human being comes into existence at birth or it does not, it ends or it does not with his death; this yields four possible cases. The one possibility: that the soul pre-existed before the birth, but is destroyed by the death, of the body, is not accepted by any one, and thus there are only three hypotheses left: the materialistic theory, that birth and death are the alpha and omega; the theory of creation according to which man comes into being at birth by the power of God's command, but lives on after death; and the theory held by the majority of human beings (Hindus, Chinese and almost all peoples except those of European race), for whom birth and death are not the alpha or omega of the human appearance on earth, this appearance being on the contrary regarded only as a passing condition, as a dream—under the most varied modes and forms, it is true. The possible repetition of this passing condition is ascribed partly to chance, partly to an intentional education or trial, and partly to the "will to live" of a god. If we should select among these hypotheses that which eventually will be found to be the correct one, its establishment might arouse conviction in one or another of our readers, but a certainty for all could not be reached, for this can only arise if we can prove the inadequacy or impossibility of all the others. Let us strengthen this argument by an example.

Lessing believed in the re-entrance into the earth-life we know, of the forces causing that life, and explained this neither as the result of chance nor of the "will to live," but as a necessary postulate of the "education of the human race." He gives, it is true, no reasons for his view, but at the close of his essay he throws out a dozen queries from which his intention becomes perfectly plain, and no less so his conviction that his contemporaries had nothing more reasonable to oppose to him.

It is certainly reasonable to assume that our short, often violently interrupted, existence here has our education as its purpose, and that this purpose cannot easily be attained by one single life. But is what seems to us reasonable, therefore correct? The reasonableness of an idea is sufficient to set aside an unreasonable one, but yet not to secure certainty; for certainty we require other support, otherwise mankind, in part, would never have deserted this oldest belief.

Lessing's conviction is based upon his firm belief in a divine Providence and guidance, whence therefore the irrational cannot lastingly maintain itself, but must be regarded only as a, perhaps necessary, state of transition. One can *believe* in a divine guidance, but it can neither be proved nor disputed, for in order to do so one would first have to possess a clear conception of the God-head, which human understanding is incapable of forming. Nevertheless one cannot deny some practical value to this chain of reasoning. A Lessing might have prophesied on the same grounds, centuries ago, the abolition of slavery and serfdom, and would have been right. In like manner one may maintain, and that with perfect right, that war and warlike preparations must cease within a given time in consequence of the fearful burden they impose upon labour, even that of future generations, for the benefit of capital.

On the tomb stone of a philanthropic dreamer in Paris stand the words: "*Les passions sont proportionnelles aux destinées.*" Like Lessing, in noble trust in a Providence, he could not believe that human passions are the sources of our misery, but accused our institutions. He held it ridiculous to suppress them and opined that they were the source of our happiness. Was he mistaken? Is ambition, as such, to blame for the misuse which a Napoleon made of it? Must it only find expression in athletics, in racing and in pigeon shooting? Is, perchance, love to blame for the deeds of an Henry the Eighth? What is rational, right, and to the purpose will in time, even without divine intervention, gain the victory over what is irrational, false and not to the purpose, wherefore also the rational always remains the acceptable.

None the less, the reasonableness of an hypothesis alone cannot establish a firm conviction, or produce certainty; for what has not in the past been accounted reasonable or moral? We only need to turn over the pages of history for a century back, to grow distrustful of human judgment as to reason and morality. We must follow another course.

The return of the subject that dwells within us, or of the human soul, into earth-life has, as a prior condition, its survival after death: its survival, however, implies its *existence* during life, which, even to-day, is denied by superficially thinking scientists! It is therefore clear that light can only be shed upon this problem and certainty introduced into our conviction, by following the opposite path and testing the tenability of these two fundamentally opposed views. We must, in the first place, prove beyond a doubt the inadequacy of the mechanico-chemical explanation of the origin, growth and function of organisms. Natural science has, it is true, discovered many of the determining conditions of organic life, yet it has never occurred to its leaders to confuse these "conditions" with the true cause of organic growth, as naïve materialism has done. Yet the latter denies *à priori* the existence of a soul or of any sort of "*qualitas occulta*"; according to its teaching such an hypothesis is superfluous, unscientific, unworthy of a strong mind.

Thus it is necessary, in the first place, to securely establish the existence of a factor causing life and organisation, because it is only then that the discussion as to the survival of this factor and of its return to earth-life can be profitably and successfully carried on.

Our task is accordingly threefold: we have first to demonstrate the *existence*, then the *survival* of a transcendental basis, before we can place on our agenda the possible return into earth-life of the subject lying within us. With this last hypothesis we shall deal in a similar manner, *viz.*, by setting aside what is untenable, and then experience, our need for finding a cause, and our reason may decide as to what remains. Thus only can we attain to the truth, to a certain conviction.

If we assume the existence of an unknown force in those organisms which are endowed with the power of will, sensation and thought, a force distinguishable from the known chemical forces, and if we give this unknown force, without prejudice, the name "Soul," so as to employ a term in common use, then the question may be very simply stated: Has man such a soul, or not? Does this soul survive death and exist before birth, or not?

If these questions have to be answered in the affirmative, then we may perhaps form a well-grounded judgment with regard to the possibility, probability or necessity of a return to earth-life, and also with regard to its thinkable forms, or, on the contrary, as to this theory's being unacceptable. It must not surprise us that our forefathers could not definitely answer these questions, because the natural laws which are here decisive have only been recognised and established during the present century.

#### A STUDY OF "MAINYO-I-KHARD."

(Continued from page 660).

WE shall now take note of some of the philosophical and miscellaneous contents of the book that are worth being recorded.

1. The seat of understanding and intellect is in the brain, that of wisdom is in the heart. (Chap. 48).
2. The soul's dwelling is in the whole body just as the foot's shape is in the boot. (Chap. 48).
3. Good and evil exist in nature, and man becomes good or bad in accordance with his partaking of the one or the other from nature. "Whoever joins with the good will bring goodness with him; and whoever joins with the bad will bring evil with him; just as the wind which, when it blows over a stench, will bring a stench with it, and when it blows over a perfume, will bring a perfume with it." (Chap. 60).
4. It is not so much the external form as the inherent quality that makes the man. The man who performs the affairs of the world and the spirit self-conceitedly and in a self-willed manner is a "semi-man"

and one who is demoniacal in every deed and action is a "semi-demon". A true man is he who is endowed with right belief. What beliefs are needed in a true man, is a point which every bigot explains in his own bigoted way, and so does the author of this book. (Chap. 42).

5. There can be no wisdom without goodness, in other words, goodness is an essential mark of wisdom, so that a man who is not good in thought, speech and action is not a wise man, however learned and worldly-wise he may be. "Wisdom that has no goodness with it is not to be considered as wisdom." (Chap. 11).

6. "Every good and evil that occurs to man, and also the remaining creatures, occurs through the seven planets and the twelve constellations. And those twelve constellations are called in the religion the twelve commanders who are from the side of Hormazd, and those seven planets are called the seven commanders who are from the side of Ahriman." Those twelve constellations probably mean the twelve zodiacal signs. We fail to grasp the deeper meaning and occult significance of this important statement.

7. "The creator Hormazd produced these creatures and creation, and the Ameshashpends, and the Spirit of Wisdom, from that which is his own splendour and in the glory of boundless time." By boundless time is implied Eternity. A more correct rendering of the Zend expression "Zewan-e-Aparne" would be "time beyond bound" as distinguished from time in the ordinary sense of the word. It is identical with Parabrahm, Hormazd with the Logos, His own splendour with the Light of Logos, the seven Ameshashpends with the seven Universal Principles, of which Hormazd Himself is the First or the Highest. As for the Spirit of Wisdom it is mentioned elsewhere in the book as one of the Ameshashpends, and, in that case, it is identical with Brahman, the principle of Divine Wisdom which is the highest Ameshashpend after Hormazd and corresponds to the principle Buddhi in theosophical literature.

8. The doctrine of Duality, which the author has carried to extremes, plays a very important part in Zoroastrianism. The fundamental conception is that there are two sides to everything in nature. Dualism is an important phase of nature, it is the very law of manifestation. It is observable everywhere in the visible universe, and is traceable to the unseen universe, nay, to the ultimate causes of things. Opposed to light there is darkness; to life, death; to virtue, vice; to good, evil. There is, as it were, a conflict everywhere; nature is the play-ground of two opposite and opposing forces, the agencies working on each side being the creatures and the agents of the force-centre on that side. The centre of good, the source of all good influences is Spenta-Mainyas, that of evil, Angra-Mainyas. These two terms are translated "Good Spirit" and "Evil Spirit"; we think a more philosophically significant rendering would be "The Spirit of Good" and "The Spirit of Evil". They are identical with Gnyānam and Avidyā. They are no mere arbitrators, but are facts in nature. These two Spirits are

traced further back to Ahura-Mazda and Ahriman, the ultimate source of Light and the ultimate root of evil. The expression Ahura-Mazda has not always one and the same significance. It is used for the Root of All. That root has two off-shoots, one white, the other black, one good, the other evil. And the same expression is also used for the good off-shoot as contradistinguished from the evil-bearing one. It has other meanings as well to which we need not refer in this place.

9. The Zoroastrian belief in the existence of the soul is clearly expressed in chap. 48, where it is explained as dwelling in the whole body just as the foot's shape is in the boot. Thus the soul is not believed to be absolutely immaterial. It has a distinct objective existence, defined by a distinct form similar to that of the physical body; and it is framed of a material sufficiently refined to enable it to permeate the whole body and to prevent it from being seen by the physical eyes. Thus it is not material in the ordinary sense of the word, it belongs to a plane of objectivity quite different from the one usually recognised as matter or as the material side of nature. The term soul is used in this book in the sense in which it is popularly used. It stands for the intermediate principles in the constitution of man and not for the highest ones. Hence what is stated about the fate of the soul after death or cessation of earth-life refers to those intermediate principles. In particular it applies to the lower phase of the fifth principle, known in theosophical literature as "lower Manas."

10. The theosophical idea of the influence of man's conduct in this life upon the fate of the "lower Manas" after death, or we may say, the doctrine of Karma with reference to the "lower Manas," is figuratively, but quite unmistakably, enunciated in this book. In the first place, we are told that "Grosh the pious," the guardian-angel of Piety in Zoroastrian Cosmogony, assists the soul of every pious man, on the occasion of the trial that takes place at the Chandor bridge (popularly known as the Chanwad bridge). This means that the passport to the heaven of a blissful post-mortem state is piety or righteousness in thought, speech and action in this life. And it is a hint worthy of note that "Grosh the pious" is, according to Zoroastrian belief, the guardian-angel of purity in general and *that of chastity in particular*; thus showing that amongst the different forms of purity, chastity holds the most important place. That idea is indirectly endorsed in this book in chap. 36, where the thirty-three sins or "acts to be avoided" are enumerated. Sexual sin is placed at the top of the list as the most heinous of all offences; even the most hideous crime of murder being placed after it. To understand the spirit of this we have to note well that in the subsequent chapter the thirty-three virtues or "acts to be done" by a Zoroastrian are given, and liberality heads the list and is distinctly called the most important virtue, "the first good work." Thus certain acts of commission are enjoined along with certain acts of omission; amongst the former, which we may call active virtues, liberality is the first and the most important one; amongst the latter, which may be called passive virtues, chastity holds that place of honour.

11. About the Chander bridge we are told: "When the soul of the pious passes over that bridge, the width of that bridge becomes about one league, and the soul of the pious man will pass over with the assistance of Grosh the pious." This is a faithful echo of a genuine Zoroastrian belief. The widening of the bridge to allow passage to the soul of the pious is a figurative expression for the facility afforded by virtuous acts done in this life to the passage of the soul from Kama-loka to Devachan. It is these experiences that partake of the nature of "higher Manas" or "higher mind," and are on that account capable of being assimilated into it. Ascending to the plane of "higher Manas" to which they belong, from that of "lower Manas" to which they were temporarily attached by virtue of their having emanated in earth-life, they fill up, as it were, the gap between the two, thus widening the intermediate bridge and making it more passable for the soul, which is the centre of consciousness of earth-life.

On the other hand, earthly desires invigorated by sinful life survive after death, in Kama-loka, and, by their survival as well as by their power of attraction exercised over the soul, interfere with its passage into Devachan. That idea is figuratively expressed in the book as follows:—

"And on the 4th day, Vizarsh, the demon, comes and binds the soul of the wicked with that which is an evil chain."

12. And we are told that, during the time of the trial of a pious man, his good karma appears before him in the form of a beautiful damsel, and informs him, "I am not a damsel, but I am thy good deeds..... Lo! I am this of thee, the good thoughts, and good words, and good deeds, that were thought and spoken and done by thee." On the other hand, an evil man has to face his bad karma, which appears before him as a most hideous damsel.

13. Humat (Good Thought), Hupit (Good Speech), Hooresht (Good Action), these three form the groundwork of Zoroastrian ethics. There are, we are told, three footsteps in heaven corresponding to them, and the soul of the pious rests the first footstep on Humat (the place of good thoughts) and the second on Hupit (the place of good words) and the third on Hooresht (the place of good deeds). This is highly suggestive. It suggests that good thought is the first step, the stepping stone to post-mortem bliss, but not the only one; that in order to take another step, it is necessary to give definite expression to good thought; and to take the third step, it is necessary to make the good thought and good speech fructify and bear good fruits.

14. What follows the mention of those three footsteps deserves careful consideration, "and the fourth footstep will reach that which is eternal light, the all-radiant." The question naturally arises, "what is it that gives the lift from the third to the fourth step?" Humat gives the lift to the first step, Hupit to the second, Hooresht to the third; but we are not told what gives the lift to the fourth which is "Eternal Light."

Here we see quite clearly that the real good is not enjoyment in the three heavens, but Eternal Light; and we further notice a sad want of information in this book as to the circumstances under which the soul can pass from the three heavens to Eternal Light.

In conclusion, a few words are needed to avoid a misunderstanding in the reader's mind. We have said so little about the bigotry and worldliness of the book, and then dwelt at such length upon the choice selections made from it, that the reader may think our opinion unjust. We are therefore compelled to add that the book is replete with specimens of bigotry and worldliness, which we have not freely quoted, since they do not deserve such treatment. The book contains excellent moral aphorisms and philosophical ideas that are in harmony with the spirit of Zoroastrianism, to which we have given the prominence they deserve; but it contains a good deal besides these that is not in harmony with it. The former we accept; while, as for the latter, we take them for what they are worth.

D.

#### PIONEERING.

IN the early years of the settlement of the Western States in the great North American Republic, the pioneers found nothing but the soil and the seasons. In some regions stretched vast prairies covered only with grass; in others dense forests broken only by brief tracts of bushes. The former case presented difficulty as to preparation, though it might mean infertility of land. But the latter was thick with obstacles exacting protracted labor, this consideration always cheering—that a soil so prolific must repay regular cultivation. Selecting an area near to a stream and with, if possible, a spot having but partial vegetation, the settler began the construction of his future farm. Space for hut and barn must be immediately cleared, bushes and undergrowth cut away and burned that a vegetable garden might be planted. Then came the slow work of removing the forest. Some trees could be successively felled; others could only be "girdled" by cutting away a ring of bark near the root, ensured death, thus slowly drying the fibre and making the removal easier thereafter. Perhaps an unusual drought might have made a whole tract of forest inflammable, and then, after due precaution against unlimited spread, all might be burned off and the ground be bared. Deep-rooted stumps must be twisted from the soil, the plough toilsomely tear up the uneven surface, the seed sown by hand alone, the scanty crop laboriously gathered in. Years needed to pass before a clearing became extensive, decades before the forest could be transmuted into a well-ordered, fully-provisioned farm. There had been a choice between a soil already open but of only moderate fertility, and one requiring long preparation because of the luxuriance which demonstrated its wealth.



The pioneer work of the Theosophist in the United States has analogy, I take it, in the pioneer work of the agriculturist. There are stretches of indifferentism from which no strong growths of prejudices or dogmas need to be cleared, but only because the religious principle has been too sterile to produce much of vigorous outshoot. Yet these areas are exceptional. The local soil, so rich in elements of thought and purpose, so vitalized with pervading tendency to rapid germination, has special evidence of a vivid religious quality, and hardly a hamlet is without a chapel or a "Union Church". All over the land religious questions enter into the life of the people, sects differentiate off and exist long after their *raison d'être* would seem to have expired. Churches grow at a greater rate than the population, doctrinal controversies evoke interest from the purely secular press. A mighty outgrowth of deeply-rooted beliefs, conspicuous creeds, far-branching propaganda, vigorous prejudices, thriving ecclesiasticisms covers the surface of society, many of them as sturdy and as colossal as the primeval forest of the Western pioneer. They by no means represent a corresponding amount of piety, they do not always certify to careful research or intelligent conviction, they may not mean scholarship or acumen or discriminated result, they may not even imply more than family habit or the influence of association, but there they are,—firm, deep-set, towering, persistent.

It is a dense outgrowth such as this that the Theosophist confronts when he schemes to plant Theosophical thought and raise a Theosophical crop. And he has to do as did his analogical pioneer. He begins by selecting an area where the local conditions are most favorable, where there is a spot somewhat open to the sky and the breeze, and whence openings into the circumjacent density may most hopefully be attempted. The very simplest of elementary ideas are all that can at first be sown, and those only within the narrow limits of personal surroundings. Then with great policy and care the work of clearing is begun. Sometimes some vigorous old superstition is "girdled" with a gentle sarcasm,—not attacked at all, but quietly left to wither till ready for combustion. Sometimes a correction of mistake or an apt exposition of fact may fell a notion which has grown firm with years. Sometimes the action of outside agencies has prepared the way for a holocaust of nonsense,—a Church scandal, perhaps, or a popular book, or a sectarian quarrel, or a feeble sermon against "infidels." The match is applied, and may have to be removed, pointed thoughts rip up the surface of indurated minds, seed be sown in the most unpromising quarters, every upshoot of interest dexterously watched. Slowly the accessible area widens, indications of a spreading topic gradually multiply, there is a call for books, the local press refers half-respectfully to Theosophy, the local clergy vouchsafe it an attack. The harvest is approaching.

But all this is of exceedingly slow progress. It is hardly possible to overstate the strength of religious conservatism. Serenely complacent over the certainty of its own beliefs, it has no wish for any change

or enlargement, and so is suspicious of any new thought and resentful at the suggestion that there is a presumption in favor of the new. Whatever seriously modifies, much more whatever explicitly denies, a conventional belief arouses vehement hostility. There is even a frantic clinging to phrases and forms and hallowed names. Deliberate attack upon this frame of mind only intensifies it, and the politic Theosophist avoids controversy or antagonism, simply putting thought into the air, and letting it be absorbed slowly, perhaps unconsciously. Transmutation of attitude from rancor to disapproval, from disapproval to toleration, from toleration to sympathy, from sympathy to welcome, cannot be rapid. Self-esteem and the consciousness of infallibility must weaken, a suspicion that one is yet narrow be aroused, desire for investigation formed. To sap the rigidity of dogmatism and transform it to the flexibleness of docility needs the passage of many suns.

Now the conditions, the requirements, the possibilities of Theosophy in its pioneer stage point out the great present duty of Theosophists. It is work. Study, except so far as fitting for that work, is a minor aim. The perfected tools, the refined processes, the varied activities, the culture, daintiness, finish of a long-cultivated region, are not the immediate purpose of the early settler. He has to clear the ground, sow the seed, reap the slim returns, only prepare for a future which shall contain every factor in a rounded life. There is no time for rest or polish: the one present obligation to open up the way overbears all consideration of a later elegance. The simplest doctrines have to be stated in simple language and so illustrated as to be intelligible to the populace. Their conformity to reason and the moral sense has to be shown, their support from fact and analogy and tradition be exhibited, the community familiarized with terms and truths and modes of thought which are strange or foreign. Daily incidents must be interpreted by a fuller philosophy, common problems have attention on different principles. Leaflets, essays, pamphlets, the whole apparatus of elementary instruction, find place in this early work. Items must be pushed into newspapers whenever practicable, for newspapers go where teachers do not, and carry germs of thought into regions otherwise inaccessible. Gradually the vital truths in Theosophy are made comprehensible to the community, some hearts respond to them, a demand for books arises, the Society is inquired after, a person here and there joins, he interests others, a Branch is talked of, then formed, a Library is begun, new topics emerge from it, study is undertaken, classes organized.

Although this stage is an advance, two things are as true as at the outset;—the study is upon themes more immediately practical, and the main function of a Branch is propaganda. There are regions and there are eras where and when recondite investigations may be fitting, perhaps even direct experiment in psychic phenomena. But where vast areas of ignorant superstition and disastrous theology surround a group of Theosophists, the spirit of true altruism forbids conse-

eration to selfish lore instead of the active circulation of truth valuable to all. Subtler studies and individual satisfactions may await a time when acquaintance with Theosophy has become general, even as the refinements of a settled community follow long after the struggles and the successes of pioneers. The present duty is WORK.

No one can realize the true handiwork of Theosophy in the West who does not realize what is the West and what it needs. And it is exactly here that misconception is certain to the Hindu who has not himself seen the other hemisphere. He errs in his estimate of what is best, and he errs in his estimate of what is applicable. The product of generations familiar with both the root thoughts of Theosophy and their efflorescence in elaborate speculative philosophies, he cannot easily comprehend the state of those to whom the very simplest doctrines are unknown or misinterpreted, to whom the commonest of terms—Karma and Devachan, for instance—are either new or meaningless, and who are filled with ideas, prejudices, mental fittings the reverse of all his own. Moreover, the history of religion in Hindustan is exactly what it is everywhere else. The original spiritual impulse has combined with brain-thought to produce a double system of creeds and rites, and its energy gradually been transformed into defence of doctrine and observance of form. These things have assumed the place of first importance, while the vital essence of all religion—devotion—recedes from thought. Asked, then, to furnish what he conceives the needful teaching for the material West, the specific for a revival of right living, he naturally proffers what he has always been accustomed to emphasize and uphold. With one hand he holds out a complicated metaphysical treatise, and with the other an elaborate system of ceremony, expounding subtle distinctions, caste rules, mechanical observances, the value of talismans and rites. And all this for precisely the same reasons and on the same principles as a Western Christian of sectarian affiliations, invited to furnish his recipe for converting "heathen", would respond with a "Confession of Faith" propped with Bible texts, and a sacramental system of Baptisms and prayers and Church membership. Each expresses what is natural to his training; both illustrate the workings of the ecclesiastical spirit; both fail to see that truth is far deeper than any creed or rite, and that it is only fundamental truth which will appeal to fundamental man.

So, too, does our Eastern brother err in his conception of applicability. The work in the United States is pioneering. Among a people of intense practicability the cry "cui bono?" is ever on the lips. Hence only doctrines and usages which vindicate themselves to common-sense can obtain a hearing, and these must dissociate from whatever seems artificial or fantastic. Such matters, even when they do not excite ridicule, receive no interest. The age when a Brahmin boy is invested with the holy thread, the question which side of the body should be washed first, how many times daily certain prayers are to be said, the lunar epochs for marriage and feasts and starting business, genealogies

of gods, caste distinctions, mythological tales and quotations from local sacred books, these and a hundred other items of Oriental importance are absolutely without interest ten thousand miles away, and are totally worthless to a Western eye. It is for precisely the same reasons as would make a Hindu utterly indifferent to the distinctions of belief among the Christian sects in America, the usual age for Baptism, controversies over the sign of the cross, the Real Presence, and what constitutes heresy, quotation of Bible texts as if final in disputes. If a Christian supposed that his system could make progress in Hindustan through promulgation of such matters, he would only need to ask what impression would be made on America by the promulgation of analogous matters from Hindustan. Absolutely none. Even if treated with sobriety, not to say solemnity, they would not arouse a thought or a care.

In the great pioneering work peculiar to the American Section, the first need is for ample equipment wherewith to meet the exigencies of the case. Simplicity and variety of tools are the primary requisite. Elementary doctrines—notably Karma and Reincarnation—appeal for every support which can be drawn from analogy, history, authentic tradition, scientific fact, ancient teaching, and a catena of authorities. Any literature which can contribute such may be a benefactor. As the soil is cleared for larger sowing, varied crops will doubtless come. Those profounder truths which, we are told, await the day when their welcome is assured, will in time appear, and the philosophic side of Theosophy share that attention now given mainly to the ethical. Grand indeed will be the conquest when the tireless energy of the West weds the acute thinking of the East, and their progeny of right conviction, right principle, and right act control the land. In that far-off, yet approaching time, we whose names will long have disappeared may be reborn in a Theosophized nation, and revel in the luxuriance of a soil we once helped to clear, a climate we once helped to form.

ALEXANDER FULLERTON, F. T. S.

### THE GAYATRI.

(Concluded from page 619.)

IT has been a peculiarity with our ancients to express in an unveiled language every occult truth, however trivial it might be. The only motives assignable for this procedure seem to be that these truths should not be known to one with an impure heart, and that they can only be best understood by means of a second person. The latter of these motives can be discerned even in works on black magic, and much more will it be the case in those writings which treat of the higher forms of occultism. No wonder then that such should be the case with Gayatri. Its exact nature has nowhere been clearly explained. All the accounts, or rather nearly all the more important ones, appearing in the Vedic Literature have already been given.

The only statement in the Vedas that gives any clue as to the nature of Gáyatridevata is, that from the Pranava came the seven Vyáhrities, and from these the Gáyatri sprang. This has already been given out while speaking of Pranava, and it has been explained that the Gáyatridevata is the Logos itself working on the seven planes, as denoted by the seven Vyáhrities. This idea will be found expanded in the Puranic and Tantric writings. These do not say in so many words that the Gáyatridevata is the Logos itself, but the several names—1,008 in number—by which the Devata is termed, enable us to come to such a conclusion.

The only Purana that devotes a sufficient space to the question of Gáyatri is the *Devibhágavata Purana*; there is very little difference, as regards information about the Gáyatri, between this Purana and *Vásishtasamhita*, and *Visvámitrasamhita* among Vaishnava Tantras, which also speak of Gáyatri. Among these again, it is from those portions which explain to us "Gayatrikavacha," "Gáyatrihridaya," "Gáyatristôtra," and lastly, "Gáyatrisahasranâma" and "Ashtôttarasatanâma", that we can form any consistent theory as to its nature. Among its more important names may be noticed over one hundred and twenty. The rest of them have been omitted being either equivalents of those now selected, or explanatory of the special characteristics of the various manifestations of the Gáyatridevata. The names themselves are simply given out in an alphabetical order, naming at once *Avidyâ* (ignorance) and *Virât* in the same breath. The only way we can consider those names as consistent with one another, is in that they denote the various manifestations of the Gáyatridevata.

In its inmost nature it partakes of the nature of both matter and spirit; and hence called *âdyâksharasamyuktâ* (*âdyâ*=*Prakriti*, *Akshara*, spirit, and *samyukta*, joining) and is thus the Manifested Logos, which is the life or the spirit of the universe. It is therefore unthinkable (*achintyâ*), without or beyond any qualities (*alakshanâ*), and is that which is denoted by the last "instant" of Om (*arthamâtrikâ*). It is the eternal *Hamsa* of the Indian occult writings, which cannot be repeated (*ajapâ mantra*) and which denotes Brahman (*Brahmarûpî*), and hence rightly, though figuratively, called "the rider of Hamsa" (*Hamsarâhini*) and existent in that Hamsa (*Hamsastâ*). Being of the same nature as Om (*Omkâra*, *ekâshara*, *ekamâtra*), it is said to preside over it (*Garudârûdhâ*). It is Truth itself (*ritam*) and, in short, it is Nârâyana himself, in that unmanifested condition in which he is exoterically described as lying on a *Ficus religiosa* leaf (*Bodhidrumavâsini*), and it is particularly on account of this one of its names that I am inclined to think whether the real nature of Gáyatridevata may not be what is described in Theosophical writings as the Unmanifested Logos. Being of the nature of the Unmanifested Nârâyana, known in Indian writings as Parabrahm, it is said to be beyond *Nâda*, *Bindu*, and *Kalâ* (*nâdabindukalâtîtâ*) and therefore capable of destroying ignorance (*avidyâdhrâmsini*), of bestowing Nirvâna (*âmushmikaprada*) or Truth itself (*ritupradâ*).

Being thus of both matter and spirit its immediate manifestation is the second Logos, i. e., matter and spirit. In its manifestation as spirit, it is justly described as unborn (*aja*) and of the nature of Parabrahm (*Parabrahmâtîkâ*), beyond the five sheaths of matter spoken of by the Vedantins as enveloping the A'tmâ (*pañchakosavinirmuktâ*), and also the destroyer of the six passions mentioned in our writings (*arishadvargabhedini*), or briefly beyond matter of any description (*nâyâtîtâ*).

It is Time itself (*kâlarûpini*) and it now represents, in one aspect, the *Virât* (*virâtrûpini*) and *Nâri* in the other, and as it envelopes a *Brahmânda*, or a solar universe (*brahmândabahirantastâ*), it is said to support all the worlds (*lokâdhârinî*). Indra, and in short, all the devatas are its manifestations (*daivatâdisvarûpini*).

In its manifestation as matter it is described as *Prakriti*, *Aryakta*,—two well-known synonyms—and as hence living (latent) in the bosom of the first manifestation of Parabrahm (*adimûrtinivâsini*). *Aditi* (unborn), and *avidyâ* (ignorance) are the other names: and the three gunas of Satva, Rajas, and Tamas spring from *Prakriti*, which is hence known as the causer of gunas (*gunakara*). It can therefore also manifest itself in any desired form (*kâmarûpâ*). It is almost impossible to overcome (*ajitâ*) surrounded as it is by these three gunas (*gunatraya vibhûritâ*). It is the source of all the manifestations represented by the female deities or consorts of the more important among the male members of the Indian Theogony, and hence called the primary Sakti (*A'disakti*) which contains the other Saktis, Lakshmi, Pârvati and Sarasvati (*Trisakti*) in its womb, so to speak.

Let us now take each of these three manifestations. In its manifestations as Lakshmi, the consort of Vishnu (*A'dilakshmi*), it is justly styled the mother of the Indian (God of Love (*Kâmanâtâ*). Agreeably to our Puranic accounts, she incarnates herself as *Rukminî*, as becomes the beloved of Dâmodara (*Dâmodarapriyâ*). Another of the manifestations is Pârvati, who is well-known as the consort of Siva, and otherwise also spoken of as *Mâhêśvarî* (consort of Mahêśvara), etc.; and a third manifestation is that of Sarasvati, the consort of Brahma (*brâhmî*), who has for her conveyance a parrot (*kirarâhini*). These are the most important of her manifestations. The others are, the consort of Indra (*Indrâni*, *Aindri*), *Rambhâ*, the divine nymph, *Chhâyâdevî*, the consort of Surya (the deity said to preside over the physical sun), and lastly, *Irâvata*, the divine white elephant on which Indra rides. It is either identical with, or manifests itself as, the *Sandhyâdevatâ* in her three forms as *Sâvitri*, *Gáyatri*, and *Sarasvati* (*Trisandhyâ*), who is said to be located in the Sun (*arkamandala stithâ*, *ûdityamandala gatâ*), and hence also called *ûditya pad-arichirâ*. Coming to this world we find here some of the lowest manifestations, these being the devatas presiding over this Jambûdvîpâ (*jambûdvîpâ*), over the Ganges (*jâhnavî*) and over the Jumna (*kûlîndî*, and *ripâ*). Perhaps the worst of such manifestations is the one as the elemental presiding over that troublesome ailment known as fever (*jvaradêvatâ*).

So far as to the manifestations of Gáyatridevata in the macrocosm. In the microcosm, its manifestations are as follow; the force in the *Mūlādhāra chakra* spoken of by Yogis (*mūlādhārā stithā*) and in the *mānupirakachakra* from which Idā and Pingala Nadis take their rise (*idāpingala rūpini*); the private parts, which every student of occultism knows to contain some of the most spiritual of forces (*guhya mandalavartini*); in short the forces in the six chakras are her manifestations (*śhādūdhāra stitā*). That condition of a Yogi that makes the nearest approach to its real nature is *Virajā* also known as *Unmanjarasthā*. This the Yogi experiences only just before he becomes a real Jivanmukta, thus literally clearing the way for the higher path (*urdhvatā bhedini*). There appears to be one more view from which Gáyatridevata was conceived. Being identified with the Logos or the Indian Sabdabrahman, it has to undergo all the manifestations which the Logos is said to have undergone. There is then a *para* form of Gáyatridevata which may be parallel with its manifestation as the second Logos, a *pasanti* form corresponding to the evolution of Prakriti as Lakshmi and other deities, a *madhyama* form, such as those of the lower powers, e. g., the *Jvaradevatā*, and lastly, the *vaikhari* form corresponding to those on the physical plane. Originally it was beyond Nāda, Bindu, and Kalā (*Nāda-bindukalātītā*), but in its manifested stage it is of the nature of Nāda, Bindu and Kalā (*Nāda-bindukalātmikā*)—being a Logos. Sabda (sound) takes its origin from Kundalini (*Kundalī*), a force located a little above the anus. The sound which thus takes its rise from Kundalini passes through the three stages of *para*, *rasyanti*, *madhyama*, and at last comes out as the *vaikhari*, which we all speak of and hear, comprising the fifty letters of the Sanskrit alphabet (*akṣarādikṣakārūtā*). The highest form in which these letters could be combined was naturally the Vedas, and pre-eminently the *Rig Veda*, which is one of the names of that devata. Composed as it is of twenty-four letters, each of which was seen (in revelation) by a Rishi, it is rightly called *Rishi mandalochūrinī*. It is also described, figuratively of course, as “a face of Brahman” (*ajamukhā*), following the *Bṛihadāraṇyaka* (*anumādiguna dhārinī*) appears as if with the avowed resolution of making a devotee obtain Brahman (*Brahmakankana sūtrinī*). It is probably for these reasons and similar ones that the modern Sanskrit authors made Gáyatridevata identical with Brahman: at any rate the statement of Gopatha Brahmana, that from the Pranava sprang the seven Vyahritis, and from these again collectively the Gáyatri took its rise, seems to be borne out by these names, so far as its universality is concerned.

This highest of all mantras, then, requires a correspondingly intricate and highly occult method of practice, and this is as might naturally be expected. For this purpose one should be initiated into it; our initiation during the thread ceremony, which all we Brahmans pass through, would appear to be of little or no use whatever. The qualifications

exact of one who comes as a Guru to initiate the pupil are those that can be expected only in the highest adepts; for one who has obtained Mantra Siddhi in this Mantra could be a Jivanmukta alone. This process of initiation should last a month at the lowest estimate. After this is over, the pupil should begin to practise it himself. He should select an unfrequented place where he should make a Japa 10,000 times. This should be followed by one of 300,000 times with a view to the purification of the mind. This is much insisted upon. Then begins the purification of the body. The devotee should beg for food: he is to divide it into four parts, three of which should be distributed among Brahmans, guests and cows, and take a fourth part himself. He should make the Japa proper with a concentrated mind 24,00,000 times, or, according to Visvámitra, 32,00,000 times, which, at the rate of 1000 (this should not be exceeded) a day, would take more than eight years and six months. This is the figure given in *Devibhāgavata*. But according to the general rule of Mantra Śāstra, that one should make Japa four times the allotted number in Kaliyug, it would come to 96, or 128 lacs of times which at the uniform rate of 1000 *per diem*, would take 12,800 days or more than 35 years!

Besides these, oblations into fire and water will have to be made several lacs of times. If, even after doing all this, he has not been able to obtain *Mantra Siddhi* he should continue the same until he is able to obtain it. Any of the occult powers known as *anima*, &c., will be obtained only after a further continuation for not less than three months but not more than a year. The result of all this seems to be, at any rate to my mind, that with whatever object one wishes to practise it, he must invariably, at the end, become an ardent desirer of *gnāna* and hence Moksha. The reason is simply the fact that abstemiousness, self-abnegation, in short, all kinds of self-denial undergone by the devotee will make him more and more selfless. Vidyāranya seems to have been the only exception to this rule as he desired wealth: but unfortunately this is the only case of a devotee known to us within historical times: for such cases cannot but be extremely rare.

#### APPENDIX.\*

RIG VEDA, III MANDALA, 62ND SU'KTA, 10.

*Tatsaviturvarenyām bhargo devasya dhimahi dhiyoyonah, prachodayāt.*

SA'YANA'CHĀ'RYA'S COMMENTARY.

1st.—Interpretation in favor of Brahman:—

“*Yah*=which sun; *nah*=our; *dhiyah*=intelligence; *prachodayāt*=enlighten; *tat*=that (spoken of in the Vedas); *devasya*=shining; *savituh*=creator and all-pervader (i.e., Brahman); *varenyam*=he who is fit to be meditated upon and is well-known; *bhargah*=(the Divine light)

\* In this is given a free translation of Śāyanāchārya's Commentary on Rig Veda III, 62-10. and Sankarāchārya's on Gáyatri as given in Mr. Tukaram Tatya's Edition of Śāyanāchārya's *Rig Veda Bhāṣya*. The technical and grammatical parts have been omitted as being of no use to non-Sanskritists.

that destroys (*avidyā* and its effects); *dhīmahī*=(we) meditate (as on ourselves)."

2nd.—Interpretation in favour of the sun :—

"*Yah*=(the splendour of) which sun; *nah*=our; *dhīyah*=understandings (and works); *prachodayāt*=enlightens; *devasya*=shining; *savituh*=the sun; *tat*=that (i.e., well-known); *varenyam*=that which can be desired by all; *bhargah*=the destroying splendour; *dhīmahī*=meditate as an object for worship.

3rd.—Another interpretation in favour of the sun, the same as No. 2, except—*bhargah*=food; \* *dhīmahī*=obtain.

These three interpretations would respectively mean :—

1. "Let us meditate, as on ourselves, on the shining (Divine) Creator and All-Pervader : that Divine Light that destroys *Avidyā* and its effects : (may) that (sun) enlighten our intelligence (understandings).

2. Let us meditate, as an object of worship, on the destroying splendour of that (too) well-known sun, which every one desires. May that sun enlighten our understandings.

3. Let us obtain (from) the sun the food which every one desires. May that sun enlighten our understanding."

#### SANKARA'CHA'RYA'S COMMENTARY.

"Here I shall explain the *Upāsana* of the *Gāyatri* which is all pervading. The object of such an explanation is the knowing of the Brahman who is all-powerful, who is that splendour which makes everything shine, who is of the nature of devatas and of all the world. The *Gāyatri* when preceded by the Pranava (*Om*) and by the seven *Vyāhritis* and followed by the *Gāyatrīsīras* (*omāpojyotīrasomritam brahma bhucarbhuvassavarom*), should be used for *prānāyama*. When preceded by the Pranava and the three *Vyāhritis* (*bhucarbhuvassavah*) and followed by Pranava, it should be used for Japa (repetition while meditating). The *Gāyatri*, pure and simple, denotes the identity of Jiva and Iswara.

*Yah*=that which; *nah*=our; *dhīyah*=understanding; *prachodayāt*=enlightens. What is it that enlightens? the *Pratyagātma*, enlightens the *Gnāna*, *Buddhi*, and the *Antahkāraṇa*, and which is the All-witness. *Tatsavituh* refers to *Paramātma*, which is of the same nature as *Pratyagātma*. It is said (in the *Bhagavad Gīta*) that *Om*, *Tat* and *Sat* refer to *Pratyagātma*. *Savituh* is that which presides over that illusion (of duality) of the world and which is of the nature of creation, support and destruction : in other words, Parabrahm is here meant. *Varenyam* refers to that unsurpassable nature (*svarūpa*) which is desired by all. *Bhargah* means that *Gnāna* which can destroy *Avidyā*, and other impurities. *Devasya* is that *Chitśvarūpa* (of the nature of *Gnāna*) which is undiffer-

\* Śāyanāchārya quotes a passage from *Atharvaveda* in support of this interpretation (*Bhargodevasya kavayonnāmahuh*.)

entiated (*akhanda*), and which can enlighten all. *Savituh* and *Devasya* are both in the genitive case and here imply identity, just as in the case of *Rāhu*'s head, (*Rāhu* being the same as the head).

In other words :—I (the *Pratyagātma*), who am a mere witness of things seen by *Buddhi*, &c., meditate on my nature as that Brahman which is well-known, which presides over everything, which is of the nature of the highest bliss, which is not the cause of sorrow, which is self-luminous, and which is of the nature of *Gnāna*.

The idea (involved) in *Gāyatri* is the meditation of *Jivātma* as *Paramātma* as "*Soyanātma*" (I the A'tma, am That). Inanimate objects are manifestations (of Brahman) according to (the well-known illustration of) the rope and serpent. From the first of these (sentences) identity is established between *Jivātma* and *Paramātma*. From the second that of inanimate objects and Brahman. In other words, Brahman is everything. This Advaita conclusion is the meaning of *Gāyatri*.

*Bhukh* is *Sat* : *Bhuvah* is the nature of *Chit* (from *Bhāvayati* = that which enlightens); *Swah* means well desired, i.e., that bliss which is desired by every one, in other words, *A'nanda*; *Mah* (*Mahīyati*) means that which is praised by every one, and hence superior to everything; *Janah* is that which creates, i.e., the cause of all; *Tapah*, comprehending all splendour; and *Satya* means Truth. Thus the seven *Vyāhritis* refer to Brahman who is represented by *OM*. All this implies that there is nothing except Brahman. Now as to *Omāpojyotīraso*, &c. *A'pah* (from *āpnōtā*) means all-pervading; *Jyoti* is all brilliant; *Rasa* is superior to everything; and *Amritam* means no death.

Thus the highest (or inner) meaning of *Gāyatri* is :—I have become that Brahman, which is of the nature of that A'tman which is all-pervading, all-brilliant, which is superior to everything, of the nature of eternal freedom from bondage; and which is of the nature of *Sat*, *Chit*, and *A'nanda*, and which is denoted by (the syllable) *Om*."

\* \* \* \* \*

S. E. GOPALACHARLU, F.T.S.

#### HIMALAYAN FOLK LORE.

THE other day a cow was sent me in charge of two lads. On arrival it was seen that she had fallen down a *khud*. She died the next day, or the day after. Each boy accused the other of having caused the mishap to the cow. As there was no evidence of any kind it was determined to eliminate the guilty lad by the ordeal of the goddess. Each boy brought a young goat to the shrine of *Irma Devi*.\* The goats were placed before the shrine by the *pujari* (officiating priest) and the *gūr* (medium) besought the goddess to cause the goat of the guilty lad to fall to the ground. A group of some forty persons sat round in a circle

\* Mother-Goddess.

to watch the result. Almost immediately the goat of one of the boys fell to the ground, as if thrown down by an invisible power. These ordeals are held in high favor by the Kulu people, and the justice of the verdict of the goddess is never questioned. The question arises—for question of fact there can be none—does the occult power that throws down the goat proceed from those present as spectators, or from the goddess and her surroundings? I, at least, cannot answer; perhaps, some of the Illuminati at the Adyar Head-quarters can tell us.

In the Himalayas, as in most other parts of the world, a sneeze is considered an evil omen. In England, when a person near us sneezes, we say, "God bless you," evidently to ward off the evil prognosticated, should a person express a wish, or a hope, for something, and he, or some one else near him, sneeze, then it becomes a certainty that that wish or hope will never be fulfilled. I have seen this so often, that now there is no longer any doubt of this in my mind. They have a pretty superstition in Ireland. If one, unpremeditatedly, is gazing at night up into the starry firmament, and wishing for something or other, and he suddenly sees a shooting star, it is a sure sign that his wish will be granted.

This has been a year of great drought and want of rain throughout the Himalayas. When forty days had passed without a drop of rain falling, the people round about collected all their gods and goddesses and imprisoned them, telling them that they should remain shut up till it rained. The gods replied, "it will rain within three days, but for this outrage numbers of you shall die from plague." Sure enough it rained a couple of days afterwards, and the gods and goddesses were released with much music and feasting. The second part has also come true, for the people are dying in all the villages round from cholera. The word "murree" in the Pahari language does duty for both cholera and plague. The infallible remedy in these parts for cholera is donkey's urine. A very nauseous and repulsive specific, but perhaps it is the ammonia that effects the cure. Every year in the spring, word is sent round from somewhere or other—Kashi (Benares) they say—foretelling the events of the coming year, such as eclipses, harvests, etc. This year, in the spring, we were warned against famine, plague and sudden death, viz., war! We are certainly having the two former, pretty nearly over all India, though I trust we may be spared the latter. But still there is a general feeling of uneasiness throughout the country that the series of peaceful years is coming to a close. This year the red planet Mars remains more than six months in the sign Aquarius which rules Russia, and its entry and exit are signalled on both occasions by eclipses of the sun and moon. In August next, this harbinger of war, will have approached his nearest to our globe. The last time he paid us so near a visit was in September 1877, when the battle-fields round Plevna were dyed red with blood. Then he was in Capricornus, the ruling sign of Bulgaria. Ptolemy says, Capricornus rules India, so we may hope, in this case, to escape dread Mara. A

year or two ago, I met a very celebrated astrologer at Calcutta, who hailed from the Punjaub. Everything he told me of the future proved completely wrong, though he was not quite so unsuccessful in predicting the past. This is rather an Irish bull, but it exactly describes our present day Indian astrologers. Their gifts lie altogether in their undoubted ability "to predict the past." This, a friend from the Adyar Head-quarters, would not admit when we argued the question in a friendly way at the beginning of the year at Nagpur. But as he has not yet produced the astrologer who can predict the future, I consider the honors of war remain with me. But it is a pity, for I want to find an astrologer collaborateur to bring out an Indian edition of Zadkiel's Almanac. The columns of the *Indian Mirror* form amusing reading, for every budding chela of an advertising Calcutta astrologer uses, or rather abuses, them to praise his Guru; and not an event happens but half a dozen notices appear to claim the merit of having foretold it. I will be altruistic and offer my silver mine of an Indian Zadkiel's Almanac, in embryo, to the Adyar Head-quarters as a means of raising funds.

Mr. Stead in his extra Ghost story numbers of the *Review of Reviews* has much to say on the "Double," and has clearly proved its existence. The general idea is that to see a living man's double is a presaging of his approaching decease. This is very prevalent in backward agricultural districts in England; and it is also very prevalent here. Before the approach of our present cholera epidemic, which has killed off a fifth of the population of the neighbouring villages, many cases of the seeing of the doubles of persons who soon after died of cholera were told me. Sometimes instead of seeing the "Thought Body," the "Thought Voice" is heard. A man who used to cut wood for me repeatedly heard his brother's voice calling to him in the forest on two successive days, while his brother lay dying of cholera. Speaking of the double I once heard an interesting story of its projection (several years ago from a hardened old veteran). My friend commenced life in a whaling ship and finished as a high military officer, with a sovereign contempt for the occult. Yet he admitted he could not explain the following occurrence in his life. Very many years ago he was with a sea captain in New York, who urgently wanted news of his brother whom he had lost sight of for some years, and who was also a sea captain. Making enquiries from everybody he knew, one man advised him to consult a wise woman whose address he gave. Having failed everywhere else in his enquiries, the sea captain as a last resource went there with my friend. They explained their errand to the old lady and paid her her fee. She then put herself off to sleep on the sofa, telling the two whaling skippers to wait patiently till she came to. After having thoroughly tried their patience, she, after an hour or so, got up and said she had hunted the person wanted over the whole world, and after a great deal of difficulty had found him in a coffee house at Liverpool, breakfasting prior to sailing for New York. She gave the name of the vessel and

the date of arrival. On the given date the vessel duly arrived at New York and the two brothers met. On comparing notes the now found brother said that on the morning of sailing, while he was breakfasting, an old lady came up to him and asked him a lot of questions about himself and his ship, and that as soon as she got the information she wanted, she disappeared.

Besides the ordeal by goats before the goddess, the following procedure is often adopted. If a false claim is brought against a person, he deposits the money at the shrine of the goddess and tells the other person to take it, and the consequences, if his claim is not just. Last year a sum of 140 rupees was deposited in this way, and the person who made the unjust claim and took the money died this year of cholera, together with seven others out of the total family of nine, before he had spent a single penny of the money. This may only be a coincidence, but it will have an excellent moral effect hereabouts.

I have chosen a very misleading title for this article, for there is next to no folk lore in them, but a jumble of odds and ends, for which a better title would have been "Olla Podrida."

I was reading in the "Secret Doctrine," the other day, about the 'third eye' and Lemuria and Atlantis. Now Easter Island was a part of Lemuria and the Images found there represented the Lemuro-Atlanteans, when they were 27 feet high. Do these statues show any trace of the 'third eye'? And if not, why not? For when these statues were made the 'third eye' must have been something more than a mere tradition. But if these Easter Island images of the Lemuro-Atlanteans show the 'third eye,' then there could be no gainsaying the statement in the "Secret Doctrine." And as some of the statues are in the British Museum the fact as to whether or not they have the 'third eye' could easily be settled. We learn also from the "Secret Doctrine" that the sixth sub-race of the fifth race has commenced in America, but if we are to believe Blackwood it has not commenced well. As Mr. Stead says, probably the writer has been as reckless with his blacking brush on America as Lanin on Russia. It is a pity that it is not given out in the "Secret Doctrine" where the seventh sub-race will originate. I suppose Africa, Northern Asia and Australia would all have a claim. Perhaps the third volume of the "Secret Doctrine," when published, will settle the point.

A. BANON, F. T. S.

### THE HOUR OF INDIA'S NEED.

IN the Sixth Book of Plato's world-honoured Dialogues on the nature of the true Republic, the conversation turns, in one place, upon the influence of philosophers in cities. Socrates is asked how he can justify his statement that cities will not cease from evil until philosophers rule in them, seeing that it is acknowledged by the present company that philosophers are of little or no use. Socrates replies in a parable: There was a ship whose captain was a strong and powerful man, but he was unfortunately deaf, and had an infirmity in his sight nor was his knowledge of navigation very extensive. The sailors, none of whom had the smallest knowledge of the art of navigation, being dissatisfied with the captain, mutiny and take possession of the ship. They appoint one of their number, who had been a leading spirit in the mutiny, the pilot for "they have not even a notion that the true pilot must pay attention to the year and seasons and sky and stars and wind; and they think that to combine the exercise of command with the steerer's art is impossible." Thus the noble captain is deposed in favour of an upstart "who must and will be steerer, whether other people like or not."

Socrates then proceeds to suggest as an answer to any one surprised that philosophers have no respect paid to them, the following: "Say to him, that, in deeming the best of the votaries of philosophy to be useless to the rest of the world, he is right; but he ought to attribute their uselessness to the fault of those who will not use them, and not to themselves. The pilot should not humbly beg the sailors to be commanded by him—that is not the order of nature; neither are the wise to go to the doors of the rich . . . and he who is asking to be governed must go to the door of him who is able to govern. The ruler who is good for anything ought not to ask his subjects to obey him; he is not like the present governors of mankind, who may be compared to the mutinous sailors, and the true helmsman to those whom they call good-for-nothings and star-gazers."

This illustration of Plato's seems to apply peculiarly well to the present state of our Theosophical movement in India, as also in a great measure to all movements now being carried on for India's benefit.

Any Theosophist, who has taken a prominent part in our Indian work, if honest to himself and others, will readily admit that a large amount of his work is rendered useless by an utter lack of response on the part of the Hindus.

Political reformers and others will all reply in similar terms. And they are right, as every thoughtful man who knows India will confess. Consequently, upon this one point, at least, all workers and reformers out here agree: and put into plain words, the consensus of opinion is this: the majority of Hindus neither know nor care about many of the efforts that are being made on behalf of themselves and their country. This ignorance and indifference are in the main the result of centuries of selfishness. I wish one could honestly feel and think otherwise, but it is impossible; and any



uncertainty on the point, both as far as our own movement is concerned, as also as regards others, is soon removed by the outspoken opinions of some of the few really hard-working Hindu Theosophists and philanthropists. Indeed, the indifference of the Hindus to their own and their fellows' benefit, be it social, intellectual or spiritual, has now become almost a proverb; so much so that the *Madras Mail* adapts some lines of Rudyard Kipling, which do but express the general feeling, in describing the end of the struggles of the earnest worker for India.\*

"And the end of the fight is a tomb-stone white, with the name of the late deceased  
"And the epitaph drear: a fool lies here, who wanted to serve the East."

To confine ourselves at present to our own movement. No Theosophist would, of course, be disposed to regard things in quite such a despairing light as Mr. Rudyard Kipling. Serving the East is work we value highly, nor would we categorize as a fool a man who had given his life in its behalf. We realise too much what we owe to India, to do this. Yet at the same time there is sufficient truth in that couplet to cause it to rankle in our hearts, to make us to feel that all is not as well as it might be. We must be honest to ourselves and above all honest to India. By the term ourselves, I refer to the small band of Eastern and Western Theosophical workers, as opposed to the large mass of mental, moral and spiritual *drones*. The former are in the position of the philosophers of Plato, to a great extent useless, because those for whom they would work will not employ them. On the part of the workers we have earnestness, sincerity and zeal, the last occasionally misplaced no doubt; but better misdirected enthusiasm and unselfishness of purpose, than listlessness and indifference. On the other side, and we cannot deny it, exist callousness, selfishness, an absolute want of intellectual activity and too often, like Plato's matineers, needless criticism of those who are endeavouring to carry on a work with no response or encouragement from the other side. Of cheap encouragement we have had more than enough, but honeyed speeches, flattery and empty show will not suffice. We may appreciate the kind remarks, the flattering speeches of the Hindus, we feel honored when decked with wreathes and garlands, it is pleasant to hear one's praises sung, no doubt, but—we are not deluded. We none of us feel in our inmost hearts, that a large concourse at the railway-station, numbers of smiling faces, their owners all anxious to say something pleasant, a crowded lecture-hall, a flattering vote of thanks; I say, we none of us feel that any of this can, in the least degree, be taken as a criterion of the well-being of Theosophy, or of the real earnestness and deep-rooted sincerity of our Hindu Brothers. It is so easy to flatter people, far pleasanter to sing the praises of the Hindu nation, to speak of their spirituality and freedom from Western ices, their simplicity of habit and simple manners of life, but it is far more important, and better becomes an earnest Theosophist, to speak

\* I quote the couplet even at the risk of giving offence, because it so well expresses the general feeling outside our own movement of the hopelessness of serving the East."

the truth and to tell of things as he finds them, even at the risk of personal unpopularity. Better for us all to realise exactly how we stand, as regards our duty to ourselves, our fellow Theosophists and the world at large, than to delude ourselves by outward show and to accept pretty sayings and empty talk instead of solid work and definite results.

And now to enquire more deeply into the causes that call forth this protest. Examine the work and results of this Indian Theosophical movement of ours. Let us test for ourselves and see how much India values this organisation instituted for its welfare. We have heard much in the way of complaint of the exclusiveness of the Anglo-Indian community, of the unapproachableness of Europeans, of their want of sympathy with the Hindus and the consequent impossibility of bringing about a union between the East and the West, anything in short approaching the nucleus of an Universal Brotherhood. How many of our grumblers, I wonder, are to be found in the ranks of the workers? But few, I take it, for our real labourers have no time for useless complaining. They recognise that the much-desired union lies only at the end of years of patient toil and unselfish work. They know that there is much to be done in the field of intellectual activity and in other directions, before the West and East can learn to appreciate one another. How many purposeless complainers have ever given a thought to the fact, that in the field of what is usually termed Orientalism, a vast amount of work is waiting to be accomplished? Circumstances tend to show that mutual relations between East and West must, from the nature of the age, be ushered in by a new intellectual departure, and the success of this lies, more or less, in the hands of the East. This it is that rouses one's resentment against those who scarce open their mouths but to deplore the present relations of Europeans and Hindus. Here are men well-versed in the writings of their country, conversant with English, realising too the intense intellectuality of Western thought and its present leaning towards Orientalism, and yet these very men would no more think of lending a helping hand by translating Hindu literature into English, or fitting themselves for work in this field by a thorough study of Western literature, than they would of trying to ascend Kinchinjanga or Mount Everest. And the cause is not far below the surface, it does not require much searching for,—it lies in the fact that intellectual eagerness is becoming as rare a virtue as self-sacrifice. There is, I grant, a certain amount of intellectuality in itself, but it is mouldy, it has been slowly decaying through years of useless word-weaving and empty, meaningless talk. Consequently the Hindu of to-day seldom thinks; he exists on the mind-productions of his predecessors, he is intellectually impotent, entirely incapable of producing for himself. Visit the Branches of our Society out here, and it is the same with all of them, one or two members think, the minds of the rest are "replete with thoughts of other men," when they are not entirely empty: and it is even worse than this, for there is no apparent desire for study on the part of the majority. Theosophical Books are left unread "because they are too diffi-

cult," Western Literature in general is wholly neglected, and the spare time of our members is either hopelessly wasted, or given up to absurd discussions on topics as old as the Vedas and as productive of real good as a flint of water. These pseudo-Theosophists, when not wholly indifferent, will listen to a lecture, are even energetic enough to ask questions, especially if there be a chance of worsting the lecturer on some subtle but trivial point of philosophy; but earnest protracted labour, productive of solid results, is unknown to them. In one desire all classes meet on common ground, the wish to obtain Yogic powers, with the least amount of trouble to themselves. Poor, blind visionaries who think that divine wisdom is to be learned, like a special subject for examination, through a process of cramming! The superficiality of the age has permeated even our Hindu Theosophists.

To take another issue. Members of our Society, more particularly those in the West, are often apt to under-estimate the value of Modern Science, and the Hindu Theosophist hearing his Western Brothers sneer at, and observing that they often write against, the scientific thought of the day, are satisfied to allow this to serve as their excuse for inattention to scientific methods of thought and research. Now if there is one important work to which our Hindu Brothers should address themselves, it is in connection with the scientific study of psychology, the third object of our Society. And yet scarcely a single effort has been made, no series of carefully tested experiments planned, no particular line of research followed up; the spirit of scientific enquiry, like that of intellectual curiosity, is dead. It is unnecessary to point out how large a field of research there is in India, and yet up to the present scarcely one Hindu Theosophist has taken up any line of work, such as the comparative study of Eastern and Western Psychology, a work the importance of which cannot be over-estimated.

Now whatever may be the auxiliary causes, which I shall discuss later, it is certain that innate selfishness and the absence of the higher qualities of altruism are, in the main, responsible for the state of things which I have sketched above. The Hindus have no idea of sacrificing anything for their country, let alone the world at large, and though their own books constantly reiterate the old saying "nothing can be done without sacrifice," scarcely a single one is prepared to toil, and it may be suffer, in the cause of intellectual freedom or scientific enquiry. Every one who knows India, knows this and has repeatedly asserted it till probably every Hindu knows it now.

A few words as to the secondary causes which have added to misfortunes already sufficiently heavy. Prominent among these stands the terrible struggle for existence, which demands almost the entire strength of a people, not, as a general rule, of hardy robust constitutions, with the result that but little energy is left for application in other directions. The lack of encouragement given to study, the absence of such intellectual stimuli as are to be found in museums, art

collections, libraries, institutes, &c., must also be taken into consideration. Again, we have a great lack of what may be termed "courage of convictions;" there is ingrained in the individuals of the nation through years of foreign rule, a somewhat contemptible desire to stand well in the opinions of others. As long as this exists, intellectual freedom and activity are absolutely impossible. Closely allied to the foregoing is a lack of perseverance, especially in the pursuit of knowledge when difficulties present themselves. Yet in spite of these and other causes, among which may be mentioned early marriages, it cannot be denied that the Hindus are intellectually slothful and at the present time are neglecting great opportunities of self-improvement more particularly within the ranks of the Theosophical Society. In the West, where a man's time is quite as much occupied as here, by the struggle for existence, among our Theosophists, hardworkers, who have but a few hours they can call their own, we find the early hours of the day snatched for study and the few evening ones set aside, it may be for intellectual improvement or for Theosophical work of some sort. The poorest, the most time-ridden and the most careworn Theosophists of the West consider it an almost sacred duty to themselves, their Society and their fellows, to devote what time they have to intellectual cultivation, to the spread of Theosophical ideas or to altruistic work. How many Hindus do this, how many have the devotion, the earnestness of purpose and the self-sacrificing spirit of the poor, unspiritual Westerner? Hindu Theosophists you may prattle on the subtleties of your metaphysics, you may criticise the distinctions of your various schools, you may find fault with the few workers in your midst, you may despise Western learning, conscious of the superiority of your Shâstras, you may do all this, but you will never come near earning the name by which you call yourselves—Theosophists. If among the better-circumstanced, both as regards time and leisure, one could see some activity, in any direction, the bitterness that a working Theosophist feels might be somewhat lessened; but it is not so; and it is a fact that the few real workers and supporters of the Society in India are to be found among the most over-worked and poorest of our members.

Have I not ample grounds for comparing our workers in the East to Plato's rejected philosophers? We are, indeed, if not rendered useless at least hampered on every side by want of support. Our records we can scarce look at without a blush of shame, for they are stained with a series of broken promises and unfilled obligations. Donations offered voluntarily and never paid, assurances of help never realised, promises to study our books and to work for our movement never fulfilled, such are some of our wounds; and they never heal for they are constantly opened afresh. The Head-quarters' staff may write till their pens drop in sheer weariness from their hands; lecturers may travel from branch to branch, exhorting members to be true to their cause; the word Theosophy may become known throughout the length and breadth of the land; but it will never be practically realised while Hindus sleep in idleness as they do now,

That workers, in a movement like ours, must of necessity sow much and reap comparatively little, we know, and also that results must be patiently waited for in the distant future. Considering, moreover, the far-reaching nature of the reforms we aim at, it is not to be expected that we shall meet with a complete success within the first few years of our work. But quite apart from this, we are entitled to expect in India, more support, sympathy and individual earnestness than we find at the present time.

And now how can we judge as to the future of the Society in India from the above facts? What honest, unbiased opinion can we arrive at as to the success of our movement in the coming years? There are two possibilities open to us. Either by coöperation and unselfish work, by intellectual and spiritual growth, we shall construct a fortress which shall endure throughout the coming years, resisting all outward shocks. Or, we shall have to devote ourselves, a small band of devoted workers, to simply repairing the breaches in our meagre fortifications, made by materialism and intolerance, and, worse still, by the disloyalty of our comrades, to ultimately die, like the Three Hundred at Thermopylae, fighting to the last, leaving our worn-out bodies and the crumbling ruins of our movement as a memorial for the world, and a mournful trophy of the selfishness and indifference of Hindu Theosophists, *who have not done their duty*. Which of these foreshadowings is likely to be the reality, it is not for me to say, nor am I in a position to take into consideration any external forces working for the Society. But whatever may happen, and whatever aid may be sent to us, it is certain that India will scarce deserve to participate, if its sons have acted as cowards, and in a manner unworthy of their noble ancestry.

The sun-lit hours are fitting away, golden opportunities are passing, and the next few years will probably decide our fate. No written words can over-emphasise the crisis at which we now stand, one which is causing thoughtful Hindus hours of anxious thought. The serious importance of the present time can but be once more pointed out, and, if our Hindu Brothers, who have hitherto slept the sleep of selfish indifference, have left in them one spark of manhood, one ray of self-respect and unselfishness, they will stand forth and declare themselves ready for action. That there will be some who will object to much of the foregoing I have no doubt. One objection, which may be raised—that I have dealt too much with our own movement, I must meet by saying that the problem of our own work here applies equally, if not more, to our fellow-workers in other organizations, for if India looks with listlessness and indifference on work in the cause of its Religion, what can be expected as regards social and political reforms. The following words, I think, apply to Hindus, all India over, in whatever work they may be engaged for their country's welfare. Give up procrastination, Hindu Brothers, be no longer satisfied with making empty speeches, with meaningless compliments, turn your energies from vain discussions to useful realities; and, above all things, realise in your lives that

nothing can be done *without sacrifice*. Let Carlyle's noble words be our watchwords in the coming years, not as mere sentiments but as incentives to action, which shall make us stronger morally, intellectually and spiritually.

*"I would that I could now say to myself: be no longer a chaos, but a world or even a worldkin. Produce! Produce!! Were it but the piti-fullest fraction of a product, produce it, in God's name! 'Tis the utmost thou hast in thee: out with it then. Up, up! Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called to-day; for the night cometh, wherein no man can work."*

SYDNEY V. EDGE, F. T. S.

### THE ARYA DHARMA OF LORD BUDDHA.

THE Hindus, as a rule, and especially the Brahmans, are under the impression that the religion of Sākya Muni is something very different from their own, nay, antagonistic to the doctrines of Hinduisim; that the Buddhists are their great enemies, and that they have always proved inimical to them and to their best interest in bygone days. For these reasons the very name of Buddhism is unpleasant to a Hindu ear, and, up to the present moment, it has a curious effect on a Hindu mind. Being born in the family of an orthodox Brahmin, I was, as it were, born in the same prejudice, brought up under the same impressions, and consequently shared the same opinion and views regarding Prince Gautama and his religion.

I recollect full well words that a friend of mine once said about Lord Buddha; this friend was supposed to be well versed in Sanskrit and possessed all that was necessary to make a thoroughly typical, orthodox Brahmin. On one occasion when there was some dispute going on between the Jains and Vaishnavas in Upper India, I was deputed by the latter to draw up a Memorial to the Hon'ble the Secretary of State for India, and, while conversing with this friend on the subject in question he remarked, to the best of my recollection, that "that ungrateful child of the Hindus, Sākya-Muni, was the founder of this branch (Buddhism or Jainism) from the parent stem of the great Arya Religion: had it not been for him, this branch would never have existed." Having very little knowledge of my own religion, and knowing absolutely nothing about the other, I took my friend's words as gospel truth, and a stronger feeling of hatred remained in my mind regarding the Prince of Wisdom and his sublime teachings.

The truth must be told at any cost, and I will not hesitate for one moment to admit very frankly that I never formerly cared to know my own religion, much less that of others. Except for what I learned in my childhood, before I was put into an English school, till I joined the Theosophical Society, a couple of years ago, it was so. I was very fond of reading books like Lewis' translation of Auguste-Comte, Col. R. Ingersoll's Lectures, tracts of the London Free-Thought Society and books of a similar

nature, and devoured their contents with all zeal and fervour. I mention this fact simply with the view of showing how mistaken I was to take cut glass for a real diamond, and shining, polished brass for true gold. But Theosophy has now opened my eyes to a certain extent, and I believe that I know something—though, may be, very little—of my own religion. I have had opportunity also to know something of the religion of Gautama Buddha, and, therefore, I consider it a duty to lay before my Hindu co-religionists my opinion of the teachings of Sákya Muni. This opinion of mine is, and will be, not a mere baseless surmise on my part, but founded on facts and, above all, on the teachings I received from my spiritual preceptor. But I shall cheerfully court any criticism on points where I may be deemed wrong, or supposed to have gone out of my way to grasp the rationale of any particular theory or doctrine of either religion.

The first question, therefore, that presents itself for our consideration in treating the subject, is, who was Lord Buddha? Was he one of ourselves, or a foreigner who came from a distant country to preach his teachings amongst the people of India and convert the natives of Aryavarta. It is a fact well known to everybody that Lord Buddha was none other than a scion of the Royal Family of the Sákya, the reigning monarchs of Kapilavastu, near Nepál. King Suddhódana was his illustrious father, and the name of his virtuous mother was Máya. He was a Súrjavansi Kshatriya. There is no room to dispute any of these facts. Gautama was called Sákya Muni because he was considered the crest-jewel of the Sákya Family; he was called Siddhartha because he accomplished his Siddhi in Yoga and became an adept of the highest order; he was termed Buddha because he acquired the knowledge of universal wisdom. Thus Gautama is known under different appellations according to his different accomplishments. That he was not a foreigner nor a stranger to the soil, differing from the natives in caste, creed, color, customs, manners and habits, there is not the least doubt: on the contrary, he was one of the twice-born, a descendant of the most powerful and proud monarchs of the Solar Line of Kshatriyas, and considered by us—the Hindus—as our Ninth Avatar, on account of his divine knowledge, super-human powers, divine acts of self-sacrifice and universal compassion. Thus, it is conclusively proved that, so far as Lord Buddha himself is concerned, he is more near and dear to us than we are taught by prejudice and ignorance to consider him, because he is from us and one of us, as are our other Rishis and Munis.

The next questions are, what did he teach, whence did he derive his knowledge, and was his doctrine different from and hostile to our Aryan religion? These questions may be answered as follows:—Lord Buddha taught the real scientific philosophy of wisdom—the real Brahmagnyánam of the Vedas and Upanishads, the true Advaita philosophy of the ancient Aryan religion. Any person who will take a little trouble to compare his teachings with those of our own Shastras, will find it impossible to come

to a different conclusion than what is stated above. I mention here a few instances to support the truth of my assertions.

“OM AMITAYA I measure not with words  
 “Th’ Immeasurable; nor sink the string of thought  
 “Into the Fathomless. Who asks doth err,  
 “Who answers, errs. Say nought.  
 “The Books teach Darkness was, at first of all  
 “And Brahm, sole meditating in that Night:  
 “Look not for Brahm and the beginning there;  
 “Nor him, nor any light  
 “Shall any gazer see with mortal eyes.  
 “Or any searcher know by mortal mind;  
 “Veil after veil will lift—but there must be  
 “Veil upon veil behind.”

“The Light of Asia,” Book VIII.

Just compare this with the sloka or question of *Nirálambopani-shada*, in which Muni Bharadvájá questioned what is Brahm; to which Brahman replied saying that, that *Chaitanya* is called Brahm, which is understood by the following terms, viz: unknowable and unthinkable, without beginning or end; *Sudha*, i.e., devoid of *Ahankára*; *Shánta*, i.e., devoid of passions and desires; *Nirguna*, i.e., above the three attributes of *Swata*, *Rajas* and *Tamas*; *Niravayava*, i.e., without form; *Nityánanda*, always free from pain and pleasure; *Akhandaikarasa*, i.e., one whose eternal gnyanam and happiness cannot be separated for one moment; and *Advitiya*, i.e., without the second.

And now what is all Brahm?

Ans:—Nature, *Jivatman*, the great *tatvas* of *Ahankára*, the five elements of earth, &c., the various Karmas, the different *Gnyánams*, the *Rúpas*, and forms, &c., all that are manifested in this vast, all-powerful cosmos, are called Brahm.

In the *Gnána Sankalini Tantram*, in sloka 3, the Deva, in answer to Párvati's question, replied: “The world comes out of the Unspeakable, to which it again reverts at Pralaya; the knowledge of that Brahm which is above creation and destruction is also unspeakable.”

So, also, in *Yájnavalkya-Samhita*, chapter IX, the Rishi Yajnavalkya, in explaining one of the Vedas of meditation to Gargi, said speaking of Brahm, said: “One eternal, without beginning, middle or end, all glorious, all purity, all pervading like A'kása, endless, immovable, unsurpassed, great, small, not comprehensible by the eyes, not even of the form of A'kása, without smell or taste, incomprehensible, free from change, all bliss, ever new, neither being nor not being, the cause of all causes, the support of all, one with cosmos, formless, without parts, unseen, within, without, everywhere, all feet, all touch, all head.”

If I were to multiply questions or extracts from our Vedas, Upanishads and other Shástras, this would require numerous volumes of works. But it is enough for our present purpose to show that Gautama Buddha did not preach a new doctrine of his own, nor in fact had anything new to preach, except the true Advaita philosophy of the ancient Vedas. What more evidence is necessary to prove this fact than the comparison

of his system of teaching and that of the great Saiva mystic-philosopher, our well-known and ever-distinguished Sankarácárya, the latest propounder and preacher of the Advaita system of Vedanta philosophy. In almost every line of his *Vivéka-Chidámáni* and other works, he confirms and endorses the teachings of Gautama Buddha, while throughout his teachings he bases his philosophy solely and entirely on the authority of the Vedas. Is it not absurd to suppose, in the face of these facts, that the great Shankarácárya was hostile to the doctrine preached by Gautama Buddha, and that the former, in the course of his religious conquest throughout India, directed his attention to disprove and defeat the rationale of the teachings of the Prince of Kapilavastu? Shankara, whom we Hindus look upon as Saiva-Avatára, was, I am given to understand by a person, whom I believe to be an authority in practical occult science, the re-incarnation of Buddha-Deva; the latter had to come back in the shape of the great Saiva philosopher simply to undo the mischief that was done by the misunderstanding of the sublime teachings of Advaita philosophy, which he preached during his incarnation of Buddha-Deva.

If the Brahmans of his time were hostile to him, it was simply because he let out too much of the secret knowledge that had heretofore been kept hermetically sealed and scrupulously hidden from the general public; the result of this too much liberality of his was, that hundreds and thousands of people became Nástikas for want of proper understanding and grasp of his sublime teachings. Even up to the present day, there is that Hináyana School among the Buddhists, whose votaries do not believe in anything; and this fact presumably accounts for the reason why the Hindus call the Buddhists Atheists; but this is a sweeping remark after all, because all the Buddhists are no more Atheists than all the Hindus Tántrikas. The fact is that the Hindus of the present day, being totally unacquainted with, and ignorant of, the history of the Buddhists and their religion, cling tenaciously to their prejudiced opinion, based on no historical facts, but purely on hearsay and questionable, vague tradition.

However, while on the one hand, the too great generosity of Lord Buddha had the effect of establishing a Nástika School amongst his misguided followers, so on the other hand, the too greatly extended secrecy of the Brahmans, in keeping the Brahmagnýanam and Gupta Vidya sealed up and inaccessible to all, produced a still worse effect: the Vidya disappeared altogether from India. The Brahmans of the present day and the sons of the Tírthikas are the best living proofs that can be adduced in support of this assertion.

Lord Gautama taught the theory of Karma and philosophy of Re-incarnation. But are they new to the Hindus; did they not exist in their own religio-philosophical books, or are they hostile and antagonistic to the principle on which these doctrines are based in their own Shástras? No one who has had the opportunity of studying and

comparing both the doctrines, will hold any doubtful opinion on the subject. He will have to admit that both are based on the same one and true universal law of Nature. There may be differences in interpretation, and as centuries go by, they are differently interpreted by different persons; partly from their own opinion and partly from that of others. This, of course, has made confusion, and fantastic led to and fanciful interpretation of these sublime doctrines, unaccompanied by any rational and scientific exposition, which has made the intelligent classes of our people discard the theories of Karma and Re-birth and look upon them with mingled feelings of unbelief and distrust.

Sákya Muni preached:—

"That which ye sow ye reap; see yonder fields!  
 "The Sesamum was Sesamum, the corn  
 "Was corn. The silence and the darkness knew!  
 "So is a man's fate born."  
 "He cometh, reaper of the things he sowed,  
 "Sesamum, corn, so much cast in past birth;  
 "And so much weed and poison stuff, which mar  
 "Him and the aching earth."

Then, speaking about a good and virtuous man, he goes on to say:—

"He—dying—leaveth as the sum of him  
 "A life-count closed, whose ills are dead and quit,  
 "Whose good is quick and mighty, far and near,  
 "So that fruits follow it."

After describing Nirvána, as "the dew-drop slips into the shining sea," he said:

"This is the doctrine of the Karma. Learn!  
 "Only when all the dross of sin is quit,  
 "Only when life dies like a white flame spent,  
 "Death dies along with it."

For the rest of this beautiful exposition of the Law of Karma, vide pp. 224-225, of "The Light of Asia."

Now compare this with the following from the *Mahánirvána Tantra*, Sloka I:—

"A man may pass through hundreds of incarnations, but he will not attain Moksha as long as his Karmas, good and bad, are not annihilated." Sloka II, "As a chain will bind a man equally, whether it is of iron or gold, so a man is equally fettered by his Karmas, good and bad."

In *Adhyátma Ramáyana* and Tantra, it is mentioned that one's own past Karma is the cause of his pain and happiness in this life, because every one is bound by the thread of Karma; the body dies but his Karma takes hold of him in his next birth: even as a calf recognises and traces its own mother amidst thousands of cows, so the good and bad Karmas of a man follow him without mistake. This Karma must be worked off in order to destroy it.

In the *Yogopanishad*, it is clearly stated that this thread of Karma, although spun in one life, produces pain during hundreds of births; similarly, the Karma acquired during hundreds and thousands of past births can be destroyed by the Karma of one life.

Now, compare this also with slokas 1, 2, 3, 7, of *A'magnānamirṇya*; slokas 53 to 56 of *Gnāna Sankalini Tantram*; and chapters 3 to 6, and 17 of *Bhagavatgita*, and it will be evident that the Karmic Theory and philosophy of Re-incarnation, preached by Lord Buddha, was not only not hostile to that inculcated in our own Shāstras, but perfectly in accordance with them.

The Nirvāna preached by Lord Gautama is the same as that mentioned as Kaivalya Mukti in our Shāstras. For further information on this point, I refer my readers to that learned work, by Professor M. N. Dvivedi, called "Monism or Advaitism."

So much regarding the main features of his religion, if we may call it a religion at all—for really Sākya Muni never preached any religion, or religious dogma of any type, but the universal Brahmgnyānam, the principles and truths of the scientific philosophy of knowledge and wisdom. From the whole course of his preaching it never appears that he once intended or meant to propound a different system of religion or desired any set of religious dogmas to be presented to the world, in antithesis to the great Aryan system of religious philosophy. Nor does it appear that he ever called himself a Buddha, or desired that his teachings should be subsequently called Buddhism, in the sectarian sense of the word as it is now understood by the generality of the Hindus. If he is called Buddha, it is because he was the *Wise One*, as the meaning of the word itself implies; and if his teachings were called Bud(d)hism, by his followers, it is because they (the teachings) were founded on wisdom.

Sākya Muni's teachings about the one Absolute Divine Principle—the Brahm or Parabrahm of our Vedānta Advaita philosophy; his theory of the Law of Evolution and Involution—the *Sristi* and *Pralaya*; his doctrine of the Law of Universal Causation—Karma—and Re-incarnation—*Punarjanma*; and his teachings about *Nirvāna-Kaivalya Mukti* are, therefore, the same as ours, because he derived all his knowledge from the same source from which the other Rishis and Munis had derived theirs. Where is the point of antagonism now, when we are all one and the same in these main and cardinal points?

Regarding the minor points, let us see how far his teachings agree with those of our Shāstras. In a Nepālese Buddhistic work called *Vyākaraṇa* (in Sanskrit), various forms of meditations are described at length. I quote here only one or two illustrations.

*Para. IV.* "The real nature of the Samādhi is that the mind, unclouded by ignorance, should be fixed on one point. The knowledge of restraint put upon by ignorance, removal of the burdens of the world, the control of passions, and the correction of faults—these also are essential to the Samādhi."

*Para. VII.* "Three Kshāntis are indispensable to the Samādhi. The first Kshānti is that one should not quarrel with another, and should not speak unnecessarily. He should be intent on the acquirement of merit, and should consider all phenomena as illusions. The

second is that the mind should be full of goodness (*Satvaguna*); it should be persevering in doing good to others, and should consider all creatures as equal. The third is that the devotee should perceive the *Lokaśātha* in all the quarters of the universe." (Nepālese Buddhist Literature," by R. Mitra, pp. 208-209.)

I cannot refrain from quoting a few more lines from p. 178 of the above work.

"The name of the work is 'Rakshābhagavati.' It comprises 72 chapters, or *Parivartas*, divided into four parts, or *Khandas*. It is pre-eminently a work of the Māhāyāna class, and its main topic is the doctrine of *Sūnyavāda*, or the evolution of the universe from vacuity, or nothingness. .... The system of Hinayana is especially noticed, and refuted repeatedly. True Buddhism is declared to be founded on the theory of nihility, and the attainment of the highest perfection is made to depend on the performance of meditations of which the object should be *Sūnyata*, or nihility. The meditations enjoined are the same as are described in the *Sāṅkhya Sūtra* of Kapila, and in the *Yoga Sūtra* of Patanjali, and most of the technical terms used are evidently borrowed from the Hindu systems. All the duties enjoined in the *Vinaya* are repeatedly advocated, and their philosophical bearing on the vacuous doctrine is expounded."

The translator was Mr. Hodgson, and it is no wonder that he should translate the word *Mahākāsa* into *nihility*, which means nothingness. This work, mentioned above, is full of the teachings of Sākya Muni, and a perusal of it and other works such as *Lalitā-vistara*, &c., will no doubt give the reader a clear idea as to the true teachings of Gautama Buddha.

Now let us look to our own records and see what our own Shāstras say about Samādhi and the process of meditation.

In *Uttara Gita*, ch. I, the following slokas occur:—

SLOKA 9.

"Far as you can behold the form of A'kāsa, consider it to be the undivided form of Brahm itself; after which, merge your own A'tman in the A'kāsa, and the A'kāsa in your own A'tman: this done, do not think any more."

SLOKA 10.

"The Brahmgnyānee, after merging himself into the Brahm, and making himself steady by holding to Gnyānam and discarding ignorance, should consider the indivisible Brahm, as it were, resting on the outer and inner A'kāsa, at the tip of the nose, where the breath dies away."

SLOKA 31.

"He, who has been able to free himself from the bondage of desires and non-desires (*Sankalpa* and *Vikalpa*), and identify himself with the all-pervading A'kāsa, has succeeded in knowing the immovable *Sat-chit-ānandaparamātmam*. This state of his is called the state of Samādhi."



## SLOKA 33.

"That state is called the state of *Nirālamba* (unsupported) *Samādhi* in which the Yogi perceives the all *Sūnya*—*Paramātman*—*Sūnya* above, *Sūnya* below, and *Sūnya* in the middle."

## SLOKA 46.

"Arjuna asked, 'O Deva, this world is pervaded by the A'kāsa that pervades the whole cosmos; therefore, if this A'kāsa exists both in and out of this world, then tell me about that *Paramātma* that is beyond this A'kāsa.'"

## SLOKA 47.

"Ans.—'This A'kāsa looks like vacuum, but in that vacuity there exists something unseen which is the basis of sound (as sound cannot exist in emptiness), therefore this unseen object is called A'kāsa; A'kāsa has only the sound-qualities, but that which is soundless and on which the A'kāsa rests, is called the *Brahm*.'"

I do not wish to multiply instances, but refer the reader to slokas 9, 34 and 38 of *A'tma Bodha*; sloka 26 of *A'tmagnāna Nirṇaya*; verses 33, 34 and 86 of *Gnāna Sankalini Tantram*; slokas 10, 12, and 14 of *Jīvanmukti Gīta*; and to Kapila's, Patanjali's, and Sankarāchārya's works.

These, therefore, ought to set at rest all the doubts that may arise in Hindu minds regarding the *Sūnya*-*Samādhi* doctrine preached by the Prince of Kapilavastu. It is, moreover, shown that his system of practical occultism is the same as practised and laid down by the other Rishis of still older days. We are accustomed to call Buddhists *Sūnya-Vādīs*, whereby we mean Nihilists or Atheists, but we are wrong to call them so. *Sūnya* here means the *Mahākāsha*, the receptacle of all the *Mahā-Bhūtas*; and this is considered to be the highest state of abstract meditation, even by our own *Shāstras*, for persons who are *Jīvanmuktas*.

If still minor points are compared and taken into consideration, it can be clearly shown and well proved on authority, that the philosophical and esoteric rationale of the two systems, viz., the teachings of Lord Buddha and the Yoga philosophy of the Hindu *Shāstras*, are one and the same, that they agreed with each other in every detail.

The fourteen cardinal and fundamental Buddhistic beliefs, drafted by Col. H. S. Olcott, P. T. S., and published on page 242 of the January number of the *Theosophist*, 1892, conclusively prove that, so far as the moral, metaphysical, and scientific basis of the religion is concerned, there is no difference between Esoteric Buddhism, and Esoteric Hinduism, but both are one and the same. An Esoteric side of a religion can never apparently agree with the Exoteric side of it, and when measured by this standard, it is no wonder that Exoteric Buddhism should appear to differ so widely from Exoteric Hinduism, even as each differs from its own Esoteric side.

Look at our own system and see how the *Adhyātma* side of our religion condemns all outward forms and ceremonies of our Exoteric side: vide slokas 1, 2, 6, of chap. III, *Uttara Gīta*, slokas 1 to 14 of *A'tma-Gnāna Nirṇaya*, and verses 7, 53 to 57, and 96 of *Gnāna Sankalini Tantram*, and all other works of similar nature. No Mantram, no Pūja, no Tapas, no Meditation, and no *Sanyāsa* for a *Brahma-gnānee*.

I think I have thus far been able to show that Lord Gautama's teachings are not at all hostile to the great Arya religion of the ancient Rishis; on the contrary, it is one and the same with the latter, because it sprung from the latter and is a true offspring of thereof.

I remember that I once asked a Swamijee—a real Yogi of a higher order—to tell me the difference between real Hinduism and real Buddhism, and why the West understands and appreciates Buddhism more easily and better than Hinduism. His reply to the first was—none. To the second part of my question, he answered, because no one cleared the dry leaves from our garden which made it look dreary and dismal, whereas the plants that the Buddhists have transplanted into their garden are kept free from dry leaves and, consequently, look fresh and green to the eyes of the strangers.

Hence, the conclusion is that the followers of Lord Gautama are neither strangers nor hostile to us, nor should we be to them considering the common basis of our respective religions; and, therefore, we should hail the Buddhists in India and receive them into our arms, as long lost but now recovered Brethren.

RAI B. K. LAHERI,

(A Brahmin F. T. S.)

## THE IDYLL OF THE WHITE LOTUS.

## AN ATTEMPTED INTERPRETATION.\*

IN the "Idyll of the White Lotus," but a few sparse clues to the meaning of its figurative language are to be found. The author has abstained from detailed explanations; for they would have prevented

\* I translate this article from the *Sphinx* for January 1890, because it seems to me by far the best and most complete interpretation that has yet appeared of one of the most suggestive, the most beautiful of books. A similar attempt was made by "Solar Sphinx" in the *Theosophist*, vol. VII, pp. 656 and 705, but it has always seemed to me unsatisfactory, because it was incomplete, failing to interpret or explain many details and showing inconsistencies in important points. The interpretation of any truly mystic work, to be worth anything, must be complete and leave nothing, no single detail even of the text, without a meaning in full harmony with the entire scheme of the rendering.

B. K.

EDITOR'S NOTE.—The reader should not fail to read the late T. Subba Row's analysis of "The Idyll of the White Lotus," written under the *nom de plume* of "Solar Sphinx" in the July and August (1886) Numbers of this Magazine. He interprets the work from the point of view of Hindu Esotericism; so that, by comparing his views with those of the *Sphinx* writer, one ought to get a pretty deep insight into this charming and most subtle allegory, whose visible author only held the pen to transcribe another's thoughts. There is a curious history connected with the writing of this book, its completion having been coincident with our visit to London in 1884, and brought about by it. I must tell the story in my "Old Diary Leaves."

H. S. O.



independent search by leaving no room for doubt. It is otherwise with an attempt which is devoid of any claim to correctness. Perhaps the very lack of authority and the defects of this attempt may call forth corrections and needful additions; perhaps too some of our readers may receive from it their first impulse to seek for themselves and to penetrate into the deeper meaning of this work—which, probably, is susceptible of different interpretations, according as the rendering aims at embracing higher or lower stages, longer or shorter periods of the same course of development.

The Temple I regard as the barrier that separates the inner life of the individual being from the Spiritual All = "the free heavens"—and "the country" = the thought-domain of the world of sense. It is man's own peculiar self-hood, which bounds his powers and impulses = the dwellers and the priests in the Temple. In the country, the hills represent man's relations to his own body; the city with its suburbs is the domain of the feelings and endeavours directed to the outer world. The aspiring consciousness—"Sensa"—can attain to the inner life by two roads: on the "stream" of sensation and over the "green plain" of thought.

The Temple leans against the rock—the root and starting point of the manifested being in the long evolutionary series of his lives. Again and again the Temple sinks into ruins, to rise anew on broader foundations. From the great Temple-gate, with its pillars of unhewn stone, there leads a broad road into the Temple, to the Holy of Holies = the inner growth and development,—and in the opposite direction a road leads to the portal in the temple wall = outward growth and development. Along the latter stand figures of stone and artificially trained shrubs—marks of earlier stages of growth, of petrified impulses and developed inner powers.

Sensa's shepherdess-mother is the lower consciousness that clings to bodily life. She brings Sensa, who has out-grown her and is striving onwards towards the spiritual, to the gate in the Temple wall—to the portal of self-knowledge. At the gate, a woman = the religious instinct—is entreating the priestly blessing upon her flasks of water—the approval of religious doctrines cast into rigid moulds. The desire of knowledge opens the door for Sensa, whom the occupation of watching his sheep—the care for his bodily welfare—no longer satisfies.

Agmahd, the ruling priest in the Temple, is the feeling of self, the sense of separateness, the most deep-rooted feeling in man, the necessary basis of all development. Even the spiritual spark, which called the individual into being, was a striving after separateness, and the rejection of this rightful independence, of the divine, shows itself in Agmahd's glorious appearance, in the gold of his beard and hair. His eyes are of changing colour—blue and grey—for in them is reflected the upward striving towards higher development and the lower instinct of self-maintenance.

The terror, that Sensa feels, is the sense of weakness, of threatening defeat. The look cast upon him, the touching, laying on of hands, the embrace, signify the influencing of Sensa's feeling; the words spoken to him = the formulated thought—that of his thinking.

The two young men in the Hall of Knowledge are—the recording one,—memory, and—the drawing one,—comparison. The old bleared-eyed priest, whom Sensa only notices later, is experience, reaching in its undefined impressions much farther back.

Seboua, the gardener, with his expressive features and rough hands bearing the marks of labour, who works in the garden while the sun—wisdom—shines, is the power of thought directed towards the spiritual, the power of insight. The direction of its activity is imposed upon it by the impulses; therefore is Seboua clad in black, the colour of dependence, and calls Agmahd and Kamen Baka his masters.

The growth of the plants is the activity of thought. The flowers are enriching conceptions. The Lotus-blossom is the thought-image of the human soul; it is the link which points Sensa to the soul of the Lotus-blossom,—the Lotus-queen, = the Higher Self. The Lotus-flower grows only in Seboua's garden. Up-born on the waters of truth it is nourished by life-giving thoughts. Torn loose from them, its freshness withers. Yet the zealously fostered thought of the soul unlocks the inner sense for the Higher Self; the Lotus-blossom which Sensa cherishes in his bosom streams forth its light and life into the Lotus-queen, who thereby grows more bright and distinct to his sight (p. 58).\* Sensa calls the Lily-queen his mother; for, from her proceeded the spiritual energy—on the descending arc of involution into matter; and towards her that same energy, evolved to human consciousness, now strives to return again.

The perceiving of the Lotus-blossom is a conclusion of the reason, the appearance of the Lily-queen a flash of spiritual light, an in-pouring into the inner feeling of the earthly man. Sensa swimming in the deep pool is the eager striving onward in—conditioned—truth: the perception of pure, undimmed truth is closed to human consciousness, unless that consciousness bursts the barriers of self-hood, which make it what it is. Hence the saying of the Lily-queen: "Thou wouldst die in the water where they (the Lotus-blossoms) dwell." Sensa has ceased swimming and closed his eyes—the effort of the intellect has given place to yielding self-abandonment,—before he feels the kiss upon his lips and, holding the Queen's hand, raises himself to higher truth.

By the two priests, who lead Sensa from the Garden of Perception to Agmahd and Kamen Baka, Ambition and Love of Praise are, perhaps, meant; the hem of their garments is black, and their proud appearance lacks perfect assurance, for they find their support not in man himself but in the opinion of others.

The adornment of Sensa's robe stands for self-appreciation, the perfume = the deadening of the judgment, the incense = self-glorification. Kamen Baka, Agmahd's weaker brother, who desires to be loved without loving, is the love of self. He, together with Agmahd and the other nine servants of the dark Goddess,—the selfish impulses—bear the impress of rigidity on their features, for the endeavour of each is in but one single direction. The light of their torches, dim or blinding, is the deceptive shimmer of effort without wisdom. The priest offering water, between whom on the one side and Sensa on the other, the figure of the dark Goddess seeks to thrust itself, is probably to be interpreted as cunning.

The dark Goddess is Desire, the craving to possess. She lives only in the blackness of night—in illusion, and the light that proceeds from her = the thought awakened by her—illuminates nothing but the one thing momentarily craved for. She robs consciousness of peace. Once that man has given himself to her utterly, his conscience is deadened and he sees only with her eyes. The roses she strews are the hopes she awakens, the snakes are the gnawing cravings. The opening and shutting of her hands is the alternation of enticement and denial—the most effective means of stimulating desire. The dark Goddess' seat is in the inmost depths of the Temple and leans against the rock—the very being of matter.

Feasts and solemnities are the breaking through of the inner changes which are slowly preparing themselves; day and night are the fluctuations that occur regularly according to law in all stages of evolution, the alternation between tension and relaxation of force. Only when the light of wisdom does not shine, can the dark Goddess rule Sensa; and it is night when, after he has looked at the book of Magic, the dark, uncanny visitor approaches him,—the temptation to make selfish, fatal use of Knowledge and Power.

The various rooms, in which Sensa lives, are the views he holds for the time, conditioned by his impulses—the priests—who lead him into them; his couch is the disposition of his mind. From out of the narrowly shut-in conception of separated existence—the well-guarded room which Agmahd has assigned him—Sensa strives after a view through the almost inaccessible window. Step-by-step reasoning fails to lead him to the goal, and the out-look, when at last attained, shows him only the narrow interior walls of the Temple—a new view of his narrowly bounded self. Still the effort to know—Seboun's messenger, who stood already unobserved in Sensa's room—brings him the Lotus-blossom.

The merry child, shrinking from the drop of truth on the Lotus-blossom, is the Imagination. She estranges the consciousness from the thought of the soul and leads it away into the flowery garden of thought-creation, into the turmoil of thoughts striving after intellectual beauty—the children at play. The prize that Sensa wins, the light

golden ball, which flies far, far up in the sky, is the inventive flight of the mind. And to yet another experience is Sensa led by the child, when the clear-toned bell announces the time for school—the in-pouring of inner experiences. Sensa's body alone—the sensitive part of the consciousness—remains; the aspiring part is flown. Priests stand around him, some, too, not belonging to the Temple and who appear again later on,—intellectual life lying outside of man's waking consciousness, influences his feeling and imagination. The child makes of Sensa's room a garden of flowers. The Imagination, by enriching his mental life enhances the consciousness of man, who only too readily fancies himself raised above his impulses, above the priests, who now kneel before Sensa; but the imagination enhances the strength of his impulses equally. Together with the priests, the child leads Sensa to the dark Goddess, who only now shows him Roses and Serpents, the tree of knowledge with its blossoms, and awakens in Sensa the longing for knowledge and admiration. Only now can Agmahd attain the crown of power—he has scornfully rejected the crown of self-renunciation,—and Sensa teaches Kamen Baka the magic power over his fellow-priests—love of self gains unrestricted dominion over the heart.

\* \* \* \* \*

The tree casting deep shade upon the grass is indolence. Sensa rests under it between two priests, the one fanning him = sensuous pleasure—and the other leaning upon one hand on the grass = the sense of beauty, the ideal of the beautiful in the human mind. The latter—Malen—who urges Sensa towards the outer world, could not lastingly dwell therein without being lost in mere externality—"I should have no place in the Temple, no place in the World."

The beautiful woman in the town is the inner reflection of external beauty, the sensitiveness to beauty in the outer world. She awakens to full life only when the consciousness unites itself to her. Since that alone is felt to be beautiful which accords with one's own sense of beauty, she appears familiar to Sensa, and he recognises in her beauty "in very deed his own." And his companion appears hourly more lovely, because, with the growing understanding of beauty, the capacity for receiving its impressions grows likewise. The jewel with which the lovely woman thinks to pacify Agmahd, is the beautifying and enriching reaction of the beautiful upon man, the return-love of the beautiful. The maidens of the town are the pleasing impressions and efforts in human intercourse, in art and nature.

The people, the docile masses, first blindly devoted to the priests and then turning against them, stand for the efforts directed towards the outer world. They are links in the chain of causes and effects, not only effects in the outer world, but also reacting inwardly upon him from whom they proceed, strengthening, elevating—paralysing, destroying.

The circle of priests standing round Sensa, after the Lotus-queen has announced to him his deliverance, is like the one which surrounded

him when, in the child's company, he taught from the throne. But then his eyes were closed; now the Lotus-blossom he received from Sebous has opened them. The priests who look upon him lovingly are the memories of former lives opening up before man, and the fruits of former toil and struggle which come therewith to his consciousness; led by the hand of these memories, Sensa learns to recognise the worthlessness of his own separated life. Yet one last stirring of the sense of separateness—Agmahd's attempt to over-persuade him—is conquered, and the hitherto closed door of his prison—the narrowing conception of separate existence—opens of itself before Sensa, as he, following the blazing star of wisdom, applies the truth he has recognised in the inmost depths of his being to his efforts and endeavours.

The development of the selfish impulses has reached that height, which demands either the killing out of the aspirations or the purification of the soul from the lower nature. "Thou has entered within my atmosphere," the Lotus-queen had said to the intellectually awakened Sensa, when promising him protection. The battle, the separation of the inwardly irreconcilable, begins. The reacting power of effort directed only towards truth, destroys the selfish impulses. Sensa sees his life-blood flowing from him, but it is only the strength of the defiled body—of the lower capacity for sensation. His inner life remains strong, and a pure body—a purified sensibility—is now his lot. That which formerly dwelt only as an ideal of intellectual beauty in the soul, has realised itself,—Sensa purified, has become the en-souled Malen.

### A TRANSLATION OF THE SA'NKHYA-TATTWA-KAUMUDI OF VA'CHASPATI MISRA.

(Continued from page 548.)

Having thus described the forms of the eleven organs, the particular functions of the ten are next stated.

#### KA'RIKA' XXVIII.

The function of the five senses, in respect to colour, &c., is mere observation; speech, handling, walking, excretion and generation are (the functions of) the other five.

By "observation" here is meant the primary unqualified perception (*Nirvikalpa*) through the intellectual senses.

"Speech, &c., are of the other five," i. e., of the organs of action. The vocal organ is located in the throat, the palate, &c., whose function is speech. The functions of the cognitive (intellectual organs) are clear enough. (a)

(a) That is to say, are denoted by their very names or by their definitions, e.g., the ear is defined as the sense for perceiving (or comprehending) sound—and thus the sense function of the ear is perception of sound, and so with the others.

The functions of the three internal organs are next stated.

#### KA'RIKA' XXIX.

Of the three (the three internal organs) the functions are their respective characteristics; these are peculiar to each. The function common to the organs is the five vital airs—breath, &c.

"The functions of the three are their respective characteristics." That is to say, the property which serves as the distinguishing feature of each of the internal organs, also denotes their respective functions; thus, ascertainment (determination) of *Buddhi*, self-consciousness of *Ahankāra*, and reflection of *Manas*.

The double character of the functions based on the fact of their being specific or common is next stated—"These are peculiar," &c. "The five vital airs, form the common function." The function of the three internal organs is the (sustenance of life) and hence of the five vital airs, since the latter exist when the former do and cease to exist when these are absent. Of these the air called *Prāna* (Breath or Life) resides in the heart, the navel and the toes; that called *Apāna* resides in the back, &c.,

*Samāna* in the heart, the navel and the joints; *Udāna* in the throat, heart, &c., and lastly, *Vyāna* resides in the skin. These are the five airs.

The author now states the order of the functions of these fourfold organs (the external organs and the three internal organs).

#### KA'RIKA' XXX.

With regard to visible objects, the functions of the four are said to be instantaneous, as well as consecutive; with regard to invisible objects, the functions of the three (internal organs) are preceded by that (i. e., the cognition of some visible object).

"Instantaneous"—"with regard to visible objects", e. g., when one sees in the dark by means of a flash of lightning, a tiger facing him, his observation, reflection and determination are instantaneous and accordingly he runs away from the place at once.

"Consecutive (i. e., gradual)", e. g., in dim light, a person has at first only a faint cognition of a certain object; then he looks at it more steadily and ascertains that it is a thief with his bow and arrow well-fixed; then the consciousness follows "the thief is advancing against me"; and he finally decides to run away from the place.

With regard to invisible objects, the operation of the internal organs independent of the external organs.

The functions of internal organs preceded by those of the external ones.

ground some sort of external perception.

Granted all this. But, says the objector, the functions either of the four or of the three (organs) cannot depend on themselves alone; for in that case (these organs) must be either permanent or transient; if permanent, then their functions also would be permanent; if transient, then the various functions would combine most absurdly, there being no restrictive agency.

#### KAR'IKA' XXXI.

Reply—Functions of the organs due to mutual impulse. Soul proposes the incentive.

caused to act.

The subject of the first sentence is "organs."

A number of persons, holding different weapons, unite for suppressing a common enemy, the one holding a lance uses that alone, and so on, each using his own particular weapon. In the same manner one organ operates towards the fulfilment of another's purpose which tends to help its own. And since this movement towards action is the cause (and hence the regulating motive power) of the action of the organs, there cannot arise any absurd mixture of the functions.

Another objection—The lancers, &c., being animate beings, can comprehend each other's motives and can act towards the fulfilment thereof. The organs on the contrary, are all inanimate, and as such can never act in the same way as the lancers, &c., do (and hence your analogy does not apply to the point in question). Consequently the inanimate organs must have an animate and intelligent supervisor over them, who is to understand their end and urge them to action accordingly.

We reply:—"The soul's purpose is the motive, by nothing can the organs be brought to act." Since the purpose of the soul is to stimulate the organs to action, what is the need of postulating a supervisor *ab extra*? This point will be further elucidated in Karika LVII.

(a) Davies restricts this to the internal organs; but there is no reason why the Karika should not apply to organs in general—as the Kaumudi takes it.

With regard to invisible objects, on the other hand, the internal organs operate without the aid of the external organs—"The function of the three is preceded by that", i. e., the instantaneous as well as the gradual functions of the three internal organs are preceded by some perception of a visible object; since Inference, Testimony and the other methods of proof operate only when they have for their back-

It has just been laid down that "by nothing is an organ brought to act." The author next states the division of these organs:—

#### KAR'IKA' XXXII.

Organs are of thirteen kinds; they have variously the functions of seizing, retaining and manifesting. The objects of these are tenfold, that which is to be seized, retained or manifested.

The organs divided—their functions—seizing, retaining and manifesting.

The thirteen organs consist of the eleven sense organs, *Ahankāra* and *Buddhi*. An organ is a particular kind of agent and no agency is possible without a function; hence the author next states the various functions.

Seizing—the function of the senses of action.

Retention—the function of *Buddhi*, *Ahankāra* and *Manas*.

Manifestation—of the intellectual organs.

"They have the functions, &c." The senses of action have the function of *seizing*, that is to say, they extend their action to their respective objects. *Buddhi*, *Ahankāra* and *Manas* retain impressions by their respective functions—the life-breath, &c. (mentioned before); and lastly, the intellectual organs manifest their respective objects.

Since every action must have an object, the objects of the above-mentioned functions are next stated—"That which is to be seized," &c. The objects to be acted upon by the thirteen organs are those that are to be seized, retained and manifested. By *seizure* here is meant pervasion (or extension). The objects of this seizure by the five senses of action are speech and the rest; and each of these being both divine and earthly, these objects become tenfold. Similarly the object to be retained by the three internal organs is the body, which is fivefold being an aggregate of the five great elements, of which again the earth is an aggregate of the five subtle elements of sound, touch, colour, taste and odour. Each of these five being both divine and the reverse, these objects also become tenfold. Similarly the objects of the five intellectual senses also are five—sound, touch, colour, taste and odour; and each of these being both divine and non-divine, the objects manifested also become tenfold.

The sub-divisions of the thirteen organs are next stated.

#### KAR'IKA' XXXIII.

The organs numbered and the difference between the external and internal in point of time noted.

Internal organs are three, and the external ten, making objects known to the former three. The external organs act at time present; and the internal at the three divisions of time.

The internal organs are three. *Manas*, *Ahankāra* and *Buddhi* called *internal* because located *inside* the body. The external organs are ten, the ten sense-organs. These latter make objects known to the three internal organs, i. e., they become the means of reflection, con-

sciousness and determination of objects—the intellectual senses functioning by means of observation, and the senses of action by means of their respective functions.

The author next states a further point of difference between organs

The external internal and external—"The external organs act at time present." By "present" is meant here the time closely preceding and following the immediate present; thus then, speech (a) also belongs to the present. "The internal organs at the three divisions of time," e.g., the idea that "there has been rain," since the river has risen—(for the past); "there is fire in the mountain, since there is smoke"—(for the present); and lastly, "we shall have rain, since we see collections of ant eggs"—(for the future).

Time—not a distinct principle according to the Sāṅkhyas.

Time, according to the Vaiśeṣikas, being one, cannot allow such divisions as past, present and future. Hence we must have for the various units, the various conditions or specifications to which we give the names, past, present and future. So the Sāṅkhyas do not admit of a distinct principle in the shape of time.

The author next considers the objects of the external senses operating at time present—

#### KA'RIKA' XXXIV.

The intellectual senses touching specific as well as un-specific objects; speech touching sound; the rest regarding the five objects of sense.

Of these the five intellectual senses (those of sensation) concern objects specific as well as collective; speech concerns sound; the rest regard the five objects (of sense).

Of the ten external senses, the five intellectual ones concern specific as well as non-specific objects:—by specific here is meant gross—and such objects are sound and the rest (the *Tanmātras*), manifesting themselves as Earth, &c., (the elements) having the properties of calmness, turbulence and dulness. The non-specific objects are the subtle elements. The particle *Mātra*, in the word *Tanmātra*, serves to distinguish these from the gross objects. The senses of Yogis concern sound, &c., in their subtle as well as gross states, whereas the senses of ordinary men relate to sound, &c., in their gross forms only.

Similarly of the senses of action (the Motor Senses). Speech concerns sound, in its gross form, because speech is the cause of sound. Speech, however, cannot be the cause of the subtle element of

(a) The special qualification is necessary for the case of speech, because no two letters can be pronounced at the same moment, and, as such, no word could be uttered at the time present if by this word were meant the present moment. This absurdity, however, is avoided by counting a few moments before and after the present moment as included in it.

#### 1892.] A Translation of the Sankhya-Tattwa-Kaumudi, &c. 767

sound, which is the direct effect of egoism (*Ahankāra*); and as such has the same cause as speech itself (which also being one of the senses, proceeds directly from the principle of Egoism).

"The rest," i.e., the four other senses of action—the excretory organs, &c. "Concern five objects" because the different objects, e.g., jar &c., which are the objects of these senses, are all made up of the five subtle elements of sound, colour, &c.

Among the thirteen organs, some are said to be superior to others, reasons for which are given.

#### KA'RIKA' XXXV.

Since Buddhi with the other internal organs adverts to (comprehends) all objects (of sense), these three are said to be the warders (principal ones), and the others the gates (secondary).

The superiority of internal over external organs.

Warders, i.e., chief ones.

Gates, i.e., such as are the external organs.

Since Buddhi, with *Ahankāra* and *Manas*, apprehends (i.e., determines) all objects exhibited by the external organs, these latter are said to be the gates (secondary organs), and Buddhi, with the other internal organs, the warders (chief).

Buddhi is the chief, not only in comparison with the external organs, but also with regard to the other external organs, *Manas* and *Ahankāra*. To this effect it is said:—

#### KA'RIKA' XXXVI.

These (the external organs together with *Manas* and *Ahankāra*), characteristically differing from one another and being different modifications of Attributes, resemble a lamp in action; (and as such) having first enlightened the soul's purpose, present it in its entirety to Buddhi.

As the village officer collects the rent from the different heads of families and delivers the collection to the treasurer, who again, in his turn, carries it to the head-officer, who finally makes it over to the king: in the same manner, the external organs, having operated on, (observed an object) present the observation to *Manas*, which reflects on it (and thereby imparts thereto its qualifications) presenting these qualified observations in turn to *Ahankāra*, which takes specific cognizance, and finally delivers such personal cognition to the head-officer, Buddhi. Hence it is said: "These having enlightened the soul's purpose present it to Buddhi." The external organs together with *Manas* and *Ahankāra*, are various

In spite of diverse combination of the Attributes, yet the internal organs co-operate towards a single purpose like a lamp.

affections of Attributes, i. e., modifications of Goodness, Passion and Dulness, which, though constitutionally opposed to one another, are yet brought to co-operate for the supreme purpose of the soul; just as the wick, oil and fire, though separately opposed to the action of one another, yet join, under the form of a lamp, in removing darkness and thus illumine (manifest) the different colours. The same is the case with the Attributes; such is the connection.

An objection is raised. Why should it be said that the other organs present their impressions to *Buddhi*?—Why should not we make it quite the other way: *Buddhi* subordinate to the others?

(To be continued.)

G. J.

## Reviews.

### OUR MAGAZINES.

*Lucifer*.—The July issue contains a most fascinating Zuni Folk-Tale of the Underworld, translated by Mr. Frank Hamilton Cushing, whose contributions to the reports of the (U. S.) Ethnological Bureau are so widely known and so much appreciated. The tale is charmingly related and the frequent use of poetical compound words in translation of Zuni expressions adds much to the attractiveness of Mr. Cushing's contribution. We hope *Lucifer* will be fortunate enough to obtain more contributions from this gifted writer. Mr. A. R. Webb's article, "Islam and Theosophy," is somewhat disappointing in that the writer's arguments are based rather on the life of Mahomed than on his teachings, and we cannot help thinking that Islamism will have to make a stronger case than Mr. Webb makes for it, before it can claim the serious attention of the modern Western World. Annie Besant contributes a "Rough Outline of Theosophy," most valuable for Branch meetings and discussions. H. A. V. adds some remarks on "The Word—" the "Vach" of the Hindus, the "Logos" of the Gnostics. Some of the articles are a little too long and, if we may be pardoned the expression,—a little dry. With the exception of Mr. Cushing's article there is not much that would interest a casual reader.

*The Path*.—The July number of our American contemporary is an excellent one. Mr. Karr's article on the "Spheres of Inanimate Objects" is deeply interesting, and we look forward to further records of experiments in support of the writer's contention that inanimate objects have no aura "emanating from within and peculiar to their kind", but are "merely penetrated with the borrowed sphere of such persons or places, as they have chanced to be brought into close contact with." The "Delusions of Clairvoyance" is also an important article and especially valuable in an American publication. Mr. Mead continues his valuable study of Yoga, and further extracts from H. P. B.'s letters are given, which will doubtless be read with deep interest.

*The Buddhist*.—The current number of our Colombo Journal opens with an interesting article on the *Visuddhi Marga*. "This grand work," we

are informed, "though clothed in the garb of exotericism, unmistakably points to sublime truths of esoteric science. Thus the *Visuddhi Marga* would appear to be a fit and proper stepping-stone, as it were, for the uninitiated, to arrive at ultimate perfection and attainment of the highest bliss." A useful extract on Karma is taken from the "Secret Doctrine." An editorial on the late Archbishop Bonjean, the Catholic Archbishop of Ceylon, has the true ring of that unsectarian spirit which we hope will always be present in the pages of the *Buddhist*.

### SYMBOLICAL LANGUAGE OF ANCIENT ART AND MYTHOLOGY\*.

We have received through the courtesy of Mr. Bernard Quaritch a copy of the new edition of this valuable book. The present edition, with its beautifully designed cover, and tasteful binding and engravings should find a place in the library of every lover of art, while the large mass of information which it contains on the subject of Symbolology, &c., renders it a useful cyclopædia for students of Occult Science.

### LOTUS BLUTHEN.†

This is a beautifully printed and charmingly bound translation into German of the first part of H. P. B.'s "Voice of the Silence." The original is too well-known and appreciated by all students of mysticism to need comment here. Of the translation as such, we need only say that it by the hand of Dr. Franz Hartmann, the learned author of "Magic: White and Black" and of so many other able works. The German language is specially well adapted for rendering such work as this, and Dr. Hartmann has made very good use of it. The translation is a most faithful and exact rendering, while retaining the swing and poetry of the original. The typography and general get-up of this book reflect great credit upon its Publisher: Wilhelm Friedrich of Leipzig, and we look forward anxiously to the issue of the two remaining parts of the original, which should not be long delayed, if the present instalment meets with any fair proportion of the success it deserves. We wish both publisher and translator their well-deserved reward, and hope this little book will find as many appreciative students in its German garb as it has in English.

### SIMPLE THEOSOPHY.‡

BY

M. J. BARNETT, F. T. S.

The four articles composing this booklet are clear, simple and well expressed expositions of the basic conceptions of Theosophy, dealing with the four great questions which all enquirers ask: What is Theosophy?; Reincarnation; Karma and The Purpose of Theosophy. Such work is much needed just now, and we hail with joy every addition to the simple popular explanations of these great truths. Many of our American brothers have done admirable work in this field and the pamphlet now before us is

\* By Richard Payne Knight. A new edition, with introduction, additions, notes translated into English and a new and complete Index by Alexander Wilder, M. D. New York, J. W. Bouton, 1892.

† Translated by Franz Hartmann, M. D. Leipzig. Verlag von Wilhelm Friedrich

‡ Articles written for the Boston *Evening Transcript*, April 1891. Pub. by H. H. Carter, 3, Beacon St., Boston.



quite up to the mark. We trust that the author will carry on his work, and both in the daily press and in such little works render more accessible to the great nation of the West these grand conceptions of man and nature, their relations and destiny.

## SPIRITISME ET OCCULTISM.\*

## LES OCCULTISTES CONTEMPORAINS.†

Both these pamphlets are expressions of the revolt of the Spiritualist party in France against M. Papus and his school. M. Papus, with his somewhat unscrupulous shrewdness, has been trying for some time past to annex to the chariot wheels of his own pseudo-occultism, the French Spiritualistic movement, and make it serve his own ambition and pander to his vanity. At the great congress of two years ago, M. Papus did very good work and his report, of which a long account appeared in these pages, was a very fine piece of work. But his quondam allies seem now to be objecting to his calm appropriation of them—and hence the present protests. The pamphlets themselves present nothing specially worthy of note, but they are the straws which show which way the wind is blowing.

## CHARAKA SAMHITA.‡

We are happy to say that since our notice of the first fasciculus of this ancient work on Indian Medicine, two more fasciculi have been published. These, we need not say, are finished in a scholarly way. The second fasciculus contains, among other things, a list of six hundred purgatives, classed under several minor heads, also a very interesting lesson on the proper diet of a man, in the tropics. We read:—

"The paddy called Shashtika and Cāli, phaseolus mango, rock salt, emblic myrobalans, barley, rain water and dew, clarified butter, meat of wild fowls and animals and honey should be made habitual food."

This is followed by a general rule:—

"That should every day be used as diet which is subservient to health, and which prevents the development of unborn disease."

General readers will find it a most useful work devoid as it is of technical terms, and we heartily recommend the same to the public.

S. E. G.

## Correspondence.

## THEOSOPHY IN WESTERN LANDS.

(From our own Correspondent).

LONDON, July 1892.

Our second Convention has come and gone, and now members, delegates and visitors are all dispersing again, carrying with them, I think, a feeling of satisfaction in the thought of the work actually accomplished by the Session during the past year, and filled with hope and encouragement for the future. Our two days' Session has been very successful, and although the actual number of members attending each day has not been quite so large as last year's attendance, yet the proceedings have been none the less interesting and instructive; and especially is the feeling of Unity and Harmony which pervaded the Convention meetings to be noted.

\* By Rouxel; (†) By G. Palazzi, translated by A. Dufilhol; both published by the *Librairie des Sciences Psychologiques*, Rue Chabanais, Paris.  
‡ By Kabiraj Avinash Chandra Kaviratna, Calcutta.

Our Brother, M. Coulomb, from the Paris Lodge, reports favourably and encouragingly of the fresh life and impetus given to Theosophical work and propaganda in France; a result to which he has himself very largely contributed, as much by his unflinching energy and devotion, as by his conspicuous ability; for who of us does not know and appreciate the writings of "Amaravella". Other members from France were present, and M. Vescop read an able and instructive paper (in French), the second day of the Convention, on the Education of Children from a Theosophical standpoint.

The Dutch-Belgian Lodge was largely represented, and M<sup>de</sup> de Neufville, the President, read a most interesting paper on the work of the Branch, their successes, and their hopes for the future—justifiably great.

Spain was represented, as was the case last year, by Señor José Xifré, who—withstanding the check given to the progress of the movement in Spain by the passing away of our Brother Francisco de Montoliu—still works bravely on, nothing daunted, and fully confident of ultimate success; though this may take time, for the sad and tragic circumstances which surrounded the death-bed of our late Brother, prove beyond a doubt that the hand of Catholicism still lies heavy on the land of Spain.

The Vienna Lodge sent two delegates, in the persons of Herr Eckstein and Count Leiningen-Billigheim, the former of whom was with us at our last Convention, but the latter we have not before had the pleasure of welcoming. They report that the movement in Austria makes steady progress.

Although none of our Swedish Brethren were able to be present with us this year, yet they may be said to have been well and touchingly represented, inasmuch as the beautiful Dagoba executed (from a design made by Mr. Machell) by Herr Sven Bengtsson—of Lund, Sweden—arrived during the second day of Convention; and, after H. P. B.'s ashes had been placed therein, was brought into the Hall during the afternoon sitting and placed on the table, all present standing while the President of the Convention—W. Q. Judge—unveiled this lovely tribute to the memory of our late Teacher.

By the courtesy of the Blavatsky Lodge, the Convention held a meeting on Thursday evening in the Lecture Hall in place of the usual lodge meeting which should have taken place then. The subject chosen for discussion was "Mental Action," and in addition to the names I have already sent you, M<sup>de</sup> de Neufville, and Mr. Kingsland contributed short speeches. Señor Xifré spoke in Spanish, much to the amusement and edification of the closely packed audience, but W. Q. Judge gave what appeared to be an excellent resumé of the purport of our Spanish Brother's discourse—a resumé which, Mr. Judge was careful to say, had been given him by Señor Xifré beforehand.

The proceedings of Convention were brought to a close on the afternoon of the second day by Herbert Burrows proposing, in heartfelt and moving terms, a vote of the most complete confidence in W. Q. Judge as President-elect of the T. S. The motion was seconded by Mrs. Besant, and received and passed with acclamation by the Convention. Mr. Judge, as President of the Convention, then spoke at some length and dissolved the meeting thus terminating the proceedings, so far as the convention sittings were concerned.

The evening meeting at Prince's Hall was a full one, and was, on the whole, well reported next day by the Press. Count Leiningen spoke in French, and Mrs. Besant wound up by one of her eloquent and stirring ora-



tions, carrying her audience with her as few speakers beside herself have the power to do.

We have Dr. Hübbe Schleiden, of Germany, with us at Headquarters just now, who, although not able to have been present at the Convention, has come over on a short visit to London. Dr. Schleiden is best known to us, of course, as the able editor of the *Sphinx*. He speaks most hopefully of the progress of Theosophy and of Occult thought in Germany; this he is well qualified to do, being—as he is—in touch with most of the leading scientists abroad.

News reaches us from New Zealand (though I am in doubt as to whether this may strictly be said to come under the head of "Theosophy in Western Lands") of the activity of our Brethren at Auckland. They have taken a room, which is open every evening, and are holding classes for the study of "The Key to Theosophy," &c. It will be remembered that our Brother, E. T. Sturdy, was the first to start the Theosophical movement at the Antipodes, many years since.

The third issue of the Scottish Lodge "Transactions" contains the deeply interesting information that their President was recently invited "to explain the teachings of Theosophy to a gathering of some thirty of the clergy of the Scottish Church." An invitation willingly accepted; "his necessarily brief remarks," continued the report, "were most carefully listened to, and many most pertinent questions were asked." A notable sign indeed; the sequel of the lecture being that many then present have since read much of our literature.

\* \* \* \*

*The Asiatic Quarterly* for this month contains certain information specially interesting to students of the "Secret Doctrine," as to recent discoveries relative to the famous Easter Island Statues. In a paper on "Cyclopean Architecture in Polynesia," read before the last Oriental Congress, Mr. R. A. Sterndale, F.R.C.S., states that on one of the islands recently visited and thoroughly explored, "no less than 555 colossal images, the largest of which measured 70 feet," were counted. "But the most interesting discovery is, that the curved tablets which have hitherto been considered as merely ornamental are true hieroglyphics capable of translation, and a clue having been found, several have been deciphered." Certainly Mr. Sterndale goes on to add that nothing of historical importance has yet resulted from this translation, but it will be interesting, not to say more satisfactory, to know exactly what meaning he attaches to the phrase, "historical importance." Professor Huxley has, quite recently, published a volume of his essays, reprinted from magazines, &c., and prefaced by a somewhat lengthy "Prologue" an attentive perusal of which causes the Theosophical student profanely to exclaim, "Is Saul also among the prophets?" For, as I think you will admit when you have read certain extracts from the said "Prologue," which I will subjoin, after such momentous utterances, Prof. Huxley can no longer, or with any show of justice, chide Theosophists for their belief in Masters, and many other articles of their *Credo* hitherto labelled "wild absurdities." This is the passage which I refer to:—

"It is important to note that the principle of the Scientific Naturalism of the latter half of the XIXth Century, in which the intellectual movement of the Renaissance has culminated, and which was first clearly formulated by Descartes, leads not to the denial of the existence of any supernature; (Note.—I employ the words 'Supernature' and 'Supernatural' in their popular senses. For myself, I am bound

to say that the term 'Nature' covers the totality of that which is. The world of psychical phenomena appears to me to be as much part of 'Nature' as the world of physical phenomena; and I am unable to perceive any justification for cutting the universe into two halves, one natural and one supernatural; but simply to the denial of the validity of the evidence adduced in favour of this, or of that, extant form of Supernaturalism.

"Looking at the matter from the most rigidly scientific point of view, the assumption that, amidst the myriads of worlds scattered through endless space, there can be no intelligence, as much greater than man's as his is greater than a black beetle's; no being endowed with powers of influencing the course of nature as much greater than his, as his is greater than a snail's, seems to me not merely baseless, but impertinent. Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities, in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence, and omniscience. If our intelligence can, in some matters, surely reproduce the past of thousands of years ago and anticipate the future, thousands of years hence, it is clearly within the limits of possibility that some greater intellect, even of the same order, may be able to mirror the whole past and the whole future; if the universe is penetrated by a medium of such a nature that a magnetic needle on the earth answers to a commotion in the sun, an omnipresent agent is also conceivable; if our insignificant knowledge give us some influence over events, practical omniscience may confer indefinitely greater power."

There is much more that I might reasonably cite, but I have already given you a very long extract, as it is. The italics are mine; one passage alone might draw down on the Professor's devoted head an accusation of Theism; while to find Theosophists patting him on the back, and hailing him as of almost kindred faith ought surely not to astonish his mind—he seems to have executed a complete *volte face* in regard to these matters.

The familiar step from the sublime to the ridiculous is illustrated by the following. I happened the other day to see the Report of the School Board for London (December 1891,) on the examination in scripture knowledge. This was pronounced to be lamentably deficient; but private information which I received on the same report divulges the fact that, at a subsequent meeting of the Board, it was pointed out that the prevalent tone of scripture teaching in the Board Schools represented God too much in the character of an Avenging Deity; accordingly the Revd. Stewart Headlam moved that the Fatherhood of God be more insisted on in future—the motion was lost!

Lady Violet Greville had an interesting little article in the *Nineteenth Century* for last month on "Women and Workship in Burmah." She makes a great point of the extraordinary independence of the Burmese women as compared with the position of their sex in Western countries; and seems very much struck with the way in which "religion enters everywhere into the life of the people", using the comprehensive phrase, "all around speaks of religion." This religion is, of course, Buddhism, in praise of which Lady Violet waxes eloquent:—

"To reduce your personal wants, to practice benevolence, and to cultivate a habit of cheerfulness and patience may indeed be said to comprise the whole duty of man.... Buddhism possesses a high and pure morality, a code of active benevolence, a tendency towards the love of what is beautiful and to be venerated, and a spirit of universal tolerance that render it worthy of admiration and of careful study and sufficiently explain its popularity, with vast masses of mankind."

A natural result of such a religion is the simple, kindly life of the Burmese, of which Lady Violet writes, and which seems so much to have impressed her. In amusing contrast to this come the words of Archdeacon Farrar, at Westminster Abbey, on the 24th instant:—He speaks, in the course of a sermon on Political and Social Corruption, of "heathen millions of Asia.....who still lie in darkness and the valley and shadow of death." Verily herein is strikingly exemplified the truth of the words of the Initiate of Galilee:—"Seeing, they see not, and hearing they hear not, *neither do they understand*" (because as a rule they don't want to!). On no other hypothesis can such apparently wilful misrepresentation be explained.

"Some recent discoveries," runs a paragraph in a leading London daily, "have rather staggered the thick and thin exponents of the doctrine that man has been always advancing—never retrograding." For the most ancient pottery found in the caves and rock shelters of Almeria, in Spain, is distinctly superior—and admitted to be so—in make and ornament to that of a later date; and the patterns of the Paleolithic or old stone age at Latine, in Belgium, exhibit a fineness that we do not find in what appear to be later deposits. The same may be said with regard to the recent find, in the Thames Valley, of some smooth stone weapons which had apparently been overlaid by others exhibiting an earlier stage of culture. Indeed the later tribe not knowing how to use the store of polished implements into the possession of which they had come, actually rechipped the flint axes into the rude shapes to which they had been accustomed. Translated into terms of thought, this may serve as a pertinent and useful little allegory for the consideration of Prof. Max Müller the polished implements of their long-perished predecessors almost identical with the treatment to which our Orientalists subject the magnificent metaphysical treatises of the ancient Aryans, the true meaning and spirit of which they vainly attempt to squeeze into the ruder mould of their own materialistic and narrow thought.

What next!—in the *Daily Chronicle* of the 25th instant I find, in one of the leaderettes, the following announcement, made in all seriousness apparently:—"It certainly is a very curious astrological coincidence that three times—in 1868, 1886, and 1892—has Mr. Gladstone become Prime Minister when Jupiter has entered the sign of Aries, and that twice has he quitted office when Jupiter has passed into the sign of Libra.....and, if we are not mistaken, the year of Mr. Gladstone's birth—1809—was ruled by Mercury, and Mercury confers the gift of oratory." Things have indeed changed, with an almost miraculous celerity, since the dawn of the last quarter of this 19th Century.

A. L. C.

## GENERAL REPORT OF THE SIXTEENTH CONVENTION AND ANNIVERSARY OF THE THEOSOPHICAL SOCIETY, AT THE HEAD-QUARTERS, ADYAR, MADRAS, DECEMBER THE 27TH, 28TH, AND 29TH, 1891, With Official Documents.

THE GENERAL CONVENTION was opened at noon on December 27th. Delegates were present from the United States of America, Great Britain, Sweden, Ceylon, China, Australia, Tasmania, and, in India, the Punjab, North Western Provinces, Central Provinces, Oudh, Guzerat, Bombay, Mysore, Nizam's Hyderabad, Cochin, and most of the British Districts of the Madras Presidency. The President-Founder was cheered on taking his seat. He spoke as follows:

### THE PRESIDENT'S ADDRESS.

WELCOME again, brothers, sisters and friends, to the Head-quarters of the Society and to its sixteenth Annual Convention. I need not remind the older members among you that this period of our history represents years of toil, of suffering and self-denial, of obstacles overcome, of great results accomplished. We are to-day the representatives of a winning cause and a successful sociological movement. To a degree not possible to have foreseen, Theosophical ideas have gained currency throughout the world. The thought-seeds which we have scattered broad-cast have taken root in many a country, in thousands of sympathetic minds. Carried on the zephyr currents of love, they have opened to us a host of hearts, caused us to recognize a multitude of brotherly colleagues. May we be spared to our work until we have woven a web of kindness between the progressive and the philanthropic altruists of the whole human family.

### THE GENERAL OUTLOOK.

Confining our view to the past twelve months, we have every reason to be satisfied with the general outlook at the present moment. I doubt if we ever before closed a year with such encouraging prospects as now. More difficulties lie behind us than I can see ahead. The hardest thing of all for a new movement is to make the first step, gain the first foothold,

compel the public to listen. Once these results achieved by a really good cause, and the sequel becomes comparatively easy to forecast: the force works along a line of diminishing resistance, the influence of the ideas proportionately augments, and the public heart at last opens to offer them a sure foundation of loyalty and love.

Since our last Convention I have travelled something like 43,000 miles by sea and land, and have thus had the opportunity of personally observing the effect of theosophical ideas throughout the world, and the relative activity of our various operating centres. My conclusions are (a.) That the public curiosity about Theosophy is world-wide; one notices it in every railway carriage and on every steamer, where the name is by chance mentioned in the hearing of intelligent company: one who is supposed to be able to talk instructively about it, is sought out, interviewed, and asked to write or lecture upon it. Well-known public speakers draw large audiences everywhere; while Annie Besant, the peerless orator, our beloved sister, crowds the largest halls in Great Britain, and her simple statement that she had recently been in communication with our Masters set up a blaze of excitement that as yet shows no signs of abatement. (b.) It is evident that these Eastern ideas have penetrated so deeply into modern thought, that it is hard to believe the influence will be but transitory. Not only are they inspiring the poet and the romancer, but they enter into the speculations of the practical and the theoretical psychologist. The Orientalists of the West, particularly Max Müller and Monier Williams, continually attack and advertise us; doing their party no good whatever, but Theosophy much. For, all that Theosophy needs to have it accepted is that its facts and theories, premises and conclusions, should be carefully studied and honestly criticized. This, the savage attack of a half-informed enemy often brings about, when the urgent pleadings of its friends go unheeded. (c.) I notice that these ideas are flowing into the heart of the Christian Church. Its organs throughout the world manifest their uneasiness in the bitterness and unfairness of their strictures, often in the dishonesty of their statements and the malice of their innuendos. On the other hand, some most spiritually-minded Christian men and women, some most sincerely orthodox clergy and laity, have taken office or simple membership in our Branches, and regard us with not only the feeling of tolerance, but actually of brotherly love. And then, again, there exists at this moment in London a purely Christian society outside our own body, called the Christophilosophical Society, the founder of which is a most enlightened and chivalrous clergyman, whose acquaintance I hold it an honor to possess. My belief is that if less intolerance towards Christianity had been shown hitherto by the Founders of our Society and their colleagues, we should have suffered and made to suffer less, and would to-day have had a thousand Christian well-wishers where we have one. We may truly say we have had cruel provocation, but that does not really

excuse us for lacking the courage to return good for evil and so proving untrue to our ideal of brotherhood. So imperfect have we all been in our consistency of behaviour, that, years ago, the Masters told us that being a Fellow of the Theosophical Society was not at all equivalent to being a real Theosophist, i. e., a knower and doer of god-like things. To return, it is, of course, no more important to humanity as a whole that Theosophy should be recognized and practised within the Christian, than within the Hindu, the Buddhist, or any other church: on the other hand, it is equally important; and our Society will not have fully proven its capacity for usefulness, until it has kindly and patiently helped earnest and willing followers of each and every religion to find the key, the one only master-key, by which their own scriptures can be understood and appreciated. I deplore our intolerance, counting myself a chief offender, and I do especially protest against and denounce a tendency which is growing among us to lay the foundations of a new idolatry. As the Co-Founder of the Society, as one who has had constant opportunities for knowing the chosen policy and wishes of our Masters, as one who has, under them and with their assent, borne our flag through sixteen years of battle, I protest against the first giving way to the temptation to elevate either them, their agents, or any other living or dead personage, to the divine status, or their teachings to that of infallible doctrine. Not one word was ever spoken, transmitted or written to me by the Masters, that warranted such a course, nay that did not inculcate the very opposite. I have been taught to lean upon myself alone, to look to my Higher Self as my best teacher, best guide, best example and only saviour. I was taught that no one could or ever would attain to the perfect knowledge save upon those lines; and so long as you keep me in my office, I shall proclaim this as the basis, the only basis and the palladium of the Society. I am led to make the above remarks by what I have seen going on of late (cheers).

#### THE DEATH OF H. P. BLAVATSKY.

The blackest sorrow of the year, or rather of all our years, was the sudden death of Madame H. P. Blavatsky, at London, on the 8th May last. The awfulness of the shock was increased by its suddenness. She had been an invalid for years, it is true, but we had seen her more than once snatched back from the very brink of the grave, and at the time of her demise she had laid plans for continued work in the near future. Some building was being done by her order at the London Headquarters, she had pending engagements unsettled, among them, a most important one with myself. Her niece saw her on the previous day and made an appointment with her. In short, I do not believe she meant to die or knew she would die when she did. Generally, of course, she knew that she was liable to depart after certain work had been finished, but circumstances make me think she was surprised by a physical crisis, and died before she expected she would. If she had lived, she would have undoubtedly left her protest against her friends making

a saint of her or a bible out of her magnificent, though not infallible writings. I helped to compile her "Isis Unveiled" while Mr. Keightley and several others did the same by "The Secret Doctrine." Surely, we know how far from infallible are our portions of the books, to say nothing about hers. She did not discover, nor invent Theosophy, nor was she the first or the ablest agent, scribe or messenger of the Hidden Teachers of the Snowy Mountains. The various scriptures of the ancient nations contain every idea now put forth, and in some cases possess far greater beauties and merits than any of her or our books. We need not fall into idolatry to signify our lasting reverence and love for her, the contemporary teacher, nor offend the literary world by pretending that she wrote with the pen of inspiration. Nobody living was a more staunch and loyal friend of hers than I, nobody will cherish her memory more lovingly. I was true to her to the end of her life, and now I shall continue to be true to her memory. But I never worshipped her, never blinded my eyes to her faults, never dreamt that she was as perfect a channel for the transmission of occult teaching as some others in history had been, or as the Masters would have been glad to have found. As her tried friend, then, as one who worked most intimately with her, and is most anxious that she may be taken by posterity at her true high value; as her co-worker; as one long ago accepted, though humble, agent of the Masters; and finally, as the official head of the Society and guardian of the personal rights of its Fellows, I place on record my protest against all attempts to create an H. P. B. school, sect or cult, or to take her utterances as in the least degree above criticism. The importance of the subject must be my excuse for thus dwelling upon it at some length. I single out no individuals, mean to hurt nobody's feelings. I am not sure of being alive very many years longer, and what duty demands I must say while I can.

And now, brethren and friends, I come to a matter of the deepest, saddest interest. H. P. Blavatsky's body was cremated by her order, often reiterated and at long intervals. Before leaving India for Europe for the last time, she executed what proved to have been her last Will and Testament, and the original document is on file here as provided by law. Its date is the 31st January 1885. The witnesses were P. Sreenivasa Row, E. H. Morgan, T. Subba Row, and C. Ramiah. It contains a clause to the effect that she wishes her ashes to be buried within the compound of the Headquarters at Adyar; and another requesting that annually, on the anniversary of her death, some of her friends should assemble here and read a chapter of the "Light of Asia" and one of Bhagavat Gita. In compliance with her sacred wish, therefore, I have brought her ashes from London; across the Atlantic, across the American continent, across the Pacific, from Japan to Ceylon, and thence hither, that they may find the last resting-place she longed for, the holiest tomb that a servant of the Indian sages could have. Together we came, she and I—from New York to India, over seas and lands, in the beginning of 1879, to relight the torch at the temple-door of Gnyanam: together have we now come—I living, she a memory, and a

handful of dust—again in 1891. Parted are we in body, yet united in heart and soul for our common cause, and knowing that we shall one day, in a future birth, again be comrades, co-disciples and colleagues. My private duty towards her is fulfilled: I now turn over to the Society the honorable custody of her ashes, and as President shall see that her last wishes are fulfilled so far as feasible.

[Col. Olcott here removed a silken covering, and exposed a closed, handsomely engraved Benares vase, in which were the ashes of Madame Blavatsky. All present rose to their feet and stood in solemn silence until the mortuary urn was re-covered. The President then continued his address].

#### THE STATE OF THE MOVEMENT.

In looking over the world I have found, outside India, centres of great activity at London, Stockholm, Madrid, The Hague, New York, and San Francisco. London has been, since H. P. Blavatsky's arrival there in 1887, a very vortex of effort. Attracting to her a number of highly cultured and enthusiastic friends of both sexes, she infused into them the spirit of her own tireless devotion to our cause, and gradually set the thought of Great Britain aflame: branches sprang up, crowds of enquirers flocked to her rooms, books, pamphlets and journals multiplied, correspondence developed fresh centres in continental towns, and she fought a winning fight with her personal traducers and opponents. Among the new centres were Stockholm, Madrid, Barcelona, and The Hague, at each of which places workers and allies of the most surprising zeal, ability and unselfishness came to the front. They have translated and published in all some fifty to sixty of our theosophical works, large and small. I personally visited in the month of September the capital of Sweden and came away deeply impressed and jubilant over the people and their work.

At New York, as in London, I found a small Head-quarters staff tirelessly striving to keep abreast with the demands for information about Theosophy and applications for membership and local branch organisation. There too, as in London, I saw the devoted little group sacrificing comfort, health and strength to a sense of duty, bearing poverty without complaint and trying to accomplish the impossible. The same remarks equally apply to the group of brethren in San Francisco, whose enthusiasm has spread their influence along the entire Pacific Coast. Thanks to them, our cause has a splendid future before it in that part of the world.

I regret to say that my hopes for the establishment of an Australasian Section have not as yet been realised. The organisation has not yet been completed, owing to local causes, and I shall have to take further official action presently. Some of the Branches are, however, in a prosperous condition; Count Wachtmeister is commissioned to represent them in this Convention, and you will hear from them through him.

The Ceylon Section is also in an unsatisfactory state, owing to the lack of practical organising talent. I have suspended the charter and will have to take further steps towards securing systematic co-operation between Branches. Mr. Dhammapala will speak for them. The Women's Education Society of Ceylon, an adjunct, but not a section of our Society, is bravely trying to do a necessary and noble work. Their aim is to promote the elevation of their sex by co-operative effort, to get their daughters educated under friendly instead of hostile management, and to enlist the sympathy of women in distant lands. I look upon the leaders of this movement with admiration, and have done and shall continue to do all that I can, and that a Theosophist should to help them. We have present with us two delegates from this Society: Mr. Peter De Abrew, one of its founders and now its foreign Corresponding Secretary, and Mrs. Musæus-Higgins, Principal of Sanghamitta Girls' School, at Colombo, and newly elected Executive President of the Society. This noble lady, touched by an appeal published in *The Path*, threw up a lucrative Government appointment in America, and volunteered to come over and help her Asiatic struggling sisters. Her help was desperately needed, for by a most deplorable accident Miss Pickett, F.T.S., a beloved young Theosophist of the Melbourne T.S., who had come to Colombo to take charge of the Sanghamitta School in June last, had been snatched away from life and usefulness just fourteen days after she and I landed at Colombo from Australia. Her vacant place has been filled by Mrs. Musæus-Higgins; and so always as one toiler falls in our ranks a fresh volunteer steps in to fill it. As I have fully dealt with Miss Pickett's case in the January *Theosophist*, I shall not enlarge upon it here. Suffice it to say, a purer soul has never joined company in our work.

#### THE INDIAN SECTION.

Mr. B. Keightley will lay before you the fullest information about the first year's work under the re-organized Sectional form. You will find it, under the circumstances, satisfactory. So far as personally visited, dormant Branches have been revived, old allies have been won back, a large body of instruction has been circulated, and new life infused into the whole Indian family of Branches. The financial results are not very satisfactory, but too much must not be counted upon for the first year. We can never hope for the best results until my suggestion of years ago, that we should have an European Manager resident in each Presidency Town, with competent Indian Inspectors of Branches under him, can be carried out. And this cannot be done without the command of funds to cover the expenses.

#### THE AMERICAN SECTION.

—Has been as loyal and loving as hitherto to the Head-quarters. Under Mr. Judge's admirable direction the Section is accomplishing wonders. His complete Annual Report is unfortunately delayed in the mail, and I cannot point out to you in the meagre abstract available

the various facts which most redound to his credit, and that of Mr. Fullerton, Mrs. Ver Planck, and his other colleagues.

#### OTHER SECTIONS.

The European Section's Report will be read to you presently, and you will be struck with admiration for the magnificent service rendered by Mrs. Annie Besant before and, in a pre-eminent degree, since H. P. B.'s death. Her adhesion to the Society at the particular time when it happened is a most remarkable fact. By a curious coincidence it was in the seventh month of the seventeenth year after her formal renunciation of Christianity that she joined the Theosophical Society, while the death of H. P. Blavatsky also occurred in the seventh month of the seventeenth year of her and my association together in this work. Those who doubt the control of events by accident, will see a lesson in the above coincidence.

#### GROWTH OF THE SOCIETY.

Our numerical strength is constantly increasing and fresh territory being invaded by the tidal wave of our movement. The official statistics at Head-quarter's show the following facts as to the issue of Branch charters to the close of the successive year:

| 1875 | 1876 | 1877 | 1878 | 1879 | 1880 | 1881 | 1882 | 1883 | 1884 | 1885 | 1886 | 1887 | 1888 | 1889 | 1890 | 1891 |
|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|------|
| ...  | 1    | 2    | 2    | 4    | 11   | 27   | 51   | 93   | 104  | 121  | 136  | 158  | 179  | 206  | 241  | 279  |

#### NEW BRANCHES OF 1891.

Indra; Memphis; Willamette; Iron City; Umballa; Gray's Harbour; Madanapalle; St Paul; San Francisco; Providence; Kalmar; Sholinghur; Erode; Dhyana; Chiswick; Salt Lake City; Bradford; Manchester; Croydon; Gothemburg; Springfield; "H. P. B." (New York); Pleiades; Ernacolum; Toronto; Annie Besant; Sydney; Toowoomba; Adelaide; Amsterdam; Tiruvalur; Guntoor (Sadvichara); Pakur; Warangal; Manargudi; Brisbane; Ludhiana and Adelpi.

#### BRANCHES DISSOLVED AND SUMMARY.

Charters issued to the close of the year 1891—279. Deducting 21 charters extinguished, we have 258 living charters at the close of the year 1891. Geographically, the year's new branches are distributed as follows; Asia (India) 11; Europe 8; U. S., America 15; Australasian Colonies 4.

Our Indian Branches are now established in the following Presidencies: Bengal 34; Behar 8; N. W. P., Punjab, and Oudh 25; Central Provinces 4; Bombay 7; Kattyawar 2; Madras 56; Ceylon 21, Burma 3. In other parts of the world we have, England 15; Scotland 2; Ireland 1; France 2; Austria 1; Sweden 3; U. S. America 60; Greece 1; Holland 1;

Russia 1; West Indies 2; Africa 1; Australasia 7; Japan 1. Total 258 living on the 27th December 1891.

#### NEW THEOSOPHICAL PUBLICATIONS OF THE YEAR.

1. "Numbers"; by W. Wynn Westcott.
2. "Key to Theosophy" (New Edition); with glossary.
3. "Theosophy and its Evidences"; by Annie Besant.
4. "The Indianapolis Letters on Theosophy"; by A. F.
5. "Rajyoga," by M. N. Dvivedi (Second Edition).
6. "The Theosophical Society, and H. P. B."
7. "A Manual of Theosophy," by Annie Besant.
8. "In Memory of H. P. B."
9. "A Glossary of Theosophic Terms."
10. "Womanhood and the Bible."
11. "Jacob Boehme," by F. Hartmann.
12. "The Esoteric Basis of Christianity," by Wm. Kingsland.
13. "Theosophical Christianity," by L. S.
14. "The Mystic Quest: a story of two incarnations," by Wm. Kingsland.

#### TRANSLATIONS.

- |                                                    |          |
|----------------------------------------------------|----------|
| 1. A Telugu translation of Mahabharata.            |          |
| 2. "The Voice of the Silence." French translation. |          |
| 3. "Light on the Path," Telugu translation.        |          |
| 4. "The Buddhist Catechism" (New Edition)          | French.  |
| 5. "Light on the Path."                            | Spanish. |
| 6. "Mr. Isaacs;" a Novel.                          | "        |
| 7. "The Coming Race."                              | "        |
| 8. "The Bhagavadgita."                             | "        |
| 9. "Echoes from the Orient."                       | "        |
| 10. "Key to Theosophy."                            | "        |
| 11. "In Memoriam H. P. B."                         | Dutch.   |
| 12. "The Perfect Way."                             | "        |
| 13. "Dreams and Dream Stories."                    | Swedish. |
| 14. "The Wilkesbarre Letters."                     | "        |
| 15. "The Astral Light." (Nizida)                   | German.  |
| 16. "Buddhist Catechism." (New Edition.)           | Swedish. |
| 17. "The Coming Race."                             | "        |
| 18. "Esoteric Buddhism." (Sinnott.)                | "        |
| 19. "Incidents in the Life of Madame Blavatsky."   | "        |
| 20. "Karma," a Novel.                              | "        |
| 21. "Key to Theosophy."                            | "        |
| 22. "Light on the Path."                           | "        |
| 23. "Magic, White and Black."                      | "        |
| 24. "Nature and Aim of Theosophy."                 | "        |
| 25. "Posthumous Humanity."                         | "        |
| 26. "The Light of Asia."                           | "        |

- |                                              | Swedish. |
|----------------------------------------------|----------|
| 27. "The Occult World."                      |          |
| 28. "The Purpose of Theosophy."              | "        |
| 29. "The Voice of the Silence."              | "        |
| 30. "Why I became a Theosophist."            | "        |
| 31. "Wilkesbarre letters on Theosophy."      | "        |
| 32. "Wonder Light and other Tales."          | "        |
| 33. "Zanoni."                                | "        |
| 34. "An Epitome of Theosophy."               | "        |
| 35. "Death and After."                       | "        |
| 36. "The Elixir of Life."                    | "        |
| 37. "Jesus the Buddhist."                    | "        |
| 38. "Buddhist Catechism" (Subhadra Bikshu).* | "        |
| 39. "The Philosophy of Mysticism."           | "        |
| 40. "The Monistic School."                   | "        |
| 41. "United," a Theosophical Novel.          | "        |

#### NEW MAGAZINES.

- |                                    |          |
|------------------------------------|----------|
| 1. <i>The Prasnottara.</i>         | English. |
| 2. <i>Pauses.</i>                  | "        |
| 3. <i>Teosofisk Tidskrift.</i>     | Swedish. |
| 4. <i>The New Californian.</i>     | English. |
| 5. <i>The Pacific Theosophist.</i> | "        |

There were also published, besides the above; 16 pamphlets in English, written by several well-known writers on Theosophy: 6 in Dutch; 4 in Spanish; and 50 in Swedish; making a total of 76.

The Oriental Departments of the American and European Sections have absorbed a good deal of the energy of the Indian Fellows owing to the publications of their serials.

#### THE ADYAR LIBRARY.

The "Advaita Catechism," which was expected to be out this year for distribution to the delegates assembled, has not after all been prepared, as the gentleman to whom the work was allotted, procrastinated till about the end of August, when it was transferred to Mr. R. Sivasankara Pandiyaji, B. A., who has not yet prepared the work for the press. A Catalogue of Sanskrit works in the Library has been prepared by Mr. S. E. Gopala Charlu, with the help of Pandit Desika Charya, the newly appointed Referee, and will be issued to the Branches.

The cash balance in favour of the Library is Rs. 590-11-7; the opening balance on 27th December 1890 having been Rs. 197-3-2. The income has been Rs. 1,296-4-0, and the expenditure Rs. 902-11-7, including Rs. 366-9-9 for printing the Catalogue in two languages.

In the current year, 16 Sanskrit, and 32 Tamil books were bought, and 3 acquired by donation.

The Western Section had added to it 42 volumes by donation.

\* This Book is a plagiarism, by the Author.—H. S. O.

The Adyar Library, Oriental Section, now contains the following works and MSS. :—

|                                            |     |     |
|--------------------------------------------|-----|-----|
| 1. Vedas, Vedangas, and their Commentaries | ... | 162 |
| 2. Itihasas and Puranas                    | ... | 106 |
| 3. Law                                     | ... | 159 |
| 4. Philosophy                              | ... | 291 |
| 5. Science                                 | ... | 81  |
| 6. Religions (Hinduism, Jainism, &c.)      | ... | 435 |
| 7. Tantras                                 | ... | 31  |
| 8. Grammars and Lexicons                   | ... | 157 |
| 9. General Literature                      | ... | 226 |
| 10. Miscellaneous works of reference       | ... | 145 |
| 11. Pali                                   | ... | 63  |
| 12. Indian Vernaculars                     | ... | 257 |
| 13. Hindustani, Arabic and Persian         | ... | 55  |
| 14. Tibetan                                | ... | 10  |
| 15. Japanese                               | ... | 272 |
| 16. Chinese                                | ... | 418 |

Total... 2,866

#### FINANCIAL.

In comparison with the vast sums collected and disbursed by Missionary and other financially prosperous bodies, the income and expenditure of the Theosophical Society are very insignificant. We do not even get the most trifling support from hosts of our own members. This is in part due to the absorption of our old legitimate income by our various Sectional Head-quarters throughout the world, but also in part to selfish unconcern. Many members so little understand the meaning of Theosophy, so little their real spiritual interests, that they concern themselves with their private studies and practice, and leave me to shift, as I best may, to keep up this expensive establishment. As an example, the cost of last year's Annual Convention was met with the savings on hand from former years' subscriptions, and the Treasurer had in his hands when final preparations had to be made for the present gathering, only the pitiful sum of Rs. 14-12-8. Yet the meeting had to be held and how, think you, were its expenses to be met? By drawing on the small private fund of the *Theosophist*, a fund which I have always wanted to keep intact for some great emergency. How would any of you well-to-do gentlemen fancy being required to pay the cost of the Society's up-keep out of your own pocket? Mind, I do not complain, I care nothing for money or anything in the world or any person in comparison with the Society; but I put it to you if your behaviour is worthy of praise. However, you may settle that with your Karma; my duty is done in bringing the facts to your notice.

In listening to the Financial Statement of the Assistant Treasurer you will kindly observe that, while there have been considerable increases in specific items, the total expenditure is less than that of 1890. The famine prices of hay and grains, including rice, have involved us in heavy expense, but this is a temporary thing. Other points, as, for instance, the re-payment of loans, have affected our balance and the Assistant Treasurer has the given necessary explanations.

#### PRESIDENT'S TOUR.

My brothers in the Society, seeing that I needed rest last December, kindly pressed me to take a holiday, and sent generous sums to the Treasurer to be applied to that object. These together with £105 nett which I received from the executors of the Carl Hartmann Estate at Brisbane, were almost exactly enough to pay my expenses of the year. I offer to one and all my friends my most grateful thanks.

#### THE HARTMANN LEGACY.

I went to Australia, as you know, to decide upon the spot after taking my own personal observations, whether the Society ought or ought not to accept the residuary legacy left me in the will of the deceased F. T. S., Carl Heinrich Hartmann. I decided that we could not accept it without doing grave injustice to the testator's family, so upon a basis of equity I accepted £1,000; the estimated  $\frac{1}{4}$ th of property, real and personal, and executed the necessary papers to turn over the remaining  $\frac{3}{4}$ th to Mr. Hartmann's children and brother. The executors however have not yet paid me the £1,000. You will be glad to know that this action won for our Society the good-will of the people of all the Australasian colonies. (Great applause).

#### THE UNION OF BUDDHISTS.

I have vindicated the altruistic ideal of our Society by bringing about a brotherly agreement between the whole body of Southern Buddhists and seven out of the eight sects of Japanese Buddhists to allow fourteen articles of universal orthodoxy to be put forth as common ground upon which the two great divisions of Buddhism will stand united. I am giving in the January *Theosophist* the exact text of the fourteen articles together with the names of the great subscribing prelates of Burma, Chittagong, Ceylon and Japan. This is the most important positive result of this year's work, and it must inevitably make the Society's name preserved in history. I have had this matter long upon my mind for, owing to my close touch with the present Buddhist movement throughout the world, I can foresee consequences of the highest importance as likely to flow from it. I feel that, though I should not live to see another year, my life will not have been quite useless to mankind. (Long continued applause.)



The Recording Secretary and Assistant Treasurer next read the following report:—

1891.

## LIBRARY FUND.

| RECEIPTS.                                                                                                                                | Amount. |    |    | EXPENDITURE.                | Amount. |    |    |
|------------------------------------------------------------------------------------------------------------------------------------------|---------|----|----|-----------------------------|---------|----|----|
|                                                                                                                                          | RS.     | A. | P. |                             | RS.     | A. | P. |
| Balance on 27th Dec. 1890...                                                                                                             | 197     | 3  | 2  | Saraswati figure ...        | 29      | 12 | 0  |
| Mr. C. Sambiah ...                                                                                                                       | 50      | 0  | 0  | Custodian ...               | 153     | 0  | 0  |
| „ R. Sivasankara Pandia...                                                                                                               | 100     | 0  | 0  | Referee ...                 | 150     | 0  | 0  |
| „ Baroda Prasad Basu ...                                                                                                                 | 10      | 0  | 0  | Subscription to "Nature"    | 114     | 11 | 10 |
| Hon. S. Subramanya Iyer ...                                                                                                              | 50      | 0  | 0  | from 1887 to 1891 ...       | 4       | 0  | 0  |
| Mr. Ram Rai Sakbbai ...                                                                                                                  | 70      | 0  | 0  | „ to "Review of Reviews."   | 1       | 0  | 3  |
| „ J. W. Bibby (Liverpool) ..                                                                                                             | 100     | 0  | 0  | Freight on Govt. Exchanges. | 26      | 9  | 0  |
| An F. T. S. ...                                                                                                                          | 5       | 0  | 0  | Sanskrit and Tamil Books    | 12      | 6  | 0  |
| Mr. Jeharra Kapilrai (Baroda) ...                                                                                                        | 3       | 0  | 0  | purchased ...               | 23      | 4  | 0  |
| „ K. Sundararaman (Kumbakonam) ...                                                                                                       | 10      | 0  | 0  | Magnetic instrument ...     | 26      | 2  | 9  |
| Benares Branch T. S. ...                                                                                                                 | 150     | 0  | 0  | Binding Books ...           | 36      | 9  | 9  |
| Mr. Anantara Nathji Mehta (Kundla) ...                                                                                                   | 51      | 0  | 0  | Sundries ...                |         |    |    |
| „ Ishan Chandra Dev (Dehradun) ...                                                                                                       | 1       | 0  | 0  | Printing Catalogues ...     |         |    |    |
| Collected in Australia by the President-Founder ... £3                                                                                   | 41      | 4  | 0  |                             |         |    |    |
| Mr. R. Surya Row Naidu ...                                                                                                               | 45      | 0  | 0  |                             |         |    |    |
| „ S. Rangayya (Nagpur) ...                                                                                                               | 10      | 0  | 0  |                             |         |    |    |
| Dr. Pratt (Leamington) £ 10                                                                                                              | 140     | 0  | 0  |                             |         |    |    |
| Mr. Jehangir Sorabji ...                                                                                                                 | 2       | 7  | 0  |                             |         |    |    |
| E. W. Minchen £5; Mrs. J. Walter Smart £5; Proceeds of President-Founder's lecture at Sydney £ 8-12-0; Melbourne £14; total £32-12 0 ... | 457     | 0  | 0  |                             |         |    |    |
|                                                                                                                                          |         |    |    | Total...                    | 800     | 2  | 7  |
|                                                                                                                                          |         |    |    | Add Balance ..              | 580     | 11 | 7  |
|                                                                                                                                          |         |    |    | Grand Total...              | 1,450   | 14 | 2  |
| Total...                                                                                                                                 | 1,450   | 14 | 2  |                             |         |    |    |

1891.

## PERMANENT FUND.

| RECEIPTS.                        | Amount. |    |    | EXPENDITURE.                           | Amount. |    |    |
|----------------------------------|---------|----|----|----------------------------------------|---------|----|----|
|                                  | RS.     | A. | P. |                                        | RS.     | A. | P. |
| Balance on the 26th Dec. 1890.   | 21,070  | 7  | 8  | Transferred to Head-quarter's Fund ... | 1,678   | 0  | 0  |
| Interest on 4 p. c. Govt. Paper. | 1,678   | 0  | 0  | Total...                               | 1,678   | 0  | 0  |
| Do. on Savings Bank Deposit.     | 210     | 0  | 0  | Balance:—                              |         |    |    |
|                                  |         |    |    | In Savings Bank... 73-1-3              |         |    |    |
|                                  |         |    |    | „ Madras Bank in                       |         |    |    |
|                                  |         |    |    | 4 p. c. Govt. Paper. 21,000 0-0        |         |    |    |
|                                  |         |    |    |                                        | 21,073  | 1  | 3  |
| Total...                         | 22,751  | 1  | 3  | Grand Total...                         | 22,751  | 1  | 3  |

1891.

## T. SUBBA ROW MEDAL FUND.

| RECEIPTS.                            | Amount. |    |    | EXPENDITURE.       | Amount. |    |    |
|--------------------------------------|---------|----|----|--------------------|---------|----|----|
|                                      | RS.     | A. | P. |                    | RS.     | A. | P. |
| Balance on the 26th Dec. 1890.       | 607     | 13 | 0  | By Expenditure ... | Nil.    |    |    |
| Interest on Savings Bank Deposit ... | 22      | 4  | 0  | By Balance ...     | 630     | 1  | 0  |
| Total...                             | 630     | 1  | 0  | Total...           | 630     | 1  | 0  |

1891.

## ANNIVERSARY FUND.

| RECEIPTS.                                                                            | Amount. |    |    | EXPENDITURE.                                                       | Amount. |    |    |
|--------------------------------------------------------------------------------------|---------|----|----|--------------------------------------------------------------------|---------|----|----|
|                                                                                      | Rs.     | A. | P. |                                                                    | Rs.     | A. | P. |
| Balance on the 26th Dec. 1890                                                        | 871     | 4  | 3  | Food expenses of the XVth Anniversary ...                          |         |    |    |
| Mr. J. Srinivasa Row (Gooty)                                                         | 13      | 11 | 0  | Hindu Table 165-9-0                                                |         |    |    |
| " D. B. Vencatasubba Row...                                                          | 2       | 0  | 0  | European, Parsi, &c.,                                              |         |    |    |
| " P. S. Ramaswamy Iyer ...                                                           | 2       | 0  | 0  | Food ... 180-12-0                                                  | 346     | 5  | 0  |
| Gnanamarga T. S. (Lucknow)                                                           | 6       | 0  | 0  | Shorthand writer ...                                               | 180     | 0  | 0  |
| Poons Branch T. S. ...                                                               | 34      | 0  | 0  | Printing charges:—                                                 |         |    |    |
| Mr. Girish Chandra Mitra (Midnapore) ...                                             | 5       | 0  | 0  | Shinshu Catechism... 35- 1-7                                       |         |    |    |
| Jamalpur T. S. ...                                                                   | 6       | 4  | 0  | Buddhist and Visish-tadvaita Cate-chisms ... 95-10-0               |         |    |    |
| Cuddapah Branch do. ...                                                              | 10      | 0  | 0  | 500 copies of Anni-versary Report sepa-rately printed ... 136-13-3 | 267     | 8  | 10 |
| Berhampore do. ...                                                                   | 71      | 0  | 0  | Balance due on Advaita Catechism ...                               | 10      | 0  | 0  |
| Interest on Savings Bank Deposit ...                                                 | 25      | 1  | 9  | Extra servants engaged during the last Anniversary                 | 8       | 9  | 0  |
| Individual subscriptions ...                                                         | 9       | 0  | 0  | Lamps ...                                                          | 6       | 0  | 0  |
| Mr. Anantaram Ghosh ...                                                              | 50      | 0  | 0  | Vessels purchased ...                                              | 16      | 14 | 0  |
| Rice and ghee sold after the last Convention was over ...                            | 16      | 0  | 0  | Beds and cots ...                                                  | 63      | 15 | 9  |
| Mr. N. Pitchu Pillai ...                                                             | 3       | 0  | 0  | Sundry expenses, including charges for zinc plates, &c.            | 306     | 4  | 9  |
| Melbourne £ 2-7-0 Adelaide 16s. Mrs. M'Carthy 2s. Queensland T. S. £2-16s; Total £6. | 84      | 0  | 0  |                                                                    |         |    |    |
|                                                                                      |         |    |    | Total Expenses...                                                  | 1,194   | 14 | 4  |
|                                                                                      |         |    |    | Balance on the 26th Dec. 1891                                      | 14      | 12 | 8  |
| Total ...                                                                            | 1,209   | 11 | 0  | Grand Total...                                                     | 1,209   | 11 | 0  |

1891.

## DONATIONS TO THE SOCIETY.

From 27th December 1890 to 26th December 1891.

| RECEIPTS.                                                                                                                                                                                                                                                                                    | Rs.   | A. | P. |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|----|----|
| Mr. T. Vijayaraghavalu Naidu (Gooty) ...                                                                                                                                                                                                                                                     | 5     | 0  | 0  |
| " J. Siddle (Wanganui N. Z.) 5s. ...                                                                                                                                                                                                                                                         | 2     | 11 | 0  |
| " S. Subramanya Iyer, C. I. E. (Madras) ...                                                                                                                                                                                                                                                  | 50    | 0  | 8  |
| " P. Vanderlinden (Philadelphia) £2 ...                                                                                                                                                                                                                                                      | 25    | 0  | 0  |
| " Kalka Prasad (Moradabad) ...                                                                                                                                                                                                                                                               | 1     | 8  | 0  |
| Dr. J. A. Anderson \$ 5; J. D. Buck, \$ 10; Mr. E. Hughes, \$ 1; Total \$ 16 ...                                                                                                                                                                                                             | 40    | 0  | 0  |
| Pandit Lakshminarayana (Bilaspur) ...                                                                                                                                                                                                                                                        | 10    | 0  | 0  |
| A New York F. T. S. £ 200 ...                                                                                                                                                                                                                                                                | 2,683 | 8  | 8  |
| Received thro' Mr. W. Q. Judge:—                                                                                                                                                                                                                                                             |       |    |    |
| Mrs. J. B. Moore \$ 3; Dr. J. P. Hyat \$ 1; Mr. E. Brand \$ 2; Mr. T. P. Shepherd \$ 50; Messrs. J. T. Meredith \$ 3-50; Mr. L. M. Barton \$ 2; Mrs. E. H. Clafin \$ 1; M. G. Warner \$ 1; Mr J. G. Pinikan \$ 8; Mrs. A. E. Hill \$ 20; Mr and Mrs. F. L. Blodget \$ 50; Total \$ 69-29 ... | 182   | 8  | 0  |
| Mr. Byramji Dasabhoj (Ranchi) ...                                                                                                                                                                                                                                                            | 10    | 0  | 0  |
| Mrs. J. Wilson (England) 65 ...                                                                                                                                                                                                                                                              | 8     | 7  | 0  |
| Viscount Pollington £ 1, 1s. ...                                                                                                                                                                                                                                                             | 13    | 12 | 0  |
| Received thro' Mr. Judge:—                                                                                                                                                                                                                                                                   |       |    |    |
| Mr. R. L. Scannel \$ 4; Mr. Franklin Saunders \$ 2; Miss L. D. Bur-land \$ 2; Miss M. Mitchell \$ 1; total \$ 10 ...                                                                                                                                                                         | 24    | 12 | 0  |
| Mr. Mc'Giffin (Cheefo) ...                                                                                                                                                                                                                                                                   | 39    | 12 | 0  |
| " Bipin Behary Pramanik (Bankura) ...                                                                                                                                                                                                                                                        | 3     | 0  | 0  |
| " A. Nunjunda Naidu (Mysore) ...                                                                                                                                                                                                                                                             | 3     | 0  | 0  |
| Dr. J. N. Cook £ 20 being his debt to Mr. Sturdy ...                                                                                                                                                                                                                                         | 280   | 0  | 0  |
| Mr. Philip Alwyn (England) ...                                                                                                                                                                                                                                                               | 100   | 0  | 0  |
| Miss M. A. Walsh (U. S. A.) 16s. 2d. ...                                                                                                                                                                                                                                                     | 11    | 7  | 0  |
| Hon'ble Mrs. Malcolm ...                                                                                                                                                                                                                                                                     | 68    | 15 | 0  |
| Mr. C. S. Ramannujam Chetty (Madras) ...                                                                                                                                                                                                                                                     | 2     | 0  | 0  |
| " S. Rangayya (Nagpur) ...                                                                                                                                                                                                                                                                   | 15    | 0  | 0  |
| " Anantaram Nathji Mehta (Kundla) ...                                                                                                                                                                                                                                                        | 51    | 0  | 0  |
| " Ishan Chandra Dev (Muzsouri) ...                                                                                                                                                                                                                                                           | 1     | 0  | 0  |
| Thro' Mr. W. Q. Judge:—                                                                                                                                                                                                                                                                      |       |    |    |
| Mr. Martin Ennis \$ 1-50; T. E. Prater \$ 1; E. A. Hill \$ 2; Total \$ 4-50 ...                                                                                                                                                                                                              | 12    | 6  | 0  |
| Mr. Lakshman N. Joshi (Benares) ...                                                                                                                                                                                                                                                          | 38    | 5  | 0  |
| " O. Higashi (Bombay) ...                                                                                                                                                                                                                                                                    | 10    | 0  | 0  |
| " D. M. Oza (Mangrel) ...                                                                                                                                                                                                                                                                    | 5     | 0  | 0  |
| " R. Caldwell (Adelaide) 8s. ...                                                                                                                                                                                                                                                             | 5     | 9  | 0  |
| " J. A. Newton, Mr. and Mrs. Hampshire at £ 1 each ...                                                                                                                                                                                                                                       | 42    | 8  | 0  |
| " H. Bowman (Oakland) ...                                                                                                                                                                                                                                                                    | 28    | 4  | 0  |
| " Jehangir Sorabji (Warangal) ...                                                                                                                                                                                                                                                            | 12    | 0  | 0  |
| " Anantharam Nathji Mehta (Kundla) ...                                                                                                                                                                                                                                                       | 84    | 0  | 0  |
| " T. Ramachandra Row (Kurnool) ...                                                                                                                                                                                                                                                           | 20    | 0  | 0  |
| " Ananteram Ghosh (Chittagong) ...                                                                                                                                                                                                                                                           | 50    | 0  | 0  |
| " A. V. Kunniiah (Arcot) ...                                                                                                                                                                                                                                                                 | 5     | 0  | 0  |
| Berhampore T. S. ...                                                                                                                                                                                                                                                                         | 7     | 12 | 0  |
| Mr. P. Dasabhoj (Hyderabad) ...                                                                                                                                                                                                                                                              | 20    | 0  | 0  |
| " Purnachendrasen (Hyati) ...                                                                                                                                                                                                                                                                | 4     | 0  | 0  |
| " P. D. Khan (Colombo) ...                                                                                                                                                                                                                                                                   | 5     | 0  | 0  |
| Mr. J. Siddle (Wanganui N. Z.) 5s. ...                                                                                                                                                                                                                                                       | 2     | 12 | 0  |
| Total...                                                                                                                                                                                                                                                                                     | 3,904 | 6  | 8  |

1891.

## GENERAL ACCOUNT.

| RECEIPTS.                                                      | Amount.   | EXPENDITURE.                                                                    | Amount.     |
|----------------------------------------------------------------|-----------|---------------------------------------------------------------------------------|-------------|
|                                                                | Rs. A. P. |                                                                                 | Rs. A. P.   |
| Balance on 27th Dec. 1890...                                   | 2,039 3 1 | Loan returned to Devi Pada Roy ...                                              | 700 0 0     |
| Donations received :—                                          |           | Lent to Col. Olcott's Holiday Fund ...                                          | 1,008 6 6   |
| America ... 2,973-4 6                                          |           | Loan returned to Col. Olcott's Holiday Fund ...                                 | 450 0 0     |
| Australasia ... 12-0-0                                         |           | " " Indian Section Fund ...                                                     | 1,500 0 0   |
| China ... 39-12-0                                              |           | " " to Annie Besant's Travelling Fund ...                                       | 1,800 0 0   |
| Europe ... 466-2-0                                             |           | Food Expenses ...                                                               | 1,493 4 1   |
| India ... 408-4-0                                              |           | Printing Charges 238 3 7                                                        |             |
|                                                                | 3,904 6 6 | Postage ... 355 9 6                                                             | 593 13 1    |
| Diploma and Charter fees :—                                    |           | Travelling Expenses ... 712 6 0                                                 |             |
| America ... 1,099-2-9                                          |           | Telegrams ... 221 7 0                                                           | 933 13 0    |
| Australasia ... 519-14-8                                       |           |                                                                                 | 1,625 15 10 |
| China and Philippine Islands ... 78-15-0                       |           | Wages of Establishment ...                                                      | 1,498 4 1   |
| Europe ... 167-4-0                                             |           | Feeding of animals ...                                                          |             |
| India, including Rs. 1,000 from Indian Section... 1,035-0-0    | 2,900 4 5 | Sundries :—                                                                     |             |
|                                                                |           | Lighting charges 318 2 9                                                        |             |
| Received from Mango Contractor... 60 0 0                       |           | Tolls and Taxes. 158 8 0                                                        |             |
| Value of a calf sold ... 15 0 0                                |           | Sundry other items (including Stationery, mats and 20 other items) ... 822 10 2 | 1,285 4 11  |
| Cadjans and vegetables sold. 2 13 0                            |           | Repairs and Construction :—                                                     |             |
| Interest on Permanent Fund in Government Pro. Notes. 1,678 0 0 |           | Permanent addition of two houses at the Brahmin quarters.. 494 2 7              |             |
| Interest on Postal Savings Bank Deposit ... 28 4 0             |           | Do. do. of a verandah to the Western Side of Main Hall ... 123 9 0              |             |
| Loan from Col. Olcott's Holiday Fund ... 450 0 0               |           | Erection of a hut 31 4 0                                                        |             |
| " Indian Section Fund... 1,500 0 0                             |           | Repairs to the Western Bungalow ... 44 6 3                                      |             |
| " Annie Besant's Travelling Fund ... 1,800 0 0                 |           | " to the Eastern do ... 120 14 5                                                |             |
| " returned from Col. Olcott's Holiday Fund ... 1,008 6 6       |           | " Brahmin kitchen ... 51 6 9                                                    |             |
|                                                                |           | " Carriages. 248 13 6                                                           |             |
|                                                                |           | Dismantling the old Urur house 80 0 0                                           |             |
|                                                                |           | Sundry repairs to the other buildings and articles, &c. ... 651 1 2             | 1,844 10 2  |
|                                                                |           | Total Expenses... 14,769 13 10                                                  |             |
|                                                                |           | Add Balance... 616 7 8                                                          |             |
| Total... 15,386 5 6                                            |           | Grand Total... 15,386 5 8                                                       |             |

EXPLANATION OF THE PRECEDING :  
RECEIPTS.

*Donations.*—We have received this year as compared with last year a decrease under this head of Rs. 4,380 from America : Rs. 270 from India ; and Rs. 679 from Europe including Great Britain. There has been a slight decrease of Rs. 74 from Australasia, but there has been a large increase of Rs. 519 from the same continent, on account of entrance fees, due to the President-Founder's exertions there. The decrease in receipts from India is owing, of course, to the fact that the Indian Section has absorbed all the income from that source. From China again there has been a decrease of Rs. 88.

*Diploma and Charter fees.*—The income under this head is nearly the same as that of last year, America having contributed the same as last year while Rs. 519 have been received from Australasia and Rs. 79 from China and Philippine Islands. From India we have only Rs. 1,035, being a lump sum of Rs. 1,000 received from the Indian Section, and Rs. 35 received between the 27th and 31st December 1890, previous to the formation of the Indian Section. Rs. 1,678 have been received from the Bank of Madras as interest for 2 years on Rs. 21,000, worth of Government Promissory notes deposited there and forming part of the Permanent Fund. A sum of Rs. 1,008 was lent in the beginning of the year to the Holiday Fund, but was shortly afterwards refunded. Temporary Loans were contracted to the extent of Rs. 3,750, Rs. 450 being from the Holiday Fund, Rs. 1,500, from the Indian Section Fund, which were however refunded ; and Rs. 1,800 from the Annie Besant Travelling Fund, through the kind permission of Mr. Keightley and which has also been refunded, in this month. A further sum of Rs. 700, most generously loaned to us by Mr. Devi Pada Roy of Cawnpore several years ago and reported in the preceding year's reports as an outstanding liability, has also been refunded and the Society is now entirely clear of debts. We commence our new financial year with a ready cash balance of only Rs. 616-7-8, about enough to cover one month's expenditure.

## EXPENDITURE.

The total amount of expenditure has been swelled by Rs. 5,458, owing to return of a loan of Rs. 1,500 to the Indian Section ; of Rs. 1,008 to the Holiday Fund ; Rs. 700 to Devi Pada Roy of Cawnpore ; and Rs. 1,800 to The Besant Travelling Fund. Food expenses came to Rs. 1,500, which is a little less than last year's, while feeding, &c., of animals exceeds last year's expenditure (Rs. 836), by Rs. 664. This increase is due in the first place to the inclusion of shoeing, curing, and sundry other charges, during the current year, which had previously been grouped under the head of " Sundries". For shoeing we spent Rs. 56, and for curing the animals when sick, as they were more or less ailing throughout the whole year, we spent Rs. 77. But the

most important factor was the famine prices ruling from May last. Gram and bran have become very nearly 50 per cent. dearer than before; and while we could formerly purchase a cart load of straw for Rs. 5 or 6, we were now obliged to pay as much as Rs. 15, and sometimes, if the quantity was larger, Rs. 16, and once even Rs. 18-12-0, a cart load; all this rise in price being entirely due to famine.

*Travelling expenses.*—Include balance due on Mr. Harte's tour in the north, made in the latter part of the last year, and Rs. 320 paid for his ticket to England; and of the sum of Rs. 221 put down for telegrams, Rs. 181 were spent on messages to London, New York, and Australasia about H. P. B's. death.

*Printing charges.*—Include payment of bills for printing and paper supplied to the Society for the purpose by the *Theosophist* Office, during last year; and Postal Charges show a decrease of Rs. 170, owing to the fact that part of the Recording Secretary's Indian correspondence was shifted on to the Indian Section Office.

*Wages of establishment* show a slight increase of rupees 190, on account of the employment of three new hands during the year to water the cocoanuts, as this year was an especially dry one.

*Sundries.*—The very slight increase in the various sub-heads under the major head "Sundries" are due to increase of staff at the Headquarters.

*Repairs and Construction.*—The expenditure under this head during the year is Rs. 1,844, that is Rs. 700 less than that of last year's, and I have at the same time to add that, of this sum of Rs. 1,844, Rs. 700 were spent on permanent additions, while substantial repairs were made to the Eastern and Western Bungalows, and the Brahmin Kitchen, to the extent of Rs. 215. Repairs to carriages came to Rs. 248, that is nearly twice what they were last year; but this was unavoidable, partly owing to the fact that the carriages were old and partly because of the wear and tear of the traffic carts. The expenditure under the sub-head "Sundry repairs" was during the year under report, Rs. 500 or one-half less than last year's. The total expenditure under all the heads being Rs. 9,100 or nearly Rs. 2,500, less than that of last year, while we had to incur an additional expenditure of nearly Rs. 1,900, on account of travelling, feed of animals and the construction of the two new houses.

Deducting this latter sum therefore from the total expenditure, we have a balance of Rs. 7,200, representing the normal expenditure on account of the up-keep of the Headquarters, including the additional expenditure on account of addition of staff. This means a monthly expenditure of Rs. 600, which was the figure aimed at by the President-Founder some time ago.

S. E. GOPALACHARLU,  
Treasurer, T. S.

27th December 1891.

## THE INDIAN SECTION.

It is impossible for me to lay before you my report of the working of the Section for the past year, without voicing the deep sorrow felt throughout India for the departure from this life of our revered and beloved Teacher and Founder H. P. Blavatsky. How fervently she loved India, how profound was her attachment to the Hindus, how much she toiled and endured for their spiritual enlightenment, none of us can ever fully realise. The best years of her life were given to work in and for Aryavarta and the saddest moment of her life was when she quitted its sacred shores. Let us then raise a monument worthy of her sacrifice and our sorrows by nobly carrying on the work she began, and by straining every fibre to save India and the Hindu race from materialism and sensuality.

I went to London to attend the late Convention as your representative, and I trust that the steps taken on my suggestion to perpetuate her memory in connection with the work she loved, have met with your unanimous approval.

In submitting to you the report of this, the first year's working of our Indian Section, I must ask you to bear in mind two important facts. First; the T. S. movement in India has much ground to recover, ground that has been lost in the last ten years owing to the inadequacy of the working staff of the Society in India, and to other causes.

Second; this is the first year since the departure of our revered teacher H. P. Blavatsky from India, in which any systematic effort has been made from Head-quarters to keep in touch with the various Branches, to ascertain and supply their needs, to guide their studies, to stimulate their thought, to co-ordinate and organise their several activities.

Bearing these facts in mind, I feel that the record of work and progress achieved in the last twelve months, which I now proceed to detail, is very satisfactory in many respects and highly encouraging for the future spread and development of our movement in India.

As arranged at last year's Convention, I obtained the services of Messrs. P. R. Venkatarama Iyer and T. S. Ganapati Iyer as resident Assistant Secretaries at Head-quarters, and I have now to express my gratitude to these gentlemen as well as to Mr. S. E. Gopala Charlu for the cordial and efficient co-operation they have rendered me throughout the year. Systematic correspondence has been maintained with all the Branches, two letters a month, at least, having been written to each by my assistants, as well as my own private correspondence with individual members, and such general circular letters as occasion demanded.

The scheme of issuing *Prasnottara* to all members, and *Branch Papers* monthly to each Branch, has also been carried out with regularity, and I rejoice to say that these efforts have resulted in a marked increase

of earnestness and activity in many of our Branches. Another important gain of the year to our work is the accession of Mr. S. V. Edge, Solicitor of London, to the permanent staff of the Indian Section. In response to my appeal to our colleagues in England for help, he volunteered to give up his position and career there in order to come to India and give us the aid which is so urgently needed. For a year past he had been a member of the staff of the London Head-quarters, enjoying the great advantage of a training under H. P. Blavatsky, and since his arrival here he has given proof of such devotion, energy and capacity that our Section is to be most warmly congratulated on this addition to its working strength. In this connection our warmest thanks are due to our venerable President-Founder, for it is his generous contribution of over Rs. 1,000 from the funds of the *Theosophist*, which has made it possible for Mr. Edge thus to come out and devote himself entirely to work of the Theosophical Society in India.

The results of this more perfect organisation and of the additions made to the staff are clearly visible in the steady progress and growth of the Section, as well as in the revival of activity in dormant or extinct Branches. Thus ten new Branches have this year been added to our roll, viz., Mannargudy, Tiruvalore, Muttra, Warangal, Guntur, Loodhiana, Sholinghur, Madanappalle, Erode, and Ernacolum, and over two hundred new and active members have joined our ranks.

Death has, however, deprived us of some old and valued fellow-workers. We have to mourn the death of one of our oldest and best fellows, Bro: P. Iyaloo Naidu of Hyderabad, through whose timely help the present Head-quarters of the Society were established here. I had the pleasure of meeting him personally last year in Hyderabad, and his devotion to our cause was as strong as ever, and his confidence in the Founders firm and unshaken. Of others, whose departure from this life is a loss to our cause, I must name Messrs. Bihari Lal Bahaduri, Nilmadab Bannerji, K. Seshia Chetty and P. Parthasarthy Pantalu. But as one after another passes to his rest, new workers arise to fill their places, just as new cells take the place of dead ones in our own bodies. The Theosophical Society is a living entity; it will grow and prosper, whatever fate may befall the individuals, whose lives form the outer body in which this ray of the spirit of wisdom has found expression.

Much good work has been done by visits paid to various Branches by members of the staff, and the results in this department are such as to lead me to advocate as rapid an extension of this line of work as our finances, and the numbers of workers available will permit. Since the beginning of this year I have personally visited the Branches at Bangalore, Kumbakonam, Mannargudi, Negapatam, Calcutta, Ranchi, Berhampore, Bankipore, Jamalpur, Gorakhpur, Gya, Benares, Allahabad, Jubbulpore, Hoshangabad, Bombay and Poona, spending from three to fourteen days in each place, delivering public lectures, &c., &c. Since his arrival last September, Bro: Edge has visited

and lectured at Kumbakonam and Mannargudi, while he personally inaugurated our new Branch at Sholinghur, the formation of which is due to the energy and devotion of our worthy colleague, Mr. V. Coopooswami Iyer, late of Ambasamudram. Besides the above, Mr. Kotayya has spent the greater part of this year as Inspector of Branches in visiting and lecturing at the following branches in Southern India: Cuddapah, Anantapur, Gooty, Bellary, Kurnool, Adoni, Hyderabad, Secunderabad, Bolarum, Masulipatam, Guntur, Chittoor, Erode, Coimbatore, Palghat, Ernacolum and Trivandrum. The formation of several of our new Branches has been brought about by his exertions, and I desire in the name of the Section to offer him our heartiest thanks for the devotion and energy he has brought to our cause and the self-sacrificing, unpaid labour which has borne such good fruit. The details of his visits and work may be found in his able reports, which have been published from time to time in the *Supplement* to the *Theosophist*.

The general improvement in activity and earnestness of our Branches during the past year is well shown by comparing the following classification of the Branches of the Theosophical Society in India as they now are, with that given on pages 14 and 15 of last year's report.

A. Branches that hold regular meetings, read Theosophical works, discuss philosophical questions, and undertake some educational, literary, philosophical or philanthropic work:—

- |                 |                          |
|-----------------|--------------------------|
| 1. Bangalore.   | 15. Guntur (Sadwichara.) |
| 2. Bankipore.   | 16. Gya.                 |
| 3. Bellary.     | 17. Hyderabad.           |
| 4. Benares.     | 18. Jubbulpore.          |
| 5. Berhampore.  | 19. Jamalpur.            |
| 6. Bhavnagar.   | 20. Kanigiri.            |
| 7. Bombay.      | 21. Kurnool.             |
| 8. Chittoor.    | 22. Ludhiana.            |
| 9. Combaconum.  | 23. Mannargudi.          |
| 10. Cuddapah.   | 24. Masulipatam.         |
| 11. Ellore.     | 25. Meerut.              |
| 12. Fategarh.   | 26. Ranchi.              |
| 13. Gorakhpore. | 27. Surat.               |
| 14. Guntur.     | 28. Tipperah.            |
|                 | 29. Warangal.            |

B. Branches which consist of a few active workers, but do not make themselves sensibly felt as yet in their locality by any marked activity:—

- |                  |                 |
|------------------|-----------------|
| 1. Allahabad.    | 8. Calcutta.    |
| 2. Ambasamudram. | 9. Cawnpore.    |
| 3. Bankura.      | 10. Cocanada.   |
| 4. Barabanki.    | 11. Coimbatore. |
| 5. Baroda.       | 12. Darjeeling. |
| 6. Beaulah.      | 13. Dumraon.    |
| 7. Bezwada.      | 14. Ernacolum.  |

- |                        |                   |
|------------------------|-------------------|
| 15. Erode.             | 28. Ootacamund.   |
| 16. Gooty.             | 29. Palghat.      |
| 17. Hoshangabad.       | 30. Paramakudi.   |
| 18. Karur.             | 31. Pakur.        |
| 19. Lahore.            | 32. Poona.        |
| 20. Madras.            | 33. Seati.        |
| 21. Madanapalle.       | 34. Secunderabad. |
| 22. Midnapore.         | 35. Seonichapra.  |
| 23. Mozufferpore.      | 36. Sholinghur.   |
| 24. Muttra via Nagpur. | 37. Tinnevely.    |
| 25. Negapatam.         | 38. Trichinopoly. |
| 26. Nellore.           | 39. Trivallur.    |
| 27. Noakhali.          | 40. Umballa.      |

C. Branches which are very loose in constitution, and consequently somewhat inactive:—

- |                |                  |
|----------------|------------------|
| 1. Adoni.      | 10. Madura.      |
| 2. Anantapore. | 11. Moradabad.   |
| 3. Arrah.      | 12. Periyakulam. |
| 4. Bareilly.   | 13. Paharthalai. |
| 5. Chittagong. | 14. Pondichéry.  |
| 6. Chingleput. | 15. Rajmahal.    |
| 7. Durbhanga.  | 16. Simla.       |
| 8. Jalpaiguri. | 17. Trevandrum.  |
| 9. Kapurthala. | 18. Vizianagram. |

D. Branches that are entirely dormant:—

- |                              |                           |
|------------------------------|---------------------------|
| 1. Aligarh.                  | 25. Krishnagar.           |
| 2. Arcot.                    | 26. Kuch Behar.           |
| 3. Arpi.                     | 27. Lucknow.              |
| 4. Baluchar.                 | 28. Mayaveram.            |
| 5. Bangalore City.           | 29. Monghyr.              |
| 6. Barisal.                  | 30. Muddepoora.           |
| 7. Bavanipore.               | 31. Naini Tal.            |
| 8. Bhagalpore.               | 32. Narail.               |
| 9. Bolaram.                  | 33. Orai.                 |
| 10. Bulandshir.              | 34. Pollachi.             |
| 11. Burdwan.                 | 35. Rai Bareilly.         |
| 12. Calcutta (Ladies' T. S.) | 36. Rajamundry.           |
| 13. Chakdigi.                | 37. Rangoon (3 Branches). |
| 14. Chinsurah.               | 38. Rawalpindi.           |
| 15. Cuddalore.               | 39. Searsole.             |
| 16. Dacca.                   | 40. Sholapur.             |
| 17. Delhi.                   | 41. Siliguri.             |
| 18. Dindigal.                | 42. Simla (Eclectic).     |
| 19. Fyzabad.                 | 43. Srivilliputtur.       |
| 20. Ghazipore.               | 44. Tanjore.              |
| 21. Howrah.                  | 45. Tiruppur.             |
| 22. Jessore.                 | 46. Udamalpet.            |
| 23. Jeypore.                 | 47. Vellore.              |
| 24. Karwar.                  | 48. Vizagapatam.          |

The above classification is much more stringent than that of last year, and for purposes of comparison classes A and B of the above should be compared with classes I and II taken together. Thus, class A contains at least five Branches, which are now in far better condition than any of those in class I, except the Bombay Branch, were in last year; and many of those in B are at least above the average level of activity of the latter. And although the list of inactive and dormant Branches is longer than that given last year, yet this is to be ascribed to a fuller and more complete knowledge of the then existing facts rather than to any actual falling off or decay. Further, I entertain great hopes that in due time many of the now dormant Branches will revive, and that the new wave of interest in Theosophy, which is now apparent throughout India will enable us to find active workers to conduct and organise their labours.

Another branch of our work, which has this year been far more actively pushed than for several years past, is the spreading of theosophical ideas through the free distribution of leaflets and pamphlets. In all between ten and fifteen thousand copies of such leaflets have been distributed from Head-quarters, in addition to the large number distributed both locally and throughout India by the energetic and self-sacrificing labours of the Bombay Branch. To them we owe the gift of large numbers of the leaflets, &c., sent out from here, as well as the donation of a special sum of Rs. 154 for this purpose in preparation for the proposed visit of Annie Besant.

The Bombay Branch is also to be congratulated upon the starting of *Pauses*, a small magazine for the popular diffusion of theosophical thought in simple and attractive form. This new venture owes its existence to the energy of Bro: Peacocke, to whom the Bombay Branch is deeply indebted for the additional stimulus and vigour which he has infused into its work. Already good results are apparent, and the usefulness of *Pauses* will, I feel sure, go on steadily increasing as our thought spreads and takes root in the human mind around us.

A press-correspondence department has been opened on the lines of that carried on in England. The work done by this branch is gradually increasing, and it should prove useful in the future. The results depend, of course, largely on the co-operation given by members. And I would take this opportunity of again bringing to your notice this useful branch of work, and of asking you to extend your help to make it a full success. There have been many cases known in the West, where persons have been attracted to the Society through paragraphs and letters in the public press, and this will itself tend to show you how important a branch of work this "Press Scheme" is.

Most of you have already heard of the newly-established American and European Oriental Departments. These have been instituted for the purpose of supplying American and European Theosophists with translations from the Hindu sacred writings by native Pundits. The American Oriental Department is now in full working order and has already done much useful work, and the European is now commencing its activity.

We in India can do much towards helping this branch of work, and thus carrying out the 2nd Object of the Society. I would, therefore, direct your attention to the American and European Oriental Departments and ask you to do what you can towards giving them assistance by supplying them with translations, commentaries and selections from Sanskrit and other sacred writings. Some of you have already helped in this direction, and I desire to take this opportunity of thanking such for their assistance. Contributions for these departments can be sent either to myself or Bro: S. V. Edge, one of whom will carefully revise the text before the matter is sent to England or America for publication.

Hitherto this work of popularising Theosophy has been carried on almost exclusively in English; but we have a no less imperative duty towards the non-English speaking community throughout India, and I am glad to say that a little has been done in this direction during the past year.

Several of our energetic helpers are now at work preparing vernacular paraphrases of the most important elementary tracts on Theosophy; paraphrases of the "Key to Theosophy" in Hindi, and in Tamil, from the Hindu standpoint are well under way, and I trust that the coming year will witness a large extension of our activity in this most important field. But it is a department of our work which must necessarily be carried on by the efforts of our local Branches, rather than directly from Head-quarters, but the staff of the latter can give guidance and valuable assistance in planning and organising local efforts so as to produce the greatest possible results with the least expenditure of energy and money.

Several important translations from the Sanskrit into English are now nearly completed, and will I hope be published within the next few months. Foremost among these stands the translation of *Mundukyo-panishad* with Sankaracharya's commentary and Gaudapadu's *Karika* thereon, now nearly completed by Prof. Manilal N. Dvivedi, the able author of so many useful books and translations. We owe this work to the generosity of the Hon. S. Subramaniam, to whom the best thanks of all earnest students both in the East and the West are due timely help and assistance.

To pass now to our financial position. The following abstract of the detailed accounts appended to this report will show at a glance our position, which upon the whole, I consider a fairly satisfactory one:—

| <i>Total of Income.</i>               |     |       |       | <i>Total of Expenditure.</i>                                               |     |       |      |
|---------------------------------------|-----|-------|-------|----------------------------------------------------------------------------|-----|-------|------|
| Donations                             | ... | 3,333 | 6 4   | Salaries                                                                   | ... | 955   | 7 9  |
| Annual subscription                   | ... | 1,707 | 3 6   | Travelling expenses, including Mr. Edge's expenses from London             | ... | 1,353 | 9 2  |
| Entrance Fees                         | ... | 1,828 | 0 0   | Printing charges                                                           | ... | 1,642 | 2 10 |
| Contributions for travelling expenses | ... | 175   | 8 0   | Postage                                                                    | ... | 1,237 | 14 6 |
| Sundries                              | ... | 257   | 11 0  | Contribution of the Indian Section, T. S., to the up-keep of Head-quarters | ... | 1,000 | 0 0  |
| A. N. S. Fund                         | ... | 108   | 0 0   | Sundries                                                                   | ... | 307   | 8 6  |
| Grand total Rs...                     |     | 7,409 | 12 10 | Grand total Rs...                                                          |     | 6,496 | 7 3  |
|                                       |     |       |       | Balance on 26th Dec.                                                       | ... | 913   | 5 7  |

Our total receipts for the past year amount, as you see, to Rs. 7,000 in round numbers, and of this amount over three thousand three hundred are from donations; one-thousand of this being the gift of the President-Founder to cover Mr. Edge's travelling expenses from London and maintenance here. Our expenditure for the year was five thousand seven hundred rupees, including a contribution of Rs. 1,000 to the expenses of Head-quarters. This last sum is in every sense a debt due from the Section to Head-quarters in partial return for the residence and office accommodation given to the staff of the Section, and I feel sure that your only feeling will be one of shame that our contribution to the up-keep of Head-quarters should be so small as compared with that of the American Section, while we receive so much more direct benefit from its existence. To return, it is plain from these figures that our income from annual dues and entrance fees falls much below our minimum expenditure, though every effort has been used to keep the latter as small as possible. If the Society is to prosper and grow, more work must be done; that means more money: and therefore, Brothers, I appeal to each and every one of you to help on the work by giving such donations, large or small, for the working funds of the Section as you can spare. What is needed among us is more general devotion and personal interest in the work, showing itself in individual self-denial in order to help others through the work of the Society. Of the two thousand three hundred rupees donations, exclusive of our President's generous gift, over Rs. 600 were given by the members of the Bombay Branch alone, while Rs. 460 were given by the Madras Branch from its accumulated income. Of the remainder, Rs. 400 were given by five individuals, and thus more than one half of the total was contributed by only two Branches and five members. This is not as it should be, Brothers. I know well how poor most of the members are, but if each and every one



of us would only contribute conscientiously what he can, in proportion to his means, be the amount small or great, our working resources would be very largely increased, and the spiritual revival of India would make rapid strides.

Turning now to the future, it is my intention to start about January 10th on a tour through the Branches between Madras and Bombay and those in the Punjab and North-West Provinces which I have not visited. This will occupy me until the hot weather sets in. In the meanwhile Bro: Edge will remain in charge at Adyar, but now that our President-Founder is once more here, I hope the former will be able to devote 10 or 14 days in each month to visiting the Branches within reach of Madras. Mr. Kotayya will also, resume his tour and visit the Northern Telugu Branches of the Section before the hot weather sets in.

In addition to continuing with regularity the issue of *Prasnottara* and the Branch Papers, I am extremely anxious to prepare for the use of our members a series of papers, which will together form a regular elementary course of study in Theosophy. Beginning with the simplest elements, and utilising for this purpose the admirable expositions of Annie Besant and others, with additional explanations, my scheme is intended to give an outline of the doctrine of evolution as taught in the "Secret Doctrine," with diagrams, &c.

The teaching of Theosophy throws so much light upon the Hindu Shastras, and a knowledge of the former is so essential to the profitable study of the latter, that I feel the successful carrying out of this plan will be of untold value to every true Hindu,—whether a Theosophist or not. For it is not the acceptance of Theosophical ideas and teachings which is of vital importance, so much as the study and intellectual grasp of them. And much will be done to render these ideas readily accessible to the Hindu student and to give them general currency in India, if the members will support me in carrying out this project. For at present the student in India encounters almost insurmountable obstacles in the effort to master these ancient ideas in their new garb owing to the lack of simple text books.

But there is another matter of greater importance for the future of our work than even this. The experience of this year has proved to me beyond a doubt that the whole of India is a field far too large to be adequately worked from a single centre. The activity of the Branches depends almost more upon frequent visits of several days each from competent members of the staff, than upon anything else. Now it is a self-evident fact that with over a hundred and fifty Branches to visit, it will be impossible for me to visit them all in less than two years, even supposing I am constantly on the move. But my absence, implies that Mr. Edge must remain constantly in the immediate vicinity of Madras, as experience has shown how undesirable it is for us both to be long absent at once.

The best method of meeting these difficulties would be to establish local Head-quarters in each Presidency, say at Calcutta, Allahabad, Lahore and Bombay, and to obtain the services of some thoroughly competent European Theosophist to take charge of the Branches in each district, visiting each of them at least twice in every year. I say European Theosophist, because all our experience for the last 13 years shows that unless Western energy and organising power is brought to bear, very little real work is accomplished by our Hindu Branches when left to themselves. With such centres established at Calcutta, Allahabad and Bombay, a very short time would witness an immense change in the public position and influence of the Theosophical movement.

Two difficulties stand in our way: want of men, and want of money. The men I believe could be found, if the money for their maintenance and travelling expenses were forthcoming. I, therefore, desire to urge this question on the careful consideration of members and to suggest that an effort be made to ascertain what amounts could be guaranteed for the carrying out of such a plan.

There remains one more subject to which I must refer. As you all know, I availed myself of my visit to London to urge personally, and in the strongest terms, upon Mrs. Annie Besant, the pressing need of her presence in India. After much hesitation and with some reluctance—caused by the pressure and anxieties of the work in Europe—she consented to come, and we firmly counted upon her presence among us at this Convention. Considerable efforts, of which I desire to express my hearty recognition, were made by many of our earnest members, especially by our ever-foremost Bombay Branch, to raise the Rs. 3,500 needed to cover the expenses of Mrs. Besant's visit, and although only a sum of less than Rs. 2,000 could be collected within the time available, yet her visit would have been made, had not unforeseen circumstances intervened to prevent it. Mrs. Besant's health has been sorely tried by the toil, anxiety and worry of the last two years, and the departure of H. P. B. fell on her as a crushing blow, followed without interval by the flood of work, correspondence and responsibility, which the recent outburst of interest in Theosophy in England entailed upon her. All this combined was too much for her health, and Dr. Mennell protested in the strongest terms against her trip to India this winter. Then came the illness of other members of the small and already greatly overworked London staff, as well as other imperative reasons, and all these together forced Mrs. Besant, to her own and our intense disappointment, to postpone her visit till next winter. But it is certain, as certain as anything human can be, that next winter we shall have the honour and pleasure of welcoming amongst us this leading English champion of our cause. And I count upon her making a stay twice as long, and a tour much more extended in India next winter than she could have given time for had she been with us now.

Under these circumstances, I propose that the money already collected shall be placed as a separate account in the bank as the "Besant Travelling Fund," and I now urge on each and all of you to do your utmost to increase and add to it steadily, so that by next September we may have at least Rs. 5,000 ready in hand. I ask now for Rs. 5,000 instead of Rs. 3,500, because Mrs. Besant's longer stay and more extended tour will involve considerable additional expense, and I trust, Brothers, you will bear this constantly in mind. I am sure you will join with me in expressing to Mrs. Besant our deep regret at the unavoidable postponement of her visit, and our earnest urgent request that she will come amongst us next winter for a long visit.

Our motto for the future must be "Co-operation." This must be applied both to Branches and the Section at large. As regards the former, members must work together towards the common end, viz., the establishment of a vital centre of activity from which there will emanate a stream of Theosophic thought for the benefit of the surrounding locality. Personal distinctions and differences of opinion must be put absolutely and entirely on one side in deference to the good of the Branch, and the officers of the Branch must receive support and sympathy from the other members, and not discouragement as is too often the case. As regards the Section as a whole, members should recognise that it is their duty to keep in touch with Head-quarters by correspondence. With a Section covering such a large territory as ours, it is at present impossible for the Secretaries to know every member, individually; and unless members bring themselves to their notice by correspondence, they will be unable to reach them and give them the required assistance. Secretaries of Branches should also bear this in mind and keep in constant correspondence with the officials at Head-quarters in order that the latter may know the state and condition of each Branch under their charge. I hope, therefore, that members will keep this before them.

I have already spoken to you of the progress made by the Section during its first year of existence, and I have now but to express the hope that when next year we look back upon the present Convention, we may have the pleasure and satisfaction of marking a still greater increase in the usefulness and activity of the Section. This will surely be the case if we bear in mind during the coming year, that we work not for ourselves, but for others, that we hold in our hands the future spiritual welfare of India's people, and that the object which we have before us is the erection of an edifice of true theosophic thought, which shall last and continue as a tower of strength, long after we who now labour here have been called upon to leave our posts and to transfer our activity to another sphere of action.

BERTRAM KEIGHTLEY, Genl. Secy.

#### REPORT OF INSPECTOR OF SOUTH INDIAN BRANCHES.

I beg to submit my annual report on the Branches visited and organized by me during the year 1891. I have been on tour in the Northern Telugu Districts from 8th January to 22nd May, and in the Tamil Districts and Malabar Coast from 2nd November to 9th December. My work may be classified under (1) Improvement of the old active Branches; (2) Revival of the dormant or defunct Branches; (3) Organization of new Branches; and (4) Visiting of places for the spread of a knowledge of Theosophy. I now report on the branches coming under the above heads as they stood when I left them. The following are the Branches ranged under the above heads:—

- (I) Nellore, Cuddapah, Bellary, Hyderabad, Bezvada, Masulipatam, Guntur (Krishna), Chittoor, and Coimbatore, making up 9 altogether.
- (II) Gooty, Adoni, Kurnool, Anantapore, Secunderabad, Bolaram, Ellore, Palghat, and Trevandrum, altogether 9.
- (III) Warangal, Guntur (Sadvichara), Erode and Ernacolum; total 4.
- (IV) Tadpatri and Trichoor; total 2.

Thus the total number of branches visited and organized is 22, and places visited in view to form branches 2.

*Nellore.*—This is one of those Branches that have been subject to frequent rise and fall. When I visited it in January last, it was in a rather depressed state. Of the four days it was notified for me to lecture, a gathering was got on only two days. A meeting of the branch was convened to devise measures for its better working. Mr. T. Jayaram Naidu Garu was appointed President. It was resolved to enter on a definite course of study, embracing the Upanishads, Bhagavatgita, the "Secret Doctrine," the *Theosophist* and the branch papers. The exposition of the first three works was distributed among those members. It was resolved to subscribe for *Lucifer*. But when I visited it again in September, I heard that no meetings of the members had been held during the previous two months on account of cholera. As the President has retired from public service, it may be hoped that he will devote more attention to the better working of the branch. It is composed of 12 members, there are able scholars among them, who could expound such works as Bhagavatgita, and thereby render the branch more attractive to outsiders.

*Cuddapah.*—My work here was successful and hopeful owing to the zealous co-operation of the members. Messrs. A. Nanjundappa Garu, the Secretary, S. Narayaniah Garu, A. Vythianatha Aiyar and M. Subramaniam Garu were distinguished for their activity. I lectured on "The mode of the interpretation of the Hindu Scriptures". The "Septenary Constitution of Man" and "The improvement of the

moral tone of the Hindu population" to audiences of 300, 100 and 200 people, respectively. The suggestions I made for the better conduct of the Branch were adopted by its members. It is one of our strongest lodges.

*Bellary.*—Here I saw various forces at work for the amelioration of the people intellectually, socially and morally. The Branch maintained a small Sanscrit school, provided for imparting moral instruction in the Municipal Schools, and delivering lectures to the public in Hindu philosophy. Leaflets containing moral aphorisms were printed and circulated. A weekly Telugu English paper called *Sanmarga Bhodiny* was conducted under the auspices of the society. Its constitution was however singular, non-fellows of the Theosophical Society being also admitted as its members. I lectured on "Sanmarga", the "Effects of Modern Civilization", and "Black and White Magic." The life and soul of the Samaj are Messrs. Rai Bahadur Sabhapaty Mudelliar, President, T. A. Swaminada Aiyar, Secretary and R. Jagannathiah Garu. The Samaj meets in its own hall and has its own library. The number of its members is 20.

*Hyderabad.*—Most of the members are influential and important persons. The number on the rolls is twenty, but the average attendance at the weekly meetings was only three or four. It has a library and reading room located in the house of late lamented Brother Iyalu Naidu. It was contemplated to erect a room of its own. It subscribes for *Lucifer* and *The Theosophist*. It has a reserve fund of about Rs. 500. Though possessed of such advantages, they had not been made use of by more than four or five members. I, therefore, explained in my first lecture the benefits and necessity of organization and union for moral and spiritual improvement. I also lectured on "Karma and Rebirth" and "The Mode of Interpretation of the Shastras." Brothers Dorabji Dossabhoy, the President, and Capt. S. Ragnath, the Secretary, evinced as much interest as they could under the exigencies of their Government service.

*Bezawada.*—This Branch had begun to work since the beginning of this year. Messrs. T. Venkatnarsiah Garu, the Secretary, and S. Lingiah Garu evinced great interest in its welfare and worked for it. It was in need of a library and a room for meetings. I delivered here three lectures. The lodge has 15 members.

*Masulipatam.*—This is one of the very few Branches that have been working uninterruptedly ever since its formation. It has a library and room for meetings. Messrs. V. Sundararamiah Garu, V. V. Sivanaiah Garu, the President, K. Ananda Row Garu, the Secretary, and P. Gobhanadri Chetty Garu, the Assistant Secretary, were doing their best for it. The first two brothers seemed to be conversant with Theosophy and Vedantism and led the society on. My lectures on "Devotion, Communion and Bhajana," "The Objects of the Theosophical Society",

and "Karma and Rebirth," were attended by about 200 people. The members are 32 in number.

*Guntur, (Krishna Branch).*—This Branch began to work after a long dormancy shortly before my visit. It has a small library of its own. Its financial resources are encouraging, as it has a balance of about Rs. 300 in hand. The local Sanscrit English High School was founded by it or through its instrumentality. Messrs. J. Poorniah Pantulu Garu, the President, H. Bhagavant Row Pantulu Garu, and Sreeramulu Pantulu Garu, the Secretary, and V. Bhavana Charlu Garu proved to be very active members. The Branch meets at the premises of the school referred to above. I lectured on the usual subjects of the objects of the Theosophical Society and Janma and Karma, as also on "Work as Divine Service." The attendance then was from 200 to 250. There are 27 members in the lodge.

*Chittoor.*—This is one of the branches that has been working regularly, having a library and a room of its own. Its vitality is kept up by the zeal and exertions of the President, Mr. C. Masilamany Mudaliar, who has a good knowledge of the Hindu philosophy and of Theosophy. The Secretary, Mr. C. Dorasawmy Mudaliar, his son, co-operates with him, being himself conversant with Theosophy. All the members, saving one, were non-brahmans. The doubts of the Brahmins were removed in my conversations with them. I lectured on Karma and Reincarnation.

*Coimbatore.*—The Branch here, though not working actively, seems to have had a continued existence. About six of its 20 members are earnest. The Society has no library of its own saving a few works. The President, Mr. Annasawmy Row, has been good enough to allow the use of the books of his library to the members. They meet in the upper story of his house. They were advised to remedy the defects pointed out. I have to thank Mr. Annasawmy Row for his generous help. I have just heard from Mr. Subbaiyar that he proposed to make a present of all his Theosophical works to the Society.

I shall now proceed to remark on the Branches revived from their dormancy, which come under the second heading, as above classified. I need not review each of them separately. It suffices to say that at each of their stations public lectures were delivered, the sympathies of those interested in Theosophy enlisted, resolutions passed for their conduct and guidance. I am glad to hear from the Assistant Secretaries of the Indian Section that Kurnool and Ellore are doing well; Adoni and Secunderabad moderately. Gooty and Anantapur are said to be inactive; while Bolaram seems to be extinct.

I have to express my thanks to Messrs. R. Casava Pillay Garu and J. O. Srinivasa Rao Garu, of Gooty, E. Ramasawmy Naidu Garu, of Adoni, the late lamented R. Seshiah Garu, of Kurnool, H. Seetharam Row Garu, and B. Moonosawmy Moodelliar, of Anantapur, Bezorji Aderji and Kavasha Eduljee, of Secunderabad, D. Sriramulu

Pantulu Garu, of Ellore, S. Veeraraghava Iyer and Vengu Iyer, of Palghat and R. Padmanabha Chariyar, of Trevandrum, for their co-operation with me in the revival of the Branches referred to.

I have now to remark on the Branches newly organized and coming under the third heading, which are at Warangal, Guntur (Sadwichara), Erode, and Ernaculum. In each of these places the rules and objects of the Society were explained, lectures on topics of Theosophy and Hindu philosophy delivered, doubts and objections of the public and candidates for fellowship removed, important personages interviewed and conversed with, candidates instructed, rules and instructions for the formation and guidance of Branches given, and lists of books to be studied recommended. I have to thank the following gentlemen for their hearty co-operation with me in the organization of the Branches in question:—

Mr. Jehangir Sorabji, the Secretary of Warangal, Mr. S. Ramasawmy Garu, member of Sadwichara Branch of Guntur, Mr. N. Sarvathama Rao Avergal, President of the Erode Branch, and Mr. W. Ramiah Garu, President of the Ernaculum Branch. The first two lodges are doing well, and the last two were started only last month.

I visited Tadpatri and Trichoor, lectured there, and tried to form a Branch at the latter, there being seven Fellows there. Mr. A. Sankariah, Dewan Peishcar of Cochin, may apply for a charter for it.

As regards my suggestions for the improvement of the Indian Branches, I beg you to refer to my general report published in the Supplement to the *Theosophist* of November 1891. My main and chief proposition for the appointment of additional Inspectors or Officers which was approved of last year, has to be now carried out.

C. KOTAYYA, *Inspector.*

#### THE AMERICAN SECTION.

The year which is now drawing to a close has seen much important work in connection with the American Section of the Theosophical Society, and I must endeavour to give you as shortly and concisely as possible its principal features of interest.

It is not necessary for me to emphasise in this report the great loss that the American Section feels by the death of H. P. Blavatsky; my present duty is but to point out that this misfortune, great though it had been, has in no way damped the ardour or hindered the activity of the workers in the United States of America.

There are now on the roll of the American Section 60 Branches, fifteen New Charters having been granted during the past year.

In one case three Branches resigned their charters, and a fresh charter was given to them incorporated under one head.

The new charters are:

Willamette; Memphis; Indra; Iron City; Annie Besant; Toronto; Dhyana Lodge; Grays Harbour; "H. P. B." (New York City); St.

Paul; Springfield; Salt Lake City; Pleiades; San Francisco; Providence.

The activity on the Pacific Coast has this year been very encouraging. I have been able myself to pay my long promised visit to these Branches and the activity that I found going on there has been all that could be desired. The Branches along the Pacific Coast, under the direction of the Pacific Coast Committee, have been doing their work well and show signs of activity and vitality.

At San Francisco great activity prevails and the joint visit of the President-Founder and myself will be long remembered there as a great success. In fact, throughout the whole of the tour, not only have the lectures been well attended, but at times even crowded, and the press has given full and copious notices of the lectures. Col. Olcott's brief visit has done much to arouse the public interest in Theosophy and to dissipate the false reports of our slanderers.

An important work of the year has been the establishment of the "Oriental Department." Up to the present, eight papers have been issued. The department has been fortunate enough to secure the services of the well-known Sanscrit scholar Professor Dvivedi. It is impossible, of course, yet, to speak definitely concerning the Oriental Department, but as far as our work has proceeded, there are evident signs that Americans will appreciate the short and concise articles on Oriental subjects which are brought before their notice in the monthly issues of the Oriental Department. Let me take this opportunity of urging upon my Indian brothers how important it is that they should do all in their power to aid us in this useful branch of work; as we of the U. S. A. appreciate fully their efforts on our behalf.

Into the Tract Mailing Scheme, the General Secretary has now incorporated the operations of the invaluable "Press Scheme," devised and carried on single handed by a most devoted Theosophist, "F. T. S.," whereby short articles on Theosophy and Theosophical news are secured publication in a large number of newspapers all over the country. Not thousands, but millions, of readers are thus becoming familiarized with our thought and terms, all from the energy of one man who uses thus his Sundays and his evenings after days of toil. The Tract Mailing Scheme will now become responsible for its postage and stationery, as well as for incidental expenses of printing and electrotyping, and this with the hope that its operations may be indefinitely extended as our Brother receives more manual aid from friends.

Since our last Convention Report 51,000 tracts have been printed and a large number of cities missionized through City Directories.

The General Head-quarters:—There is no one fact concerning the Theosophical Society which better illustrates Theosophy's growth than the expansion of the General Secretary's quarters. Its various stages have been heretofore described, and how the original dark closet

has become 4 rooms. But five months have passed since the last move, and already symptoms of cramping are manifest. They renewedly emphasize the need of not mere space for workers and documents, but of a Head-quarters building which shall have a national character, function, and influence. No suitable house was found last Spring, the difficulties being so great, but further effort is intended in the Spring of '92. Of course a serious problem in this expensive city is the expense, and very evidently the Aryan Theosophical Society cannot alone supply a building fit for such large and varied service as an American Head-quarters contemplates. No one can appreciate how convenience is sacrificed, opportunities for effective work lost, and new openings foregone, who is not conversant with the details of the Head-quarters correspondence and demands. With adequate space for existing and additional staff, and the various plans for new work made feasible, what a glorious record may be made in 1892! It is in this building, if secured, that America's share of the ashes of H. P. B., now temporarily in London, is to find a home.

Generally, I may remark that the prospects in America are exceedingly encouraging. The United States are fortunate in being to a great extent free from hereditary bigotry and narrow-mindedness, and Theosophy on that account permeates more easily into the hearts of the people, many of whom have been waiting, it may be for years, for the spiritual food which Theosophy affords them.

In conclusion, I offer to the Convention the hearty greetings of all the Theosophists in America, together with good wishes for the coming year.

Signed on behalf of the Executive Committee,

W. Q. JUDGE,  
General Secretary.

#### THE EUROPEAN SECTION.

The present report I have to lay before you dates from July 10th of this year, when the late British and European Sections were amalgamated in the present European Section, at a general Convention held at the Head-quarters in London, and presided over by the President-Founder. The report of the proceedings of that Convention, containing the Reports of the General Secretaries and of all the centres of activity in Europe, is herewith forwarded to you in printed form.

Since the Convention, a greater activity has prevailed than hitherto previously recorded in Europe. Public interest in our movement has been, so to say, at fever heat, and the entire press of Great Britain and Ireland, and most of the influential papers on the Continent have contained frequent notices on Theosophy and the movement. The greatest activity has been in Great Britain, where an infinity of public lectures

have been delivered at all the principal cities, mostly by Annie Besant. The interest aroused will be estimated by the fact that the largest lecture hall in London (St. James's) was packed with an audience to hear about Theosophy. These lectures have been reported at great length and no opportunity has been omitted by the Press Group, who have in charge to watch the correspondence in the public papers, to expound our Theosophical principles. Interviews are very numerous, and articles have appeared in most of the magazines, some for and some against Theosophy, but all bearing witness to the importance of the movement. The *Daily Chronicle*, one of the most enterprising of our great dailies, has devoted for upwards of 5 weeks, from two to six columns daily to a public discussion which has brought the Society so prominently before the public of this country, that Theosophy has been the most engrossing subject before the English reader for several months past. All our lodge meetings and lectures are overcrowded, and hundreds of lectures are being delivered from pulpit and platform on the subject from day to day. The tone of the public press is markedly changed in most instances, and the opposition of our audiences has mostly given way to intelligent enquiry. In fact, it is not too much to say that never in the history of the movement has such a general interest in the subject been created.

Many important innovations have been made in the work of the Society in Europe, and our organization is being rapidly perfected. Efforts have been made to create a common interest in the work by Sectional publications sent free to all members. The Sectional monthly magazine, the *Vahan*, has been enlarged to twice its original size. An *Oriental Department* on the same lines as that of the American Section has been started, and the Branch papers of both the American and Indian Sections are supplied to the lodges.

A *League of Theosophical Workers* has been inaugurated and has been engaged mostly in philanthropic work, on the principle of the Society's *Working Women's Club* at Bow, which has been very active in providing excursions into the country for working women and girls, entertainments, and sales of gifts of clothing, furniture, &c., at very moderate prices to the poor. A labour-bureau for providing employment to persons out of work has also been established, and a soup-kitchen to provide food for the poor during the winter months is in process of inauguration. The *League* has also founded a *Crèche* or Day Nursery for young children, so as to allow the mothers to obtain employment when necessary. Many other activities of the same nature are undertaken by the members, for the details of which there is no room to spare in the present report; in fact, the *League* has to publish a monthly double-sheet to report its own activities and to make its methods and requirements known.

The latest activity is the establishment of a printing-office to undertake the whole printing of the Section. The H. P. B. Press has developed into a large establishment, capable of employing from 12 to 20 hands, and is busily engaged upon a revised edition of volumes I & II of the *Secret*

*Doctrine.* The Lodges are for the most part working excellently, printing syllabuses of lectures and establishing numerous classes for study and public receptions. The *Dublin Lodge* has a residential Head-quarters where the principal members reside together and co-operate in the work of the lodge. The *Scottish Lodge* has been doing very excellent work and reports that its premises are too small for its accommodation. The *Liverpool Lodge* is also exceedingly active and always furnishes us with encouraging reports. The *Bradford Lodge* has perhaps attracted most public attention in the provinces, and great attention has been paid to them by the local press. The *Chiswick Lodge* has also done good work, inaugurating public lectures in its district, and largely adding to its membership. The *Blavatsky Lodge* meetings are invariably overcrowded, and a meeting, for members only, has been rendered necessary in addition to that held on Thursday evenings and open to visitors and associates. In fact, on the visitors' night, overflow meetings have repeatedly been arranged at a moment's notice in the library and in the drawing-room. On the Continent, the greatest activity has been in Spain, Holland, Sweden, and France; in Greece, also, not a few articles on Theosophy have appeared in the papers, both of Greece itself, and of the Levant. In Spain a large portion of our literature has been translated and published, and great quantities of leaflets are distributed; in fact, our Spanish brethren are thinking of starting a printing press of their own. In Holland and Belgium the same enthusiasm prevails, and efforts are being made to duplicate the London Head-quarters and its activities at Amsterdam. A magazine is to be founded and a printing office is in embryo. Sweden still continues its steady march of Theosophical progress, adding to its numerous translations, and shaping new centres of activity.

Owing to the generosity of a devoted Theosophist a new centre has been established in Paris, and the *Lotus Bleu* has been enlarged to twice its size. A reading room, publishing office, and other rooms have been obtained in one of the principal streets of the capital, where lectures are given and enquiries answered; the whole undertaking being managed by a Theosophist who has given all his time to the work.

A great amount of literature is being continually produced in the way of original matter in English and of translations in continental languages for the most part. The most important work, which is nearly off the press, is H. P. B.'s large *Theosophical Glossary*, a work of some 400 pages of the same size as the *Secret Doctrine*. As already stated, a revised edition of the latter work is now in the press, and the third volume will be undertaken immediately on the completion of the new edition. The latest tendency in the development of our literature, however, is to be seen from the character of most of the new manuals and pamphlets, which are intended to bring the fundamental teachings of Theosophy within the scope of the widest possible circle of readers. This literature sells very freely at all lectures and is widely distributed.

*Lucifer and the Theosophical Siftings* still continue to supply their respective readers with fresh points of interest and information from the wide range of Theosophic thought and activity, and the financial condition of the former is now on a sound basis.

Although the number of new Lodges formed since the last General Convention in December 1890 is not considerable, the number of working centres increases rapidly, and many of them are in a more flourishing condition than some of the Lodges. Fresh libraries are continually in formation under the direction of the Countess Wachtmeister and do much to propagate Theosophical ideas.

The membership of the Section shows an increase of 429 from January to the middle of November 1891, while 3 resignations have been recorded: giving a total increase in 10½ months of 426 members, an average of 41 members per month.

The financial condition of the Section is satisfactory, and I have great pleasure in reporting a most generous donation from a Theosophist who desires to remain unknown. He has given £1,200 to the Theosophical Society, to be disposed of as follows: £100 to Adyar Head-quarters; £100 to London Head-quarters; £100 to New York Head-quarters; £100 to the European Section to defray the (London) Convention expenses; and the same amount for special printing in which he takes an interest; the balance of £700 being deposited in the Bank in the joint names of Annie Besant, G. R. S. Mead, and himself; to be used if possible for propagandist work in France, or failing that, for the same purposes elsewhere. This munificent help has enabled us to start a fresh series of activities in France, which have been mentioned in this report.

The list of Branches opened during this year is as follows:—

1. Chiswick Lodge; 2. Bradford Lodge; 3. Battersea Lodge;
4. Manchester Lodge; 5. Croydon Lodge; 6. Adelphi Lodge.

In addition to our list of lodges, thus increased in one year by six new ones, duly chartered, we have a list of 28 centres, all of which are doing good work and rapidly qualifying for incorporation as lodges; most of them preferring to make a start with a fair number of members, rather than force their position with the regulation minimum.

The list of publications since July includes the following:

[See general list elsewhere.] S. E. G.

The Convention will see from the above short digest of activities, which would require much space to record in detail, that the departure of I. P. B., so far from disheartening us, has on the contrary spurred on the Theosophists of Europe to redoubled exertions. The most striking example of this is naturally to be seen at Head-quarters, where the original house in Avenue Road is now the centre of a Theosophical colony

of five houses, which is ever in probability of increase. The members of the Staff are not only busy all day, but rarely get a free evening; lectures, classes, meetings and receptions occupying every night of the week but one.

In conclusion, Dear Sirs and Brothers, permit me in the name of the European Section of the Theosophical Society to send you our heartiest good wishes for the success of your Convention, and to hope that it may be the means of perfecting measures for the continued revival of the ancient philosophy, religion, and science of your beloved Country, and of also arranging for the production and distribution of translations of your Sacred Books which you hold in keeping as the precious heritage of Humanity.

G. R. S. MEAD,  
General Secretary.

London, November 27th, 1891.

#### SWEDEN.

THE Swedish Theosophical Society was inaugurated on 10th Feb. 1889, in Stockholm, and I think I may confidently assert that but few branches have made such rapid progress as the one I have the honor of representing here to-day, and I feel proud to tell you of the enduring efforts made by my Swedish brethren. There has always been a tendency towards metaphysical speculation in the mind of the Scandinavians, so that the quick development of Theosophy in Sweden was not to be wondered at. The way had been paved by the able lectures of Dr. von Bergen, but the real impetus towards forming a Theosophical Society in Sweden was given in the first place by the Countess Wachtmeister, who was the first to introduce Theosophic literature into that country, and in the second place by a body of earnest and able men and women in the capital of Sweden, led by Dr. Gustaf Zander, the actual President of the Society. Under his skilful guidance, the Society in a very short time increased considerably, both in number and activity. The interest in Theosophy spread out from the capital to several of the provinces and this year two new branches have been inaugurated in Gothenburg and Kalmar. The three branches at present number 166 members, a marked literary activity has been displayed, 16 pamphlets have been issued, and since the commencement of the year a monthly has appeared, called *Theosophisk Tidskrift*, edited by the Baron Pfaiff. In addition to the foregoing, a number of Theosophical books have been translated, in fact all the leading books with the exception of Madame Blavatsky's larger works. The meetings of the Society are held at least once a fortnight and are open to visitors. The Society has a lending library for the benefit both of members and outsiders. The literary work is confined to a special press-committee, of which the editor of our journal is the President. The working apparatus of the Society is on

the whole well adapted for its purpose, each office is strictly defined, and the President, without being an autocrat, has enough power to be able to keep the Society up to the level of its aims and objects. The Society has also the sympathy of several of our distinguished men, one of whom, a well-known author, shows a distinct tendency towards Theosophic thought. This interest in the outside world was clearly manifested by the short, but effective visit of Colonel Olcott to the metropolis. It need hardly be mentioned that he was hailed with enthusiastic greetings by the members of the Society, but what is of more importance, the daily papers spoke of him with highest respect, and during an audience he had with the King, His Majesty showed a cultured interest in symbolism and kindred subjects. The Colonel's visit may well be considered as having laid a solid foundation to the ever increasing building of Theosophic thought in Sweden. Although Theosophy in my country has not had to go through the same trials as elsewhere, we are confident of our ability to stand any test, and that the latent tendency towards metaphysics will reach a yet unthought of height, while the land of the ancient gods will one day karmically create new gods; not such as Loki and Thor, but such as Baldur and Freya, the preserver of eternal youth.

C. AXEL WACHTMEISTER,  
Delegate, Swedish T. S.

#### CEYLON.

THE work of the Ceylon Section of the Theosophical Society this year has suffered much owing to the internal dissensions. For more than four months the work of the Section remained in abeyance. The raising of subscriptions for the National Fund, so beautifully initiated in June 1889, by the General Secretary on the suggestion of Colonel Olcott, and carried on successfully till the end of that year, was discontinued. The field of operations was changed from the Central Province to that of the Southern Province, where the General Secretary has been working since July last. The consolidation of the Branches is a thing much to be desired, for on this depends the success of the work of the Section. The work of the Branches suffers when there is a lack of supervision. Reports from Branches do not come in regularly. The absence of some energetic workers, during this year, from the island, has retarded the work to a great extent. Individually, the Branches have done in their own way useful work, in the opening of schools, in the publication of useful literature, &c.

*Anuradhapura Branch* has not yet been able to complete the erection of its Head-quarters. The Secretary of the Branch, energetic as he is, has allowed the work to go into obscurity. It is hoped that something practical will be done during the coming year.

*Matale Branch.*—The school owned by this Branch is progressing. The want of proper premises to hold the classes is greatly felt. The pro-



misad gift of a plot of land for the erection of a school bungalow by one of the members, has not yet been made good. Men of wealth squander money in extravagances; but grudge to give their quota for public work.

*Kandy Branch.*—The Secretary does not allow the grass to grow under his feet. His life is one of unceasing activity. Besides carrying on the work of his own Branch, he has brought the surrounding Districts under the jurisdiction of the Branch. With persevering patience, he is carrying on the work, thanks to the untiring exertions of Mr. D. B. Jayatilaka, B. A., Head Master of the Society's Buddhist High School, and other unselfish workers. During this year three Buddhist schools have been opened in Katugastota, Attaragalla and Pussellawa through the exertions of the Secretary and his colleagues. Christian Missionary work in the Central Province has suffered much through them during this year. The establishment of a printing press in Kandy is the next important work done this year by the Branch. Over a thousand rupees have been spent on this account. The opening of an Industrial School last month is the crowning work of this year. It is under the management of the General Secretary. A Branch School has also been established in Hatton. It is hoped that other Branch schools may be shortly opened in Matale and Gampola. The Buddhist High School receives a grant-in-aid from the Government. Street preaching is regularly carried on by a few members, and has been productive of much good. The Gampola School has been removed to more spacious quarters. Over Rs. 4,000 have been spent in the erection of the school premises.

*Mawanella Branch.*—This Branch is in a lethargic state. Since its organisation no work has been done.

*Kurunegala (Maliyadeva) Theosophical Society.* This Branch confines its operations only to its school work. The Secretary is a devoted worker and is unselfishly working in the interest of the cause. The school is making gradual progress, and the Branch has a bright future before it.

*Colombo Branch.*—Hitherto the most active of all the Branches of the Ceylon Section, the Colombo Branch, during this year, has not kept up its prestige. Under its new officers, it is hoped that the Branch will rise to its former activity. The *Sandaresa* sustains its reputation as the leading native journal, and its circulation is increasing. The *Buddhist* is doing useful work as a vehicle of communication between Buddhist countries. The Editor is a ripe Pali scholar, known throughout the world of Orientalists, and it is hoped that he will make the *Buddhist* more than he has this last year. The English High School under the admirable management of Mr. Bultjens, B. A. (*Contab.*) has attained a high state of efficiency. Boys are sent in for the senior local Cambridge University's Examinations. There were 98 per cent. of passes for the boys and girls. This year's examination has been a very

successful one. The grant-in-aid received from the Government this year is double that of the last. The dissemination of Buddhist literature in cheap pamphlet form continues as heretofore. Mr. Leadbeater's introductory Buddhist Catechism for children is sold by thousands. His name is ever remembered with gratitude by the Sinhalese people. Colonel Olcott's Buddhist Catechism (new edition) has been stereotyped this year: so large is its circulation in Ceylon. The Branch has come into possession of an important Buddhist Mss. Early next year the work will be published. It is an epitome of the whole Sutra Pitaka, giving the rules of life as to what a man should do and the life he should lead for the development of spirituality.

*Panadura Branch.*—Nothing worth reporting has been done this year. The school is being kept up by the Branch.

*Galle Branch.*—The Galle Branch has entered into a new lease of life. The General Secretary has removed his Head-quarters to Galle, and has confined his operations to the Galle Branch, in whose interest he has been working since last July. The Branch hopes to open an English High School next month. The necessary funds have been raised through the exertions of the General Secretary and Mr. G. P. Weerassekhera, who is giving his entire time to the work of the Society. So devoted and unselfish a worker can hardly be found.

*Kataluwa Branch.*—The Branch has been able to complete the school bungalow, the foundation of which was laid by our revered President-Founder when in Ceylon last year. The school is making good progress.

*Matara Branch.*—The work of this year has been productive of good results. The school is progressing.

On the whole the work of the Section during this year has been encouraging. Important results of the seeds sown previously were expected this year; but owing to internal discord and the necessary absence of some of our most energetic members from the Island, the work has suffered much.

#### BUDHA GAYA MAHA BODHI SOCIETY.

This Society was established in Colombo, Ceylon, on May 31, 1891.

Its objects are (1). The establishment of a Buddhist Monastery, founding a Buddhist College, and maintaining a staff of Buddhist Bhikshus at Buddha Gaya, representing the Buddhist countries of China, Japan, Siam, Cambodia, Burma, Ceylon, Chittagong, Nepal, Tibet and Arakan.

(2). The publication of Buddhist Literature in Indian Vernaculars.

To carry on this important work, a sum of Rs. 100,000 is required, which will be invested in Government Securities. It is hoped that the Buddhists all over the world will contribute liberally.

The President of the Society is the High Priest Sumrngala of Ceylon and Colonel Olcott is the Director and Chief Adviser. The movement has been recognised by the Government of Siam and by the Ecclesiastical heads of Burma, Chittagong, Japan and other Buddhist Countries. After seven centuries of exile from the land of its birth, Buddhism has again obtained a foothold in the sacred place where Sakya Muni attained Supreme Enlightenment 2,480 years ago. I am glad to say that the movement has been cordially welcomed by all the educated Hindus of India, and the support they have given me is indeed great. Sir Edwin Arnold has become an active supporter, and the Society has already attained an individuality of its own. The signs that are looming in the horizon prognosticate a bright future.

DHARMAPALA HEVAVITARANA,

*Secretary.*

#### COUNT WACHTMEISTER'S OBSERVATIONS ON THE WORK IN AUSTRALIA.

During my tour in Australia, I visited the Theosophical Societies in Sydney, Melbourne, Adelaide and Hobart. In Sydney the harmony within the Society had been somewhat disturbed, owing to defects in its organisation. Eleven members broke off and formed a new branch called the "Olcott Lodge." The tendency of this branch is one of serious, systematic study and it is organised on a basis of practical co-operation; every member has his own portion of the work and so-called sleeping members are not encouraged. The activity of the Hon. Secretary Mr. T. W. Willans, seems to guarantee a good and useful future to this Branch. In Melbourne, the present branch after a few weeks of unrest has settled down to a peaceful calm and is doing good work under the guidance of Mrs. Pickett, who herself takes quite a motherly interest in every one of her members and although the Branch is very young, does not hesitate to give public lectures where papers are read and discussed. Melbourne is in other respects the most wide-awake place in the colonies and no doubt in time will take a prominent part in the Theosophic movement. In Adelaide and Hobart, the Branches are small but active, especially the Hobart Branch, which is sending out pamphlets, advertising, &c. In addition to these Branches, there are several others in Queensland, two respectively in Brisbane and Toowoomba, and in New Zealand one in Wellington, besides several in process of formation, through the energy of Mr. Sinclair, one of our oldest members and Secretary of the Wellington Branch. On the whole, considering the youth of civilisation in Australasia, it is astonishing how quickly Theosophical ideas are

taken up. During a tour, the President-Founder made early this year in Australia, his lectures were always well attended and the subjects fully discussed in the leading papers, and since then the demand for Theosophic literature has been steadily increasing. I will now with your permission read reports from the Melbourne and Hobart Branches.

C. AXEL WACHTMEISTER.

#### MELBOURNE BRANCH.

On the 3rd of September we commemorated the birth of the Melbourne F. T. S. which is now a year old. Dr. Strong very kindly gave out from his pulpit the Sunday before that "a lady of the Congregation would read a paper on the Secret Doctrine of the East," the following Wednesday in the Lecture Hall below the church, and expressed a hope that the Congregation would furnish her with a good audience. Both audience and lecturer were in earnest. The result of the above was the formation of weekly classes for the study of Theosophy and one F. T. S., who had felt the time had come when something should be done to bring Theosophy before the public, was so delighted that this something was being done, that on the second evening of meeting he brought his large Theosophical library, which it had taken him years to collect, as a gift to the future Melbourne Theosophical Society. The classes afterwards developed into "The Theosophical Research Society," and a President and Secretary were elected and rules made; in fact as good an organization introduced as would make the little Society deserving of respect. The various F. T. S. having thus found each other, and being 7 in number, applied to Adyar for a charter, which was issued December 9th, 1890. It arrived here in January '91, and on the 9th February we held an inaugural meeting under our charter. From that time we held Branch meetings every other week, and in the intermediate weeks open meetings at the Thistle Hall. At all meetings interesting articles were read and discussed. In May, the President-Founder stayed a week or 10 days in Melbourne, during which time he lectured twice publicly and was present twice at Branch meetings. He interviewed a large number of people at his rooms, and certainly interested a vast proportion of the thinking public. A great number of fresh members joined the Society, many of whom have continued their interest in Theosophy, and have been regular attendants at the meetings. The Branch meetings were from that time held regularly at Maybank, Fitzgerald Street, S. Yarra, where the library has been transferred, largely increased (to the value of above £20) from its original size, by the same generous hands that bestowed the first portion on the Society. We have only had a very short break in the perfectly harmonious working of the young Society, and which, being met and dealt with on the highest Theosophical principles, by the then acting Secretary of the Society, subsided very shortly. We have now entered on our second year of existence and work with

hopes as high and trust as deep as the tops and foundations of the Eternal Mountains, where our beloved Masters dwell.

ELISE PICKETT,

*President, Melbourne Theosophical Society.*

#### REPORT OF HOBART BRANCH.

The members of the Hobart Branch of the Theosophical Society, offer their fraternal greetings to the members of the Sixteenth Annual Convention of the Theosophical Society assembled at Adyar, Madras. This branch has been in official existence for over a year; but Theosophical thought, and a certain amount of activity has persisted here for some years past.

In the absence of a fixed or official lodge room, several of the members have kindly placed their homes at the disposal of the Society on nights of meeting.

The work done on the whole, has been satisfactory, but a systematic outline of work has long been recognised as needed, and has now been agreed upon, when it is hoped a thorough and sound Theosophical education will be imparted by the study of such works, as the "Key to Theosophy," &c.

Beyond a few enquirers public interest has not been much aroused, but the branch has just put into operation a scheme whereby it is hoped Theosophical ideas will be disseminated in the Colony, and general attention and thought focussed on Theosophy, thereby preparing a way perhaps to more active individual efforts on the part of the members in arranging for public lectures on the subject.

The scheme is an advertisement of the useful leaflets published by our American and English brethren, which is inserted in each of the two Hobart newspapers once a week—Wednesday and Saturday—and once a week—Saturday—in one of the Launceston papers, and announcing "Theosophical leaflets post free on application," so that people at either end of the island may have an opportunity of coming in contact with the teaching. We earnestly look forward to some good results through these efforts.

In conclusion, the members of the Hobart branch most earnestly hope, that your deliberations will be of material benefit to Theosophy in general, and the Australasian Section in particular.

JOS. BENJAMIN,

*Hon. Secy.*

#### RESOLUTIONS IN HONOUR OF H. P. B.

The following Resolutions, proposed by V. Cooposwamy Iyer, seconded by Tookaram Tatya, were unanimously adopted:

"Resolved, that the Convention records its sense of the irreparable loss the Society has sustained in the untimely death of H. P. Blavatsky, its Co-Founder and our honored Teacher, Sister and Friend.

Resolved, that her exertions on behalf of the revival of Oriental Literature, the spread of spiritual philosophy, and the recognition of that highest ideal of human development which our ancient sages taught and which they realized in their individual lives, entitle her to be ever held in honour by all true Theosophists, and to be regarded as a benefactress of humanity.

Resolved, that a Committee be appointed by the Chair to consider the questions and advise this Convention as to the proper disposal of her ashes and the erection of a suitable memento of her life and labours."

The following Committee was appointed:—

V. Cooposwami Iyer.  
Tookaram Tatya.  
S. E. Gopalacharlu.  
A. Nilakanta Sastri.  
Rai. B. K. Laheri.  
S. V. Guruswami Sarma.  
R. Sunderesa Sastri.

#### FOREIGN DELEGATES.

The President then introduced to the Convention Miss Müller, B. A., F. T. S. of London, Dr. Alice B. Stockham, of Chicago, Dr. Emma B. Ryder of Bombay, Mrs. Musæus Higgins, F. T. S., Lady Principal of the Sanghamitta Girls' School, Colombo, Count Axel Wachtmeister F. T. S., of Sweden, and Lama To-Chiya, of Woon-ho-Koong, the Imperial Temple, or Lamasary at Pekin. The Reverend Pilgrim is brother of the Chinese Governor (Amban) of Lhasa. He has been on pilgrimage to famed Buddhist shrines and from Adyar goes to Lhasa.

The following Committees were then appointed by the chair:

#### 1.—LIBRARY COMMITTEE.

S. E. Gopala Charlu.  
V. V. S. Avadhani.  
Ishan Chandra Dev.  
Tookaram Tatya.  
Dr. D. J. Edal Behram.

## 2.—AUDIT COMMITTEE.

Tookaram Tatya.  
V. Venkateshaya.  
K. Narainaswami Iyer.  
M. M. Shroff.

## 3.—TRUST DEED COMMITTEE.

Hon. S. Subramania Iyer.  
V. Cooposwami Iyer.  
Pherooshaw R. Mehta.  
S. V. Edge.  
B. Keightley.

The following Resolution, proposed by Mr. Tookaram Tatya and seconded by Mr. C. Sambiah Chetty, was carried :

"That steps be taken in this Convention to devise a scheme for the raising of money for the up-keep of the Head-quarters and the Indian Section, so as to obviate the necessity for constant appeals for funds."

The President-Founder then made some remarks on the question of funds and the up-keep of Head-quarters, and Rai B. K. Laheri pointed out the duty that lay before members of the Indian Section:

In connection with the above motion, B. Keightley said :—

"It has been suggested to me that it will perhaps assist our members here present if I put before them briefly the two points involved in the resolution. First of all, the question is about the expenses of the up-keep of the Head-quarters and then the expenses of the Indian Section. This afternoon in the Convention of the Indian Section, I shall have some details with regard to the finances of the Indian Section to give you. Roughly speaking, the Head-quarters expenses for the last 12 months' amount on an average to Rs. 9,000. Now, of that amount the Indian Section has been able to contribute last year only Rs. 1,000 or  $\frac{1}{9}$  of the whole. The remaining Rs. 8,000 was paid by the American, European and other Sections. As regards the Indian Section, its ordinary expenditure in the next 12 months would probably be Rs. 6,500 or rupees 7,000. Of that amount about rupees 3,500, we shall receive from the annual subscriptions and entrance fees. The balance of rupees 3,500 more will have to be made up by the donations from Branches and individual members. And further, if as I trust the scheme of issuing a series of pamphlets in order to enable the members and Branches to increase the interest in Theosophy in their localities should be carried out, another Rs. 1,000 will be required. So we altogether require Rs. 7,000 or Rs. 8,000 including the cost of printing these pamphlets, and as far as I know, we cannot count upon more than Rs. 3,000 from the ordinary sources of income of the Indian Section."

A subscription list was then circulated by the wish of the Convention and contributions made towards the up-keep of the Head-quarters and of the Indian Section.

The original motion of Mr. Tookaram Tatya was then withdrawn. A number of telegrams from members conveying greetings to the Convention were read.

The Convention adjourned at 2-30 P. M.

## SECOND SESSION.

## INDIAN SECTION BUSINESS.

The Convention was resumed at 8 P. M. for the transaction of the business of the Indian Section of The Theosophical Society.

It was proposed by Bertram Keightley, seconded by P. R. Mehta, that 1000 rupees of the money standing to the credit of the Indian Section be transferred to the Head-quarters account.

The motion was carried unanimously.

Mr. Nilakanta Sastri proposed "that the entrance fee of rupees 10 be reduced to rupees 5."

Mr. Tookaram Tatya and others made some general remarks on the subject and after a long discussion on this point and also with reference to the annual dues, Mr. Nilakanta Sastri withdrew his resolution and on the vote of delegates being taken the following resolution was passed:

"That the Entrance Fee of rupees 10 be retained; but that the Presidents of Branches be empowered, in such cases as they think necessary, to recommend its reduction to Rs 5; and that the total remission of the entrance fee, be granted only in very exceptional cases.

That the annual due of 1 rupee in the case of attached members be raised to 2 rupees and that the annual due of unattached members be raised to 3 rupees."

The above resolution was proposed by Dr. D. T. Edal Behram and seconded by Rai B. K. Laheri and adopted by an overwhelming majority of the Branches represented.

## PROPOSED SCHEME OF SUB-SECTIONS.

Mr. S. V. Edge spoke at some length on the above. He pointed out that it was absolutely necessary for the thorough working of the Indian Section that Sub-sections with centres in the principal towns of India should be established. The centres be recommended first were Bombay and Calcutta. The Resident Secretary at these centres would be responsible for, and it would be his duty to visit, the Branches in his locality or Presidency. The two things lacking were men and money. The General Secretary was doing his best to obtain help as regards the former, and it was for the Section at large to see to the other. Rai. B. K. Laheri of Loodhiana had already guaranteed a certain sum which would probably enable a centre to be established at Lahore, and if another worker could be found, it seemed probable that this work could be taken up during the next year, for the North-West Provinces.

In conclusion, Bro. Edge urged upon the Convention the importance of considering the matter and at once taking steps to ascertain what could be done.

Bro. Keightley fully endorsed Bro. Edge's proposition and made some further observations as to the practicability of the plan. The President, and Bros. Tookaram Tatya and Rai B. K. Laheri also spoke on similar lines, the first-named referring to the work of the past and the difficulty of organisation, and the latter regarding the prospects in the North-West.

#### BRANCH LIBRARIES.

Bro. Nilakanta Sastri explained to the Convention the steps taken by the Mannargudi Branch with reference to their library. An arrangement had been come to, by which in the event of the Branch becoming defunct, the books &c., should be handed over to the General Secretary, who would have power to re-grant the books, &c., to any deserving Branch. This would prevent the books becoming dispersed and lost, as had already happened in several cases.

Bro. Baroda Prasad Basu proposed and Bro. Keightley seconded:

"That a circular be issued to Branches recommending them to adopt a policy which should make the property of Branches—books, furniture, &c., vest in the General Secretary, so that, on failure of a Branch, the books, &c., may be granted by the General Secretary to another Branch. And that the General Secretary shall be furnished by each Branch with a catalogue of its books and on receiving the same he shall give a receipt therefor."

Bro. S. V. Edge then spoke on the subject of libraries and pointed out how important it was that every Branch should have a library, no matter how small.

The President addressed the meeting with reference to the Adyar Library and asked members to make a point of collecting books. He stated that there were many valuable books being daily lost to India through carelessness and neglect. He did not ask for money, but simply that members should give themselves the slight trouble of saving from decay these priceless books, by collecting and forwarding them to the Adyar Library.

The meeting then adjourned.

#### SECOND DAY.

*Monday Morning, December 28th,*

The Convention re-assembled at 12 noon.

#### H. P. B.'s PROPERTY.

The President spoke as follows:

"Some person or persons have been showing a great anxiety to know what has become of Mme. Blavatsky's property, saying that it must

have come to the Theosophical Society. H. P. B. was working here for the Society without earning even a penny. She had no property whatever, when she and I lived in America. It was I who paid the expenses of her coming out here. When she died, she owed obligations in England to the amount of £1,300. She had undertaken to pay a certain share of the expenses of the Head-quarters in London. There were then in the Head-quarters, with her Countess Wachtmeister, Mr. Bertram Keightley and Dr. Archibald Keightley. They had then made some advances to her for various purposes. If they had chosen to put forward their claims to the amount of £1,200, they could have done so. She had no jewels except a brooch, which I have now brought and given to Babula. Her sister came and took whatever was worth taking. Then there came the question about the copyright of her books "The Secret Doctrine," "Isis Unveiled," "Key to Theosophy" and other books. In the will that she executed here, she left me everything and offered her sister the copyrights of her books if that would pay her debts. The copyright did not amount to  $\frac{1}{4}$  of her debts."

The President then called for the report of the following Committee.

#### REPORT OF THE COMMITTEE FOR THE DISPOSAL OF H. P. B.'s ASHES.

"The Committee respectfully begs to report that it is their unanimous opinion that the ashes of our revered H. P. B. may well be disposed of in the Orthodox Hindu style as prescribed by our Shastras, and sanctioned by the general usage and custom prevailing throughout the country, namely, to carry them to the sea and scatter the ashes in that grand reservoir of the purifying element. Besides, to give effect to the wishes of the revered Madame, portions of the Gita, and the "Light of Asia", may be read at the Head-quarters on the Anniversary days.

2. That it is also essential that something permanent should be done to perpetuate her memory; and that all the money that has been, and may hereafter be collected, should be capitalized; and that the annual interest on such capital be utilized towards the publication of, or the paying for the best translation or essay that is to be called for, and may be produced in furtherance of the cause of Theosophy".

V. COOPOOSWAMY IYER.

TOOKARAM TATYA.

A. U. TRIVEDI.

A. NILAKANTA SASTRI.

RAI B. K. LAHERI.

S. E. GOPALACHARLU,

*Secretary.*

In connection with the 1st Section of the above report, Bro. Rai B. K. Laheri proposed and Bro. Tookaram Tatya seconded: "That the matter of the disposal of H. P. B.'s ashes be left entirely in the hands of the President for consideration." The proposition was adopted by the Convention.

The President announced that Miss Müller had very kindly offered to purchase a piece of ground, if necessary, for the erection of a *dagoba*.

#### H. P. B. MEMORIAL FUND.

Mr. B. Keightley spoke as follows :—"The Convention of the Theosophical Society in Europe recommended that steps should be taken to establish an H. P. B. Memorial Fund, the object being that the sums contributed to the fund should be utilised to provide for the publication of expenses, and in cases where it is desirable, the payment for the translation or writing of original works on spiritual philosophy, and that the money should be actually invested in those publications. As the money was recovered by the sale of publications, it should be utilised again to bring out another book. There are many books, for instance, in Sanskrit which have not been translated and which will never be translated unless money is found for the purpose; for they are not of such value to pay the ordinary publisher for publication, and the only way for their translations to be secured is by the agency of the "H.P.B. Memorial Fund." I should recommend to this Convention to adhere to this plan adopted by other great Sections of the Society, particularly as I learn that the amount of money subscribed in India is comparatively very small as compared to what has already been contributed by the European and American Sections. The fund should be invested so as to get interest at 5 per cent. We can be going on with translations and publications and each volume of the translation will bear the inscription, "The H. P. B. Memorial Fund" on the title page. The wider the sale of books, the more money will come back to the Committee of management for carrying on the work in the same sort of way. For my part, I should move that this Convention had better simply adhere to the scheme as already formulated by the European Convention of the Theosophical Society, and I urge upon the members of the Society in India to use their best endeavours to contribute to the fund so as to enable the Committee to carry on this work in a way worthy of India, worthy of the Sanskrit literature and worthy of the gratitude which the Hindus owe to H. P. B." (Loud Applause).

Tookaram Tatya in seconding the above motion said that the amount could be collected and invested in Government papers when the fund grew sufficiently large as to get 9 per cent interest.

P. R. Mehta after a few remarks on the above subject, supported Mr. Keightley's suggestion.

It was eventually decided by the Convention, following the Resolution of the European Convention, that the money of the fund should not be capitalised as suggested by the Committee, but kept as a current account, and used for the publication of books, and also, as to the nature of the books to be translated, that any book treating of spiritual philoso-

phy, not only from the Hindu Shastras, but also from other religions, should be translated.

#### REPORT OF THE TRUST DEED COMMITTEE.

The following report was read :

"Your Committee beg to report that they have carefully examined and discussed the draft deeds vesting the property of the Theosophical Society in trustees on behalf of the Society, which have been prepared in accordance with the recommendation of last year's Convention upon the general lines of the trust deeds of the Society in Europe.

Your Committee recommend therefore that those deeds be engrossed and executed as soon as possible in order to avoid trouble in the future."

They further desire to suggest the following persons as Trustees :—

H. S. Olcott.  
W. Q. Judge.  
Honorable S. Subramania Iyer.  
B. Keightley.  
S. V. Edge.  
N. D. Khandalavalla.  
V. Cooposwamy Iyer.  
Tookaram Tatya.

Alternative in case any one of the above is unable to act :  
Dina Nath Ganguli.

(Signed) BERTRAM KEIGHTLEY.  
S. V. EDGE.  
V. COOPOOSWAMY IYER.  
P. R. MEHTA.

With reference to the report of the above Committee, the President pointed out to the Convention that the Convention of last year passed the strongest recommendation that the property of the Theosophical Society should be vested in a body of Trustees, and said that a Trust Deed had been framed by B. Keightley and S. V. Edge on similar lines to the Trust Deed of the property of the London Headquarters. On the motion of Mr. Tookaram Tatya, seconded by Rai B. K. Laheri, it was resolved to adopt the Deed of Trust and to accept the Trustees suggested by the Committee.

The meeting adjourned at 1-30 P. M.

#### PUBLIC MEETING IN PACHEAPPA'S HALL, MADRAS.

A public meeting was held in Pacheappa's Hall, Madras, at 4 in the afternoon. The Hall was crowded and the following addresses were given :

Dr. Alice B. Stockham, "Kindergarten Education for Children"; Count Axel Wachtmeister, "Theosophy in Sweden"; Miss Müller, "How I refused to pay my taxes;" Mr. S. V. Edge, "Our Work and Workers in England." Dr. Emma Ryder, "Why I am Here;" Mr. Bertram Keightley, "The Indian Section of the Theosophical Society."

The President-Founder brought the meeting to a close with an extensive review of the work of the year.

### THIRD DAY, TUESDAY, 29TH DECEMBER.

#### REPORT OF THE LIBRARY COMMITTEE.

On the reassembling of the Convention, the following Report of the Library Committee was read :—

"Your Committee beg to report that, considering the financial condition of the Library, the following suggestions are made for your approval:—

1. That the "Sacred Books of the East" series, except those we already possess, be purchased for the Library, and the whole series may thus be made complete.
2. That lump sums of Rs. 100, and more, received for the Library, be invested in Government Securities, and the interest thereon be utilized for expenditure.
3. That as there are in the Library some very old MSS. in Sanskrit, which, if any longer neglected, may crumble into dust, the Referee (Pandit Desika Charya) now attached to the Library may be employed in the transcription on thick paper of such old MSS.
4. That copies be also made by him of such manuscripts in the Library as are applied for, on crediting the same to the Library Fund; and any extra copyists, may be employed in addition, when necessary.
5. The copying fees shall be fixed at Rs. 2 per 1,000 verses for theosophists, and Rs. 3 per 1,000 verses for non-theosophists; the lowest rates charged by the local Government Oriental Library being Rs. 2-8 per 1,000 verses.
6. That whenever any cheap offer of books for sale, comes, arrangements be made for the purchase of the same.
7. That a copy of the Oriental Library Catalogue be sent to each Branch in India, and also to those scholars and Pandits, whom the President-Founder thinks, may help the Library by donations of books, publications, MSS. or their duplicates, with a request to do so.

V. V. S. Avadhani.

Tookaram Tatya.

S. E. Gopalachari.

Ishan Chandar Dev.

Mr. B. Keightley said that in connection with the report of the above Committee he would recommend the purchase of Trübner's Oriental Series of books and Prof. Max Müller's "Sacred Books of the East." He suggested that the idea of investing small sums of Rs. 200 or Rs. 300 was bad and that the investment of the Library Fund should be made only after the necessary books for the Library were purchased.

The following Resolution on the report, was, on the motion of Mr. B. Keightley, seconded by Mr. C. Sambiah Chetty, adopted :—

"Resolved, That, in addition to "Trübner's Oriental Series," and Prof. Max Müller's "Sacred Books of the East," there be purchased by the President-Founder for the Library other valuable publications in various languages from time to time, as funds become available, and that any funds not required for current expenses or the purchase of necessary books, shall be invested in Government Securities for the benefit of the Library.

Resolved, That the other recommendations of the Committee be adopted."

#### AUDIT COMMITTEE.

The following report of the Audit Committee was then read, and adopted on the motion of Dr. D. J. Edal Behram, seconded by Rai Baroda Prasad Basu, Bahadur :

#### Report.

"We beg to report that we have gone through all the accounts and found them correct. We are glad to say that the suggestion made by the last year's Audit Committee to the effect that Government Securities should be lodged in a Government Bank for safe custody, has been carried out".

27—12—91.

TOOKARAM TATYA.

V. VENKATASESHAYYA.

K. NARAYANSWAMI IYER.

M. M. SHROFF.

Mr. B. Keightley pointed out in the above connection the difficulty of one and the same person entering and checking the accounts in books and said that one of the Assistant Secretaries volunteered his assistance to the Asst. Treasurer in checking the accounts. He gave as his explanation for the excess of expenditure the high price of grain, &c., owing to famine, and that rupees 250 had to be spent for repairing the carriages which were very old and that the only substitute would be to buy new ones. The horses also had become old and he himself had promised the President to pay Rs. 250 towards buying a new horse, which was absolutely necessary for going to town on office business.

#### THE INDIAN SECTION BUSINESS.

#### ELECTION OF OFFICERS.

The following were elected unanimously by the Convention :

General Secretary.

Bertram Keightley, M. A. (Cantab.)

Assistant Secretaries.

Sydney V. Edge, (Solicitor.)

P. R. Venkatarama Iyer.

T. S. Ganapati Iyer.



*Provincial Secretaries.**Western and Central India* :— Dr. J. K. Daji.*Northern India* :—Pandit Gopi Nath.*North Eastern India* :—Babu Dinanath Ganguly.*Councillors.*

|                      |                             |
|----------------------|-----------------------------|
| Tookaram Tatya.      | C. Sambiah Chetty.          |
| N. D. Khandalvala.   | Dr. J. K. Daji.             |
| Dorabji Dosabhoy.    | Babu Dinanath Ganguly.      |
| C. Kotayya.          | Dewan Bahadur R. Ragoonatha |
| Lieut. Peacocke.     | Row.                        |
| V. Coopposwami Iyer. | R. Jagannathiah.            |
| P. Kesava Pillay.    | Baroda Prasad Basu.         |

And all Presidents of Branches.

*Executive Committee.*

Mr. Tookaram Tatya.

Mr. N. D. Khandalvala.

Mr. S. V. Edge.

Dr. J. K. Daji.

Rai B. K. Laheri.

Mr. C. Sambiah Chetty.

Mr. C. Sambiah Chetty proposed that the name of Baroda Prasad Basu Bahadur be added to the list of Councillors. Mr. K. Narainaswami Iyer seconded the above. The proposition was put to the meeting and carried unanimously.

Mr. B. Keightley submitted the names of Rai B. K. Laheri and Mr. S. V. Edge to be substituted for those of P. Kesava Pillay and Pandit Gopinath, as members of the Executive Committee—*carried*. Mr. Keightley proposed that Miss F. Henrietta Müller be requested to accept the temporary appointment of Acting Inspector of Branches in India during the remaining period of her stay in the country—*carried*. Miss Müller, in accepting the above appointment, thanked the Convention for the honour they had done her.

*T. SUBBA ROW MEDAL.*

The question as to the award of the Subba Row Medal having arisen, it was resolved on the motion of Mr. S. E. Gopalacharlu, seconded by Mr. Tookaram Tatya :

“That in future the Subba Row Medal be awarded by each annual Convention to the Author of most valuable contribution of the year to Theosophical Literature either by translations into English or original compositions.”

*TRUSTEES OF PACHEAPPA'S HALL.*

A vote of thanks was unanimously given to the Trustees of Pacheappa's Charities for their kindness in permitting the use of the Hall for the Public Meeting on Monday, December 28th.

*GREETINGS TO SECTIONS.*

It was also resolved that letters of congratulation on their zeal and success be sent to the following Sections and Groups :

European, American, Pacific Coast Committee (U. S. A.), Swedish and Barcelona.

*THE PRESIDENT-FOUNDER.*

The congratulations of the Convention were offered to the President-Founder for his successful year's work and the good health he is now enjoying again upon his return to Adyar (cheers).

*PRESIDENT'S CLOSING ADDRESS.*

The President-Founder then spoke as follows :—

“Brothers and Sisters. The time for another parting is come. Year by year I am getting older. Some people have prophesied that my death will be sudden, so I ought to look upon you with the interest of one who may not see you again. I feel encouraged this year. I think that this Indian Section experiment of ours is a success. It is what was needed in India. The Indian Section keeps the Head-quarters in constant touch with the Indian Branches. I can no more be going on immense tours around the Branches as I used to do, nor have we at Head-quarters enough men to constantly visit the Branches. We have now enough to do the clerical work of the Society, but we lack conspicuously, able men to take charge of the Branch superintendence and inspections. We have none save Mr. Kotayya, who has volunteered his services and been made an Inspector. The Hindus are almost like children as regards the management of public affairs, for they have never been trained for co-operative public work. Look at the workers in England and America. They are always forward in action. We have to labor constantly to keep the Hindus actively interested in even religious work. When we formed the Madras Branch we got the cream of Hindu society and I initiated 27 men simultaneously in Sir T. Madhava Row's house. If there was to be a good Indian Branch, it should have been the Madras Branch. But it has been a discreditable failure because those leading men were swept away into politics and worldly pleasures. We are working for knowledge, forgetting ourselves and doing the best we can for our spiritual welfare. This Indian Section has been of very great use. We have had the advantage of the services of an M. A. of Cambridge. He was a devoted disciple of H. P. B. He gives not only his services but also his money to the work of the London Head-quarters and the Indian. Now again, there is this young man, Mr. Edge.

He gives up his career and comes to India to work for our cause: So we should be encouraged. The outlook is very good and will be better in proportion as we can interest the local members of the Society. I can go occasionally to certain great centres over the country, without repeating my old detailed tours, and I shall. Branches that want me, should in the usual way apply to the Recording Secretary, and I can choose for myself. I shall first begin with Akyab. I have promised the people to visit their place, and shall do so soon after the Convention. When I went to America recently, my relatives asked me to settle myself again there. If I like, I might go and take to politics, law, or literature with the certainty of success; but I told my people that I would not leave India for the most tempting prospects, and should not return to the world which I had left. Need I tell you why I feel so? You know it is because down to the depths of my nature has descended the influence of the Masters. They whom we all love and revere have directed me and counselled me for the last 16 years. Therefore I am conscious of their existence and the influence of the principles they have taught me has passed into the very chords of my heart and I will not separate from it. (Loud applause). I could not think of myself as a family man again. Now I want you to feel in the same way, as your private circumstances allow: but I am afraid you do not feel that. Look on the unselfish work of the Salvationists and judge yourselves. Do you deny yourselves as the Salvationists do? Are you willing to forego luxuries, or at least one luxury, for one week in the year, and give the cost of that thing to this cause? The Salvationists give up their superfluities and some even forego the very necessities of life for theirs. They walk barefoot street by street, begging for money and will accept even the smallest coin. That is why they are succeeding and have got plenty of money. Now many wealthy members of the Theosophical Society are not willing to pay even the paltry annual subscription of one rupee. Yet they will pay 50 rupees to the Cosmopolitan Club, where they can play billiards and drink at a bar. If any member begrudges his one rupee, it brings him no merit. Whatever you give must be given with full heart: pay heed, I pray you to the words of your true and loyal friend. Now then, dear Colleagues, I must bid you farewell I hope that your actions this year will be such as to bring you happiness, the highest happiness that can be enjoyed by anybody. Next year, let me hear from you that you are better men than this year. Make me to see you working with increased zeal: I hope you will be spared all afflictions, such as the losing of your friends, your health, and all the misfortunes attaching to property: I again wish you a prosperous year." (cheers.)

The Convention then adjourned, *sine die*.

## APPENDIX.

## INDIAN SECTION: FINANCIAL STATEMENTS.

## BRANCH DONATIONS ABOVE Rs. 10.

|                       | RS. | A. | P. |                    | RS. | A. | P. |
|-----------------------|-----|----|----|--------------------|-----|----|----|
| Amhassamudram T. S.   | 24  | 0  | 0  | Hoshangabad T. S.* | 12  | 0  | 0  |
| Bhavnagar T. S.       | 13  | 0  | 0  | Jubbulpore T. S.*  | 25  | 0  | 0  |
| Bellary T. S.         | 36  | 0  | 0  | Kumbakonam T. S.   | 50  | 0  | 0  |
| Bombay T. S.*         | 184 | 0  | 0  | Kanigiri T. S.     | 25  | 0  | 0  |
| Cuddappah T. S.       | 41  | 0  | 0  | Madras T. S.       | 450 | 0  | 0  |
| Calcutta T. S.        | 20  | 0  | 0  | Nellore T. S.      | 18  | 0  | 0  |
| Gooty T. S.           | 25  | 0  | 0  | Secundrabad T. S.* | 18  | 0  | 0  |
| Guntur, Krishna T. S. | 15  | 0  | 0  |                    |     |    |    |
| Gorakpur T. S.*       | 15  | 0  | 0  | Total...           | 971 | 0  | 0  |

## DONATIONS FROM INDIVIDUAL MEMBERS.

|                                  | RS. | A. | P. |                               | RS.   | A. | P. |
|----------------------------------|-----|----|----|-------------------------------|-------|----|----|
| Continued from the above account | 971 | 0  | 0  | Lieut. C. L. Peacocke.        | 85    | 0  | 0  |
| J. D. Amarasuriya (Trevandram)   | 15  | 0  | 0  | S. J. Padshah                 | 68    | 0  | 0  |
| Ananthanathji Mehta (Kundha)     | 21  | 0  | 0  | C. R. Pattabhiramaiyar        | 25    | 0  | 0  |
| Mme. H. P. Blavatsky             | 100 | 0  | 0  | A. Ramachandra Iyer           | 40    | 0  | 0  |
| Lieut. Seale                     | 20  | 0  | 0  | M. M. Shroff                  | 18    | 0  | 0  |
| V. Coopposwami Aiyar             | 27  | 0  | 0  | C. Sambayya                   | 45    | 0  | 0  |
| Dinabath Ganguly                 | 25  | 0  | 0  | Shyamachurn Bhatta            | 20    | 0  | 0  |
| Dr. D. J. Edal Behram            | 25  | 0  | 0  | Dewan Bahadur Subramania Iyer | 100   | 0  | 0  |
| Pandit Gopinath                  | 50  | 0  | 0  | Y. Srinivasa Row              | 45    | 0  | 0  |
| B. B. Gopalachari                | 20  | 0  | 0  | J. Srinivasa Row              | 25    | 0  | 0  |
| D. D. Jussawala                  | 150 | 0  | 0  | Tookaram Tatya                | 200   | 0  | 0  |
| Jehangir Sorabji                 | 50  | 0  | 0  | W. Temple (N. Y.)             | 71    | 6  | 4  |
| C. Kottayya                      | 25  | 0  | 0  | Theosophist Office            | 900   | 0  | 0  |
| N. D. Khandalwala                | 25  | 0  | 0  | J. N. Unwalla                 | 15    | 0  | 0  |
| B. Keightley*                    | 50  | 0  | 0  | D. D. Writer                  | 15    | 0  | 0  |
| P. R. Mehta                      | 20  | 0  | 0  |                               |       |    |    |
| A "Brahmin unity"                | 183 | 0  | 0  |                               |       |    |    |
| A. Nanjundappa                   | 20  | 0  | 0  |                               |       |    |    |
| B. W. Nicholson                  | 25  | 0  | 0  |                               |       |    |    |
| H. S. O.                         | 100 | 0  | 0  |                               |       |    |    |
|                                  |     |    |    | Other donations*              | 855   | 8  | 0  |
|                                  |     |    |    | Total...                      | 3,874 | 9  | 4  |

\* Contributed in whole or part towards the travelling expenses of Mr. Keightley and Mr. Kottayya.

## ANNUAL SUBSCRIPTIONS FROM BRANCHES.

|                      | RS. | A. | P. |   | RS.                | A.    | P.  |    |   |
|----------------------|-----|----|----|---|--------------------|-------|-----|----|---|
| Ambasamudram         | ... | 8  | 0  | 0 | Kaparthala         | ...   | 4   | 0  | 0 |
| Adoni                | ... | 6  | 0  | 0 | Kanigiri           | ...   | 9   | 0  | 0 |
| Arrah                | ... | 5  | 2  | 0 | Lahore             | ...   | 15  | 2  | 0 |
| Arcot                | ... | 1  | 2  | 0 | Ludhiana           | ...   | 12  | 0  | 0 |
| Anantapur            | ... | 5  | 6  | 0 | Muttra             | ...   | 8   | 0  | 0 |
| Allahabad            | ... | 19 | 0  | 0 | Masulipatam        | ...   | 39  | 0  | 0 |
| Berhampore           | ... | 37 | 8  | 6 | Mazufferpore       | ...   | 13  | 0  | 0 |
| Benares              | ... | 15 | 0  | 0 | Meerut             | ...   | 16  | 0  | 0 |
| Bhavnagar            | ... | 66 | 0  | 0 | Midnapore          | ...   | 9   | 0  | 0 |
| Bellary              | ... | 7  | 0  | 0 | Moradabad          | ...   | 3   | 0  | 0 |
| Bankurah             | ... | 6  | 0  | 0 | Madras             | ...   | 14  | 2  | 0 |
| Baroda               | ... | 19 | 0  | 0 | Madura             | ...   | 11  | 0  | 0 |
| Bombay               | ... | 83 | 12 | 0 | Madanapalli        | ...   | 6   | 2  | 0 |
| Bezwada              | ... | 18 | 0  | 0 | Mannargudi         | ...   | 10  | 0  | 0 |
| Barabanki            | ... | 4  | 2  | 0 | Nagpore            | ...   | 13  | 2  | 0 |
| Bangalore Cantonment | ... | 38 | 4  | 0 | Noakhali           | ...   | 5   | 0  | 0 |
| Beaulah              | ... | 5  | 0  | 0 | Nellore            | ...   | 13  | 2  | 0 |
| Bulandshahr          | ... | 1  | 0  | 0 | Negapatam          | ...   | 10  | 12 | 0 |
| Bankipore            | ... | 12 | 2  | 0 | Ooty               | ...   | 8   | 0  | 0 |
| Baluchar             | ... | 1  | 2  | 0 | Pakur              | ...   | 21  | 0  | 0 |
| Bareilly             | ... | 5  | 10 | 0 | Pondicherry        | ...   | 3   | 2  | 0 |
| Cawnpore             | ... | 8  | 0  | 0 | Paramakudi         | ...   | 8   | 0  | 0 |
| Oocanada             | ... | 7  | 0  | 0 | Palghat            | ...   | 10  | 10 | 0 |
| Cuddapah             | ... | 32 | 10 | 0 | Periakulam         | ...   | 1   | 2  | 0 |
| Coimbatore           | ... | 16 | 14 | 0 | Poona              | ...   | 15  | 0  | 0 |
| Calcutta             | ... | 20 | 4  | 0 | Ranchi             | ...   | 19  | 0  | 0 |
| Chingleput           | ... | 3  | 2  | 0 | Rajmahal           | ...   | 4   | 8  | 0 |
| Chittoor             | ... | 15 | 4  | 0 | Surat              | ...   | 44  | 4  | 0 |
| Chittagong           | ... | 5  | 10 | 0 | Seety              | ...   | 4   | 0  | 0 |
| Darjeeling           | ... | 16 | 0  | 0 | Simla              | ...   | 7   | 2  | 0 |
| Dumraon              | ... | 5  | 0  | 0 | Secunderabad       | ...   | 11  | 8  | 0 |
| Durbhanga            | ... | 8  | 10 | 0 | Seonichapra        | ...   | 3   | 0  | 0 |
| Ellore               | ... | 13 | 2  | 0 | Sholinghur         | ...   | 9   | 0  | 0 |
| Erode                | ... | 5  | 0  | 0 | Tinnevely          | ...   | 5   | 0  | 0 |
| Eranaculam           | ... | 2  | 0  | 0 | Trivandram         | ...   | 5   | 6  | 0 |
| Fategarh             | ... | 8  | 0  | 0 | Trivalur           | ...   | 7   | 0  | 0 |
| Guntur, (Krishna)    | ... | 26 | 0  | 0 | Trichinopoly       | ...   | 11  | 0  | 0 |
| Gooty                | ... | 4  | 0  | 0 | Tipperah           | ...   | 18  | 4  | 0 |
| Gorakpuri            | ... | 8  | 0  | 0 | Umballa            | ...   | 11  | 2  | 0 |
| Gya                  | ... | 11 | 10 | 0 | Vizianagaram       | ...   | 6   | 12 | 0 |
| Hyderabad            | ... | 20 | 0  | 0 | Warangal           | ...   | 8   | 0  | 0 |
| Hoshangabad          | ... | 12 | 2  | 0 |                    |       |     |    |   |
| Jubbulpore           | ... | 21 | 0  | 0 |                    |       |     |    |   |
| Jalpiguri            | ... | 3  | 0  | 0 |                    |       |     |    |   |
| Jamalpur             | ... | 10 | 2  | 0 | Unattached members | ...   | 555 | 7  | 0 |
| Kumbakonam           | ... | 19 | 0  | 0 |                    |       |     |    |   |
| Kurnool              | ... | 20 | 2  | 0 |                    |       |     |    |   |
| Karur                | ... | 9  | 4  | 0 |                    |       |     |    |   |
|                      |     |    |    |   | Total...           | 1,148 | 12  | 6  |   |
|                      |     |    |    |   | Grand Total...     | 1,707 | 3   | 0  |   |

## SUMMARY.

| INCOME.                                                                  | Amount.     | EXPENDITURE.                                                | Amount.     |
|--------------------------------------------------------------------------|-------------|-------------------------------------------------------------|-------------|
| Donations (including Rs. 175-8 contributed towards travelling expenses). | 3,874 9 4   | Mr. S. V. Edge* 100-0-0                                     |             |
|                                                                          |             | " P. R. Venkata-rama Iyer... 300-0-0                        |             |
| Annual dues                                                              | 1,707 3 6   | Salaries, " T. S. Ganapati Iyer ... 270-0-0                 |             |
| Entrance fees                                                            | 1,828 0 0   | Krishnasamy Iyer. 235-7-9                                   |             |
|                                                                          |             | Office peon ... 50-0-0                                      |             |
|                                                                          |             |                                                             | 955 7 9     |
|                                                                          |             | Travel-ling ex-penses. { Mr. B. Keightley 488-11-0          |             |
|                                                                          |             | " S. V. Edge* ... 752-5-0                                   |             |
|                                                                          |             | " C. Kotayya ... 212-9-2                                    |             |
|                                                                          |             |                                                             | 1,353 9 2   |
|                                                                          |             | Printing charges includ-ing paper. { Prasnotara ... 852-0-0 |             |
|                                                                          |             | Branch work ... 182-0-0                                     |             |
|                                                                          |             | Miscellaneous, (Branch Lists, &c.) 608-2-10                 |             |
|                                                                          |             |                                                             | 1,642 2 10  |
|                                                                          |             | Postage. { Prasnotara ... 480-0-0                           |             |
|                                                                          |             | Branch work ... 50-0-0                                      |             |
|                                                                          |             | General ... 707-14-6                                        |             |
|                                                                          |             |                                                             | 1,287 14 6  |
|                                                                          |             | Paid to Head-quarter's Fund                                 | 1,000 0 0   |
|                                                                          |             | Sundries ...                                                | 307 8 6     |
|                                                                          |             |                                                             |             |
|                                                                          |             | Total expenditure...                                        | 6,496 7 3   |
|                                                                          |             | Add balance...                                              | 913 5 7     |
|                                                                          |             |                                                             |             |
| Total...                                                                 | 7,409 12 10 | Grand total...                                              | 7,409 12 10 |

\* Paid by the Theosophist Office.

## SPECIAL INFORMATION

## THE THEOSOPHICAL SOCIETY

FROM the objects of the Society it will be observed that its programme offers attractions chiefly to such persons as are imbued with (a) an unselfish desire to promote the spread of kindly and tolerant feelings between man and man; (b) a decided interest in the study of ancient literature and Aryan intellectual achievements; or (c) a longing to know something about the mysterious department of our human nature and of the Universe about us. The three broad departments of our research may or may not be equally attractive to any given person; he may sympathize with either one and care little for the others, or with two and not with the third. In the Society are many who represent each of these classes, and the act of joining it carries with it no obligation whatever to profess belief in either the practicability of organising a brotherhood of mankind, or the superior value of Aryan over modern science, or existence of occult powers latent in man. Looking, however, on the Society as a whole, it may be truly said to appeal to the sympathies of anyone who wishes to do what lies in his power to make the world better and happier than it is now, by awakening in mankind a greater love of all that is noble, good and true.

Whatever may be a member's religious views, he is at perfect liberty to enjoy them unmolested; but in return he is expected to show equal forbearance towards his fellow-members and carefully avoid insulting them for their creed, their colour, or their nationality. If he belongs to a caste, he will not be asked to leave it nor to break its rules. For, while the Founders of the Society believe that in time every social barrier that keeps man from free intercourse with his fellow-man will be removed, they consider that this result can and should be brought about only by the parties concerned.

But they have no sympathy with those modern critics, who, wise only in their own conceit, denounce old customs, laws, beliefs and traditions, as vestiges of an ignorant Past, before they have investigated them with impartial care and learnt whether they embody important truths, and should be clung to rather than discarded.

The promoters of the Society's objects do not even dream of being able to establish upon earth during their times an actual loving Brotherhood of peoples and governments. Nor, speaking of India, do they hope to obliterate the deep-rooted prejudices and race-antipathies which are the gradual growth of many generations. But what they do hope and mean to achieve, is to induce a large body of the most reasonable and best educated persons of all extant races and religious groups to accept and put into practice the theory that, by mutual help and a generous tolerance of each others' pre-conceptions, mankind will be largely benefited and the chances of discovering hidden truth immensely increased.

OFFICERS  
OF THE  
**THEOSOPHICAL SOCIETY**  
AND  
**UNIVERSAL BROTHERHOOD.**

## PRESIDENT.

HENRY S. OLCOTT,

(Late Colonel S. C. War Dept., U. S. A.)

## VICE-PRESIDENT.

W. Q. JUDGE.

## RECORDING SECRETARY AND ASSISTANT TREASURER.

S. E. GOPALA CHARLU.

## GENERAL SECRETARIES OF SECTIONS.

WM. Q. JUDGE, *General Secretary*, for the American Section.  
 BERTHAM KEIGHTLEY, M. A., Do. do. Indian „  
 G. R. S. MEAD, Do. do. European „

(Other Secretaries will be added as more Sections are formed.)

**BRANCHES OF THE THEOSOPHICAL SOCIETY.**  
**Indian Section. (Corrected annually on the 27th December.)**

| Place.       | Name of the Branch.                             | Date of Charter. | President.                        | Secretary.                        | Secretary's Address.                                  |
|--------------|-------------------------------------------------|------------------|-----------------------------------|-----------------------------------|-------------------------------------------------------|
| Adoni        | The Adoni Theosophical Society ...              | 1882             | Mr. E. Ramaswami Naidu.           | Mr. V. Jaganathau                 | Head Clerk, The City People's Press Co., Ltd., Adoni. |
| Aligarh      | The Aryan Patriotic Theosophical Society.       | ...              | ...                               | Dormant                           | ...                                                   |
| Allahabad    | The Prayag Theosophical Society.                | 1881             | Rai Pyarlal.                      | Mr. M. A. Hydari                  | Asst. Accit. General, Allahabad.                      |
| Ambasamudram | The Ambasamudram Theosophical Society.          | 1889             | Mr. S. Madanasawmy Row.           | Mr. R. Subbiah                    | First Grade Pleader, Ambasamudram.                    |
| Anantapur    | The Anantapur Theosophical Society.             | 1885             | ...                               | Mr. Bellary Maniswami Moodelliar. | Anantapur.                                            |
| Arcot        | The Arcot Theosophical Society ...              | 1884             | ...                               | Enquire of Mr. A. V. Kaniah       | Sub-Registrar, Arcot.                                 |
| Arui         | The Arui Theosophical Society ...               | 1885             | ...                               | Dormant                           | ...                                                   |
| Arrah        | The Arrah Theosophical Society ...              | 1883             | ...                               | Babu Aradh Biharlal               | Sheoganj Arrah, (Behar.)                              |
| Baluchar     | The Jaina Tatwaguna Sabha Theosophical Society. | 1890             | Rai Dhanput Sing Bahadur.         | Babu Gitudarlal Sanghvi.          | Baluchar, Bengal.                                     |
| Bangalore    | The Bangalore Cantonment Theosophical Society.  | 1886             | V. S. Vaidyalinga Moodelliar Esq. | Mr. A. Singaravelu Moodelliar.    | Resident's Office, Bangalore.                         |
| Do.          | The Bangalore City Theosophical Society.        | 1886             | ...                               | Dormant                           | ...                                                   |

|            |                                                |      |                                             |                                     |                                                                    |
|------------|------------------------------------------------|------|---------------------------------------------|-------------------------------------|--------------------------------------------------------------------|
| Bankipore  | The Behar Theosophical Society ...             | 1883 | Babu Purnendu Narayan Sinha, M. A., B. L.   | Babu Jogesh Chandra Banerjee.       | Commissioner's Office, Bankipur, (Behar.)                          |
| Bankura    | The Sanjeevan Theosophical Society.            | 1883 | Babu Protap Narain Singh                    | Babu Kedarnath Kulabhi.             | Teacher, Zillah School, Bankura, (Bengal.)                         |
| Bara-Banki | The Gyanodaya Theosophical Society.            | 1883 | Paadit Parmeshwari Dass.                    | ...                                 | Bara-Banki, (Oudh.)                                                |
| Barilly    | The Rohilound Theosophical Society.            | 1881 | Raja Madhar Row Vinyak Peshwa.              | ...                                 | ...                                                                |
| Barisal    | The Barisal Theosophical Society ...           | 1887 | ...                                         | Aswini Kumar Dutt                   | Barisal, Bengal.                                                   |
| Baroda     | The Rewah Theosophical Society ...             | 1882 | Rao Bahadur Janardan Sakharan Gadgil, B. L. | Rao Salib Parmanend Bolabhai Parek. | 1st Class City Munsiff, Baroda.                                    |
| Beaulah    | The Rajshahye Harmony Theosophical Society.    | 1883 | ...                                         | Babu Sreesah Chandra Roy.           | Head Master, Loknath School, Beaulah, (Rajashahye, Bengal.)        |
| Bellary    | The Bellary Theosophical Society.              | 1883 | Rai Bahadur A. Sabhapathi Moodelliar.       | Mr. T. A. Swaminatha Iyer           | "Sanmerga Sumaj," Bellary.                                         |
| Benares    | The Kasi Tatwa Sabha Theosophical Society.     | 1885 | ...                                         | Babu Upendra Nath Basu, B. L.       | Pleader, Benares City.                                             |
| Berhampore | The Adhi Bhoutic Bhratra Theosophical Society. | 1881 | Babu Dinanath Ganguli...                    | Babu Shyama Charn Bannerji.         | C/o Babu Dinanath Ganguli, Government Pleader, Berhampore, Bengal. |
| Bezwada    | The Bezwada Theosophical Society.              | 1887 | Mr. M. Parankusa Pillay.                    | Mr. T. Venkatanarasiah...           | Pleader, Munsiff's Court, Bezwada.                                 |
| Bhagulpore | The Bhagulpore Theosophical Society.           | 1881 | ...                                         | Dormant                             | ...                                                                |
| Bhaunagar  | The Bhaunagar Theosophical Society.            | 1883 | His Highness Prince Harisingji Rupasingji.  | Mr. J. N. Unwalla, M. A.            | The College, Bhaunagar, Kathiawar.                                 |

# Branches of the Theosophical Society—Indian Section—(Continued.)

| Place. | Name of the Branch.                   | Date of Charter. | President.                              | Secretary.                  | Secretary's Address.                      |
|--------|---------------------------------------|------------------|-----------------------------------------|-----------------------------|-------------------------------------------|
| Bombay | The Bhawan Theosophical Society.      | 1883             | ...                                     | Dormant                     | ...                                       |
| Bombay | The Bolaram Theosophical Society.     | 1882             | ...                                     | Dormant                     | ...                                       |
| Bombay | The Bombay Theosophical Society.      | 1880             | Bei Bahadur Gopal Rao<br>Hari Deshmakh. | Mr. M. M. Shroff            | Church Gate Street, Fort, Bombay.         |
| Bombay | The Baron Theosophical Society...     | 1887             | ...                                     | Dormant                     | ...                                       |
| Bombay | The Burdwan Theosophical Society      | 1883             | ...                                     | Dormant                     | ...                                       |
| Bombay | The Bengal Theosophical Society...    | 1882             | Babu Norendro Nath Sen.                 | Babu Neel Comul Mukerji     | 22, Banniapooker Road, Entally, Calcutta. |
| Bombay | The Ladies' Theosophical Society.     | 1882             | ...                                     | Dormant                     | ...                                       |
| Bombay | The Chohan Theosophical Society.      | 1882             | Babu Devi Pada Roy                      | Babu Birshwar Chuckerbutty. | Patkapore, Cawnpore.                      |
| Bombay | The Chakdighi Theosophical Society.   | 1883             | ...                                     | ...                         | ...                                       |
| Bombay | The Chingaleput Theosophical Society. | 1883             | Mr. K. Ramachandra Iyer                 | Mr. D. Raghurama Row        | Pleader, Chingaleput.                     |
| Bombay | The Chinsurah Theosophical Society.   | 1883             | ...                                     | Dormant                     | ...                                       |

|            |                                        |      |                                    |                                      |                                                 |
|------------|----------------------------------------|------|------------------------------------|--------------------------------------|-------------------------------------------------|
| Chittagong | The Chittagong Theosophical Society.   | 1887 | ...                                | Babu Rames Chandra Sen<br>B. L.      | Pleader, Judge's Court, Sitab, Chittagong.      |
| Chittoor   | The Chittoor Theosophical Society.     | 1884 | Mr. C. Maslamony Moode-<br>liar.   | Mr. C. Annamaly Mode-<br>liar.       | Head Clerk, District Board<br>Office, Chittoor. |
| Cocanada   | The Cocanada Theosophical Society      | 1886 | Mr. K. Subbarayudu                 | Mr. K. Porraju                       | Pleader, Cocanada.                              |
| Coimbatore | The Coimbatore Theosophical Society.   | 1889 | Mr. N. Annasawmy Rao.              | Mr. N. Ramasawmy Iyer.               | Pleader, Coimbatore.                            |
| Combaconum | The Combaconum Theosophical Society.   | 1883 | Mr. A. Nilakanta Sastriar          | Mr. K. Narainaswami<br>Iyer.         | Pleader, Combaconum.                            |
| Cuddalore  | The Cuddalore Theosophical Society.    | 1883 | ...                                | Dormant                              | ...                                             |
| Cuddapah   | The Cuddapah Theosophical Society.     | 1886 | Pandit D. Venkatachella<br>Sastry. | Mr. A. Nunjundappa, B.A.,<br>B. L.   | Vakil, Cuddapah.                                |
| Dacca      | The Dacca Theosophical Society...      | 1883 | ...                                | Dormant                              | ...                                             |
| Darjeeling | The Kinchinjunga Theosophical Society. | 1882 | ...                                | Babu Chhatra Dhar Ghosh              | Rosebank, Darjeeling.                           |
| Delhi      | The Indraprastha Theosophical Society. | 1883 | ...                                | Enquire of Dr. Hem Chan-<br>dra Sen. | Delhi.                                          |
| Dindigul   | The Dindigul Theosophical Society.     | 1884 | ...                                | Dormant                              | ...                                             |
| Dumraon    | The Dumraon Theosophical Society       | 1883 | ...                                | Mr. M. Omrao Ali                     | Inspector of Dumraon Raj<br>Schools, Dumraon.   |
| Durbhanga  | The Durbhanga Theosophical Society.    | 1883 | ...                                | Babu Kalipada Banerji                | Secretary, Theosophical Society,<br>Durbhanga.  |

**Branches of the Theosophical Society—Indian Section.—(Continued.)**

| Place.    | Name of the Branch.                     | Date of Charter. | President.                        | Secretary.                      | Secretary's Address.                               |
|-----------|-----------------------------------------|------------------|-----------------------------------|---------------------------------|----------------------------------------------------|
| Ellore.   | Gupta Vidya Theosophical Society        | 1887             | Mr. D. Srinamulu                  | Mr. T. Gopalakrishna Murti.     | Secretary, Theosophical Society, Ellore.           |
| Ernacolum | The Ernacolum Theosophical Society.     | 1891             | Mr. W. Ramiah                     | Mr. T. S. Subbarnya Iyer.       | Clerk, Iluzur English Office, Cochín.              |
| Erode     | The Erode Theosophical Society ...      | 1891             | Mr. N. Sarvottam Row, B. A. B. L. | Mr. M. Govinda Row              | Pleader, Erode.                                    |
| Fatabgarh | The Gnana Marga Theosophical Society.   | 1886             | Pandit Ray Nath Sahib...          | Pandit Kandan Lall              | Head Clerk, Collector's Office, Fategarh, N. W. P. |
| Fyzabad   | The Ayodhya Theosophical Society.       | 1883             | "                                 | Dormant                         | "                                                  |
| Ghasipore | The Ghasipore Theosophical Society.     | 1883             | "                                 | Dormant                         | "                                                  |
| Gooty     | The Gooty Theosophical Society...       | 1883             | Mr. J. Srinivasa Row              | Mr. C. Casava Pillay            | Pleader, Gooty.                                    |
| Gorakhpur | The Sarva Hitkari Theosophical Society. | 1883             | Dr. Jagannath Roy                 | Babu Munipat Das                | Library Friends' Association, Gorakhpur.           |
| Guntoor   | The Krishna Theosophical Society...     | 1883             | Mr. J. Parayya Pantulu            | Mr. P. Srinamulu                | Pleader, Guntoor.                                  |
| Guntur    | Sadvichara Theosophical Society...      | 1891             | Mr. L. Venkatasubbiah.            | Mr. D. Purushotham, B. A.       | Sadvichara Theosophical Society Guntur.            |
| Gya       | The Gya Theosophical Society ...        | 1883             | Babu Hari Hara Nath               | Babu Indra Narayan Chakravarti. | Government Pleader, Gya, Behar.                    |

|            |                                            |      |                                         |                                       |                                                                               |
|------------|--------------------------------------------|------|-----------------------------------------|---------------------------------------|-------------------------------------------------------------------------------|
| Hoangabab  | The Nerbudda Theosophical Society          | 1885 | Babu Chaudry Prayaj Chand.              | Babu Jagannath Prasad                 | Pleader, Hoangabab, C. P.                                                     |
| Howrah     | The Howrah Theosophical Society.           | 1883 | ...                                     | Dormant                               | ...                                                                           |
| Hyderabad  | The Hyderabad Theosophical Society.        | 1883 | ...                                     | Capt. G. Raghonath                    | H. H. Nizam's Paiga Troops, Troop Bazaar, Hyderabad, Decan.                   |
| Jalpaiguri | Jalpaiguri Theosophical Society.           | 1889 | ...                                     | Babu Benodo Bhowari.                  | Dy. Commissioner's Office, Jalpaiguri.                                        |
| Jamulpore  | The Jamulpore Theosophical Society.        | 1883 | Babu Trailokyo Nath Roy.                | Babu Kuli Bhushan Roy.                | Secretary, Loco. Office, Jamalpur.                                            |
| Jessore    | The Tatwagyana Sabha Theosophical Society. | 1883 | ...                                     | Dormant                               | ...                                                                           |
| Jeypore    | The Jeypore Theosophical Society.          | 1882 | ...                                     | Enquire of Babu A. L. D.              | Jeypore, Rajputna.                                                            |
| Jubbulpore | The Bhriugu Kahetra Theosophical Society.  | 1883 | Babu Mano Har Lal                       | Mr. Panda Rajnath, B. A.              | Gort. College, Jabbulpore, C. P.                                              |
| Kanigiri   | The Olcott Theosophical Society...         | 1890 | Mr. T. Ramachandra Row                  | Mr. M. Venkatasabba Row               | Pleader, Kanigiri, Nellore District.                                          |
| Karur      | The Karur Theosophical Society...          | 1885 | ...                                     | Mr. T. R. Ramachandru Iyer.           | Pleader, District Mfr's Court, Karur.                                         |
| Kaparthala | The Kaparthala Theosophical Society.       | 1883 | Dewan Ramjas, C. S. I....               | Lala Harichand                        | Judicial Asst., Kaparthala, near (Punjab.)                                    |
| Karwar     | The North Canara Theosophical Society.     | 1883 | ...                                     | Enquire of Mr. K. M. Raghavendra Row. | Teacher, High School, Clerk, District Court, Karwar, (North Canara District.) |
| Kishnaghur | The Nuddea Theosophical Society.           | 1883 | ...                                     | Dormant                               | "                                                                             |
| Kuch Behar | The Kuch Behar Theosophical Society.       | 1890 | His Highness the Maharajah, K. C. S. I. | Babu Santa Prasad Sinha.              | Pensioner, Kishnaghur. Private Secretary to His Highness the Maharajah.       |
| Kurnool    | Satkalatchepa Theosophical Society.        | 1883 | Mr. T. Chidambara Row                   | Mr. C. Venkataramiah                  | Collector's Office, Kurnool                                                   |



**Branches of the Theosophical Society—Indian Section.—(Continued.)**

| Place.       | Name of the Branch.                   | Date of Charter. | President.                   | Secretary.                       | Secretary's Address.                              |
|--------------|---------------------------------------|------------------|------------------------------|----------------------------------|---------------------------------------------------|
| Lahore       | The Lahore Theosophical Society.      | 1887             | Pandit Gopi Nath             | Lalla Ramkishan Doss             | Translating Dept., Chief Court, Lahore.           |
| Lucknow      | The Satya Marga Theosophical Society. | 1892             | "                            | Enquire of Mr. William Thurston. | Martneire, Lucknow.                               |
| Ludhiana     | The Ludhiana Theosophical Society.    | 1891             | Rai B. K. Laheri, Esq.       | Babu Kashmitri Lal.              | Ludhiana.                                         |
| Madras       | The Madras Theosophical Society.      | 1882             | Mr. D. R. Balaji Row         | Mr. V. Venkateshaya.             | Post-master-General's Office, Madras.             |
| Madura       | The Madura Theosophical Society.      | 1883             | "                            | Mr. P. Narayana Iyer             | Vakil, High Court, Madura.                        |
| Madrasapalle | The Jigmesa Theosophical Society.     | 1891             | Mr. O. L. Sarma              | Mr. R. Seshagiri Row             | Asstt Master, T. C. High School, Madrasapalle.    |
| Mannargudi   | The Mannargudi Theosophical Society.  | 1891             | Mr. Krishna Mudaliar         | Mr. S. Venkatarama Iyer.         | Municipal Councillor, Mannargudi.                 |
| Masulipatam  | The Masulipatam Theosophical Society. | 1887             | Mr. V. V. S. Aradhani        | Mr. K. Ananda Row                | Head Accountant, Collector's Office, Masulipatam. |
| Mayaveram    | The Mayaveram Theosophical Society.   | 1883             | "                            | Dormant                          | "                                                 |
| Meerut       | The Meerut Theosophical Society.      | 1882             | Babu Rama Prasad, M. A.      | Pandit Chandra Shokhar.          | 2nd Master, District School, Meerut, (N. W. P.)   |
| Midnapore    | The Midnapore Theosophical Society.   | 1883             | Babu Hari Charan Roy, M. A.  | Babu Girish Chandra Mitra.       | Pleader, Judge's Court, Midnapore, (Bengal.)      |
| Monghyr      | The Monghyr Theosophical Society.     | 1887             | "                            | Dormant                          | "                                                 |
| Moradabad    | The Atma-Bodh Theosophical Society.   | 1883             | "                            | Babu Kalka Prasad                | Teacher, Govt. School, Moradabad, Bengal.         |
| Mosuffepore  | The Mosuffepore Theosophical Society. | 1890             | Baboo Poorna Chunder Mitter. | Babu Ragundian Prasad.           | Silbont, Dt. Mosuffepore.                         |

|             |                                       |      |                                     |                                  |                                                     |
|-------------|---------------------------------------|------|-------------------------------------|----------------------------------|-----------------------------------------------------|
| Mudalappore | The Mudalappore Theosophical Society. | 1891 | "                                   | Dormant                          | "                                                   |
| Muttra      | The Muttra Theosophical Society.      | 1891 | Babu Raj Kumar Banerji.             | Dr. Rami Mull, L. M. S.          | Medical Hall, Muttra.                               |
| Nagpur      | The Nagpur Theosophical Society.      | 1885 | Mr. C. Narainswamy Naidu.           | Mr. C. Laxmanswami Naidu.        | Clerk, Chief Secretariat's Office, Nagpur (C. P.)   |
| Naini Tal   | The Kurmasobal Theosophical Society.  | 1888 | "                                   | Dormant                          | "                                                   |
| Narail      | The Narail Theosophical Society.      | 1883 | "                                   | Dormant                          | "                                                   |
| Negapatam   | The Negapatam Theosophical Society.   | 1883 | Mr. Swayambhu Iyer                  | Mr. G. Sambasiva Iyer            | Pleader, Negapatam.                                 |
| Nellore     | The Nellore Theosophical Society.     | 1883 | Mr. T. Jayarama Naidu               | Mr. A. Narayana Iyer, B. A.      | Mulapet, Nellore.                                   |
| Noakhali    | The Noakhali Theosophical Society.    | 1886 | Babu Probodh Chander Chatterjee.    | Post Master                      | Noakhali, Bengal.                                   |
| Ootacamund  | The Todabetta Theosophical Society.   | 1883 | Major-Genl. H. R. Morgan.           | Pt. R. Jayaraja Row              | Collector's Office, Ootacamund.                     |
| Orai        | The Orai Theosophical Society         | 1886 | "                                   | Dormant                          | "                                                   |
| Pahartali   | The Maha Muni Theosophical Society.   | 1887 | "                                   | Babu Krishna Chandra Chondhy.    | Raozan, Chittagong, Bengal.                         |
| Pakur       | The Pakur Theosophical Society        | 1891 | Raja Sitish Chandra Pandar Bahadur. | Babu Patiyam Bannorji            | Pakur, Bengal.                                      |
| Tiruppt     | The Malabar Theosophical Society.     | 1882 | Mr. V. Venug Iyer                   | Mr. S. Veeraraghava Iyer.        | Municipal Councillor, Palghat.                      |
| Tiruvalur   | The Paramakudi Theosophical Society.  | 1885 | Mr. S. Minakshi Sundrum Iyer.       | "                                | First Grade Pleader, Paramakudi, (Madura District.) |
| Trevandrum  | The Periyakulam Theosophical Society. | 1884 | "                                   | Enquire of Mr. V. P. Rajam Iyer. | 2nd Grade Pleader, Periyakulam.                     |
|             | The Theosophical Society.             | 1885 | "                                   | Dormant                          | "                                                   |

# Branches of the Theosophical Society—Indian Section.—(Continued.)

| Place.     | Name of the Branch.                     | Date of Charter. | President.                                  | Secretary.                       | Secretary's Address.                      |
|------------|-----------------------------------------|------------------|---------------------------------------------|----------------------------------|-------------------------------------------|
| Lahore     | The Pondicherry Theosophical Society.   | 1883             | Monsieur T. Sundira Poullé.                 | Mr. P. S. Sivagurunatham Pillai. | Teacher, Vellala Street, Pondicherry.     |
| Lucknow    | The Poona Theosophical Society.         | 1882             | Khan Bahadur Navroji Dorabji Khandalawalla. | Mr. Rajana Lingu                 | Pleader, Camp, Poona.                     |
| Rajmundry  | The Gyanavardhini Theosophical Society. | 1883             | ...                                         | Dormant                          | ...                                       |
| Rajmundry  | The Rajahmundry Theosophical Society.   | 1887             | Mr. V. Vasudeva Sastri...                   | ...                              | Professor, College, Rajahmundry.          |
| Rajmahal   | The Rajmahal Theosophical Society.      | 1887             | Babu Panchanan Ghosh...                     | Babu Phagu Lal Mandul.           | Rajmahal, Bengal.                         |
| Ranchi     | Chotanagpur Theosophical Society.       | 1887             | Mr. Nirvan Chander Gupta.                   | Babu Navakrishna Roy             | Police Inspector, Ranchi, Chota Nagpore.  |
| Rangoon    | The Irawadi Theosophical Society.       | 1885             | ...                                         | Dormant                          | ...                                       |
| Rangoon    | The Shavai Daigon Theosophical Society. | 1885             | ...                                         | Dormant                          | ...                                       |
| Rangoon    | The Rangoon Theosophical Society.       | 1885             | ...                                         | Enquire of Mr. C. Vatharaniam.   | Head Clerk, General Post Office, Rangoon. |
| Rawalpindi | The Rawalpindi Theosophical Society.    | 1881             | ...                                         | Dormant                          | ...                                       |
| Seeti      | The Seeti Theosophical Society          | 1884             | Babu Rajkishan Mukerji...                   | Babu Priyanth Das                | Loco. Office, Kancharapara, Bengal        |
| Seerole    | The Seerole Theosophical Society.       | 1883             | ...                                         | Dormant                          | ...                                       |

|                |                                                |      |                                                      |                                |                                                   |
|----------------|------------------------------------------------|------|------------------------------------------------------|--------------------------------|---------------------------------------------------|
| Secunderabad   | The Secunderabad Theosophical Society.         | 1883 | Mr. Bezoni Aderji                                    | Mr. Karasha Eduljee            | Pleader, Tower St., Secunderabad, Deccan.         |
| Secmi-Chaypara | The Seoni Theosophical Society                 | 1885 | ...                                                  | Enquire of Babu Girdhari Lal.  | Hd. Master, Zillah School, Seoni-Chappara (C. P.) |
| Sholapore      | The Sholapore Theosophical Society.            | 1883 | ...                                                  | Dormant                        | ...                                               |
| Sholinghur     | The Sholinghur Theosophical Society.           | 1891 | Mr. V. Cooposwami Iyer, M. A.                        | Mr. K. Seshadri Iyengar, B. A. | Sub-Registrar, Sholinghur, North Arcot.           |
| Siliguri       | The Siliguri Theosophical Society.             | 1885 | ...                                                  | Dormant                        | ...                                               |
| Simla          | The Himalayan Esoteric Theosophical Society.   | 1888 | Mr. C. P. Hogan                                      | Babu Kumud Chandra Mukherjee.  | P. W. Secretariat, Simla,                         |
| Simla          | The Simla Eclectic Theosophical Society.       | 1891 | ...                                                  | Dormant                        | ...                                               |
| Srivilliputtur | The Natchiyar Theosophical Society.            | 1883 | ...                                                  | Dormant                        | ...                                               |
| Surat          | The Sanatan Dharma Sabha Theosophical Society. | 1887 | Mr. Navtammam Ootamram Trivedi.                      | Mr. Mahiputram Dajibhai        | Gopipara, Satna Falia, Surat.                     |
| Tanjore        | The Tanjore Theosophical Society.              | 1883 | ...                                                  | Dormant                        | ...                                               |
| Tinnevelly     | The Tinnevelly Theosophical Society.           | 1891 | Mr. S. R. Ramakrishna Iyer, B. A.                    | Mr. S. Ramchandra Sastri.      | Examiner, District Court, Tinnevely.              |
| Tipperah       | The Tatwagnana Sabha Theosophical Society.     | 1889 | Prince Rajakumar Navadvipchandra Deb Varman Bahadur. | Babu Chandra Kumarguha.        | Sheristadar, Collectorate, Tipperah, E. Bengal.   |
| Tirupattur     | The Tirupattur Theosophical Society.           | 1884 | ...                                                  | Dormant                        | ...                                               |
| Tiruvalur      | The Tiruvalur Theosophical Society.            | 1891 | Mr. Rajagopala Iyengar, M. A.                        | Mr. Vaidynadha Iyer            | 2nd Grade Pleader, Tiruvalur, Tanjore District.   |
| Trevandrum     | The Trevandrum Theosophical Society.           | 1883 | Mr. R. Ragoanath Row                                 | Mr. R. Padmanabhacharya, B. A. | Dewan's Office, Trevandrum, (Travancore.)         |

### Branches of the Theosophical Society—Indian Section—(Concluded.)

| Place.       | Name of the Branch.                    | Date of Charter. | President.                         | Secretary.                           | Secretary's Address.                                |
|--------------|----------------------------------------|------------------|------------------------------------|--------------------------------------|-----------------------------------------------------|
| Trichinopoly | The Trichinopoly Theosophical Society. | 1883             | Mr. A. Ramachandra Iyer.           | Mr. T. N. Muthukrishna Iyer.         | Pleader, Munsiff's Court, Trichinopoly, (S. I. Ry.) |
| Udamalpet    | The Udamalpet Theosophical Society.    | 1888             | ...                                | Dormant.                             | ...                                                 |
| Vellore      | The Vellore Theosophical Society.      | 1884             | ...                                | Dormant.                             | ...                                                 |
| Vizagapatam  | The Vizagapatam Theosophical Society.  | 1887             | ...                                | Enquire of S. Sankarana-rayana Iyer. | Clerk, Superintendent, P. O., Vizagapatam.          |
| Vizianagaram | The Vasishtha Theosophical Society.    | 1884             | Mr. A. L. Narasimham, B. A., B. L. | Mr. Chellapati Sastri                | College, Vizianagaram.                              |
| Warangal     | The Satyavichara Theosophical Society. | 1891             | Mr. C. Luxman                      | Mr. Jehangir Sorabji                 | Care of Station Master, Warangal, N. G. S. Ry.      |

72

### Branches of the Theosophical Society—American Section.

| Place.           | Name.                             | Date of Charter. | President.              | Secretary.            | Secretary's Address.                |
|------------------|-----------------------------------|------------------|-------------------------|-----------------------|-------------------------------------|
| St. Louis        | Arjuna Theosophical Society       | 1882             | Mr. W. A. Kelso         | Mr. W. F. Burrows     | 2012, Olive Street.                 |
| New York         | Aryan Theosophical Society        | 1883             | Mr. William Q. Judge    | Mr. Charles Seale     | P. O. Box 2659.                     |
| Chicago          | Chicago Theosophical Society      | 1884             | Mr. G. E. Wright        | Miss Pauline E. Kelly | 278, Bissell St.                    |
| San Francisco    | Golden Gate Lodge                 | 1885             | Dr. Jerome A. Anderson. | Dr. Allen Griffiths   | 13, Mason St.                       |
| Los Angeles Cal. | Los Angeles Theosophical Society. | 1885             | Mr. E. A. Kingsbary     | Miss Louise A. Off    | Collado St., Station F.             |
| Malden Msa.      | Malden Theosophical Society       | 1885             | Mr. D. D. Ayers         | Mr. Frank S. Collins  | 97, Dexter St.                      |
| Boston           | Boston Theosophical Society       | 1886             | Mr. Arthur B. Griggs    | Mr. Robert Crosbie    | 19, South St.                       |
| Cincinnati       | Cincinnati Theosophical Society.  | 1886             | Mr. Robert Hosea        | Dr. T. M. Stewart     | 100, Dayton St.                     |
| Chicago          | Ramayana Theosophical Society.    | 1887             | Dr. W. P. Phelon        | Mr. Edwin J. Blood    | 619, W. Jackson St.                 |
| Minneapolis      | Ishwara Theosophical Society      | 1887             | Dr. J. W. B. La Pierre. | Mrs. L. G. Maning     | S. W. Conservatory of Music.        |
| Philadelphia     | Krishna Theosophical Society      | 1887             | Mr. A. W. Goodrich      | Mr. Stirling Wilson   | 1641, Race St.                      |
| St. Louis        | Pranava Theosophical Society      | 1887             | Mr. Seth Wheation       | Mr. Wm. Throckmorton. | 500, N. Commercial St.              |
| Omaha, Neb.      | Vedanta Theosophical Society      | 1888             | Dr. J. M. Borglum       | Miss Jessie Emery     | Care of A. P. A., Union Par. R. Co. |
| Grand Island, N. | Nirvana Theosophical Society      | 1888             | Mr. L. D. Proper        | Mr. Nathan Platt      | Grand Island.                       |
| San Diego Cal.   | Point Loma Lodge                  | 1888             | Dr. John F. S. Gray     | Dr. Thos. Docking     | 643, 6th St.                        |

73

**Branches of the Theosophical Society—American Section—(Continued.)**

| Place.            | Name.                            | Date of Charter. | President.            | Secretary.             | Secretary's Address.   |
|-------------------|----------------------------------|------------------|-----------------------|------------------------|------------------------|
| Bridgeport, Conn. | Varuna Theosophical Society      | 1888             | Dr. E. Kirchgessner   | Miss Emma L. Shannon   | 59, William St.        |
| Cleveland         | Dharma Theosophical Society      | 1888             | Mr. Wm. E. Gates      | Mrs. E. E. Gates       | Room 5, 89 Euclid Ave. |
| Secorah, Iowa     | Isis Lodge                       | 1888             | Mrs. A. M. Severson   | Mr. M. O'Pierson       | Box 413.               |
| Milwaukee         | Brahmana Theosophical Society    | 1888             | Mrs. Julia Ford       | Mrs. Alice M. Wyman    | 421, Milwaukee St.     |
| Brooklyn N. Y.    | Brooklyn Theosophical Society    | 1889             | Col. H. N. Hooper     | Miss Lily A. Shaw      | 137, Maconst.          |
| Santa Cruz, Cal.  | Bandhu Theosophical Society      | 1889             | Dr. W. W. Gamble      | Mrs. L. A. Russell     | 498, Ocean St.         |
| Washington, D.C.  | Blavatsky Theosophical Society   | 1889             | Mr. Reavel Savage     | Mr. J. G. White        | 135, F St. N. E.       |
| San Jose, Cal.    | Excelsior Theosophical Society   | 1889             | Mrs. A. B. Wilcox     | Mrs. P. M. Gassett     | 351, N. 3rd St.        |
| San Diego, Cal.   | Gautama Theosophical Society     | 1889             | Mrs. A. M. Doolittle  | Mrs. Frances Nellis    | 1058, 5th St.          |
| Kansas City       | Kansas City Theosophical Society | 1889             | Hon. Henry N. Ess     | Mr. Chancy P. Fairman  | 1328, Grand Ave.       |
| Fort Wayne        | Light Theosophical Society       | 1889             | Judge E. O'Rowrk      | Mr. Andrew A. Purman   | ...                    |
| Oakland, Cal.     | Aurora Theosophical Society      | 1889             | Miss Marie A. Walsh   | Mr. Henry Bowman       | 630, 9th St.           |
| Tacoma, W. T.     | Narada Theosophical Society      | 1890             | Rev. W. E. Copeland   | Mr. John H. Scotford   | 744, St. Helen's Ave.  |
| Stockton, Cal.    | Stockton Theosophical Society    | 1890             | Mr. Frederic M. West  | Mrs. Jennie Southworth | 361, Miner Ave.        |
| Glory, Cal.       | Oriental Club                    | 1890             | Mr. H. D. Van Schaick | Mrs. Lydia F. Agency   | ...                    |

|                       |                                          |      |                          |                       |                       |
|-----------------------|------------------------------------------|------|--------------------------|-----------------------|-----------------------|
| Muskegon Mich.        | Muskegon Theosophical Society            | 1890 | Mr. F. A. Nims           | Miss Sarah E. Sherman | 157, Peck St.         |
| San Diego, Cal.       | Upasana Theosophical Society             | 1890 | Mr. Sidney Thomas        | Mr. Abbott B. Clark   | 4th and Palm Sts.     |
| Sacramento, Cal.      | Eureka Theosophical Society              | 1890 | Mrs. Eliza J. C. Gilbert | Dr. John S. Cook      | 922, 9th St.          |
| Alameda, Cal.         | Triangle Theosophical Society            | 1890 | Mrs. C. McIntire         | Mrs. Clara E. Story   | 2328, Clement Ave.    |
| Sioux City Iowa       | Dana Theosophical Society                | 1890 | Dr. Grant J. Ross        | Miss B. Wakefield     | 805, 9th Street.      |
| Lincoln, Neb.         | Amrita Theosophical Society              | 1890 | Mr. David A. Cline       | Mrs. C. A. Bumstead   | 1212, Rose St. South. |
| Baltimore             | Hermes Council Theosophical Society.     | 1890 | Mr. Chas. F. Silliman    | Mr. W. H. Numsen      | 18, Light Street.     |
| New Orleans           | Vyasa Theosophical Society               | 1890 | Dr. Jules A. Mathieu     | Dr. B. D. Toledo      | 150, Canal St.        |
| Kearney, Neb.         | Lotus Theosophical Society               | 1890 | Mr. Rice H. Eaton        | Mr. Herman M. Draper  | ...                   |
| Seattle, Washn. Terr. | Seattle Theosophical Society             | 1890 | Mr. Frank I. Blodgett    | Mr. W. F. Richardson  | Room 4616, Second St. |
| Jamestown N.Y.        | First T. S. of Jamestown                 | 1890 | Miss Julia S. Yates      | Mrs. H. E. L. Fenton  | 215, Crossman St.     |
| Philadelphia          | Die Deutches Theosophische Gesellschaft. | 1890 | Mr. Geo. Falkenstein     | Mr. Chas. Cloeren     | 1620, Randolph St.    |
| Vicksburg, Miss.      | Siddhartha Theosophical Society          | 1890 | Mr. James M. Gipson      | Mr. James B. Thompson | Bonelli building.     |
| Pittsburgh            | Vishnu Theosophical Society              | 1890 | Mr. Wm. C. Temple        | Mr. Alex. M. Gow      | Lewis Block.          |
| Boulder, Colo.        | Kashara Theosophical Society             | 1890 | Mr. Geo. S. Adams        | ...                   | ...                   |
| Portland, Oregon      | Willamette Theosophical Society          | 1890 | Mr. Phineas Haskell      | Mr. Wallace Yates     | 193, 6th Street.      |
| Memphis               | Memphis Theosophical Society             | 1890 | Dr. M. Samfield          | Mr. Wm. H. Hotchkiss  | 298, Main Street.     |

## Branches of the Theosophical Society—American Section—(Concluded.)

| Place.                  | Name.                                 | Date of Charter. | President.              | Secretary.            | Secretary's Address.   |
|-------------------------|---------------------------------------|------------------|-------------------------|-----------------------|------------------------|
| Clinton, Iowa ...       | Indra Theosophical Society            | 1890             | Mr. James H. Reed       | Mr. Chas. E. Freeman  | 227, Fifth Ave.        |
| Pittsburg ...           | Iron City Theosophical Society        | 1890             | Mr. John W. Dunlap      | Mr. Thos. T. Phillips | 111, Wylie Ave.        |
| Fort Wayne, Ind. ...    | Annie Besant Theosophical Society     | 1891             | Mrs. Julia M. Fisher    | Mrs. Dora P. Buchman  | 161, W. Washington St. |
| Toronto, Canada ...     | Toronto, Canada Theosophical Society. | 1891             | Mr. Albert E. S. Smythe | Mr. A. H. Blackwood   | 291, College St.       |
| Los Angeles, Cal. ...   | Dhyana Theosophical Society           | 1891             | Mr. Jean J. Fernand     | ...                   | ...                    |
| Honolulu, W. T. ...     | Gray's Harbor Theosophical Society    | 1891             | Names not yet reported. | ...                   | ...                    |
| Haarlem ...             | "H. P. B." Theosophical Society.      | 1891             |                         | ...                   | ...                    |
| Springfield ...         | Springfield Theosophical Society.     | 1891             |                         | ...                   | ...                    |
| St. Paul Min. ...       | St. Paul's Theosophical Society       | 1891             |                         | ...                   | ...                    |
| Salt Lake City ...      | Salt Lake Theosophical Society        | 1891             |                         | ...                   | ...                    |
| Soquel Cal. ...         | Pleiades Theosophical Society         | 1891             |                         | ...                   | ...                    |
| San Francisco Cal. ...  | San Francisco Theosophical Society    | 1891             |                         |                       |                        |
| Providence Rhode I. ... | Providence Theosophical Society       | 1891             |                         |                       |                        |

## Branches of the Theosophical Society—European Section.

| Place.             | Name.                 | Date of Charter. | President.                     | Secretary.               | Secretary's Address.                          |
|--------------------|-----------------------|------------------|--------------------------------|--------------------------|-----------------------------------------------|
| Adelphi ...        | Adelphi Lodge         | 1891             | Mr. Jno. M. Watkins            | Mr. R. E. Shaw           | 7, Duke St., Adelphi, W. C.                   |
| Birmingham ...     | Birmingham Lodge      | 1890             | ...                            | Mr. S. H. Old            | 106, Birchfield Handsworth.                   |
| Bradford ...       | Bradford Lodge        | 1891             | Mr. Oliver Firth               | Mr. Jno. Midgley         | Osborne Chambers, New Kirk-gate.              |
| Brighton ...       | Brighton Lodge        | 1890             | Mr. Ed. Ellis, M. A.           | Mrs. M. E. Tippetts      | 19, Brunswick Road.                           |
| Brixton ...        | Philalethean Lodge    | 1890             | Mr. Herbert Coryn, M. R. C. S. | Mr. Richard Hill         | Trewirgie, Acre Lane, S. W.                   |
| Battersea ...      | Wachtmeister Lodge    | 1891             | Mr. W. M. N. Arnfield          | Mr. J. P. Dowling        | 12, York Road, Battersea, S. W.               |
| Chiswick ...       | Chiswick Lodge        | 1891             | Mr. W. Kingsland               | Mr. F. Leigh Gardner     | 37, Barrowgate Road, S. W.                    |
| Croydon ...        | Croydon Lodge         | 1891             | Mr. Chas. H. Rosher, C. E.     | Mr. Wm. A. Dunn          | 33, George Street.                            |
| Dublin ...         | Dublin Lodge          | 1896             | Mr. H. Magee, B. A.            | Mr. Fred. J. Dick, C. E. | 3, Upper Ely Place.                           |
| Edinburgh ...      | Scottish Lodge        | 1884             | (Private Lodge)                | Mr. A. P. Catannach.     | 67, Brunswick Street, Edin-burgh.             |
| Exmouth ...        | West-of-England Lodge | 1890             | Mrs. Passingham                | (Librarian)              | ...                                           |
| London ...         | Blavatsky Lodge       | 1887             | Annie Besant                   | Mr. C. F. Wright         | 19, Avenue Road, Regent's Park, London, N. W. |
| Liverpool ...      | Liverpool Lodge       | 1888             | Mr. R. B. B. Nisbet            | Mr. John Hill            | 9, Dombey Street.                             |
| Manchester ...     | Manchester Lodge      | 1891             | Mr. A. H. Guest                | Mr. H. Price             | Westbourne, Whalley Range.                    |
| Newcastle-on-Tyne. | Newcastle Lodge       | 1890             | Mr. F. Bandon Oding            | Mr. Wm. Green            | 30, Hartington Street.                        |

**Branches of the Theosophical Society—Australasian Section.**

| Place.      | Name.                                 | Date of Charter. | President.              | Secretary.                              | Secretary's Address.            |
|-------------|---------------------------------------|------------------|-------------------------|-----------------------------------------|---------------------------------|
| Sydney      | The Sydney Theosophical Society.      | 1889             | Dr. Carroll             | T. W. Williams                          | G. P. O. Sydney.                |
| Brisbane    | The Queensland Theosophical Society.  | 1891             | Enquire of              | Mr. H. Watson                           | Toowoomba, Queensland.          |
| Hobart      | The Tasmanian Theosophical Society.   | 1890             | ...                     | J. Benjamin, 59, Murray Street, Hobart. | ...                             |
| Wellington  | The New Zealand Theosophical Society. | 1888             | Mr. John Sinclair       | ...                                     | Box 275, P. O. Auckland.        |
| Melbourne   | The Melbourne Theosophical Society.   | 1890             | Mrs. E. Pickett         | ...                                     | Kew, Melbourne, Australia.      |
| Toowoomba   | The Toowoomba Theosophical Society.   | 1891             | ...                     | Mr. H. A. Nesbit                        | Horris St., Toowoomba.          |
| Adelaide    | The Adelaide Theosophical Society.    | 1891             | Mr. A. Dobbie           | Mr. J. Mackenzie                        | G. P. O. Adelaide.              |
| West Indies | The St. Thomas Theosophical Society.  | 1881             | Miscellaneous.          | Mr. B. D. Azenedo.                      | St. Thomas, Danish West Indies. |
| Hayti       | The Haytian Theosophical Society.     | 1886             | Mr. Charles E. Taylor   | The Bishop of Hayti.                    | Port-au-Prince, W. I.           |
| Japan       | The Yamato Theosophical Society.      | 1889             | Enquire of the Rt. Rev. | Mr. M. Matsuyama                        | Nishi Hongwanji, Kioto, Japan.  |
| Total       | ...                                   | ...              | ...                     | ...                                     | ...                             |
| Grand Total | ...                                   | ...              | ...                     | ...                                     | ...                             |

Blank and errors indicate that Branches have failed to report official addresses. Branches and Fellows are warned against impostors collecting money without written authority from the President or General Secretaries of Sections, and beggars who use their own, or stolen, diplomas to extort charity to which their characters do not entitle them.

# SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1891.

## FINANCIAL STATEMENT.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums since the date of last acknowledgment:—

| HEAD-QUARTERS FUND.                            |     | RS. | A. | P. |
|------------------------------------------------|-----|-----|----|----|
| Mr. T. W. Williams (Sydney) Charter fee £1 ... | =   | 14  | 2  | 0  |
| „ Dubrai Mahipatral Oza (Mongrel) ...          | ... | 5   | 0  | 0  |

| ANNIVERSARY FUND.                                                   |     | RS. | A. | P. |
|---------------------------------------------------------------------|-----|-----|----|----|
| Mr. R. Caldwell (Adelaide), annual subscription for 4 years 8s. ... | ... | 5   | 9  | 0  |

| LIBRARY FUND.                          |     | RS. | A. | P. |
|----------------------------------------|-----|-----|----|----|
| Mr. R. Sivasankara Pandya (Madras) ... | ... | 20  | 0  | 0  |

| H. P. B. MEMORIAL FUND.                                                     |     | RS. | A. | P. |
|-----------------------------------------------------------------------------|-----|-----|----|----|
| Mr. B. Suria Row Naidu (Masulipatam) for a dagoba over H. P. B.'s ashes ... | ... | 25  | 0  | 0  |
| „ P. Narayana Iyer (Madura) ...                                             | ... | 5   | 0  | 0  |
| „ D. N. Munshi (Warangal) ...                                               | ... | 10  | 0  | 0  |
| „ Nilmany Mitter (Calcutta) ...                                             | ... | 10  | 0  | 0  |
| „ Jehangir Sorabji (Warangal) ...                                           | ... | 8   | 0  | 0  |
| „ T. Ramachandra Row (Kurnool) ...                                          | ... | 20  | 0  | 0  |
| „ B. Surya Row Naidu (Masulipatam) ...                                      | ... | 50  | 0  | 0  |

| ANNIE BESANT'S TRAVELLING FUND.        |     | RS. | A. | P. |
|----------------------------------------|-----|-----|----|----|
| Mr. Jehangir Sorabji (Warangal) ...    | ... | 18  | 0  | 0  |
| „ M. N. Divvedi (Nadiad) ...           | ... | 15  | 0  | 0  |
| „ Adhyatma Mandala, T. S. (Do.) ...    | ... | 10  | 0  | 0  |
| „ T. Ramachandra Row (Kurnool) ...     | ... | 10  | 0  | 0  |
| „ R. Surya Row Naidu (Masulipatam) ... | ... | 25  | 0  | 0  |
| Khan Babadur M. D. Khandalvala ...     | ... | 50  | 0  | 0  |
| Mr. A. D. Ezekial ...                  | ... | 30  | 0  | 0  |
| Honorable Oodharam Mulchand ...        | ... | 25  | 0  | 0  |
| Mr. Rajamah Lingu ...                  | ... | 10  | 0  | 0  |
| „ Nowege Frange ...                    | ... | 10  | 0  | 0  |
| „ C. V. Natu ...                       | ... | 5   | 0  | 0  |
| „ G. Bhau ...                          | ... | 5   | 0  | 0  |
| Dr. G. K. Gardy ...                    | ... | 5   | 0  | 0  |

The undersigned is also informed that the Bombay Branch has collected about Rs. 450, and the Bhavnagar and Poona Branches more than Rs. 200 each.

S. E. GOPALACHARLU,  
Asst. Treasurer.

22nd Sept. 1891.

## THEOSOPHICAL SOCIETY; INDIAN SECTION.

*To all Members of the Section.*

In announcing my arrival at Head-Quarters, it is my very pleasant duty to thank cordially and sincerely my Assistant Secretaries, and also Mr. S. E. Gopalacharlu, for the manner in which they have carried on the

**Branches of the Theosophical Society—European Section.—(Concluded.)**

| Place.    | Name.                                 | Date of Charter. | President.                                         | Secretary.                | Secretary's Address.                    |
|-----------|---------------------------------------|------------------|----------------------------------------------------|---------------------------|-----------------------------------------|
| Vienna    | Vienna Lodge                          | 1887             | <b>Austria.</b><br>Herr. Fred. Eckstein            | Ct. Leiningen Billigheim. | Siebenbrunnengasse 16, Vien, V.         |
| Paris     | Le Lotus Branch Theosophical Society. | 1890             | <b>France.</b><br>Mr. A. Arnould                   | Mme. Jury                 | Rue de Rennes, 97, Paris.               |
| Corfu     | Ionian Branch Theosophical Society.   | 1877             | <b>Greece.</b><br>Prof. Pasquale Menelao           | Signor O. Alexander       | Corfu.                                  |
| Amsterdam | Dutch-Belgian Lodge                   | 1890             | <b>Holland and Belgium.</b><br>Mme H. De Neufville | Mme. Johanna Stout        | ...                                     |
| Madrid    | Spanish Group                         | 1889             | <b>Spain.</b><br>Señor Francisco Montoliu          | Señor Jose Xifré          | Asatto, 42, Barcelona.                  |
| Stockholm | Swedish Branch                        | 1839             | <b>Sweden.</b><br>Dr. Gustaf Zander                | Fru Cederschiöld          | Medico-Mekaniska Institutet, Stockholm. |
| Göteborg  | Göteborg Lodge                        | 1891             | Herr Torsten Hedlund                               | Fru Helen Sjöstedt        | ...                                     |
| Kalmar    | Kalmar Lodge                          | 1891             | ...                                                | ...                       | ...                                     |

**List of Centres in Europe.**

**Great Britain:**—Bournemouth, East End, (London) Glasgow, Halifax, Hull, Jersey, Leicester, Manchester, Merthyr, Tydvi, Norwich, Sheffield, Stoke-on-Trent, Tenby, and Tooting.  
**Austria:**—Prague.  
**France:**—Le Havre, Nantes.  
**Germany:**—Berlin.

**Holland and Belgium:**—Arnhem, Courcelles, The Hague.  
**Italy:**—Milan.  
**Russia:**—Odessa.  
**Spain:**—Barcelona, Gibraltar.  
**Switzerland:**—Locarno.

**Branches of the Theosophical Society—Ceylon.**

| Place.       | Name.                                       | Date of Charter. | President.                       | Secretary.                 | Secretary's Address.      |
|--------------|---------------------------------------------|------------------|----------------------------------|----------------------------|---------------------------|
| Anuradhapura | Maha Mahendra Theosophical Society.         | 1889             | Mr. Relapana Ratemaya.           | Mr. A. Uluwita             | Kachcheri, Anuradhapura.  |
| Badulla      | Uva Theosophical Society.                   | 1887             | Mr. D. C. Kotlawela              | Mr. W. D. M. Appabami.     | Badulla.                  |
| Batticaloa   | Sugatapala Theosophical Society.            | 1889             | Mr. G. V. Bastian Silva          | Mr. J. Fernando            | Batticaloa.               |
| Do.          | Paragana-marga Theosophical Society.        | 1891             | Mr. Satha Sivam Pillai           | Mr. R. N. Arolambalam.     | Kachcheri, Batticaloa.    |
| Bentota      | Bentota Theosophical Society                | 1880             | Mr. Andrew Silva Tillekatatna.   | Mr. P. E. Wikramasinghe.   | Bentota.                  |
| Colombo      | Colombo Theosophical Society                | 1880             | Mr. Batuwandawer Pandit          | Mr. W. F. Wijayasekera.    | 61, Maliban Street.       |
| Do.          | Lanka Theosophical Society                  | 1880             | Mr. Edward F. Perera             | Mr. H. J. Charles Perera.  | Colombo.                  |
| Dikwella     | Moggaliputta Theosophical Society.          | 1889             | Mr. D. A. Kumaratunga.           | Mr. D. S. Muta Kumara.     | Dikwella.                 |
| Galle        | Galle Theosophical Society                  | 1880             | Mr. D. O. S. Goonesekera         | Mr. Thomas Silva Anura S.  | Fort, Galle.              |
| Jaffna       | The Jaffna Theosophical Society             | 1880             | ...                              | ...                        | ...                       |
| Kandy        | Kandy Theosophical Society                  | 1880             | Mr. A. D. J. Goonewardana        | Mr. D. S. S. Wikramaratna. | Theosophical Hall, Kandy. |
| Kataluwa     | Sariputra Theosophical Society              | 1889             | Mr. Don Abaran de Silva          | Don Teberis Silva          | Ahangama, Kataluwa.       |
| Kurunegala   | Maliyadeva Theosophical Society             | 1889             | Mr. S. N. W. Hulugalle, R. M. U. | Daniel Wijetunga           | Kurunegala.               |
| Matale       | Ubhaya-lokathasadhaka Theosophical Society. | 1889             | Mr. Dorekumbura Disawa.          | G. H. de Alwis             | Matale.                   |
| Matara       | Matara Theosophical Society                 | 1880             | Mr. C. D. S. Weerasuriya.        | J. W. R. Jayawardana       | District Court, Matara.   |
| Mawanella    | Ananda Theosophical Society                 | 1889             | Mr. Wattagana, R. M.             | L. B. Kobbekaduwa, R. M.   | Mawanella.                |
| Panadura     | Panadura Theosophical Society               | 1880             | Mr. D. C. Abeyasekara            | K. S. Perera               | Panadura.                 |
| Ratnapura    | Sabaragamuwa Theosophical Society.          | 1887             | Mr. W. Eawala, R. M.             | J. de Alwis                | Ratnapura.                |
| Singapore    | Singapore Theosophical Society              | 1889             | Mr. B. P. De Silva               | Mr. C. Edriwera            | Main St., Singapore.      |
| Trincomalee  | Manadeva Theosophical Society               | 1889             | Mr. A. D. Wanasooriya.           | Mr. N. B. Daniel Silva     | Trincomalee.              |
| Do.          | Sat-chit-Ananda Theosophical Society.       | 1889             | Mr. C. Chelliah                  | Mr. T. Sivaratna           | Kachcheri, Trincomalee.   |
| Weligama     | Siddhartha Theosophical Society             | 1889             | Mr. D. M. Samaraweera.           | Mr. D. M. Jayasuriya       | Weligama.                 |

Address the Asst. General Secretary, Ceylon Branches, 61, Maliban St., Pettah, Colombo.



work of the Section during my enforced absence. My gratitude is also due to Lieut. Peacocke of the Bombay Branch, who has devoted a month of his leave to the work of the Section, coming over expressly from Bombay to Adyar and rendering most valuable assistance in many ways during the months of August and September.

My trip to England has been successful beyond expectation. Much was done at the Convention to promote the harmonious working together of all Sections of the Society, and I benefitted greatly by the opportunity for conferring with Mr. Judge and Mrs. Besant, which it afforded me. The Convention itself was an immense success and obtained very wide notice in the Press. For the information of our Branches here, the European Section generously supplied me with a number of copies of the Report, one of which will be sent to each Branch in India.

There are two direct results of my journey which seem especially valuable. First: the promise obtained from Mrs. Annie Besant to make a rapid tour in India this Christmas, if the necessary funds can be raised; and second, a valuable addition to the permanent staff at Head-quarters in the person of Mr. S. V. Edge, who will act as the first Assistant Secretary of the Indian Section. In thus introducing Mr. Edge to his fellow-workers and brother Theosophists throughout India, I desire to bespeak for him their strong sympathy and hearty support. A Theosophist of some years' standing, Mr. Edge has enjoyed the advantage, for the last year before her departure, of direct training in Theosophical work under our beloved H. P. B. He was a resident member of the London Head-quarters staff, having abandoned a most promising cause in the law, to devote himself to our cause. This by way of introduction, for I feel sure that when he becomes known, he will earn and enjoy the respect, confidence and affection of every member of the Section.

The addition of Mr. Edge to the staff at Adyar will be of the greatest value in many ways; first and foremost in rendering it possible for me to carry through the work of systematically visiting all the Branches. Thus I am now enabled to fulfil a promise repeatedly made, and shall start early this month (October) on a tour through Bengal, N. W. P., Central Provinces and Bombay, during which I hope to visit every Branch in those districts which shows any signs of life and wishes me to do so. A very rough and approximate programme of this proposed tour is given below, subject to such variations and changes as I may find desirable.

Finally, I must once more express my deep gratitude to the Brothers of the Bombay Branch for the fine example they have once more given to all Branches and members of the Society in India. Not once have they failed to respond nobly and generously to any appeals for help in the work; and now with a promptness and energy deserving our fullest admiration, they have taken the initiative in collecting funds for Annie Besant's tour, heading the list with a donation of their own which should bring tears of shame and regret into the eyes of those wealthy members, in other important Branches, who grudge even their Re. 1 annual dues and give a paltry Re. 4 or 5 out of an income of thousands.

Coming back to India is to me a coming home. I will not close with a bitter thought the announcement of my return. Let the thought of our shortcomings and failures be a stronger stimulus to exertion and self-sacrifice, let us work together earnestly and heartily, and let as large, influential and devoted a band of workers as possible assemble at this year's Convention to welcome Annie Besant and our President-Founder—even if to attend costs a heavy sacrifice in time and money—for such an occasion will not soon recur, rendered sacred, as it must be, in the eyes of us all, by the fact that it will be our sad duty to give fitting reception on the soil which she loved, and for which she worked so long and so devotedly, to the ashes of the noblest and most unselfish woman of the century:—our revered Teacher and guide H. P. Blavatsky.

BERTRAM KNIGHTLEY, Genl. Secy.

Outline of the General Secretary's tour through the Branches, from Calcutta to Lahore and Bombay. Reach Calcutta, October 1st. Visiting Branches in the neighbourhood, &c., till October 14th.

|                 |     |          |            |     |          |
|-----------------|-----|----------|------------|-----|----------|
| Berhampore      | ... | Oct. 15. | Delhi      | ... | Nov. 14. |
| Rajmahal        | ... | " 17.    | Meerut     | ... | " 16.    |
| Jamalpur        | ... | " 19.    | Moradabad  | ... | " 19.    |
| Durbhunga       | ... | " 20.    | Loodhiana  | ... | " 21.    |
| Mozufferpore    | ... | " 22.    | Kapurthala | ... | " 22.    |
| Gorukhpore      | ... | " 24.    | Lahore     | ... | " 23.    |
| Bankipore—Patna | ... | " 26.    | Jeypore    | ... | " 28.    |
| Gya             | ... | " 28.    | Ahmedabad  | ... | " 30.    |
| Benares         | ... | " 31.    | Bhavnagar  | ... | Dec. 2.  |
| Allahabad       | ... | Nov. 5.  | Baroda     | ... | " 5.     |
| Jubbulpore      | ... | " 9.     | Surat      | ... | " 8.     |
| Hoshangabad     | ... | " 10.    | Bombay     | ... | " 9.     |
| Agra            | ... | " 12.    |            |     |          |

Letters on business connected with the tour, or on personal matters, should be addressed to me as follows:—

Bertram Knightley, Esq., care of the Post Master (such a place). They should in every case be so posted as to reach each place at least one day before the date given above for that place, excepting Benares and Lahore, where they may arrive up to November 27. Letters to Calcutta should be addressed care of Babu Norendra Nath Sen, *Indian Mirror* Office.

#### THEOSOPHICAL SOCIETY: INDIAN SECTION.

##### GENERAL SECRETARY'S REPORT.

##### BLAVATSKY LODGE T. S., BOMBAY.

OFFICE-BEARERS.—Rao Bahadur G. H. Deshmookh, *President*; Mr. K. M. Shroff, Mr. Tookaram Tatya, Mr. P. R. Mehta and Lt. C. L. Peacocke, R. A., *Vice-Presidents*; Mr. J. F. Madon, *Treasurer*; Mr. R. K. Mody, *Librarian*; Mr. M. M. Shroff, *Secretary*.

The abovenamed constitute the Committee of Management, including also the following names:—

Dr. J. K. Daji, Lt. W. Beale, 22nd N. I. (now at Rajkote), Mr. D. D. Writer, Mr. D. D. Jussawala, Mr. Khadabux Shirmohamed, Mr. S. Ragavendra Row and Mr. Martandrao Babajee.

There were 12 regular Sunday meetings of the Lodge. In addition to these, some members of the Lodge meet twice in a week to read and study special subjects, embodied in the *Secret Doctrine* and *Key to Theosophy*.

The average attendance of members at the Sunday regular meetings is between 30 and 40, and of visitors and enquirers about 40.

The following papers were read during the period under report:—

Septenary Man; Man after Death; Branch Paper, No. III; Evolution of Man; Addresses on H. P. B. after her departure; A Sketch of Theosophy; Practical View of Karma; What has Theosophy done for the World; Theosophy and its Opponents.

Fraternally and sincerely yours,  
M. M. SHROFF, *Secretary*.

#### THEOSOPHY IN BOMBAY.

BLAVATSKY LODGE, FORT, BOMBAY, Sept 7, 1891.

No such keen interest has been taken in Theosophy by the Bombayites for a long time past as is being done at present. After the removal of its quarters to Church Gate Street, the visitors poured in, and to fill up the gaps that are occasioned by the dropping down of the dross of the Society, new members join it. Having an experience in the indetermination of such retreating members, we allow much time to neophyte members who wish to join us, so as to let them know, as far as their capability goes, what the aim of the Society is; and fortunately, while some few have chosen again to return to their own centre of insignificance, those who joined us lately work well and ardently.

Means are developing themselves for the propagation of the ethics of Theosophy. The newspapers who were antagonistic to the cause have begun

## BANGALORE CANTONMENT THEOSOPHICAL SOCIETY.

*Report of the 2nd quarter ending with the 30th June.*

The number of members on the rolls remained the same as in the previous year, being 35.

The attendance of members at the Society premises to read journals, &c., was not very encouraging. Some visit regularly, but greater interest ought to be evinced by the members generally in this direction. The percentage of attendance at meetings however increased, due to wholesome advice from Brother Keightley in March last.

The ex-council held one meeting, but the greater part of the business was transacted by means of a minute book. Four meetings of the general body of members were convened; in two, Branch papers received from the Head-Quarters were read; in one the business of the Society was conducted; and in the other which took place on the 23rd May last, the most melancholy event of Madame Blavatsky's death was announced to the members, and resolutions, of which you are already aware, were recorded.

A few books were added to the library. An additional theosophical magazine, named *Lucifer*, was ordered. A class was formed to study the "Key to Theosophy." A few sittings were held, and it is expected that members will take active interest in it.

The balance sheet of the Financial Secretary will be found satisfactory. The quarter under report opened with a balance of Rs. 300-7-4 and ended with a closing balance of Rs. 329-0-6 or Rs. 28-8-2 in excess of the previous quarter. The receipts during the quarter amounted to Rs. 77-14-0, while the expenditure was Rs. 48-10-11. The statement was checked by the auditor, to whom the thanks of the ex-council are due for his able report. In this connection the ex-council must take the opportunity to notice the large amount of arrears outstanding. The sum recoverable on 1st July was Rs. 101-12-0.

The balance on hand, as above stated, was Rs. 329-0-6. Out of this sum Rs. 300, deposited in a local bank, cannot be touched in pursuance of a resolution passed by the members at a special meeting that that sum should remain as a funded capital, and that out of the income thereof a prize in the shape of a medal called H. P. B.'s medal, should be awarded to the recipient of Subba Row's medal. Virtually the balance on hand on 1st July was therefore 28-0-6. The ex-council will leave it to the consideration of the members whether it is safe in the interests of the Society that arrears should remain still outstanding.

The Executive trust that, with the hearty co-operation of the members, they will be able to lay before you a more favourable report for the next quarter.

By direction of the Council.

Yours fraternally,  
A. SINGARAVELU, Secretary.

## BHAUNAGAR BRANCH.

12th July 1891.

1. The office-bearers are the same gentlemen as reported in the last quarterly report.

2. In consequence of the absence of some of the leading members from here, the number of meetings held was only eight, exclusive of one held for the initiation of two Parsi gentlemen on the 6th of June last. These two members seem to be very enthusiastic, and when here regularly attend the meetings. Long before they were initiated, they, as sympathisers, took a keen interest in matters Theosophical.

3. The percentage of attendance, I am sorry to say, was only 33 against 0 in the first quarter. This may be partially attributed to intense heat during the day and the marriage festivities in the town. As the rains have now set in, we expect to have a greater number of members at our weekly meetings.

4. As last reported, we read and discuss matters Theosophical at our weekly meetings.

5. The Theosophical movement is still looked upon with indifference by the public, though I may make bold to say that the number of sympathisers seems to be gradually increasing.

6. I am glad to inform you that our esteemed President, Prince Harisingji has removed his Library, which, among others, contains many a Theosophical publication, from Varel to this place at his residence, to which every member and even a sympathiser has free access. The publications are such as will satisfy the wants of a beginner as well as those of an advanced student.

7. None of us appear to be in a position to translate into English any Sanskrit or vernacular Theosophical work.

BULWANTRAY P. Oza, Asst. Secretary.

## TIPPERAH BRANCH.

This Branch was established on 26th May 1889. In it the "Tatwa Gnyan Sabha", which was started in 1885 and subsequently became extinct, was revived, its objects being identical with those of the Theosophical Society. Beyond subscribing and circulating certain Theosophical periodicals, it was doing little or no work till 15th March 1891, when it was stimulated to action by pressure from the Secretary to the Indian Section. Since that time it has been working with vigor.

1. Prince Navadvip Chandra Dev Bahadur, President; Babu Chandra Kumar Guha, Secretary.

2. There were three meetings held during the quarter, in which there was an average attendance of about 10 members out of 20 on the roll.

3. The percentage of attendance stands at about 50.

4. As stated in para. 1. very little work was done beyond subscribing for a few periodicals and circulating them amongst the members. At a general meeting held on the 15th of March 1891, there were some important additions to the list of members and a change in the office-bearers took place. It was then that the system of holding regular fortnightly meetings was introduced, the constitution of the Managing Committee was altered and the use of the local "Town Hall" was secured for holding the meetings.

5. The Branch has not yet been able to enlist much active public sympathy, though it has succeeded in finding a prominent notice in the public mind.

6. The *Theosophist* and *Lucifer* are at present subscribed for. There is no library worth the name, but a few books have been purchased. The local Public Library has "Esoteric Buddhism," "Occult World" and a set of "Secret Doctrine," Vols. I and II, which the members have an opportunity of using for study.

A member of this Branch has undertaken the translation of "Ashtavakra Samhita," and he is in direct communication with the Head-quarters on the subject.

CHANDRA KUMAR GUHA, Secretary.

## AMBASAMUDRAM T. S.

President, Mr. Madavasami Row up to 7th June last, on which day Mr. Varada Row was selected as President.

(The latter having been transferred, the former was reappointed President on 21-8-91).

Secretary, R. Subbier.

There have been five meetings with an attendance of 70 per cent. of the members.

Reading and discussing Prasnotara, Branch Work Papers, the *Path* and *Lucifer*.

Public sympathy is not great. Three members have put in resignations of Branch membership. The Branch holds meetings and does some work.

The local Jubilee Reading Room, to which the Branch members are also subscribers, has a good library, and it contains Theosophical books, the *Path* and *Lucifer* are subscribed for by the Branch, the *Theosophist* by the Reading Room and the *Pauses* by the members.

We are not in a position to translate.

R. SUBBIER, Secretary.

to become indifferent if not friendly, except the *Times of India*, who, taking the opportunity of the news of the expected tour of Mrs. Besant to India, once more did the same service as is its wont to do. That paper again gave us an advertisement *gratis*: our enemies are our friends. The *Bombay Gazette* took a different view, and a sensible one. An Anglo-Gujerati monthly called *Gul-Afghan* has been converted into a Theosophic organ, to convey Theosophic thoughts among native families, specially the Parsis, who appear to have been taking more interest in Theosophy than any other class of people in Bombay. The *Gul-Afghan* (the diffuser of flowers) advocates theosophy, temperance, vegetarianism, and all other humanitarian movements. With *Pauses*, our new offspring, I hope we shall be able to establish our position, as we have now our own organs; but it all depends on our own efforts, individual as well as collective, to carry Theosophy on towards its goal.

Various tracts have been published and republished, and distributed gratis, by individual members as well as by the Lodge, among which I may mention the following:—

Why I became a Theosophist, by Mrs. Annie Besant; Objects of the Theosophical Society, by Bertram Keightley, M. A.; Aims and Objects of Theosophy, compiled from "Key to Theosophy," by M. M. Shroff; Karma as a Cure for Trouble; Necessity for Reincarnation; The Great Mare's Nest of the Psychical Research Society, by Mrs. Annie Besant; Universal Brotherhood, by Dr. A. Keightley; An Epitome of Theosophy, by Wm. Q. Judge; Do the Parsis Worship Fire? by N. F. Bilimoria; Zoroastrianism in the Light of Occult Philosophy; Testimony of Eminent Medical Men on Vegetarianism; The Drink-crave how to Cure, by Jas. C. Jackson, M. D., &c., &c.

I must not omit to mention about the very valuable tract of Bro. Fullerton, "Theosophy the Religion of Jesus," some copies of which were sent by the kind author for free distribution here.

The *Path* received this week brings news of the establishment of a "Vegetarian Hermitage" in Buxton, America; and yesterday Mr. D. Gostling and Mr. B. D. Panday, assisted by several brothers, succeeded, after their long efforts, in establishing a Vegetarian Society in a room in Church Gate Street, a few paces off the Blavatsky Lodge.

The H. P. B. Memorial Fund and the Besant Travelling Fund are progressing well.

Several visitors have become members of the Library of the Lodge here, who, on being convinced, sooner or later may join the Society.

#### ADDRESS

N. F. BILIMORIA.

delivered by Bro. Pherozshaw Rustomjee Mehta, Vice-President, Blavatsky Lodge, Theosophical Society, Bombay, at its meeting on the 17th May, 1891.

BROTHER THEOSOPHISTS AND GENTLEMEN,—A great soul has passed away in the death of Madame Blavatsky. She, who for a short while illumined with her spiritual light and intelligence the dark corners of the human mind and heart, she who sought to lift the thought and consciousness of man to a level with the high destiny of the human soul, has been summoned to a higher sphere of labour and duty. So let us see that the garden which she has planted and tended with unceasing love and industry during her busy life is not neglected; but that, if we are worthy of her care and teaching, we carry on our work on the lines laid down by her till our loyalty and integrity are proved in the sight of our Masters and her Master, and we establish our right to higher knowledge and illumination than we have yet received.

Madame Blavatsky has left us the legacy of a splendid example of what a Theosophist should be. She lived the life shadowed forth in her teachings. She had no ideals but what she assimilated in her thoughts and actions. Intellectual conceptions, however sublime they may be, only momentarily flash forth and die away like lightning flashes, until they take a firm hold of our souls and dominate our lives and actions. As we raise our ideals, we raise our characters; as we live the life of our ideals, we climb higher and higher the peaks of transcendental knowledge. This knowledge is not of recent birth, nor a new revelation of our late lamented teacher and guide. It lay for many centuries in its fossilized state, all freshness and vitality having departed from it; the spiritual light was over-shadowed by the dark clouds of material civilization with all its fascinations for sensuous enjoyment. The spiritual life which she abundantly possessed shed lustre on our path

and invested old forgotten truths with a freshness and vitality which at once commanded the assent and homage of all eager and aspiring souls. I need not dwell on the high conceptions of human life and duty as set forth in Madame's writings, because they can be learnt by anybody who chooses. What I wish to point out here is the model Theosophic life which she lived for our guidance and imitation. The Master mind, well stored with all mundane and spiritual knowledge which she possessed, was constantly placed by her at our service. She talked and wrote unweariedly for our illumination and instruction. No other care had she but for the Society, no thought of self but for Humanity. Tormented by constant physical ailments and infirmities, she rose superior to them, and serving humanity she was oblivious of them. India was the especial object of her care and compassion, because from India she received her spiritual illumination, and in India's children she saw the promise of a quick spiritual awakening. She sought to regenerate India and restore to her something of the glory of her long vanished civilization,—a civilization not based on the one-sided development of physical powers and enjoyments, but proceeding from spiritual enlightenment and growth, civilization not evanescent and delusive, engendering diseases and death and providing means of alleviation, but one of wholesome character, in which body, mind and spirit, had an equal play. Madame Blavatsky rose superior to the body; she almost ignored its claims. A strict vegetarian and teetotaler, she led the most austere and the purest of lives, denying to herself even the rest which her diseased and exhausted frame required, in order that her task in the service of Humanity and her Masters might be thoroughly accomplished.

Now that she is gone, our responsibility is the greater. We have to carry on her work and we have to prove ourselves worthy of our work and responsibilities. There is no cause to despond, as those with any spiritual intuition will know. She is out of our sight, but let her not be absent from our hearts and minds. For all loyal and devoted souls she still exists and is among us, watching our work and inspiring us with her thoughts. She has cast away her diseased vesture of clay, but her spirit still lives and overshadows us. Humanity will yet reap the fruits of her life and share her watchful care and compassion, though she has closed her eyes on this sublunary scene.

Painful, painful beyond measure it is to part with the servants of Humanity, but how harrowing is it to our feelings to remember the cruel persecutions, the malicious slanders, the reckless misrepresentations, the heartless perversions of facts, which reward her toils and sufferings in the cause of humanity.

Men boast of the enlightenment and freedom of thought of the 19th century, but how few of those who have joined the senseless chorus of her unscrupulous enemies and detractors, have cared to know her character or to understand her teachings! It seemed as if the century was characterized by the most advanced materiality, in which no teaching was of any account which did not point the ways and means to the unlimited indulgence of man's lower sensual animal nature. She was condemned, because her teaching was not in consonance with the spirit of the century. The low nature of men, in the pride of their so-called enlightenment, revolted against Theosophy and seemed fiercely determined to give no foothold to it. The knowledge and the teacher were both alike discredited without a thought, without a hearing: nay, all the evil armies of Mara stood arrayed against them. Yet she went on bravely doing her duty, sinking all personal considerations in the great cause of Humanity, of which she was the devoted servant, fighting, though in the weak body of a woman, like Hercules against all the evil forces of human nature. But in realising her sorrows and sufferings, let us not be oblivious of her gains. Her pious self-sacrificing labours have already commenced to bear fruit, the seeds of theosophy have been scattered far and wide, it has leavened the literature and philosophy of the age. Though its truths have not been acknowledged, its thoughts and ideas have irresistibly found their way into the minds and hearts of men. Her life and her work will form a thrilling story in the history of this century, and the revered name of Madame Blavatsky will yet find an honoured place in the roll of the world's greatest teachers and spiritual benefactors.

## MANNARGUDI BRANCH.

7th September, 1891.

On the 30th August 1891, Mr. Peacocke, F. T. S., visited Mannargudi and addressed a large audience in the Town High School building. A paper on the nature and importance of "Sound" was read on the occasion by Mr. A. Nilakantha Sastri, F. T. S., whose devotion to the cause of Theosophy deserves the highest admiration, and who is the life and soul of the Branch. After expressing his hearty approval of what was read out, Mr. Peacocke proceeded to put before the audience, in a persuasive manner, how it is now the duty, nay the indispensable necessity, of the East to heartily co-operate with the West in the acquisition of what is most sacred and sublime on earth—"Occult Wisdom." The next evening he explained to the audience how he, who was an Englishman and was bred up a Christian at home, joined the ranks of the Theosophical Society after his arrival in India, on a deep-rooted conviction that, at least at the present day, it is Theosophical works like "The Secret Doctrine," "Key to Theosophy," &c., alone that can furnish the common people at large with reasonable and satisfactory explanations concerning the serious problems of life and death, the laws regulating the creation, the existence, and, the extinction of the world, &c. He also briefly touched on the Karmic doctrine and the post-mortem states. His lecture closed amidst the sympathetic cheers of the assembly. He left the place on the morning of the 1st inst., after a brief interview with some of the members of the Branch Theosophical Society here, and with expression of thanks to the Mannargudi public for their kind reception of him.

M. RAMASWAMI IYER, Secretary.

## KASI TATVA SABHA, BENARES

1. Babu Ram. Mohan Banerji, B. A., President; Babu Jogendranath Ghosh, B. A., L. L. B., Vice-President; Babu Upendranath Basu, B. A., L. L. B., Secretary; and Mokshada Mittradas, Treasurer and Acting Librarian.

2. Only six meetings were held during the last quarter, ending 30th June 1891.

3. The average percentage of attendance at these meetings has been a little more than sixty.

4. Study and discussion of Branch Work papers, and miscellaneous business.

5. The Branch is held in high respect by the public in general and even by the Collector of the district. But the work of the Branch is mostly considered to be unsuited to the times, too high to attract men of ordinary pursuits. What the Branch did to popularize the movement only confirmed the above notion and hence very few join it.

6. The Branch regularly subscribes for the *Lucifer* and *Theosophist* on its own account, and two copies of the *Path* and two more of the *Theosophist* are taken by its members. The Library of the Branch is a fairly rich one, ever increasing its range and proportions.

7. Babu Ganga Nath Jha, B. A., a member of the Branch, is translating some important Sanskrit works into English, and has sent an instalment of his translation for publication in the *Theosophist*. Pandit Kali Bessant Strotuya has also promised some translations.

UPENDRANATH BASU, Secy.

## INDIAN SECTION, FINANCIAL STATEMENT.

|                                                           |     |       |    |   |
|-----------------------------------------------------------|-----|-------|----|---|
| Last month's balance brought forward                      | ... | 1,918 | 10 | 1 |
| Annual subscription of unattached members at Rs. 2-2-0,   |     |       |    |   |
| Rs. 97: 82 attached members at Rs. 1-2-0, Rs. 92-4-0;     |     |       |    |   |
| 10 new members, at Rs. 1. Rs. 10; 3 unattached members    |     |       |    |   |
| at Rs. 2. Rs. 6; Mr. M. S. (Chandragiri) Rs. 1-5-0; J. G. |     |       |    |   |
| (Kurnool) Rs. 5:                                          | ... | 211   | 9  | 0 |
| Do. do. Cuddapah Branch Rs. 4-14-0; Krishna T. S.,        |     |       |    |   |
| Rs. 26: Bankura Rs. 2; Jamalpur Rs. 7; Karur Rs. 7;       |     |       |    |   |
| Sadicharu Rs. 25; Poona Rs. 15; Mannargudi Rs. 4;         |     |       |    |   |
| Bhavnagar Rs. 2; Sonichappara Rs. 3; Darjeeling Rs. 3;    |     |       |    |   |
| Gooty Rs. 2; Berhampore Rs. 13;                           | ... | 108   | 14 | 0 |

|                                                             |       |    |     |
|-------------------------------------------------------------|-------|----|-----|
| Donations from Messrs. C. Sambiah (Mylapore) Rs. 5: J. S.   | Rs. 5 | A. | P.  |
| (Warangal) Rs. 5; C. Venkataramayya (Kurnool) Rs. 6:...     | 16    | 0  | 0   |
| Entrance Fees of Messrs. M. R. (Ludhiana) Rs. 10; D. O. F.  |       |    |     |
| G. and M. P. B. (Bombay) at Rs. 10 each, Rs. 20; K. N.      |       |    |     |
| (Gya) Rs. 10; Ket D. and J. K. S. (Ranchi) at Rs. 10 each,  |       |    |     |
| Rs. 20; K. R. G. (Rajpura) Rs. 10; V. A. (Mannargudi)       |       |    |     |
| Rs. 10; S. S. P. (Bhavnagar) Rs. 10; S. N. (Mylapore) Rs.   |       |    |     |
| 10; P. D. V. (Ranchi) Rs. 10; J. P. B. (Bellary) Rs. 5: ... | 115   | 0  | 0   |
| Commission for forwarding Prasnottara ...                   | ...   | 0  | 2 6 |

Total... Rs. 2,370 3 7

| EXPENDITURE. |     |     |      |
|--------------|-----|-----|------|
| Salaries     | ... | 70  | 0 0  |
| Postage      | ... | 82  | 9 0  |
| Printing     | ... | 108 | 8 6  |
| Sundries     | ... | 2   | 10 0 |

Total... Rs. 263 11 6

Add Balance... 2,106 8 1

Grand Total... 2,370 3 7

## THEOSOPHICAL SOCIETY: AMERICAN SECTION.

NEW YORK, August 24, 1891.

Recording Secretary and Assistant Treasurer T. S., Adyar, Madras, India.

DEAR SIR AND BROTHER:—

Herewith I enclose you a draft for \$ 104.50, being—

|                                      |     |         |
|--------------------------------------|-----|---------|
| Diploma fees for 139 members         | ... | \$69.50 |
| Charter fee for Dhyana Lodge T. S.   | ... | 5.00    |
| Charter fee for Gray's Harbour T. S. | ... | 5.00    |
| Charter fee for "H. P. B." T. S.     | ... | 5.00    |
| Charter fee for St. Paul T. S.       | ... | 5.00    |
| Charter fee for Springfield T. S.    | ... | 5.00    |
| Charter fee for Salt Lake T. S.      | ... | 5.00    |
| Charter fee for Pleiades Lodge T. S. | ... | 5.00    |

\$104.50 .

Please acknowledge as usual in the *Theosophist*.Yours fraternally,  
WILLIAM Q. JUDGE, General Secretary.

Secretary, Theosophical Society, Adyar, Madras, India.

DEAR SIR AND BROTHER:—

Charters to Branches have been issued from this office as follows:—

July 10, Springfield T. S., Springfield, Mass., 7 Charter members;

July 21, St. Paul T. S., St. Paul, Minn., 8 Charter members;

August 24, Salt Lake T. S., Salt Lake City, Utah Terr., 6 Charter members;

August 24, Pleiades Lodge T. S., Soquel, Calif., 7 Charter members  
There are now 58 Branches on the American roll. Please publish in *Theosophist*.Yours fraternally,  
WILLIAM Q. JUDGE, General Secretary.

## ANNIE BESANT'S FAREWELL TO SECULARISM.

It will doubtless be of interest to members of the Indian Section to read Annie Besant's farewell address to the Secularists, which we give below. We may mention that Mrs. Besant's address has created an enormous interest in the columns of the English newspapers, and we have received by the last mail a large packet of cuttings relating to this and other matters connected with the Theosophical movement in the West. The *Daily Chronicle* of London, one of the leading papers, has been especially distinguishing itself in the cause of Theosophy. It is from this paper that we extract the report given below.

in the same handwriting as the letters which she received. (Sensation.) Unless you think dead persons can write, surely that is a remarkable fact. You are surprised; I do not ask you to believe me; but I tell you it is so. All the evidence I had of the existence of Madame Blavatsky's teachers and of the so-called abnormal powers came through her. It is not so now. Unless every sense can at the same time deceive me, unless a person can at the same time be sane and insane, I have exactly the same certainty for the truth of the statements I have made as I know that you are here. I refuse to be false to the knowledge of my intellect and the perception of my reasoning faculties. Every month which has passed since Madame Blavatsky left has given me more and more light. Are you, I would ask, quite wise to believe that you are right, and that there is nothing in the universe you do not know? (Hear, hear.) It is not a safe position to take up. It has been taken up in other days and always assailed. It was taken up by the Roman Church, by the Protestant Church. If it is to be taken up by the Freethought party now, are we to regard the body as the one and final possessor of knowledge, which may never be increased. That, and nothing less, is the position you are taking at the present time. ("Yes," "Yes," "No," "No," cheers and hisses.) What is the reason I leave your platform? Why do I do so? I shall tell you. Because your society sends me off it. The reason this is my last lecture is because when the hall passes into the hands of the National Secular Society, I should not be permitted to say anything going against the principles and objects of that Society. (Hear, Hear.) Now I shall never speak under such conditions. (Cheers.) I did not break with the great Church of England and ruin my social position in order that I might come to this platform and be told what I should say. (Cheers.) Our late leader would never have done it. (Cheers.) I do not challenge the right of your society to make any conditions you like. But my friends and brothers, is it wise? I hold that the right of the speaker to speak is beyond all limitation save of the reason. If you are right, discussion will not shake your platform; if you are wrong, it would act as a corrective. (Cheers.) While I admit your right to debar me, I sorely misjudge the wisdom of the judgment. (Hear, hear.)

SOME WORDS OF GRATITUDE AND OF FAREWELL.

In bidding you farewell, I have no words save words of gratitude. In this hall for well-nigh seventeen years, I have met with a kindness which has never changed, a loyalty which has never broken, a courage which has always been ready to stand by me. Without your help, I should have been crushed many a year ago; without the love you gave me my heart had been broken many, many years since. But not even for you shall a gag be placed on my mouth; not even for your sake will I promise not to speak of that which I know now to be truth. (Cheers.) I should commit a treachery to truth and conscience if I allowed anyone to stand between my right to speak, and that which I believe I have found. And so, henceforth, I must speak in other halls and pain, and so much also of the strongest joy nature can know—I shall be a stranger. To you, friends and comrades of so many years—of whom I have spoken no harsh words since I left you, for whom I have none but words of gratitude—to you I say farewell, going out into a life shorn indeed of many friends, but with a true conscience and a good heart. I know that those to whom I have pledged my services are true and pure and bright. I would never have left your platform unless I had been compelled. I must take my dismissal if it must be. To you now, and for the rest of this life, I bid farewell.

During the closing sentences of her address Mrs. Besant spoke under great emotion—an emotion which was reflected by not a few of her hearers. Having ended she left the platform with the friends who accompanied her. Meanwhile the place simply rang with cheers.

Printed by GRAVES, COORSON AND CO., at the Scottish Press, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vija Bhagava Charlu, at Adyar, Madras.

# SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1891.

## BESANT TRAVELLING FUND.

There has, up to date, been received for this Fund some Rs. 1,100. As the amount required is Rs. 3,500, and the time is getting on, members must bestir themselves or the requisite amount will not be raised.

It must never be said that India is ungrateful for the efforts that are being made in her behalf, and yet, if the funds necessary to enable Annie Besant to carry out thoroughly and satisfactorily her work on India's behalf are not forthcoming, there will be just grounds for this accusation.

I trust, therefore, that all members of the Indian Section will do all that lies in their power to help this Fund, and that when we telegraph to London the amount collected, we may have the satisfaction of announcing that the required sum of Rs. 3,500 is forthcoming.

According as we, members of the Indian Section, make use of the opportunity given to us and repay the work that is being done in our behalf, so will our Karma, individual and national, repay us.

Let us remember, a chance like the present may never occur again.

BERTRAM KEIGHTLEY,  
Genl. Secy., Indian Section.

## FINANCIAL STATEMENT.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums during this month:—

|                                                                            | LIBRARY FUND.           | RS. | A. | P. |
|----------------------------------------------------------------------------|-------------------------|-----|----|----|
| Mr. C. Sambiah (Mylapore)...                                               | ...                     | 5   | 0  | 0  |
| " S. Rangayya (Nagpur) ...                                                 | ...                     | 10  | 0  | 0  |
|                                                                            | HEAD-QUARTERS FUND.     |     |    |    |
| Mr. H. Bomman (Oakland), £ 2 ...                                           | ...                     | 28  | 4  | 0  |
| " S. Rangayya (Nagpur)...                                                  | ...                     | 5   | 0  | 0  |
| " Dr. J. Neild Cook, in clearance of his account with Mr. E. T. Sturdy ... | ...                     | 130 | 0  | 0  |
|                                                                            | H. P. B. MEMORIAL FUND. |     |    |    |
| Messrs. J. Sivaram and Govindraju (Warangal), at Re. 1 each ...            | ...                     | 2   | 0  | 0  |
| Mr. L. P. Kannayya (do.) ...                                               | ...                     | 4   | 4  | 0  |
| " B. Nasserwanji (Billimora) ...                                           | ...                     | 1   | 0  | 0  |
| " P. S. Ramasawmy Iyer (Satyamangalam) ...                                 | ...                     | 2   | 8  | 0  |
| " O. L. Sarma (Madanapalle) ...                                            | ...                     | 10  | 0  | 0  |
| " T. Sadasiva Iyer (Madura) ...                                            | ...                     | 5   | 0  | 0  |
| " C. Kotayya (Adyar), including Rs. 5 for H. P. B.'s ashes ...             | ...                     | 10  | 0  | 0  |
| Messrs. Jehangir & Co. (Peshawar) ...                                      | ...                     | 6   | 0  | 0  |
| Mr. Jaynarayan Pandit, and Pandit Bit Mubram (Etah), at Rs. 10 each ...    | ...                     | 20  | 0  | 0  |
| S. Rangayya (Nagpur) ...                                                   | ...                     | 5   | 0  | 0  |



Mrs. Annie Besant spoke for the last time last night, where she has so often spoken, in the Hall of Science, Old-street, just off the City-road. Her address was entitled, "From 1875 to 1891: A Fragment of Biography." It was Mrs. Besant's farewell to the Secular Society, and, as could be imagined, there was a great anxiety to hear what she might say. The hall was crowded to its utmost capacity, and there must have been some who did not succeed in getting in at all. On Feb. 28, 1875 (said Mrs. Besant, in the course of her address,) I stood for the first time on the platform of the Hall of Science, and spoke from that platform to a Freethought audience. I was announced in my own name, added to which was the one under which I had written in the *National Reformer*. That was the name of "Ajax." I chose that name for writing in the *Reformer*, because of the words which were said to have broken from the lips of Ajax when the darkness came down on him and his army. The words said to have rung from the lips of Ajax out of the darkness and the danger were: "Light, more light." It is that cry of light which has been the keynote of my own intellectual life. It was, and is so—wherever the light may lead me, through whatever difficulties.

#### A TRIBUTE TO MR. BRADLAUGH.

Months before, in the August of the preceding year, I had come to the hall for the first time to receive my certificate of entrance into the National Secular Society. I received it from the greatest President the Society has had or is likely to have. (Cheers.) From that time there dated a friendship to which no words of mine can do justice or speak gratitude. Had he lived, this lecture would probably not have had to be given. If there was one thing above all others which Charles Bradlaugh did, it was to keep the Freethought platform free from any narrowness of doctrine or belief. I was elected Vice-President of the National Secular Society, a position I laid down when the President gave up office. I began my service in the Society under him, and I can serve no lesser man. From that time forward, I constantly occupied a part in the work, and they were rougher days then, than the freethought party in the provinces have to face now. Of that first year, I can remember some interesting things—stones thrown, broken windows, and walks through waving sticks. These are arguments people were readier to use then than now, for the party has grown much stronger during the sixteen and a half years which have elapsed. I remember that at a memorable conference in 1876, we had on the platform a Yorkshire miner who had been the first to spring into the cage going down a mine in which a great disaster had occurred. This was a proof of what courage and heroic self-sacrifice could do existing without faith in God or a belief in a hereafter—that these meant man's own nature springing up beautiful in every creed. (Cheers.) In two brief years that struggle came, in which Charles Bradlaugh and I defended the right to publish at a cheap rate information which we considered useful for the masses of the poor. How bitter that struggle was you all know. Its results were that no amount of right to take a particular line of conduct. When one has been once through the fire of torture, when everything a man or woman can hold dear have been assailed or maligned, all other opposition seems but poor and feeble.

#### FURTHER THAN EVER FROM CHRISTIANITY.

I do not regret the step I then took, for I know that the verdict of history is given, not on what one has believed, but on how one has worked. In 1872, I broke with Christianity, and I broke with it once and for all. I have nothing to unsay, nothing to undo, nothing to retract, as regards my position then and now. I broke with it, and I am no nearer to it now than I was when I first joined the ranks of the National Secular Society. I do not say my language then was not harsher than it would be now, for in the first months after a great struggle you do not always think for the feelings of others upon the groundwork of my rejection of Christianity then, I have nothing to alter, and I stand on that ground today as I stood then. A man by the force of logic may break with opinions long held, but I doubt if there be any woman who can break with any faith she has held without paying some heart's blood as the price of the change, some bitter meed of pain for what is broken.

Still people speak so lightly about change in theological belief. Those who speak lightly have never felt deeply. (Cheers.) They do not know what belief is to a life meddled round it, and those are not the feeblest free-thinkers, but the strongest who have been able to break with the faith they have outgrown, but who still feel that the intellect has been the master of the heart. In the newer light to which I have passed return to Christianity has become even more impossible than in any older days of the National Secular Society. Then I rejected Christianity seeing its illogical impossibilities; now I understand as I never understood before. As regards belief in the personality of God, I have nothing to say different to what I said many years ago: the concept of a personal God is as impossible to me now as it was then. Glancing back to the materialism to which I clung for so many years, and the steps by which I left it behind, there is one point I desire to place on record. You have materialism of two very different schools. There is the materialism which cares nothing for man, but only for itself, which seeks only personal gain, and cares only for the moment. With that materialism neither I nor those with whom I had worked had anything in common. (Cheers.) That is a materialism which destroys the glory of human life, a materialism which can only be held by the degraded; never a materialism preached from this platform, or the training schools which have known many of the noblest intellects and purest hearts.

#### MATERIALISM IS NOT ENOUGH.

To the materialism of such men as Clifford and Charles Bradlaugh, I have no sort of reproach to speak and never shall. (Cheers.) I know it is a philosophy which few are able to live out—to work without self as an object is the great lesson of human life. But there are problems in the universe which materialism not only does not solve, but which it declares are insoluble—difficulties which materialism cannot grapple with, about which it says man must remain dumb for evermore. I came to problem after problem for which scientific materialism had no answer. Yet these things were facts. I came across facts for which my philosophy had no place. What was I to do? Was I to say that nature was not greater than my knowledge, and that because a fact was new it was an illusion? Not thus had I learned the lesson of materialistic science. When I found that there were facts of life other than as the materialists defined it, I determined still to go on—although the foundations were shaking—and not be recreant enough in the search after truth to draw back because it wore a face other than the one I had expected. I had read two books by Mr. Sinnett, and these threw an intelligible light on a large number of facts which had always remained unexplained in the history of man. The books did not carry me very far, but they suggested a new line of investigation, and from that time forward I looked for other clues. Those clues were not definitely found until early in the year 1889. I had experimented then and before in spiritualism, and found many facts and much folly in it. (Cheers.) In 1889 I had a book given me to review—a book written by H. P. Blavatsky, entitled "The Secret Doctrine." I suppose I was given it to review because I was thought to be more or less mad on such subjects. (Laughter and cheers.) I knew on studying that book that I had found the clue I had been seeking, and I then asked for an introduction to the writer, feeling that one who had written it might tell something of a path along which I might travel. I met Madame Blavatsky for the first time, and before long I placed myself under her tuition, and there is nothing in the whole of my life, for which I am as grateful as the apparent accident which threw her book into my hand. I know in this hall there will not be many who will share the view I take of Madame Blavatsky. I know her; you don't—and in that may lie the difference of our understanding. You talk about a "fraud," and so on. I read the proofs of the supposed fraud; I judged those proofs false, and I knew them to be false when I came to know her.

#### IN COMMUNICATION WITH THE UNKNOWN TEACHERS.

You have known me in this hall for sixteen and a half years. (Cheers.) You have never known me tell a lie to you. ("No, never," and loud cheers.) My worst public enemy has never cast a slur upon my integrity. ("Never," and cheers.) I tell you that since Madame Blavatsky left I have had letters

|                                                                       | RS. | A.  | P.  |
|-----------------------------------------------------------------------|-----|-----|-----|
| Chittore Branch T. S. ...                                             | ... | ... | ... |
| Ellore do. ...                                                        | 5   | 14  | 0   |
| ANNIE BESANT'S TRAVELLING FUND.                                       |     |     |     |
| Poona Branch T. S. ...                                                | 140 | 0   | 0   |
| Bombay Branch T. S. ...                                               | 423 | 0   | 0   |
| Kurnool Branch T. S. ...                                              | 50  | 0   | 0   |
| Messrs. J. Sivaram and Govindraju (Varangal) at Re. 1 each ...        | 2   | 0   | 0   |
| Mr. B. Nasserwanji (Billimora) ...                                    | 1   | 0   | 0   |
| " N. Pitcha Pillay (Vedarniem) ...                                    | 5   | 0   | 0   |
| " T. S. Narayanaswami Iyer (Barva) ...                                | 1   | 0   | 0   |
| " C. Appalsawmy Naidu (do.) ...                                       | 3   | 0   | 0   |
| " Umapathi Modeliar (Madurantakam) ...                                | 2   | 0   | 0   |
| " P. S. Ramasawmy Iyer (Satyamangalam) ...                            | 2   | 8   | 0   |
| " T. Narayanasawmy Naidu (Nandial) ...                                | 5   | 0   | 0   |
| Messrs. Chiranjil Lal and Kalka Prasad (Moradabad), at Re. 1 each ... | 2   | 0   | 0   |
| Mr. Sangadharkhot (Khadi) ...                                         | 5   | 0   | 0   |
| " P. Sivarama Iyer, &c. (Sholinghur) ...                              | 35  | 0   | 0   |
| Pakur Branch T. S. ...                                                | 10  | 0   | 0   |
| Mr. Ishan Chander Deb (Missouri) ...                                  | 10  | 0   | 0   |
| Bangalore Cantonment T. S. ...                                        | 70  | 0   | 0   |
| Messrs. R. Narasinga Row, &c. (Hospett) ...                           | 3   | 0   | 0   |
| Mr. Parameshri Doss (Barabanki) ...                                   | 25  | 0   | 0   |
| " P. Narayana Iyer (Madura) ...                                       | 5   | 0   | 0   |
| " T. Sadasiva Iyer (do.) ...                                          | 5   | 0   | 0   |
| Part payment of Kumbakonum T. S. ...                                  | 46  | 8   | 0   |
| " Jwala Prasad (Sahaswan) ...                                         | 8   | 0   | 0   |
| " C. Kotayya (Adyar) ...                                              | 5   | 0   | 0   |
| " Jai Narain Pandit (Elah) ...                                        | 10  | 0   | 0   |
| Pandit B. N. Meshraw (do.) ...                                        | 5   | 0   | 0   |
| Messrs. Jehangir and Co. (Bombay) ...                                 | 5   | 0   | 0   |
| " Y. Srinivasa Row and D. R. Balaji Row (Triplicane) ...              | 10  | 0   | 0   |
| Seonichapara T. S. ...                                                | 10  | 0   | 0   |
| Two Sympathizers (Warangal) ...                                       | 4   | 0   | 0   |
| Mr. S. Rangayya (Nagpur) ...                                          | 2   | 0   | 0   |
| Bhavnagar Branch T. S. ...                                            | 75  | 0   | 0   |
| Chittur Branch T. S. ...                                              | 7   | 4   | 0   |
| Surat do. ...                                                         | 29  | 0   | 0   |
| Ellore do. ...                                                        | 5   | 0   | 0   |

S. E. GOPALACHARLU,  
Asst. Treasurer.

19th October 1891.

#### INDIAN SECTION.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |       |    |   |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|----|---|
| Last month's balance brought forward ...                                                                                                                                                                                                                                                                                                                                                                                                                          | 2,106 | 8  | 1 |
| Annual subscriptions of unattached members:—Messrs. K. G. D. (Nadiad) Rs. 2; A. B. (Gudur) Rs. 2; T. S. (Ariyalur) Rs. 2-2; P. K. (Gudiatham) Rs. 2-4; T. S. S. (Eranakulam) Rs. 2; A. A. (Pudukottah) Rs. 2-2; K. K. (Vizagapatam) Rs. 2-2; S. S. (Erode) Rs. 2-4; T. V. (Perambore) Rs. 2-2; L. K. (Srirangam) Rs. 2-2; G. N. (Tenali) Rs. 2; V. B. P. L. (Jodhpur) in advance for 12 years Rs. 24; M. A. D. (Bharkate) Rs. 2-4; I. J. M. (Bombay) Rs. 2-4; ... | 51    | 10 | 0 |
| Do. from Branches:—Gya, 3-4-0; Darjeeling, Rs. 9; Coimbatore, Rs. 5-10; Palghat, Rs. 3-6; Bombay, Rs. 8; Ellore, Re. 1-2; Trevandram, Rs. 3-6; Durbanga, Rs. 4-4; Bareilly, Rs. 5-10; Madras, Rs. 2; Ranchi, Rs. 2; Calcutta, Rs. 2; Tipperah, Re. 1; Negapatam, Rs. 4; Anantapur, Re. 1; Jabbulpur, Rs. 2; Amballa, Rs. 2; Moorsbedabad, Rs. 2-2; Vizianagaram, Rs. 3-6; Surat, Rs. 2; Chittore, Re. 1-2; Allahabad, Re. 1-4; Bellary, Re. 1; ...                | 65    | 8  | 0 |

1891.]

Supplement to The Theosophist.

xv

|                                                                                                                                                                                                                                                                                                                                                                                                                                                         | RS.       | A. | P. |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|----|----|
| Donations from Messrs. S. J. Padshaw, Rs. 20; Sambiah, Rs. 5; Y. Srinivasa Row, Kolar, Rs. 25; Jehangir Sorabji, Rs. 5; Pandit Nageswara Row, Bezwada, Rs. 5-8; and from the Theosophist Office, Rs. 900 ...                                                                                                                                                                                                                                            | 960       | 8  | 0  |
| Entrance Fees of Messrs. B. B. (Bombay) Rs. 10; P. S. D. (Bombay) Rs. 10; K. G. D. (Bombay) Rs. 10; M. N. D. (Ranchi) Rs. 10; S. K. L. & B. N. M. (Calcutta) Rs. 20; C. K. G. (Tipperah) Rs. 10; V. B. P. L. (Jodhpur) Rs. 10; G. K. S. (Ranchi) Rs. 10; G. D. S. K. & B. R. (Umballa) Rs. 30; B. B. (Vayalpad) Rs. 5; L. N. B. (Simla) Rs. 10; S. M. G. (Surat) Rs. 10; J. P. B. (Bellary) Rs. 5; and from five new members at Madanapalle, Rs. 25 ... | 175       | 0  | 0  |
| Subscriptions for the Vahan and the Forum from members of the Section ...                                                                                                                                                                                                                                                                                                                                                                               | 30        | 0  | 0  |
| From Mr. Nanjundappah, Cuddapah, without details ...                                                                                                                                                                                                                                                                                                                                                                                                    | 60        | 0  | 0  |
| Total...                                                                                                                                                                                                                                                                                                                                                                                                                                                | Rs. 3,449 | 2  | 1  |

#### EXPENDITURE.

|                                                                                        |       |    |   |
|----------------------------------------------------------------------------------------|-------|----|---|
| Salaries ...                                                                           | 75    | 0  | 0 |
| Postage ...                                                                            | 129   | 10 | 0 |
| Printing ...                                                                           | 81    | 14 | 4 |
| Travelling charges of Mr. B. K. to Colombo and passage from London for Mr. S. V. E.... | 720   | 0  | 0 |
| Sundries ...                                                                           | 0     | 13 | 0 |
| Total Rs....                                                                           | 1,007 | 5  | 4 |
| Add Balance ..                                                                         | 2,441 | 12 | 9 |
| Grand Total Rs.                                                                        | 3,449 | 2  | 1 |

#### REPORT OF THE INSPECTOR OF BRANCHES.

Having been desired by the General Secretary to submit a general report on the Branches visited by me up to date during the year, with my suggestions for the improvement of the Branches at large, I beg to report as follows:—

I was on tour from the 2nd February to 23rd May last, when I visited the following Branches at (1) Nellore, (2) Cuddapah, (3) Gooty, (4) Bellary, (5) Kurnool, (6) Adony, (7) Hyderabad, (8) Secunderabad, (9) Bolaram, (10) Warangal, (11) Bezwada, (12) Ellore, (13) Masulipatam, and (14) Guntur. There is one Branch in each of the first thirteen places and two in the last-named.

Having reported already on each of the above Branches, I have here only to remark on them generally. They may be classed as good, moderate or bad; the number of members in each being as shown against its name. Cuddapah (32), Bellary (20), Kurnool (15), Hyderabad (20), Warangal (6), Bezwada (15), Ellore (5), Masulipatam (32), Guntur (Krishna Branch) (27), and Guntur (Sadwichara Branch) (40) are good; Nellore (12), Adony (7), and Secunderabad (9) are moderate; while Gooty (5) and Bolaram (7) are bad.

Of the above Branches, Kurnool, Adony, Secunderabad and Bolaram having been long defunct, were revived by me, while Warangal and Guntur (Sadwichara Branch) were newly organized by me.

The Branches described as good are in an active state, as indicated by their more or less regular meetings, at which reading, exposition and discussion of a passage or subject are conducted. The most exemplary of these Branches is Bellary, whose work is extended not only to the outside public, but also to the local Municipal Schools, where moral instruction is imparted by a Pandit. It works spiritually, morally and socially. It maintains a Sanskrit School and edits a good popular vernacular paper called *Saamarya*.



*Bhodini*, which is mainly of a theosophical character. Cuddapah, Masulipatam and Guntur come next to Bellary in point of activity—the last of the first three maintaining an Anglo-Vernacular Sanskrit School up to the Matriculation Standard. The strongest of the Branches is the *Sadvichara Society* at the last station. It is singular and peculiar in the composition of its members, inasmuch as all of them, save one, who is a Brahmin graduate, are Vysias, members of the third caste. Save four or five members, all are unacquainted with English. They belong to the mercantile community, excepting four or five members. Hence the necessity of organizing a separate Branch for them. The latter is working very zealously and satisfactorily, especially when it is considered that the members have to depend almost entirely for their reading and knowledge on old Telugu works, none of a theosophical character having as yet been published in that language. Warangal is working well, but it is numerically weak, as also Ellore.

Those remarked on as moderate do not seem to be so regular or zealous in their meetings or in reading and study. Nellore was doing better before the prevalence of cholera there. The members have promised to meet more regularly hereafter. Gooty has a large library and maintains an Anglo-Vernacular Sanskrit Primary School, but it is numerically very poor; nor have any measures been adopted to enhance its usefulness. Bolaram has altogether ceased to correspond with the Head-quarters.

On the whole it may be observed that their general condition is better than it was before they were visited. Those that are backward may be roused up in the next visit. There is, however, much room for improvement in all.

Having visited all the Telugu Branches, save four, in the two most northern districts of the Madras Presidency, some of the Tamil Branches, Madras and Bombay,\* it will not be too early for me to consider the drawbacks and difficulties under which the Indian Branches labour and suggest some measures for their improvement.

In regard to the advance of the Theosophical Society in India, it may be observed that it is attended with some difficulties peculiar to the country, which are absent in other Societies. While the medium of publication and teaching of theosophy in the vernacular of the people in England, America and other countries, it is not so here, and the English language which is used is foreign to the people, saving to a small fraction of them educated in it. Thus the benefit of the Society's work is shared only by this small minority. As it is, the success or failure of the Indian Section rests upon the interest taken in Theosophy by the said small portion of the population.

It is evident, therefore, that owing to the narrowness of our field of work here, the difficulties are greater than the chances of success. We have therefore to change our mode of working in this country, and try an improved plan suitable to the circumstances of the country and the wants of the majority of the population. Though the small minority that has received a Western education are more intellectual, it is not to be construed that all of the remaining major portion are wanting in metaphysical talents.

There are philosophers, yogees, Vedantees and scholars among the latter, with whom we have not come in contact owing to the uncongenial and impracticable policy we are now pursuing with reference to them. They are already real theosophists and many of them occultists. They are already conversant with what is said in the *Secret Doctrine* and *Isis Unveiled* so far as their essence of the religions and sciences than any other, if it is destined to advance in the various countries of the world, must first of all spread here more easily than in other countries. We have been doing an uphill work in trying to benefit only those people who have received the Western or English education, which has made them sceptical and materialistic, and consequently inclined to renounce all faith in the Aryan Sastras and Scriptures, while we have done nothing for the good of that vast majority, who believe in them and live the life prescribed therein. It is often very painful for an officer of the Society to hunt after and seek for those who have abandoned all faith in the immortality of the soul, the laws of Karma and Reincarnation, neglecting or

\* Bombay was visited unofficially in 1889.

ignoring the vast majority of the people, who have an intuitional, natural or hereditary faith in those teachings. We have been pursuing this policy under a belief that the majority could be benefited through the influence and agency of the minority by the education referred to, but the experience and result of so many years have shown its ineffectiveness in achieving the desired end. This I believe to be due to the inclusiveness of the Hindus, inherent in their social institutions, which, having been framed in the days of yore, are unsuited to the present reconstructive state or cyclic change through which they are passing. We have thus held an anomalous position in India. It is high time, therefore, that the Society should think over the matter and adopt some more feasible plan of interesting and benefiting all the classes of people in and by our work. I need not dilate further upon this matter, as it is patent to every one conversant with the spiritual, mental and moral condition of the Hindus.

The popular Hinduism is the esoteric and symbolical aspect of Theosophy, and has to be construed as such. This being the case, the intelligent portion of the Hindus can be easily drawn to the ranks of our Society, if we only engage the services of liberal-minded pandits or scholars, who could expound the Sastras in vernaculars rationally or esoterically and in conformity with the spirit of Theosophy. It may be difficult to get such competent men at once, but if obtained they might be placed under our training for a short period and then sent out on their work of lecturing. They might work in the present Branches, and through their instrumentality or by their own efforts organize new ones for the people in general. We might start with employing one pandit to expound Theosophy in each of the main vernaculars of the country which are Tamil, Telugu, Hindi, Guzerati and Bengali. In addition to them, there might be two or three English lectures. Such is the rough sketch of the agency we must employ for extending the operation and solidifying the work of our Society in India.

To carry out the above scheme, it is highly necessary that vernacular translations of English and Sanskrit works on Theosophy, Vedantism, Occultism and Ethics should be made for the guidance of the teachers referred to and for the knowledge and information of the people. Without furnishing them with such translation, &c., mere preaching and lecturing would be hardly efficacious in carrying out our design of enlightening the people. A Sanskrit work, if translated into English and vernacular, would be useful both for the West and India. If it be difficult to find hands to translate it direct into English, it may be first translated into a vernacular and then into English. The Library Pandits might be definitely and usefully engaged in doing this work of vernacular translation. When the people see the good we do for them through our men and publications, their gratitude would be naturally excited and result in their gradual co-operation with us. All such matters might be discussed and decided by the officers of the Society and members of the Indian and General Councils, besides consulting with others who may be competent judges in the matter. Without the adoption of some such systematic way of working for this Section, it would be difficult to achieve more than what we have already done, which is very small for a country of such dimensions and population.

The co-operation of the West with India is necessary for the successful working of the Society in the latter. The Western Theosophists have to pursue the same policy in respect to India as the Christians do for the propagation of Christianity. The former have to assist the Hindus in the restoration and disintering of their scriptures and philosophy, and in their elevation morally, mentally and spiritually, till they can help themselves.

If the Hindu aristocracy and gentry would aid the Society in its efforts to ameliorate the condition of India, as the Christians do in the case of the Missionary Society, there would not have been so much difficulty in our finances and so much necessity to have recourse to the assistance of the Westerns. But as the noble and sublime ideal and mission of the Society have not yet been properly understood and appreciated by the Hindus, the assistance of the West seems to be indispensably necessary at present. All this has to be done, at least to open the eyes of the degraded Aryans to the grand view of Universal Brotherhood, with which object the Society works for the Hindus that they may attain their former position spiritually and morally.

To carry out the design of the reformation of India alluded to above, I would suggest the following:—

- (1). That the doctrines and symbols of Hinduism be expounded on the common platform of all religions.
- (2). That more attention be paid to the teaching of practical ethics than has hitherto been done.
- (3). That the Puranas or emblematic truths be explained esoterically and historically, so far as the history of evolution is involved in them.
- (4). That the publication of Theosophical vernacular periodicals be encouraged.
- (5). That the teachings be not only of a metaphysical character, but also practical, so as to bring home to the minds of the people the truths of every day life, the universal laws on which life is based, and the inevitable consequences of their violation.
- (6). That till separate Branches for the good of the non-English-knowing population are organized by the agency referred to already, the present Branches be exhorted to render themselves more popular than they are at present by conducting their work in vernacular as well as in English.
- (7). That Theosophy and Hindu philosophy be reconciled where there may be apparent discrepancies.
- (8). That the materialistic tendencies of the so-called educated be checked as far as possible.
- (9). That separate sub-sections be formed at Bombay and Calcutta to meet the difference in the intellectuality, spirituality and sociality of the people.

In conclusion, I beg to exhort my countrymen to realise that the rise and fall of their country spiritually, mentally, morally and socially, is due to their own Karma, as its laws apply to nations as well as to individuals, the former being only the bodies of the latter.

Should they entirely depend for their regeneration on the efforts of other nations, though they may be benefited by it, it could not be so perfect or effective as when it rests on their own exertions, the good of the Karma going to the credit of the former and not to the latter. That one's own deliberate and conscious Karma alone can benefit one's self spiritually, physically and physically is a karmic law.

Another karmic law I have to call their attention to is that of sympathy. The consequences of one's thoughts, words, and deeds not only produce effects for one's self good or evil, but in addition the whole body of people of which one is a part, those who are nearer and more closely related, are affected by those thoughts.

Bearing the above in mind, I hope that the Fellows of the Society and the people in general will be sympathetic enough to exert themselves sincerely and zealously for the amelioration of their fellow-countrymen. The forgetfulness of such laws having been the cause of the fall of the Aryan race in India, their remembrance and carrying out now, cannot but result in its elevation to its former ancient state.

C. KOTAYYA,  
Inspector of Branches.

#### MR. C. KOTAYYA'S TOUR.

The following is the programme of the tour of Mr. C. Kotayya, Inspector of Branches of the Theosophical Society:—

|                 |      |              |                  |      |                  |
|-----------------|------|--------------|------------------|------|------------------|
| Chittoor ...    | Nov. | 2nd to 5th   | *Cochin ...      | Nov. | 18th to 21st     |
| Erode ...       | "    | 5th to 7th   | Trivandrum ...   | "    | 28th to Dec. 5th |
| *Coimbatore ... | "    | 7th to 10th  | Tinnevely ...    | Dec. | 7th to 10th      |
| *Palghat ...    | "    | 10th to 13th | Ambasamudram ... | "    | 11th to 15th     |
| Trichoor ...    | "    | 14th to 17th |                  |      |                  |

#### REPORTS FROM BRANCHES.

##### BELLARY BRANCH.

OFFICE-BEARERS:—President, Rao Bahadur A. Sabhapati Mudaliar; Secretary, T. A. Swaminatha Aiyar.

Number of meetings held during the quarter:—Four.

\*In these places there are no Branches, but such may perhaps be formed by Mr. Kotayya's efforts.

Percentage of attendance:—Twenty-five, besides non-members. Meetings varying in number from 10 to 30 on each occasion.

Nature of work done:—Reading and explaining "Branch Papers."

Public opinion:—So far as mere appreciation of the Theosophical movement is concerned, it is good. However the recognition is but passive, and it will take time to create any active interest.

Library:—"The Sanmarga Samaj" is the direct outcome of the Theosophical Society, and is *de facto* the local Branch.\*

"The Sanmarga Samaj" has a small library, which contains a selection set of books on Theosophy, &c., in English, Sanskrit and Telugu. The "Sanmarga Samaj" subscribes for the *Theosophist*. The Samaj has a weekly Anglo-Telugu organ of its own, called *The Sanmarga Bodhini*, which is for all practical purposes a Theosophical organ. The Telugu portion of the *Bodhini* serves as the best medium for popularising Theosophical ideas.

Translations:—The Branch cannot undertake the translation of any standard Sanskrit or vernacular works.

T. A. SWAMINATHA AIYAR,  
Secretary.

##### BANKURA BRANCH.

There has been no change in the personnel of the office-bearers. Babu Pratap Narayan Sinha being the President, K. N. Kulabhi, the Secretary, and Indranarayan Biswas and Hemendranath Sinha, B. A., the Assistant Secretary.

Seven meetings were held during the quarter under report and 47.62 per cent. of the members were present. The Bhagawat Gita and the Branch Papers were read.

Several gentlemen of the station, most of whom are Pleaders of the local Bar, seem to take an interest in the Theosophical movement from outside the pale of the Society. They read regularly the Theosophical journal, and "Isis Unveiled."

There is no library attached to the Branch, but some of the important works on Theosophy are to be had for perusal by those who care to know something of Theosophy. The want of a master-mind to interpret and organize the members of the Hindu society, who seem to take some interest in Theosophy, is very keenly felt here.

KEDAR NATH KULABHI,  
Secretary.

##### SURAT BRANCH.

1. The number of meetings held was 13.

2. The average attendance of the members 15. Besides these, many sympathisers and a large number of visitors attended the meetings and took an active part in the discussions.

3. Branch Papers were read regularly and freely discussed. Occasionally able articles from the *Theosophist* and *The Path* were selected for reading. A paper on "The Right Knowledge of the Real and Unreal," was read by a brother and discussed for three successive meetings.

4. I am very glad to inform you that a greater part of the members attend regularly the daily class held at the branch house. This class at present studies the "Key to Theosophy" and Yoga Vashist, which is also a very ancient Theosophical work.

5. The subscription to the *Theosophist* and *The Path* continues as usual, I am glad to inform you that, in addition to these journals, some of our brethren have been subscribing this year for *Lucifer*, *The Theosophical Siftings*, *The American Forum*, and the *Pauses*. Fifty copies of the last are being subscribed by the Branch for a free distribution amongst the sympathisers and visitors. Each library and reading room here is also supplied with one copy of it.

\*Note.—The information given in this report under the first five paragraphs refer to the Theosophical Branch proper.

Society's library and records. Were it not for this saving in the shape of rent, it would have been very difficult to re-organize the Society, taking into consideration its poor financial condition.

10. Lastly, the cordial thanks of the Society are due to the members of the staff of the Head-quarters for enlivening the proceedings of the Branch by their frequent presence at its meetings and their kind advice. The Branch should specially congratulate itself on being the nearest one, in point of distance at least to the parent Society.

I beg to remain,

Dear Sir and Brother,

Yours fraternally,

V. VENKATASESHAYYA,

Asst. Secy. and Treasurer.

BHAYNAGAR BRANCH.

To

THE GENERAL SECRETARY, INDIAN SECTION, T. S.

DEAR SIR AND BROTHER,—I have much pleasure in submitting our third quarterly report ending the 30th of September 1891.

Office-bearers:—The Office-bearers are the same gentlemen mentioned in our two quarterly reports, except that, during the absence of the President, our esteemed brother Raul Shri-Harisingji at Deesa on State business, Mr. J. N. Unwalla, the Secretary, acts for him in addition to his duties.

During the quarter under report, eleven meetings were held as usual on Sundays. During the period two gentlemen have been initiated, and this has already been reported.

The average number of attendance was only six, partly owing to the absence of some of the members, who, when here, are sure to attend the meetings.

At our weekly meetings, we, as usual, discuss Theosophical matters, to which our sympathizers, whose number is gradually increasing, are cordially invited. I should not here miss the opportunity of bringing to your notice the fact that, through the exertions of Mr. J. N. Unwalla, our Secretary, assisted by Mr. Jatashanker Yadeshnar Bhatt, a Society, consisting of some of the best Shastris of the place and many of the leading citizens, is being formed to inculcate upon the minds of the public the necessity of adhering to the creed of their forefathers. We hope their efforts will be crowned with success.

We, members of this Branch, should not miss the opportunity of expressing our heartfelt good wishes for the laudable efforts of Lt. C. L. Peacocke and other gentlemen who have started a periodical for the dissemination of Theosophical truths among the public. The branch has subscribed for 50 copies of the same to be distributed *gratis* among sympathizers.

With fraternal regards to all at the Head-quarters.

I remain,

Yours fraternally,

BULWANTRAO P. OZA,

Asst. Secretary, T. S.

UMBALLA BRANCH.

A Branch Theosophical Society was formed in Umballa on the 4th of October with Babu Dewan Chand and four others as members. This is the eighth branch that has been formed in India in the present year.

NAGPUR BRANCH.

1. Mr. C. Narainswamy Nayudu President, Mr. C. Lakshmanswamy Nayudu Secretary, Mr. C. Shrinivas Rao Nayudu, Librarian.
2. Only six meetings were held during the quarter.
3. The percentage of attendance is 65.

4. Study and discussion of Branch Work Papers, Bhagawat Gita, and miscellaneous business.

5. The movement and its work are appreciated by the public, and there is likelihood of a few more members joining it.

6. The Branch has a library and subscribes to Theosophical and kindred journals.

7. Translation work has not yet been taken up, though it is intended to do something in that direction.

C. LAKSHMANSWAMY.

#### THE ARYAN THEOLOGICAL SOCIETY.

DHARWAR, 25th August 1891.

To the President, T. S., Adyar.

DEAR REVERED SIR,—I beg to inform you that the following Resolutions were unanimously passed at a meeting held on the 14th of June 1891, in connection with the local philanthropic literary and philosophical body entitled "Aryan Theological Society," specially for the purpose of expressing regret for the death of the revered Madame Blavatsky, the Co-Founder and Secretary of the learned 'Theosophical Society' of New York.

Resolved,—That the Aryan Theological Society of Dharwar deeply regrets the irreparable loss and great calamity sustained in the unexpected death of our most beloved, learned, and revered Madame H. P. Blavatsky, and places on record its sense of gratitude for the incalculable benefit poured upon humanity in the world by her indefatigable zeal, wonderful energy, and high culture and recognition for the good work done to Aryavarta by bringing her people from ignorance into the bright light of Yoga Philosophy, and other various doctrines from the sacred Vedas and the Aryan Dharma Shastras, as elucidated by our ancient most revered Rishis.

Yours fraternally,

ANANT BAPU SHASTRI JOSHI, F. T. S.,

President.

#### SHOLINGHUR.

Proceedings of a Public Meeting held at Sholinghur on the 26th Sept. 1891.

Present:—M. R. Ry. A. Rajagopalacharry (in the chair), K. Seshadri Iyengar, B. A., Murugasa Mudaliar, B. A., T. Murugasa Mudaliar, T. Varada Iyer, L. Sreeneevasa Raghava Iyer, T. E. Ramanuja Iyengar, P. R. Sivarama Iyer, B. A., and others.

Read notifications published in *Supplement to the Theosophist* for September 1891, pp. 109 and 110, by Col. H. S. Olcott, P. T. S., and B. Keightley, Esq., M. A., Secretary to the Indian Section T. S., and resolved.

I. That this meeting records its high sense of appreciation of the projected lecturing tour of Mrs. Annie Besant, as the same is likely to stir up in the minds of our countrymen a keen spirit of enquiry in matters spiritual and philosophical.

II. That a subscription list be opened at once for contribution towards the expenses of Mrs. Annie Besant's Indian tour.

III. That Mr. P. R. Sivarama Iyer be appointed Secretary for collecting the subscriptions and sending the amount to B. Keightley, Esq., M. A., Genl. Secy., Indian Sec., T. S.

IV. That a copy of the above resolutions be communicated to B. Keightley, Esq., M. A., General Secretary, Indian Section, T. S.

(Signed) A. RAJAGOPALACHARRY,

Chairman.

#### COPY OF RULES OF LUDHIANA BRANCH.

1. B. Abinash Chandra is elected as an additional Vice-President along with Lala Tuls Ram, and B. Ganak Chand as Treasurer.

2. Sunday in every week at 6 p. m. will be the day for the ordinary meeting of the branch till further orders.

3. A register shall be opened and kept with the Secretary showing the names of the members and the fee paid by them. A fee of one rupee will be payable by each member joining the Society. In case of a person unable to pay the admission fee of one rupee, it can be remitted totally or in part on the recommendation of at least two members of the Theosophical Society.

6. No addition to the library presented to this branch by our worthy President has been made in the quarter under review.

7. The list of new office-bearers has been already submitted to the Head-quarters.

8. The President and the late Secretary took an active part in the welfare of this branch.

9. There has been made one addition to the list of members of this branch by Rao Sahib Mayaram Sambhunath, a very old F. T. S.

10. Rao Bahadoor Uttamram N. Mehtaji, Head Master of the Surat High School, and Rao Bahadoor Jagannath Ichheram, both very active sympathisers, deserve our warm thanks for their useful and regular attendance in the regular Branch meetings.

MAHIPUTRAM DAJIBHAI,  
Secretary.

#### SEETY BRANCH.

Babu Rajkissen Mukerji, *President*; Babu Priya Nath Doss, *Secretary*.

Number of meetings held during the quarter was seven. Meetings are held every fortnight in the premises of the Secretary at Seety.

Attendance of members is 33 per cent. as before, but that of the sympathisers is gradually on the increase.

Sreemuthbhagavut, Branch Work Papers and other books relating to Hindu Sastras were read and discussed.

By the gradual increase in the attendance of the inhabitants in the meetings, it is evident that they are feeling the necessity for work, such as the Theosophical Society is doing all over the world, viz., reviving in the minds of men an appreciation of the Hindu Sastras.

A very small library is attached to the Branch. The *Theosophist* is subscribed for jointly by the President and Secretary, and is circulated to all the members for perusal.

Translation work is not possible at present.

PRIYA NATH DOSS,  
Secretary.

#### COIMBATORE BRANCH.

*President*, N. Annasawmy Rao Rai Bahadur; *Secretary*, N. Ramasamier; *Assistant Secretary*, S. Raghavendara Row.

Meetings were held very regularly every Sunday morning at the house of our President at 8.

Seven to nine members and sympathisers attended at every meeting.

Branch Work Papers, selections from the *Theosophist*, the *Secret Doctrine*, *Key to Theosophy*, &c., were read, translated in Tamil to members who were unable to understand, and explained.

This branch has no library.

P. V. SUBBIAH,  
for Secretary.

#### KUMBakonam BRANCH.

1. A. Neelakunta Sastri, *President*; K. Narayanaswami Iyer, *Secretary*.

2. Regular meetings are held every Saturday and Sunday, in the evening, when the *Key to Theosophy* is read and explained. The average attendance is 50 persons. Besides, the Secretary meets daily with some members and many sympathisers, and goes on reading many other T. S. publications as well as Vasudevamanam.

3. Our work has brought in many sympathisers both in the elders and students, some of whom take an active part in all the meetings.

4. We send for the *Theosophist*, *Lucifer*, *Path*, *Buddhist Forum*, *T. P. S. Siftings*, *Vahan* and *Pauses*, which are regularly circulated, as well as

*Prasnottara* and Branch Work Papers. This part of the work is more satisfactory and more comprehensive than the meetings.

5. The Secretary also visits every fortnight the branch at Tiruvalur, which is, in a manner, his own offspring. The President has published and distributed gratis some important papers on "Om" and other practical phases of Theosophy.

6. As for translation, besides the Upanishad, which appears in every *Theosophist*, we are engaged in Kalkipuran, Vasudevamanam (ready for print), Laghu Yoga Vasistam and Garudapuran (by C. R. S., who has lately joined the Head-quarters staff in the Oriental Department); also an edition of Apastamba's Grihya Sutra with the Commentary of Sudarsana is being prepared on the collation of seven MSS. by one of the members, specially qualified for it, with the assistance of one of the best Pandits in Southern India.

7. A system of lectures has been also organised, and the following already delivered in the last month.

1. "Karma," by the Secretary.

2. "What we are," by C. R. Sreenivasa Iyengar.

R. SUNDARESA SASTRI,  
for the Secretary.

#### MADRAS BRANCH.

20th September 1891.

To

THE GENERAL SECRETARY TO THE THEOSOPHICAL SOCIETY,

Indian Section, Adyar, Madras.

DEAR SIR AND BROTHER,—I beg to submit my report for the quarter ending 30th June 1891, on the working of the Madras Branch of the Theosophical Society.

2. The following persons were appointed as the office-bearers for the year 1891:—

*President*, M. R. Ry. R. Sivasankara Pandiajee, B. A., Head Master of the Hindu Theological High School, Madras; *Secretary*, M. R. Ry. D. R. Balajee Row Garu, B. A.; *Asst. Secretary and Treasurer*, M. R. Ry. V. Venkateshaya Garu.

3. There are 23 members on the roll, and meetings are held on every Sunday after 6 p. m., which are open to non-members also. The average attendance is 8. This poor attendance is owing to the dispersion of the members, most of whom are Government officials, but many sympathisers attend the meetings.

4. The Bhagawat Gita is read by the President on every Sunday, and the meaning is well explained to the members in English and discussions are made on difficult points. The sympathisers who attend the meetings evince great interest in hearing the Bhagawat Gita.

5. The Branch Papers received from the Head-quarters are read, and the suggestions therein contained are attended to.

6. During the quarter, Mr. Keightley kindly delivered a few lectures on Theosophical themes, Mr. Fawcett had the kindness to deliver a lecture on Metaphysics, and Lieutenant Beale on Theosophy in general. M. R. Ry. Kotayya Chetty Garu, the Theosophical Inspector, has been kindly delivering lectures on some Theosophical subjects occasionally, and explaining the advantages of the Theosophical movement both to the members and to the sympathisers.

7. The death of Madame Blavatsky, Co-Founder of the Theosophical Society, is highly regretted by the members, and a resolution to this effect was recorded at one of the meetings of the Society.

8. This Branch appears to have had a good library. But owing to the official transfer of some of the members to out stations and to other causes, many books seem to have been lost, and there are a few odd volumes of many valuable works, such as "Isis Unveiled," &c. The present members, however, are taking proper steps for putting the library on a satisfactory basis.

9. The thanks of the Society are due to Mr. Pandiajee for his kindness in temporarily allowing the free use of the Lecture Hall of the Hindu Theological High School for the meetings of the Society and a room for the

A book or register showing the receipt of books received by or belonging to the Society, and a list of all other articles and things belonging to the Society, will be kept by the Secretaries. Other books and registers which will be necessary for the working of the Society will be opened by the Secretaries at their discretion.

4. Every person desirous of becoming a member shall get the recommendation of at least two members for his admission, and then he may be admitted, subject to the approval of both or one Secretary and a member, on being proved to the satisfaction of the Society as being unfit, will be liable to be expelled from the Society, and on being expelled he will forfeit all rights which he might have acquired as a member of the Society.

5. For the present the meetings of this Society will be held at the premises of B. R. B.

6. No official business, except the teachings of the Society, shall be carried on at a meeting at which five members at least are not present.  
30th August 1891.

### MEDICINE AND SURGERY.

It may prove interesting to cite a tribute—from “the far West to the far East”—to the intimate knowledge of surgery, and surgical methods, undoubtedly possessed by the ancients. In the “Open Letter” in a recent number of the *Century* appeared a short article entitled “Does vivisection help?” The writer proceeds to re-examine the foundation for some of the great claims now made for recent advances in Medicine and Surgery, and very pertinently observes that some light may be thrown upon this subject by other discoveries, *e. g.*, the discovery in Sanskrit and classical literature of full descriptions of certain medical and surgical methods and appliances in use among the ancients. He continues—

“In some cases, for instance, from the excavations at Pompeii, instruments have been found, both surgical and dental, almost identical with our own. In others, as in the works of Hippocrates and in the ‘Susruta,’ a commentary on the ‘Yajur Veda’ of the Hindus, full descriptions are given of more than a 100 surgical instruments of steel; of many kinds of bandages; and the specifications for a splint, like the patented bamboo splint now in use by British Army Surgeons. ‘Susruta’ also describes surgical operations which are claimed as the crowning glories of 19th Century Surgery. The surgical operation for the stone, and the rhinoplastic, or that which consists in making an artificial nose from flesh and skin taken from the patient’s own forehead, were fully known and practised by the ancient Hindus.

“And finally, the antiseptic treatment of wounds, one of the glories of modern surgery, is proved to be a re-discovery. Hippocrates, in his book on Wounds, which is a small manual on this method of treatment, describes it, and calls it by the Greek word for non-putrescible.

“The plain truth seems to be that the ancients knew pretty nearly as much as we do about surgery and medicine; for it unfortunately happens that with all our increased scientific knowledge of disease, its *etiology*, its diagnosis and prognosis, we have arrived at the conclusion that the “expectant treatment,” or the art of letting disease severely alone, is the most scientific way of curing it: in other words, nature will effect the cure herself, if we do not meddle with her.”

To all of which we say “Amen,” briefly adding, that not only did the ancients know “pretty nearly as much as we do about surgery and medicine,” but that they knew a very great deal more: if we go back far enough, say to our Aryan forefathers of the early Fifth Root Race. True and understood, but the point of view was entirely different, and on a very much higher plane.

R. PRASAD, F. T. S.

Printed by GRAVES, COOKSON AND Co., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijaya Raghava Chariu, at Adyar, Madras.

## SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1891.

### THE SIXTEENTH ANNUAL CONVENTION.

The Sixteenth Annual Convention of the Theosophical Society will be held on the 27th, 28th, and 29th December next as usual at the Head-quarters, Adyar, Madras.

There are many reasons why members should make a special effort to be present this year, and these have been pointed out in the printed letter sent to every member of the Section.

Among the more important special business of the Convention will be:—

- (a). The passing of resolutions in honour of H. P. B.
- (b). Receiving and providing a fitting resting place for the ashes of her body.
- (c). The reading of papers on various subjects of interest, with a view of giving the Convention a more social, scientific, philosophic and literary character than hitherto.

Members will admit that it is only right and proper that the Convention following H. P. B.’s death should be one of the largest and most useful gatherings on record.

Presidents and Secretaries of Branches are requested to send in as soon as possible all suggestions for the working of the Section or any alterations in the rules, that they or their Branches may desire to be brought before Convention.

Members who have the time at their disposal are requested to prepare papers for reading at Convention. If time does not admit of the reading of all papers, the unread ones will be useful for publication in the *Theosophist*. No efforts will therefore be wasted in this direction.

The usual public meeting will be held in Pacheappa’s Hall, Madras.

The attention of members is directed to the following:—

The arrangements for food at the last Convention having given general satisfaction, the same plan will be followed this year. A Brahmin hotel and cooks will be provided for the dispensing of food, which will be free to all delegates. If any delegate brings his own cooks, or prefers to cook for himself, rations of uncooked food will be served out to him.

The entire lower floor of the main building, including the hall, will be available for sleeping accommodation, but each Delegate is requested to bring his own bedding and toilet articles.

Every effort will be made to ensure the comfort of visitors.

Attached members should notify as early as possible to the President or Secretary of their Branch, if it is their intention to be present.

Unattached members should communicate at once with Head-quarters.

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

### ANNIE BESANT’S VISIT.

Members have been already informed that Annie Besant has been obliged for the present to postpone her visit to India. Those who are still in doubt as to the apparent advisability of the present step, may learn how imperative the duty must have been that forced Annie Besant to change her plans, from the fact that her passage was already engaged and every preparation made.

Though we shall not have the pleasure of seeing her this year, we shall doubtless welcome her to India at no distant date, when she will be able to give more time than she could have done this year.

The subscriptions received will either be held on "special deposit" to await Annie Besant's visit in the future, or returned to members, if they so desire.

BERTRAM KNIGHTLEY,  
Genl. Secretary.

### COL. OLCOTT.

#### THE PRESIDENT-FOUNDER IN CALIFORNIA.

When it became known that Col. Olcott was to pass through San Francisco en route for Japan, preparations were at once perfected to give him a welcome appropriate to the venerable Founder and General-in-Chief of the Theosophical Society. He was telegraphed to en route to present the urgent request of the 'Fellows' of Sacramento, the capital city, that he should stop off for a day and give them the pleasure of meeting him and listening to an address upon 'Theosophy and H. P. B.' A delegation led by Dr. J. S. Cook and other pioneer Theosophists met the President at the depot and escorted him to the residence of the genial Dr. and esconced him in quarters which the Colonel at once dubbed "The Prophet's Chamber." On the same evening Col. Olcott delivered a characteristic address upon "Theosophy and Madame Blavatsky," to an audience that crowded Pythian Castle, the finest hall in the city. Local Press reports of lecture were full and fair. Col. Olcott left Sacramento for San Francisco, October 5th, and was met at the 16th Street Station, Oakland, by a delegation led by Mr. Judge, who had returned to San Francisco, having changed route and dates of his own tour especially to meet and welcome his worthy colleague, the President-Founder. Here was a sight to cheer the hearts of all true Theosophists! The President and Vice-President, the two remaining Founders of the Theosophical Society, meeting on these distant shores of the Pacific, grasping hands and greeting each other as brothers bound by no common tie, and with peace and good-will toward each other and toward all men. Surely though for a time deprived of the dauntless and victorious H. P. B., the Theosophical Society shall surmount all obstacles and make a glorious contest for larger knowledge, fuller freedom and grander ideals, led by two such brave hearts, true alike to themselves and to their fellows! The cause is safe as long as each Fellow does his humble part as loyally, and upholds the hands of those loyal souls.

Once under the shelter of the Pilgrim's Pacific Coast Rest, and in the care of hospitable Mrs. Dr. J. A. Anderson, the Colonel rested for a grand Theosophical Society reception at Head-quarters and for the ordeal of interviews by reporters. Next morning the daily papers gave good and lengthy reports headed with cuts of the Colonel, and the city was agog with curiosity and interest to see and hear the Theosophical Lion of the hour. Metropolitan Hall rarely holds so many intelligent and studious people as assembled to hear Col. Olcott speak upon "Theosophy and Madame Blavatsky." The immense organ preluded forth volumes of grand music as the people filled the temple. A moment of waiting, and Col. Olcott, preceded by Mr. Judge, stepped upon the platform. In a few impressive words Mr. Judge reviewed the career of the lecturer; spoke of services rendered to his country in time of peril; and of his lifework of devotion to Theosophy; and as the Colonel rose to speak, a cordial burst of applause greeted him. For nearly an hour the audience listened with wrapped attention as Col. Olcott spoke of the founding of the Theosophical Society, its brave struggle against bigotry, conservatism, and ignorance, and the grand success of the Society, as demonstrated by its universal and wide-spread power and influence in the minds of the progressive and thinking people the world over; of the great practical assistance of Theosophy in every department of individual and collective life, and of the brave struggle of the three Founders as they worked on against apparently insurmountable obstacles, imbued only with the one noble aim to enlighten and elevate their fellowmen by giving to the West that knowledge and wisdom of the Orient which they had received from the Masters. He spoke of "My colleague, she, who, never

knowing a moment's cessation from physical pain, yet heroically thought, wrote, and worked while life lasted that the heavy Karma of the world might be lifted even though she bore it upon her already over-burdened shoulders—and last, of the bright, hopeful future of Theosophy, which, if the work of the Masters, was carried on with the same fervent devotion, would leaven the whole world and rejoice the hearts of the real Founders who, with watchful eyes, and loving hearts, noted each faithful laborer in the Great Work." At the Theosophical Society reception given to Col. Olcott at Head-quarters, every Theosophist in San Francisco and vicinity, who could do so, attended.

A right royal reception it was. The General Secretary was also present, to whom Col. Olcott said:—"Take your seat by my side, as you did at N. Y. in 1875; we were one in the work then and are now." Both the President and Vice-President spoke at length, after which general conversation followed, and only at a late hour did the gathering break up. Next day Col. Olcott and Mr. Judge were photographed in different positions, singly and together. These photos are not only the last, but are regarded as the best ever taken, life size—Paris Panels—and Cabinet sittings were made; also an 8x10 size of the Col. and Mr. Judge standing together. These photos may be had upon application to the Pacific Coast Committee, who have them on sale; proceeds to be devoted to Theosophic work.

The Colonel expressed himself as fascinated with California Theosophists, and loth to leave those who were so earnest and energetic in carrying on the work of the Theosophical Society. On October 8th Col. Olcott, attended by 30 or 40 ladies and gentlemen, members of local branches, boarded the Japan steamer *Belgie* and awaited the hour of sailing. Assembled on the deck of the great steamer were a host that surrounded the Patriarchal President, and eagerly listened to his words of counsel and encouragement, and earnest solicitations for the continued spread and power of Theosophy upon the Pacific Coast. His last words lingered with the faithful as the steamer sailed down the Bay, bearing him who is so beloved for his loyalty to the great charge and his great heart that beats for all the sons of men. Long may our noble President-Founder live to honor and spread over the earth the teachings of the Masters who have chosen him to do their work!

ALLEN GRIFFITHS.

15th October 1891.

#### THE PRESIDENT-FOUNDER AND W. Q. JUDGE IN AMERICA.

The *Daily New York Times* of September 24, 1891, substantially said: "Col. Henry S. Olcott, President of the 'Theosophical Society of the World,' arrived by steamer last evening." At the Astor House, he "talked with reporters in a highly entertaining way." Col. Olcott "was a Special Commissioner of the Navy Department under Gideon Welles. His military title was obtained under Secretary Stanton during the American Civil War. Experience in the executive work of these two positions has been of good service to him in leading the 300 Branches of the Theosophical Society."

The *New York Herald* said: "Col. Olcott is more interested in the East than in the West, and declares that in unadulterated wisdom, the Orient is far ahead of the nations that get up subscriptions to send missionaries there," that "men in the West have laid only the corner stone of a psychic system, of whose extent and development we have yet no conception." Col. Olcott remained in New York only two days. He lectured, on the intervening evening, in Scottish Rite Hall, on "Theosophy and H. P. Blavatsky."

Mr. Judge was already in California, lecturing and conversing with inquirers, when Col. Olcott arrived in San Francisco. They were together on the platform when Col. Olcott lectured, October 7th, the evening before he sailed over the Pacific Ocean for Japan. The lectures, conversation, and movements of both have been reported by the California newspapers with a kindly spirit. "A fine crayon picture of H. P. B.," wreathed with the unfading flowers, called "immortelles," stood also on the platform, October 7th. Upon the speaker's desk lay a beautiful bouquet of immortelles and "the lotus, the flower which is the emblem of Theosophists," said the *San Francisco Chronicle*. The *San Francisco Examiner* devoted over a column to the "small



tin box, two and a half inches deep, five inches wide, and eight inches long, containing the ashes of H. P. B.'s body."

Dr. Jerome Anderson, in a few introductory words before one of Mr. Judge's lectures, said: "Mr. Judge has devoted a lifetime, perhaps many of them, to the great subject, Theosophy, of which he will now speak to you." He has had attentive audiences in the towns all along the Pacific Coast. One conspicuous difference characterises the aspect of such assemblies in that Western land and in India. There the audience is balanced, male and female. If either preponderate, there are more women. Men and women are equally eager as listeners, and equally intelligent in receiving what is said on the platform. They discuss it together when they go home. In India, whatever benefit the women get from such discourses, they have to get second-hand; and how much they get, in that poorer way, Indians know.

ANNA BALLARD, F. T. S.

#### THE PRESIDENT-FOUNDER AND THE BUDDHISTS OF JAPAN.

The Special Council of Buddhist High Priests called by Col. Olcott met in Japan, listened to his reading of the 14 propositions embodied in his Syllabus of Fundamental Buddhist Beliefs, discussed them carefully, and adopted them on behalf of the Northern Church. This accomplishes a task which is unprecedented in history. What makes it the more striking and gratifying is, that this linking together of Northern and Southern Buddhism has been brought about by one man without the help of influential committees or backers, but solely supported by the brotherly spirit embodied in Theosophy. By this success, the name of our Society is indissolubly linked with the modern history of Buddhism, as it had previously been with that of Hindism by its work in India.

#### THE GENERAL SECRETARY'S TOUR.

The General Secretary has up to date visited the following Branches:—Calcutta, Ranchi, Berhampore, Jamalpur, Bankipore, Gorakhpore, Gya, Benares. After leaving Benares he proceeds to Allahabad and thence to Jubbulpore and Bombay. From Bombay he will return to Adyar about December 12th.

He proposes to continue his tour again after the Convention, when he will visit the Branches in the Punjab, North and N. W. P., which have not been visited in the present tour.

His lectures in Calcutta seem to have been much appreciated, newspapers having reported them fully. Letters from the other Branches show that his efforts are meeting with success.

#### THE ASSISTANT-GENERAL SECRETARY.

Bro. S. V. Edge, the Assistant General Secretary, visited the Branches at Kumbakonam and Mannaragudi, November 6th to November 11th. He delivered two lectures in the Town Hall at Kumbakonam on the evenings of November 7th and 8th to large and apparently appreciative audiences. The subjects were "Theosophy and Modern Life" and "Theosophy and Occultism." The latter was followed by an animated discussion. He lectured at Mannaragudi on Monday evening, November 9th, on "Theosophy and the Theosophical Society" to a full house in the School Room of the High School, and also addressed a meeting of the Branch on Tuesday morning before leaving.

#### THE INSPECTOR'S TOUR.

Bro. C. Kotayya, the Inspector of Branches, has visited Chittoor, Erode, Coimbatore, Palghat, Trichoor, and Cochin. At Erode he formed a new Branch with Bro. M. Sarvottama Row as President, and nine members. Lectures which were well attended, were delivered by him in all these places.

#### THEOSOPHICAL SOCIETY, AMERICAN SECTION.

GENERAL SECRETARY'S OFFICE,

NEW YORK, October 23rd, 1891.

To the Secretary Theosophical Society, Adyar, Madras, India.

DEAR SIR AND BROTHER,—On September 22nd a Charter was issued to the San Francisco Theosophical Society, San Francisco, California; and on October 19th a Charter was issued to the Providence Theosophical Society, Providence, Rhode Island. There are now sixty Branches on the roll of the American Section.

Fraternally yours,

WILLIAM Q. JUDGE,

General Secretary American Section.

#### FINANCIAL STATEMENT.

The Assistant Treasurer begs to acknowledge with thanks the receipt of the following sums since the date of last acknowledgment:—

| LIBRARY FUND.                                           |     | RS. | A. | P. |
|---------------------------------------------------------|-----|-----|----|----|
| The Hon. Mr. S. Subramanya Iyer                         | ... | 50  | 0  | 0  |
| C. Sambiah Chetty (Madras)                              | ... | 5   | 0  | 0  |
| L. P. McCarthy (San Francisco) £ 1                      | ... | 15  | 8  | 0  |
| Dr. H. Pratt (Boulogne) £ 10. (Money with Col. Olcott). | ... |     |    |    |

#### HEAD-QUARTERS FUND.

|                                                                                    |     |    |    |   |
|------------------------------------------------------------------------------------|-----|----|----|---|
| Diplomas Fees of 45 Members of European Section less expenses (11s. 6d.) £ 5-11-6. | ... | 12 | 0  | 0 |
| "Krishnarpanam" (Warangal)                                                         | ... | 20 | 0  | 0 |
| T. Ramachandra Row (Kurnool)                                                       | ... | 84 | 0  | 0 |
| Anantaro Nathji Mehta (Kundla)                                                     | ... | 50 | 0  | 0 |
| Anantaram Ghosh (Chittagong)                                                       | ... | 7  | 12 | 0 |
| Berhampore Branch T. S.                                                            | ... |    |    |   |

#### ANNIVERSARY FUND.

|                                                 |     |    |   |   |
|-------------------------------------------------|-----|----|---|---|
| A. Venkata Kanniah (Arcot)...                   | ... | 5  | 0 | 0 |
| Berhampore Branch T. S. arrears of subscription | ... | 71 | 0 | 0 |

#### COL. OLCOTT'S HOLIDAY FUND.

|                         |     |   |   |   |
|-------------------------|-----|---|---|---|
| Berhampore Branch T. S. | ... | 7 | 0 | 0 |
|-------------------------|-----|---|---|---|

#### H. P. B. MEMORIAL FUND.

|                                                                               |     |     |   |   |
|-------------------------------------------------------------------------------|-----|-----|---|---|
| Pakur T. S.                                                                   | ... | 25  | 0 | 0 |
| Calcutta Branch, J. F. Madan Rs. 150; S. J. Padshah Rs. 100; R. C. Sen Rs. 20 | ... | 270 | 0 | 0 |
| P. H. Mehta (Surat)...                                                        | ... | 1   | 0 | 0 |
| Cocanada T. S.                                                                | ... | 10  | 0 | 0 |
| S. D. Patel (Poona)                                                           | ... | 5   | 0 | 0 |
| K. M. Raghavendra Row (Kurwar)                                                | ... | 5   | 0 | 0 |
| Olcott T. S. (Kanigiri)                                                       | ... | 20  | 0 | 0 |
| K. C. Mukerji (Simla)                                                         | ... | 5   | 0 | 0 |
| M. Singaravelu Mudelliar (Vellore)                                            | ... | 7   | 0 | 0 |
| T. Ramachandra Row (Kurnool)                                                  | ... | 5   | 0 | 0 |
| B. Annamalai Chetty (Shiyali)                                                 | ... | 2   | 0 | 0 |
| Umeshchandra Mustaphi (Sakria)                                                | ... | 1   | 0 | 0 |
| A. Fullerton (New York) £ 2.                                                  | ... |     |   |   |
| Berhampore Branch T. S.                                                       | ... | 2   | 0 | 0 |
| V. R. Coopoooswamy Mudelliar (Chicacole)                                      | ... | 4   | 0 | 0 |
| Masulipatam T. S.                                                             | ... | 10  | 0 | 0 |

#### ANNIE BESANT TRAVELLING FUND.

|                                                           |     |     |   |   |
|-----------------------------------------------------------|-----|-----|---|---|
| Bombay Branch                                             | ... | 150 | 0 | 0 |
| Calcutta Branch: S. J. Padshah Rs. 25, R. C. Sen Rs. 5... | ... | 30  | 0 | 0 |
| A. N. E. Judah (Calcutta)                                 | ... | 5   | 0 | 0 |
| P. H. Mehta (Surat)                                       | ... | 1   | 0 | 0 |
| Madras Branch T. S.                                       | ... | 25  | 0 | 0 |
| Bhavuagar Branch T. S.                                    | ... | 100 | 0 | 0 |



|                                        | RS. | A. | P. |
|----------------------------------------|-----|----|----|
| Cocanada T. S. ...                     | 15  | 0  | 0  |
| C. K. Rajagopala Iyer ...              | 10  | 0  | 0  |
| S. D. Patel (Poona) ...                | 10  | 0  | 0  |
| Calcutta Branch ...                    | 163 | 4  | 0  |
| "Krishnarpanam" (Warangal) ...         | 50  | 0  | 0  |
| Hyderabad Branch T. S. ...             | 100 | 0  | 0  |
| Secunderabad T. S. ...                 | 27  | 0  | 0  |
| K. M. Raghavendra Row (Karwar) ...     | 5   | 0  | 0  |
| K. C. Mukerji (Simla) ...              | 5   | 0  | 0  |
| Olcott T. S. (Kanigiri) ...            | 15  | 0  | 0  |
| K. Ethirajulu Naidu (Bangalore) ...    | 2   | 0  | 0  |
| M. Singaravelu Mudelliar (Vellore) ... | 3   | 0  | 0  |
| Jai Raj Dass (Chopra) ...              | 2   | 0  | 0  |
| V. R. Patankar (Tanjore) ...           | 5   | 0  | 0  |
| Umeschandra Mustaphi (Sakria) ...      | 1   | 0  | 0  |
| L. P. M'Carthy (San Francisco) ...     | 28  | 4  | 0  |
| Lala Sriram (Bulandshahar) ...         | 10  | 0  | 0  |
| Anantaram Ghosh (Chittugong) ...       | 100 | 0  | 0  |
| V. Goshi (Poona) ...                   | 10  | 0  | 0  |

S. E. GOPALACHARI,  
Asst. Treasurer.

20th November 1891.

INDIAN SECTION.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                      | RS.   | A. | P. |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|----|----|
| Last month's balance brought forward ...                                                                                                                                                                                                                                                                                                                                                                                                             | 2,441 | 12 | 9  |
| Annual subscriptions of unattached members:—Messrs.<br>L. R. B. (Lahore) Rs. 2-2-0; C. S. (Sydapat) Rs. 2; C. V.<br>J. R. (Masulipatam) Rs. 2-4-0 ...                                                                                                                                                                                                                                                                                                | 6     | 6  | 0  |
| Do. from Branches:—Sholingur, Rs. 5; Palghat, Re. 1-4;<br>Vizianagaram, Re. 1-2; Bareilly, Re. 1-2; Pakur, Rs. 3;<br>Kapurthala, Rs. 4; Calcutta, Re. 1; Bombay, Rs. 3;<br>Surat, Rs. 2; Umballa, Rs. 5; Berhampore, Rs. 3;<br>Erode, Rs. 5 ...                                                                                                                                                                                                      | 34    | 8  | 0  |
| Donation from "Krishnarpanam" (Warangal) ...                                                                                                                                                                                                                                                                                                                                                                                                         | 5     | 0  | 0  |
| Entrance fees of Messrs. T. M. M., P. R. S., M. A. and<br>C. S. N. of the Sholingur Branch, Rs. 40; D. J. M., M.<br>M. D. and D. H. (Bombay) Rs. 30; Pakur Branch<br>Rs. 20; Madanapalli Branch Rs. 5; B. B. M. (Rs. 10)<br>and A. D. and C. K. D. (Rs. 4) Calcutta Branch; K. B. N.<br>K. (Rs. 10), G. L. N. M. (Rs. 4), Surat; S. C. M. (Rs. 2),<br>N. C. (Rs. 2) and G. C. M. Re. 1 (Amballa); M. V., M.<br>G. V. S. and K. S. (Erode) Rs. 20 ... | 148   | 0  | 0  |
| From the Bombay Branch for the printing of pamphlets ...                                                                                                                                                                                                                                                                                                                                                                                             | 154   | 0  | 0  |
| Entrance fee and annual subscription of Mr. Narotam<br>Das Chanhe (Warangal) ...                                                                                                                                                                                                                                                                                                                                                                     | 11    | 0  | 0  |
| Total ...                                                                                                                                                                                                                                                                                                                                                                                                                                            | 2,800 | 10 | 9  |

| EXPENDITURE.           |       |    |   |
|------------------------|-------|----|---|
| Salaries ...           | 175   | 0  | 0 |
| Postage ...            | 71    | 5  | 6 |
| Printing ...           | 166   | 13 | 6 |
| Travelling charges ... | 24    | 2  | 0 |
| Sundries ...           | 7     | 7  | 0 |
| Total Rs. ...          | 444   | 12 | 0 |
| Add Balance ...        | 2,355 | 14 | 9 |
| Grand Total Rs. ...    | 2,800 | 10 | 9 |

THE HON'BLE S. SUBRAMANIA AIYAR, C. I. E., F. T. S.

Theosophists will learn with pleasure of the elevation to the Judicial Bench of the High Court of our Brother S. Subramania Aiyar. He has, as is well known, for a long time been an earnest and devoted member of the Society and a leading light in the legal world, and it is pleasurable to us to know that his abilities have been so much appreciated by the Government.

We shall be expressing the feelings of all Indian Theosophists when we offer to our Brother our sincere and fraternal wishes for his happiness and success in his new surroundings.

SHOLINGHUR BRANCH T. S.

Proceedings of a Meeting of the Members of the Theosophical Society,  
held at Sholinghur on the 25th October 1891.

Present:—Mr. S. V. Edge (in the Chair), M. R. Ky. V. Coopposwami Iyer, M. A., D. Vedagiri Iyer, T. Murugesu Mudaliar, L. Srinivasa Ragava Iyer, C. Subbiah Naidu, P. R. Sivarama Iyer, B. A., K. Seshadri Iyengar, B. A., Balli Dasiri Chetty, T. S. Ganapati Iyer and C. Kotayya Chetti.

Proposed by Bro. Edge and seconded by Bro. Kotayya that a branch of the Theosophical Society, to be designated "The Sholinghur Branch Theosophical Society," be opened at Sholinghur, and Bro. V. Coopposwami Iyer and Bro. K. Seshadri Iyengar be made the President and Secretary respectively thereof. Carried unanimously.

SIDNEY V. EDGE, Chairman.

RANCHI BRANCH.

Bro. Nibaranchandra Gupta, President of the above Branch, has been authorised to visit all Districts and Sub-divisions of Chota Nagpur and all places which are comprised in that division with a view to delivering addresses on Theosophy and forming new Branches and centres. Particulars of this tour will be published in due course.

The Secretary of the Branch, Bro. Babu Munmatha Nath Chatterji, has been transferred, and has therefore been compelled to resign the Secretaryship. Babu Nava Krishna Roy has been elected as his successor.

THE CRY FROM MACEDONIA.

To the Editor of the "Theosophist."

DEAR SIR AND BROTHER,

Some time ago the Assistant General Secretary of the West Indies addressed some remarks to the *Theosophist* about the religious condition of the Indian immigrants in these Colonies, and pointed out what a noble field of labour was open to any Hindu gentleman who could and would endeavour to save his fellow countrymen and co-religionists from the wholesale proselytising to Christianity which is openly carried on in the West Indies without let or hindrance. The following extracts from the report of the recent Census in Grenada will serve to show that his appeal was not groundless, and may stimulate some willing heart to take action:—

\* \* \* \* \*

THE COOLIES.

\* \* \* \* \*

In religious matters the cooly does not seem at all conservative. There were 509 enumerated as Hindoos, and 72 as Mohamedans, the rest have been converted to Christianity, and it is not at all uncommon for the heads of a family to be Hindoos and their children to be Christians. Very rarely were any of the children other than Christian. Most of the Christian coolies follow the Anglican persuasion, there being 1,151 of them Anglicans, or more than one half of all the coolies in the island. The Roman Catholics numbered 185 and the Presbyterians 165. The Presbyterian coolies cluster in the Parishes of St. Mark, St. John, and St. Patrick.

The results of this Census very clearly indicate that we have in our midst a people who are increasing in number, and whose presence is likely to be of the greatest service to the Colony in future years.

#### RELIGIONS OF PERSONS ENUMERATED.

It struck me as being very peculiar the way in which members of families were often distributed amongst the religious sects. As an example in a family there would be perhaps two Roman Catholics, one an Anglican, another a Wesleyan and another perhaps a Presbyterian. Very rarely were the children of coolies returned as Hindoos or Mohamedans.

Of the non-Christian religions the Hindoos and Buddhists numbered 513 or 10 to the 1,000 against 19 in the 1881 Census. In 1871 they numbered 38 to the 1,000, so it is evident that Hinduism is dying out. As I mentioned before, it is almost the universal case for the children of Hindoos to be Christians. St. Andrew's shews that out of every 1,000 persons enumerated, 23 were Hindoos. There were 4 Buddhists in the island. The Mohamedans enumerated were 72, or only little over 1 in every 1,000 persons. They also shew a decrease, and their children are for the most part Christian, so that unless there is a fresh immigration of coolies, who have come direct from India, these religions will die out in time.

The italics are mine.

GRENADA, 24th September 1891.

ONE OF THE BUDDHISTS.

### IMPORTANT NOTICE.

A REVISED EDITION OF

## "THE SECRET DOCTRINE"

THE second Edition of H. P. B.'s Masterpiece being exhausted, a third Edition has to be put in hand immediately. Every effort is being made to thoroughly revise the new Edition, and the Editors earnestly request all students who may read this Notice, to send in as full lists of errata as possible. Verification of references and quotations, mis-spellings, errors of indexing, indication of obscure passages, &c., will be most thankfully received. It is important that the errata of the first part of Volume I. should be sent in immediately.

ANNIE BESANT.  
G. R. S. MEAD.

Printed by GRAVES, COOKSON AND CO., at the Scottish Press, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijiya Raghava Chariu, at Adyar, Madras.

## SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1892.

THEOSOPHICAL SOCIETY.

EXECUTIVE ORDERS.

President's Office, Adyar, 1st January 1892.

#### I.

The preliminary steps towards the proper organisation of the Australasian Section not having been taken as required in the Executive Order of 27th May 1891, and confusion having arisen, the Order aforesaid is hereby annulled and the following measures will be taken:

A copy of the present Order shall be sent by the Recording Secretary to every registered F. T. S. in Australasia, through the Secretaries of the respective Branches in those countries, with a request to answer the following questions, on the circular itself, and send them in to their Branch Secretaries for transmission by book-post to these Head-quarters:

- Do you wish an Australasian Section to be formed on the same lines as the Indian, European and American Sections? If so, a Convention must meet to organise it, elect a General Secretary and other Officers, frame the code of rules, establish a Head-quarters, &c.?
- Where do you prefer that the Convention shall assemble?
- Which month of the year do you consider the most suitable?
- If a Section be voted for, will you promise to do what you can to make it one that will favourably compare with the other Sections, which have done so much for the usefulness of the Society and the instruction of the general public?
- Whom do you recommend me to appoint temporarily as General Secretary, to issue the call for the Convention and transact the other preliminary business?

#### II.

Pending their decision upon the foregoing points, the Australasian Branches will be regarded as ungrouped, i. e., as individual Branches, and will transact their business with Head-quarters by direct correspondence with the Recording Secretary.

#### III.

I request that the Branch Secretaries will lose no time in collecting and forwarding to me by book-post the votes of all their members, so that the next step I take may be in harmony with the wish of the majority. It seems a pity that when all other bodies of our members throughout the world show such unselfish activity, the Australasians should remain idle and bring no part of their splendid practical energies to bear upon this most useful altruistic movement.

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

### FINANCIAL STATEMENT.

The Treasurer begs to acknowledge with thanks the receipt of the following sums since the date of his last statement:—

| ANNIVERSARY FUND.                   |     | RS. | A. | P.  |
|-------------------------------------|-----|-----|----|-----|
| Dr. D. J. Edal Behram (Surat)       | ... | ... | 5  | 0 0 |
| Mr. N. O. Trivedi ( " )             | ... | ... | 2  | 0 0 |
| " N. Bamasawmy Iyer (Coimbatore)... | ... | ... | 1  | 0 0 |
|                                     |     |     | 10 |     |

|                                                                                                         | RS. | A.  | P.   |
|---------------------------------------------------------------------------------------------------------|-----|-----|------|
| Mr. C. Bhashiem Iyengar ( <i>Chittore</i> )                                                             | ... | 5   | 0 0  |
| Chittore Branch Theosophical Society                                                                    | ... | 5   | 0 0  |
| Pakur                                                                                                   | ... | 10  | 0 0  |
| Hon. S. Subramanya Iyer                                                                                 | ... | 100 | 0 0  |
| LIBRARY FUND.                                                                                           |     |     |      |
| Mr. N. Ramasawmy Iyer ( <i>Coimbatore</i> )                                                             | ... | 1   | 0 0  |
| " H. Bhagavanta Row ( <i>Guntoor</i> )                                                                  | ... | 1   | 0 0  |
| An European F. T. S. £ 100.                                                                             | ... |     |      |
| Mr. C. Sambiah ( <i>Madras</i> )                                                                        | ... | 14  | 0 0  |
| HEAD-QUARTERS FUND.                                                                                     |     |     |      |
| Mr. N. O. Trivedi ( <i>Surat</i> )                                                                      | ... | 5   | 0 0  |
| Messrs. Rajaram Moodeliar, Muthia Moodeliar and Subramanya Moodeliar ( <i>Cuddalore</i> ) at Rs. 2 each | ... | 6   | 0 0  |
| Mr. V. V. S. Avadhani ( <i>Masulipatam</i> )                                                            | ... | 10  | 0 0  |
| " B. Runga Reddy ( <i>Kavali</i> )                                                                      | ... | 15  | 0 0  |
| " M. M. Shroff ( <i>Bombay</i> )                                                                        | ... | 10  | 0 0  |
| " P. R. Mehta ( " )                                                                                     | ... | 10  | 0 0  |
| " C. Sambiah ( <i>Madras</i> )                                                                          | ... | 3   | 0 0  |
| Dr. A. B. Stockham ( <i>Chicago</i> )                                                                   | ... | 15  | 0 0  |
| Mr. A. Singaravelu Modeliar ( <i>Bangalore</i> )                                                        | ... | 2   | 0 0  |
| " S. Bichittarsing ( <i>Lahore</i> )                                                                    | ... | 1   | 0 0  |
| " C. Vedaraniam Pillay ( <i>Rangoon</i> )                                                               | ... | 3   | 0 0  |
| Mrs. M. P. Story \$ 50.00.                                                                              | ... |     |      |
| Miss F. H. Müller £ 10                                                                                  | ... |     |      |
| Do. through Col. O. for a piece of brocade £ 2                                                          | ... |     |      |
| Count Axel, Watchmeister                                                                                | ... | 35  | 0 0  |
| Pandit Nagesa Row ( <i>Bezwada</i> )                                                                    | ... | 5   | 0 0  |
| H. P. B. MEMORIAL FUND.                                                                                 |     |     |      |
| Rai Baroda Prasad Basu ( <i>Bezwada</i> )                                                               | ... | 25  | 0 0  |
| Bankura Branch T. S.                                                                                    | ... | 4   | 0 0  |
| Mr. C. Andhasawulu Reddy ( <i>Tirumalgherry</i> )                                                       | ... | 5   | 0 0  |
| " Umanath Goshal ( <i>Comilla</i> )                                                                     | ... | 25  | 0 0  |
| " Ramrai Sukhbhai ( <i>Baroda</i> )                                                                     | ... | 15  | 0 0  |
| " N. Ramasawmy Iyer ( <i>Coimbatore</i> )                                                               | ... | 1   | 0 0  |
| Bombay Branch T. S.                                                                                     | ... | 277 | 0 0  |
| Surat do.                                                                                               | ... | 38  | 4 0  |
| Ambasamudram do.                                                                                        | ... | 14  | 0 0  |
| ANNIE BESANT'S TRAVELLING FUND.                                                                         |     |     |      |
| Mr. S. Vencataraman ( <i>Mannargudi</i> )                                                               | ... | 33  | 0 0  |
| " Ramrai Sukhbhai ( <i>Baroda</i> )                                                                     | ... | 15  | 0 0  |
| A Sympathizer ( Do. )                                                                                   | ... | 0   | 8 0  |
| Umballa Branch T. S.                                                                                    | ... | 6   | 14 0 |
| Cuddapah do.                                                                                            | ... | 15  | 0 0  |
| Jubbulpore do.                                                                                          | ... | 11  | 0 0  |
| Bombay do.                                                                                              | ... | 113 | 0 0  |

ADYAR, 22nd January 1892.

S. E. GOPALACHARLU,  
Treasurer, T. S.

FINANCIAL STATEMENT: INDIAN SECTION.

|                                                             |     |     |     |   |   |
|-------------------------------------------------------------|-----|-----|-----|---|---|
| Balance on the 27th December 1891                           |     | ... | 913 | 5 | 7 |
| Annual subscriptions of unattached members. Messrs.         |     |     |     |   |   |
| A. L. N. (Vizianagaram) Rs. 1; J. L. R. (Cuddalore)         |     |     |     |   |   |
| Rs. 2; K. M. L. (Benares) Rs. 2; B. K. L. (Ludhiana) Rs. 2; |     |     |     |   |   |
| B. M. R. (Calcutta) Rs. 2; T. S. (Madras) Rs. 2; B. P.      |     |     |     |   |   |
| (Fatehgarh) Re. 1; C. V. (Rangoon) Rs. 2                    |     |     |     |   |   |
| Do. from Branches, Guntur Sadavichara Rs. 27; Bom-          | ... | 14  | 0   | 0 |   |
| bay Rs. 23; Coimbatore Rs. 15; Gooty Rs. 5; Mannar-         |     |     |     |   |   |
| gudi Rs. 4; Noakhali Rs. 3...                               |     |     |     |   |   |
| Donations from Messrs. S. J. Padshah (Calcutta) Rs. 10;     | ... | 77  | 0   | 0 |   |
| D. R. (Chitaldrug) Rs. 2-2-0; "Krishnarpanam" Rs. 10;       |     |     |     |   |   |
| N. V. (Chitaldrug) Rs. 2-2-0; Bichittar Singh (Lahore)      |     |     |     |   |   |
| Re. 1; A. Singaravelu Moodchiar (Bangalore) Rs. 2; M.       |     |     |     |   |   |

|                                                   |                                |                                  |                                                               |
|---------------------------------------------------|--------------------------------|----------------------------------|---------------------------------------------------------------|
|                                                   | RS.                            | A.                               | P.                                                            |
| M. Shroff ( <i>Bombay</i> )                       | Rs. 10;                        | B. Runga Reddy ( <i>Karali</i> ) |                                                               |
| Rs. 5;                                            | J. K. Daji ( <i>Bombay</i> )   | Rs. 7-8-0;                       | C. Sambiah ( <i>Madras</i> )                                  |
| Rs. 8;                                            | N. U. Trivedi ( <i>Surat</i> ) | Rs. 5;                           | K. Jagannatha Raza ( <i>Madras</i> )                          |
| Rs. 5;                                            | P. R. Mehta ( <i>Bombay</i> )  | Rs. 15;                          | Rajaram Moodeliar, Mathia Moodeliar, and Subramanya Moodeliar |
| Rs. 6;                                            | five sympathizers              | Rs. 5;                           | Count Wachtmeister                                            |
| Rs. 35;                                           | The Theosophist Office         | Rs. 300;                         | Name unknown                                                  |
| Rs. 8-0-0                                         | ...                            | ...                              | 436 12 0                                                      |
| Entrance fees of Messrs. C. C. ( <i>Nellore</i> ) | Rs. 10;                        | G. N., ( <i>Tinnerelly</i> )     | Rs. 3;                                                        |
| K. L., ( <i>Ludhiana</i> )                        | Rs. 10;                        | A. V., ( <i>Arcot</i> )          | Rs. 10                                                        |
| ...                                               | ...                            | ...                              | 33 0 0                                                        |
| Total...                                          |                                |                                  | 1,474 1 7                                                     |

EXPENDITURE.

| EXPENDITURE.                                            |     |     |           |
|---------------------------------------------------------|-----|-----|-----------|
| Salaries                                                | ... | ... | 375 0 0   |
| Printing-Charges                                        | ..  | ... | 153 2 5   |
| Stamps                                                  | ... | ... | 81 2 0    |
| Sundries (including stationery, weights and scales, &c) |     |     | 79 6 6    |
| Total Rs....                                            |     |     | 688 10 11 |
| Balance „ ...                                           |     |     | 785 6 8   |
| Grand Total Rs.                                         |     |     | 1,474 1 7 |

AMERICAN SECTION.

Received from Mr. Judge:—

|                                         |     |     |         |
|-----------------------------------------|-----|-----|---------|
| Diploma fees for 122 members            | ... | ... | \$61.00 |
| Charter-fee San Francisco T. S.         | ... | ... | 5.00    |
| " Providence T. S.                      | ... | ... | 5.00    |
| " Olympia T. S.                         | ... | ... | 5.00    |
| Donation from Mrs. Mary J. Robbins      | ... | ... | 10.00   |
| " " Mrs. Ida R. Patch                   | ... | ... | 10.00   |
| " " Alexander Fullerton                 | ... | ... | 15.00   |
| " " John L. Houston                     | ... | ... | 5.00    |
|                                         |     |     | <hr/>   |
|                                         |     |     | 116.00  |
| Deduct cost of printing Branch Charters | ... | ... | 24.50   |
|                                         |     |     | <hr/>   |
| A draft is enclosed for                 | ... | ... | \$91.50 |

|                                             |       |
|---------------------------------------------|-------|
| Deduct cost of printing Branch Charters ... | 24.50 |
|---------------------------------------------|-------|

|                             |     |     |     |         |
|-----------------------------|-----|-----|-----|---------|
| A draft is enclosed for ... | ... | ... | ... | \$91.50 |
|-----------------------------|-----|-----|-----|---------|

THE GENERAL SECRETARY, INDIAN SECTION.

The General Secretary left Adyar on January 11th for the continuance of his tour. He has visited, up to date, Bellary, Hyderabad and Warangal. Further particulars will be given later.

THE INSPECTOR OF S. I. BRANCHES.

Bro. C. Kotayya is also on tour in the Telugu Districts. He will visit the principal places and Branches, and will probably be away till the end of March.

MISS MÜLLER.

Miss Müller, B. A., F. T. S., who is on a visit to India, and has been a visitor at the Head-quarters during the past few weeks, is now on a short tour in Southern India. She is accompanied by Dr. Emma Ryder of Bombay

and Dr. Alice Stockham of Chicago was to Coimbatore, Palghat, Trichur, and Ooty

Erode, Trichinopoly, Madura, Tanjore and Kumbakonam will also be visited by Miss Müller, and addresses delivered. The other ladies continue on to Ceylon.

#### ANNIE BESANT.

The following, from the *New York Herald* of Dec. 7th, will doubtless interest our readers:

"An audience that occupied every available inch of space assembled at Chickering Hall last evening to hear Mrs. Annie Besant deliver a lecture upon 'Theosophy and Occultism.'"

For two hours her flow of language was uninterrupted by a single break save the occasional bursts of applause which greeted her more eloquent passages. The influence of the speaker over her audience was manifested by the absolute stillness which reigned throughout her discourse, the audience seeming spell bound until the very last word.

Mrs. Besant started in by describing the difference between Theosophy and Occultism. They are, she said, by no means the same, and people refuse to listen to and investigate either subject, as "they pass on to the one the distaste they feel for the other." Occultism she described as only a branch of Theosophy. The latter includes all knowledge.

"Theosophy," said the speaker, "has nothing to do with the coldness and indifference of Occultism. It is a theory which, understood, must attract every ordinary man and woman. Its object is to train and develop the individual to the utmost affection of human nature; to ennoble the physical as well as the mental being, and one that seeks to hold up the perfect man endeavouring to soften the harsher feelings existing between mankind."

"If truth be one, the essential unity should prevent antagonism, whether is religion, science or philosophy. Just as you can examine your physical nature by way of the physical senses, so you have senses adapted to explore the plane that is beyond the physical. The evolution of the race is the gradual development of these senses."

Mrs. Besant then described the "astral plane," which she said was not supernatural. She spoke of "dream consciousness," hypnotic and trance conditions as allied to the astral state. She was evidently leading the bulk of her auditors somewhat of their respective depths, and she knew, she said, that her statements would be doubted.

"But," as she remarked, "what, after all, is the opinion of one who has not studied a special subject against one who has made that subject a life study?"

Then she spoke of a higher existence (or "plane") than the astral condition. She talked of the power of mind over matter and the potential possibilities of thought. It was even possible, she said, to "think an injury to a person." Such, for instance as to think a burn upon another's flesh.

"Theosophy," said she, "is not a day dream of cranks." She then spoke of re-incarnation and "thought vibrations." She concluded by an appeal for more "brotherly feeling" in the daily intercourse of her auditors.

"In bringing about this condition you cannot," she said, "begin outside by legislation, but inside by effort."

#### THE SWEDISH T. S. AND THE PRESIDENT-FOUNDER.

The following address of welcome was presented to the President-Founder on the occasion of his recent visit to Stockholm:

"Mr. President,

The Swedish Theosophical Society bids you a cordial welcome to Sweden. We are happy to see among us the illustrious and revered President of the T. S. and to have this opportunity to bring you our hearty thanks for all your indefatigable work for the spreading of Theosophy. If that is to work for humanity to spread the divine wisdom to all who are ready to receive it, then you are a true worker for humanity and we rejoice with you in the great results already obtained through your energetic and devoted efforts.

In your speech in the Portman Rooms at the late Convention, you talked also of the movement in our country and you said: "To some it may seem strange that the hard-headed Scandinavians should take a great liking to Theosophy, but you must remember that they carry in their blood the mystical tendencies that were fostered by their Norse Mythology, and the key to this Norse Mythology is exactly the key which opens the doors to oriental occultism." Yes, there is something mystically attracting to many among us in our old legends, and many a prominent archaeologist in our Scandinavian countries, especially Gneadhy and his followers in Denmark, Norway and Sweden, have worked zealously to explain their allegorical meaning and to make of them an attractive subject of instruction at the high schools for the people. But Theosophy has immeasurably increased our interest in, our love to our mythology, teaching us that "Odin was one of the 35 Buddhas, one of the earliest, for the continent to which he and his race belonged was also one of the earliest;" that the Scandinavian Ases were identical with the seven Rishis and Pitris of India; that the Ragnasrak or the "renewal of the world" is a prophecy about the seventh race of our Round told in the past tense, and so on, showing us the intimate connection of our mythology and the wisdom-religion. These mystical tendencies of which you spoke may be a help to us to divine the truth of Theosophy, and to drive us to seek in it answers to the restless questions of our yearning minds as to our origin, our nature and our goal. We are but humble seekers of truth and, thankful for every help, we feel deeply the gratitude that we owe to our more advanced, indefatigably working brethren in India, America, and in England. And now that you are among us, we are glad to have the opportunity of hearing you tell us about your great experience, your life and work in India, about Headquarters, and the treasures in your Oriental Library; but above all about our revered Masters, whom you have seen face to face. It is, alas! a great pity that not all of us can understand your language, but those who do will try to tell the others."

#### A NEW MAGAZINE.

A monthly Urdoo magazine to be called "Solakul," devoted to the cause of Theosophy, Eastern Sciences and Literature, &c. will be issued from the Umballa (Cantonment) Theosophical Society, from the 1st of January 1892.

It is hoped that it will supply the much felt want of Theosophical knowledge in the Urdoo language (the lingua franca of the N. W. P. and Oudh and the Punjab). Translations and original articles only will form its main contents.

All questions and criticisms on the same will be answered. Followers of every religion are free to use its columns for the progress of the morality, spirituality and sociality of their respective religions.

Its Editor as such will not interfere until reference is made to Theosophy. To secure a world-wide circulation, its subscription has been fixed at one rupee only, inclusive of postage. Contributions on any of the above subjects will be thankfully received, and inserted if the Editor thinks them fit.

DEVAN CHAND,

Assistant Secretary.

#### CHOTANAGPUR T. S.

Fourth Quarterly Report of the "Chotanagpur Theosophical Society", Ranchi, for the year 1891.

1. Mr. Nibarun Chandra Gupta, President; Mr. Navakrishna Roy, Secretary; Gunjavishnu and Krishna Nath Dutt, Assistant Secretaries.

2. The number of meetings held were 44. Meetings are being held almost every day at the house of the President, for the encouragement of members and sympathisers.

3. There is a fair average attendance daily.

4. We have derived much good from Mr. Bertram Keightley's visit, and also valuable advice from Mr. Venkataram Iyer, Assistant Secretary of the Head-quarters, who by holding very regular correspondence with the members has roused them to activity. In our daily and weekly meetings, we have read some very important subjects, both from the writings of H. P. B. and Dr. Hartmann.

5. The objects of the Theosophical Society were fully and clearly explained to the public at a crowded meeting in the hall of Ranchi Zilla School, in his able lecture, by Mr. Bertram Keightley, and they are now better appreciated by the élite of Ranchi than hitherto. Books and pamphlets are lent to the public for perusal, and our President and Secretary are taking great interest in the propagation of the Theosophical doctrines.

6. This Branch has no library of its own, but that want has been fulfilled by securing books from the members. A sufficient number of useful books have been made over to the Society by the members and sympathisers. The *Theosophist* is subscribed for by the President and lent to the Society.

7. The President, Babu Nibarun Chundra Gupta, has undertaken to prepare a book in Bengalee on Theosophy, and the late Secretary, Babu Manmotha Nath Chatterjee, to translate Austabokrasunghita into English, which he almost finished.

KRISHNA NATH DUTT,  
Asst. Secretary.

7-12-91.

#### COIMBATORE T. S.

I beg to submit the Report of the Coimbatore Branch for the year 1891.

The year began with good and earnest work on the part of the members, which is continuing.

The programme of the work has been the study of (1) Branch Work Papers, (2) "Key to Theosophy" and (3) "The Secret Doctrine," and the explanation of the above in Tamil for the benefit of the non-English knowing members. Important articles in the *Theosophist* and other Theosophical Journals and papers are also read now and then in addition to the above.

Our meetings are weekly, and the average attendance has been good. Sympathisers also attend, as our meetings have been thrown open to all, with a view to attract outsiders, to clear any misconceptions in regard to Theosophy, and thus widen its sphere of usefulness.

Our strength has been reinforced by three earnest members joining us, of whom, one is an influential citizen here.

Our President, Mr. N. Annasawmi Row, takes great interest in our meetings and also in other Theosophical matters. He has kindly placed his Hall upstairs and his library at the disposal of the Branch, which now holds its meetings there. The members take this opportunity of sincerely thanking him for his kindness. We take in the three Theosophical magazines, which are circulated among the members and sympathisers.

We are fortunate in having two earnest and active members in Brother A. Ponnoranga Mudaliyar, our late Municipal Chairman, and Brother Nataraaja Iyer, our District Registrar.

During the year under review we have followed the methods of working suggested to us by our respected brother Keightley, who visited us about the close of last year and enlightened the Coimbatore public with two able and stirring lectures on Theosophy and people's duty with regard to it.

Brother C. Kotayya also visited us a short time ago and gave two lectures on Karma and Re-incarnation which were explained in Tamil to the audience.

On behalf of the Branch and myself, I here beg to say a few words about our revered late Madame Blavatsky. Words are inadequate to convey an idea of our deep sorrow at her death.

We were at first in high spirits at the news of Mrs. Annie Besant's coming to India. And though her visit has been for the present postponed, we express an earnest hope and wish that she will be here soon. Her eloquence and abilities, we feel persuaded, will be prolific of good and great results; and will compel the attention of many a materialist amongst the University Alumni to the vast stores of our knowledge as to the whence, whither and why of man.

In conclusion, I have to say that I am ably seconded in all my efforts by the Assistant Secretary, Mr. S. Raghavendra Row, and Librarian Mr. P. V. Subbiah.

N. RAMASWAMI AIYAR,  
Secretary, Coimbatore T. S.

Read and adopted by the meeting of the Branch held on the 20th December 1891.

N. ANNASWAMY ROW,  
President.

#### BERHAMPORE T. S.

##### ANNUAL REPORT.

The year 1891 has been throughout one of change, and all that has taken place contributed towards the progress and future well-being of the Branch Society. At the very commencement of the year, the selection of office-bearers was made with a view to impart fresh energy and secure activity in the work of the Society. As there were junior and senior members, discussions on Theosophical elementary subjects were not equally interesting to all, a series of subjects in proper gradation were therefore fixed for discussion in the regular weekly meetings. There are at present 32 members, residing at Berhampore, of whom about half the number dwell at a distance of 2 miles and a little above that from the meeting Hall. Hence the average attendance during the first half of the year was about 10. In the latter half again, owing to the prevalence of fever, there has been a fall in the number of attendance, but the average may be taken to be 8. However, since the circulation of the *Prasnotara* and the *Branch Papers* which were regularly read in the weekly meetings, many of the drawbacks of some of the individual members have been greatly removed.

During the year there were 49 regular meetings and five special. The gatherings in special meetings were almost full.

Among the out-door work of the Society—may be mentioned the regular correspondence kept up by the President with the different branches in Bengal, including Chota Nagpore, on Theosophical subjects. Babu Kali Prasanna Mukerji, a member of this Branch, having obtained a suitable employment at Barakar, is, in conjunction with two other brothers of this Branch, Babu Nakur Das Rai and Babu Mutronjoy Bhattacharya, endeavouring to form a Branch Society there. The Pakar Branch Society is also the outcome of the labors of Brother Patinam Bannarji, a member of the Berhampore Branch Theosophical Society. This Society too is in a state of progression.

The Library, which the Berhampore Branch has, is of great help to the studious members and enables them to prepare for the discussion of the subjects selected for the consideration of the weekly meetings.

Sympathisers and inquiring outsiders are allowed to be present at the regular meetings, and this has to some extent, it is believed, strengthened the alliance with the public.

Since November last when Mr. Bertram Keightley, General Secretary to the Indian Section of the Theosophical Society, visited this Branch, a "Secret Doctrine" class has been opened. It has been made a rule that the subject studied in the "Secret Doctrine" class shall be stated by one student before the last weekly meeting of every month, then the next one would follow him to fill up any omission, and that the matter should be discussed in such a manner

as to enable the members present to grasp as much of the teachings of the "Secret Doctrine" as practicable. The President is taking every pains to make the study interesting, and it is hoped, if the class continues, it will produce most beneficial results.

The office-bearers for the ensuing year will be elected within the 1st week of January 1892, according to the rules of the Branch Society and a report of the proceedings will be made in due time.

The names of the office-bearers at present holding offices are as follow :—  
 Brothers.—Dina Nath Ganguli, *President*; Satakari Mukerji, *Vice-President*; Keshab Chandru Vedyaratna, *Librarian*; Naboo Das Rai, *Treasurer and Accountant*; Parna Chandra Chatterjee, *Secretary and Councillor*.  
 DINA NATH GANGULI.

#### MADRAS T. S.

The Madras Branch Theosophical Society, which was formerly located in Royapetta, was removed to the Hindoo Theological School in Madras in April 1891, after a General Meeting of the members of the Branch. During the year 48 meetings were held and the general attendance was fair. After the Branch was removed to the Theological School, a somewhat systematic mode of working was introduced. The Bhagavatgita was read and explained until October last at almost all the Sunday meetings, by the late President Mr. R. Sivasankara Pandiya, except on some occasions when Messrs. Keightley, Fawcett and Lieut. Beale delivered lectures on Theosophical subjects. In the latter part of October 1891, Mr. Pandiaji resigned his Presidentship owing to his other numerous engagements. Every exertion was made in search of a suitable house in November and a very good spacious house was secured and the Branch removed into it on the 29th November 1891. Mr. D. R. Balajee Row, B. A. has been elected President and Mr. V. Venkateshaya Secretary. A new set of Rules has been framed and a Programme has been prepared showing the work of the Branch. It was resolved that Theosophical books in English and the Bhagavatgita should be read in the meetings and a lecture delivered on the 1st Sunday in the month. In addition to the reading of the Bhagavatgita on every 3rd Sunday, it is also read on every Saturday by a Sanskrit Pandit from 6 to 8 p. m. I am pleased to say that since 1st December, good meetings have been held and the attendance of the members is fairly satisfactory. There is another point which I should not omit to mention, viz., that the Branch has also a Theosophical Reading-room, open daily from 7 a. m. to 7 p. m., both to members and sympathizers and the number of visitors was 20 up to date. A Sanskrit school also has been established under the auspices of the Madras Theosophical Society. During this month, 3 lectures were delivered by Messrs. Edge, Ganapati Iyer and Keightley. The attendance was very large on these 3 occasions. As the Branch is now held in a separate building and as it is now being widely known to the public, I have every reason to expect that the status of the Branch will be greatly improved and better results achieved than heretofore.

V. VENKATESHAYYA

Secretary.

#### THE MADANAPALLE JIQNASA T. S.

Extract from Proceedings.

"Resolved, that Mr. O. L. Sarma be the President, and Mr. R. Seshagiri low be the Secretary of this Branch".

R. SESHAGIRI ROW, Secy.

#### THEOSOPHICAL WORK IN EUROPE.

##### THE LEAGUE OF THEOSOPHICAL WORKERS.

This League is following steadily in the footsteps of its Mother League the "New Country." Five Branches are already formed. The "Arapu ranch, No. 1," is composed of the London Head-quarters Staff. It is so

named, because all work exists here in its proto-type, thence crystallises into various forms.

Mrs. Cleather, who for long has been doing valuable work through her numerous corresponding staff, watching the Press, answering attacks on Theosophy, and getting letters inserted in various papers, is now forming her staff into the "Press Branch, No. 2." If any member cares to join this "Branch" and will send his or her name to Mrs. Cleather, 19, Gayton Road, Harrow-on-the-Hill, they will be gladly welcomed by her as President.

The "Bow Branch, No. 3," under the able management of Mrs. Lloyd, is well known to all Theosophists. Situated in the East End, it has become a real "home" and bright centre for working women and girls. We are glad to know that it is rapidly becoming self-supporting.

An application has come from Holland; the Members there wish to begin practical work. Madame de Neufville is the President. This Branch intends to hold stalls near Railway stations for the sale of Theosophic Literature, and in particular proposes to care for and look after children; it is to be called the "Amsterdam Branch, No. 4." Under the direction of the Secretary of the Central League, various work is done by individual members. One gentleman is supplied with leaflets and literature, which he distributes through two trains on his road to and from the city.

Another has gone to live in the East End amongst the very poor, and will find and report deserving cases to the Secretary of the "Central Branch." He will try to form a "Branch" in the very poor districts.

Two Members have undertaken to get up a "Debating Class" at 7, Duke Street, once a week, so that those who have not the facility for speaking in public will have an opportunity of practising.

One evening will also be devoted to Enquirers on Theosophy by the same Members at the same address.

An Elementary Class for the study of Theosophy is also being formed at Duke Street. Full details and dates will be given in our next issue.

At Leicester, a Member who has the care of one of the Countess Wachtmeister's "Lending Libraries," is distributing cards at every house in the town, giving on these cards the name and address of the lady who will answer enquiries.

The Secretary of the Central League is now trying to 'organise' a "Crèche" in the densely populated district near "Head-quarters." It is very much needed. Mothers have no time to take proper care of their children during the hours they must, necessarily, be occupied with household duties.

Mrs. Marshall will organise this "Branch," and the Secretary will be glad of the names of any ladies who will join the Committee now forming. Children in arms, and up to the age of four or five years, will be taken care of from 8 a. m. to 4 p. m. A good Matron will be found to take charge of them under the superintendence of the Committee.

This will also give an opportunity for Members to become acquainted with the mothers; and the Secretary hopes it will lead to the formation of some sensible "Mothers' Meetings" during the coming winter.

Another lady has proposed a "Sewing Class," to be held at Head-quarters. The garments made to be sold, at cost price of material, to the poorer classes, or given away as the class may decide in cases of emergency.

An urgent appeal for help has come from an unattached member at Workington, Cumberland. Food and clothing are being sent by various members. Five cases of apples and a large hamper were forwarded by the Vice-President of the League and distributed for free breakfast to the destitute children. The accounts from the locality are most piteous. Five thousand men are out of employment, owing to the failure of the large iron works. Any members who can spare old clothes, or fruit, are asked to send to the Secretary of the League at once. It is hoped that the member who has asked for our help will be able to form a nucleus for a future group, and

thus we may spread Theosophy to give spiritual help, as well as giving to bodily needs. Literature has been sent from the Central Office.

Members are responding well to the call for practical work, and the "Old Country" will not fall behind in carrying out the work of "Brotherhood" enjoined by the Masters who care for all humanity.

#### WEATHER CYCLES.

It is interesting to notice how in the columns of the various scientific journals, the theories of the Occultists and Theosophists are being gravely discussed. A correspondent in a recent issue of *Nature*, furnishes some interesting weather statistics, which tend to support the well-known theory of cycles. In speaking of the great frosts in England for a century, 1638—1737, he quotes from the "Natural History of Dublin," in which the learned author Dr. Rutton finds that intervals between the great frosts in this period are as follow:—23, 23, 24, 8, 23.

"It may be remarked," continues the correspondent, "that the interval of 23 years is about double the sun-spot period, and furthermore that the years mentioned by Rutton correspond roughly with the years of sun-spot *minima* or *maxima* mentioned by Guillemin in his work "Le Ciel."

H. P. B., in an article in an old number of the *Theosophist*, also quotes some interesting statistics of a French meteorologist who discovered that those years which had the figure 9 in them had been marked by severe winters. The Frenchman adduced many examples in support of his theory.

Readers of the *Theosophist* would do well to note any cases that come under their own personal experience in support of this theory of cycles.

## SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1892.

TO THE FELLOWS OF THE THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 1st February 1892.

MY DEAR COLLEAGUES,

In presenting you with the text of the subjoined official document, I bespeak your attention to the following remarks, which are intended to remove from your minds all misconceptions as to its cause.

Those of you who were present here at our last December Convention, will have noticed how lame I was and how much of my time I was forced to spend in my own room. I then hoped that this was merely a slight rheumatic attack due to a chill, but since we parted my health has not really improved, and my constitution seems to have been more affected than I thought, by my long years of work in the Tropics.

The past year, which I intended to have been a complete holiday and rest, has been one of even greater labour than usual, and it is evident that, so long as I remain President of the Theosophical Society even in name, no real rest or retirement is possible to one of my temperament.

Hence it comes that, reviewing the whole situation of the Society in relation to the duties I have still to perform and to my own state of health, from the quiet of the sickroom, it has forced itself upon me that I must carry out the intention repeatedly expressed and retire formally from office.

It may seem strange that I should announce this decision so soon after the Convention; but I feel that this is the most suitable time, as the Conventions of the American and European Sections will be held in three or four months' time, and any measures which my retirement renders necessary may be fully discussed at their Sessions.

Taking a survey of the position of the Society, my visits to Europe and America have proved to me, as stated in my Annual Address, that the work of the movement in both continents is in a highly satisfactory condition. My observations also on my return to India have satisfied me that the newly-formed Indian Section is in safe hands and on a sound basis.

In Europe, Mrs. Annie Besant has, almost at a single rush, come to the forefront of our movement. By her known integrity of character, her blameless life, her unselfish enthusiasm, and her exceptional abilities, she has outstripped all her colleagues and stirred the minds of English-speaking people to their depths. I know her personally, and know that in India she will be as kind, as sisterly towards the Asiatics as even H. P. B. or I have been, and will be loved and trusted equally well when they have had time to know and appreciate her.

In America, under Mr. Judge's firm and able management, the Society has spread over the length and breadth of the land and the organisation there is growing more powerful and stable every day.

Thus the three Sections, of the Society are in thoroughly good hands, and my personal direction is no longer indispensable.

If the status of the Society had not radically altered for the better, if it did not stand, like a castle on a cliff against which waves beat themselves vainly into foam, it might be demanded that I should remain: now, I feel I have a full right to my freedom and I take it.

The subjoined letter of resignation is already on its way to the Vice-President as provided in Article IV, of the Constitution of 1890. To facili-



tate the necessary arrangements, the transfer of property, &c., I shall hold office until the first of May next, when I shall leave Head-quarters and take up my residence in my little cottage at Ootacamund, supporting myself by my pen, and by part of the earnings of the *Theosophist*. There I intend to complete the unfinished but very necessary portion of my work, namely, the compiling of the Society's history and the writing of certain books on religion and the occult and psychological sciences.

I have no intention of leaving India nor any desire to live elsewhere. This is my home, and I wish to die among my own heart-brothers—the Asiatics. I shall always be ready to give all needed help to my successor, and to place at the disposal of his staff my best counsel, based upon an experience of some forty years of public life and seventeen years as President-Founder of our Society.

Need I say more, have I not fully earned rest from active work in the field, and a time of quiet in which to carry out the unfinished work above alluded to?

In bidding you an official farewell, I have but to express my gratitude for a thousand evidences of your loving trust, and to pray you to judge compassionately of my shortcomings.

I am,  
Yours fraternally,  
H. S. OLCOTT,  
P. T. S.

#### THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,  
ADYAR, 1st January 1892.

TO THE VICE-PRESIDENT OF THE T. S.

DEAR SIR AND BROTHER,

Theosophy having been placed by recent events upon a footing of power and stability, and my continuance in office being no longer essential to the safety of the Society, I have obtained permission to carry out the wish expressed by me in the Convention of 1886 and reiterated in that of 1890, and retire from the Presidency. My health is now too uncertain for me to count upon having the ability to travel and work as I have done until now; in fact, I am at this moment under medical treatment, and had to cancel engagements for a projected tour to Arakan, Bengal and elsewhere. I, therefore, resume my liberty of action, to devote myself to certain literary work, for the benefit of the movement, long since planned and which none can do save myself.

In the ordinary course of nature the young replace the old, and I consider it more loyal to the Society to take myself into retirement, with all my faults and experience, than to selfishly linger on in office and perhaps obstruct better plans and men than myself. The Society is the life of my life and, so long as I live, shall have the benefit of my counsel when asked.

In parting with my colleagues, I beg them to regard me, not as a person worthy of honor, but only as a sinful man, erring often but always striving to work his way upward and to help his fellow-men.

The Society has now within it a robust life that can only be destroyed by an incapacity for management with which nobody would venture to charge its leaders. Into their faithful hands I now entrust it. I shall be ready to withdraw by the 1st May, or sooner if the Council shall arrange to take over the Society's property and manage the duties of the President.

Fraternally yours ever,

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

#### H. P. BLAVATSKY'S DEBTS.

In the (Hindu) stenographer's report of the late Convention, his notes of the Second Day's proceedings (p. 49 of the Pamphlet Report) contained

an alleged report of my remarks upon H. P. B.'s estate, which is very erroneous, and which has naturally given pain to our dear colleagues in London. What I said was provoked by what I considered an impertinent enquiry in which I detected the suspicion that she had left considerable property which ought to have come to the Adyar treasury. I wanted to show that she had left nothing in London, and that if her friends had chosen to do so, instead of acting with the supreme generosity they did, they might have put in claims to what she did leave. The letter of Mrs. Besant, herewith printed, puts the case very clearly and accurately. A similar letter from our ever-respected Countess Wachtmeister confirms the same view of the case. I am very, very sorry that they should have been thought necessary; they would not have been if I had read the stenographer's Mss. before it was printed. She died poor simply because—as Mme. Wachtmeister points out, she gave her whole time and strength to Theosophy, instead of devoting them as she might, to earning the large pay she could have had by writing for the leading Review of Russia. Such poverty is a crown of honor. As regards H. P. B.'s family, I have reason to know that they acted with great generosity as well as delicacy.

H. S. O.

#### MRS. BESANT'S LETTER.

DEAR SIR,

Will you permit me to say, as the person who arranged H. P. Blavatsky's business affairs in England, that she bore her full share here of the household expenses, and contributed out of the receipts from her books to the Building Fund of the London Head-quarters. Further, that the debts she left were chiefly for printing unfinished books, and building an unfinished wing of the house, the bills for which had not fallen due when she left us. The unfinished books will, in time, pay for themselves like her other books. The building—not really for herself—would have been gradually paid for out of the money from her books, had not the sum to pay the builders been sent by one who understands the real meaning of indebtedness, so that the money accruing from her books might be used for publishing the Mss. she has left behind.

H. P. Blavatsky's sister, to whom she was deeply attached, only took from here, with our full consent, a few clothes and some not very valuable jewelry; and I may add that that lady shewed the utmost desire to carry out H. P. B.'s wishes.

Sincerely,  
ANNIE BESANT.

#### FINANCIAL STATEMENT.

The Treasurer begs to acknowledge with thanks the receipt of the following since the date of his last acknowledgment:—

| LIBRARY FUND.                     |     | RS. | A.    | P.   |
|-----------------------------------|-----|-----|-------|------|
| Mr. C. Sambiah (Mylapore)         | ... | ... | 4     | 0 0  |
| Rai B. P. Basu Bahadur (Bewarada) | ... | ... | 16    | 0 0  |
| HEAD-QUARTERS FUND.               |     | ... | ...   | ...  |
| Mr. N. D. Khandalwala (Poona)     | ... | ... | 5     | 0 0  |
| " P. Vander Linden (Ephrata) 1£   | ... | ... | 14    | 10 6 |
| A New York F. T. S. £ 100.        | ... | ... | 1,465 | 9 4  |
| Dr. D. J. Edal Behram (Surat)     | ... | ... | 25    | 0 0  |
| Mr. V. J. Vohra (do.)             | ... | ... | 10    | 0 0  |
| " A Friend"...                    | ... | ... | 2     | 0 0  |
| Mr. D. D. Jussawala (Bombay)      | ... | ... | 50    | 0 0  |
| " C. Sambiah (Mylapore)           | ... | ... | 3     | 0 0  |
| " J. K. Daji (Bombay)             | ... | ... | 4     | 0 0  |

On the evening of the 1st instant, on the invitation of K. B. Khandalvala about 100 of the native gentry assembled at the spacious Hall of Mr. Byramji Jijeebhoy's Bungalow for a *conversazione*, Brother Keightley at first, spoke about the entirely unsectarian character of the Theosophical Society, after which many difficult questions were asked and in the answers given by Brother Keightley as well as by Brother Khandalvala many misconceptions were removed.

On the evening of the 2nd instant a Public Lecture was given by Brother Keightley on "Karma and Re-birth" at the Hall of the Poona Native General Library, which was crowded. The lecture was on general lines but very interesting and after the close of the lecture many expressed a desire that other lectures should also be given by Brother Keightley, who however left the next morning to see the Karli Caves, whence he was to proceed to Bombay.

The visit of the General Secretary has proved beneficial to this Branch and a certain amount of enquiry has also been evoked in the right direction among outsiders.

Last month there was a special meeting of the Branch, in the city, at Brother Chentamanra Natri's house, where there were about 25 members and outsiders present. It has been proposed to have monthly meetings in the city in addition to the weekly meetings in the camp, which also are now well attended, there being on an average about a dozen members present.

POONA, }  
7th February 1892.

RAJANAH LENGU,  
Secretary.

#### DEATH OF N. CHITAMBARA IYER, B. A., F. T. S.

We are very sorry to record the death of our enlightened brother N. Chitambaram Iyer, B. A., on the 26th of January 1892 at Pudukottah, whither he had gone for medical treatment. He was a graduate of the Madras University, and after serving the Government as Sub-Registrar of Assurances for about 10 years, retired owing to ill-health. He joined the Theosophical Society in 1883, and contributed many valuable articles to the *Theosophist* on Astrology and Astronomy. He published the *Aryan Miscellany Series* and translated the following books into English, besides many other smaller treatises upon his special subject of Astronomy:—

1. Brihat Samhita; 2. Brihat Jataka; 3. Shat Panchasika, and 4. Jnien-dra Mala.

These books have been already reviewed in the pages of the *Theosophist*, and the Manager of the *Theosophist* will be very glad to receive orders for them as the sale proceeds are to be handed over to the family of the deceased without charging any commission on them.

#### THE LATE BABU KUNJ BIHARY BISWAS.

We are informed by the Secretary of the Seety Branch that its President, Babu Kunj Bihary Biswas, who was leading a true Theosophical life and working earnestly for the Branch, died on the 31st December 1891. He leaves behind a poor family and many friends to mourn for his loss.

#### REPORT OF THE AMBALLA CANT'T. THEOSOPHICAL SOCIETY.

(1). *Office-bearers*:—Doctor Bhagat Ram, President; Baboo Shamacharn Mookerjee, Vice-President; Master Ganesh Dass, Secretary; Bakshi Devan Chund Chibbe, Assistant Secretary and Librarian.

(2). *No. of meetings held*:—Ordinary meetings 11; special meetings 2.

(3). *Average attendance* is 83½ per cent.

(4). *Nature of work done*:—Miscellaneous Theosophical books read and explained. In the first two meetings lectures were delivered on gross and astral bodies.

(5). People like the movement and take ardent interest therein, by which every hope lingers of its success. A number of outsiders and sympathisers have attended our meetings.

(6). "Puses" has been subscribed for by the Branch. *Theosophist* is coming to one of the members of the Branch and read by other members when he has done with it. Purchase of *Lucifer* is under reference. The Library has taken a permanent footing and will grow more and more monthly. The Theosophical works bought privately by the members have at present been lent to it.—Small amount being appropriated to the purchase of new books.

(7). The Branch can render translations of Vernacular works into English and English into Urdu. A monthly magazine (in Urdu) devoted to the cause of Theosophy is to be issued from 1st January 1892, for which the Branch has undertaken to translate Theosophical works into Vernacular.

GANESH DASS,  
Secretary.

#### MR. C. KOTAYYA'S TOUR.

During the past month, Mr. Kotayya, the Inspector of South Indian Branches, has visited the following places: Nellore, Adanki, Kavali, Vencatagiri, Kanducur, Ongole, Narasarat, and Guntur.

Applications for charters have been received from Ongole and Narasarat. In addition to the foregoing, societies of sympathisers have been organised in several of these places, and many members roused into activity. These facts speak for themselves and testify also to Bro. Kotayya's useful efforts in the Telugu Districts.

#### A NEW BRANCH.

An application for a charter has been received from Barakar, Bengal. The President will be Babu S. C. Bhatta and the Secretary Babu K. P. Mukherji.

#### THE BUDDHIST MOVEMENT.

Great success is attending the efforts of Dharmapala Hevavitarana to push the movement for the recovery of Buddha Gaya for its rightful custodians. He has held large and enthusiastic meetings at Rangoon, and delivered learned addresses upon the present state of Buddhism in India and the causes of its extirpation from its natal soil. The agitation resulted in the formation of a Rangoon branch of the Maha Bodi Society, with some of the most influential Burmese gentlemen and nobles as office-bearers. It is wonderful what one young man can do when his whole heart and mind are given to a good cause.

#### INDIAN SECTION FINANCIAL STATEMENT.

|                                                          | RS. | A.  | P.      |
|----------------------------------------------------------|-----|-----|---------|
| Balance on the 20th of January 1892                      | ... | ... | 785 6 8 |
| Annual subscriptions: Messrs. T. C. Rajamiyengar (Poona) |     |     |         |
| Re. 1; M. M. Desai (Surat) Rs. 2; K. M. Azgur (Dacca)    |     |     |         |
| Rs. 3; Pandit Bham Dev (Ludhiana) Re. 1; Lala            |     |     |         |
| Bansi Ram (Ludhiana) Re. 1; Pandit Saligram (Lud-        |     |     |         |
| hiana) Rs. 2; K. Rajagopalaiyer (Parur) Rs. 3;           |     |     |         |
| Cooverji Nanovate (Surat) Rs. 2; Ootacamund Branch       |     |     |         |
| Rs. 10; T. Krishnaiyengar (Srirangam) Rs. 2; Athma       |     |     |         |
| Ram Mehta (Ludhiana) Rs. 2; M. Kesava Row Naidu          |     |     |         |
| (Dharwar) Rs. 5; Bhaunagar Branch Rs. 25; M.             |     |     |         |
| Parthasarathy Naidu (Kavali) Rs. 2-2; Ramaswami          |     |     |         |
| Naidu (Venkatagiri) Rs. 3; P. N. Sathyarathna            |     |     |         |
| (Arrah) Rs. 2; N. H. Coma, N. Aderji and M. Krish-       |     |     |         |
| naswami Naidu (Secunderabad) Rs. 6; B. M. Roy,           |     |     |         |
| (Calcutta) Rs. 5; Allahabad Branch Rs. 4; Bishembur-     |     |     |         |
| nath (Umballa) Rs. 2; Balgobind and another (Nahon)      |     |     |         |
| Rs. 2; Rai B. P. Basu (Gunnawaram) Rs. 10; J.            |     |     |         |
| Sorabji (Warrangal) Rs. 2...                             | ... | ... | 96 2 0  |

| H. P. B. MEMORIAL FUND.         |     | RS. | A.  | P.  |
|---------------------------------|-----|-----|-----|-----|
| Benares Branch                  | ... | ... | 25  | 0 0 |
| Mr. P. D. Mahalanimala (Bombay) | ... | ... | 21  | 0 0 |
| ANNIE BESANT'S TRAVELLING FUND. |     |     |     |     |
| Mr. D. D. Jussawala (Bombay)    | ... | ... | 100 | 0 0 |

25th February 1892.

S. E. GOPALACHARY,  
Treasurer, T. S.

## MR. BERTRAM KEIGHTLEY'S TOUR.

Since the publication of the last *Theosophist* Mr. Bertram Keightley has visited the Branches at Poona, Bombay, Nagpur, Surat and Nuliad. Full accounts of the Poona and Bombay visits are given below, the others will be given in due course. He has also visited Nandgaon, Ellora, and Nassick.

## LECTURES AT NAGPUR, C. P.

MR. BERTRAM KEIGHTLEY, M. A. (Cantab). General Secretary to the Theosophical Society, Adyar, arrived at Nagpore on Saturday last, and gave three public lectures there, under the presidency of Mr. C. Narayanaswamy Naidu. He spoke twice in the city, and once in the Museum. Mr. Keightley surprised his Hindu audience by going very minutely into the details of the Hindu Philosophy. The *Nagpore Independent* says:—"So ably did he pry into the inmost recesses of the six schools, and so cleverly did he handle the materials of his subjects, which were not only vast in their nature, but were uncommonly dry, that it is no wonder if the learned Hindus here considered themselves bearded somewhat in their own schools in which they boasted they felt more at home, by a young brother from the West. It is said, the young gentleman has taken to the study of Philosophy in preference to his own profession, which was that of a Barrister. His lectures were not only interesting, but were very instructive.—(*Indian Mirror*.)

## REPORT OF THE BOMBAY BRANCH.

I have the honor to submit the following report of the work done and the lectures delivered by Mr. Bertram Keightley, General Secretary of the Indian Section, Theosophical Society, during his stay of seven days with us here:—

Friday, the 5th instant. He delivered a very able, interesting and eloquent lecture on the "Dynamics of Karma" in the rooms of the Blavatsky Lodge. This lecture was open to visitors. The lecturer explained very lucidly and in a succinct manner the different effects produced by various sorts of Karma on the physical, emotional, mental and moral planes of being. The three planes of consciousness, viz., physical, astral and spiritual, were also described in their relation to man.

Saturday, the 6th instant. A public lecture on "Theosophy in its relation to Science and Religion" was delivered at the Framjee Cowasjee Institute at 5-30 p. m. Dr. T. S. Weir, Health Officer of the Bombay Municipality, presided on the occasion. Dr. Weir is not a Fellow of the Theosophical Society, but a strong sympathiser with our movement. The lecturer very ably, and to the satisfaction of his audience proved conclusively that modern science was unable to explain certain mesmeric, hypnotic and spiritualistic phenomena which are now so common in the West, and that these phenomena have given a death-blow to materialism of the present century. Then he touched upon religions and traced their common origin to one Universal Religion now called "Theosophy" or Brahma-Vidya. He also very aptly gave examples of certain advanced thinkers in the West who have begun to accept the theories on electricity, ether and akasa, put forward by Madame H. P. Blavatsky, in her monumental work "Isis Un-

veiled" 14 years ago. After the lecture was over, Dr. Bhalechandra Krishna, a devoted member of this Lodge, and a respected citizen, and a member of the Municipal Corporation, spoke for about ten minutes, referring to the psychic and occult powers possessed by Madame Blavatsky. He alluded to a very interesting phenomenon he witnessed at Baroda, while Madame was there in the early days of our Society. In order to convince the sceptically inclined, she took a blank piece of paper, placed her hand over it and reproduced on it within a few minutes copy of a certain letter of Mr. Melville, in the presence of competent and respectable persons. Dr. Bhalechandra assured the audience of the genuineness of this phenomenon, devoid of any fraud, trap-door or trickery.

Sunday, the 7th instant. Mr. Keightley attended the meeting of the Lodge at 4 p. m., which was composed of members only, when he initiated six new members into our Brotherhood. This meeting was dissolved at 5 p. m.

At 5-30 p. m. he delivered his second lecture in the Lodge Rooms on the 'Septenary Constitution of Man' which was open to outsiders. He gave an exhaustive history of the number Seven and the important part played by this number in the constitution of man and the universe, and its intimate relation to both, quoting his authorities from the Hindu, Zoroastrian, Christian, Mahomedan and other Scriptures, from modern works of literature, science and poetry.

Monday, the 8th instant. The meeting was composed of members alone. Before commencing his discourse on "Evolution and the Secret Doctrine," he impressed upon the minds of members present the absolute necessity of studying together in groups certain books on theosophy, such as "What is Theosophy?" by W. Old, "Key to Theosophy," "Esoteric Buddhism," &c., &c. He also recommended to the members that they should take up one subject, say for instance, "Septenary Constitution of Man," and find out all the materials bearing upon the subject from the various articles in the Magazines and other books; then give these extracts or abstracts to one who is able to arrange them with a view to writing out an article to be read and discussed at a Branch Meeting.

Then Mr. Keightley began his discourse on "Evolution," showing in a clear way from a diagram how the monads evolve from planet to planet in races and rounds and how, at the completion of the seventh round in a chain, they emerge again on a new chain.

Tuesday, the 9th instant. The lecture on the "Septenary Constitution of Man" was finished to-day.

Wednesday, the 10th instant. The discourse on "Evolution and the Secret Doctrine" was completed.

Thursday, 11th instant. Mr. Keightley gave a very interesting and instructive lecture on "the Meaning of Life," showing in a clear way the difference between the higher, spiritual and the lower, material life.

Private meetings were also held on Friday, Sunday, Monday and Wednesday at 8-45 p. m.

Mr. Keightley's presence amongst us has given us all more life and energy for our future work, and this Lodge hopes that he will visit us regularly every year.

M. M. SHROFF,

Secretary, Blavatsky Lodge, T. S.

## POONA BRANCH T. S.

Brother Bertram Keightley, the General Secretary of the Indian Section, arrived at Poona on the morning of the 31st January and was the guest of K. B. N. D. Khandalvala, President of our Branch. On the evening of the 31st ultimo there was a large gathering of members as well as some outsiders, when Brother Keightley kindly explained about the Seven Principles in man and nature. There were some interesting questions asked and answered.

Donation:—H. S. O. Rs. 100; Dr. M. G. Mehta Rs. 10; Prince H. Rupsingjee Rs. 7-8; J. N. Unvalla Rs. 5; Dr. A. N. Mehta Rs. 2-8; Rai Bahadur B. P. Basu (*Gunnararam*) Rs. 10; Bellary Branch Rs. 6-6; S. J. Padsha (*Calcutta*) Rs. 10; Francis Wight (*France*) Rs. 3-10; J. Sorabji (*Warrangal*) Rs. 15; D. D. Jussawalla (*Bombay*) Rs. 50; Dr. D. J. Edal Behram (*Surat*) Rs. 25; V. J. Hora (do.) Rs. 15; N. D. Khandalwala (*Poona*) Rs. 28 ... 188 0 0

Entrance fee:—Messrs. M. M. Desai (*Surat*) Rs. 10; G. Srinivasa Row (*Madanappalle*) Rs. 5; Pandit Bham Dev and Bhansi Ram (*Ludhiana*) Rs. 20; C. Nanovate (*Surat*) Rs. 10; Syama Charn Mukkerji and Gopal Charn Mukkerji (*Umballa*) Rs. 6; Athma Ram Mehta (*Ludhiana*) Rs. 10; Barakar Branch Rs. 23; Ougole Branch Rs. 7; Krishna Row (*Hyderabad*) Rs. 1; G. B. Nayadu (*Narasarajpet*) Rs. 5; R. Veerayya (do.) Rs. 5; N. H. Cama; N. Aderji and M. Krishnaswamy Naidu (*Secunderabad Branch*) Rs. 30; C. M. Naidu (do.) Rs. 2-8; Parmanend (*Allahabad Branch*) Rs. 10; Bishembernath (*Umballa*) Rs. 10; Balgobind K. B. and another (*Nahan*) Rs. 20; N. S. Pillay (*Rannad*) Rs. 5; S. L. Chodhri (*Muttra*) Rs. 2 ... 191 8 0

Contribution towards travelling expenses:—

Hyderabad Branch Rs. 10; Warrangal Rs. 10; Bombay Rs. 50; Nagpur Rs. 46 ... 116 0 0

| EXPENDITURE. |     |     |          |
|--------------|-----|-----|----------|
| Stamps       | ... | ... | 105 12 0 |
| Printing     | ... | ... | 142 15 6 |
| Salaries     | ... | ... | 168 0 0  |
| Sundries     | ... | ... | 7 15 0   |

Total Rs. ... 424 10 6  
Balance „ ... 952 6 0

Grand Total Rs. 1,377 0 8

S. E. GOPALACHARI,  
Treasurer, T. S.

#### EDUCATION IN CEYLON.

Gratifying reports came from Mrs. Musæus Higgins about the steady progress of the Sanghamitta Girls' School. Under her wise and loyal management naught else could have been anticipated. Drs. Stockham and Emma B. Ryder visited the School after leaving Southern India, and their sensible addresses before public meetings in Colombo did great good.

Dr. J. Bowles Daly, General Manager of our Buddhist Schools, sends —three months after the event a printed report of a conference meeting he held at Galle, on the 9th November at which several of our Branches were represented by Delegates. Resolutions were adopted affirming the necessity for the education of Buddhist children being undertaken by their co-religionists, and for a better system of management and superintendence to be adopted as regards the schools which have been opened under the auspices of our Society. The address of Dr. Daly to the conference contains a number of practical suggestions which should be headed, especially those with respect to the promotion of technical education. No country in the world needs it more than Ceylon.

O.

Printed by GRAVES, COOKSON AND Co., at the *Scottish Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijaya Raghava Charlu, at Adyar, Madras.

## SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1892.

### EXECUTIVE ORDERS.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE.

ADYAR, 7th March 1892.

#### THE NOMENCLATURE OF BRANCHES.

The undersigned calls attention to a bad habit that is growing up in the Society of adopting for new Branches names previously chosen by existing ones. This already breeds confusion and, if not stopped, will lead to much more. For example, during the absence of the President from Madras the old Bombay T. S., whose charter dates back to 1880, passed a vote to change its name to that of Blavatsky Lodge, T. S.; and this despite the fact that the name had already been made famous in the four corners of the world by the publications of the Founder and Fellows of the original Blavatsky Lodge of London. Already the name had been copied in America (by the group at Washington, D. C.), and now we have a triplicate to confuse us: the more so as, like its sister lodge in London, the Bombay Branch is making itself known by numerous publications. It is the very activity of the Bombay Branch and the seeing printed on the title page of their magazine, *Papers*, "Published by the Blavatsky Lodge, T. S." that drew attention to the mistaken practice under notice. So, also, there are two *Olcott* T. S's. (Kanigiri, India, and Sydney N.S.W.); two *Siddharthas* (Weligama, Ceylon, and Vicksburg, Mass. U.S.A.); two *Tatsoquanas* (Jessore and Tipperah, India); two *Krishnas* (Guntur, India, and Philadelphia, U.S.A.); an *Arya* (N.Y.) and an *Arya Patriotic* (Aligarh, India); a *Salva* (Los Angeles, U.S.A.) and a *Salva* (Lucknow, India), and so on. So long as a Branch sleeps its name is unnoticed, but when it grows active then its title, if copied after some other, becomes a perplexity.

The President calls attention to this matter in the hope that henceforth the General Secretaries of Sections and the responsible director of the Headquarters Record Office will refuse charters to any branches applying for enrolment under borrowed or accidentally duplicated titles. Experience also dictates that the choice of fancy and complimentary names in place of local ones, which at once designate the town or city where the branch is situated, is an inconvenience; but where several branches are formed in one city the oldest should adopt the city's name, and the others different ones. As regards names already duplicated, the proper course would seem to be that the first chartered should retain its name and the later ones take others not already registered at these head-quarters.

To close the subject, once and for all, the undersigned recommends that, so far as practicable, the calling of branches after individuals should be avoided. At best, it is but a species of hero-worship and fosters vanity. As for the Founders and the fifteen other persons who were present when it was voted to form this now great organization, the whole Society and its results are their best and only permanent memorial.

H. S. OLCOFF, P. T. S.

The audiences at the lectures on both days were composed of Hindus, Parsis, and Mahomedans. Europeans were conspicuous by their absence.

MAHIPETRAM DAJIBHAL,

Secretary, Surat T. S.

#### BANGALORE CANTONMENT THEOSOPHICAL SOCIETY.

I beg to submit herewith a report of the work done during the brief stay here of Mr. S. V. Edge, Assistant General Secretary, Indian Section.

2. In compliance with the invitation of this Branch, Mr. Edge arrived here from Ootacamund on the morning of Saturday, the 5th instant. He was met at the Railway station by a deputation and driven over to the premises of the Branch, where the members in a body were present to receive him. The President, in a few words, accorded welcome to the Assistant General Secretary who replied in suitable terms. On that evening, a well-attended meeting was held in which members were introduced, and the visitor explained to them certain Theosophical teachings.

3. Sunday morning (6th March) was spent in visiting the place. In the evening, a public address was given in the hall of the Girls' School, Petah, to a large intelligent audience on the subject of "Theosophy and its teachings." The lecture was listened to with attention, and in behalf of the audience, Mr. P. Singara Char, Munsiff of Bangalore, thanked the lecturer.

4. On Monday evening, the 7th March, members and sympathizers assembled at the Society's premises, when Brother Edge continued to explain the teachings.

5. A visit to His Highness, the Maharajah's Palace, &c., occupied Tuesday morning, the 8th, and on that evening Mr. Edge addressed a very large assembly composed of leading advocates, &c., including a few Europeans, at the Public Hall (Mayo Hall) on the subject of "Theosophy and its claims upon the World." Suffice it to say that the audience gave their undisturbed attention to the lecture, which lasted for more than an hour. At the conclusion, Rai Bahadur A. Srinivassa Charlu, of the Mysore Government, conveyed to Mr. Edge the acknowledgments of the audience for the interesting and instructive lecture.

6. On Wednesday evening, the 9th, Mr. Edge gave a dissertation on the "Seven Principles of Man" to the members and sympathizers who assembled in the Society's premises. The branch has formed for some months back a class to study the "Key to Theosophy" and Mr. Edge's explanations proved to be a torch to the understanding of the philosophy of man as inculcated in the "Key."

7. Mr. Edge paid a visit to Mr. A. Ramachandra Iyer, Judge of the Chief Court of Mysore, on Thursday morning, 11th instant, by appointment. This gentleman is noted for his large sympathy with the objects of our Society, and spoke to our Brother Edge very encouragingly on the subject. In the evening, a conversation was held in honor of our visitor. Cards were issued very largely and they were cheerfully complied with. Light refreshments were provided and music was played on the Vina, Gittar, Saraswathi, &c. Mr. A. Mrutinjaiya Iyer, B.A., Professor in the Central College, at Bangalore, entertained the guests with singing and the party broke up after an enjoyable evening. All the leading people were present, and Mr. Scindiah Hemajee Rao, Registrar of the Chief Court of Mysore, thanked the members of the Society for the treat given and Mr. Edge for the work he had done in Bangalore.

A. SINGARAVELU,

Secretary.

#### PRAYAG THEOSOPHICAL SOCIETY.

1. We close the year with 17 attached members on our list, against 7 last year.

2. With the addition of members there has been a marked increase in their zeal in the cause of Theosophy, and both these results we attribute to a great extent to the new life and vigor infused into us by the recent visit

of Brother Bertram Keightley, General Secretary of the Indian Section, to our Branch. His lecture on "Theosophy: its relations to Science and Religion," delivered on the 26th November 1891, before a very large audience, presided over by Brother M. A. N. Hydari, the former President of the Branch, was an able and eloquent exposition of the speculative bearings of Theosophy; and his second lecture the next day on "What has the Theosophical Society done" shewed the Allahabad public, presided over by Brother Rai Pyare Lal, Subordinate Judge, what record the Theosophical Society had already earned during the brief period of its existence. A private lecture to members of the Branch only, enlightened them on the relations of the Theosophical Society to the occult world, and a great deal of good was also done by Brother Keightley's private conversation, in the course of which he cleared up the difficulties of many enquirers.

3. The annual meeting of the Branch held on the 4th December 1891 revised the bye-laws of the Branch and elected the office-bearers for the ensuing year. Among the former, the change of the name of the Branch from the cumbersome "Prayag Psychic Theosophical Society" to the simple "Prayag Theosophical Society," and the admission of outsiders (who are not Fellows of the Theosophical Society) as associates of the Branch, having all the privileges of members except a voice in the internal affairs of the Branch, deserve mention. The office-bearers for the ensuing year are:—

1. President, BRO. RAI PYARE LAL, Sub-Judge, Allahabad; 2. Vice-President, G. N. CHAKRAVARTI, Mathematical Lecturer, Muir C. College; 3. Secretary, M. A. N. HYDARI, Asst. Accountant General, N. W. P., &c., Joint Secretary and Librarian, BRO. HARBES PERSHAD.

4. The programme of work for the ensuing year is the reading of Branch work and other papers every Friday, the last Friday of the month being reserved for a business meeting. The formation of a Vernacular Branch where the proceedings will be entirely in the Vernacular and of special classes for the reading of the "Key to Theosophy" and the "Secret Doctrine" is in contemplation.

M. A. N. HYDARI,

Hon'y. Secy.

HARIDE PRASADAY,

Jt. Hon'y. Secy.

#### ERODE THEOSOPHICAL SOCIETY.

TO THE SECRETARY, INDIAN SECTION, T. S.

SIR,

I have the honor to submit the resolutions passed at the meeting of this Branch on the 30th November 1891.

I. That the following rules and bye-laws be adopted for its guidance for the present.

II. Mr. N. Sarvathoma Row and M. Govinda Row to act as the President and Secretary, respectively.

III. Each member to contribute according to his means to the "H. P. B. Memorial Fund."

IV. The Journals, *Lucifer*, *Theosophist*, and *Pauses*, to be subscribed for.

V. Messrs. M. Govinda Row, M. Venkatarama Iyer, M. Subbramani Iyer to attend this year's Convention, at Adyar, as Delegates from this Branch.

(The Rules and Bye-laws of this Branch.)

1. Every application for membership in the Branch must be in writing and sent to the Secretary.

2. Every applicant for membership shall, on being admitted, pay to the Secretary his first month's subscription and also an entrance fee of double that amount, and on such payment the Secretary shall enrol him as a member, provided that, in special cases, the entrance fee may be remitted or reduced by the President at his discretion.

### H. P. B.'S GHOST.

A rubbishing report is circulating to the effect that H. P. B. chose Mr. Foulke, of Philadelphia, as her "Successor", and ratified her act by appearing in a spiritualist circle and painting for him her portrait. As to the picture having been painted I say nothing save that it is no more improbable than other portrait paintings in mediumistic circles: but this does not imply that she painted it. And to offset that theory one has but to refer back to an old volume of the *Theosophist* to find that she and I, anticipating some such nonsense, published our joint declaration that under no circumstances should we visit after death a medium or a circle, and authorizing our friends to declare false any story to the contrary. As for her naming a "Successor" Beethoven or Edison, Magliabecchi or Milton might just as well declare A, B or C the heirs of their genius. *Blavatsky nascitur, non fit.*

H. S. O.

### T. S. FINANCIAL STATEMENT.

The Treasurer begs to acknowledge the receipt of the following sums since the date of last acknowledgement.

#### LIBRARY FUND.

|                                                   | RS. | A.  | P.  |
|---------------------------------------------------|-----|-----|-----|
| Mr. C. Sambiah (Mylapore) ...                     | ... | 4   | 0   |
| HEAD-QUARTERS FUND.                               |     |     |     |
| Mr. E. W. Parker (Arkansas) \$ 50 ...             | 153 | 2   | 0   |
| C. Sambiah (Mylapore) ...                         | ... | 4   | 0   |
| Mr. K. Dent (Kukiang, China) ...                  | ... | 10  | 0   |
| Mr. A. V. Kanniah (Arcot) ...                     | ... | 200 | 0   |
| Mr. Bertram Keightley towards purchase of a horse | ... | 5   | 0   |
| ANNIVERSARY FUND.                                 |     |     |     |
| Mr. K. Dent (Kukiang) his annual Subscription ... | ... | 7   | 4   |
| COL. OLCOTT'S HOLIDAY FUND.                       |     |     |     |
| Thro' Mr. G. R. S. Mead, 9s. 8d. ...              | ... | ... | ... |

S. E. GOPALACHARLU,

Treasurer T. S.

24th March, 1892.

### ARYAN T. S., NEW YORK.

ARYAN T. S.—This Society notifies us that it is purchasing in April, a fine house in a central part of New York, to be used as a head-quarters for the whole activities of the Society in that city. It will be open day and evening and will be a great benefit to the work. The branch will own it in fee, and the price is somewhere about \$40,000, but of course there will be a large mortgage to be paid off in time by the whole membership in the States, as it is for the benefit of the whole, although for the present in the name of the Aryan T. S. It will have a large hall seventy feet long and twenty feet wide. It is also likely that the portion of the ashes of H. P. B. that went to the American Section will be properly preserved there. This step now puts the three great sections of the Society in the same position in respect to permanent place, except that the London one is a leasehold.

### EUROPEAN SECTION T. S.

S. E. GOPALACHARLU, Esq.,

17th February 1892.

Recording Secretary, T. S.

DEAR SIR AND BROTHER,

I beg to inform you that a Charter of Incorporation was issued to the Ananta Lodge, Paris, on the 19th January 1892. The Secretary is Mons. E. Coulomb 14, Rue Chaptal, Paris.

Yours fraternally,

WALTER R. OLD,

Assist. Genl. Secy.,

European Section, T. S.

### MR. KEIGHTLEY'S VISIT TO SURAT.

DEAR SIR AND BROTHER,

I beg to submit the report of Mr. Keightley's visit to our Branch.

MONDAY, 22nd February, 1892.

FROM 8 A.M. to 11 A.M., the members of the Branch paid Mr. Keightley visits at the bungalow where he was lodged. He continued receiving members till 4 p.m. During the interview Mr. Keightley talked very practically and instructively on various topics, and upon concentration and meditation in particular. He also gave us his experiences as to the best course in adopting a method of systematic study.

At 5.30 p.m., he attended the Andrew's Library where he gave a lecture on "Theosophy, the Theosophical Society and Mahatmas." The Headmaster of the Surat High School, Mr. Uttamram Narbheram, took the chair and many leading gentlemen were present. The Hall was crowded to the full. The lecture was very lucid and the relation of Theosophy to the Theosophical Society was very clearly pointed out. Scientific grounds, such as those which would appeal to the sceptic, for the belief in Mahatmas, were very learnedly discussed.

TUESDAY, 23rd February, 1892.

Mr. Keightley attended a meeting of the Branch held in the morning at 8 A.M. Some questions relating to the "Seven Principles of Man" before and after death and the elementals and elementaries were very ably solved. He then initiated two members and formally admitted them as members of the Theosophical Society. From 11 A.M. to 2 p.m., Mr. Keightley received inquirers at his bungalow and talked with them upon various subjects. He visited the Girls' School (The Niti Bodhak Kanya Shala) established by the President and some of the members of this Branch. He remained there for three-fourths of an hour and was much delighted to see the bright little faces of the "future mothers of India." He has recorded the following minute in the visitor's book:—

"The movement of which this school is part forms one of the most 'vital' important factors in India's future. Such schools as this will do 'more' for the country than twenty years of congresses and agitation. The 'appearance, happy faces, and general look of bright intelligence of the 'girls is very striking and their quickness and accuracy of reply to the 'questions put was very satisfactory.'"

23-2-92.

(Signed) BERTRAM KEIGHTLEY.

After making a donation to give the girls a treat, he returned to his bungalow. On the same day he attended the evening meeting of the Branch. Some of the difficulties in the "Secret Doctrine," and the "Key to Theosophy" were solved, and then he lectured upon "The true idea of Universal Brotherhood," "The duties and responsibilities of members of the Theosophical Society," "Branch Work," "Theosophical Studies, &c." The meeting then adjourned at 9 p.m.

WEDNESDAY, 24th February, 1892.

A meeting of the members of the Branch was held in the Society's Hall, when Mr. Keightley addressed them upon "Karma and Free-will." The lecture was much to the point and some light was thrown upon the hitherto dark corners of the subject. In the afternoon he initiated at his residence one new member, who had arrived from Broach for the purpose. At 5.30 p.m., he again lectured to a crowded but inert audience, at the Andrew's Library Hall, upon "Karma and Re-incarnation" from a sceptical point of view. He spoke very learnedly and scientifically about the absolute necessity of accepting the doctrine of Re-incarnation if some of the hitherto unsolved and insoluble problems of the theory of evolution were to be solved. He spoke upon the subject for about an hour: all the while quoting authorities, especially of Western scientists. For want of time, he touched upon the twin doctrine of Karma very briefly, and said that he would do it possible justice when he happens next to visit Surat. Mr. Sorabshah, Dt. Munsiff of Broach, had taken the chair. He left for Nadiad on the same day by the passenger train at about 10 p.m.

3. The minimum rate of monthly subscriptions, payable before the end of each month, shall be according to the following scale :—

|                             |     |     |     |   |   |   |
|-----------------------------|-----|-----|-----|---|---|---|
| Income not exceeding Rs. 50 | ... | ... | ... | 0 | 4 | 0 |
| Do. do. Rs. 100             | ... | ... | ... | 0 | 8 | 0 |
| Income exceeding Rs. 100    | ... | ... | ... | 1 | 0 | 0 |

4. Any member of the Branch failing to pay his subscription for 3 consecutive months shall be deemed to have resigned his membership.

5. A member who is re-admitted, shall pay in addition to the usual monthly fee, the 3 months' arrears due from him.

6. The Branch shall have a President and a Secretary.

7. The Secretary or the President once elected, shall continue in office till the annual re-election of office-bearers to be held in January of each year.

8. The business of the Branch shall be transacted at periodical meetings if its members, to be held at least once in every month, the quorum being 3 members for the present.

9. The Secretary shall keep a minute book and record therein a brief report of each meeting.

10. The Secretary shall, subject to the control of the President, be the custodian of all the property of the Branch.

Erode,

1st December, 1891.

Yours fraternally,

M. GOVINDA RAO,

Pleader and Secretary, Erode T. S.

#### GIFTS TO THE BOMBAY BRANCH.

The library of the Blavatsky Lodge, Bombay, has recently been enriched by two handsome donations, of the value of Rs. 535-0-1. The first donation comes from the members of the late Dnyan Vardhak Mandli, a sort of debating society, founded some 25 years ago in Bombay, but which had long ceased to exist. The fund of that Society was entrusted by its members to Mr. Bejanji Adurji, late Secretary of the Secunderabad Theosophical Society. As years went on, some of the members of the old Society have joined the T. S. and persuaded their old comrades to hand over their money, amounting to Rs. 319-0-1, to our Society. The Bombay Branch is grateful for this handsome sum to Mr. Bejanji Adurji, Collector F. T. S., and Mr. Shapurji Bhimjiabhai Taraporewalla, Founder and President of that Mandli, for their hearty support and co-operation, in carrying this business through.

Another donation came at the same time from a wealthy Parsi lady, Bai Dumbai Nasserwanjee Manockjee Petit, coupled with the condition of buying for our library all the published volumes of Prof. Max Müller's "Sacred Books of the East." The volumes of that series were purchased for Rs. 216, and the bill was paid by that good old lady, who has a good opinion of our Society, its Founders, and their work.

R. K. M.

#### INDIAN SECTION.

##### FINANCIAL STATEMENT.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |     |     |     |     |    |    |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|-----|-----|-----|----|----|
| Balance on the 25th February is                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | ... | ... | ... | RS. | A. | P. |
| Annual subscriptions :—Mr. K. C. R. T. Acharya (unattached) Rs. 3; Mr. C. Aithikesavalu Reddy of Tirumalghy (unattached) his annual subscription for '92 and '93 Rs. 6; Bhaunagar Branch Rs. 19; Gorakhpur Branch Rs. 10; Mr. T. Somasundara Row of Bellary (unattached) Rs. 3; Messrs. V. Rathina Modeliar, P. Appaji Row, V. K. Ramasawmi Modeliar, and P. Srinannu Chetty (all of the Bangalore Branch) Rs. 2; Mr. M. Chinapathy Modeliar of Madharanthakam (unattached) Rs. 3; Mr. D. P. Kotwal of Karachi (unattached) Rs. 3; Ambasamudram Branch Rs. 8; Mr. Narayana Row of Kaugiri for '91 Rs. 1; Mr. M. Venkatakrishnayya of Ongole (unattached) Rs. 3; Mr. N. C. | ... | ... | ... | 952 | 6  | 0  |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |     |   |   |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|---|---|
| Murkherji (Calcutta Branch) Rs. 5; Pt. Saraj Narain (Meerut Branch) his annual subscription from 1887 to 1891, Rs. 5; ...                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 77  | 0 | 0 |
| Donations :—H. S. O. Rs. 100; Mr. Baldeo Prasad (Fyzabad) Rs. 2-2; "Krishnarpanama" (Hyderabad) Rs. 15; Mr. K. Edaljee (Secunderabad) Rs. 1-2; Mr. D. M. Oza Mongrol Rs. 5; Mr. J. Padsha (Calcutta) Rs. 19; Mr. A. V. Kania, (Arcot) Rs. 5; Mr. C. Sambiah (Mylapore) Rs. 3; :—                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 141 | 4 | 0 |
| Contribution towards travelling expenses :—Benares Branch for Mr. Keightley's travelling expenses Rs. 25; Bangalore Cantonment Branch for do. of Mr. S. V. Edge Rs. 16; :—                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 35  | 0 | 0 |
| Entrance fees :—Mr. K. C. R. T. Acharya (unattached) of Basudehpore Rs. 10; Babu Surendranath Roy (Barakar Branch) Rs. 2; Mr. P. Swami Naidu (Madras Branch) Rs. 5; Messrs. A. B. Dhruva, K. J. Kotwal, G. V. Vaidya, R. N. Pershad and T. Motiram (all of Bombay Branch) Rs. 49-8-0; Mr. Venkataswamy Row (Coimbatore Branch) Rs. 3; Messrs. S. C. Mukherji and G. C. Mukherji (Unballe Branch) Rs. 3; Babus Ashutosh Dutt and Chandra Kanta Das (Calcutta Branch) Rs. 8; Messrs. V. Rathina Modeliar, P. Appaji Row, V. K. Ramaswami Modeliar and B. Srinannu Chetty (Bangalore Branch) Rs. 49; Messrs. G. L. Sahasrabaddhe, D. E. Routr, C. D. Mehta, H. M. Parab and E. P. Balluparia (Poona Branch) Rs. 59; Mr. Vigendra Row (Coimbatore Branch) Rs. 2; Messrs. M. G. Badas and Jagat Narain of Lahore (unattached) Rs. 10; Mr. M. Krishna Row (Hyderabad Branch) Rs. 5; Mr. C. Giria Chettiar (Coimbatore Branch) Rs. 10. | 197 | 8 | 0 |

Total Rs. 1,403 2 0

##### EXPENSES.

|                     | RS. | A.  | P.  |
|---------------------|-----|-----|-----|
| Salaries            | ... | ... | ... |
| Stamps              | ... | ... | ... |
| Travelling Expenses | ... | ... | ... |
| Sundries            | ... | ... | ... |
| Printing            | ... | ... | ... |

Total Rs. 512 11 1

Add balance after deducting Rs. 5 shown in excess of the contribution of Rai Bahadur Baroda Prasad Basu in the last month's account ...

Graud Total Rs. 1,398 2 0

S. E. GOPALACHARU,

Treasurer T. S.

23rd March, 1892.

#### CEYLON.

##### THE SANGHAMITTA SCHOOL.

The Ceylon Economist says :—"Yesterday Messrs. A. Van Cuylenburg and Richard de Silva, Inspectors of Schools, visited this school and were received by Mrs. Higgins, the Lady Principal, and shewn round the premises. They were very much pleased with the work done, and congratulated the Lady Principal on the smart appearance of the Institution and the steady improvement made all round. She was complimented also on the singing of her boarders. The work in the school is daily increasing, and Mrs. Higgins is sparing no pains to give Buddhist girls a really sound education."

A wealthy English friend wrote me by the last overland mail about his deep interest in the Buddhist movement, and asked how he could help it on. From the above, and the report in our present issue of the work being done by Mrs. Higgins and Mr. Peter D'Abrew, my friend will see that the



most valuable thing would be for him to send Mrs. Higgins at least £5 monthly towards the up-keep of this excellent school for Sinhalese girls.

#### GENERAL WORK IN CEYLON.

A document, complimenting Dr. Daly for his "untiring activity in establishing and visiting schools and other missionary work from one end of the Island to the other," and censuring Mr. Dharmapala for omitting to mention this in the brief Convention summary of our Ceylon affairs, has been sent me with a special request to publish it in the *Theosophist*. It is signed by officers of the Galle, Kandy and Kumbhala Branches. I should be pleased to do so were it not evident that the paper was drafted by some one who either purposely ignores or is ignorant of the fact that I have detailed to the Ceylon work a succession of European members of my Headquarters Staff, and that the apathy of our Ceylon Branches is in no wise attributable to lack of "inspiring influence from Headquarters to sustain and foster their operations." Moreover, I have visited the Island three times as often as any other of our Asiatic centres of activity. If no mention was made in the Report of the Convention about Dr. Daly, it was because he did not trouble himself to report officially upon his year's work. As regards the "internal discussions" which are mentioned in the summarized statement objected to, I regret to be obliged to say that the violent and abusive language to which Dr. Daly is unhappily addicted has aroused just resentment, not only within our Society but in very important circles outside it, and seriously weakens the influence he would be entitled to for his undeniable energy. I should have said nothing about this but for the one-sided tone of the protest under notice, and the regrettable expressions and misleading criticisms contained in the pamphlet report of the educational meeting held at Galle in the month of November last. It is true the Ceylon Section no longer exists, and also that the reason for my abolishing it was stated at the time (vide Executive Order of March 3, 1891) to be the unsatisfactory local working of the sectional plan. In the second paragraph of that Order Dr. Daly's resignation of the General Secretaryship was accepted with thanks; and in the third, his confirmation as General Manager of Buddhist Schools announced.

H. S. O.

#### A BUDDHISTIC RESEARCH SOCIETY.

The *Indian Mirror* announces that it is proposed to form in Calcutta a Society for promoting the study of Buddhistic Literature and disseminating the principles of Buddhistic morals. The Editor thinks the scheme most opportune, and wishes it all success. I have private information that the celebrated Tibetan-Sanskrit scholar, Balm Sarat Chandra Das, c. i. e., may accept the Vice-Presidency and that a number of very enlightened and influential Bengali gentlemen will enrol themselves as members. Of course, this excellent move is traceable to Mr. Dharmapala's zealous activity.

## SUPPLEMENT TO THE THEOSOPHIST.

MAY 1892.

### EXECUTIVE ORDERS.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 17th April 1892.

#### WHITE LOTUS DAY.

In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends "should assemble at the Head-quarters of the Theosophical Society and read a chapter of 'The Light of Asia' and [extracts from] 'Bhagavat Gita,'"; and, since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as White Lotus Day, and makes the following official order and recommendation:—

1. At noon, on 8th May, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Head-quarters, at which extracts from the before-mentioned works will be read and brief addresses made by the Chairman of the meeting and others who may volunteer.

2. A dole of food will be given in her name to the poor fishermen of Adyar and their families.

3. The flag will be half-masted from sunrise until sunset and the Convention Hall decorated with White Lotus flowers.

4. Members living outside Madras can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. The undersigned recommends to all Sections and Branches throughout the world to meet annually on the anniversary day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of Knowledge.

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

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 27th April 1892.

#### THE PRESIDENT'S RETIREMENT.

The legal advisers of the Society, in India and elsewhere, having reported that my relinquishment of official status before the Adyar Trust Deed is finally settled, the Australian legacy affair judiciously arranged, and Mr. Judge released from his General Secretaryship by the American Section and made free to take over the Presidential duties, would be highly injurious to the Society's interests; and the Chicago Convention having caused Mr. Judge to cable me to that effect; and Mr. Mead concurring; and Mr. B. Keightley and some of our most influential Indian Councillors having written me in like terms; it is evident that I must once more postpone—if only for a few months—my long desired retirement, so far as the actual severing of my official tie with the Society is concerned. The T. S., not being a legal entity, its property interests

have of necessity been vested in me, and my signature, in both my personal and representative capacities, is needed to validate their transfer to a Board or Boards of Trustees; while, as regards the Australian estate bequeathed to me, no settlement can be made by a third party and, possibly, none even by myself without another visit to Queensland. For me to consult only my own wishes and break my official tie regardless of the evil effects that would befall the Society, would be an act of selfishness such as I cannot even think of for a moment.

Notice is therefore given that, without again vainly trying to fix an actual date for my vacating office, I shall do my utmost to hasten the completion of all legal business, so that I may hand over everything to Mr. Judge, my old friend, colleague and accepted successor.

Meanwhile, to protect the Society from the possibility of loss or trouble in case of my sudden death, I have executed a Will bequeathing all property whatsoever, whether real or personal, standing in my name or legally mine, including Head-quarters, the Permanent Fund and other Funds, the *Theosophist*, its good-will, stock in hand, book accounts, cash, etc., my Ooty cottage and plot of land, furniture, books, clothing, etc., etc., to the Society.

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

#### T. S. FINANCIAL STATEMENT.

The undersigned begs to acknowledge with thanks the receipt of the following sums since the date of his last acknowledgment:—

##### LIBRARY FUND.

|                                                                           | RS. | A.  | P.  |
|---------------------------------------------------------------------------|-----|-----|-----|
| "A Friend" (through Col. Olcott) a bank note for £100.                    |     |     |     |
| Mr. R. Surya Row Naidu ( <i>Masulipatam</i> ) for July 1891 to March 1892 | ... | ... | ... |
| A gift from Kutch                                                         | 45  | 0   | 0   |
| Mr. C. Sambiah ( <i>Mylapore</i> )                                        | 6   | 10  | 0   |
|                                                                           | 4   | 0   | 0   |

##### HEAD-QUARTERS FUND.

|                                                                                           |     |   |   |
|-------------------------------------------------------------------------------------------|-----|---|---|
| Mr. J. Sinclair Auckland Diploma and Charter Fees £ 4-10-0=67                             | 10  | 0 | 0 |
| Surat Branch T. S.                                                                        | 4   | 0 | 0 |
| Mr. C. Sambiah ( <i>Mylapore</i> )                                                        | 3   | 0 | 0 |
| Thro' Gen. Secy., European Section, Diploma Fees of 120 members @ 2s. 6d. each =£15       | 236 | 0 | 0 |
| From the Proprietors of the <i>Theosophist</i> , as a gift for paying the Convention Hall | 352 | 0 | 0 |

##### ANNIVERSARY FUND.

|                                                                    |     |     |     |
|--------------------------------------------------------------------|-----|-----|-----|
| Annual dues of 14 members of the Auckland T. S. @ 2s. each £ 1 8 0 | ... | ... | ... |
| Do. do. of 24 members of the Adelaide T. S. @ 2s. each             | 21  | 1   | 0   |
| £ 2 8 0                                                            | ... | ... | ... |
|                                                                    | 38  | 9   | 0   |

##### H. P. B. MEMORIAL FUND.

|                                  |     |     |     |
|----------------------------------|-----|-----|-----|
| Mr. N. Coyajee ( <i>Bombay</i> ) | ... | ... | ... |
| " R. N. Coyajee ( do )           | 3   | 0   | 0   |
| " H. D. Sethna ( do )            | 2   | 0   | 0   |
| " M. M. Shroff ( do )            | 25  | 0   | 0   |

##### COL. OLCOTT'S PENSION FUND.

(The interest of this Fund will be paid as a pension to the retiring President, and the principal revert to the Society at his death).

|                                             |     |     |     |
|---------------------------------------------|-----|-----|-----|
| Mr. B. E. Unwalla ( <i>Bombay</i> )         | ... | ... | ... |
| " Jhangire Sorabji ( <i>Hyderabad</i> )     | 10  | 0   | 0   |
| " N. M. Desai ( <i>Bombay</i> )             | 20  | 0   | 0   |
| " Anantarat Nathjee Mehta ( <i>Kundla</i> ) | 5   | 0   | 0   |
| " Rameswar Prasad                           | 40  | 0   | 0   |
| " Nrisimha Prasad                           | 5   | 0   | 0   |
|                                             | 0   | 0   | 0   |

|                                                                  | RS. | A. | P. |
|------------------------------------------------------------------|-----|----|----|
| Mr. Devipada Roy ( <i>Cannore</i> )                              | 6   | 0  | 0  |
| " Benimadhav Roy ( <i>Calcutta</i> )                             | 5   | 0  | 0  |
| " Sivadatta Pande ( <i>Chakrata</i> )                            | 10  | 0  | 0  |
| " G. Subbaroyadu ( <i>Pittapur</i> )                             | 5   | 0  | 0  |
| " Mrs. J. Sorabji ( <i>Hyderabad</i> )                           | 5   | 0  | 0  |
| " P. M. Ghadiala ( <i>Bombay</i> )                               | 7   | 0  | 0  |
| " B. H. Mistry ( do )                                            | 2   | 0  | 0  |
| " F. D. Muthiavala ( do )                                        | 3   | 0  | 0  |
| The Hon. Maharaja Sir J. M. Tagore, Bahadur, ( <i>Calcutta</i> ) | 100 | 0  | 0  |
| Rai Baroda Prasad Basu, Bahadur ( <i>Benarade</i> )              | 50  | 0  | 0  |
| Mr. D. D. Jussawala ( <i>Bombay</i> )                            | 50  | 0  | 0  |

S. E. GOPALACHARLU.

Treasurer T. S.

23rd April 1892.

#### AMERICAN SECTION.

GENERAL SECRETARY'S OFFICE,  
NEW YORK, March 9th, 1892.

All letters for the General Secretary, American Section, the Editor of the *Path* and the Editor of the *Forum* should hereafter be addressed to 144, Madison Avenue, New York City, that being our Head-quarters. After May 1st no letters should be sent to Box 2659, or to 132 Nassau St.

WILLIAM Q. JUDGE,  
Gen. Sec.

To the Rec. Secy., Theosophical Society, Adyar, Madras, India.

DEAR SIR & BROTHER:—

On March 2nd there was issued from this office a Charter to a new Branch to be known as the Atma T. S., located in New Haven, Conn. The Branch has nine Chartered members, and is the 61st on the American roll.

Yours fraternally,  
WILLIAM Q. JUDGE,  
Gen. Sec., Amn. Sec., T. S.

#### PACIFIC COAST COMMITTEE FOR THEOSOPHIC WORK.

The Pacific Coast Committee for theosophic work has appointed Dr. Allen Griffiths, F. T. S., Lecturer to, and Inspector of Branches on the Pacific Coast.

GERTRUDE PIPER,  
Secretary,  
Pacific Coast Committee.

#### EUROPEAN SECTION.

The following series of lectures by Annie Besant and Herbert Burrows are to be delivered at South Place Institute, Finsbury, London:—

April 24, "Theosophy and Materialism," ANNIE BESANT; May 1, "Theosophy and Science," HERBERT BURROWS; May 8, "Theosophy and Mysticism," ANNIE BESANT; May 15, "Theosophy and Religion," HERBERT BURROWS; May 22, "Theosophy and Ethics," ANNIE BESANT; May 29, "Theosophy and Modern Progress," HERBERT BURROWS.

Annie Besant is also delivering lectures at Hastings, Camden Town (London), West Southwark (London), Manchester and Frome.

work more with his kind aid than before. Since then, I can say, a new era has dawned in our work. The new building is open daily from 5 to 9 p. m., when all interested in Theosophy, Hindu religion, &c., gather; and the Secretary or some other member reads and expounds regularly from the "Key to Theosophy" both in English and Tamil. Thorough popular appreciation of our philosophy and ethics being the key-stone to success, we have made it a point to dilate on a point as much as necessary, that the audience may be thoroughly convinced of the truth underlying it.

Every Saturday and Sunday, we have regular addresses prepared by some member, on subjects of Theosophy. These are usually followed by long and interesting expositions of the points involved therein, in the light of our Hindu books—by some one in the assembly and very often a non-member. The chief personage who does us invaluable help in this way is Mr. Sankara Sastriar, a great scholar in almost all departments of Sanskrit learning, and a splendid combination of modesty, patience, eloquence and clearness of expression.

The daily attendance is 10 on the average, while on the lecture days, it is from 50 to 70.

We are glad to see that the public are at last coming forward to assist and encourage us. Almost all the persons attending our rooms are right sincere men, fully impressed with the truths of our philosophy and trying to lead better and more useful lives hereafter than before.

We have also formed the nucleus of a library and reading room where all our magazines and pamphlets and the leading works, on Theosophy and Aryan Religion, both English and Tamil, are placed before the public. We have hopes of making our library ere long a good one.

The chief feature of the working of this Branch is translation and the expounding of everything in Tamil. Thus an attempt is being made to reconcile Theosophy with the homely conception of our religious teaching.

R. SUNDERASA SASTRI, B.A., F.T.S.,

for the Secretary.

#### GYAN MARGA T. S., FATEHGARH.

The Anniversary Public Meeting of the Gyan Marga Theosophical Society was held on the 21st February 1892 in the beautiful and spacious garden of Babus Doorga Pershad and Jwala Pershad which is situated in the heart of the city. A canopy was pitched on the large platform in the centre of the Bagh and seats were provided for about 500 persons; these were all occupied by gentlemen from the Cities of Farrukhabad and Fatehgarh.

The proceedings were opened by the President Pundit Raj Nath Sahib in an eloquent speech explaining the aims and objects of the Society, in the course of which he reminded the audience of the great services rendered by Colonel Olcott to the cause of the spiritual regeneration of the Indians. He was followed by Pundit Soonder Narain who in fluent and impressive Urduo spoke for more than half an hour on "Universal Brotherhood." Syad Sajjad Hussain then came forward and addressed the Meeting on "The Needs of India." All the speakers were heard with great attention, and it appears from the results that followed, that they made some impression on the public mind. About 600 copies of "The aims and objects of the Society" as well as of the Rules, which had been translated into Urduo and Hindi by the Joint Secretary, Pundit Soonder Narain and had been printed in book form, were distributed to the audience and the meeting was pronounced by all to be a very successful one. Before the above meeting was held a meeting took place at the premises of the President Pundit Raj Nath Sahib to initiate the following gentlemen who had applied for admission to the Society:—

Babu Badri Pershad Sahib, Chobey Baij Nath Sahib, Pundit Rupkishen Sahib, Lalla Har Prasad Sahib.

After the public gathering had dispersed, the election of the office bearers of the Branch was held and the following is the result of elections:—

Proposed by Syad Sajjad Hassan and seconded by Pundit Kamta Pershad that, Pundit Raj Nath Sahib be re-elected President of the Branch, the proposal was carried unanimously.

Proposed by Pundit Kundan Lal and seconded by Pundit Raj Nath Sahib and carried unanimously, that Syad Sajjad Hassan be elected Vice-President of the Branch.

Proposed by Syad Sajjad Hassan and seconded by Pundit Soonder Narain, that Pundit Kundan Lal be re-elected Secretary of the Branch, carried unanimously.

Proposed by Syad Sajjad Hassan and seconded by Babu Pridumna Krishen and carried unanimously, that Pundit Soonder Narain be re-elected Joint Secretary of the Branch.

Proposed by Pundit Lachman Pershad, seconded by Babu Badri Pershad and carried unanimously, that Babu Pridumna Krishen be re-elected Treasurer of the Branch.

Proposed by Pundit Kundan Lal, seconded by Pundit Kamta Pershad and carried unanimously, that Babu Har Prasad be elected Assistant Secretary of the Branch.

The President then on behalf of the Branch thanked Babus Durga Pershad and Jwala Pershad not only for placing their splendid Garden at the service of the Branch, but also for making all the necessary arrangements for holding the meeting and for looking to the comfort and convenience of the audience.

With a vote of thanks to the Chairman the proceedings were brought to a close.

(True copy).

HAR PRASAD,

Assistant Secretary.

16th March 1892.

#### INDIAN SECTION.

#### FINANCIAL STATEMENT.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | RS. | A.  | P.       |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|-----|----------|
| Balance on the 23rd March brought forward                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | ... | ... | 885 6 11 |
| ENTRANCE FEES:—Messrs. D. K. (Bangalore) Rs. 10; S. C. and D. S. S. (Poona) Rs. 20; K. R. B. (Killa-ab-dulla) Rs. 10; A. E. R. and G. T. (Bombay) Rs. 19-12-0; A. R. (Cuddapah) Rs. 10; M. V. (do) Rs. 4; P. G. (do) Rs. 8; F. S. K., and H. K. A. (Surat) Rs. 20; C. K. P. (Paramakudi) Rs. 2; A. S., and R. D. (Meerut) Rs. 20; J. N. K. (Nasik) Rs. 10; V. B. P. (do) Rs. 5; M. N. D. (do) Rs. 5; S. T. J. (do) Rs. 5; J. H. W. (do) Rs. 5; D. B. G. (Bankipore) Rs. 10; K. G. M. (Dehra Dun) Rs. 10; N. C. G. (do) Rs. 5; G. R. (do) Rs. 5; S. P. (Mozufferpore) Rs. 2; S. K. P., and G. P., and S. G. (Lucknow) Rs. 25; L. D. (Ludhiana) Rs. 10; F. K. L. (Bombay) Rs. 10; N. P. K., and K. M. G. (Calcutta) Rs. 20; S. A. (Kurnool) Rs. 6; I. N. (do) Rs. 4; P. B. B. (Nasik) Rs. 5 |     |     |          |
| Contribution towards travelling expenses of Mr. Keightley:—                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |     |     |          |
| Surat Branch Rs. 20; Umballa Branch Rs. 25; Meerut T. S. Rs. 9; Dehra Dun T. S. Rs. 15                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | ... | ... | 69 0 0   |
| DONATIONS:—Messrs. M. Vasudevayya (Cuddapah) Re. 1; B. K. Lahiri (Ludhiana) Rs. 50; Anantarat Nathji Mehta (Kundla) Rs. 21; C. Sambiah (Mylapore) Rs. 3; S. J. Padshah (Calcutta) Rs. 10                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |     |     |          |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | ... | ... | 85 0 0   |
| ANNUAL SUBSCRIPTIONS:—Warangal T. S. Rs. 14; Cawnpore T. S. Rs. 12; Tinnevely T. S. Rs. 10; 54 attached members of the Bombay Branch Rs. 108; Tiruvalur T. S. Rs. 21; Surat T. S. Rs. 42; Bengal T. S. Rs. 26; Kurnool T. S. Rs. 14; D. K. (Bangalore) Rs. 3; K. R. B. (Killa-abdulla) Re. 1; F. S. K., and H. K. A. (Surat) Rs. 6; A. R. Rs. 2; S. M., and S. R. (Jullandhur) Rs. 6; T. S. S. for 1889-91 Rs. 3; A. S., and R. D. (Meerut) Rs. 4; S. P. (Chakrata) Rs. 3; K. G. (Dehra Dun) Rs. 2; A. M. (Mysore) Rs. 2; B. M. P. (Mozufferpore) for 1891-92 Rs. 3; P. C. M., and B. R. P. (do) Rs. 4; B. S. (Jagalur) Rs. 3; L. D. (Ludhiana) Rs. 2; 2 unattached                                                                                                                       |     |     |          |

We left Jalandhur on the evening of the 19th and arrived at Ludhiana on the same night. Mr. Keightley stopped here for four days from 20th to 24th March and left for Ambala on the morning of the 25th. There were four Lectures here, the subjects were varied, such as "Theosophy and the T. S.," "The Law of Karma and Reincarnation," "Theosophy, Religion, and Occultism," "The Path." The Lecture took place in the open compound of one Ragunath Doss in the centre of the city, where the Arjaya Samaj Anniversary took place. Ever there was a very good gathering, on the last day the European population attended the Lecture; Babu A. C. Biswas, Ludhiana Branch, translated each day's Lecture. The Vice-President of the Society in Ludhiana and the people appeared to take much interest in the

The Branch has been holding its meetings in the Porter Town Hall, as before, during January and February. Almost every Sunday a paper has been read, generally by the Secretary on some subject connected with Theosophy. But the Branch began to work more energetically from the beginning of March, when it secured a building of its own (built at the cost of the Secretary and M. C. Krishnaswami, one of its members). Just as this time our President was also transferred to this place, and we were able to

|                                                                       |       |      |
|-----------------------------------------------------------------------|-------|------|
| members of the Bombay Branch Rs. 6; F. K. L. (do) Rs. 2; T. Rs. A. P. |       |      |
| S. S. (Moradabad) for 1889-91 Rs. 3; K. N. (Chitaldroog) Rs.          |       |      |
| 3; J. E. C., and another (Calcutta) Rs. 4                             | 310   | 0 0  |
| Total...                                                              | 1,615 | 2 11 |

## EXPENDITURE.

|                                                                 |       |      |
|-----------------------------------------------------------------|-------|------|
| Salaries:—P. R. Venkatarama Iyer Rs. 40; T. S. Krishna-         |       |      |
| swamy Iyer Rs. 27; Venu, office peon, for 12 days in January    |       |      |
| Rs. 1-12-5; Murugasam, office peon, for March, Rs. 6            | 74    | 12 5 |
| Postal charges (stamps and cards for office use, and postage on |       |      |
| covers)                                                         | 86    | 3 0  |
| Telegrams                                                       | 1     | 0 0  |
| Stationery                                                      | 27    | 12 6 |
| Printing charges, including cost of paper for last year's re-   |       |      |
| prints                                                          | 269   | 8 10 |
| Sundries                                                        | 9     | 10 3 |
| Total Expenditure, Rs.                                          | 459   | 15 0 |
| Add Balance...                                                  | 1,155 | 3 11 |
| Grand Total...                                                  | 1,615 | 2 11 |

## THE LATE BABU KUNJ BIHARI BISWAS, F. T. S.

We are asked to state that the late Kunj Bihari Biswas was not the President of the Seeti T. S., but only one of its members. The President of the Branch is Babu Raj Kishen Mukherji.

## PANDIT TRIBUAN NATH SAPROO, F. T. S.

We have to record the death of Pandit Tribuan Nath Saproo F. T. S. at Fyzabad. Our deceased brother formerly belonged to the Lucknow Branch T. S. of which he was an earnest member. He was also an Urdu poet of considerable merit and amongst the best contributors to the *Oudh Panch.*

## PANDIT BATUWANTADUWE.

The Colombo Theosophical Society and Ceylon Buddhism in general have just met with an irreparable loss in the death of Pandit D. A. deSilva Batuwantaduwe, President of the Branch in question, on the 21st ultimo, at the ripe old age of 73 and in the full plenitude of his intellectual powers. Next to Sumangala, Mana Nayaka, he was the most erudite Sanskrit-Pali scholar in the Island. A man of commanding presence, with an eye that beamed with the light within, and a manner full of dignity, he was looked up to as an ornament of his nation and a type of the class of great scholars which abounded at times under the Sinhalese kings and gave lustre to their reigns. When Lord Derby and Sir Arthur Gordon acceded to my request that the Sinhalese Buddhists should have Registrars of their own faith appointed for the celebration of their marriages, Pandit Batuwantaduwe was chosen as the Marriage Registrar for Colombo, and the ceremonies have ever since taken place in our Hall in Maliban Street. Now that he is gone, there is no equally learned lay Sinhalese scholar to take his place.

H. S. O.

Printed by THOMPSON AND Co., in the *Theosophist* department of the *Minerva* Press, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijaya Raghava Charlu, at Adyar, Madras.

SUPPLEMENT TO  
THE THEOSOPHIST.

JUNE 1892

## THEOSOPHICAL SOCIETY.

## FINANCIAL STATEMENT.

The Treasurer begs to acknowledge the receipt of the following sums since the date of his last acknowledgment:—

## LIBRARY FUND.

|                                | RS. | A. | P. |
|--------------------------------|-----|----|----|
| Mr. C. Sambiah (Mylapore)      | 4   | 0  | 0  |
| Dr. Henry Pratt (England) £10. |     |    |    |

## ANNIVERSARY FUND.

|                                                         |      |   |     |
|---------------------------------------------------------|------|---|-----|
| Annual dues of six members of the Melbourne T. S. @ 2s. | 12s= | 9 | 1 0 |
| each                                                    |      |   |     |

## HEAD-QUARTERS FUND.

|                                                           |      |     |     |
|-----------------------------------------------------------|------|-----|-----|
| Entrance Fees of six members of the Melbourne T. S. @ 5s. | 30s= | 24  | 0 0 |
| each                                                      |      |     |     |
| Mr. Ishan Chandra Dev (Dehra Dun)                         | 10   | 0 0 |     |
| " B. V. Ramanjulu Naidu (Udayagiri)                       | 2    | 0 0 |     |
| " C. Sambiah (Mylapore)                                   | 3    | 0 0 |     |

## H. P. B. MEMORIAL FUND.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |           |      |   |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------|------|---|
| Amount previously received                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | Rs. 1,094 | 4    | 0 |
| Poona Branch T. S.:—Messrs. N. D. Khandalvala Rs. 50; P. D. Khandalvala Rs. 25; J. D. Khandalvala Rs. 25; Gopal Rao Hari Desmukh Rs. 10; Y. M. Kelkar Rs. 10; K. P. Gadgil Rs. 10; P. Pallanji Rs. 7; Jeysinga Row Angri Rs. 6; B. M. Talukdar Rs. 5...                                                                                                                                                                                                                                                                                 | 148       | 0 0  |   |
| Tipperah Branch:—Babus N. C. Ganguli Rs. 50; Chandra Kumar Guba Rs. 10; Prince Navadvip Chandra Barman Bahadur Rs. 10; Messrs. K. C. Bhattacharya and Ananda Chandra Roy @ Rs. 5 each Rs. 10; Abhayacharan Paul, Girish Chander Sen, and Radha Charan Roy @ Rs. 2 each Rs. 6; Mohini Mohan Bardhan, Kailas Chandra Dutt, Sib Chandra Oich Rs. 5 each Rs. 15; N. C. Chakravarti, Kumud Bihari Banerji, Syama Charan Mukerji, Gogan Chandra Sen, and Moulvi Syed Mahomed Hussain Re. 1 each Rs. 5; K. B. Guba 8 as.; B. Ganguli 4 as. ... | 106       | 12 0 |   |

Grand Total Rs. 1,349 0 0

## COL. OLCOTT PENSION FUND.

|                                                   |     |     |  |
|---------------------------------------------------|-----|-----|--|
| Balance in hand, already acknowledged             | 333 | 0 0 |  |
| Mr. Jai Narain Pandit (Mittra)                    | 50  | 0 0 |  |
| " B. E. Unwalla (Raja Nandgaon) (2nd instalment.) | 10  | 0 0 |  |
| " D. J. Soonwala (Bombay)                         | 12  | 0 0 |  |
| " B. L. Mithiawala (do)                           | 3   | 0 0 |  |
| " M. M. Shroff (do)                               | 10  | 0 0 |  |
| " R. K. Modi (do)                                 | 10  | 0 0 |  |
|                                                   | 9   |     |  |

|                                                                                          |     |    |    |
|------------------------------------------------------------------------------------------|-----|----|----|
| Mr. Dr. Anantaram Nathji Mehta ( <i>Kundla</i> ) balance of his promised subscription... | Rs. | A. | P. |
| „ C. Kotayya ( <i>Adyar</i> )                                                            | 60  | 0  | 0  |
| „ Bipin B. Pramanik ( <i>Bankura</i> )                                                   | 10  | 0  | 0  |
| „ Dhamji Laljibhai ( <i>Bombay</i> )                                                     | 3   | 0  | 0  |
| „ A. S. Balakrishna Iyer                                                                 | 20  | 0  | 0  |
|                                                                                          | 3   | 0  | 0  |
| Total Rs.                                                                                | 524 | 0  | 0  |

Dr. Henry Pratt (*England*) ... & c.

ADYAR, }  
21st May 1892. }

S. E. GOPALACHARI,  
Treasurer.

# AMERICAN SECTION.

## ANNUAL CONVENTION.

No detailed report of the proceedings at the American Convention has yet been received, but the General Secretary of the American Section has forwarded copies of the following resolutions for publication:—

### The President's Retirement.

Whereas—Colonel Henry S. Olcott, President-Founder of the Theosophical Society, has tendered his resignation of the office of President to take effect, May 1st proximo, and has requested that a successor be elected to the office of President of the Theosophical Society, and,

Whereas, the General Secretary and Vice-President has taken the votes of all the Branches of this Section on the question of who shall be successor to the said office of President of the Theosophical Society, the said vote being unanimously in favor of William Q. Judge: and they being now duly reported to and before this Convention.

Resolved: That the American Section in Convention assembled hereby tenders to Colonel H. S. Olcott the expression of its profound gratitude and sincere appreciation for his unselfish devotion and long and faithful services for the Society which he helped to found and which is so largely indebted to him for its beneficent work and the recognition it has won in every quarter of the globe.

Resolved: That in our estimation the position of Colonel Olcott as “President-Founder” of the Society is, and must for ever remain, unique. Another may succeed him in the office of President and assume the duties of the office, but can never be “President-Founder.”

Resolved: That this Convention confirm and ratify the votes of said Branches, and as such the Convention declares its choice for President to succeed Colonel Olcott to be said William Q. Judge.

But it is further

Resolved: That the American Section in Convention hereby requests Col. Olcott to revoke his said resignation and remain President of the Society, this Section deeming that it is not yet time for him to retire from said office, and it being possible for him to remain in said official position, although his health may demand that the amount of his work be reduced to a minimum so far as travelling and speaking are concerned; and the General Secretary and Vice-President is hereby directed to at once notify Col. Olcott by telegraph and letter of this request, forwarding copies hereof, to the end that all further proceedings relative to said retirement be suspended until such time as the sense of the European and Indian Sections on this point be obtained; that in the meantime it is the opinion and desire of this Section that the said resignation be not yet accepted, but laid over for further consideration; and that, when the sense of the said European and Indian Sections hereupon shall have been obtained, the General Secretary and Executive Committee of this Section shall call a special meeting of the Council of the Section to consider the question upon the report to be made thereupon by the General Secretary and Vice-President, and—

Resolved: That this Section now declares its vote to be that when said office of President shall become vacant, the successor to said Colonel

Olcott shall be said William Q. Judge, who shall hold said office for life, unless removed for cause, and that he shall have power to nominate his successor as now provided in the General Constitution in respect to Col. Olcott; and that the General Constitution be amended so as to provide in accordance with the foregoing; and that when the office of Vice-President shall become vacant, the choice of this Section for said office of Vice-President is Brother Bertram Keightley.

Resolved: That this Section requests that Colonel Olcott when he shall have retired, if ever, be offered a life residence at Adyar Headquarters.

Resolved: That the European and Indian Sections of the Society be, and they are hereby requested to co-operate with this Section in endeavoring to carry out the letter and the spirit of these resolutions, and that the General Secretary of this Section immediately forward to said Sections an official copy of the same.

Resolved; therefore, that this Section hereby re-elects to the office of General Secretary of this Section, its present Secretary, William Q. Judge.

WILLIAM Q. JUDGE,

(Gen. Sec., American Section.)

To

THE SECRETARY, THEOSOPHICAL SOCIETY,

Adyar, Madras, India.

DEAR SIR AND BROTHER,

On March 15th, 1892, there was issued from this office a Charter for a new Branch to be known as the Boise T. S. located at Boise City, Idaho Territory, there being seven Charter members. Two Branches have relinquished their Charters and dissolved, the Oriental Club of Gilroy, Calif., and the Die Deutsche Theosophische Gesellschaft of Philadelphia, Pa. There are now sixty Branches on the American roll.

Yours fraternally,

WILLIAM Q. JUDGE,

General Secretary.

## WHITE LOTUS DAY CELEBRATIONS.

### BENGAL T. S., CALCUTTA.

The members of the Bengal T. S., Calcutta, by special request met at the residence of Bro. Devendra Nath Goswami, 59, Patuatolah Lane, to commemorate the first anniversary of the departure of our revered Teacher, H. P. B. A biographical sketch of her, specially translated into Bengali, was read before the meeting by Dr. Rakhal Chander Sen. Also a pamphlet containing portions from the *Vishnu Purana* printed at the expense of Bro. Goswami, for distribution, in commemoration of the day, was read by him. Extracts from the “*Bhagavat Gita*” and the “*Light of Asia*” were read by Bros. Shunker Nath Pandit, and S. J. Padshah. The President of the Branch, Norendra Nath Sen addressing the meeting said that they had met there that afternoon to celebrate the first anniversary of the departure of their revered Teacher, Madame H. P. Blavatsky. Her works and teachings had been a revelation to them. If it had not been for her, they would have been deprived of that vast store of knowledge, which had opened a world of new ideas to them, and not only they, but all succeeding generations would have lost it. In his opinion ‘H. P. B.’ was the greatest person born in the present century. She took her birth only that she might be the chosen of the great MASTERS for the purpose of imparting that knowledge to mankind which had been withheld from them for ages past. The great MASTERS found in her all the requisite qualifications to make her their elect and the medium of communication between them and the outer world. She was sent forth to this plane to enlighten humanity and to save them by imparting to them the life-giving knowledge which they had derived vicariously through her. She did not care for herself at all, but she cared only for humanity, for whom she made a complete sacrifice of herself. For the sake of humanity how much did she not suffer, how much persecution did she not endure, how much obloquy did she not face? The speaker said that they could best commemorate the

services of 'H. P. B.' by trying to follow in her footsteps to carry out her teachings practically in life, to work as she worked, and be true to Theosophy which means to be true to Humanity.

NEEL COMUL MOOKERJEE,  
Secretary, B. T. S.

#### BANGALORE CANTONMENT THEOSOPHICAL SOCIETY.

In accordance with the executive orders of the President, T. S., a meeting was held at 12 noon on Sunday the 8th May 1892, (White Lotus Day). Present, 16 members and about 10 sympathizers.

The Society premises was decorated with white lotus flowers obtained from a great distance.

The Ex. orders of Col. Olcott having been read, the Secretary explained in a few words the work done to the Society by Madame H. P. Blavatsky and then observed that they could read nothing better than the pathetic address of Mr. Mead, General Secretary, European Section, at the cremation of H. P. B.'s body at Woking. This was accordingly done, and Lord Goutama's code of morals in the "Light of Asia" was afterwards read by Brother M. Singaravelu Moodaliar. This was followed by the Secretary reading Lecture XIV of the "Baghavat Gita."

It was announced that cloths were ready for distribution and members were invited to take as many as they wanted for presentation to the really needy people.

The meeting was closed with a reading of the concluding words of our illustrious H. P. B. in the "Key to Theosophy" about the future of the Theosophical Society.

A. SINGARAVELU,  
Secretary.

#### MR. BERTRAM KEIGHTLEY'S TOUR. MUTTRA T. S. REPORT.

Mr. Keightley arrived here from Agra by the 10 o'clock morning train of the 13th April 1892. On arrival at his Bungalow, he explained and gave some practical hints about Mesmerism and Clairvoyance at the request of the members then present, and asked them to come to him again for solution of the difficulties which they or other members might have found in their studies of the Theosophical literature. From 1 to 4.30 p.m., he talked with the members who went to him, very instructively on Mesmerism Concentration of Mind, Nature of Manas, &c.

At 6 p.m., he attended a public meeting, held for the purpose at the Government Zillah School building, and gave a lecture on "Has Man a Soul?" All the English-knowing native gentlemen of the station were present.

The Lecture was very lucid and the existence of soul was very clearly and scientifically proved.

On the 14th April 1892, Mr. Keightley again received the members up to 5 p.m. and answered a number of questions put to him regarding a number of Theosophical subjects and thus removed almost all the difficulties the members had met in their studies.

In the evening, he addressed a respectable audience on the subject of "Karma and Reincarnation." The lecture was very instructive and much appreciated by the general public.

On the evening of the 15th, a lecture on "Modern Science and Occultism" was given to an intelligent audience at the High School premises. In connection with the lecture, the General Secretary also explained the aims of the Theosophical Society and the objects of his taking this tour of inspection. At the close of the address each day, the lecture was translated into Vernacular by Pandit Jaynarain, F. T. S., District Engineer; and the lecturer was thanked on behalf of the general audience by Babu Madungopal Lal, a graduate of the Allahabad University, to which vote of thanks he replied in suitable terms.

RAMJI MUL,  
Secretary.

#### FATEHGARH T. S. REPORT.

Mr. Bertram Keightley, General Secretary of the Theosophical Society Indian Section, arrived here on the morning of the 16th April. On the same evening, he delivered a public lecture at Fatehgarh on "The Path," the meeting was very largely attended and did much to evoke an interest in Theosophy in the town.

The following day, that is, on the 17th April, a private meeting of the members of the Branch was held in the afternoon, when Mr. Keightley explained very ably to the members the meanings of the seal and signs of the Society. In the evening a public lecture was delivered at Farrukhabad Society. In the evening "Theosophy, Religion and Science," this meeting also proved a success, judging from the nature of the audience and the effect of the lecture upon their minds.

To give facility to the residents of Fatehgarh for the discussion of certain questions with Mr. Keightley, he was taken from Farrukhabad to Fatehgarh on the morning of the 18th, where a third public lecture on "Karma and Rebirth" was arranged for this meeting, which was also very largely attended by the English-knowing public. All the three public lectures were briefly interpreted into the vernacular for the benefit of the non-English-knowing audience.

HAR PRASAD,  
Assistant Secretary.

#### REPORTS OF BRANCHES.

##### BENGAL T. S.

22, BANIAPOOKER ROAD, CALCUTTA,  
4th April 1892.

OFFICE BEARERS:—President, Babu Norendra Nath Sen; Vice-Presidents, Dr. L. Salzer, M.D., Babu Srinath Tagore; Secretary, Babu Neel Comul Mookerjee; Assistant Secretaries, Dr. Rakhachandra Sen and H. Dharmapala; Treasurer, Babu Balaichand Mullick; Librarian, Babu Beni Madhab Ray.

The acquisition of more commodious quarters to hold meetings of the Branch was one of the principal subjects taken up at the meeting. The President kindly promised to place one of the rooms of the Indian Mirror office at the disposal of the Branch, and it was resolved that as soon as the room was ready the meetings be held there.

Resolved that arrangements be made for the delivery of public lectures monthly, under the auspices of the Branch.

It was decided to form a library in connection with the Branch and the Members present subscribed Rs. 142 for the purchase of Theosophical books.

Meetings held,—Two. Percentage of attendance,—Twelve.

NEEL COMUL MOOKERJEE,  
Secretary.

##### POONA T. S.

The office-bearers in this Branch are the same as before.

1. The office-bearers in this Branch are the same as before.  
2. There were in all sixteen meetings held during the quarter ending in March last and the percentage of attendance was 12.

3. The meetings are held weekly and Theosophical subjects from the journals as well as the "Key to Theosophy" are regularly read and discussed.

4. The Branch meetings are kept open to non-members, several of whom attend the meetings. The Branch was visited by the General Secretary in February last when public lectures were delivered and a great deal of interest was awakened. Several new members have joined this Branch and the prospect is much more hopeful than it was last year.

RAJANAH LINGU,  
Secretary.

##### CHOHAN T. S., CAWNPORE.

Transactions of an ordinary meeting of the Cawnpore Chohan Branch Theosophical Society held at the premises of Baboo Deri Pada Roy, on Saturday, the 19th March 1892.



By the unanimous consent of the members present Baboo Uddhav Chunder Ghose was elected Secretary in place of Baboo Birreshwar Chackurbutty leaving the station.

It was decided at the meeting that in addition to the annual subscription of Rs. 2, payable by each member to meet the expenses of the Headquarters, the sum of Rupee 1 be paid on account of Col. Olcott's Testimonial Fund, the meeting recording at the same time with regret its inability to subscribe as liberally as the case in view demands.

The meeting records with a sense of gratitude the services rendered by the late Secretary Baboo Birreshwar Chackurbutty.

DEVI PADA ROY,  
President.

LUCKNOW T. S.

A meeting of the local Branch Theosophical Society (the Satya Marga T.S.) was held on Sunday, the 8th instant, at the premises of Rai Narayan Dass Rai Bahadur, Judge, Small Cause Court, Lucknow. The Branch has hitherto been dormant and has done little or no work during the last two years.

The following resolutions were passed unanimously:—

1. That the meetings of the Satya Marga Branch T. S. be in future held every Sunday morning at the Jalsu Taluk Rooms.

2. That during the year 1892, the following gentlemen hold the offices noted against their names:—

(a) Rai Narayan Dass, Rai Bahadur, President.

(b) Pandit Ambika Prasadu Dikshita, M.A., Secretary.

(c) Pandit Suraj Narayan Bahadur, B.A., Joint Secretary and Treasurer.

3. That a monthly subscription be collected from the members to defray the current expenses of the Branch, and that accounts be kept by the Joint Secretary and Treasurer.

4. That this being the first "White Lotus Day," the Branch expresses its heartfelt regret at the loss the T. S. has sustained owing to the translation to another sphere of Madame Blavatsky, our revered and beloved sister, whose memory will never cease to enoble us, and to light our path on the road to Salvation.

A. P. DIKSHITA,  
Secretary, Satya Marga, T. S.,  
Chauk, Lucknow.

## INDIAN SECTION.

### FINANCIAL STATEMENT.

| RECEIPTS.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | RS.   | A. | P. |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|----|----|
| BALANCE ON HAND ON the 22nd of April...                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 1,155 | 3  | 11 |
| ENTRANCE FEES:—Mr. C. Canthimathinatha Pillay (Paramakudy Branch) Rs. 2; Mr. K. Visvanatha Sarma (Rangoon) Rs. 10; Nilphamari Branch: Babus Gopala Ch. Chatterji Rs. 10; Jamini Mohan Bannerji Rs. 10; Dr. Umesh Ch. Sen Rs. 5; Ranjani Kanta Sircar Re. 1; Janakinath Bishwas Rs. 10; Poona Branch: Messrs. J. Heerjibhoy Rs. 10; Daso Rango Rs. 5; S. S. Desponde Rs. 10; R. Jivaji Rs. 10; and Balakrishna N. Bhut-hane Rs. 10; Mr. Bhashyakarloo Naidoo (Narasarowpet Branch) Rs. 5; Mr. Doulat K. Pandit of Rajkot Rs. 10; Babu Ram Ch. Sinha (Ranchi Branch) Rs. 5; Mr. M. P. Khareghat (Bombay Branch) Rs. 10; Bipin Biharrygupta (Calcutta Branch) Rs. 7... | 130   | 0  | 0  |
| DONATIONS:—Paramakudy Branch Re. 1; Mr. B. V. Ramanujulu Naidoo (Udayagiri) Rs. 2; Poona Branch: Rs. 6; Babu Ishau Ch. Deb. (Dehra-Dun) Rs. 10; "Krishnarpanam" (Hyderabad) Rs. 30; Mrs. J. Padshah (Calcutta) Rs. 10; Mr. C. Sambiah (Mylapore) Rs. 3...                                                                                                                                                                                                                                                                                                                                                                                                           | 62    | 0  | 0  |
| CONTRIBUTIONS TOWARDS TRAVELLING EXPENSES:—Contributions towards Mr. Bertram Keightley's expenses—Muttra Branch Rs. 7; Fatehgarh Branch Rs. 7; Allahabad Branch Re. 1; Lucknow Branch Rs. 7; Bareilly Branch Rs. 17; Bombay Branch for Mr. S. V. Edge's expenses Rs. 30                                                                                                                                                                                                                                                                                                                                                                                             | 69    | 0  | 0  |

| ANNUAL SUBSCRIPTIONS:—                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | RS.   | A. | P. |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|----|----|
| Mr. B. Ramasawmy Naidoo (Vencata-giri) Rs. 3; Mr. Raoji Ramji Poyelcar (Palitana) Rs. 3; Durganarain Mittra (Mozafferpore) Rs. 3; Meerut Branch through Babu Ramaprasad of 12 members Rs. 24; Bangalore Branch through Mr. A. Singaravelu Moodaliar of 17 members Rs. 34; Mr. Edulji M. Modi (Surat) Rs. 3; Mr. C. K. Rajagopala Aiyer (Cuddapah Branch) Rs. 2; Berhampore Branch through Babu N. D. Roy Rs. 32; Babu N. B. S. (Berhampore) Rs. 3; Babu R. D. Jaraiddhar Rs. 3; Thakore Sankar Sinha (Moradabad) Rs. 3; Babu J. Prasad (Sahaswan) Rs. 2; Muttra Branch through Dr. Ramji Mull Rs. 16; Nilphamari Branch through Babu Janikanath Biswas Rs. 7; Mr. Jambulinga Moodaliar (Bangalore Branch) Rs. 2; Poona Branch through Mr. N. D. K. Mandalaivala Rs. 56; Bombay Branch through Mr. R. K. Modi Rs. 14; A Parsi lady Rs. 5; Mr. D. V. Ramanujulu Naidu (Udaya-giri) Rs. 3; Mr. Dowlat K. Pandit (Rajkot) Rs. 3; Mr. N. Pichu Pillay (Vedaraniyam) Rs. 3; Dr. K. L. Itchachand (Sangod) Rs. 3; Simla Branch through Babu K. C. Mukerji Rs. 10; Mr. K. N. Raglavendra Row (Karwar) Rs. 2; Mr. A. G. Bala-krishna Aiyer (Thiruvadanmaruthoor) Rs. 3; Babu N. N. Gupta (Cuttack) Rs. 5; Babu Gouri Shankar (Manipuri) Rs. 3; Bankura Branch through Babu I. N. Biswas Rs. 8; Babu B. B. Pramanik (Bankura) Rs. 3; Mr. M. P. Khareghat (Bombay) Rs. 2; Jubulpore Branch through Babu Manohar Lal Rs. 24; Messrs. A. S. K. Sastry and S. M. Sundramaiyer (Paramakudy Branch) Rs. 4; Pakur Branch through Babu P. Baunerji Rs. 16; Messrs. K. Rajoo and V. Naidoo (Secun-derabad Branch) Rs. 4; Bangalore Branch Rs. 20; Calcutta Branch Rs. 16; Babu K. C. Roy (Santipore) Rs. 2 | 354   | 0  | 0  |
| Total...                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 1,670 | 3  | 11 |

### EXPENSES.

|                                                                                                                                          |       |    |    |
|------------------------------------------------------------------------------------------------------------------------------------------|-------|----|----|
| Salaries: P. R. Venkatarama Aiyer Rs. 40; T. S. Krishna-swamiar Rs. 27; Kothandam (office peon) for 10 days in April, Rs. 1-10-8         | 68    | 10 | 8  |
| Stamps                                                                                                                                   | 50    | 0  | 0  |
| Telegrams                                                                                                                                | 4     | 8  | 0  |
| Printers' charges                                                                                                                        | 100   | 4  | 0  |
| Stationery                                                                                                                               | 36    | 0  | 0  |
| Travelling expenses of M. Bertram Keightley from the 10th January up to May 7th, not including wages of servant or any personal expenses | 785   | 2  | 0  |
| Do. of Mr. S. V. Edge                                                                                                                    | 97    | 0  | 0  |
| Total                                                                                                                                    | 1,108 | 8  | 8  |
| Add Balance...                                                                                                                           | 561   | 11 | 3  |
| Grand Total...                                                                                                                           | 1,670 | 3  | 11 |

## IN MEMORIAM.

RUSTOMJEE ARDESHIR MASTER F. T. S.

We deeply regret to announce the death, on Tuesday the 17th May 1892, of our beloved and esteemed Brother Rustomjee Ardeshir Master. Our Brother had taken a very active part in the organization of our Society in this city under the guidance of our Founders. He had the good fortune to receive his initiation at the hands of our Brother William Q. Judge. He was one of the most enthusiastic and devoted band of Theosophists who first clustered round the founders of the T. S. on the Indian soil and by his exemplary life and pure character attracted many worthy souls to our cause. Whenever he spoke in public or private, he spoke with all the fiery

eloquence and fervour of a thoroughly convinced heart and exercised a great influence over his audience and left on them the impress of his convictions. In his intercourse with others, Theosophists and non-Theosophists alike, our Brother cared naught for praise or blame and was ever ready to sacrifice himself for the good of others. In short we may say that he was a true Theosophist in every sense of the word.

#### COL. OLCOTT AT OOTY.

The President-Founder was detained at Headquarters by business until the 17th May, when he quietly left for his mountain home, without giving his Madras friends previous warning of his intention and thus preventing any fussy demonstrations of which he has had more than enough. He made the ascent from Mettapalaiyam to Ooty in his own bullock coach, and writes that his journey throughout was very agreeable and that he found Babula hard at work getting things to rights, and the little cottage, "Gulistan," with its garden of flowers and its climbing roses, the paradise of rest and quiet he so much needs. The staff have heard from him frequently, and his descriptions of the place and its delightful influences make one yearn to straightway escape from the heat of the plains. When he went up in January to inspect the place he ordered a slice of the verandah to be cut off by a cross wall and made into a study for himself—only 6 x 12 ft., yet large enough. He has now installed himself there with H. P. B.'s old writing table, an old-fashioned rush-bottomed chair, sent him long ago from London by a friend, a range of library shelves full of books and documents, and the rest of the walls covered with portraits of notable public men of his personal acquaintance—Sumatigala, Taranatha Tarkavachaspati, the late High Priest of one of the Japanese Buddhist Sects, Edison, Professor Max Müller, Prof. Leon de Rosny, M. E. M. Burnouf, Sir Wm. Hunter, M. Robert, the great French mesmerist, Drs. Babinski, Liebhault, Bernheim and Charcot, Mr. Judge, Mrs. Besant, etc. Then there are pictures of the hypnotic cliniques of Nancy and Salpêtrière, a 17th century trial of witches at Salem, Mass., two or three of the Colonel's diplomas from learned Societies, etc., etc. In a corner of the adjacent sitting room is a bronze statuette of Lord Buddha, on the walls the photographs of all the T. S. Annual Conventions at Bombay, Adyar and London, and a large number of other personally interesting souvenirs of his friends and his Theosophical work in different lands. Against one wall of the arch which connects the above two rooms is O'Donovan's medallion portrait of H. P. B., in bronze, taken from life in the old days at New York, from the ceiling hangs a handsome Burmese lacquered nest of *dane* bowls, given him at Rangoon, and at the two sides of the large bow-window (from which one sees a magnificent landscape of hill and plain) are draped copies of the Buddhist flag, one in silk crape, the other in bunting, presented to him in Japan and Ceylon respectively.

The cottage contains a sitting-room, two bedrooms and the verandah study, and has the necessary out-buildings and offices. The work was at first kindly superintended by General and Mrs. Morgan, and, later, exclusively by Mr. T. C. M. Pillay, who, as well as the Hindu contractor, made every rupee of the small sum available (about £200) go as far as possible, out of regard for Colonel Olcott; thus earning the hearty thanks of all his colleagues and friends. As the President remarked in his address on White Lotus Day, his future movements entirely depend upon the orders he may receive from those to whom he owes a life-long allegiance; and, as he wrote us recently, although he would ask nothing better than to be left for quiet work at Gulistan, yet should he be called again to the field, he will instantly and cheerfully obey.

S. V. E.

Printed by THOMPSON AND Co., in the Theosophist department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vijia Raghava Charlu, at Adyar, Madras.

## SUPPLEMENT TO THE THEOSOPIST.

JULY 1892

THEOSOPHICAL SOCIETY.

#### PRESIDENTIAL NOTICE.

THE HARTMANN ESTATE.

I have just received from my Brisbane Solicitors (who are the leading firm in Queensland) the subjoined letter. It shows that the heirs of Hartmann have, by their own procrastination in deciding whether or not to sue the Executors for malfeasance, prevented my settling the estate on the basis offered by me and gratefully accepted by them, viz., that I should take about one-fifth of the estimated value of the estate and give them the remainder. I am now sending to my esteemed counsel and to my friend Judge P— full authority to adopt whatsoever measures may to them seem best to settle the business without further loss of time.

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

Adelaide St., Brisbane,  
QUEENSLAND, 13th May 1892.

The letter is as follows:

Col. H. S. OLCOTT.

President, Theosophical Society.

DEAR SIR,

HARTMANN DECEASED.

Some time since, Mr. Judge P. desired us to write acquainting you with the position of matters herein.

We feel we must apologise for having deferred doing so, such a long time; but would point out that we were influenced by the expectation that matters long ere this would have been settled and that we could convey that news to you.

As the prospects of an early settlement seem doubtful, we will no longer delay in putting you in possession of the causes.

In the first place, some trouble and much time was expended in ascertaining the whereabouts of the titles to the land of which Mr. Hartmann died seized, and when same were discovered, we experienced very great difficulty in persuading the Registrar of Titles to transmit the lands into your name—the primary causes of the difficulty were the position taken up by the Executors of the Will in refusing to consent to the transmission of the lands to you; and the question raised by the Registrar of Titles as to your power to take or hold lands, assuming, as the Registrar of Titles did, that you were not a British born or naturalized subject.

The question raised by the Registrar was one which we could not get over by proving that you were a British born subject or had been naturalized, but we induced him notwithstanding, to permit of the lands being transmitted to you by showing that it was not intended that you should hold the lands except so far as would be necessary to pass them on to the children of the above deceased;—in other words, that you were acting merely as a channel.

The Registrar would not however grant a clear transmission of the lands to you in consequence of the want of concurrence of the Executors, but only, "so far as relates to the residue after certain charges created by the will have been satisfied;" of course, until such charges have been satisfied or removed there will be, as it were, a blot upon the titles which will most probably prevent third parties buying same or advancing money upon the security thereof.

We may here mention that as Mr. Isambert, (shortly after you left Queensland) strongly advocated fighting the Executors, we advised him to get some other Solicitor to act for him and the Hartmann family, which he accordingly did.

To Mr. Isambert and his Solicitor we, some three months ago, communicated the fact of transmissions, having been granted and that the transfer of the lands

The Meerut Branch has started, from January 1892, an "Urdu Monthly Pamphlet" called the *Amrita Kaghani*, (the Draught of Immortality). Its aim is to fulfil the objects of the Theosophical Society, and its columns comprehend all Theosophical subjects.

On the 8th of May 1892, the Meerut T. S. passed a resolution in commemoration of White Lotus Day. The members decided for this year to give Rs. 5 in help of an orphanage asylum in H. P. B.'s name.

RAMA PRASAD.

#### DEHRA DUN T. S. REPORT.

I beg to report that Brother Keightley arrived here on Friday the 1st instant, at 2.30 p. m. He was received by us at the Post Office. He then drove to Mr. Quarry's house, where he put up on Saturday, Sunday and Monday. He delivered three lectures on (1) "Theosophy and T. S." (2) "Has Man a Soul?" (3) "The Evolution of the Soul." Notwithstanding the prevalence of cholera and other unfavourable causes, the audience was comparatively large, consisting of some of the European ladies and gentlemen. His lectures were much appreciated as is evinced by the public interest awakened in spiritual matters. He has done a very good work here. His second lecture was especially interesting and is much talked of.

ISHAN CHANDRA DEV.

Dehra Dun.

#### WHITE LOTUS DAY CELEBRATIONS.

##### DEHRA DUN BRANCH.

I beg to report that the Dehra Dun Branch celebrated the White Lotus Day on the 8th of May. A paper on the Life and Work of H. P. B. and the 6th chapter of the *Bhagavadgita* were read at the meeting. A discussion followed in which it was shown how H. P. B. sowed the seeds of Theosophy, worked, suffered, as did all the great souls of old, and passed away ever true to the mission with which the Masters commissioned her.

ISHAN CHANDRA DEV.

Secretary, Dehra Dun Branch.

##### BEZWADA BRANCH.

The proceedings commenced with the distribution of rice among the really poor and helpless, numbering more than 200 of different castes and creeds. Each man, woman and child was served with rice sufficient for one full meal.

Mr. N. Sheshagiri Row then read the executive order of the President T. S., dated Adyar, 17th April 1892, anent the commemoration of H. P. B.'s death.

Mr. V. Veeraraghavachari, a local Pundit, read a paper giving a short account of H. P. B.'s life.

Mr. A. Seshagiri Row then read the cremation speech delivered by Mr. Lead. General Secretary, European Section of the T. S.

Mr. V. Veeraraghavachari then read and explained chapter II of the *Bhagavadgita*.

Mr. T. V. Narasayya, Secretary, then explained to the audience the work done by H. P. B. to the world in general and India in particular. He also explained the first object of the Theosophical Society. He also explained the true meaning of the chapter II of the *Gita*.

Then the meeting came to a close with a short speech from the sident, exhorting the members and other gentlemen to spare an hour or once a week to exchange their thoughts on Theosophical matters.

B. BOST.

President.

#### QUARTERLY REPORTS OF BRANCHES.

##### SURAT BRANCH.

The new year of the Branch commences, according to rules lately passed, from 23rd April (which is the date of the charter.)

There were 15 Sunday weekly meetings, besides which members met twice a week to read "Key to Theosophy." Special meetings were called also to read and discuss Branch Papers. The registered number of members is 39, out of which four joined during the quarter ending 31st March 1892. The average attendance of members was 18 and that of sympathisers 7. The small attendance of members is owing to some of them being in the District on official duties.

At the annual meeting of the members of the Branch, held on 18th April 1892, the following office-bearers were nominated for the year commencing with the 23rd April 1892:—

Mr. Nautamram Uttamram, President.

Doctor Dinshahji Jivaji Edal-Belram } Vice-Presidents.

Mr. Jagannath Ichharam

Mahiputram Dajibhai, Secretary.

Mr. Maneklal Nagindas, Treasurer and Accountant.

The following meetings were held during the year:—

(a) Regular weekly meetings.

(b) Special meetings for discussion of Branch Paper during the last quarter.

(c) "Key to Theosophy" classes during the last two quarters.

At the weekly meetings, were read two original papers which took up three week days, and at the remaining meetings were read selections from Theosophical leaflets and books.

MAHIPUTRAM,

Secretary, Surat T. S.

##### BANKURA BRANCH.

1. Baba Indranarayan Biswas has been appointed to perform the greater part of the Secretary's work.

2. Nine meetings were held, and the attendance was 56 per cent.

3. The work, as usual, was literary. The Branch Papers and articles from *The Theosophist* were read in the meetings.

4. The sympathy of the outside public is of a passive nature, ending in admiration of the Theosophical literature. No active efforts have yet been made by the Bankura Branch to popularize Theosophy.

5. The Branch may undertake to translate Sanskrit and Vernacular works into English if funds are provided.

KEELARNATH KULABHI.

##### ALLAHABAD BRANCH.

The office-bearers for the quarter under review are the same as reported in my previous report.

Thirteen meetings of the Branch were held in the quarter under report. The total number of attached members of the Branch has increased from 17 to 21, two of whom were new fellows of the Theosophical Society. The percentage of attendance was 56.

Branch Papers were regularly read; and on the initiation of the two new Fellows enrolled during the quarter, addresses on the objects of the Society were delivered by Bro. Rai Pyarelal, the President, and Bro. G. N. Chakravarti, the Vice-President of the Branch. Besides this, steps have been taken to collect subscriptions for a Theosophical Hall for Allahabad, which might also serve for the location of the Head-quarters of the contemplated N. W. P. and Oudh Section. Upwards of Rs. 600 have already been subscribed for among the members of the Allahabad Branch, and more subscriptions are expected.

The Indian public sympathises with the movement but only passively; the European public here is almost entirely indifferent. Arrangements are being made for the delivery of public lectures in English and Vernacular by members of the Branch, which, it is hoped, will evoke an active interest in Theosophy. A Student's Theosophical Association has also been started in connection with the Branch to encourage and assist College students in the study of Theosophy, &c., and is making satisfactory progress, having among its members some of the best college students.

One of the members of the Branch, Bro. S. C. Vasu, is at present engaged in the translation of Pāṇini's Grammar. The Branch is not at present in a position to say whether it will undertake the translation of important Sanskrit and Vernacular works; it hopes however to give a definite answer with regard to this question in its next report.

The Branch has had the pleasure of receiving a visit from Mr. E. T. Sturdy F. T. S., of the European Section, in February last, and one from Gurn. Chandra Vidhya Bhaskar, F.T.S., M.R.A.S. (Lond.).

A. HYDARI,  
*Honorary Secretary.*

#### COIMBATORE BRANCH.

Twelve meetings were held during the quarter, the average attendance being 9 members and 3 sympathisers.

2. As usual the *Branch Work Papers*, "Key to Theosophy" and the "Secret Doctrine," with now and then some interesting articles in other Theosophical publications, were studied and explained in Tamil.

3. The strength of the Branch has been increased by the joining of one Giryia Chettiar, an important member of the weaver community. Two or three more are likely to join us soon. Sympathisers attend our meetings oftener and in larger numbers than before. This shows that our regular meetings and the explanation in Tamil of the Theosophical doctrines and literature have stirred up an interest in enquiring minds. The distribution of Theosophical pamphlets, both English and Tamil, and especially the latter, has spread the knowledge of Theosophy over a much wider field and more effectually than before, thus clearing away misconceptions and prejudices.

4. During the period under reference we had the great honor and pleasure of a visit from Miss Müller, B. A., and Doctors Ryder and Stockham, who really enlightened the public as to Theosophy and education by the delivery of able and eloquent lectures.

5. I cannot conclude this report without a reference to the retirement of Colonel H. S. Olcott, from the Presidentship of the T. S., which position he has so ably, and with such conspicuous energy and success, filled, for these 17 years. Words cannot express the immense debt of gratitude which his services have placed humanity under.

S. MANICKULLAM AIYAR,  
*Secretary.*

#### INDIAN SECTION.

##### FINANCIAL STATEMENT.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | RS. | A. | P. |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|----|
| BALANCE ON HAND on the 25th of May                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 561 | 11 | 3  |
| ANNUAL SUBSCRIPTIONS:—Ranchi Branch—Mr. N. K. Roy, Rs. 3 and Mr. P. C. Dey Rs. 2; Gaya Branch Rs. 22; Hyderabad Branch Rs. 30; Ludhiana Branch Rs. 20; Berhampore Branch Rs. 9; Baroda Branch Rs. 14; Mozufferpore Branch: Messrs. J. Sahoy, S. C. Mitter and T. P. Tewari at Rs. 2 each Rs. 6; Surat Branch Rs. 10; Nassik Branch Rs. 16; Lahore Branch Rs. 4; Bombay Branch Rs. 26; Coimbatore Branch Rs. 12; Madras Branch Rs. 25; Jubbulpore Branch Rs. 8; Benares Branch Rs. 24; Bankipore Branch Rs. 24; Seety Branch Rs. 6; Dehra Dun Branch Rs. 10; sum realised by V. P. P.: 133 unattached members Rs. 415-12-0; 57 attached members Rs. 121-2-0 | 807 | 14 | 0  |

|                                                                                                                                                                                                                                     |     |       |     |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|-------|-----|
| DONATIONS:—Mr. Tookaram Tatya (Bombay) Rs. 50; Mr. P. D. Mahalaxmivala, Bombay Rs. 5; Mr. C. Sambiah (Mylapore) Rs. 3; Miss F. H. Muller Rs. 100; "Krishnarpanam" Rs. 15; Mr. S. J. Padsha Rs. 10; L. V. V. Naidu (Royapetta) Rs. 2 | RS. | A.    | P.  |
| ENTRANCE FEES:—Mr. R. V. Venkataramaiyer (Negapatam Branch) Rs. 10; Mr. Kunja Biharry Chatterji (Ranchi Branch) Rs. 10; Messrs. D. N. Cooravala, R. K. Parakh, F. B. Madon and K. S. Oza (Bombay Branch) at Rs. 10 each Rs. 40      | 60  | 0     | 0   |
| Contribution towards travelling expenses <i>nil</i>                                                                                                                                                                                 |     |       |     |
|                                                                                                                                                                                                                                     | RS. | 1,615 | 3 3 |

##### EXPENSES.

|                                                                                                            |       |    |   |
|------------------------------------------------------------------------------------------------------------|-------|----|---|
| SALARIES:—P. R. Venkataramaiyer Rs. 40; and Kothandam (office peon) Rs. 5                                  | 45    | 0  | 0 |
| Postage                                                                                                    | 152   | 4  | 0 |
| Printer's charges                                                                                          | 206   | 8  | 0 |
| Telegrams                                                                                                  | 5     | 7  | 2 |
| Stationery                                                                                                 | 1     | 9  | 0 |
| Travelling expenses of Mr. B. Keightley from 7th May up to 8th June, including telegrams and food expenses | 183   | 14 | 0 |
| Sundries                                                                                                   | 2     | 3  | 0 |
| Total                                                                                                      | 596   | 13 | 2 |
| Add balance                                                                                                | 1,018 | 6  | 1 |
| Grand Total                                                                                                | 1,615 | 3  | 3 |

#### RETURN FROM TOUR.

Mr. Bertram Keightley, the General Secretary of the Indian Section, returned to Adyar on the morning of the 8th June from Calcutta per S. S. "Niemen." He visited many of the branches in the north, as a result of which, "Niemen." He visited many of the branches in the north, as a result of which, some new branches were formed and dormant ones revived. The necessity of visiting branches was so much felt by him, that he pushed on his tour notwithstanding the unbearable heat of the season, which it was difficult for even the natives of the country to bear. He will have the required rest and betake himself to the Section work in the Head-quarters. It is earnestly hoped that the activity imparted will be kept up and worked upon by the branches and members.

#### OUR CEYLON WORKERS.

We have received the usual monthly letter from our Ceylon correspondent, which was unfortunately to hand too late for publication in our correspondence columns. We give below a summary of the principal events of the last few weeks.

Early in June, Her Highness the Maharani of Cooch Behar paid a visit to the Sangamitta School, of which she has kindly become the Patroness. Among the invited guests were Mr. and Mrs. Scott (*née* Miss Besant) who were on their way to Australia. The school was beautifully decorated with ferns and flowers. Her Highness was accompanied by Mr. Keshub C. Sen and the Misses Sen. The school choir sang a Sinhalese lyric, which Mrs. Higgins accompanied on the harmonium, and an illuminated address was presented to the distinguished visitor by the head pupil, which was acknowledged by Mr. K. C. Sen on behalf of Her Highness. Mr. Scott, on behalf of Mrs. Scott and other friends, spoke a few words. After the singing of a hymn in English, the youngest child in the school presented Her Highness with an album of newspaper cuttings containing a record of her stay in Ceylon. The chanting of the "Jayamangala" brought this part of the proceedings to a close. A conversation followed. Her Highness and suite left Colombo for Cooch Behar on the 9th June, Her Highness expressing her

pleasure at all she had seen, and declaring that the day she visited the school was the happiest she had spent in Ceylon. She presented Mrs. Higgins with a rich silken *saree* and Mr. Abrew with a gold watch-chain, as souvenirs of her visit.

Mrs. Higgins has now thirteen boarders and has found it necessary, owing to increase of work, to engage two more teachers. The fifteenth of November next will be the anniversary of her arrival in Ceylon, and it is hoped to have, on that day, a distribution of prizes. Needless to say, Colonel Olcott's presence is earnestly desired on that occasion, but, of course, it is impossible for him to fix an engagement definitely so far in the future. All earnest Theosophists must join in congratulating our self-sacrificing workers, Mrs. Higgins, Mr. Abrew and their colleagues on their success, joining therewith their sincere wishes that nothing may occur in the future to interrupt their noble work for the women of Ceylon.

#### A SCOTTISH BUDDHIST PRIEST.

Our Society, in addition to what it has already done for Buddhism, is about to contribute a white *bikshu* to the Ceylon priesthood. Mr. MacMillan F. T. S., of our Manchester Lodge, indulges his inclination towards the contemplative life of a Buddhist monk, by abandoning home, friends and worldly interests and placing himself under the discipline of the High Priest Sumangala's pansala at Colombo. After four months' preparation he will be admitted to the first stage of ordination, provided that he can pass the necessary tests.

#### A TRANSLATION OF THE "KEY TO THEOSOPHY."

The "Key to Theosophy" has been translated into Urdu by Bro. S. E. Biswas, the energetic Vice-President of the Ludhiana Theosophical Society. The price of the book will be eight annas only and it can be obtained from the Ludhiana T. S., Punjab.

#### THE INDIAN CENSUS.

RETURNS BY RELIGIONS.—Hindus, 207½ millions; Mahomedans, 57½ millions; Christians, 2¼ millions; Jains, 1½ millions; Sikhs, 1½ millions; Buddhists, 7½ millions; Jews, 17,000; Parsees, 90,000; Forest Tribes, 9½ millions and Theists, Agnostics, Atheists, &c., 39,000. Total 287 millions.

In 1881 the number of persons in India enumerated as Christians was 1,862,625; in 1891, 2,284,191 came under the same designation. Ten years ago one person in every 36 called himself a Christian; but in 1891 one person in every 100 was a Christian. Christianity, though now but one per cent. of the population of India makes profession of it, is growing numerically at least; so is Hindooism, which, though its growth is not in proportion to the growth of population in the country, numbers twenty millions more than it did ten years ago. Mahomedans are increasing more rapidly in proportion than Hindoos, and Buddhists more rapidly than either of these two; while the Parsees just hold their own and no more. It is curious that so few describe themselves in doubt about all religions, but the very small number of 289 can scarcely represent all whose belief in the ancient religions of the country is shaken by the influence of education and contact with foreigners. The *Mirror* is nothing if not enthusiastic.

Printed by THOMPSON AND CO., in the Theosophist department of the *Minerva Press*, Madras, and published for the Proprietors by the Business Manager Mr. T. Vijaya Raghava Charlu, at Adyar, Madras.

## SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1892.

### THEOSOPHICAL SOCIETY.

#### FINANCIAL STATEMENT.

The Treasurer begs to acknowledge with thanks the receipt of the following sums since the date of last acknowledgment:—

#### ANNIVERSARY FUND.

|                                                       | RS.  | A. | P. |
|-------------------------------------------------------|------|----|----|
| Annual dues of E. B. (Sydney) 2s.                     | 1    | 9  | 0  |
| " " of H. P. (Melbourne)                              | 2    | 2  | 6  |
| " " B. O. (Victoria) 1s.                              | 3    | 2  | 0  |
| " " of six new members of the Sydney T. S. @ 2s. each | 12s. | 9  | 4  |
| " " of 4 old members @ 2s. each                       | 8s.  | 6  | 3  |

#### HEAD-QUARTERS FUND.

|                                                                                                                                                             |     |    |    |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|----|----|
| Entrance Fees of E. B. (Sydney) 5s. Rs. 3-11-0; H. P. (Melbourne) 5s. Rs. 3-3-9; of six new members of the Sydney T. S. @ 5s. each £1-10; Rs. 23-3-6; Total | 30  | 5  | 3  |
| Mr. Kavyashu Edulji (Secunderabad)                                                                                                                          | 20  | 0  | 0  |
| " Tukaram Tatya (Bombay)                                                                                                                                    | 50  | 0  | 0  |
| " F. Gebhard (Germany) £1                                                                                                                                   | 15  | 11 | 2  |
| " W. R. Old, Diploma and Charter Fees (European Section) £7-2-0                                                                                             | 110 | 5  | 10 |

#### ANNE BESANT TRAVELLING FUND.

|                            |     |   |   |
|----------------------------|-----|---|---|
| Mr. Tukaram Tatya (Bombay) | 100 | 0 | 0 |
|----------------------------|-----|---|---|

#### H. P. B. MEMORIAL FUND.

|                             |       |   |   |
|-----------------------------|-------|---|---|
| Amount already acknowledged | 1,478 | 8 | 0 |
| Mr. Tukaram Tatya (Bombay)  | 50    | 0 | 0 |
| Total                       | 1,528 | 8 | 0 |

#### COL. OLCOTT PENSION FUND.

(The interest of this Fund will be paid as a pension to the President-Founder and the principal revert to the Society at his death.)

|                                      | RS. | A. | P. |
|--------------------------------------|-----|----|----|
| Amount already acknowledged          | 810 | 0  | 0  |
| Mr. N. F. Billimoria (Bombay)        | 5   | 0  | 0  |
| " S. J. Reader " do "                | 3   | 0  | 0  |
| Thro. Mr. M. M. Shroff (Bombay)      | 10  | 0  | 0  |
| " Haridas Das (Gorakhpore)           | 10  | 0  | 0  |
| " P. Subramaniya Pillay (Mayavaram)  | 3   | 8  | 0  |
| " Jai Dutt Joshi (Tilhar)            | 10  | 0  | 0  |
| " K. Rajagopala Iyer (Purur)         | 25  | 0  | 0  |
| " C. Annamalai Mpelhar (Chittoor)    | 6   | 0  | 0  |
| " C. Masilamony Moodliar (Chittoor)  | 5   | 9  | 0  |
| " Kavyashu Edulji (Secunderabad)     | 50  | 0  | 0  |
| " N. H. Cama " do "                  | 15  | 0  | 0  |
| A Mahomedan Sympathizer " do "       | 15  | 0  | 0  |
| Mr. M. N. Bhatia Charya (Mubarrat)   | 2   | 0  | 0  |
| " Jogesh Chander Banerji (Bankipore) | 2   | 0  | 0  |
| " Kesava Row Naidu (Dharwar)         | 5   | 0  | 0  |
| " P. H. Mehta (Surat)                | 5   | 0  | 0  |
| " Ishan Chander Dey (Tutera Doo)     | 10  | 0  | 0  |

to the farmer, in trust for the Hartmann children, could be completed upon payment to us, on your behalf, of the £150 agreed to be paid in cash. We also informed him that the costs and registration fees (which alone exceed £8) would have to be borne by the Hartmann family.

Since the above communication to Mr. Isambert, he has called upon us several times, but has made no arrangements for the completion of the matter or informed us what (if any) is the obstacle in the way—and his Solicitor informs us that he is entirely without instructions.

You will remember that one piece of land was to be released to the Hartmann family to enable them to raise the £150 to be paid to you; we do not know whether any attempt has been made but expect that some difficulty would be experienced in doing so, in consequence of the charges (before referred to) upon the titles.

No proceedings have, up to the present time, (to our knowledge) been instituted against the Executors, and the matter seems to have been allowed to sink quietly into oblivion.

This will appear to you, as it does to us, to be most unsatisfactory, and we think, if it is not intended to take proceedings against the Executors, a release may as well be given to them upon condition that the charges upon the title be removed.

Perhaps, it would be as well for us to threaten that, unless the Hartmann family are prepared, on their side, to immediately complete the arrangements made between you and them, the matter will be considered off.

Kindly instruct us if we shall do this and in the meantime we will urge matters on with the view of obtaining settlement.

Yours faithfully,  
(Sgd.) MACPHERSON FEEZ.

### THEOSOPHICAL SOCIETY.

#### FINANCIAL STATEMENT.

The Treasurer begs to acknowledge with thanks the receipt of the following sums since the date of last acknowledgment:—

#### LIBRARY FUND.

|                                 |           |
|---------------------------------|-----------|
| Mr. C. Sambiah (Mylapore) ..... | RS. A. P. |
| .....                           | 4 0 0     |

#### ANNIVERSARY FUND.

|                                                              |       |
|--------------------------------------------------------------|-------|
| Annual dues of two members of Sydney T. S. at 2s. each = 4s. | 3 4 0 |
|--------------------------------------------------------------|-------|

#### HEAD-QUARTERS' FUND.

|                                                                        |         |
|------------------------------------------------------------------------|---------|
| Mr. W. R. Old, Charter fees of eight branches at 5s. each = £ 2.       | 30 15 0 |
| Secretary Sydney T.S., Entrance fees of two members at 5s. each = 10s. | .....   |

|                                           |        |
|-------------------------------------------|--------|
| Mr. N. H. Cama (Secunderabad) .....       | 7 9 0  |
| .. Anantaramathji Mehta (Kundla) .....    | 5 0 0  |
| .. S. T. Venkatapathy Iyer (Mysore) ..... | 33 0 0 |
| .. C. Sambiah (Mylapore) .....            | 2 0 0  |
| .. L. Venkatarajulu Naidu (Madras) .....  | 3 0 0  |
| From Mr. W. Q. Judge:—                    | 2 0 0  |

|                              |      |
|------------------------------|------|
| Diploma fees for 132 members | 8 56 |
| Charter fee of Atma T. S.    | 5    |
| .. .. Boise City T. S.       | 5    |
| .. .. A. W. Goodrich         | 1    |
| .. .. Albert Torgee          | 2    |
| .. .. Alexander Fullerton    | 1    |
| .. .. M. L. Ettinger         | 10   |
| .....                        | 5    |

8 95 or  
H. P. B. MEMORIAL FUND. • £ 19-9-4 = 302 9 2

|                                        |           |
|----------------------------------------|-----------|
| Amount already acknowledged            | RS. A. P. |
| Mr. Dadabhai Sakharani (Bombay) .....  | 1,349 0 0 |
| .. Anantaramathji Mehta (Kundla) ..... | 10 0 0    |
| .. "An F. T. S." (Mozufferpore) .....  | 119 0 0   |
| .....                                  | 0 8 0     |
| Total...                               | 1,478 8 0 |

#### COL. OLCOTT PENSION FUND.

(The interest of this Fund will be paid as a pension to the President-Founder and the principal revert to the Society at his death.)

|                                                    |           |
|----------------------------------------------------|-----------|
|                                                    | RS. A. P. |
| Amount already acknowledged                        | 524 0 0   |
| Mr. Dadabhai Sakharani (Bombay) .....              | 40 0 0    |
| Hyderabad Branch T. S. ....                        | 75 0 0    |
| .. "An F. T. S." (Mozufferpore) .....              | 0 8 0     |
| Mr. B. E. Unwalla (Bombay) .....                   | 10 0 0    |
| .. D. P. Ketwal (do.) .....                        | 7 0 0     |
| .. Sriram (Tondishahr) .....                       | 10 0 0    |
| .. S. T. Venkatapathy Iyer (Mysore) .....          | 5 0 0     |
| .. K. Narayana Row (Chitaldrug) and "Friend" ..... | 10 8 0    |
| .. Baijnath Singh (Uga) .....                      | 4 0 0     |
| .. K. C. Mukerji (Simla) .....                     | 3 0 0     |
| .. D. B. Venkatasubba Row (Trivellore) .....       | 5 0 0     |
| .. D. J. Edul Behram (Surat) .....                 | 20 0 0    |
| .. S. Balasubrahmanya Mudaliar (Jagalur) .....     | 2 0 0     |
| Bhavanagar Branch T. S. ....                       | 50 0 0    |
| Mr. S. T. Krishnamachary (Pondicherry) .....       | 35 0 0    |
| .. D. D. Writer and Son (Bombay) .....             | 10 0 0    |
| Total Rs.                                          | 810 0 0   |

S. E. GOPALACHARI,  
Treasurer T. S.

21st June 1892.

#### AMERICAN SECTION T. S.

NEW YORK, May 10th, 1892.

To THE SECV. THEOSOPHICAL SOCIETY,  
Adyar, Madras, India.

DEAR SIR AND BROTHER,  
On May 4th, 1892, there was issued from this office a Charter to a new Branch entitled the "Hot Springs T. S." located at Hot Springs, Ark. It has six Charter members.

In accordance with a resolution passed by the last Convention, the General Secretary, with the consent of the Executive Committee, has cancelled the Charter of the Keshava T. S., Boulder, Colo., and erased the name from the list of American Branches. The number of our Branches is at present sixty (60).

Faternally yours,  
WILLIAM Q. JUDGE,  
General Secretary.

#### INDIAN SECTION T. S.

##### THREE NEW BRANCHES.

Charters have been granted to three new Branches, one at Nasik, under the presidency of Mr. D. R. Farkhadkari; another at Dehra Dun under the presidency of Babu Baldeoosing and the third at Nilphamari under the presidency of Babu Umthagnoshah. The formation of the first two named Branches is due, to a great extent, to the General Secretary's recent visits.

#### MR. BERTRAM KEIGHTLEY'S RECENT TOUR.

##### MEERUT T. S. REPORT.

Mr. Bertram Keightley visited the Meerut Branch in the month of March 1892, and stayed there on 28th, 29th, 30th and 31st. He left for Dehra Dun on the 1st of April. He delivered a lecture on "Hinduism, Theosophy and the T. S." The lecture was well attended, and left a very good impression on the public mind, both as regards the subject and the lecturer. Mr. Keightley held private conversations with members and outsiders on many important subjects, such as Karma and Reincarnation, the state after death, and so on. He answered many important questions on various subjects put by the members.

|                                                | RS.   | A. | P. |
|------------------------------------------------|-------|----|----|
| Mr. Bhuvaneswar Misra ( <i>Calcutta</i> )      | 2     | 0  | 0  |
| Dr. F. R. Bonesetter ( <i>Bombay</i> )         | 21    | 0  | 0  |
| Mr. Pranlal S. Dhara ( <i>do</i> )             | 3     | 0  | 0  |
| " S. S. Kapadia ( <i>do</i> )                  | 1     | 0  | 0  |
| " Syed Amjad Ali ( <i>Bankipore</i> )          | 2     | 0  | 0  |
| " P. Narayan Simha ( <i>do</i> )               | 2     | 0  | 0  |
| " Gajadhar Prasad ( <i>do</i> )                | 2     | 0  | 0  |
| " H. C. Mitra ( <i>do</i> )                    | 2     | 0  | 0  |
| " Srikishen Lal ( <i>do</i> )                  | 2     | 0  | 0  |
| " Jogeshwar Prasad ( <i>do</i> )               | 2     | 0  | 0  |
| " Surya Kumar ( <i>do</i> )                    | 2     | 0  | 0  |
| " P. Kesava Pillay ( <i>Gooly</i> )            | 5     | 0  | 0  |
| " S. Minakshisundra Iyer ( <i>Paramakudi</i> ) | 20    | 0  | 0  |
| " Kantharam Bhary ( <i>Khilla-Abdulla</i> )    | 10    | 0  | 0  |
| " Anantara Nathji Mehta ( <i>Kundla</i> )      | 51    | 0  | 0  |
| " P. R. Mehta ( <i>Bombay</i> )                | 25    | 0  | 0  |
| " Girish Chander Kundoo ( <i>Calcutta</i> )    | 5     | 0  | 0  |
| " Raikishen Mukerji ( <i>Sealda</i> )          | 2     | 0  | 0  |
| " Pablagrai ( <i>Hyderabad</i> )               | 1     | 0  | 0  |
| Total                                          | 1,151 | 8  | 0  |

Also, received from "A Hindu Brother," towards the purchase and furnishing of *Gulistan*, Rs. 1,400-0-0.

21st July 1892.

S. F. GOPALACHARI,  
Treasurer, T. S.

#### AMERICAN SECTION.

144. MADISON AVENUE, NEW YORK, May 28th, 1892.

On May 23rd, 1892, a Charter was issued from this office to a new Branch to be called the Sarasvati Lodge T. S., and to be located at New Orleans, La. There are five Charter members, and the Branch is the sixty-first on the American roll.

WILLIAM Q. JUDGE,  
General Secretary.

#### THE SECOND EUROPEAN CONVENTION.

A cable dispatch to the President-Founder from the General Secretary, Mr. G. R. S. Mead, announces that the Convention of July 14 and 15 passed off with entire success, and sends him "warmest greetings." The details of proceedings will be received only in time for insertion in our September number. Meagre as the advance report is, it is most gratifying as showing the undiminished vitality of the movement in Europe, the direct result of the unwearied zeal and activity of the London Head-quarters' Staff.

H. S. O.

#### INDIAN SECTION GAZETTE.

##### FINANCE.

|                                                                                                                                                                                                                                            | RS.   | A. | P.  |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------|----|-----|
| Balance on hand on the 23rd of June                                                                                                                                                                                                        | 1,018 | 6  | 1   |
| DONATIONS:—S. J. Padsha ( <i>Calcutta</i> ) Rs. 10; "Krishnarpanan" Rs. 15.                                                                                                                                                                | 25    | 0  | 0   |
| ENTRANCE FEES:—Messrs. Govind Gunesb and S. S. Capadia ( <i>Bombay Branch</i> ) Rs. 20 @ Rs. 10 each; Mr. Bommonji Dajhibhai ( <i>Bhavnagar Branch</i> ) Rs. 10; Mr. D. Sanyasi Razoo Pantulu ( <i>Bimlipatam</i> ), 1st instalment Rs. 5. | 35    | 0  | 0   |
| CONTRIBUTION TOWARDS TRAVELLING EXPENSES                                                                                                                                                                                                   |       |    | Nil |
| ANNUAL SUBSCRIPTIONS:—Ranchi Branch: Messrs. K. N. Dutt; M. N. Dutt; G. K. Sen; M. L. Dutt and M. L. Singh @ Rs. 2 each, Rs. 10; Mr. K. C. Chatterji ( <i>Ranchi</i> ) Rs. 3; <i>Ludhiana</i>                                              |       |    |     |

Branch: Babus Saligram, Singhopal and Ram Dev @ Rs. 2 each, Rs. 6; Chittoor Branch Rs. 16; Barakar Branch: Babu K. P. Mukherji and N. B. Debi @ Rs. 2 each Rs. 4; K. Viswanatha Sarma of Rangoon Rs. 3; Trichinopoly Branch Rs. 16; Masulipatam Branch Rs. 30; Bellary Branch Rs. 8; Madanapalle Branch Rs. 16; Coimbatore Branch Rs. 10; Paramakkudy Branch Rs. 10; Sholinghur Branch Rs. 20; Mr. Govind Gunesb (*Bombay Branch*) Rs. 2; Mr. P. Narayanasawmy Mudaliar (*Secunderabad Branch*) Rs. 2; Babu R. K. Roy Re. 1, and R. K. Chatterji Rs. 2; (*Berhampore*); sums realised by V. P. P.: 129 attached members Rs. 295-6; 14 unattached members Rs. 43-12... 441 8 0

Total... 1,519 14 1

| EXPENSES:—                                               | RS. | A. | P.  |
|----------------------------------------------------------|-----|----|-----|
| Salaries: P. R. Vencatarama Iyer Rs. 40; Kodhandam Rs. 5 | 45  | 0  | 0   |
| Postage                                                  | 34  | 3  | 0   |
| Printer's charges                                        | 61  | 10 | 0   |
| Telegrams                                                | 1   | 14 | 0   |
| Stationery                                               | 2   | 12 | 3   |
| Sundries                                                 | 0   | 4  | 0   |
| Travelling expenses                                      |     |    | Nil |

Total... 145 11 3

Add Balance... 1,374 2 10

Grand Total... 1,519 14 1

#### GENERAL NEWS.

The General and Assistant General Secretary returned to Adyar from Ootacamund, on Wednesday, July 20th. Prince Harisinghi Rupsinghi, F. T. S., is now the guest of Col. Olcott at "Gulistan," Ootacamund.

Mr. N. B. Atreya, F. T. S., of Ganesh Ghat, Saugor, has opened a vernacular tract depôt at that place. The pamphlets are to be published in Hindi. He is also bringing out a Theosophical monthly in Hindi, called *Vichar Vahan*, which will consist of sixteen pages.

The General Secretary desires to obtain information on the occult properties of trees and plants and requests those who have any information hereon, either as the result of studies in Sanscrit and Vernacular writings, or of personal experience and observation, to communicate with him.

A translation of the *Mundukyopanishad*, with Sankaracharya's commentary, will shortly be published. The translation has just been completed by Prof. Manilal Dvivedi, and the work is now passing through the press.

#### REPORTS OF BRANCHES.

**RANCHI BRANCH.**—Mr. Nibaran Chandra Gupta continues as President, Mr. Navakrishna Roy as Secretary and Messrs. Gunga Vishnu and Krishna Nath Dutta as Assistant Secretaries. Special and general meetings have been held, at which lectures were given and discussions took place. The President corresponds with many unattached members and sympathisers, and he has also undertaken the translation from English into Bengali of useful books on Theosophy.

**UMBALLA BRANCH.**—The office-bearers at present are, Rai Bishambar Nath Sahib, President, and Babu Shamst Churn Mookerjee, Secretary. The Branch, has been visited twice by Rai B. K. Laheri, President of the *Ludhiana Branch*, and also by the General Secretary, whose visit was productive of much good.

**KURNOOL BRANCH.**—The Branch employs a Sanscrit Pandit, who explains the *Santi Parva* of the *Mahabharata*.



MASULIPATAM BRANCH.—Theosophical ideas are gaining ground owing the wide circulation of *Pantheas* and Theosophical pamphlets. A reading-room has been started in connection with the Branch and the principal Theosophical journals are subscribed for.

MOZUFFERPORE BRANCH.—The Office-Bearers are, Babu Purna Chandra Mitra, B.L., *President*; Babu Raghunandan Prasad Sharma, *Secretary*; and Babu Prabodhanath Ghosh, *Librarian*.

TINNEVELLY BRANCH.—The officials are M. R. Ry. S. R. Ramakrishna Aiyer Avergal, B.A., *President*; T. A. Anantharama Aiyer Avergal, *Vice-President*; and S. Ramachandra Sastriar, *Secretary*.

PAKUR BRANCH.—The present Office-Bearers are, Raja Suresh Chandra Panday Bahadur, *President*; Babu Digambar Chakrabarty, *Vice-President*; Babu Patiram Banerjee, *Secretary*; Babu Purna Chandra Sinha, *Asst. Secretary*; Babu Biswanath Dubey, *Treasurer*. *Manu* has been taken up for discussion. The Society has just completed its first year. Visits from officials are much wanted.

PARAMAKUDI BRANCH.—The President is Mr. S. Minakshisundaram Iyer and the Secretary Mr. A. Krishnaswami Sastri, B. A. The Branch was re-organised in February last and from that date weekly meetings have been held regularly in the premises of the local Middle School, the Manager of which is a sympathiser. The attendance is satisfactory. The Secretary of the Branch, who is the Head-master of the local school, has built a hall at the cost of some Rs. 6,000, which will be available for Theosophical lectures.

DEHRA DUN BRANCH.—The officers of this newly formed Branch are: *President*, Lala Badeo Singh; *Vice-President*, Babu Kali Kanta Sen; *Secretary*, Babu Ishan Chandra Dev, B. A. The attendance at the meetings is good and the public is beginning to show an interest. The Branch has undertaken translations from English into Bengali and from Sanskrit into English.

BHAVNAGAR BRANCH.—The office-bearers are the same as before. Ten meetings have been held during the last quarter and a large amount of literature has been distributed. "White Lotus Day" was duly celebrated by the Branch.

#### OBITUARY.

We have to record the death of Babu Pratab Narayan Singha, *President* of the Bankura Branch, on the 13th July. He was a retired deputy-magistrate and the introducer of Theosophy into Bankura. Since the establishment of the Branch there, in 1883, he occupied the Presidential office with untiring zeal. By his death the Bankura Branch loses a worthy President and the Parent Society an earnest Fellow. We have also to report the deaths of Brother M. Sayyad Husain, *Vice-President* of the Fategarh Branch, and Brother Khodabux Bezonji Irani of the Bhavnagar Branch.

#### AUSTRALIAN BRANCHES.

Latest communications received from Australasia report that new Branches of the T. S. have been formed at Melbourne and Sydney, in addition to the old ones formed by the President-Founder during his visit of last year. The names of Branches and their office-bearers are as below:—

Melbourne. The Melbourne T. S. *Secretary*, Mr. H. B. Leader, 13, Eastern Arcade.  
 " The May Bank T. S. *President*, Mrs. E. Pickett, 22, Sutherland Road, Armadale.  
 Sydney. The Sydney T. S. *President*, Mrs. G. Peell; *Secretary*, Mr. E. W. Minchen; Room 6, No. 16, Bond Street.  
 " The Olcott Lodge T. S. *Secretary*, Mr. T. W. Willans, Box 1292, G. P. O.

S. E. GOPALACHARI.

*Rec. Secretary, T. S.*