

ever," he writes to Miss Blind, "you have a strange moment of religious feeling, of supreme resignation, of quiet love of humanity, of a calm insight of duty, kneel down, kneel down, thankful, and treasure within yourself the feeling suddenly arisen; it is the feeling of life."

I am leaving myself little space to touch upon several interesting articles in the current magazines, the subjects and writers of which, though calling themselves neither occult, nor theosophical, yet do in reality come very close to being both. In fact the point of view taken by journalists, critics, and popular writers generally, seems to be changing; gently and almost imperceptibly it may be, yet most certainly becoming tinged with thought that in its origination called itself theosophic. The review of Contemporary Literature in the pages of the *Westminster Review* notices one or two recent books on Psychology,—one being by Professor Harald Höffding, translated by Miss Lowndes under the title *Outlines of Psychology*. Dr. Höffding considers that out of "the possible views which can be held as to the nature of mind and its relation to the body, only four possibilities can be conceived—(a) Either consciousness and brain, mind and body, act one upon the other as two distinct beings or substances; (b) or the mind is only a form and product of the body; (c) or the body is only a form of product of one or several mental beings; (d) or, finally, *mind and body, consciousness and brain, are evolved, as different forms of expression of one and the same being.*" The italics are mine, and strange to say the author appears distinctly inclined to accept the fourth named possibility. He admits, of course, "that there is a co-relation between consciousness and cerebral activity," but "supposes that one and the same principle has found its expression in a double form."

Another somewhat more metaphysical work than that last noticed is M. Belhache's *La Pensée et le Principe Pensant*. Herein, says the *Westminster Review*, the author has a distinct theory to uphold, and "contends for the independent existence of the soul, while admitting all the organic uses of the brain contended for by the physiologist. The senses and the understanding he is prepared to allow, depend upon cerebral functions; but he maintains a higher origin for the reason. Relative and contingent ideas depend upon the senses and the brain, but universal ideas, those belonging to the pure reason, he considers as appertaining essentially to the soul itself." Here verily is Plato in modern garb it is true, but none the less recognisable as Plato.

M. Alfred Fouillee comes to the fore again, in the *Revue des Deux Mondes*, writing upon the relation of the physical and mental forces of the universe, as viewed in the light obtained upon the problem through the recent experiments in hypnotism. He agrees with M. Pierre Janet as to the doctrine of *idées forces*, to which I have had occasion to refer once or twice lately, as you may remember. And his conclusions upon the matter, as stated in the present article, leave nothing to be desired, from the theosophical point of view, for he declares that the essential thing, philosophically speaking, is to cause the truest and highest ideas to predominate in the human consciousness. That he dimly suspects thought—or "Idees"—to be the one mighty creative force in the universe, can be gathered from his expressed opinion that "the force of ideas is a real force possessed by us as thinking beings, while we are, perhaps, at the same time ourselves only the expression of the ideas of eternal nature."

A. L. CLEATHER.

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सत्यात् नस्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE THEOSOPHICAL SOCIETY IN EUROPE.

FIRST ANNUAL CONVENTION,

Held in London, July 9th and 10th, 1891.

FIRST DAY, MORNING SESSION.

THE Convention assembled in the Lecture Hall of the Head-quarters, 17 and 19, Avenue Road, Regent's Park, N. W., at 10 a. m. July 9th. The President-Founder took the chair and called the Convention to order. G. R. S. Mead was appointed Secretary; and W. R. Old, Assistant Secretary of the Convention.

Address of Welcome to the President-Founder.

Annie Besant, President of the Blavatsky Lodge, opened the proceedings by welcoming the Chairman with the following address:—

"It is at once my duty and privilege, as President of the Blavatsky Lodge, the largest in the British dominions, to voice the welcome of the Delegates and members of this Convention to the President-Founder. It is not necessary for me to remind you of the past services he has rendered the cause to which his life has been dedicated. Chosen by the Masters as President for life of the Theosophical Society, associated with their messenger, H. P. B., bound together by every tie that can bind, no words we can utter, no thought we can think, can add anything to the loyalty which every member must feel to our President. We welcome him with added warmth, because of the promptitude with which, on receiving the notice of H. P. B.'s departure, he has come from Australia, where he had gone to recover the health lost in the service of the cause. He came across the ocean without delay, in order that

by his presence he might strengthen and encourage us here in Europe, that every one may go promptly forward in the work. And in bidding you, as President, welcome to this Convention, we can assure you of our steadfast loyalty to the cause, you who are the only one who represents the mission from the Masters themselves. We are met here to-day to carry on the work of H. P. B., and the only way to carry on her work, and to strengthen the Society, will be by loyalty and faithfulness to the cause for which she died, the only cause worth living for and dying for in this world." (Great applause.)

BRO. WILLIAM Q. JUDGE, in seconding the address, said he could add nothing to what had been said so well by Annie Besant, except to express his entire concurrence with her sentiments.

Call Roll of Branches.

The General Secretaries, G. R. S. MEAD and W. R. OLD, then read the lists of Branches of the European and British Sections, and the Delegates and Proxies responded as follows:—

European Section.

LONDON LODGE	
IONIAN BRANCH... ..	G. R. S. Mead, <i>Proxy</i> .
VIENNA LODGE... ..	Frederick Eckstein, <i>Delegate</i> .
SWEDISH BRANCH	Sydney Alrutz, <i>Delegate</i> .
(159 members).	
DUTCH-BELGIAN BRANCH... ..	G. R. S. Mead, <i>Proxy</i> .
LE LOTUS BRANCH (Paris)	Mme. Petersen, <i>Delegate</i> .
SPANISH GROUP	José Xifré, <i>Delegate</i> .

Treasurer—Emily Kislingbury.

General Secretary—G. R. S. Mead.

British Section.

BLAVATSKY LODGE	Isabel Cooper-Oakley, <i>Delegate</i> .
SCOTTISH	J. W. Brodie-Innes, <i>President</i> .
DUBLIN	Fred. J. Dick, <i>Delegate</i> .
NEWCASTLE	Annie Besant, <i>Proxy</i> .
BRADFORD	Oliver Firth, <i>President</i> .
LIVERPOOL	R. B. Nisbet, <i>President</i> .
BIRMINGHAM	W. R. Old, <i>Proxy</i> .
W. OF ENG.	Sidney V. Edge, <i>Proxy</i> .
BRIGHTON	Mrs. E. Tippetts, <i>Delegate</i> .
BRIXTON	A. J. Campbell, <i>Delegate</i> .
CHISWICK	Wm. Kingsland, <i>President</i> .

Treasurer—F. L. Gardner.

General Secretary—W. R. Old.

The PRESIDENT declared that voting according to the constitution of the British Section, *viz.*, one vote for every Branch, and one additional vote for every 25 members of a Branch, should have effect in the Convention,

The President's Address.

Brothers and Sisters,—When I try to concentrate my thoughts to speak to you, I find a very great difficulty in translating them into words, because my heart is so oppressed by the grief that has fallen upon us by the presence of this empty chair, by the memories of seventeen years of intimate association, that the tongue refuses its office, and I can only leave you to infer what my feelings are on coming to meet you here. When I heard the news of H. P. B.'s death, I was in Sydney, N. S. Wales. My first intimation and my second did not come by cable; I got it otherwise. I had been expecting it for years. It was always understood that I was to outlive her, and therefore, I did not feel overwhelmed, for I knew perfectly well that she would not leave until she had completed the task that was her share of the work, and that what remained to me afterwards was a continuation of the administrative and executive work which I have been doing from the first. I had made my arrangements to go from Sydney to New Zealand, and had engaged my passage. On the Monday after her death, I was to have sailed. Upon receiving the confirmation of my intelligence from the reporters of the Press about her death, I was just coming off the platform from a crowded meeting that I had been addressing in a public hall, and although I had had warning of it, and although I had so long anticipated it, yet, at the same time, it seemed a terrible blow to me. I immediately determined to alter my plans and come on here, and summoned by telegraph my old associate and co-founder, Mr. Judge, to meet me here and consult with other friends upon the future of our Society, but it was not until I came to this spot that I realised that H. P. B. was dead. We had, for the last few years, been working apart. I had not been accustomed, as before, to see her every day and every hour, and therefore I did not realise the fact, that she was gone, until I came here and saw her empty room, and felt that we had indeed been bereaved. I passed some time alone in her room, and I received there what was necessary for my guidance in the future; I may simply say, in one word, the gist of it was that I should continue the work as though nothing whatever had happened, and I have been delighted beyond measure to see that this spirit has been imparted to her late associates, and that they have become inspired by her zeal, to that extent, that, while their hearts have been wrenched by this blow, their courage has never faltered for a moment, nor has there been the least vacillation nor the least intimation that they were ready to abandon the work in which she had enlisted them. Now, for the first time, I feel willing and ready to die. It has been the great anxiety of my life since we left New York for India, lest I might die in the various exposures to which I have been subjected, and thus leave the movement before it had gained vitality to go on. "If H. P. B. and I should die," it has been said by the Hindus everywhere, "the thing would collapse." Now, her death has shown that it will not collapse, and therefore I feel much more fearless than I have been heretofore as to exposing myself in

different parts of the world. I feel now that this movement has acquired an individuality of its own, and that nothing in the world can drag it down. I have had recently in Australia the most striking proof of the existence throughout the world of this yearning after the "Secret Doctrine," after mysticism, after the truths to be obtained by "Soul Development." I found everywhere throughout Australia latent inclination, potency in this direction, which only requires an excuse to manifest itself. I found it in Great Britain, and Mr. Judge has found it in America, so that now I feel satisfied that though the most of us who are engaged in this work as leaders should die, the movement itself is an entity, has its own vitality and will keep on. How it shall keep on is a question for us to consider. We have heretofore had in easy reach a teacher who, like an inexhaustible well of fresh water, could be drawn upon at any time that we were thirsting for information. This has been an advantage in one way, but a great detriment in another. The very inaccessibility of the Masters is an advantage to all those who wish to acquire knowledge, because in the effort to come near them, to get any communion with them, one insensibly prepares in himself the conditions of spiritual growth, and it is when we are thrown upon our own resources that we are enabled to bring out the powers latent in our composition. I consider that H. P. B. has died at the right moment. She has left work unfinished, it is true, but she has also done work which is quite sufficient, if we make use of it properly, to supply us for many years to come, with the help that we need in Theosophical progress. She has not gone away and left us absolutely without unpublished remains; on the contrary, she has left a large body of them, and in the custody of her chosen depository, Mrs. Besant, who, in the proper way and at the proper moment, will give them out to the world. But I maintain that even though not another book had been written save *Isis Unveiled*, that would have been enough for the earnest student. I may say that my theosophical education has been obtained almost entirely from that book; for my life has been so busy of late years that I have had no time for reading. I cannot read anything serious when I am travelling, and at home my mind is so overwhelmed with the anxieties of my official position that I have no time and no inclination to sit down and meditate and read, so that of what I know about Theosophy and Theosophical matters, a large part has been obtained through *Isis Unveiled*, in the composition of which I was engaged with her for about two years. Our effort should be to spread everywhere among our sympathisers the belief that each one must work out his own salvation, that there can be no progress whatever without effort, and that nothing is so pernicious, nothing is so weakening, as the encouragement of the spirit of dependence upon another, upon another's wisdom, upon another's righteousness. It is a most pernicious thing and paralyses all effort. Now a method that is pursued in schools of Yoga in India and in Tibet is this: the Master gives at first no encouragement whatever to the would-be pupil, perhaps he will not even look at him, and frequently persons attach themselves to a Yogi as chelas,

despite his trying to drive them away, perhaps with blows, or, at any rate, despite their being apparently scorned and put upon in every possible way by the Yogi. They perform most menial offices, sweeping the floors, making the fires, and everything of the kind, while perhaps the Yogi will reward them with indifference for months or years. If the aspirant is really desirous of obtaining the truth, he is not discouraged by any of these rebuffs. A time finally comes, when having tested him sufficiently, the Master may turn to him and set his foot on the path by giving him the first hint. Then he waits to see how he will profit by that hint, and the rapidity of his subsequent progress depends entirely upon his own behaviour. But we may say we have been far better off than that. We have had H. P. B. with us as an active worker for the last sixteen years, during which time she has given out in various channels, in the *Theosophist*, in *Lucifer*, her books, and her conversation, a great volume of esoteric teaching, and hundreds of hints, which, if taken, understood, and followed up, will enable any one of us to make decided progress in our theosophical direction.

I have been for a number of years holding Conventions of Delegates representing the Society. Here on the walls you see photographs of some of those Conventions. This is the first Convention that has been held in Europe. You are behind America, where they have been holding splendid Conventions for several years past. This is the beginning in Europe. We have a fair representation of our movement in different parts of Europe, but nothing like as full an one as will come after this initiative has been understood and followed up. We are at the threshold of the work in Europe, with every promise before us of an immense extension of our movement. We have every reason to be satisfied with the outlook. When we consider the enormous reactionary influences at work in different parts of Christendom; when we consider the progress of vicious tendencies and of materialistic opinions in European countries; when we look at the distribution of our literature and see how devoted persons in different countries, like our splendid Swedish group, are rendering the works into their vernaculars and are circulating them in their countries, and see what results we are obtaining, I think my observation is correct, that we have great reason to be satisfied with the outlook. I wish that every delegate in this Convention representing any country may take to heart to avoid as a pestilence the feeling of local pride or local exclusiveness. With political divisions we have nothing to do; with distinctions of rank and caste and creed we have nothing to do. Ours is a common, neutral ground, where the standard of respect is the standard of a purified humanity. Our ideals are higher than those of time-serving communities. We have no king, no emperor, no president, no dictator, here in our spiritual life. We welcome everybody who is eager after the truth to a seat beside us on the bench, on the sole condition that he or she will help us in our studies, and will receive in a kindly and brotherly

spirit any help that we are ready and able to give. We should therefore know no England, no Scotland, no France, no Germany, no Sweden, no Spain, no Italy. These are geographical abstractions. For us the terms do not exist in our theosophical consciousness. We have Swedish brothers and German brothers and French brothers and Spanish brothers, and English, Irish, Scotch, Welsh, and so forth; as brothers we know them, as brothers we are bound to them, and in every way; so that in your work in your different countries you should try to imbue your fellows with the feeling that this is a union that has no regard to geographical or national boundaries or limitations, and that the first step in the development of the Theosophist is generous altruism, forgetfulness of self, the destruction and breaking-down of the barriers of personal prejudice, an expanding heart, an expanding soul, so as to unite oneself with all peoples and all the races of the world in trying to realise upon earth that Kingdom of Heaven which was spoken of in the Bible, and which means this universal brotherhood of the advanced and perfected humanity which has preceded us in the march of cosmic evolution. And now, not to detain you longer, I welcome you with a full heart and an outstretched hand to this family meeting of the Theosophical Society. I wish you to feel that this is a section of the General Council of the Society, that you represent the dignity and the majesty of the Society, and that your interest is as deep in the things that are transpiring in the American section, and in the Indian section, and in Ceylon and other sections, as it is in what is merely transpiring within the geographical boundaries which are represented in your respective branches. I hope the spirit of amity may dwell in this meeting; that we may feel that we are in the presence of the Great Ones whose thoughts take in what is transpiring at any distance as easily as what is transpiring near by, and also that we are imbued, surrounded, by the influence of my dear colleague and your revered teacher who has left us for awhile to return under another form, and under more favourable conditions. (Cheers.)

Resolutions in Honour of H. P. B.

The COUNTESS WACHTMEISTER said:—Our first European Convention is a solemn and important day to us. It marks an epoch in the annals of the T. S.; for it greatly depends on the elections and resolutions of to-day, whether we be able to carry on the work left to us by H. P. B. Here I would remind you that there remain only six and a half years before the close of the cycle, in which to work; and I earnestly implore you to put forward all the zeal and energy of which you are capable, so that at the end of this century we may each one of us feel that we have done our duty.

H. P. B. has gone, but her influence is ever with us, and we should commence the day's proceedings with a thought of loving gratitude, and an unspoken but heartfelt vow that we will do our very utmost to carry on her noble work. (Applause.)

The Countess then offered the following resolution:—

Resolved:—That this Convention of the Theosophical Society in Europe, before proceeding to the business for the discharge of which it was summoned, places on record its gratitude to H. P. Blavatsky for the devoted and unbroken service rendered throughout her life to the cause of Theosophy; it thanks her for the Light she brought from the East to the West, in the spreading of which she showed a courage that never flinched and a loyalty that never wavered, and it resolves, as the best evidence of the honour in which it holds her memory, to call on all Theosophists to carry on her work, and to labour with redoubled energy for the spreading of the knowledge of Theosophy and the extension and strengthening of the Theosophical Society.

SEÑOR JOSE XIFRE said (in French) that in seconding the resolution he assured his brother Theosophists of the unchangeable loyalty and devotion of their Spanish colleagues, and in the name of the Continental delegates, gave a pledge to carry on the work of their friend and teacher. (Applause.) The resolution was carried by acclamation.

H. P. B. Memorial Fund.

WILLIAM Q. JUDGE brought forward the following resolutions:—

1. That the most fitting and permanent memorial of H. P. B.'s life and work would be the production and publication of such papers, books, and translations as will tend to promote that intimate union between the life and thought of the Orient and the Occident to the bringing about of which her life was devoted.
2. That an "H. P. B. Memorial Fund" be instituted for this purpose, to which all those who feel gratitude or admiration towards H. P. B. for her work, both within and without the T. S., are earnestly invited to contribute as their means may allow.
3. That the President of the Theosophical Society, together with the General Secretaries of all Sections of the same, constitute the Committee of Management of this Fund.
4. That the Presidents of Lodges in each Section be a Committee to collect and forward to the General Secretary of their respective Sections the necessary funds for this purpose.

In seconding the resolutions, ANNIE BESANT said:—"I have been asked to put into practical form the resolution of Countess Wachtmeister. In adopting the first resolution in H. P. B.'s honour, you have pledged yourselves to carry out this resolution in business-like shape. What more fitting memorial for her than the carrying on of that work in a permanent and written form, and how better can we show our loyalty to her life and her work than in associating this first Convention with the institution of such a memorial! Clearly it needs few words, save those of explanation, to ensure the complete and unanimous acceptance of the resolutions which I have the honour to second. The two latter clauses are a business arrangement for carrying out the first. You could have no better hands into which to place the management of such memorial fund than those of the Secretaries elected by the Sections of the Society, and the President chosen by the Masters to lead that Society before the world. And in speaking of this memorial, which will be a permanent mark of our love and our respect, will the Convention permit me to add that it certainly has the approval of all who were closely connected with her during her latter years; that her

leaving us is in no manner a change in her position to this Society, nor a change in the lines of its work. Colonel Olcott spoke words appropriate and touching of the shock that her departure was to him. He spoke of the blow which fell upon us here; may I say for those who lived closely with her, that what she was with us in her visible presence, she is to us still: friend, guide, teacher, master. We know no change because she has passed from the visible into the invisible. In asking you to found this memorial, we ask you to found it, not to a dead teacher, but to a living energy, an energy as real now as it was real when clothed in the body of H. P. Blavatsky; a memorial of our love to her, and of the love of a living presence whom we recognise amongst us still." (Cheers.)

BERTRAM KEIGHTLEY then said:—"As representing here the Indian Section of the Society, to the growth and development of which so many years of H. P. B.'s life and work were devoted, it may be right that I say a few words on the subject of this proposition, particularly as I am personally responsible to a certain extent for it. Originally, the wish of all nearest to her would have been to provide for this testimony of our gratitude and love of her, by ensuring a speedy publication of all the manuscripts she may have left behind unpublished; but I have been informed since arriving here that the publication of all those literary remains is already provided for, and is going on as speedily as the difficulties connected with the work allow, and that is the reason why no specific reference is made in this first resolution to any work that she has left behind her. But if we look back over the whole course of this movement and of her connection with it, it stands out in the very plainest way that she aimed and worked to bring the life and thought of the East to bear upon the life and thought of the West. She has done much herself to facilitate this, and to bring it about, but unfortunately more yet remains to be done that her object may be attained, because I need hardly remind most of you that the work done by our present Orientalists is only of a very secondary degree, work which she would recognise as tending toward her purpose. Few indeed amongst our Oriental scholars are in really sympathetic relations with the religion and thought of the East, so as to enable them to make that thought really intelligible, really vital in the West. Many volumes of translations already exist, but the influence they have exerted in the West, except in so far as H. P. B. has unlocked their meaning to us, has been small indeed. The object aimed at by this Fund is to carry on the work in her way by obtaining the co-operation and assistance of as many Hindoo scholars in this direction as we can get. There are many men in India who would gladly give to this work their time, knowledge, and energy, gratis and for nothing; but India is a very poor country. The number of men who can take time from earning their daily bread to give to literary labours of this description is very small, and again it is not often that the publication of such work repays its expenses; hence I speak the feeling of India, Europe, and America,

when I say that a Fund of this kind will do an immense amount of good, and assist vitally, really and permanently to promote the work which H. P. B. began so nobly and died in the task of carrying it on. It is unnecessary to add to what I have said, except to say that before I left India, in the few days that elapsed after the news of her departure, I received from all parts of the country letters urging that steps should be taken to establish a permanent memorial worthy of our gratitude for her life and labours." (Applause.)

After some discussion as to detail, the resolution was carried unanimously.

The Ashes of H. P. B.'s Body.

The following letter was then read by the Chairman:—

FROM THE PRESIDENT-FOUNDER TO THE CONVENTION.

Ladies and Gentlemen, Brothers and Sisters,—It will be conceded by every Theosophist that the Land of the Masters and the Cradle of the Secret Doctrine is holy ground. What more natural, then, than that we should wish to deposit the ashes of our dear Teacher in that sacred soil with which have been blended those of thousands of adepts? Such was her own expectation, and it was always understood between us that whichever survived, the other should see that the colleague's ashes were so disposed of. I have, moreover, the same wish expressed by her in writing. The mere fact that the personal relations between herself and some Hindus had been somewhat strained of late, carries no weight as regards the main question: nothing can rob India of her hoary claim to the world's reverence, nor can anything—at least for generations to come—impart a sacred character, in the esotericist's eyes, to London or New York ground. In my opinion, therefore, the proper place of deposit for H. P. B.'s ashes is the Head-quarters at Adyar, Madras, India, and on behalf of India I claim them.

But, while thus defining my views and the wishes of—I think I may say—the whole Orient, I wish to propose a plan which will satisfy the natural longing of our Western members, who will desire to share in the custody of the sacred dust. It was the ancient custom, in similar cases, to divide the ashes of great teachers and sages among those most worthy to become their custodians. Thus the ashes of the Buddha were distributed to various countries, and I myself have preached Theosophy at several shrines where they have been entombed during twenty-three or four centuries.

If we consider the Theosophical career of H. P. B., we find it divided into three stages, *viz.*, New York, India, and London—its cradle, altar, and tomb. I think, then, that her ashes should be divided into three parcels and kept at the three places: the greater bulk, of course, at Madras. It should be distinctly stipulated that in case either the London or New York Head-quarters should, from any cause, be hereafter broken up, the portion of ashes there in custody should be sent to Adyar for reunion with the main bulk there buried. I also suggest that as the London Head-quarters is ours and will be permanent, and the

American one is as yet housed in rented premises, the portion set aside for America be retained in London until we have our own home secured in New York. I make this suggestion because Mr. Judge has collected a part of the needed purchase money, and will soon have the whole subscribed.

As regards an urn, I shall collect in India whatever is required, and you of Europe and America will easily be enabled to do the same for your portions. I think that the most suitable shrine for Adyar will be some form of the *Dagoba*, with convenient spaces for the ashes of other Theosophists who may hereafter be counted worthy to have their dust deposited with hers.

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

ANNIE BESANT moved that the President's letter be adopted as a resolution. WILLIAM Q. JUDGE seconded the motion, saying that he thoroughly agreed with the President. It was a question of justice, and if any other arrangement had been adopted, though he himself personally would have made no claim, he felt sure that the American Section would have done so. The resolution was carried unanimously.

The Casket.

The COUNTESS WACHTMEISTER said that she had personal knowledge of Herr Bengtsson who was noted in Paris for his beautiful work. He executes orders for European courts. Herr Bengtsson is a born artist, in love with art, and his devotion to Theosophy would add greater enthusiasm to the work he generously proposed to undertake. She therefore moved that the kind offer of Brother Bengtsson should be accepted. The resolution was seconded by Bro. J. W. BRODIE INNES, and unanimously carried amidst loud applause. The Secretary was directed to notify to Herr Bengtsson the acceptance of his generous proposal, and also to convey to him the personal gratitude of the President-Founder, who remarked that the tenderest feelings and expressions of the human heart were wont to be written on the urns containing the ashes of the dead, and the heart of every Theosophist would go out to their Swedish Brother on knowing that in London at least a fitting receptacle had been found to preserve the ashes of their great dead. On motion of BERTRAM KEIGHTLEY, it was decided to telegraph to Herr Bengtsson the thanks of the Convention and the President-Founder.

The telegram translated, ran as follows: "Herr Sven Bengtsson, Lund, Sweden. The European Convention accept with warmest thanks your generous offer. More by letter." At this juncture the following telegram arrived.

"Our hearts are with you—Swedish Branch." The reading of the message was received with enthusiastic applause.

On suggestion of the PRESIDENT an Advisory Committee was appointed to examine designs and settle preliminaries. The following were elected as Committee:—Sven Bengtsson, R. Machell, Dr. Gustaf Zander, Countess Wachtmeister, Constance Williams, Claude F. Wright. The General Secretaries then read theirs and their Treasurers' reports.

MR. MEAD, for the European Section, said: "Although the European Section is scarcely one year old, I have the happy honour to report good work. The main object of forming this Section was to centralize the efforts of our Continental brethren, and procure quicker transaction of business than the distance from Europe to Adyar and back allowed. To this end the President-Founder delegated his powers to our honoured teacher, H. P. Blavatsky, and under her auspices the Theosophical Society in Europe has shown energy not before displayed. The constitution adopted by H. P. B. provided autonomy for the Branches, and voluntary subscriptions. It was far from her intention to prevent more definite organization growing up."

MR. MEAD proceeded to review the condition of Theosophical interest and organization in Sweden, Holland, Belgium, France, Spain, Portugal, Italy, Greece, Austria, Russia, Germany, and Switzerland. His report is thorough, and exceedingly interesting. Only its length prevents our giving it *verbatim*. The two days' proceedings are published as a pamphlet. He measured the Continental European condition of theosophic thought and the Society, less by organized Branches than by individual work. A few Theosophists have assiduously been preparing the ground and sowing the seed. Through their excellent work, there are centres of activity, each comprising more persons than the average Branch. Only the lack of funds, so specially necessary in incipient work, has left undone much that ought to have been done. The much that is accomplished has been done by the munificence and whole-heartedness of individuals to whom Karma has provided the means, combined with the stage of perception which sees and seizes the opportunity. It is the opportunity of loving the world; as the great Teachers and Saviors have loved it. Some centres of activity, which could not continue self-supporting in their initial stages, have become opportunities lost, which H. P. B. said may not again occur for hundreds of years.

In Sweden, Theosophy makes steady and striking progress, and has declared its presence in adjoining Norway, Denmark and Finland. This northern work has the skilful guidance of Dr. Gustaf Zander, whose professional ability is widely known in various countries. Twenty seven translated volumes and sixteen pamphlets have been published. Five more books are ready for printing. The Baron Pfeiff edits a monthly magazine which reports the Theosophic activities of the whole world, and gives both original essays and translations. The Stockholm Branch prints a list of the names and addresses of all its members.

In Spain, the few and able pioneers of Theosophic knowledge have done as much as a dozen average thrifty Branches could do. Our devoted brothers Xifre and Montolin long worked alone. They now have some earnest co-adjutors. They have distributed 20,000 magazine issues and large pamphlets; have translated ten principal Theosophical books which await printing; a lucid Theosophic lecture has had a brilliant hearing in the celebrated Athenæum at Madrid; the Press favorably

noticed it and repeated it throughout Spain; 700 Theosophical pamphlets they have sent to Spanish-speaking Central America; have sent 800 pamphlets to Islands of the Sea, some to the Western Hemisphere, and some to the Orient Philippines that border on Asia; and they have stimulated work, and added force to Theosophists in the Spanish-speaking regions of Texas and California in the United States. Such diffusion is indeed a ploughing of the ground and scattering theosophical seed with energy and courage worthy of the palmy days when Spaniards pioneered on the world's physical plane.

Theosophic activities in other European countries show less means and method; yet each country's story is very interesting. In Portugal, a large volume by a learned Portuguese nobleman had appeared, of Theosophical drift, before any of the Spanish publications. In Italy the work is all to be done, while there already is sympathetic inquiry, and a central beginning. In Russia some influential people are reading Theosophic literature. The long-lived Greek Branch has great hopes of doing more than it could hitherto. Bohemia is decidedly promising under a prominent nobleman, Baron de Leonhardi. The Austrian movement in general progresses. The Vienna Branch owns a selected library of 5,000 volumes. In France, one member at Havre has published 120,000 Theosophical leaflets, and is himself distributing them. In Holland and Belgium the working-classes are eagerly asking for pamphlets on Re-incarnation and Karma.

W. R. OLD reported the British Section. MRS. BESANT reported that the *Lucifer* Magazine has a balance to its credit, and about pays its expenses. Greetings were read from the Bombay Branch, the Spanish Group, and other auxiliaries. Details of harmonious interest filled the Convention two days,—the most important being preliminary formalities toward combining the British and the European distinct Sections into one, for more easy and efficient administration.

ASTROLOGY.

(As conceived by the Hindus).

V.—THE SUN.—(Continued.)

The remaining *Pramānas*.

I SAID in my last essay that the notions of Universal Causation and Uniformity of Nature are the offspring of the sun. I said also that the mental manifestations of inferring a cause from an effect and an effect from a cause, as that a certain phenomenon must always come into existence, were direct results of these notions existing in the shape of the three basic methods of Co-existence (*Anwya*), Disjunction (*Vyatireka*), and Residue (*Parishesha*), and their compound methods; and that, therefore, they also were born of the sun. In fact the sequence by co-existence, disjunction, and residue, when deeply imprinted upon the brain by the sun, manifested and does manifest itself as all these powers.

The epithet *Pramanakrit*, however, does not exhaust itself with the two means of knowledge discussed. There are two more. I shall now take them up. First the *Upamāna pramāna*—the authority of similitude—which the philosopher above quoted recognizes as a distinct means of knowledge—*pramāna*,—in addition to the *pramānas* of the *Sāṅkhyayoga* philosophers. It may be remarked, although I am not going to discuss the question here in detail, that there is a difference of conception between the *Nyaya* and *Sāṅkhyayoga pramānas* (means of knowledge).

The authority of similitude gives the knowledge of the thing to be known, by known community of particular qualities. The word *upamāna* which, as I have seen, stands in Sanskrit for the means of knowledge under discussion, carries the whole meaning with it. It comes from *upa* near, and *mana* measure. *Mana* is the same as in *anumana* (inference), and *pramāna* (means of knowledge); hence *upamāna* means that modification of the brain mind which measures the external object nearly though not exactly. Some one or more of the qualities of the impression produced in the mind by some external object, raised by the working of the Law of Co-existence the idea of some other object in which the mind has previously known the prominent quality, or qualities. But there are other qualities of the object which differ from the qualities of the idea called into the mind, and hence the new and the old impressions clash, immediately after the idea of sameness has come into existence. The mental notion takes therefore the shape,

A is B, but no!

The expression of this notion in language takes different shapes: we sometimes say,

1. A is B in such a quality, but not in such a one.
2. A is like B.
3. A is B, but for such a quality, and so on.

The mental notion is, however, always the same, though in expression, some links are sometimes kept understood.

A is strong like a horse.

A is a horse.

A is a horse in strength.

A is a horse but for his human appearance.

All these expressions and other similar ones stand for the mental notion.

'A is a horse, no! strong.'

Now for an analysis of the means by which the mind arrives at this notion. The quality of strength in A makes an impression upon my brain, and by the law of co-existence rises at once in my mind the impression of a horse.

'A is a horse,' is the expression of the shape which the mind momentarily assumes. The impression of the human shape of A now captivates attention. This clashes with the idea of the horse just then present in the mind in connection with A.

While the impression of strength gives the notion of 'A is a horse,' the impression of appearance gives the idea 'A is not a horse,' hence the resultant complex impression.

A is a horse; no! strong; or in other words, 'A is strong like a horse,' &c.

Now this notion of similitude is not mere perceptive knowledge; nor is it purely inferential. It is a complex notion of its own kind, and one that has played and does play a most important part in the development of human language and therefore of thought.

To illustrate: The word *Krishna* in Sanskrit means black. Why? It comes from the root *krish*, to plough, and the suffix *na*, which is connected with the root *ni*, to carry. The radical meaning is therefore 'the carrier to the plough,' and primarily the word means the cloud, and also the sun. Here, however, we have only to do with the former meaning. A black cloud was thus *Krishna*, but how did the word become a general adjective qualifying any and everything black. Everything is not a cloud, it does not lead us to a plough. Why then do we call everything black, *Krishna*? Because it excites in our brain a visual impression of the same nature as the cloud. The law of *Vasana* working by co-existence has connected that particular impression in my brain with the cloud. Whenever that particular impression puts in appearance in my brain, the cloud cannot keep black. 'Such and such a thing is *Krishna*,' is then the immediate and ordinary notion of my mind. This particular *Krishna*, however, does not carry to the plough. Hence such and such a thing is *Krishna* for the particular visual impression, but not for all those qualities which carry us to the plough. This complex notion of the presence of one quality and the absence of others in any one thing is the notion of similitude; it is this similitude which has led us to call everything black, *Krishna*. It is not perception, for perception gives us the knowledge of the thing which is in immediate contact with our senses. The notion that a certain quality is the same we saw elsewhere, or, in other words, that a certain sensuous object is the same in blackness though not in other qualities as *Krishna*, is certainly not result nor perception. Is it then induction (*anumāna*)? No! for there is no causal or sequential connection between the two. It is neither by co-existence, nor by disjunction, nor yet by residue, that we are led to see sameness in the thing. The old impression is neither the cause, nor the effect of the new. Hence the notion of similitude is not of the nature of induction. Is this mental process then what is ordinarily called a deduction? The cloud produces a certain visual impression upon my brain.

1. Whatever produces that particular cloud-like impression upon my brain might so far be called a cloud (*Krishna*).
2. Such a thing does produce that impression.
3. Such a thing might therefore be called cloud so far.

The truth which has been taken for granted in the major premises of the syllogism is itself the result of the play of the notion of simi-

tude, (*upamana*). The assertion is impossible, unless the particular visual quality of the cloud (*Krishnatma*) is first seen in this and that and all things.

Again, the assertion in the minor premises itself implies a play of similitude. To say that a quality of the cloud (*Krishnatma*), is present in any particular thing, means that the thing is *Krishna*-like in that quality. Thus both these premises are impossible of existence, without the means of knowledge known as similitude. To give another illustration of the working of this means of knowledge, let us take the word *syāma*, which also means black. Originally this word too meant a cloud, coming as it does from the root *syā*, to pour down. From a black rain-cloud the word has come to mean simply black and is now applicable to everything that is black. Let us again take the word *aruna*. Now it means red, but radically it means the mover and originally applied to the red ocean of ever-moving light which at sunrise precedes the sun.

It is by the working of the notion of similitude that all this development of human language and therefore of thought has taken place. A very large portion of human speech has thus for its basis the notion of similitude, and if it can be shown that the notion of similitude is in all its elements a solar product, one phase of the power of speech will be indisputably acknowledged to be derived from the sun.

Let the object in immediate contact with our sense be called A. Let *b* be the quality of A, which for the time, is prominent in our mind; let B be the impression of the object with which the quality *b* has previously been in my mind connected. Let C denote all the other qualities of B, those, that is to say, in which it differs from A.

Hence the notion of the similitude of A with B stands thus expressed in full:—

A is B for *b* but not for C. A blanket is *Krishna* for blackness, but not for carrying to the plough. The knowledge of *b* in A is carried to my brain by the sun, as a solar picture at a particular moment of solar time. The next moment raises therein the picture of B, which by co-existence is connected with C. This picture of B is again a solar picture. It is composed of the solar ethers. It has been put in the brain by the action of the sun, and it is now called back into activity by the sun. Thus two moments of solar time have given us the notion, 'A is B for *b*.' The third moment adds the notion of the non-existence in A of the qualities called C. With the appearance of B in the brain, the qualities called C naturally make their appearance. They are not seen in A. Hence A is not B for C. A, B and C are all solar pictures brought into existence by the action of the sun, composed of solar matter, and in fact depending for their existence entirely upon the sun. The notion of existence denoted by *is*, is a certain motion of the brain, and the words *is not* imply the passing of that motion into the negative state of latency. Thus the notions of existence and non-existence

themselves are nothing more than complements of certain solar motions of the brain. Thus every element of the notion of similitude is solar in its nature, brought into existence by the sun, and appearing in the peculiar form of similitude, by the solar pictures *coming one after the other in a particular order of time.*

A blanket is *Krishna* in blackness, but not in carrying to the plough.

A blanket and the blackness therein are carried to my brain by ordinary perception, as solar etherial pictures, at a certain moment of solar time, by the natural action of the solar ethers themselves. The picture of blackness raises by co-existence at once the notion of *Krishna* in the brain. The fact of co-existence finding expression in the copula is, we get at the notion.

A blanket is *Krishna* in blackness.

With the appearance of *Krishna*, however, also makes appearance in the brain the quality of carrying to the plough; and next follows the notion of the non-existence of this quality in a blanket. All these qualities, objects and relations, are solar pictures transferred by solar power to the brain in a particular order of solar time. Hence the notion of similitude is solar in nature, origin, working, and existence. Hence also a very considerable portion of human speech owes its direct origin to the sun. Not only, however, a considerable portion of human speech. An analysis of the last means of knowledge, commonly known as verbal authority, will show that all speech has its origin in the sun.

What is verbal knowledge? The knowledge that a certain sound means a certain object. I have in many places said something about the Indian theory of sound. The ancient philosophers held the existence in all space of an ether—a phase of *prāna*—which they call *ākāśa*, and which they give out to be the substratum of sound. This soniferous ether is related in the same way to sound, as the luminiferous ether of modern science is related to light. Modern science has recognized the existence of this ether in the assertion that light has the property of transmitting sound, and has experimentally proved this to be the truth by the photophone. Hence we may safely start with the assertion that all our terrestrial space is filled by soniferous ether just as it is filled up by the luminiferous ether. A particular sound is nothing more than a particular disturbance of this solar spatial ether brought about by some cause or other.

Mr. M. N. Dvivedi in his Yoga Sutra says: "Every school of philosophy has its own theory about the relation between word and meaning, but it is sufficient here to say that the Yoga-philosophy accepts what is generally termed the *sphota*-doctrine. *Sphota* is a something indescribable, which eternally exists apart from the letters forming any word, and is yet inseparably connected with it, for it *reveals* itself on the utterance of that word." 'Whence,' says the learned translator in a foot-note, 'the name *sphota*, that which is revealed.'

The writer appears to have dimly caught the meaning of the *sphota*-doctrine. The doctrine is not necessarily peculiar to the Yoga-philosophy. All philosophers who assert that sound is eternal (*nitya sabda*), must have a *sphota* doctrine to account for the phenomena of sound. The word *sphota* literally means the outcoming of the eternal solar soniferous ether into any particular shape. Just as a bud blooms into a flower, the eternal soniferous ether shapes itself into a particular sound. In the same way does the luminiferous ether shape itself into a particular visual picture. *Sphota* therefore is describable; it is the act of the solar soniferous ether assuming any particular shape. That which eternally exists, in comparison to us, is the solar soniferous ether, and not the *sphota*. The *sphota*, which is the *sabda* of *Gautama*, is not eternal. Every act must as such cease in a period of rest, and cannot therefore be as such eternal.

The meaning is that every act of manifestation, being, and cessation is accompanied by a sound; is in fact the direct result of the sound of the solar spatial soniferous ether. It is the voice of the solar *Dhyānis* creating, preserving, and destroying. Every act, every object, has its own peculiar sound, or bundle of sounds, if it is a complex organism. These sounds of life, or, in other words, these peculiar pictures and modifications of the solar soniferous ether, are transmitted by the very nature of solar action, to the sense of hearing, and thence to the reservoir of the brain. In the same way is transmitted to the brain the visual picture of the sounding object. Both these percepts are linked together by the ordinary working of the Law of *Vísanú*, and when one of them appears, the other also is sure to make almost instantaneous appearance. Hence arises the natural connection between word and meaning. A word is the expression of the soniferous impression of any object. Words are therefore the products of the sun, they are made of the ethers of the sun; the impressions they produce in the brain are solar in their nature. It will be seen from this that human speech is impossible until the development to a certain pitch of the human mind.

We may take every word of any language, and trace its origin back to the time when, for the first time, its sound began to be connected with its sense in the human mind, and then the manifestation of the soniferous impression into a word. That, however, is not the point here. The point of argument I hope the reader very well takes in by this time. It is this, that every word has its origin in the sun, and that the connection of a word with its sense is also a solar act.

The human language is therefore solar in its origin, and this is also an indirect proof of the fact that the human mind also has its origin in the sun.

I have now shown the following facts:

1. Sensation is the sun.
2. Thought is the sun.
3. Speech is the sun,

4. Sensation, thought, and speech are given birth to by the sun.

5. Sensation, thought, and speech have the source of all the laws of their existence in the sun.

And briefly I have done with the means of knowledge, perception, inference, similitude, and verbal authority. If the reader will try to expand and illustrate these truths on the lines laid down, he will find it a not very difficult task.

RAMA PRASAD.

THREE ASPECTS OF THE THEOSOPHICAL MOVEMENT.

THE effects of a doctrine, so wide in scope as Theosophy, must necessarily differ greatly with the material upon which it acts. In Continents so widely separated from each other as are India, Europe and America, the influence it produces, and the rapidity and enthusiasm with which the movement travels, are affected greatly by the varying surroundings.

In India it may be said that Theosophy is always in the air, apart altogether from the name of our Society. Mysticism is native there, and only needs to be sought to be found by even the most careless seeker. No fresh system needs to be introduced, no strange terminology, no new books, everything is there at hand: it needs only to be dusted and set forth in the light of day. With the exception of Hindus who have fallen under the agnosticism engendered by studies of Western thought, which they acquire in order to fit themselves for the necessities of modern Indian life, the whole of India to-day, even to a great extent the Mahomedan part of it, is thoroughly imbued with belief in the possibility of things which have seemed marvels and strange inventions in the Western world. Faithful to its great teachers, faithful to its great revelations and records of the past, India to-day lies in a state of partial coma. Will she awaken from this? That she will, is the ardent wish of every Western student of Theosophy. That she will not, and that for centuries to come her wondrous mystic lore is to fade gradually and sink into oblivion, is the dreadful possibility. The one hope is the Indian people themselves; if they can adopt the organization, perseverance, and determination of the Western world without falling into materialism and lack of metaphysical and intuitional capacity, then India may rise and shine again with the light of old.

I said just now that India is faithful to the past. That statement must be modified a little; she reverences her Rishis and Yogis of old, but she stops there, she does not follow them: apathy, laziness, lack of co-operation, and organization, are the national sins. "Sin" may seem a strong word, yet when the guardianship and handing down of the most precious of human knowledge is concerned, the neglect of this by a people may well be put in the worst of categories. To try to remedy this state is the stupendous task of the Theosophical Society in India. In all its numerous branches there is just a handful of determined *energetic* Indians who keep their countrymen in the Indian Branches together: they are leaven working in a vast mass of apathy, *not* incredulity, *not* materialism, but almost hopeless spiritual and physical sloth.

Wherever in India a European who is fervent and earnest in his Theosophic views may be, there a centre springs up; the Indian people sink as far as possible their caste distinctions, and work; yes, they work and organize, and hope and originate; when the European withdraws, the butt of the wheel is gone, and the spokes fall apart; the machine has come to an end. There are noble exceptions to this dreadful rule; noble, because those men who organize and keep together branches of the Theosophical Society in India, work against and repel *within* themselves and *without* themselves all through their lives this mournful Eastern listlessness.

Wherever you go in India, you can find enthusiasm and spontaneity. The aim of our Eastern fellow-workers must be to keep the flame always fanned, to prevent it sinking back into the hopeless grey ashes. How often has our brave Colonel fanned this flame, only to find it fade behind him as he continued his line of march.

So much for India: the watchwords there should be organization, co-operation, and *work*. We pass on.

In Europe the problem alters enormously. To the Western world our ancient Theosophy sounds new; it has a strange vocabulary; it talks extraordinary doctrines, reincarnations, Karma, long cycles of time, exalted men, the mention of whom brings back the "good magician" of the fairy tales of our childhood.

Well we have to take the laugh, the cynicism, the newspaper wit, the honest scepticism, the hopeless materialism, the pointed malicious clericalism, all in the lump, treat them as part of the problem, and perfecting our methods and our organization, work away cheerfully and continuously, like woodmen chopping to let daylight into the woods.

One of our chief works in Europe is to convince its thinking people of their crass ignorance in regard to most of the profound philosophies which have guided millions upon millions of the inhabitants of this globe through their lives. We have to ask those who will listen, to consider how little the *heart* of man changes throughout the ages; that systems which could guide the subtle minds and tropic hearts of the Hindus, or the practical instincts of the Chinese, or the scientific tendencies of the Egyptians, must surely have help for us. Our work is to break up the wonderful self-sufficiency of the West, that marvellous delusion that we are the head and crown of all departments of man's possibilities that have ever appeared on this planet. It is hard work, because there is much of it; it is not very difficult work, because the evidence is clear, and reasonable men will, after a little discussion generally, accept it.

Many Western minds, in their prolonged enquiries before meeting Theosophical ideas, have become strongly tinged with materialistic science; it is difficult often to rid themselves of crude notions regarding matter and its relation to mind, and *vice versa*, which have been engendered by long grovelling amongst husks.

To meet these enquirers we have to train ourselves, if we would be dutiful Theosophists, to have our metaphysical conceptions clear cut and at hand, to see that our ethics, metaphysics, and science, hold well together and are logical. We must understand where we differ and where we agree, in aspiration and method, from modern reformers, ethical and social. All this requires mental order and precision, which may be striven for, and

acquired in some degree, by everybody in proportion to his effort, and the bodily instrument which Karma obliged the self to choose.

Theosophy, Eastern methods of thought, mysticism, are exotics in the West; perhaps in time the mental atmosphere will become genial to them. How few are the mystical writings, good, bad or indifferent, that a century produces; yet all our best modern literature has needed *some* mysticism in it, to make it what it is from Shakespeare and Goethe downwards.

We have two crudities to fight against in Europe, the dogmatism of exoteric crystallized religious systems, and the almost equal dogmatism of Western science. The ordinary mind delights in accepting dogmas to prevent itself the trouble of individual responsible, thought. How many who accept dogmas, will stand criticisms and questions? You will be surprised how few; they take refuge immediately behind the priest, or some favourite scientist, and the latter knowing that he knows nothing except a few external facts of the earth, is pleased to find himself elected a philosopher and guide, on little capital.

Over the broad Atlantic we pass to a vast territory, in which representatives of all parts of Europe have for some generations undergone the process of amalgamation. Their tendency has been to leave behind them their prejudices, and to cultivate the faculties of criticism, invention, originality and intuition. There anything new is taken up and judged upon its merits, the American mind is freer than that of Europe, and here probably at the present epoch there is promise of Theosophical activity showing the largest result. The American people are sociable and co-operative. We, in England, although improving, are not a sociable people. This capacity for adhesion is an enormous step towards the realization of brotherhood. Whether it be a national or individual characteristic, isolation and distinct individualism are characteristics of personal assertion, and stand much in the way.

One American trait is founded on the conception that he is the best citizen who wants most, earns most, consumes most. This idea justifies the prodigious activity and luxury of American life; simplicity and frugality, wanting little in either money or surroundings, become almost sins: they are looked upon with unsympathetic eyes. This may be necessary in the formation of a new country, which requires beating into shape with heroic methods, but here the altruist, the student of occult things, may find greater difficulties than elsewhere; the rush of life is greater, the strife greater. Yet amidst all this effort for the things of the world, there is a deep and earnest desire to *know*; to learn all sorts philosophical, scientific, or divine. This appears reflected in the exclamation to a statement which surprises, "I want to know."

American lodges organize well, become autonomous, and originate lines of work: herein is seen their inventive genius. Almost any one of the practical faculties, if well developed, is sufficient to give the Society's work vitality, if the Theosophical spirit is added.

With the energy, imaginativeness, will, and tendency to enquiry, our American brethren have a vast fertile field before them; they indeed form but an acorn, but the tree which it will produce will cover the American earth,

There are great dangers; the race for wealth, the intense selfishness and cruelty which it engenders may give rise, in America and in England, to a nucleus of black adepts, who wish knowledge to use it for selfish ends. In drawing the attention of the West to the philosophies and magic of the East, we perforce put the selfish on the road to acquiring evil arts, and at our stage of development, the incentive after some personal power or accomplishment often calls forth more perseverance and energy in its acquirement, than does the altruistic motive which leads the votary slowly along the thorny path of occultism.

A fourth field of Theosophic work needs a glance. In Australasia, the movement has representatives. These Colonies are large, and are thinly populated, yet the observations of the President-Founder on the spot, discovered promise; where the seed has fallen it takes root and grows, and it holds on, and does not die. It seems as if we may count upon a repetition in that quarter of the globe of the experiences in America.

Theosophical literature is read there. I bought my first Theosophical book from the top shelf of a book store in a small New Zealand port, some few years ago. It was "Isis Unveiled." The leading book-sellers of Brisbane, Sydney, Melbourne, and other large cities keep our books and periodicals on sale.

These views are possibly crude or even erroneous. But considering the movement under these varying conditions, their contrast may help us to obey the philosopher's maxim, Know Thyself.

E. T. STURDY.

WHAT ARE WE HERE FOR?

THE object of our existence here, and the work we are to do, could be better understood by looking into the general plan of the evolution of the Ego and its ultimate destiny. The Ego which started from its source (we cannot say when, because Time and Space are applicable to this our plane only) in a state of passive negative purity, has to pass through a series of existences and planes to undergo and exhaust the experiences of those planes. So it has come down through many planes of existences each more gross than the other, until we are on the physical plane, the grossest of all. This is the turning point of the evolutionary course, and from this begins a series of existences on planes each higher in point of spirituality than the preceding one, until the Egos return to the source from which they started, in a state of active perfection rich with the soul experiences gathered during so many lives. This is the course of evolution, and when well understood, we would see that the more we shorten our stay on each plane, exhausting the experiences of that plane in as short a time as we can, the sooner we attain our object, (*i. e.*) merging into the source from which we issued.

Now to take our case into consideration: we are on this physical plane and have to exhaust its experiences. By exhausting the experiences, I mean to go personally through every form of existence, and select among the innumerable experiences of those that are concerned with the Permanent in man and which speed him on the course of Evolution. The experience that the Ego takes with him during his various incarnations are only those connected with his Higher Self. They are, as it were, strung on the thread of his Higher Self (*i. e.*), Sutratma. In doing this the Ego has to go through and understand the permanent experiences and discard the impermanent ones. And the latter being the majority, it is plain that there is greater destructive work than constructive. Now going through an experience can be done in two ways, either by undergoing it oneself or acquiring a determined conviction of its usefulness or otherwise. One does not know that poison causes death by tasting it himself and dying; he simply sees many suffering the consequences, and it being an immediate physical result, he is firmly convinced that he should not take poison, and he would not do so under any circumstances. But the spiritual and moral results, good and bad, are not always immediate and visible, so it requires one to go through the most important of them to realise their usefulness or otherwise. According to the law of Karma, when one is dragged from the middle path of duty by love or hatred, he is bound to that object until he sees that there is no use in loving that or hating this. Now when a man gets immoderately fond of women, he is bound to them during so many incarnations that he gets disgusted and feels that there is no real pleasure in it; or when we shrink away from the sight of any loathsome physical disease or mental depravity, instead of pitying the object and trying to cure him of it, we are bound to the object until we are convinced that there is nothing really detestable in him. Hence we see that to obtain one experience one has to go through so many incarnations. The chief duty of an Ego while here is to go through the salient experiences, to know their bearing upon the Permanent, and to know the relation of one experience to another; also we should distinguish the soul experiences from the earthly ones and gradually mould our lives, so that we may have a majority of the highest experiences when we close our account after this life. This is the end and aim of our existence here, and every other thing is but accessory to it. The four Sadhanas: distinguishing between the permanent and the impermanent; the feeling of indifference to the pleasures of all the planes of existence; the cultivation of the active and the passive virtues; and the preponderance in our life of an unceasing active desire to free ourselves from this cycle of existences, all these are but the means to that end. Again, the bearing of the Yoga practice upon this, is as follows:—Yoga practice tends to purify and paralyse the body, so that the inner senses may be developed and enable him to work upon the next plane and go through the experiences. By that he obtains also another object, *i. e.*, by a knowledge of the relations of the astral plane he is able to know the relations of his karmic acts here, and

hence to duly regulate his life here in such a way as to go through the experiences of this plane in as short a period of time as possible.

Let us now see what bearing Universal Brotherhood and unselfishly working for others, have upon the object to be attained.

To exhaust the experiences of this plane is to go individually through every form of existence and the innumerable varieties therein until we have gathered their experiences. Now taking the human kingdom, there are the distinctly marked divisions (*i. e.*), races. Again, there are sub-races and branch races. Again in each branch race there are tribal varieties and in them innumerable individuals. In one individual there are innumerable phases of character. Now if one were to take an incarnation for every such experience, the number of incarnations on this earth during a round only would be beyond human calculation. There are seven such rounds on this chain, and this chain is only one of the solar system, and so on *ad infinitum*.

Universal Brotherhood furthers our end in this way. In this race, at this time, there are the nations—Hindu, European, and other Asiatic. It is absolutely necessary that one should incarnate severally in these nations to get hold of the salient characteristics in each.

He cannot get the experiences of the European by being born a Hindu. But in the same nation there are so many varieties and species, that were one to go on incarnating in each to get hold of the characteristics, it will never end. So Universal Brotherhood or sympathy enables us to put ourselves in the place of others in joy and sorrow, and so experience what is passing in them at that time. This increases our experiences and so decreases the number of incarnations we should otherwise have to undergo. The wider our sympathies are extended, the greater is our sphere of experiences and the less our number of births here, till we are permeated with a feeling of Universal Sympathy and, as it were, absorbed into the Universal Law of Harmony and Order.

I may as well say a few words about evils arising from selfishness. In addition to the tremendous evil above described, the selfish man in trying to share in the pleasure derived from others, but not in their sorrow, *i. e.*, shuts as it were the window into his soul through which these rays of sympathy enter. He offers a determined resistance to the natural course of the Law of Harmony and Sympathy, by which the strings at one heart respond to a corresponding vibration of joy or sorrow in the hearts of others. Every time he makes the wall between stronger, until an impenetrable barrier is thus raised. Meanwhile the feelings of sympathy in him for the sorrows of others become atrophied for want of use. But as misery preponderates in the lives of man, so even his ability to share in the joys of others become less and less, because those rays of sympathy cannot pierce the dark thick wall of selfishness raised around the person (good clairvoyants actually see it), till at last the person unable to sympathize with the

joys of others, and finding no joy in himself settles down into a permanent state of hypochondriasis, if he does not commit suicide before that.

So we see that universal sympathy and unselfish working for others tends not only to our own good, but also lightens the burdens of others and removes the thorns from their paths. And for allowing a free scope for the souls yearning to work in that line, but could find no co-operation, has the broad platform of the Theosophical Society been instituted. It brings together individual earnest workers, and gives each a strength, being supported by the rest, that stimulates him to more active work.

C. R. SRINIVASAYANGAR, F. T. S.

A THEOSOPHICAL INTERVIEW.

OUR PRESIDENT-FOUNDER'S PIONEER WORK IN THE GREAT ISOLATED CONTINENT.

AMONG the numerous notices of Col. Olcott's Australian tour, there is a long, colloquial article. The "Interview" is an exploit belonging wholly to the spirit of the modern newspaper, and the newspaper is the reflection, and the vivid picture of the present epoch. The "Interview" in newspaper usage, originated in America, the land of unconventional, original, and daring novelties. It was at first ridiculed and denounced on the Eastern side of the Atlantic; then it was there adopted; and is now current everywhere, and is read with the avidity of a new novel. The report of "An Interview," carries the magnetic element of a personal acquaintanceship. In this way it is in fact one of the running rivulets and the channels that tend surely toward the unity of human souls. It is the beginning of friendship and interest in all the human family. The enwrapping, the muffling up of each being in his own soul shell, is what continues, intensifies, and thus strengthens the illusion of our temporary personality, and prevents for the present, though it can only defer, the sometime-to-be re-unity of Spirit.

Australian "newspaper-men" seem to be expert in this modern art of the chronicler. For interviewing is an art, and clever is the artistic journalist, the scribbler and mental king, who knows how—urbanelly and pleasantly how—to make the other one talk, and to keep still himself; to suppress expression, and momentarily annihilate his own mental proclivities or opinions,—and keep himself still and calm,—still as a non-entity, but keenly hearing, and writing on the tablet of a practised and wonderful memory, the ideas, also the very words, looks, tone, and total expression of the person who is interviewed. To the reporter, it is a self-disciplinary, a character-educating industry. And when, after some years of the newspaper's miscellaneous

work, he rejoins the gabbling world, remixes with it as actually one of the human insects on the ground, and not as the artist standing above and alone, to record the scene he sees, without a personal bias impulsing his swift pencil,—when he remixes as one of that multitude, he is amazed at the way the ordinary mankind manages utterance, as an outer-ance, the spreading of himself and hammering alleged "ideas" into a hearing, by their mere physical push from the throat and thorax, organs that lie below the brain. Especially impressive and curious are they who everywhere liberally give themselves away, and allow no other person an opportunity to commit indiscretions of the tongue.

A person who knows not the adroit art of broad-casting ideas, which is morally the planting of seed, one who may possess the very knowledge which the newspaper wishes to obtain for its great public family, a person who really belongs to private life alone, shrinks from the sight of a working pencil noting down what he speaks, and might be even quite shut up and unable to hand forth the sought-for opinion or information; therefore, in ordinary cases, the interviewer hides the notebook, while the agile expert mind and soul who has trained himself to keep still and listen, all his own emotion and personality laid aside, speaks just enough, and pleasantly, to keep the other one talking. But the moment he emerges, and is beyond the outside door, the interviewer is a different being. Instantly he turns the nearest corner, or he halts hidden by high bank and leafy hedge, and writes there with the speed of working for dear life; and as the juggler swallows an unmeasurable quantity, and then draws it forth by pulling a thread, so the interviewer draws and steadily draws on the thread of memory, and gets forth the whole treasure;—or, the emergency may be so pressing that he who was the ideal of leisure during the interview, cannot stop on the wayside, nor write on a table or a bench in the near small restaurant. He is in the suburbs, miles from the office where his article must within a few hours be printed, and within a few hours more it will be seen by three hundred thousand readers. A continent, even a world is to be influenced, will surely receive some shading of view and opinion by this fleet pen. Tiffin, dinner! Food, nothing, is to be thought of until this article is finished. It is an avocation, most self-ignoring, impersonal, one's own existence forgetting; and its tendency is self-suppressing and self-abnegating in conversation and human intercourse, and in brain industry, and as such it stands largely within the Theosophical process.

In the North American metropolis, the tram used to be more available than the cab, and it was the royal coach of the sovereign people. As such, it was respected, and used by millionaire and laborer. In any case, it was the handiest and fleetest, and that is the need of our journalist; so regardless of the tiffin, and as regardless of the people around, and the in and out-getting tram passengers as of the

whole population of New York City, intent only on getting forth these ideas that lately went into his head, and in their own verbiage too,—he seats himself in the closed, house-like tram of cold countries, and writes during all the way down town, which may be hours of miles. Such is the brainy rush of the steed-like penmen there today, modified only, but not lessened, by changes in the locomotive conveniences of a metropolis.

Where the one to be interviewed is familiar with public work, and knows that the grand route to the people's intelligence and the people's united heart, lies by way of the little types in the printing office,—he is not afraid; nor is the reporter, who now boldly opens his note-book; his short-hand can take down the dialogue *verbatim* as it goes on, and at its close the article lacks only the few sentences of introduction, which are easy "to conjure;" and this is probably the method by which the leading Australian newspaper gives us the following dialogue:—

"Come and sit down at this table and take your notes. Don't trust to your memory. I have been connected with the Press since 1858, and so, you see know the ropes." The speaker was Colonel Olcott, President of the Theosophical Society, of middle stature, leaning towards comfortable corpulency, but full of life and vigour, and somewhat after the type of the ancient philosophers. His advice was tendered to a representative of this paper at an interview last week, during the course of which the following information was gleaned concerning himself and the Society of which he stands at the helm.

"What has brought you to this part of the world, Colonel?"

"Partly business in connection with a small estate left the Theosophical Society, and principally rest. I have been working incessantly twelve years in the East, and change has become a necessity. During my last tour through India, I was lecturing constantly in the hottest part of the country in the middle of the hot weather, and in the wettest part of the country during the wet season. Such labours tell on the strongest constitution."

"How long has the Theosophical Society been in existence?"

"It was founded in New York in November 1875, by Madame Blavatsky, myself, and several other ladies and gentlemen interested in philanthropic research, one of whom was a Unitarian clergyman. At Christmas, 1878, in company with Madame Blavatsky, I went to Bombay and remained three or four years. Then we shifted to Madras, which has been the centre of the movement ever since. There the Theosophical Society owns 27 acres of ground, on which are Head-quarter buildings and a library containing ancient Oriental manuscripts. Beside Madras we have also Head-quarters in London, New York, San Francisco and Colombo. Annual Conventions are held, at which Mahomedans, Hindoo Pundits, and Parsee Dasturs are brought together without interfering with their religions."

"If the Society is a secular one, what generally is the nature of its constitution?"

"It is a Society of research; the subjects are the study of religions and philosophies. Our business is to pick out the good parts of all religions and teach men to live up to them. We are also an agency for the revival of

ancient knowledge. The catholicity of the Society is one of its prominent features. Members of all religions can join as well as Free-thinkers. Our ranks include an Anglican bishop and a number of Christian missionaries in various parts of the world, one of whom, the Rev. W. C. Copeland, is President of the Branch at Takoma."

"The Society has three published objects—(1) To be the nucleus of a universal brotherhood. (2) To promote the study of Aryan and other Eastern literatures, religions, and sciences. (3) To investigate unexplained laws of nature, and the psychical powers latent in man. Not a word of any form of belief. Atheist and theist, Christian and Hindoo, Mahomedan and secularist, all can meet on one broad platform, where no one has the right to look askance at another. The membership of the Theosophical Society does not bind its Fellows. They can remain attached to any religious or non-religious views they have previously held, without challenge or question. They become students of theosophy if they choose, and develop into theosophists. But this is above and beyond the mere membership of the Society."

The first thing a student of theosophy learns, is that every idea of the existence of the supernatural must be surrendered. There is no such thing as miracle. This repudiating lies at the threshold of theosophy. The supersensuous? Yes. The supernatural? No. In theology, theosophy is pantheistic, 'God is all, and all is God.' The essential point is, is life or non-life at the core of things? Is 'spirit' the flower of 'matter,' or 'matter,' the crystallisation of spirit? Theosophy accepts the second of these pairs of alternatives, because materialism gives no answer to the so-called unexplainable in psychology, whereas pantheism does. The hypothesis, which includes most facts under it, has the greatest claim for acceptance. The Theory of the Universe, which engages the attention of the student of theosophy, comes to him on the authority of certain individuals. Between these scientific teachers and the priest there is this difference, one claims to restore authority outside verification, the other submits authority to verification."

"What does Theosophy teach in respect to the condition of man, now and hereafter?"

"Man, according to Theosophy, is a compound being, a spark of the Universal Spirit, being personal in his body as a flame in the lamp. The "Higher Triad" in man consists of the spark, its vehicle the human spirit, and the rational principles, the mind or intellectual powers. This is immortal, indestructible, using the Lower Quaternary, the body with its animal life, its passions and appetites, as its organ. The Higher Triad and Lower Quaternary, are not only separable at death, but may be temporarily separated during life; the intellectual part of man leaving the body and its attached principle and appearing apart from them. Clairvoyance and allied phenomena become intelligible on this view of man, the perfection of the human intelligence while the body is in a state of trance, taking its place as one of the separations alluded to. The Ego thus found, can exercise its faculties apart from the limitations of the physical senses; and has escaped from the time and space limits which are created by our normal consciousness. On the existence of this separable and indestructible quality, the Ego, hinge the doctrines of re-incarnation and Karma. Re-incarnation is the re-birth of the Ego, to pass through another human life on earth. During its past incarnation it had acquired

certain faculties, set in motion certain causes. The effects of these causes, and of causes set in motion in previous incarnations and not yet exhausted, are its Karma, and determine the conditions into which the Ego is re-born ; the conditions being modified, however, by national Karma, the outcome of collective life. The faculties acquired in previous incarnations manifest themselves in the new life, and give abnormal capacities of any kind ; possession of knowledge not acquired during the present existence is explained on the theory of re-incarnation. To the Theosophist, death merely suspends the payment of misdeeds, without any side door of vicarious atonement, and the full undischarged account is presented to the dead man's successor, who is himself in a new dress."

"Has the progress of the Society been satisfactory?"

"Under the circumstances, yes. Theosophy has been established throughout India, Burmah, and Japan, great activity exists in the United Kingdom and America. Magazines are published in New York, London, Paris, Bombay, Madras, Leipsic, Stockholm and Barcelona. In Stockholm all our theosophical works have been translated,—a remarkable circumstance considering the overwhelming proportion of Lutherans in Sweden."

"What is your numerical strength?"

"That is rather hard to answer exactly : about 250 Branches ; India 129, America 48, Ceylon 29, United Kingdom 13, European countries 10, Australasia (Melbourne, Wellington, Hobart, and Toowoomba) 4, East Indies 2, and Japan 1. Before leaving Queensland I anticipate issuing a charter for a branch in Brisbane."

"What developments have come out of the movement?"

"Several important ones. The study of mysticism has been taken up among English speaking and other Christian races, in the newspapers, the reviews, and even in the pulpit. In India when Theosophy was introduced, agnosticism was becoming prevalent amongst the rising generation. Foreigners had attempted to make Indians believe that the Hindu religion was based on immorality and superstition. I took the platform and, aided by 'Madame Blavatsky's writings, have proved to young India that Hinduism is founded on the laws of nature. The National Congress, held annually, is an outcome of Theosophy ; our annual conventions having awakened a desire in the natives to be allowed a voice in the government of their affairs. We have brought about friendly relations between northern and southern Buddhists. After an estrangement of many centuries' standing, the Buddhist Catechism, compiled by us for the Singhalese, and accepted by their high priests as correctly expounding the doctrines of Buddha, has been translated into 18 dialects, and is recognised in Japan, Thibet, and other northern countries."

"The third accepted object of the Theosophical Society, I understood you to say, is to investigate the unexplained laws of nature, and the psychical powers in man. What phenomena do these branches include?"

"Theosophy seeks to explain all physical and psychical phenomena. Amongst those investigated, are spiritualism, mesmerism, clairvoyance, mind-healing, mind-reading. A belief in any one of these sorts of manifestation is not required ; each member holds his own opinions."

"Do many of your members believe in adepts being able to perform the psychical phenomena you have mentioned?"

"Certainly in India ; there can scarcely be found a Hindoo village without one or more natives who firmly believe in the existence of men who have the power to produce psychical phenomena."

"Can these powers be acquired by any one?"

"There is no certainty about the ability to master esoteric doctrines. The powers develop with some adults after two years. With others they may never develop. On the other hand they may, as Madame Blavatsky has proved to us, develop in childhood."

At this interesting stage of the conversation other persons dropped in, and the newspaper-man hurried away to his desk.

ANNA BALLARD.

TEJO-BINDU¹ UPANISHAD OF KRISHNA-YAJUR VEDA.

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

DHYANA (meditation) should be (directed) to Tejo-bindu, which is the Atma of the Universe, which is seated in the heart ; which is of the size of an atom ; which pertains to Siva ; which is quiescent, which is gross and subtle, as also above these qualities. That alone should be the Dhyana (meditation) of the sages as well as of (ordinary) men, which is full of difficulties, which is difficult to serve, which is difficult to perceive, which is emancipated one, which is decayless and which is difficult to attain. One whose food is moderate, whose anger has been controlled, who has given up all love for society, who has subdued his passions, who has overcome all pains (heat and cold, &c.), who has given up his egoism, who does not bless any one, nor take anything from others, as also those who go where they naturally ought not to go, and naturally would not like to go where they have to go, obtain three² in the face. Hamsa is said to have three seats. Know that it is a great mystery, without sleep and without support. The ray of the form of Soma (moon) very subtle and is the supreme seat of Vishnu. That seat has three faces, three Gunas and three Dhatus (spiritual substances), and is formless, motionless, changeless, sizeless, and supportless. That seat is with Upadhi (vehicle), and is above the reach of speech and mind. It is Subhava (self or nature) reachable only by Bhava (being). It is single (alone), without a seat, without bliss, beyond mind, difficult to perceive, emancipated and changeless. Thus should be meditated upon the unconditioned, the permanent and the indestructible one. It is Brahm. It is Adhyatma (or the deity presiding as Atma) and is the highest seat of Vishnu. It is inconceivable, of the nature of Chidatma (or Atmic consciousness) and above the Akas, is void and non-void, and beyond the void, and is staying in the heart. There is (in it) neither meditation, nor the meditated, nor the non-meditated. It is not beyond the Universe. It is neither Supreme nor above the Supreme. It is incon-

1. Tejas is spiritual light. Hence the seed or source of spiritual light.

2. This probably refers to the triangle (figure) appearing in the face of disciples.

ceivable, unknowable, non-truth, and not the highest. It is described by the sages. The Devas do not know the Supreme one. Avarice, delusion, fear, pride (of having no equal), passion, anger, sin, heat or cold, hunger, thirst, thought or fancy—all these do not exist in it). (In it) there is no pride of (belonging to) Brahman's class nor is there the collection of the knot of salvation. (In it there is) no fear, no happiness, no pains, neither fame nor disgrace. That which is without these states, is the Supreme Brahman.

Yama (forbearance), Niyama (religious observance), Tyaga (renunciation), Mouna (silence) according to time and place, Asanas (postures), Mulabandha (seeing all bodies as equal), the position of the eyes, Pranayama (control of breath), Pratyahara (subjugation of the senses), the meditation of Atma and Samadhi—these are spoken of as the parts (of Yoga) in order. That is called Yama in which one controls all his organs (of sense and action) through the spiritual wisdom that all is Brahman; this should be practised often and often. Nyama, in which there is the flowing (or inclining of the mind) towards things of the same (spiritual) kind and the abandoning of things opposite to them, is practised by the sages as a rule. In Tyaga (renunciation), one abandons the manifestations (or objects) of the universe through the cognition of Sachchidatma (or Atma which is Sat and Chith). This is practised by the great and is the immediate giver of salvation. That Mouna (silence), without reaching which speech returns along with mind, should ever be (meditated upon, and) practised by wise sages. How is it possible to speak of "That," from which speech returns? If it should be described as the universe is (it is not possible to do so, as) there is no word to describe it. It is "That" which is (really) called silence, and which is naturally understood (as such). There is silence in children, but with words (latent), whereas the knowers of Brahman have it (silence), but without words. That should be known as "the lovely seat" in which there is no man in the beginning, middle or end, and through which all this (universe) is fully pervaded. The manifestation of Brahman and all other beings takes place within one twinkling (of his eye). That should be known as Asana (posture), in which one has, without any inconvenience, uninterrupted meditation of Brahman, that is described by the word Kala (time), that is endless bliss and that is secondless. Everything else is the destroyer of happiness. That is called Siddhasana (Siddha, posture) in which the Siddhas (psychical personages) have succeeded in realising The Endless One as the support of the universe containing all the elements, &c. That is called the Mulabandha, which is the root of all worlds, and through which Chitta (fitting thought) is bound. It should be always practised by Raja Yogis.

He who after having known the equality of the Angas (or that these parts of Yoga point to one and the same Brahman), is absorbed in that

1. All these explained in this Upanishad from the standpoint of Raja Yoga.

equal (or uniformed) Brahman; if not, there is not that equality (attained). Then like a dry tree there is straightness (or uniformity throughout). Making one's vision full of spiritual wisdom, one should look upon the world as full of Brahman. That vision is very noble. It is (generally) aimed at the tip of the nose; but it should be directed towards that seat (of Brahman) wherein the cessation of seer, seen, and sight will take place; and not towards the tip of the nose. That is called Pranamaya (control of breath), in which there is a cessation of the modifications of the (lower) mind, through a cognition of Brahman in all states like Chitta, &c. The checking of (the conception of the reality of) the universe, is said to be expiration. The conception of "I am Brahman" is inspiration. The holding out (long) of this conception without agitation, is cessation of breath. Such is the practice of the enlightened. The ignorant close their nose. That should be known as Pratyahara (subjugation of the senses), through which one sees Atma (even) in the objects of sense, and pleases Chitta through Manas. It should be practised often and often. Through seeing Brahman wherever the mind goes, the Dharana (fixed concentration) of the mind is obtained. Dharana is thought of highly by the wise. By Dhyana is meant that state where one indulges in the good thought "I am Brahman alone" and is without any support. This Dhyana is supreme bliss. Being first in a state of changelessness, and then forgetting (even) that state owing to the cognition of the (true) nature of Brahman—this is called Samadhi. This kind of bliss should be practised (enjoyed) by a wise person till his cognition is itself united in a moment, with the state of Pratyag (or Higher Self). Then the king of Yogis becomes a Siddha and is without any support. Then he will attain a state, inexpressible and unthinkable.

When Samadhi is practised, the following obstacles arise with great force—absence of right discrimination, laziness, inclination to enjoyment, absorption (in material objects), Tamas (quality), distraction, Rajas (quality), sweet and idle thoughts. All these obstacles should be overcome by those who would be killed in the path of Brahman. By indulging mentally in worldly objects one gets into them (practically). Indulging mentally in (idle thoughts), one gets into them (habitually). But by indulging mentally in Brahman, one gets fulness. Therefore one should develop fulness through this means (of Brahman). He who abandons this action of (the wisdom of) Brahman, which is very purifying—that man lives in vain like a beast. But he who understands this action (pertaining to Brahman), and having understood it, makes advances in it, becomes a good, fortunate person deserving to be worshipped by the three worlds. Those who are greatly improved in it through the ripening (of their past Karmas) attain the state of Brahman; but not those who simply recite words; (the Vedas). Those who are clever in arguments about Brahman, but without the action pertaining to Brahman, and who are greatly attached to the world—these certainly

are born again and again (in this world) through their Agnana (non-spiritual wisdom). (The former) never stay, even for half a moment, without the action pertaining to Brahm, like Brahma, Sanaka¹, Suka, and others. When a cause is subject to changes, it (as an effect) must also have a cause. When the effect perishes through right discrimination, then the cause ceases to exist in truth. Then that substance (or principle) which is beyond the scope of words, remains pure. After that Vrithi²—wisdom arises in their heart which is purified, that wisdom which was conceived by them with great force and in which state the mind was in a state of certainty. After reducing the visible into the invisible state one should see everything as Brahm. The wise should ever stay in bliss with their minds full of the juice of Chit (consciousness). Thus ends the first chapter of Tejo-bindu.

CHAPTER II.

Then Kumára³ asked Siva—please explain to me the nature of Chinmatra (absolute consciousness or logos) which is the (Ahandekas-rasa), partless non-dual essence. The great Siva replied: The partless non-dual essence is the visible. It is the world, it is existence, it is the self, it is mantra, it is action, it is spiritual wisdom, it is bala (strength). It is earth, it is Akas, it is Shastra, it is the three Vedas, it is Brahm, it is religious vow, it is Jiva, it is Aja (the unborn), it is Pramha, it is Vishnu, it is Rudra, it is I, it is Atma, it is the guru. It is the aim, it is duty, it is the body, it is manas, it is chitta, it is happiness, it is Vidya (science), it is the undifferentiated, it is the unconditioned, it is the Supreme, it is everything. Oh six-mouthed one, there is nothing different from it. It is gross, it is subtle, it is knowable, it is thou, it is the mysterious, it is the knower, it is existence, it is mother, it is father, it is brother, it is husband, it is Sutra (atma), it is Virat. It is the body, it is the head, it is the internal, it is the external, it is full, it is nectar, it is gotra (clan), it is graha (the house), it is the preservable, it is the moon, it is the stars, it is the sun, it is the holy seat. It is forgiveness, it is patience, it is gunas, it is the witness. It is an ally, it is a friend, it is a relative, it is the king, town, kingdom and subjects. It is Om, japa (uttering of mantras), meditation, the seat, the one worthy to be taken (in), the great, the Jyotis (spiritual effulgence), the imponderable, the enjoyable, the sacrificial food, the sacrifice, swarga, all chinmatra (absolute consciousness). Chinmatra alone is the absolute consciousness, and (this partless non-dual essence) alone is the (real) essence. All having consciousness alone, except those having changes, are Chinmatra. All this is Chinmatra. He (or the spirit) is Chinmaya, (Fohat or the light of the Logos). The state of Atma is known as

1. Sanaka, one of the four Kumaras in the Puranas who refused to create, and according to H. P. B. only originally at the creation of the astral bodies not afterwards. Suka is the son of Veda Vyasa.

2. We think this should be Swarupa wisdom as Vrithi wisdom, refers only to the lower wisdom.

3. Kumara is the son of Siva called otherwise Subramanya, or Kartikeya, the six-faced, symbolizing the six-faced Mars.

Chinmatra and the partless non-dual essence. The whole world is Chinmatra. Your state and my state are Chinmatra. Akas, earth, water, Vayu, Agni, Brahma, Vishnu, Siva and all else that exist are Chinmatra. That which is the partless non-dual essence is Chinmatra. All the past, present and future are Chinmatra. Substance and time are Chinmatra. Knowledge and the knowable are Chinmatra. The knower is Chinmatra. Everything is Chinmatra. Every speech is Chinmatra. Asat and Sat are Chinmatra. The beginning and end are Chinmatra. That which is in the beginning and end is Chinmatra. The guru and the disciple are Chinmatra. If the seer and the seen are Chinmatra, then they are always Chinmaya. All things wondrous are Chinmatra. The (gross) body is Chinmatra. As also the subtle and causal bodies. There is nothing beyond Chinmatra. I and thou are Chinmatra. Form and no-form are Chinmatra. Virtue and vice are Chinmatra. Idols are Chinmatra. Sankalpa (will-thought), knowing, mantra and others, the gods invoked in mantras, the gods presiding over the eight quarters, the phenomenal and the Supreme Brahm are nothing but Chinmatra. There is nothing without Chinmatra. Maya is nothing without Chinmatra. Puja (worship) is nothing without Chinmatra. Meditation, Truth, Sheath and others, the eight Vāsus, silence, non-silence and indifference to objects, are nothing without Chinmatra. Everything is from Chinmatra. Whatever is seen and however seen—it is Chinmatra so far. Whatever exists and however distant, is Chinmatra. Whatever elements exist, whatever is perceived, and whatever is Vedanta—all these are Chinmatra. Without Chinmatra there is no motion, no moksha and no goal aimed at. Everything is Chinmatra. Brahm that is the partless nondual essence is nothing but Chinmatra. Thou art the partless non-dual essence (stated) in the Shastras, in me, in thee, and in the world. He who thus perceives "I" as of one homogeneity (pervading everywhere) will at once be emancipated through this spiritual wisdom. He is his own guru with this profound spiritual wisdom. Thus ends the second chapter of Tejo-bindu.

CHAPTER III.

Kumára addressed his father (again)—Please explain to me (about) the self-cognition of Atma. To which the great Siva said thus:—I am of the nature of Parabrahm. I am the supreme bliss. I am solely of the nature of Divine wisdom. I am the sole Supreme—the sole quiescence—the sole Chinmaya—the sole unconditioned—the sole permanent—the sole Satwa. I am the "I" that has given up egoism. I am one that is without anything. I am full of Chidákás. I am the sole fourth one. I am that sole one above the fourth (state or 'Tureeya'). I am of the nature of (pure) consciousness. I am ever of the nature of the bliss of consciousness. I am of the nature of Kevala (the non-dual one). I am ever of a pure nature, solely of the nature of Divine wisdom, of the nature of happiness, without fancies, desires or disease, of the nature of bliss, without changes or differentiations and of the

nature of the eternal one essence and Chinmatra. My real nature is indescribable, of endless bliss, the bliss above Sat and Chit and the interior of the interior. I am beyond the reach of Manas (mind) and speech. I am of the nature of Atmic bliss, true bliss and one who plays with (my) Atma. I am Atma and Sadasiva. My nature is Atmic spiritual effulgence. I am the essence of the jyotis of Atma. I am without beginning, middle and end. I am like the sky. I am solely Sat, bliss and Chit, which is unconditioned and pure. I am the Sachchithananda which is eternal, enlightened and pure. I am ever of the nature of Sesha (serpent). I am ever beyond all. My nature is beyond form. My form is supreme Akas. My nature is of the bliss of earth. I am ever without speech. My nature is the all-seat. I am ever replete with consciousness, without the attachment of body, without thought, without the modifications of Chitta, the sole essence of Chidatma, beyond the visibility of all and of the form of vision. My nature is ever full. I am ever fully contented, the all and Brahm and the very consciousness; I am "I." My nature is of the earth. I am the great Atma and the supreme of the supreme; I appear sometimes as different from myself, sometimes as possessing body, sometimes as a pupil and sometimes as the basis of the worlds. I am beyond the three periods of time, am worshipped by the Vedas, am determined by the sciences and am fixed in the Chitta. There is nothing left out by me whether the earth or any other objects here. Know that there is nothing which is out of myself. I am Brahm, a Sidha, the eternally pure, the non-dual one Brahm, without old age or death. I shine by myself. I am my own Atma and my own goal, enjoy myself, play in myself, have my own spiritual effulgence, am my own Tejas, am used to play in my own Atma, look on my own Atma and am in myself happily seated. I have my own Atma as the residue, stay in my own consciousness and play happily in the kingdom of my own Atma. Sitting on the real seat of my own Atma, I think of nothing else but my own Atma. I am Chidrupa alone, Brahm alone, Sachchithananda, the secondless, the one replete with bliss and the sole Brahm, am ever without anything, have the bliss of my own Atma, and the unconditioned bliss, and am always Akas. It is "I" that manifested itself as the sun in Chidákás. I am content in my own Atma, have no form, or no decay, am without the number one, have the nature of an unconditioned and emancipated one and I am subtler than Akas; I am without the existence of beginning or end, of the nature of the all-illuminating, the bliss greater than the great, of the sole nature of Sat, of the nature of pure Moksha, of the nature of truth and bliss, full of spiritual wisdom and bliss, of the nature of wisdom alone, and of the nature of Sachchithananda. All this is Brahm alone. There is none other than Brahm and that is "I."

I am Brahm which is Sat and bliss and the ancient. The word "thou" and the word "that" are not different from me. I am of the nature of consciousness. I am alone the great Siva. I am beyond the

nature of existence. I am of the nature of happiness. As there is nothing that can witness me, I am without the state of witness. Being purely of the nature of Brahm, I am the eternal Atma. I alone am the Adishesha (the primeval Sesha¹). I alone am the Sesha. I am without name and form, of the nature of bliss, of the nature of being unperceivable to the senses, and of the nature of all beings; I have neither bondage nor salvation. I am the primeval consciousness alone, the partless and non-dual essence, beyond the reach of speech and mind, of the nature of bliss everywhere, of the nature of fullness everywhere, of the nature of Sat and bliss, of the nature of contentment everywhere, the supreme nectary essence and the one and secondless Sat (viz., Brahm). There is no doubt of it. I am of the nature of all void. I am one that is given out by the Vedas. I am of the nature of emancipation, of Nirvanic bliss, of Sat and wisdom, of Sat alone and bliss, of the one beyond the fourth, of the one without fancy and ever of the nature of Aja (the unborn). I have neither disease nor illusion. I am the pure, the enlightened, the eternal, the all-pervading and of the nature of the significance of Om, of the spotless and of Chit. I am neither existing nor non-existing. I am not of the nature of anything. I am of the nature of the actionless. I am without parts. I have no shape, no manas, no sense, no Buddhi, no change, none of the three bodies, neither the waking, dreaming or dreamless sleeping states. I am not of the nature of the three pains nor of the three desires. I have neither Sravana (hearing, &c.,) nor Manana (meditation) in Chid-atma in order to attain salvation. There is nothing like me or unlike me. There is nothing within me. I have none of the bodies.

The nature of Manas is unreal, the nature of Buddhi is unreal, the nature of Aham (the "I") is unreal; but I am the unconditioned, the permanent and the unborn. The three bodies are unreal, the three periods of time are unreal, the three gunas are unreal, but I am of the nature of the real and the pure. That which is heard is unreal, all the Vedas are unreal, the Shastras are unreal, but I am the real and of the nature of Chit. The Murthis (Brahma, Vishnu and Rudra having form) are unreal, all the creation is unreal, all the Tatwas are unreal, but know that I am the Sat in Sadasiva. The master and the disciple are unreal, the teaching of the guru is unreal, that which is seen is unreal, but know me to be the real. Whatever is thought of is unreal, whatever is lawful is unreal, whatever is beneficial is unreal, but know me to be the real. Know the Purusha (ego) to be unreal, know the enjoyments to be unreal, but I am the real one woven warp and woof (in this universe). Pains and happiness are unreal, all and non-all are unreal, the full and the non-full are unreal, Dharma and non-Dharma are unreal, gain and loss are unreal, victory and defeat are unreal. All the sound, all the touch, all the forms, all the taste, all the smell and all Agnana (non-wisdom) are unreal. Everything is unreal, everything

1. Sesha or serpent representing time.

is always unreal—the mundane existence is unreal—all the gurus are unreal. I am of the nature of Sat.

One should cognize his own Atma alone. One should always practise or utter the Mantra of his Atma. The Mantra (Ahambrahmami). "I am Brahm" removes all the sins of sight—destroys all other Mantras—destroys all the sins of body and birth, the noose of Yama, the pains of duality, the thought of difference, the pains of thought, the disease of Buddhi, the bondage of Chitta, all diseases, all griefs, passion instantaneously, the power of anger, the modifications of Chitta, Sankalpa (will-thought), crores of sins, all actions and the Agnana (non-wisdom) of Atma. The Mantra "I am Brahm" leads to the conquest of the world. The Mantra "I am Brahm" gives indescribable bliss, gives the state of Ajada (the non-inert) and kills the demon of non-Atma. The thunderbolts "I am Brahm" clears the hill of non-Atma. The wheel I am Brahm destroys the Asuras of non-Atma. The Mantra "I am Brahm" will relieve all (the persons). The Mantra "I am Brahm" gives spiritual wisdom and bliss. There are 7 crores of great Mantras and there are Vratas (vows) of 100 crores of births. Taking this Mantra out of all these one should ever practise it. He gets at once salvation and there is not given a particle of doubt about it. Thus ends the third Chapter of Tejo-bindu Upanishad.

CHAPTER IV.

Kumara asked the great Lord—please explain to me the nature of Jivanmukti (embodied salvation) and Videhamukti (disembodied salvation). To which the great Siva replied :—I am Chidatma. I am Para Atma. I am the Nirguna, greater than the great. One who will simply stay in Atma is called a Jivanmukta (one emancipated while in body). He who thinks I am beyond the three bodies, I am the pure consciousness and I am Brahm is said to be a Jivanmukta. He is said to be a Jivanmukta, who thinks I am of the nature of the blissful and of the supreme bliss, and I have neither body nor any other thing except that I am Brahm (the all-pervading) only. He is said to be a Jivanmukta who has not got the "I" in himself, but who stays in Chinmatra (absolute consciousness) alone, whose interior is consciousness alone, who is only of the nature of Chinmatra, whose Atma is of the nature of the all-full, who thinks upon everything as Atma, who is devoted to bliss, who is undifferentiated, who is all-full of the nature of consciousness, whose Atma is of the nature of pure consciousness, who has given up all affinities (for objects), who has unconditioned bliss, whose Atma is unagitated, who has got no other thought (than itself) and who is devoid of the thought of the existence of anything, he is said to be a Jivanmukta who thinks "I have no chitta, no buddhi, no ahankara (I am ness), no senses, no body at any time, no Pranas, no Maya, no passion and no anger, I am the great, I have nothing of these objects or of the world and I have no sin, no characteristics, no eye, no manas, no ear,

no nose, no tongue, no hand, no waking, dreaming or causal state in the least or the fourth state." He is said to be a Jivanmukta who thinks all this is not mine, I have no time, no space, no object, no thought, no Snana (bathing), no Sandhyas (junction-periods), no deity, no place, no sacred places, no worship, no spiritual wisdom, no seat, no relative, no birth, no speech, no wealth, no virtue, no vice, no duty, no auspiciousness, no Jiva, not even the three worlds, no salvation, no duality, no Veda, no mandatory rules, no proximity, no distance, no knowledge, no secrecy, no guru, no disciple, no diminution, no excess, no Brahma, no Vishnu, no Rudra, no moon, no earth, no water, no vayu, no akas, no agni, no clan, no Lakshya (object aimed at), no mundane existence, no meditator, no object of meditation, no meditation, no manas, no cold, no heat, no desire, no hunger, no friend, no foe, no illusion, no victory, no past, present or future, no quarters, nothing to be said or heard, nothing to be gone or attained to, nothing to be contemplated, enjoyed or remembered, no enjoyment, no disease, no Yoga, no absorption, no folly, no quieture, no bondage, no happiness arising from objects taught to be obtained or obtained or enjoyed, no hugeness, no smallness, neither length nor shortness, neither increase nor decrease, neither Adhyaropa (illusory attribution) nor Apavada (withdrawal of that conception), no blindness, no dulness, no skill, no flesh, no blood, no lymph, no skin, no marrow, no bone, no skin, none of the 7 Dhatus (spiritual substances), no whiteness, no redness, no blueness, no heat, no gain, neither importance nor non-importance, no delusion, no perseverance, no mystery, no race, nothing to be abandoned or received, nothing to be laughed at, no policy, no religious vow, no stain, no bewailments, no happiness, neither knower nor knowledge, nor the knowable, nothing belonging to you or to me, neither you nor I, and neither old age, nor youth, nor manhood, but I am certainly Brahm, I am Chit. He is said to be a Jivanmukta who thinks I am Brahm alone, I am chit alone, I am the Supreme. No doubt need be entertained about this, I am Hamsa itself, I remain of my own will, I can see thyself through myself, I reign happy in the kingdom of Atma and enjoy in myself the bliss of my own Atma. He is a Jivanmukta who is himself an undaunted person before, who is himself the Lord and who rests in his own self.

He is a Videhamukta (one emancipated in a disembodied state, who has become Brahm, whose Atma has attained quiescence, who is of the nature of Brahmic bliss, who is happy, who is of a pure nature and who is a great Mouni (observer of silence). He is a Videhamukta who remains in Chinmatra (Logos) alone without (even) thinking thus—I am all Atma, the Atma, that is equal (or the same) in all, the pure, without one, the non-dual, the all, the self only, the birthless and the deathless—I am myself the undecaying Atma that is the object aimed at, the silent, the blissful, the beloved and the bondless salvation—I am Brahm alone—I am Chit alone. He is a Videhamukta who having abandoned the thought "I alone am Brahm" is filled with bliss. He is a Videhamukta who having given up the certainty of the

existence or non-existence of all objects is pure Chidananda (the consciousness and bliss), who having abandoned (the thought) "I am Brahm" (or) "I am not Brahm," does not mingle his Atma with anything, anywhere or at any time, who is ever silent, who does nothing, who has gone beyond (the teaching of) guru, whose Atma has become the All, the great and the purifier of the elements, who does not cognize the change of time, matter, place, himself or anything who does not see (the difference of) "I," "thou," "this" or "That," who being of the nature of Kala (time) is yet without it, whose Atma is void, subtle and the universal, but yet without (them), whose Atma is Divine and yet without the gods, whose Atma is measurable and yet without measure, whose Atma is without inertness and within every one, whose Atma is devoid of any Sankalpa (will-thought), who thinks always I am Chinmatra, I am simply Paramatma, I am only of the nature of spiritual wisdom, I am only of the nature of Sat, I am afraid of nothing in this world and who is without the conceptions of Vedas and sciences, or (the thought) "All this is consciousness, I am consciousness, &c." He is a Videhamukta who has realised himself to be Chaitanya (consciousness) alone who is remaining at ease in the pleasure garden of his own Atma, whose Atma is of an indescribable nature, who is without the conception of the small and the great, and who is the (Tureeya) fourth of the fourth state (Tureeya), and the Supreme bliss. He is a Videhamukta whose Atma is nameless and formless, who is the great spiritual wisdom of the nature of bliss, and of the nature of the state beyond the Tureeya (the fourth), who is neither auspicious nor inauspicious, who has Yogā as his Atma, whose Atma is associated with Yoga, who is free from bondage or freedom, without guna or non-guna, without space or time, without the witnessable and the witness, without the small or the great, and without the cognition of the universe or even the cognition of the nature of Brahm, but who finds his jyotis (spiritual effulgence) in his own nature, who finds bliss in himself, whose bliss is beyond the scope of words and mind and whose thought is beyond the beyond. He is said to be a Videhamukta who has gone beyond (or mastered quite) the modifications of Chitta, who illumines such modifications and whose Atma is without such. In that state he neither thinks he is embodied nor disembodied. If such a thought is entertained (then even), for a moment, then he is surrounded (in thought) by all. He is a Videhamukta whose external Atma is invisible to others, who is aiming at the highest Vedanta, who drinks of the juice of nectar of Brahm, who has the nectar of Brahm as the medicine (the highest Alchemy), who is devoted to the juice of the nectar of Brahm, who is immersed in that juice, who has the beneficent worship of the Brahmic bliss, who is not satiated with the juice of the nectar of Brahm, who realises Brahmic bliss, who cognizes the Siva bliss in Brahmic bliss, who has the effulgence of the essence of Brahmic bliss, who has the great jyotis (spiritual effulgence) of Brahmic bliss, who has become one with it, who lives in it, has mounted the car of Brahmic

bliss, who has an imponderable Chit (consciousness) being one with it, who has filled his stomach full of it, who associated with me having it, who stays in Atma having that bliss and who thinks—All this is of the nature of Atma, there is nothing else, besides Atma—All is Atma—I am Atma, the great Atma, the Supreme Atma and Atma of the form of bliss. He who thinks my nature is full, I am the great Atma, I am the all-contented and the permanent Atma, I am the Atma pervading the heart of all which is not stained by anything but which has no Atma, I am the Atma whose nature is changeless, I am the quiescent Atma and I am the many Atma—he who does not think this is Jivatma (lower self), and that is Paramatma (Higher self, whose Atma is of the nature of emancipated and the non-emancipated, but without emancipation or bondage, whose Atma is of the nature of the dual and the non-dual one, but without duality and non-duality), whose Atma is of the nature of the All and the non-All, but without them, whose Atma is of the nature of the happiness arising from objects obtained and enjoyed, but without it and who is devoid of any Sankalpa—such a man is a Videhamukta. He whose Atma is partless, stainless, enlightened, Purusha, without bliss, &c., of the nature of nectar, of the nature of the three periods of time, but without them, whose Atma is entire and unmeasurable, yet measuring though without measure, whose Atma is the eternal and the witness, but without eternity and witness, whose Atma is of the nature of the secondless, who is the self-shining one without the second, whose Atma cannot be measured by Vidya (science) and Avidya (ne-science), but without them, whose Atma is without conditionedness or unconditionedness, who is without this or the higher world, whose Atma is without Sama (mental restraint), Dama (bodily restraint), &c., who is without the qualifications of an aspirant after salvation, whose Atma is without gross, subtle, causal, and the fourth bodies, and without the food Prana, Manas and Vignana sheaths, whose Atma is of the nature of Ananda (bliss) sheaths, but without the five sheaths, whose Atma is of the nature of Nirvikalpa, is devoid of Sankalpa, without the characteristics or visible of the audible and of the nature of void owing to unceasing Samadhi, who is without beginning, middle or end, whose Atma is devoid of the word Pragnana (wisdom), who is without the ideal "I am Brahm," whose Atma is devoid (of the thought) of "Thou art," who is without the thought "this is Atma," whose Atma is devoid of that which is described by Om, who is above the reach of any speech or the three states and is the indestructible and the Chidatma, whose Atma is not the one which can be known by Atma and whose Atma has neither light nor darkness. Such a man is a Videhamukta. Look only upon Atma, know it as your own. Enjoy your own Atma yourself and stay in peace. Oh six-mouthed one, be contented in your own Atma, be wandering in your own Atma, and be enjoying your own Atma. Then you will attain Videhamukti.

(To be continued.)

THEOSOPHY AND ANTHROPOLOGY.*

A FEW ideas briefly said, may be convenient on the relations of Theosophy to modern science.

The Theosophist possesses a doctrine elaborate in structure and ancient in origin. The modern scientific man, alas! is too often the mere utterer, or repeater, of speculations which, after a few years, are worn out and thrown away, and give place in their turn to a new theory. A scientific man who opposed Theosophy in the last century, would have done so on grounds diametrically in contradiction to the theories of to-day. The momentous question may be asked, how can it be expected that scientific men—who however inculcate ever-changing methods of thought—can, under the plea of a probable opinion, reject or accept conclusions of a science whose method is different from their own? Let me mention a few conclusions of modern science.

1. The vomer is an outside bone of the skull.
2. Knowledge "expands into a focus."
3. The Naulette jaw had "enormous" teeth.
4. Welshmen and sturgeons are identical.†

Some may say that I am quoting from Rabelais or "Alice's Adventures in Wonderland." But I am quoting the words of Huxley and Darwin as leaders in modern science. Such as consider them absurd, may not blame the Theosophist who holds his own. He can afford to wait without their support, and he fears not their enmity. Neither bamboo, nor bamboozle, can crush him. His position is like that of a Lucretian god.

Ipsis suis pollens opibus, nihil indiga nostri nec bene promeritis capitur, neque tangitura ira.‡

The *crux* between Theosophical and Darwinian creeds is: the Theosophical asserts the derivation of animals (man first) from a series of prototypes: the Darwinian asserts the derivation of animals (man last) from primordial matter. Be the second theory called "Darwinism," "Transmutation hypothesis," or "Evolution," it is in contradiction to Theosophical principles, which nowhere condemn the doctrines of "Derivation." I will briefly note a point or two in which the teachings of the great interpreter who "wore her weight of learning lightly as a flower," to whom I owe so much, are in apparent opposition to those of some modern scientific men, but, in fact, hold forth the light of the Wisdom-religion of the old teachers. A few among us have received our scientific education before 1860, and inherit the traditions

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† Scarcely necessary to say that the vomer is an internal bone; mathematicians must gauge the second statement; the Naulette jaw had no teeth; the *Silures* were a tribe in Wales and *Silure* are fish.

‡ Freely translated:

Strong in its own resources, wanting nought
That we can give, it aye removed must be
From tokens of our spleen or of our courtesy;

of a time when a teacher, to be so, had to be in some degree, a learner. Now-a-days, science is thought *semper, ubique, et ab omnibus*. It is always cheap and oftentimes nasty.

In the words of the ideal Busby:

"An age of puffs the age of gold succeeds,
And windy bubbles are the spawn it breeds."

To remedy this half-heartedness, Theosophy has come to the front. The public are warned, that before the termination of the nineteenth century, there is still time to

"Unthread the rude eye of rebellion,

And welcome home again discarded faith,"

and seek for sound instruction in the teachings of the wisdom of the ages. How much in anthropological work I have been helped by the highest, and enlightened by the teachings of the great and loveable Guru who has left us, I dare not trust myself to say. The palm tree may bow down, the bramble* can only continue to grow, in the hope that its fibres may form an instrument, whereon some more graceful mourner, in a future incarnation, may sound a more tuneful dirge.

One of the great lessons we have had to learn is that some of us must reverse the popular teachings with regard to the origin of man. The teaching that astral prototypes were projected at an incalculably distant period of early history, which were the types of various forms, which afterwards became animal life, is the teaching of the Secret Doctrine.

A Platoniser will accept this at once as in accordance with the doctrine of *æon*. I would be happier where I, a Platonizer, so cannot accept this. Some ultra-Realists have asserted that there exist outside of us certain universal forms, consisting in themselves eternal, immutable, invisible. When we entertain any universal idea, we really contemplate one of these wonderful forms. They are the types or patterns which are copied in existing things, of which they are the original archetypes. These archetypal ideas are an integral part of Atma. They are contained in Pradhana, as the patterns after which all things were made. Man's power to recognise the universal type under the peculiarities of the individual is the result of our being "made in the image of God," and therefore able to rise above the concrete object to some knowledge of the ideal type of which it is the imperfect representation. This knowledge inspired the elder generation of zoologists. It permeated the teachings of Buffon, whose "degradation theory" was in accordance with our own. It was advocated by Owen in a generation of doubting anatomists. But it was proclaimed by H. P. B. in no uncertain voice, and she

"Who alone, among the foolish, had dared to stand at bay,

Who alone had borne the heat and the burden of the day,"

gave no vague impression of what she really thought and meant. This doctrine of pre-existing types is one of the foundation stones of

* Judges ix. 15,

Theosophy. It accounts for zoological problems which otherwise remain insoluble by the method which some zoologists have called "evolution." The contemptuous feeling with which most zoologists in France, Germany and America, and some in England, have long regarded this hypothesis, has been heightened by the fact that it leaves the whole question of the genesis of the larger types exactly where Cuvier left it. Though, of course, the knowledge of such genesis was supremely ancient, it being hinted at in the book of Psalms, parts of which are undoubtedly ancient, it was not till 1888 that the doctrine was proclaimed. A later generation of anthropologists who have profited by the teaching, may verify the conclusions for themselves.

Another point not of less interest to the anatomist was the question of the "Third Eye" or "Eye of Siva." Brandt, Milne Edwards, Dugé Leydig, Rabé Rukhard, Van Wihe, De Graay, Wiedershaim, Brorn, Owen, Balfour, Korscheldt, Swedenborg, Spencer, and Stieda had speculated with more or less success on the abnormal developments which the pineal gland (and indirectly the pituitary body) takes in certain reptiles. It has been reserved for us to demonstrate its function in man.

Two years ago the conclusions of H. P. B. were sneered at. Even in these days there were "evolutionists" left. It was once thought to make out an analogy between the vertebrate and tunicate eye. But the law of Karma has done its work; *lento gradu tarditatem supplicie gravitatem compensat*, and *nous avons change tout cela*. The "Third Eye" is now recognised by all comparative anatomists, and understood by some, and the Theosophical system of H. P. B. is left in solitary possession of a victorious field.

Another point, wherein the Secret Doctrine has practically revolutionized our anthropology, is its proclamation that some of the Australian races of men whom we may identify with the "Canstatt type," are descendants of the old Lemurians. For generations past, those who have been my masters have gazed on this problem, but neither Knox, Owen, Broca, nor Quaterfages lifted the *peptum* of Isis. It was left to H. P. B. to give us the real explanation of the flat-headed races of Australia. In fact, when we gaze with awe on what has been done for us, we find that a clear path has been hewed through the Upas trees which form the *pal* of our scientific environment. Our duty is to sow and to gather, where the wood-cutter has gone before.

"On must the faithful warrior go,
Where'er the chief proceedeth."

Peradventure we may only pick up the fragments of twigs that form *débris* in our path. But those who regard Theosophy as their eternal guide to truth, have need to hasten quickly across the wood. The *ignis fatuus* light of Mara* glistens across our path. Our task is weary and our journey is long. We have the command before us *nil actum reputans dum quid superesset agendum*. The Theosophist, where-

* "Voice of the Silence," p. 8.

ever his duties or his predilections may have led him in those days when:

"I loved the garish day, and spite of fears,
Pride ruled my will—remember not past years,"

has one imperative duty. This is to combat as our Teacher would have told us in a steady disciplined rank of skilled veterans, marching on to fight, and fight always

"For the cause that lacks assistance,
'Gainst the wrong that needs resistance,
To the future in the distance,
And the good that we can do."

C. CARTER BLAKE.

RELATIONSHIP BETWEEN AUSTRALIANS AND INDIANS IN RELIGION AND RACE.

WHEN studying Anthropology in Europe, and endeavouring to learn all that was there known, relating to the aboriginals of Australia, I found that the accounts of, and views upon, these dark-skinned people differed so much in Great Britain, in France, in Germany, and other countries, that no certain knowledge could there be gained about their race, relationships, their origin, their religion, languages or dialects, the myths, cults, or such matters, or anything that would give facts that could be trusted, or that could connect them with other races. I therefore determined to visit and study them in their own homes, and proceeded to Australia, to there work out these researches. I set about measuring the skulls and other bones from the oldest graves. I examined the men, women, and children of the different tribes of the south, north, east and west, hearing and writing their dialects, learning their sacred and ancient songs, hymns and chants; their legends, traditions, folk-lore, proverbs, investigating their laws, initiations, customs, rites, clan and tribal manners, their burials, their marriage and blood-relationships, their witchcraft, sorcery, second sight, spirit-worship and much else. I soon found how little was known of them by those who had pretended, after a short acquaintance with one or two tribes, to write upon the ethnology, the linguistics, or the cults of the dark-skinned natives of Australia.

Having collected all that was possible from the numerous tribes themselves, in all directions, during five years, and having corresponded upon these subjects with the best informed missionaries, native protectors, and old residents among the various tribes, who spoke their dialects, and knew their customs, habits, &c., also in other ways collected whatever thereon could be obtained, it was found after sorting out; classifying, and arranging what was of value or useful, that it would when printed fill over a dozen folio volumes with new and most interesting facts and materials for the history and belongings of these natives. It enabled me to arrive at sufficient knowledge of them, to be sure how erroneous and misleading is most which has been published upon them, in Europe, in America, and even in Australasia itself. They have been written of as "Autochthones," as "a people peculiar to Australia," as "a people of homogenous and distinct race," as "the lowest race and type of mankind," and other erroneous terms. Ridiculous assumptions, for no one, who by previous special studies in ethnology and linguistics, and thus competent to decide, can,

after going through the evidence available, doubt that the writings and assertions about these dark Australians are absurdly wrong and entirely misleading. They are not a single race, but are a mixture of several races; of, firstly, the Vigorits as in Molucca of the Philippines, the Andamans, &c.; secondly, the Papuan as in the Moluccas, Micronesia, Melanesia, &c.; thirdly, the Dravidian of Southern India or Hindustan; fourthly, the admixture in the north and west of Australia, of the Mang-ka-sah of Celebes, and the "Bugis" and the Malays; fifthly, in the eastern parts an admixture of Polynesians; and sixthly, of Chinese, Japanese, Arabs and others, who in remote times visited the north and west and crossed with the Australian woman. Remote and more recent crossings have caused the Australian tribes to vary much in color from the darkest black to yellowish brown, and have made their features, forms, hair, shape of skulls and other parts differ as much as their color. The skull and bone measurements from graves hundreds of years old, differ in relative proportions as much as those examined of people since the Whites have been in Australia; and from the oldest graves various of tribes, the skeletons all differ very distinctly to those of people of one race in any country. The vocabularies of the dialects of distinct tribes not only greatly differ, but are frequently changing on certain defined lines and methods. The manners, customs, rites, ceremonies, laws, &c., are also made to vary and differ within certain limits, in different tribes, clans and sub-divisions.

The religious traditions, gods, myths, spirits, will be found to change in distinct tribes, under certain laws. The dwellings, burial graves, marriages, modes of government in different districts, are arranged to differ. Cannibalism, infanticide, emasculation and certain operations prevail in some clans, but not others. But with all these differences, perplexing to a beginner in these investigations, a year or two of hard work will, if carried on from the south to the north of Australia, reveal not only the facts but will bring order out of chaos.

The oldest race in Australia was the little, short "Nigrito" of Asia with crisp woolly hair, oily, soft black skin, round face, large mouth, broad, flat nose; next came the later oldest race, harsh skinned, black, tufted mop hair, coarse and non-cylindrical, with long narrow face and head, high bridged and reared nose (these people called Papuans from their hair, by the Malays). Both these first races were hunters, never cultivators, when uncrossed, and they are cannibals. These two races crossed with each other for a very long time, and then there came to Australia a third black race, the Dravidians, from Southern India; these had oval, well shaped features, cylindrical, straight, long, glossy hair. They intermarried with the hybrids of the two former races. They brought with them their Indian dog. They hunted slowly, passing through the Islands between Asia and Australia, and took several generations, in the transit, moving from one hunting ground to another. They brought and used as they came their throwing weapons, the spear, projected with a throwing lever and the projectile known to the White people as the "Boomerang," borrowed from the Egyptians and the old Æthiopians, of ancient times; they also brought the pointed throwing club. They brought with them the sorcery, witchcraft, worship of the spirits of the earth, air, waters, forests, and the ancestral Spirits from India. These became their good and evil spirits in the Islands they sojourned in on their route before reaching Australia, and when they reached there,

Also their Astromony and Astrology, their tribal Laws, the Patriarchal and Elders in government of families and Village communes, also their Totemic System and divisions, their marriage and peculiar family relationships, and of children to the parents and clans and communes, the distinct customs for intra and extra tribal marriages, their social rules and diet regulations for different ages and sexes, their Phallic and initiatory rites, their gods of sun, moon and stars, their religion and sacred observances, the myths of their pantheon, their creeds,—all these they brought from India with them. It is abundantly proved by evidence collected and arranged for publication, but too extensive to more than briefly allude to, in this article.

When these Dravidian migrants left India, the Aryans had not entered it; consequently none of their cults, vocabularies, or other belongings had reached Southern Hindustan, whence these Dravidians started, and no Aryan cults are found amongst the Australian Dravidian tribes, but all the ideas, rites, customs, sorcery, spirits, &c., belonged to the Dravidians and earlier times of India before the Aryan invasion. The rites and customs were those that the Dravidians had received from "Æthiopean" and "Kush" teachers between 5000 and 8000 B. C., which had thus anciently penetrated from the coasts of Cutch ("Kush") and the Indus river up to Meru ("Mervu") in high Asia; also to the Ganges, and had reached to some extent the "Khord" and wilder tribes of Southern and Eastern Hindu lands, though the hill and forest hunting tribes had not so fully received this Æthiopean-Kush culture as the settled cultivating nations, the Tamil, Telugu, Raling, Malayalan, "Ranataka" and others occupying the coasts, the more favored country. They as then instructed by the "Æthiopean" Kush early became skilful navigators, experienced cultivators, builders, and artificers, and there long before the times that the Aryans separated into factions and arranged and venerated the Rig-Ved and Zend-Avesta, and hated each other, and separated and passed from Aryana, the cradle of their tribes. Some entered India, and there found the earlier civilization of the Dravidians and others, such as described in the *Maha-Bharata*, the "*Ramayana*," and other old works. Such as were the cults, customs, religions, laws, arts, &c., of those ancient Khonds and Forest tribes, so were the Dravidian portion of the ancestors of the Australians, when they left India, and made their way by what are now chains of islands, but which then were mostly connected by dry land to the Straits of Sunda or the Celebean Channel, then very narrow. No waters, at that time too wide for the frailest crafts and canoes, prevented their reaching New Guinea and Australia. Beyond they found the wider waters between Australia and Tasmania. A very few of them passed in canoes from Australia and Tasmania, which latter island was peopled chiefly by the earlier Papuan and the Nigrito races. Thus the Tasmanian natives were hybrids of these two races, and showed little admixture with the Dravidians, although a little took place, by canoes drifted from Southern Australia, soon after the arrivals there from more northern parts.

Having thus briefly glanced at the Ethnic elements composing the Australian aboriginals, we can easier understand what we find in their cults, customs, religion, myths and similar matters. The religion of the aboriginal Australians consists of the veneration and adoration of certain gods that were brought in the creeds of the Dravidian portion of their ancestry; for the Papuan and Nigrito portions of their forefathers had no religion. In addition to veneration of these gods, they worshipped

the spirits of anciently deified ancestors, and of more recently deified ancestors, heroes and wise men. Even more than these three classes of gods, including their makers, formers, or controllers, in the Air, Earth, Waters, and Forests, there was a fourth class, consisting of evil spirits of sorcerers, wizards and other evilly disposed men of former times, whose spirits after death had added power to haunt, distress, and afflict them with diseases or misfortunes, and whom the living wizards and sorcerers could cause to injure those they were disposed to harm or distress, and as there were sorcerers in every tribe, more and less powerful, their spells had to be met by certain charms of other sorcerers engaged, and paid, for that purpose. As they firmly believed that no death or disease ever happened without sorcerers or wizards caused it, there was a constant employment of others to undo or avenge the deaths and maladies.

As the evil spirits are feared and the gods and good spirits are not, more is done to propitiate the evil spirits than the others. Thus has arisen the error of the earlier missionaries and colonists who thought the natives had no religion and did not worship gods, but only devils. The real truth was that they venerated and adored their gods and good spirits, and by numerous means endeavoured to secure their favors, by sacred rites and religious ceremonies, or initiatory observances, termed "Bora" or "Boorah," so that each young man might grow up under their protection and assistance. To secure it no food, other than that kind appropriated for the individual at certain ages, was ever eaten, and each kind of game was hunted and used under well observed sacred rules; for failing in which, the good spirits, &c., would abandon the misdoer to the injury of evil spirits, and disease and death would follow thereon. The Australian term "Bo-ra" for god's sacred ceremonies or any sacred things, is the same term by the Khonds in India, with whom "Bora" still stands for god or sacred things. Khonds also, like the Australians, have three classes of gods, as well as the spirits of evil. Thus each of these related peoples, retained after all the centuries of separation, their superior, secondary, tertiary "Bora" or gods, and their evil spirits; and a careful examination of the pantheons of the Australians, the Khonds and the other Forest and Hill tribes of India shows when the separation took place, what they have in common, and what they have since added from the people they have since been in contact with. The history and the sequence of the religions of India would be instructive in this connection, commencing with the Hindu Brahmanism and Mahomedanism of the present times, the Jain and Sikh and others, until we reach back to the Vedic religion in the North-west Districts and the Buddhistic creeds in the Northern and Central, not only the doctrines that Gautama the Sakya Muni revived, but that earlier Buddhism, that the *previous Buddhas* had taught in revivals at their advents, in long anterior centuries. Gautama correctly maintained, that he was not inventing but only reviving the purer morality and religion of his predecessors, which had degenerated and was grossly materialized in the times before he renounced his earthly kingdom and set about its reform about 600 years B. C. How good this system of morality, philosophy and religion was which the preceding Buddhas taught so many centuries before Gautama, and which he for over forty years laboured for, preached of and taught, may be judged by the fragments that have reached our times, mingled with the fallacies of less perfect truths, and of which all competent to judge agree that nothing so perfect and worthy has been advanced by any other moral or religious teacher,

What the earlier cult was, is shown by the knowledge now being re-discovered of the "Ethiopeans" of the banks of the Indus and the coasts at its mouth; now "Cutch," where the chief emporia of the "Kush," a branch of this Ethiopian race, were situated, another branch, the Beni-Ad, was in Southern Arabia. Other branches of this race extended over the whole of the Kusha Dwipa of the Sanskrit writers. Through all this vast region, especially round the Persian Gulf and the Indian Ocean (vide my writings), these most ancient of civilized races taught their religion. It was the original Gonn of the "Resurrection," &c. &c. &c., "the Serpent," "Type of Life," "The Water of Life," "The Second Birth," "The Soul Spirit and Vital principle in Man," &c. This great Empire of the Ethiopian Kush-Ad Race, called by the Aryan writers "Kusha Dwipa," was called by the Greek writers the "Titan Empire," and by the Babylonians and Chaldeans "A-at-la" and "Elam," or "the land or region of the gods," "the cradle of the gods and civilization." The empire of these "Kush" Ethiopians extended from Meru (=Meru) in high Asia to Meræ (=Meru) on the Upper Nile, and from the Indian Ocean to the Mediterranean, and over this vast region they taught their religion, their morals and their cultures. In old India, between nine and five thousand years B. C., as disinterred records prove, this knowledge was revived by several succeeding Buddhas, the last of whom was Gautama, the Sakyamuni of Kapila-Vastu. Of such teachings were the religions, the social system, the moralities of the ancient Indians. Although in the forest and wilder tribes they only bore a faint resemblance to what the more civilized Dravidians had attained to, yet the most barbarous had imbibed some of these cults; therefore, when Indian ancestors of the Australian dark people passed through the eastern islands and eventually reached Australia, they carried with them these cults and systems, and we thus perceive how it is that we again find in Australian tribes, social systems similar to those of ancient India.

In Australia and in Melanesia we find the same gods, the ancestral spirits similar, the relationship by blood and by marriage identical, the social laws and system copied from the originals alike, astronomy and astrology the same, the tree, serpent and resurrection myths as among the wild Indian tribes; this being so, where these now distantly separated peoples have escaped the teachings of other creeds or civilizations. In Australia as in Egypt and oldest India, they use the ancient projectiles (the Boomerang of the Colony), the lever projected spear, and the pointed projectile club, the peculiar narrow shield, such as we find carved on Egyptian Babylonian and old Indian tablets and stones, while in each of those places the Evil Eye and sorcery were believed in, and in each land the "red-hand" impressed or painted was the symbol or sign of this enchantment. Their grouping of the stars and constellations were the same in all these lands; the gods of earth, air, waters, the forest, &c., had the same attributes and were propitiated in similar manners. The sacred *red thread* of the Indians was presented to the Australian native and worn by him on his head, or on his body, in similar forms; the sacred red-ochre and grease, the Wil-ghee of Australians, with which they paint themselves before their sacred rites, is used for the same purposes and with the same names, by Indian forest tribes. The crow and hawk as signs of good or evil prognostications in Australia and in India, and the Phallic symbols and rites, are the same in both countries. Polyandria and Polygamy are controlled by similar tribal laws in either country; the rela-

tionships through the mother are in both peoples not only the same, but bear the same terms, the grammar of Dravidians and of Australian languages is the same, and the dialects often alike, the pronouns generally the same. The markings, carvings and paintings on the trees, rocks, implements, and their bodies, are alike in both countries (vide my writings thereon).

The Australian Warragal and the Indian wild dog are specifically the same. This dog is the only quadruped in Australia *that is not a marsupial* (previous to the colonization by the Whites). The sacred dances, the initiation rites of Australians are those of ancient Indians. The burial ceremonies of Australian blacks were copied from those of ancient India and the Ethiopians. The Budh-chu-ri (or Pud-chu-ri of other dialects, the Pitcheree of the Whites Duboisia-op) is taken to act like the Cannibar Indica of the Hindus and other Easterns. Metempsychosis is believed in by the Australians as by those in Asia. The ancient songs now sung by Australian tribes over 1,500 miles of country are not changed by all the varying dialects over these distances, so that one verse causes the elders to take it up and continue it in exactly the proper words, although they have lost their meaning and cannot translate them. Traditions taught to the initiates by the "Kuraji" (wise men=learned ones) show the route of the Dravidian ancestors from New Guinea to all parts of Australia and before they reached New Guinea passing from Hindustan through the Eastern Islands. The Totemic tribal sub-divisions are like those of Asia. The Australians send pieces of wood (=the message stick) cut with marks which convey messages from one tribe to another, and the heralds who carry these through hostile tribes are never molested because of the insignia marked upon them and their head bands. The Australians telegraph and signal by smokes made to ascend from Hill tops in peculiar ways, as do peoples in Asia.

We might go on adding from our notes and collections hundreds of similarities did space permit; but awaiting another opportunity, we merely add in this rapid sketch that it is remarkable that so much should have been preserved during the long ages since the separation of the ancestors of the Forest Indians and Australians; so that although they are compelled by sacred beliefs to change much of their vocabularies, and consequently their dialects seem different to a beginner studying or collecting their modes of tribal speech, yet fuller study brings out that the elders and wise men retain and teach to those they deem worthy, the same things in their religion, social system, laws, myths, &c., as their predecessors brought from India; that further back still their people had acquired it from the "Kush" Ethiopians" as teachers, many thousand years before the Christian era. Thus Theosophy corroborated by the cults of the peoples of the past, will illuminate much that is obscure in the present, and its worthiest followers must work until they have disinterred from the mounds of buried cities, facts which are remnants of the knowledge of those of the ancient masters who "dwelt in the land of the gods and possessed their wisdom."

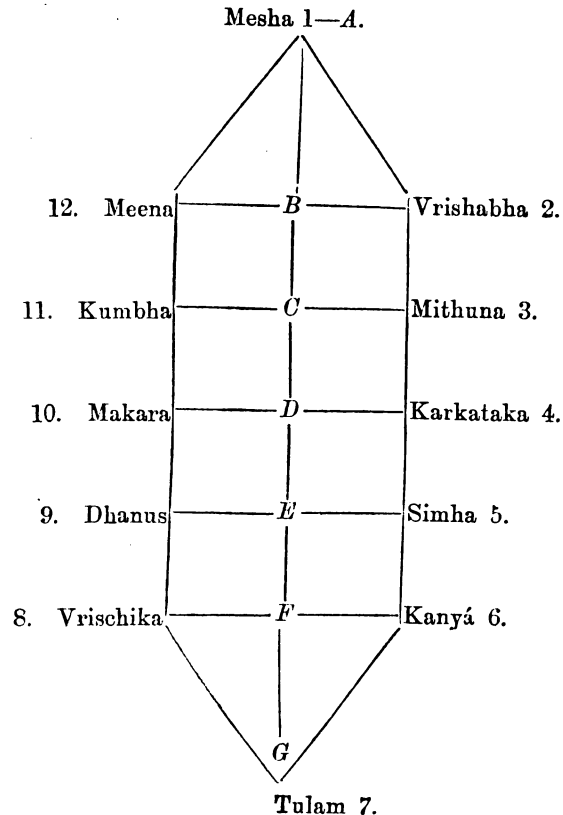
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THE SIGNS OF THE ZODIAC.

IT may be known to the readers of the *Theosophist*, and students of Theosophy generally, that the words Sun and Moon have a far deeper significance in ancient metaphysical writings than they have in astronomy. The sun is the lord of Day, the moon is the lord of Night, are phrases oftentimes met with in the Puranas; but unless the statement is taken in a metaphysical spirit, it is often difficult to understand the appositeness of the sentence. In the opinion of ancient thinkers, the sun and moon are the cosmic principles of light and darkness, male and female, spirit and matter. The sun is therefore the path of the Yogees who want to get beyond conditioned existence; the moon is the path of Karma-Yogees, whose effort lies in the direction of Karma, or who generate Karma to adjust their earthly conditions to suit their individual aspirations. The moon is the spirit of bondage and matter, while the sun is the spirit of destruction and liberty. These two principles of the sun and the moon, spirit and matter, are intertwined like serpents with each other in infinite evils and form the manifested cosmos. They are two aspects of the nameless That; each absolutely necessary for the other, that manifestation may result. When it is said "infinite coils," coils within coils must be understood, so that an unravelling of these coils may be possible on broad general principles. The sound Om is a key for an understanding of cosmic mysteries accepted throughout all the East. Om is A + u + m + $\frac{1}{2}$ matra of silence. A is the tone of Nature in manifestation and m is the deva aspect, and is inexpressible to men without a vowel. U is the critical state or the state through which a deva essence must pass before it can manifest itself as M. U is therefore the dreaming consciousness, the force matter, the field of Yagna or sacrifice or transformation, the Yajur Veda among the Vedas. The half a matra of silence is the time of rest or the time when breath is gathered for another pronunciation of Om, and it corresponds to the unmanifested logos, the Narayana, the universal Purusha whose breath is all this.

This Om is the key used by Subba Row in his Gita lectures, which it is sometimes thought is different from the key used by H. P. B., the key of seven. 7 is twice $3\frac{1}{2}$, and is therefore the double serpent coiled together in $3\frac{1}{2}$ coils. What H. P. B. taught, being the Secret Doctrine or the thread doctrine, she did not hold to one serpent, but placed herself on the top of the axis of the coil, or the space between the mouths, and considered the manifestation as a double triangle, with a central point common to both triangles, the sun and the moon. Therefore our theosophical classification of the seven principles in man allows three principles, the lower trinity, to the moon; and three principles, the higher trinity, to the sun; and one connecting principle Kama-rupa, which is the creative fire of the logos, and is at the same time the passion of man. We therefore get a glimpse into 3 and 7, but the question comes what is meant by the signs of the zodiac serving as the field or the landmarks of evolution? This paper is to show that the twelve signs are also

another aspect of Om. Our readers may remember the points mentioned by T. Subba Row in his article "The Signs of the Zodiac." He said that many are the meanings, and that what he said was only a small fraction thereof. The following thoughts are, I think, another fraction. The sound Om must symbolize or must contain in itself all these 12 signs; otherwise no harmony can be perceived between 12 signs and the 3 matras of Om, as is perceived between Om and the 7 principles enunciated in Theosophical writings.



The above figure has the Sanskrit names of the 12 signs numbered consecutively. The entire figure may be taken as a kind of Rasichakra, or the field of evolution, or the mystic syllable Om. The upper triangle is the absolute triangle or that which never changes, though the cosmos is destroyed and reformed a million times. It is the Para aspect of Om or Om on the unmanifested matra of silence. The next lower line containing numbers 11 and 3 is Om in its Pasyanti aspect, or Om manifested on its matra m as a base, or the Sushupti condition of the cosmos. The next line containing Nos. 10 and 4 is the Madhayama condition of the Om, or Om manifested on its matra u as the base. The next lower line containing Nos. 9 and 5 is Om manifested on the Vaikhari condition, or Om manifested on its matra of A as the base, or the Jagrat condition of the cosmos. These three

lines are what are called Sutratma, Hiranyagarbha, and Brahma. The lower triangle containing Nos. 6, 7, 8 is the Jambu dwipa of our Puranas, and a most important triangle, for it is the field of Karma and sacrifice. It is the Mountain Meru on which Brahma holds his council. This Brahma has four faces corresponding to the four matras of Om, and is the Veda-Parusha, whose body is our world. For distinctiveness, he may be considered as distinct from Brahma of Jagrat condition. Jambu dwipa is therefore the epitome of Om, and contains the three lokas of Bhu, Bhuv and Svah. It is the South Pole of Nature. It may be remembered that T. Subba Row and H. P. B. talked of only ten signs of the zodiac, and also of the sign Tula or Libra being put in the middle of Virgo-Scorpio. It is because the three signs are three in one for the necessity of manifestation seeking to express the three matras of Om, that the signs allow of no separate view. It is the physical body with its sensuous thought sustained by desire.

Twelve names are daily recited by Brahmins in their morning and evening prayers,—names which contain a world of metaphysical ideas, and which are connected with the zodiacal signs. It is not openly said that the names are connected with the signs, but it must be considered that in Sanskrit writings, nothing is said about the metaphysical ideas of these signs, and that they are known, only as divisions of the heavenly circle of 360 degrees. Our Hindu brothers will at once recollect the names Kesava, Narayana, Madhava, Govindu, Vishnu, Madhusadana, Trivikrama, Vamana, Sridhara, Hrisheekasa, Padmanabha, Damodara. These are the names which the deity gets as his divine essence, and action passing from sign to sign in the evolution and involution of the cosmos. They seem to be connected with the signs in their proper order. We shall now explain the meanings of those names. These names are all the names of Vishnu in India—the Preserver. The first name Kesava means he who sustains Ka + Isa or Brahma and Rudra, Brahma meaning the creative power, and Rudra, the destroying power. Kesava is the That of the Vedas, the uncreated and indestructible root of all—he whose exhalation is the Brahmic aspect, and inhalation the Rudraic aspect, of the universe. Kesava is therefore the Ayyakta of the Sankhyas. It is the eternal sun-moon or day-night. When therefore the Prajapati, the ruling force of the earth, comes to the sign of the Kesava, the sun and moon, the lords of day and night, get equal shares of their common property the day. The sun gets his legitimate part and the moon also. When therefore the sun passes to the sign Aries, the time is a holy one. Let the initial impulse of the new year witness charity and purity on earth. So nurtured, it will bear harvest of that kind. Such seems to have been the spirit of ancient Hindu legislation.

There is another meaning of the word Kesava. The oft-quoted Sloka "because all aspects in manifestation are my parts or Kesas, therefore, the Omni-wise call me Kesava." Kesava is therefore the spirit of sacrifice, the sheep containing parts to be offered to all devas in sacrificial ceremonies. The sheep is the animal on which rides

the God or spirit of fire, the eternal lord and head priest of sacrifice. Kesava is the eternal unmanifested fire of the universal sacrificial ceremony. Sheep are supposed to eat and digest all sorts of leaves, while other herbivorous animals eat some leaves and not others. Kesava is thus the impartial spirit of the universe, containing in himself all germs of good and evil in this world of relativity. He is the eternal idea of the cosmos, differing from the next name—the Narayana of the sign Taurus, only as an idea differs from the ideation of that idea.

Narayana, the second name, is therefore the universal ideation—the Purushottama, the greatest of Purushas—the ever-unmanifested logos, the word which was in the beginning and therefore ever unspoken. He is the eternal Hamsa, the “I am he” of the universe. He is the Paramatma whose light manifested is the Jiva in the manifested world, as is said by Sri-Krishna in Bhagavat Gita (vide Sankara's Commentary on the Sloka). Since he is the sign of the bull, he is the cosmic incubator of the unspoken matra of Om. It must not be forgotten that the cow represents the female aspect of the manifested world. She is the agency through whom we get the elixir of earth the milk, the typical food, the lunar essence by which the body of man is sustained. The entire cosmos is sustained by the same lunar essence, the universally diffused principle of water, which exists potentially in the Paramatma. Narayana, being connected with the sign Meenam on the left side, a watery sign on the unspoken plane, he is the first fish that plunged into the waters to reclaim the lost Vedas. Why should he go for the Vedas? Because it was the dawn of manifestation, and how could the cosmos be created or spoken without a word to speak? The word is the Veda. Having gained the Vedas, he is the bull, the Om, the key whose turnings speak the Vedas, the male whose ideation creates or evolves the Vedic cow or the object, and subsequently sustains it as the subject or consciousness of egoism. He is therefore Vrishabham or the field of all luminaries (Vrishabham). He is the ultimatum of human evolution, the field, the plane on which the highest spiritual factors of men are evolving. No need to fight about the question whether Narayana is Jivatma or Paramatma. The Puranic writers and all Yogis generally consider him as Paramatma, though Subba Row wrote in his article, that as an *Advaitee* he would consider Narayana as Jivatma, though the Vaishnavites would frown at his statement. I think he only wanted men to think, for in his lectures, he considered that the Paramatma of the Advaites—this Parabrahm—was no kind of Atma. If Paramatma means the one synthetic ego of the cosmos, then it is Narayana than whom the Pauranikas claim there is nothing higher. Parabrahm, the higher, can only be considered as the sleeping ground of the universal ego.

We now come to the critical sign of Mithuna; critical, because the matra m in Om stands as the breath of our nostrils, and seeks to come out; and when it comes out, it is either u or A. The cosmic writers, sucked up by the sun in the sign Taurus, are only feeding the moon,

and only when this feeding process is over, can the rains set in; until then, there can only be hovering clouds in the sky or new clouds forming.

The Prajapati actuated by a Kama, a desire to create, has emerged out of the absolute ideation of Narayana. He is the Vyakta Purnsha; he synthesizes the returning Nirvances of previous Kalpas, called to a fresh effort. The Prajapati is Madhava or Ardhanareeswara or male-female. He is the Sootratma of our cosmos, corresponding to the plane of consciousness called Sushupti. The sign is Mithuna or dual, and thus he sees Narayana wrapped up by a light—the light which isolates him from the Purushottama—the light which is his wife Lakshmi or Ma. He is therefore Ma-dhava, or the husband of Ma. This light is the manifested light, Gayatri, by which this world is pervaded. This light, Ma, is objective, and when the world evolution is over, it will remain and will read as am. The first sign being the point, the second the triangle with a point in it, this third sign is the double triangle with a central point in it. Therefore the septenary begins here. The Sootratma is the lens through which the ideation of Narayana splits up into seven classes of angels—Dhyanchohans. This Sootratma is the Prajapati who creates the first water, as is generally said in the Puranas. When a step forward is taken in evolution, the waterpot of the cosmos is formed on the left, object side of the name of all names. The first element is therefore created, an element which in its essence is the light. The Prajapati or his essence is now in the waterpot for a whole year of the Creator.

While so resting, he earns the name of Hiranyagarbha or Govinda. Govinda is a compound word which means he who has attained unto the Vedas or earth, for they are mystically connected. The crab being aquatic, the sign is watery and the normal place of the moon in the Rasi-Chakra. Hiranyagarbha is therefore the Jiva of the cosmos. He represents the dreaming state of the cosmos. It is this state, placing themselves in which, the great spiritual teachers of mankind, spiritually assist our humanity. If the question be asked why the sign should be called a crab, the answer can only be given vaguely. The crab is fond of living in holes on sea sides, and Yogees talk of a hole in the head Bramha-randra, in which the Para Sakti, the wisdom-principle of man, lives. She is called by Sankaracharya, one living in a hole. Adepts who have won liberty to assist others in winning it, are as crabs; they live in a plane of nature which is to us a hole, and obscure. H. P. B. connected the opposite sign of Makara with the Kumaras, the immortal Sidhas who sustain us spiritually. The two signs are the signs that start Uttarayana, the sun's northern journey, and Dakshinayana the sun's southern journey. The Rishi connected with this sign is Vasishta, said to have been born of the water-pot; who sitting in the centre of the sun, performs tapas and assists in the construction and preservation of this lunar world.

The next sign is Leo and is connected with the Jagrat condition of the cosmos or Brahma. Subba Row takes the synonym Ilari and

makes it mean Narayana. But Hari is also Vishnu, which is a kind of pervading light. It is the 5th element Akas, in which a true spiritual man has his being. Brahma and all true Brahmins are the powers that are supposed to sustain the lower triangle of earth, water, fire—sustained by the subtle air, a material aspect of Akas. The descent is complete; the ascent can be similarly dealt with. The three signs forming the lower triangle are the expression of Om in the sacrificial field of Prajapati. It is connected with the Varaha Avatar of Narayana, by which he killed the Asura or Rakshasa, Madhu, and spread the earth with his brains as the outer crust. He also takes the form of a dwarf and humbles the pride of Bali. Jambudwipa has Mount Meru in the centre. The Rishi who sits in that region for Tapas, is apt to lose his power, viz., his wife Ahalya, by the crafty lord of the lunar orb. Rama must be initiated by Viswamitra before his power Ahalya can be a living power. Moon rules the day; Goutama is in the sign Libra, as per Vishnu Purana.

A. NILAKANTA SASTRI, F. T. S.

TULSI DAS.

(Continued from page 531.)

WE have the Ramayan in multifarious forms. We have it in the original Sanskrit by Valmiki. We have it in Bengali by the most popular poet Krittibas, as I have said at the close of the first instalment of this paper. It is extensively read in home-circles by grey-headed ladies and gentlemen, to whom it serves more as a spiritual passport than anything else; and in schools, whose curricula provide text-books, with which some chapters or chapters of it are sure to be found incorporated. We have, besides, tales adapted therefrom for the use of our boys and girls in school. Need I say it has been translated into many languages, Indian and foreign. Gosai Tulsi Das's *Ramayan* is neither a translation nor an adaptation from the original Sanskrit of Valmiki. It is like the work of his countryman—an original work by itself; the legends of Rama and Sita being almost the same. It is amply quoted as an authority. The Sanskrit scholar Horace Hayman Wilson says that Tulsi Das' "works influence the great body of the Hindu population, more than the whole voluminous series of Sanskrit composition."* Grierson, who, it appears, has thoroughly studied him, says that it "competes in authority with the Sanskrit work of Valmiki." Thus these two profound scholars than whom there is no greater authority, bear me out in the truth of my asseveration. I am not going to discuss the merits and demerits of Tulsi Das as a poet. Those who have a mind to do so, should study his works, at least his *Ramayan*, which alone has made him what he is, or satisfy themselves second hand with the exhaustive paper of Mr. Grierson on the subject. Suffice it to say that many have written learned commentaries on the work of the immortal bard; that inter-

* "Religious Sects of the Hindus."

potation has done a world of mischief, so that the popular bazaar editions differ almost *in toto* from the original. The publication of a correct text has become a necessity. Following his example, thirteen authors of a later period have written on the same subject with powers of mind that fall too far short of the gigantic intellect and facility of expression of Tulsi Das. Manu's Code has undergone the same cruel treatment at the hand of subsequent commentators. It is high time that the Indian literary public should expurge the original works of these two master minds from the dross that has been unwittingly incorporated with them. Unless it is removed, it will fast eat into whatever is left of the original. This difficult task should be handled with great care by Indian *literati*. In the long run it will pay.

The following are the names of Tulsi Das's other works:—

- | | |
|-----------------------|--------------------------|
| 1. The Gitabali. | 9. The Hamuman Bahuk. |
| 2. „ Kabitabali. | 10. „ Kundaliya Ramayan. |
| 3. „ Dohabali. | 11. „ Karka Ramayan. |
| 4. „ Champai Ramayan. | 12. „ Rola Ramayan. |
| 5. „ Panch Ratan. | 13. „ Jhulna Ramayan. |
| 6. „ Sri Ram Agya. | 14. A Krishnabali. |
| 7. „ Sankat Mochan. | 15. Ram Salaka. |
| 8. „ Binay Pattrika. | 16. Sat Sai. |

I am at one with Mr. Grierson when he says that "little as the *Ram-charit-Manas* (Ramayan of Tulsi Das) is known to European students, still less is known of the poet's other works." His other works are those named above.

I ought to mention some stories connected with the life of the bard. H. H. Wilson says he was a *Serwariah* Brahmin, born at Hajapur (Hajipur?) near Chitrakuta. At mature age he settled in Benares and was *Dewan* to the Rajah of the sacred city. His spiritual teacher was Jagannath Das. With him he went to Gobardhad near Brindaban, but retraced his steps to Benares, where he began to compose his *Ramayan* in the thirty-first year of his age. Our poet continued to reside in Benares. He built there a temple and dedicated it to Rama and Sita. He, besides, built a spacious *mutt*, house for recluse, close by. These buildings were in existence at the time of the scholarly Wilson. I know not whether they still exist, or whether he built the Ramji's temple, which lately gave rise to a deadly riot. If he built it, it is of unquestionable antiquity. Nobody has therefore any right to disturb it, however good his motive. In the reign of the Emperor Jehangir, not Shah Jehan, as is erroneously stated, Tulsi Das died.

We have in Bengal anniversaries held every year in honor of Jaydeb and Ramprosad at their respective places of birth. Why such honor is not annually done to our well beloved son of Nature of Upper India, is more than I can tell, and I leave it to our brethren of those provinces to answer. In the civilized countries of Europe and America such demonstrations are common. No nation can rise in the scale of nations unless it learns how to honor departed merit.

NAKUR CHANDRA BISVAS.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, July 1891.

NATURALLY, the great event of the month, theosophically speaking, has been the "First Annual Convention of the Theosophical Society in Europe," held here—at the London Head-quarters—on the 9th and 10th instant. A most unique and representative gathering, occurring just after the departure of H. P. B., and serving to shew forth visibly, to the world, the innate strength, and the vitality of "The Theosophical movement." We have been exceptionally fortunate, too, in having with us our President, and our Brother William Q. Judge, the two left, out of the three, who were most concerned in the founding of the Theosophical Society. Any account from me of the two days' proceedings would be superfluous, as a much abler pen than mine—that of our President himself—has been busy recording the interesting events, and the more than interesting speeches occurring during the Convention, for the pages of the September *Theosophist*. Still, I feel I must make some allusion to our President's remarkable and touching speech, which terminated the proceedings, at Head-quarters, on the second day; and tell you how heartfelt and unanimous was the applause with which he was continually interrupted, and which followed on his concluding words; more particularly was this shown when he told us that from henceforth he put aside all thought of retiring from the "Presidential chair," and from the active work of the Society, for which, he declared, he would continue to work so long as life remained to him. No words can faithfully convey to you any adequate impression of his grave and earnest manner, and of the emotion which visibly moved him as he alluded in touching words to our Leader and Teacher, and spoke of the immense responsibility which now rested with him, in consequence of her departure from amongst us, as a visible presence. The impression made on all those fortunate and privileged enough to be present on the occasion, was one that can never be effaced from our memories.

The Convention may be said to have been ushered in by the monthly Blavatsky Lodge conversazione, on Tuesday, the 7th instant. Many of the delegates had already arrived, and nearly all those from foreign countries; in addition to which we had, of course, and first and foremost, our honoured President and the General Secretary for America present with us, besides our brother Bertram Keightley, now so well known and loved by you all.

The total number of delegates, not including those from the various Lodges in the environs of London, amounted to about forty. Over eighty-five of us were in the group photographed after the proceedings on the first day of the Convention. The average attendance on each day was one hundred, which speaks well for the efforts made by members engaged in business, to be present at least a few hours. All the arrangements, such as the Commissariat Department, the finding of sleeping accommodation for delegates, and for those who came from a distance, &c., were provided for, beforehand, by the appointment of various organising Committees, who accomplished their work in a manner entirely beyond praise, so admirable were all the arrangements, and the care and attention paid to every little detail involving the comfort and well-being of the guests.

The usual meeting of our Lodge on Thursday evening was, naturally, crowded to excess; the opener of the discussion being Brother William Q. Judge,—as you will see from the Syllabus I sent you in my last,—Mr. Sinnett, Mr. Brodie-Innes (from Edinburgh), and Mr. Kingsland following; our President taking the chair for the occasion, although Mrs. Besant summed up, at the close, in her usual eloquent and earnest manner.

The press, from the *Times* downward, gave good notices of the two days' Convention, and more particularly of the public meeting on Friday evening at the Portman Rooms, which was favourably commented on, with few exceptions. Indeed, as Mr. Stead says in this month's *Review of Reviews*, "Madame Blavatsky has influenced the thought of her contemporaries more than most people realise;" and the truth of this, the altered and moderate tone of the press is gradually proving; in fact, Theosophical "copy" is beginning to pay!

The generous action of the President, in regard to the legacy left to the Society by a member in Australia, has produced a most favourable effect upon the public mind, as evidenced by the notices in the Australian Press; these notices are now going the round of all the English papers; and an additional notice has just been added, which first appeared in the *Pull Mall Gazette* of the 17th instant, as follows:—

"The proffered altruism of the Theosophical Society (writes a well-known Theosophist) has again been practically vindicated by the refusal of Colonel Olcott to accept more than half of the sum (60,000 francs) offered him last week by a member for the use of the Society.

The fortune had just been inherited by the member, and, as he was without incumbrances, he wished to give it for the Society's work. Colonel Olcott's refusal was based on the idea that the donor left himself no provision against the common accidents of life. Three months ago, in Australia, Colonel Olcott returned to the family of a deceased person £4,000 out of the bequest of £5,000, retaining, only £1,000 for the Society. The confidence felt by Theosophists in the unselfishness and integrity of their leaders, has certainly its basis in fact."

And this in a paper which contained one of the most violent and abominable attacks on H. P. B., immediately after her departure. The *Star* of the 18th instant contained the substance of the above notice, heading the paragraph, in its characteristically emphatic manner, "Not the way of the churches!" The honorary foreign membership of *Société d'Ethnographie Americaine et Orientale*, of Paris, which has just been conferred upon our President, is thus referred to in the columns of the daily press:—"Against the attacks which have been made upon the system with which Colonel Olcott is identified, before or since the death of Madame Blavatsky, the President of the Theosophical Society may henceforth place a distinction just received by him from a foreign scientific association." I quote this, as I feel sure it will be of interest to you to know the steady progress which the movement is making in the West, more particularly its advancement in Europe.

On the evening of Friday the 17th instant, Colonel Olcott, Mrs. Besant, Mr. Burrows, and other prominent members of the Society, went down from Head-quarters to the Working Women's Club (founded last year by the Theosophical Society) at Bow, in the East End of London; there they listened to recitations given by Miss. Jessio O'Neill Potter—from the far West of America—in a manner by turns, and as the subject demanded, humorous and pathetic, but each equally delightful. The audience, members of the Club (working girls and women), and their friends, were held enthralled from

beginning to end; and Miss Potter declared, at the conclusion of the entertainment, that never yet had she recited before so entirely sympathetic, enthusiastic, and appreciative an audience; she received a perfect ovation on leaving, the women following her out of the hall, and cheering vociferously.

One of the measures proposed and carried at the Convention will be brought into effect early next month, viz., the alteration of the *Vahan* from a fortnightly to a monthly issue, and an increase in size, which will double its present form, both in dimensions and quantity of material. It is proposed to omit much of the reviewing, and to devote the space hitherto given to such notices—and a great deal more beside—to questions and answers, more nearly resembling the plan of the American Theosophical *Forum*, and its first cousin the *Prasnottara*; this will be a gain, and an appreciated improvement.

In other methods of work, besides the editing and issue of the *Vahan*, we are taking hints from Mr. Judge's admirable plan of work in America, and profit by his invariable suggestions as to improvements in our own method of organising useful work, and the carrying out of plans to spread Theosophy. We are forming a European League of Theosophical workers on the lines of a similar League recently started, with much success, in America. The object of the League there, as stated in its constitution, will also be practically our own, "To secure the most practical application of Theosophical principles to daily life and action as is possible, and so to aid in an efficient manner the Theosophical movement in its mission to the world." Some suggestions as to work to be done are:—(1) The general object of the League as above given. (2) Teaching children ethics and philosophy, and the general conduct of life, based upon theosophic principles. (3) Organizing of charities, small or large, through giving bodily sustenance, the distribution of clothing, and the teaching girls and young men the rudiments of education which they may lack, either in connection with the Theosophical principles or not—in brief, any and all practical work which may occur to the members of the League, as the best to be done in their different vicinities. Thus, it will be seen, will be started in every direction active centres of practical work for suffering humanity, fulfilling to the best of their ability the injunction laid down in the "Book of the Golden Precepts":—"Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou, who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation....."

Another new library has been opened, through the generosity of the Countess Wachtmeister, at Woking, near London, which will probably prove the nucleus of an active Theosophical centre, eventuating in the formation of a Lodge.

* * * * *

I have already referred to the mention of H. P. B. in the current number of the *Review of Reviews*. This occurs in connection with the notice of a new story by Rudyard Kipling, who, in the pages of *The Contemporary*, "plays with the fringes of the immense question of reincarnation," as Mr. Stead expresses it. The italics are mine, for it seems to me that the very recognition of this question as one of immensity, is in itself a most noteworthy fact, and is in striking contrast to the ridicule which at first greeted its introduction into the West under the auspices of the Theosophical Society, and as a direct result of H. P. B.'s teaching this ancient tenet regarding human evolution.

In the pages of the *Arena*, Julian Hawthorne refers to Keeley, of whom we heard so much from Mrs. Bloomfield Moore, in two numbers of *Theosophical Siftings*. Mr. Hawthorne thinks it not impossible that Keeley may have discovered a new law that substances of all kinds are specific conditions of etheric vortices—certainly we are getting on! Mr. Hawthorne might now study the "Secret Doctrine" with profit.

In the same Magazine M. Camille Flammarion begins a paper on the Unknown, in which he observes that although he has personally not obtained clear and irrefutable proofs of the existence of soul separate from body, he yet considers that "we have the aid of a goodly number of observations, establishing the conclusion that we are compassed about by a set of phenomena, and by powers differing from the physical order commonly observed day by day. These phenomena urge us to pursue every line of investigation, having for its end a psychical acquaintance with human nature."

The famous English chemist, Professor William Crookes, F. R. S., at a recent soiree of the Royal Society at Burlington House, illustrated the phosphorescence of the ruby, diamond, sapphire, emerald, phenakite, &c., under molecular bombardment in vacuo; experiments which proved of intensely interesting. In connection with the extremely instructive papers just now appearing in the *Theosophist*, by Rama Prasad, F. T. S., and for students interested in tracing the convention of minerals and metals with true astrology, a short account of the colours exhibited by certain precious stones, taken from Prof. Brooke's list—may be acceptable. Thus:—Cape diamonds subjected to the molecular stream from the negative pole usually phosphoresce blue; Brazilian diamonds phosphoresce red, orange, blue, and yellow; Australian diamonds yellow, blue, and green. Crystallised alumina in the form of ruby, sapphire and corundum phosphoresce of a brilliant red colour, and show a spectrum essentially of one sharp crimson line. Yellow sapphire phosphoresces of a delicate lilac colour. When two pieces of crystalline corundum (from South Mirzapur, India) are rubbed or knocked together in the dark, a beautiful crimson phosphorescence is emitted; when struck hard, yellow sparks are also thrown off, which are distinct from the crimson light. Zinc sulphide (Sidot's Hexagonal Blende) begins to phosphoresce in the molecular stream at an exhaustion of several inches below vacuum, and is—Prof. Crookes says—the most brilliantly phosphorescent body yet met with. At first only a green glow can be seen; as the exhaustion gets better, a little blue phosphorescence comes round the edges. At high exhaustion, on passing the current, the green and blue are about equal in brightness, but the blue glow vanishes immediately the current stops, while the green glow lasts an hour or more. Some parts of a crystalline mass of blende which, under the action of radiant matter, glow bright blue, give a green residual light when the current ceases; other parts which glow blue become instantly dark on stopping the current. Two uncut specimens of phenakite, phosphoresced blue and yellow. The green emerald (from Ireland) phosphoresces red, similar to the ruby, but does not show the same spectrum.

The space devoted to the review of Contemporary Literature in the *Westminster Review*, nearly always contains notices of books which distinctly come under the head of "Progress of Theosophy and Occultism in the West," although neither label may be officially attached. In *The Testimony of*

Tradition, by Mr. Mac Ritchie, a book thus recently noticed, the author has tried to show that much despised "tradition" is the surest guide in archæology; the book serves as a timely and useful protest against the neglect of tradition in the present day, for says the reviewer, "every popular belief or tradition, however distorted or injured by time, must have some origin, some beginning, which, if discoverable, will be found to embody grains of truth, however small."

Two books, recently published in Paris, are also noticed, which should have a marked effect on the progress of Eastern thought in the West, one of them, *La Moral du Buddhism*, being from the well-known pen of Prof. Leon de Rosny. Into twenty-four pages he manages to compress the essential principles of the Buddhist system; which is, M. de Rosny shows, not only a system of morals, but also of philosophy. To quote the words of the reviewer:—

"It teaches that real morality is nothing else than the law of love established in view of the eternal work of nature. This eternal work of nature is the evolution of beings who pass through certain stages on their way back to the *pantos*, from which they came forth only because the problem of perfection was to be solved,—a problem which would have remained always insoluble, if the corollary of liberty—and consequently of movement and selection—had not been acquired."

M. de Rosny combats the charge of egoism usually preferred against Buddhism, quoting the Buddhist law which teaches that "in order to attain Nirvana, it is necessary to lose the consciousness of the selfish *ego*; to forget, further, that one has lost this consciousness, and to be ignorant, that one has forgotten to have lost it." He corrects the common European interpretation of Nirvana meaning annihilation; as the merging of the individuality in the longer soul of the world does not of necessity imply a cessation of existence, but only of temporary function. "Knowledge is the supreme aspiration of the Buddhist knowledge in a moral acceptance of the word."

The other book is, *Histoire de la Littérature Hindoue Les Grands Poèmes Religieux et Philosophiques*, by M. Jean Lahor, which "gives, in a comparatively small compass, a highly valuable account of Hindu Literature.....It is more than a history, as it gives us," says the reviewer, "an intelligent conception of the contents and teaching of the greatest writings of the Sanscrit period.....M. Lahor's ability to deal with philosophic problems involved in the study, is most conspicuous in the concluding chapter, in which he discusses the probable effect of the Neo-Buddhism which has taken hold of many minds in France and Germany, if not in England. He has no fear that it will lead to the consequences which Pantheism is alleged to have;" and this, thinks he, because the Western races have vigour not possessed by the East. M. Lahor "has penetrated beneath the mere surface meaning of the literature, with great poetic insight and religious sympathy."

A. L. C.

KARMA.

In reply to Mr. C. R. Srinivasa Ayangar's note on Karma, it is stated by Mr. Keightley that a man is bound by his action or Karma when he so connects his mind with the action and its results, that he will again identify himself with those results in their future development. Consequently the

theory that Karma done as a duty, i. e., Karma generated without any object, is held good. Mr. Keightley quotes the instance of a man who kills and says that the association between his mind and the consequences of his act will produce great disturbance, i. e., suffering in his mind (in his next birth), if he commits the murder intentionally and deliberately. If, on the other hand, he has killed the man accidentally without his mind being directed with intention or purpose towards the deed, then it is stated that his mind not having been "bound up" with the causes of those effects, the effects themselves will not be capable of producing great mental disturbance, or suffering, in him.

The argument to my mind does not seem conclusive. Mr. Keightley postulates that the effects of one's actions in this birth will affect one's mind in the next, and cause mental disturbance. I believe the skandhas which lie in wait for the return of the ego from Devachan seize it, and the result is that the individual is thrown, or born, in a society which is quite in harmony with the state of mind as modified by the skhandas. Thus it will be seen that it is not the mind alone that is affected, but that his entire being is also affected.

Take, for instance, a boy in a butcher's family. From his infancy he has been so much familiar with the killing of animals, that by the time he arrives at the age of discretion his moral perception, so far as killing is concerned, becomes a perfect blank. The same may be said of cannibals. Well, suppose such a butcher kills an animal or a cannibal, his fellow man. What is the result? Will he be affected by Karma? If so, how? If not, why? If Mr. Keightley's explanation is admitted we shall be in dilemma, for we shall be assuming that for the same act the ignorant is let off and the sensible punished. This I do not conceive is justice. There is absolutely no incentive for seeking after wisdom. Why then are all our efforts to strive after a higher state? Is it to receive punishment which will be heavy in proportion to our intelligence? Nature would be unwise in the working of its law of Progress.

Then, again what are our states of consciousness but fleeting phantoms? What our 'good' and 'evil,' but relative terms signifying conventions of a society rolled up in illusion,—a society whose mental powers are yet too feeble to grasp the fourth dimension.

Individually speaking, I am of opinion that Karma does affect every creature. The only exception, if I can use the term, is the highest adept who, being incapable of anything but pure love, for the whole universe is to him a part of himself or himself a part of the universal whole, cannot generate any force, any Karma; because he is conscious of himself and nothing else, in that he recognizes himself in everything. It is at this point that Karma ceases to act. Whether a man is conscious or no, if he does an act—and he must do so, cannot help but doing so, as an entity conscious of himself as distinct from others—he must reap the fruit of his wisdom or folly. Nature is impartial. The only difference between a conscious and an unconscious act is that a conscious act proceeds from a more sensitive being who feels the consequences more acutely than a less conscious being who has less sensibility. The difference is only constitutional to the individual.

D. B. VENKATASUBBA RAU, F. T. S.

With reference to the correspondence on Karma at present appearing in this magazine, I should like to express certain views. The precise methods

in which Karma acts must be for many a day an unsolved question for us, so limited is our range of perception as regards causes and their effects on other and higher planes. In "Light on the Path" it is said "The operations of the actual laws of Karma are not to be studied until the disciple has reached the point at which they no longer affect himself;" and this would seem to be a wise rule, if the investigation only leads to the idea that it is after all better to remain in a state of ignorance, and so escape that heavier punishment which knowledge of good and evil brings if wrong be committed. In the above letter from Mr. Venkatasubba Rau such a conclusion has been arrived at as the result of a certain line of argument.

With reference to unintentional actions, such as the accidental killing of a fellow-being, there is one point which has been ignored in the previous letters, which is this—Cannot one person be simply the instrument through which Karma takes effect on another? It is generally accepted that thought must precede action; now when one man *accidentally* kills another, he had not previously formulated the thought of the action which has taken place, and so cannot be in reality responsible for it. The result is termed an accident, and this is purely in a relative sense, in so much as the man committed an action which he had no intention of committing; but in postulating perfect justice in nature, we cannot admit the idea of accident *per se*. Where then was formulated the idea which resulted in action through the instrumentality of a man? I can at present see no solution to the question other than the following.

A certain Karmic effect, *viz.*, physical death, was due to a certain man, this Karma, being preserved in ideation somewhere in nature from past causes, becomes active through the instrumentality of another man who cannot be in any way mentally or morally responsible for such action. But, and this is the important point, having been associated with the *action*, he, *i.e.*, the killer, must remain in some way associated with the *results*; therefore, still keeping the idea of perfect justice before us, we must conclude that it was his Karma to be so associated, which comes to the same thing as saying that it was his Karma to be chosen as the unwitting instrument for an action bearing certain karmic results towards himself. Without some such solution, how would you account for the intense mental suffering a man undergoes if he kill another by accident? It must be his Karma to suffer in this manner, not because of the deed in which he had no mental participation, but from past causes, his instrumentality in killing a man being only the means whereby such past causes take effect. But in the case of wilful and intentional murder the conditions are entirely different, as Mr. Keightley says in his reply to Mr. Srinivasa Aiyangar in the April number, "a man is bound by action or Karma when he so connects his mind with the action and its results, that he will again identify *himself* with these results in their future development," and his solution of the problem is, to me at least, satisfactory.

Mr. Srinivasa Aiyangar's query—"Then what becomes of the persons or things that suffer from the Karma of beasts? Even if they do not bind the actor, what of the victims?"—has a simple solution, if you admit that such suffering is the effect of Karma, or the just result of causes previously set in motion; and it would be as reasonable to ask how the poor prisoner is recompensed when a judge sentences a man to a just punishment for his crimes, as to query how the victim is recompensed for suffering just retribution under Karmic law. I may be right, or I may be wrong,

but at present the law on this point enunciates itself for me thus:—The amount of karmic effect in pain or pleasure resulting to any individual from any particular action is directly proportionate to the amount of moral consciousness possessed by that individual. In other words, individuals suffer pain for evil done, or pleasure for good done, in proportion to the energy of their mental participation in such deeds. Applying this law to the case in point, *viz.*, the killing of a man, we find that, although the karmic effects must result in any case, yet in the case of an animal the reaction of those effects on the animal must be nil, for the moral consciousness appears to be dormant, and in the case of men, such consciousness increasing directly with mental evolution, the karmic reaction for the conscious deed will be proportionate to the individual's moral capacity, which is tantamount to saying—proportionate to the individual's knowledge of "good" and "evil."

In answer then to Mr. Venkatasubba Rau's question, "Suppose a butcher kills an animal, what will be the result? Will he be affected by Karma?" I should say, with Mr. Keightley, that the result will be the same, no matter who, or what, kills the animal; but that the amount of that result, which will react on the killer, so as to cause pain, must be proportionate to his moral perception as to right and wrong. The story of the butcher who was yet an adept, to be found in the Mahabharata, (Section 209 of the *Márkandeya-Samásya Parva*) is, to my mind, an allegorical mode of expressing the same idea; for, butchering being his appointed trade in life, Yudhishtira's moral sense in that direction was dormant, hence actions which would otherwise bear karmic results did not prevent him reaching moral perfection in other directions, as his mind was in no way bound up in the slaughter of the animals.

It is stated in the Ordinances of Manu that the Karma from killing a Brahmin is greater than that ensuing from the murder of an ordinary mortal, which means, of course, that the higher in the evolutionary scale the form of life destroyed, the greater is the karmic effect. This suits our moral sense, for we naturally look upon the slaughter of an animal as a less crime against nature than the murder of a man. Analyzing this, we find that both man and animal consist of a certain definite set of forces acting in a definite direction for a definite purpose; by killing the man or animal these forces are scattered, discord is produced in nature, and her intentions, for a time at least, frustrated. But these forces being stronger and more complicated in man than in the animal, and man occupying altogether a more important position in the economy of nature, far more discord is created by his slaughter than by that of an animal; consequently the *reaction* will be greater also, hence the Karma may be said to be greater or less according as the form of life destroyed is higher or lower in the scale of evolution.

Returning to the main point under consideration, it is evident that the same discord, or rupture of a natural harmony, must occur, whatever may be the means of killing, and whether accidental or intentional; then from reasons given above, I would conclude that the full effect of the Karma is visited on humanity collectively when a man or animal is killed by an animal; that when a man is killed accidentally by another the re-actionary forces are spread over the human family as united Karma, the individual who was the instrument of death not being at all identified with the action mentally; and that when a man wilfully kills another man or an animal, the amount

of the resulting karmic force which identifies itself with him will depend on the state of moral consciousness of that man, or on the amount of mental energy in the action; the remainder of the Karma being shared by the human family.

I fail to see the dilemma into which Mr. Venkatasubba Row says Mr. Keightley's explanation places us; and I am afraid I cannot understand Mr. Venkatasubba Rau's idea of justice, for most certainly, if two men were brought up to me charged with the same offence against some law, and if one were proved to have been ignorant of the existence of such law, I would never dream of punishing that man as I would the other, who knowing the law wilfully broke it.

Mr. Venkatasubba Rau says—"Then there is absolutely no incentive for seeking after wisdom, &c." But I think he has arrived at this conclusion rather hastily, for he forgets that, while suffering for wrong-doing increases with our knowledge of "right and "wrong," so also does pleasure from right-doing increase with such knowledge; thus the scales of justice are balanced, and we are given the possibility of throwing off the yoke of Karma. In the sacred book of the Christian Church we find the same law of Karma clearly expressed by the Nazarene Initiate, Jesus:—"And that servants, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with *many* stripes. But he that knew *not*, and did commit things worthy of stripes, shall be beaten with *few* stripes. For unto whomsoever much is given, of him shall much be required. (St. Luke xiii. 47, 48)."

It is perfectly true, and a fact recognised by occultists, that in striving after a higher state (which increases our moral perception of right and wrong) deeds, good or evil, entail heavier karmic results for us than like deeds for others, for the simple reason, as Mr. Keightley says, that more of our mind is bound up in them. The incentive for seeking after wisdom is this, that by gaining it we may be able to distinguish between "good" and "evil," and by avoiding the evil gradually grow into harmony with nature, and throw off those karmic chains which must continue to bind us, till we learn wisdom and use it. So that, if the above be at all a correct enunciation of Karmic Law, it does not follow that "nature would be unwise in the working of its law of progress," as Mr. Venkatasubba Rau seems to think.

In his concluding para, this gentleman wisely says "our 'good' and 'evil' are but relative terms;" quite so, but relative to what, if not to individual states of consciousness, for what appears right to a savage may appear wrong to a civilised man (yet Mr. Venkatasubba Rau would have them punished equally); and it is just because our states of consciousness are fleeting (*i. e.*, liable to change) that we are able to progress, for our power to discriminate between "good" and "evil" thereby grows, and we can put ourselves more and more in harmony with nature, which is the aim of progress, and the goal of evolution.

C. L. PEACOCKE.

GENERAL REPORT OF THE FIFTEENTH CONVENTION AND ANNIVERSARY OF THE THEOSOPHICAL SOCIETY,

AT THE HEAD-QUARTERS, ADYAR, MADRAS, DECEMBER THE 27TH,
28TH, AND 29TH,—1890.

With Official Documents.

THE GENERAL CONVENTION opened at noon on December 27th with the following address from the President-Founder, who was most enthusiastically received.

THE PRESIDENT'S ADDRESS.

BROTHERS,—Most heartily I bid you welcome to Adyar and thank you for your attendance. All parts of the Society are represented. Besides Delegates from individual Branches, we have here the General Secretaries of the four Indian Sections or their proxies, the General Secretary of the Ceylon Section, and, in the person of Mr. Bertram Keightley, the regularly deputed Delegate of the American, British and European Sections. Finally, we are glad to welcome in the Reverend Priest Kozen and Mr. Tokusawa, worthy representatives of the Buddhists of Japan, and in Messrs. Dhammapala and Hemachandra, Sinhalese brethren, who are actively engaged in promoting the Buddhist revival in the lovely Island of Ceylon. A Burmese Buddhist gentleman will arrive within the next few days to meet his abovenamed co-religionists and consult me on behalf of his people about a religious matter of the gravest importance.

THE GENERAL OUTLOOK.

A survey of the whole theosophical field since the last Convention (that of 1888) shows the following facts. I have made the visit to Japan, then contemplated, under escort of Mr. Noguchi, whom you met here; gathered together the High Priests of the eight Japanese sects; under their superintendence, made the tour of the Empire; within 107 days, delivered 76 public addresses to an aggregate of 290,000 people—as estimated by the Committee of the Sects; received the most courteous treatment from all classes, from His Imperial Majesty and his Cabinet

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