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THE THEOSOPHIST

A MAGAZINE OF

ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. S. OLCOTT.

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VOL. XIII. NO. 5. FEBRUARY, 1892.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH:

[Family motto of the Maharajahs of Benares.]

ASCETICISM.

NO delusion is more common among aspirants to the higher knowledge than that the end can be attained with reasonable certainty by physiological restraint. The prevalent idea is that maceration of the body, regulation of the diet, a protracted course of devotions, and the filling of the mind from books, will bring the postulant to the threshold of gūanam, if not across it. This was the ruling motive of the desert recluses of early Christianity, of the pillar, forest and cave hermits of all nations; while to this day it rules equally the Roman Catholic monk and nun, the Mohammedan fakir, and the Hindu ascetic. The tortures self-inflicted by the last named surpass Western belief. This is the lower, or Hatha, Yoga and its gymnastic practices are sometimes horrible and revolting. They have been kept up for centuries, and the tortures are the same now as they were in ancient days—and equally fruitless. The faculties of such ascetics—as it is said in the Lalita-Vistara—are “wriggling in the grasp of the crocodile of their carnal wants.” Some of their penances are thus enumerated:

“Stupid men, who seek to purify their persons by divers modes of austerity and inculcate the same. Some abstain from fish and flesh meat. Some abstain from spirits and the water of chaff. Some indulge in tubers, fruits, mosses, Kusà grass, leaves, cow's dejecta [One of an early group of our Indian chelas (!) did this before he joined the T. S.], frumenty, curds, clarified butter and unbaked cakes. Seated at one place in silence, with their legs bent under them, some attempt greatness. Some eat once in a day and night, some once on alternate days, and some at intervals of four, five, or six days. Some wear many clothes, some go naked. Some have long hair, nails, beard, and matted hair, and wear bark. Some carry on them [various talismans enumerated], and

by these means they hope to attain to immortality, and pride themselves upon their holiness. By inhaling smoke or fire, by gazing at the sun, by performing the five fires [*i. e.* lying uncovered under a burning-sun, and having fires built all about them], resting on one foot, or with an arm perpetually uplifted, or moving about on the knees, some attempt to accomplish their penance.....They all follow the wrong road; they fancy that to be the true support which is untrue; they hold evil to be good, and the impure to be pure. [*vide* for full details, Rajendralala Mitra's "Yoga Aphorisms of Patanjali," and his "Buddha Gaya" pp. 24 *et seq.*] Readers of my own writings may recollect my once meeting at Marble Rocks, on the Nerbudda River, a Hatha Yogi who had spent fifty-seven years in austerities, including a *pradakshana*, or circumambulation, once in each three years, of that historic stream, and yet who asked me—me, an American, not worthy to wipe the feet of a true Raja Yogi—how to control the mind! I told him—the poor fool—how to do it, as I shall tell my present readers, and if they wish the corroboration, they have only to read the teachings of every great spiritual leader the tree of humanity has ever germinated.

Nobody even dreams how hard is the task of self-conquest, the subjugation of passion and appetite, the liberation of the flesh-prisoned Higher Self, until he has tried. Every such struggle is a tragedy, full of the most painful interest, and provocative of sympathy in the hearts of good men and "angels." That is what Jesus meant when he said there was more joy in heaven over one sinner that repented than over ninety and nine just men that needed no repentance. And yet how bitterly uncharitable is the world—the world of concealed sinners and respectable, undetected hypocrites, usually—over the failure of a poor soul to scale the spiritual mountains in consequence of lack of reserved power of will at a critical moment. How these undetected ones patronisingly condemn the vanquished, who at least have done what many of them have not, made a brave fight for the divine prize. How they strut about in fancied impregnability, like the street-praying Pharisee of Jerusalem, thanking fortune that their private sins are still hidden, and redoubling their prayers, postures, canting moralities, and asceticism in diet, to deceive their neighbour and themselves!

"And the devil did grin, for his darling sin,
Is prairie that apes humility."

Shakespeare made a man like that say:

"And thus I clothe my villainy with old odd ends, stol'n out of holy writ,
and seem a saint when most I play the devil."

The whole burden of Jesus' preaching was to show that so long as the heart and mind were unpurged, all external forms and ceremonies were but whitewash to a sepulchre. This was also the teaching of his glorious predecessor, the Buddha, who specifically sketched in infinite detail and condemned the forms of hypocrisy, spiritual pride, and self-delusion. He had begun his training for the future struggle with Mara under the Bodhi tree, by learning and himself practising all the systems

of Hatha Yoga, and discovering their futility as helps to salvation. The pure heart and clean mind alone permit one to attain salvation. This was his doctrine. So, likewise, is it taught in the Aryan Mahabharata [Sec. CXCIX, *Vana Parva*] which says:

"Those high souled persons that do not commit sins in word, deed, heart and soul, are said to undergo ascetic austerities, and not they that suffer their bodies to be wasted by fasts and penances. He that hath no feeling of kindness for relatives cannot be free from sin, even if his body be pure. That hard-heartedness of his is the enemy of his asceticism. Asceticism, again, is not mere abstinence from the pleasures of the world. He that is always pure and decked with virtues, he that practices kindness all his life, is a *Muni*, even though he lead a domestic life."

The Theosophical Society is a sort of battle-field of self-slain spiritual fighters; a long line of supposed chelas can be seen as toppled over like so many bricks in a row. Some of them who did not take their failures quietly and candidly trace them to the real cause, their miscalculation of their moral strength, have turned to rend H. P. B., and those higher than she. I was reading the *Path* the other day and came across a grand article of hers on "The Theosophical Mahatmas." It was called out by a silly pronunciamento by a hysterical woman in America and another individual who had failed to become adepts, and turned "with bleeding feet and prostrate spirit" to Jesus! How the goaded lioness scorned them; how clearly she defined what would and what would not bring the aspirant into spiritual proximity with the Hidden Sages! To the discontented in general she puts the question:

"Have you fulfilled your obligations and pledges? Have you, who would lay all the blame upon the Society and the Masters—the embodiments of charity, tolerance, justice and universal love—have you *led the life* requisite, and fulfilled the conditions of candidature? Let him who feels in his heart and conscience that he has never failed once seriously, never doubted his Master's wisdom, never sought other Masters in his impatience to become an occultist with powers, never betrayed his Theosophical duty in *thought or deed*—let him rise and protest. During the eleven years [this was written in 1886] of the existence of the Theosophical Society, I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates, only *three* who have not hitherto failed, and one only who had full success. And what about the Society in general, outside India. Who, among the thousands of members does *lead the life*? Shall any one say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the other direction, that he is a Theosophist according to the Masters' hearts? As it is not the cowl that makes the monk, so no long hair, with a poetical vacancy on the brow, are enough to make one a follower of the *divine* wisdom." And she depicts the Society's membership as it is to the in-looking eye: "backbiting,

slander, uncharitableness, criticism, incessant war-cry, and din of mutual rebukes."

I got a stinging rebuke once in Bombay from a Master, when I hesitated to admit to membership an earnest man who had been persecuted, even sent to prison, by Christian bigots, on a pretext. I was bidden to look through my whole body of colleagues and see how, despite their wealth of good intention, nine-tenths of them were secret sinners through weak moral fibre. It was a life lesson to me, and ever since then I have abstained from thinking the worse of my associates, many no weaker or more imperfect than myself, who if they could not climb the mountain were at least, like myself, earnestly struggling and stumbling onward. Years ago—when we first came to Bombay—I was told by H. P. B. that several of the Mahatmas being met together, caused to drift by them in the astral light the psychical reflections of all the then Indian members of the Theosophical Society.* She asked me to guess which one's image was brightest. I mentioned a young Parsi of Bombay, then a pre-eminently active and devoted member. She said, laughing, that on the contrary he was not bright at all, the morally brightest being a poor Bengali gentleman who had become a drunkard. The Parsi afterwards deserted us and became an active opponent, the Bengali reformed and is now a pious ascetic. She explained then that many vicious habits and sensual gratifications often affect the physical self, without leaving deep permanent scars on the inner-self. In such cases the spiritual nature is so vigorous as to throw off these external blotches after a brief struggle. But if encouraged and persisted in, evil habits at last overcome the soul's resisting power, and the whole man becomes corrupted. Some Tantrikas, Indian and European, have preached the accursed doctrine that the occult postulant can best kill out desire by gratifying and exhausting it. To deliberately gratify lust, or pride, or avarice, or ambition, or hatred, or anger,—*all equally perilous* to the psychic—is quite another matter from falling now and then, through no pre-arrangement and simply because of moral weakness in a particular crisis, into one of those sins. From the latter, recovery is always possible, and may be comparatively easy where the average moral fibre is strong; but deliberate vicious indulgence leads inevitably to moral degradation and a fall [into the depths. Says "The Voice of the Silence":

"Do not believe that lust can be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart."

I recall to mind one more instance. Long ago, in the early Society days a certain Theosophist imposed upon himself the rule of celibacy and wished to be taken as a chela. He held out for a while, but then failed: the fleshly appetite was too strong. The person dropped out of active Society work for a considerable time, in fact, for years, but at last,

* Everything in physical nature is reflected, as in a mirror, in reversed images, in the Astral Light.

gathering himself together, he made a new attempt. He was told that fifty failures did not destroy one's chance, success was possible at the eleventh hour. We read in "The Voice of the Silence" (p. 63) the following word of encouragement:

"Prepare, and be forewarned in time. If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on and to the charge return again, and yet again."

This young F. T. S. returned again to the conflict, was victorious, and to-day is one of the most active and respected members of our Society.

Some Western readers have seen the Mahabharata story of the fall of the mighty Rishi Visvamisra through carnal passion. This adept of adepts, this Yogi had a spiritual power so tremendous by centuries of ascetic practices as to make Indra quake upon his celestial throne and cause him to desire his humiliation, so the god took counsel of Menaka, first of the Apsaras (celestial choristers), how it might be effected. The beautiful, "slender-waisted" Menaka, according to the plan, presented herself before Visvamisra in his hermit retreat, in all her seductive loveliness, but bashfully seemed afraid of him and pretended to run away. But the complaisant Maruta, the wind-god, suddenly sent a breeze that stripped off her raiment and exposed her charms, like another Phryne, to the astonished gaze of the Rishi. In an instant, the sexual desire, long easily suppressed from lack of temptation, flamed up, and he called her to him, took her to wife, and a daughter—the most loveable Sakuntala—was the fruit of the union.

"Let him that standeth take heed lest he fall," was the warning of the Nazarene.

H. S. OLCOTT,

THE VARAHA AVATAR OF VISHNU.

TO a Hindu Theosophist who has been taught by the labours of H. P. B. to appreciate the ancient teachers of India as personages of a very high degree of spiritual development, capable of understanding the mysteries of the Universe, up to the very borders of the Unknowable or the Absolute, there is not a more enchanting line of study than the Puranas. The word "Purana" means "the ancient," and the mass of writings called the Puranas is a collection of legends and stories handed down from father to son from a very remote past, stories that contain something in them of good value and have therefore the necessary vitality in them, to give them a long continued existence. It is generally said that Veda-Vyasa is the author of the Puranas, but I think this statement can be understood only in a modified way. He is the great man who brought the stories together and constructed them into the 18 books called the Puranas, but he is not the man who invented the stories for the first time and wrote the books. I do not know what the European

Orientalists have thought on the matter, but the differences of style and thoughts are enough to convince an investigator that the whole mass of writings called the Puranas cannot be the production of one man. The very word Purana, conveying as it does the idea of ancient legend, itself indicates that the mass of slokas of that name are only ancient legends put together by some personage. Vyasa is therefore the compiler and since he is Veda-Vyasa, versed in Vedic lore and hence in all mysteries, the stories which he thought fit to be put into books and handed down to posterity, must therefore contain something substantial, something that deserves the deep study and pondering over of the theosophical student. An objection is often-times made that the ancient legends must be worth very little on the ground that they are ancient, and that they must be tainted by the dark mist of ignorance which must have existed in the infancy of humanity. But a Hindoo will attach very little importance to this argument, since he holds that a perfect knowledge of the workings of Nature in their major details and in her various departments was arrived at by the ancients or was learnt by them from the higher entities, who moved with them, and has been handed down in parables and legends and also in the Vedas. In this connection, the opening slokas of Chapter 4 of the Bhagavatgita may be recalled to mind. There Sri Krishna says that in a far ancient time, he taught the Yoga doctrine to the sun, who taught it to Manu, who taught it in his turn to Ikshwaku, from whom it was handed down in succession to the Rajarishis. This passage is a reference to the claim of the Hindoo Brahmins about the source of their knowledge and their writings. It is not the Yogic department of knowledge alone that is traced to the remote past, but almost every department. Let us take an example, the science of astronomy. This is generally traced to Adishesha, the mighty serpent, the *tamasic* aspect of Vishnu, who holds all the orbs of space in his coils and turns them round and round by the spiral motion of his own coils. Without proceeding to discuss what is meant by Adishesha I can represent him as the material aspect of the Universe, whose vital activity is the motion of the orbs of Space. Adishesha is therefore a fit source, from which the knowledge of astronomy can emanate. The great Rishi who was taught by this cosmic serpent of matter in motion, is known as Gargya, who has a peculiar connection with Patala, the metaphysically nether region in which Adishesha ever dwells. This first astronomer Gargya is in fact the Hindoo Patala Rishi. From Gargya the science passed down in succession, and is now one of the six sciences arranged around the Central Veda. The stories of Gargya would be very interesting, but there is no space for them in this article. From the science of astronomy, let us go to the science of medicine, even here the Hindoo traces his knowledge to the great doctor Dhanvantari, who is almost an Avatar of Vishnu and who sprang up into existence a long long time ago, when the ocean was churned by

the Devas and Rakshasas. It will be a subject for laughter if a living Doctor is traced to the mythical Puranic event known as the churning of the ocean by the Devas and Rakshasas. The event is of course mythical to one, who has not read the "Secret Doctrine" of H. P. B., but to a student of Theosophy it is not mythical, but only symbolic of a certain stage of evolution. I do not know what name is given by geologists to that stage of the evolution of the world, when men and animals did not require the eating of solid food to sustain their bodies, but the Pauranikas and H. P. B. maintain that there was a time, when man and all the world about that human centre were much more ethereal than they are now and were as a result subservient to a different set of laws than what hold now. Let us conceive in our imagination the difference that exists between the rough bark of a tree and the milk or sap that circulates inside. Let us also conceive that the present human body and the world about it correspond to the rough bark of the tree, while in the anterior stage of evolution under reference, the human body and the body of nature corresponded to the sap and milk of the tree. In short, let us conceive that the whole world was milky, and that each body was but a globe of milk or juice. This stratum of evolution may be called the Gandha-Madana stratum for this reason. The word Gandha-Madana, means 'satisfying by the very smell,' and this is said to be the mountain or base of evolution, in which Devas and Rakshasas were living before they began to churn the ocean of milk. Men were satisfied by the very smell of food which abounded on the back of this mount, which was in fact the crust of the world. The question will naturally arise whether man had a mouth in those days. The answer would be that he had, for this Gandha-Madana state is placed subsequent to the separation of sexes effected by Dakshaprajapati. The mouth must have existed and served as an opening, through which milky currents emanating from the then milky world must have circulated through the body and nourished it. Not to dwell on the matter long, the law of cosmic development demanded that a condensation should set in, in the body of man and nature. In the phraseology of the Pauranikas, men and devas, not content with the milk of the trees, were actuated by a desire to convert the milk into fruit and eat. The great agitation that set in, is the churning of the ocean by Devas and Rakshasas, and that churning is the psychical action of Nature that transferred the base of evolution from Gandha-Madana mount to the mount of ice or the Himalaya, and as a result gave to everything a condensed body and a skin. Man becoming a prey to the diseases that are consequent on his dense body, the Doctor Dhanvantari is said to have risen from the ocean of churned milk with a knowledge of Medical Science, which he has handed down to posterity. Similarly, other departments of knowledge had equally mystic sources. The knowledge may not be in full detail, but the broad outlines are given.

2. The Puranas have therefore an august significance to a Hindoo, and do not treat of one particular science, but of all in their relation to each other and to the magic Veda. They acquire a peculiar value to the Hindoo, since they alone try to give a meaning to the rules of behaviour and of the ceremonies that have to be performed by the four castes of men according to the Vedas and the Smritis, the Hindoo Code of legislation. Were it not for the Puranas, a good deal of mystery must cling to the items of Vedic practice. The Hindoo legislators, who must, of course, be allowed credit for having understood the Vedas better than the moderns, took up the position of dictators and spurned the office of interpreters. They took upon themselves the business of instructing the people to do so and so, because the Vedas wanted it and ruled that the why and wherefore must not be inquired into. This attitude was of course, necessary in dictating to large numbers of people who could not possibly understand the Vedas and the thousand mysteries that underlie them. But it is not part of human nature to be ever passive, and one soon grows dissatisfied at not knowing the reasons of things which one is compelled to do. There must of course be books in which they could search for the reasons, and the Puranas are such books. To take an illustration, it may be known to most of our readers that a Brahmin is expected to bathe with a wonderful regularity about an hour before the sun rises in all seasons of the year. It may be biting cold, but a Brahmin of the orthodox school of even the present day, has his bath before the sunrise. The ancient legislators wanted it though without giving a reason, but the Pauranika comes with his explanatory slokas to support the legislator. The explanation may not sound nice to a modern Hindoo, but there it is. The Vishnu Purana has it that day enters the waters during the night, and that night enters the waters during the day. This explanation was satisfactory enough to the ancient Hindoo and will be satisfactory to a modern Hindoo also if only the explanation proceeded from a foreign authority in a changed garb. That the waters are getting magnetized in two ways alternately, will be a more sensible suggestion. To take another illustration, a Brahmin is required by the Vedas to perform his Sandhyavananam after his morning bath, with the utmost possible regularity. There is not a more heinous sin than a negligence in this respect. No reason is assigned in the Smritis or Codes of legislation, but the Pauranika comes forward with his word of encouragement and explanation. The explanation goes to say that a set of Rakshasas or dark powers called Mandehas, returning to life every morning, go to swallow up the sun. It is the duty of every Brahmin to do his utmost to relieve the sun from the great danger. He is to pronounce the sacred "Om" over handfuls of waters offering the latter to the sun. The Rakshasas are killed by the offering charged as it is by a recitation of the sacred syllable. The Brahmin who does not perform the regular duty is guilty of killing

the sun. The Rakshasas who are killed will get life only on the succeeding morning, and the Brahmins will have to kill them again as the Pauranikas state. A friend of mine once remarked that the Pauranic explanation does not make a man the wiser for it. But I think my friend has only to realize that the ancients described the sun as the superior Vaishnavite subjective light that pervades men for the explanation to become comprehensible [*vide* Vishnu Purana, Part ii.] The subjective light which permeates a man's being and raises him far above the level of brutes by his thinking and spiritual faculties is the light of Vishnu or the Sun. Let us suppose as is usual that it is in the heart or the brain. A spiritual man identifies his Self with the light that is working in him and does all daily duties as the witness and yet doer. Anything that tends to clog that light is a power of darkness or Rakshasa. The change that is sleep during the night has its momentum even after the spiritually minded man awakes. It is this that will create a host of cloudy powers before a man re-establishes himself in that spiritual light, and it is the pronouncement of the sacred syllable "Om" that is said to have the power of killing the Rakshasas. Since everything is done best when done in the season, the Brahmin does it in the morning of a day or the time which gives the initial impulse to the day. More illustrations are unnecessary, and it will be granted that the Puranas do a most useful function. The Puranas all talk of a Purana Purusha, Who is he?

3. The above question takes us to the consideration of the word Narayana—the most magnificent and awful name in the Puranic vocabulary of the Hindoos. There is, I believe, no Hindoo of any sect whatever who does not feel pious, when this mighty name is pronounced. As a result, every sectarian will argue that his own special personal God is the Narayana of the Sanscrit religious literature. The Vedantist will call it his Paramatma, and another—the central spiritual sun. This word as is well known to almost all, means 'he who has his resting place on the waters and incubates them.' He corresponds to the Holy Ghost of the Christians only partially, for while the Holy Ghost is one of a trinity, Narayana is the spiritual sun whose emanation is the Holy Ghost. This word Holy Ghost implying as it does an inscrutable breath of the One, who in manifestation is the Triune, suggests something grander than God the Father, the highest person of the trinity. The breath that is ever holy or in Sanscrit ever Siva, is what first manifests itself as the Father, and subsequently as the Son. The Father is the subjective aspect of that breath, and the Son is the objective aspect. On the subjective side, the Ghost is ideation, and on the objective side it is Prana with an idea working in it. In order to get a clear idea of the situation, let me presuppose in the reader a conviction, innate in all human beings, that the inmost essence calling itself, 'I, I, I,' and serv-

ing as a focus of all experiences and emphatically asserting its own independence of action through its commissioned agent the will, in the very face or rather rear of the man who asserts that the will is not free, is a breath of consciousness working in a certain base the light called the Akas. This child of light working in each human being is what is called the Manasa Putra or the Higher Self. It is the pure bird of life and light called the Hamsa on which the great patriarch of all Manasa Putras, the Lord Bramha ever rides. It is what is called Manas or the mind or the soul in man. In Christian symbology, it is the Christos or the son and Krishna in Sanscrit. This God the Son is the central power that creates every time a focus I, according to the plane of its work. Let us now suppose that a man is able to merge his 'I' in the Christ principle or Krishna; what will be his state of consciousness? It is in simple language the real objective or soul consciousness of the human entity. All this world is there before him in the form of a lotus, and he and similar entities form the soul of that lotus. Such an entity incarnating a thousand times among men for their good, will retain one continued thread of consciousness and will in fact be Sri Krishna of the Baghavat Gita of unruffled previous memory. To him the body is literally a dress. We will consider that this Manasic entity, instead of working outwards for the good of mankind, works into his own inmost nature, then we get the Son merged in the Father or the Manasic entity plunged in the nirvanic waters of delight. This world becomes non-existent to him, for he is in full sleep or a state of consciousness, in which everything gets merged into *himself*. Just as there is a state of dream serving as a passage for us to go from waking to sleeping, likewise there is a passage for the manasic entity through a dreaming plane. This dreaming passage is the dream of the Rishie Markandeya, who sustains by his dream this entire cosmos, ever sitting in the belly of Narayana. This state may also be called the Vishnu and in a number of papers of this kind, Brahma, Vishnu, Siva or Iswara have been shewn as corresponding to the waking, dreaming and sleeping states of the cosmos. Here comes the importance of the word Vishnu or the Holy Ghost. It is the centre or energy, which working in two different ways, produces the two states, waking and sleeping. The dream working inwardly produces sleep, and working outwardly produces waking. The Holy Ghost is therefore the breath of the *one*, which acting as a pendulum creates the ends and bottom of the curve of motion.

4. Here it is important to understand what is meant by the statement in some Upanishads that at first there was the Prajapati or Logos or Iswara actuated by a desire to create. The impelling desire is the breath of the universal soul or Bramha or the lord Narayana. The breath is the Ghost. This breath must not be conceived as vertically descending, but as acting slantingly, so that a fourth factor or dimension

of space may exist to the to-be-hereafter-manifested Bramha or manifested soul of a solar system. The Prajapati or the first Logos is the principle that comes into existence as a result of the breath. The Prajapati has for his Kama the impelling power of the Holy Ghost. The pendulum is let drop from one end of the sweep, and when it arrives at the middle, the first water has been created with the ideal world existing in it. In the phraseology of the Puranic authors, the child cosmos is gestating in the water for a whole year of the creator. At this point comes the action of the Varaha or the boar. The story that is usually given is that the earth was sinking lower and lower under the waters, and that she appealed to the Holy Ghost in the higher aspect, for relief. She spoke in a loudly resonant voice and called to mind the great feats accomplished by the Ghost in times past, kalpas without number. The Ghost was pleased. It found that the time was come for the delivery of mother earth from the waters, and that for that reason alone she began to talk in her resonant voice. He or the Ghost thought over what could be done and recollected how on previous occasions of a similar kind, he was wont to fly into the waters and play. He recollected the form of the boar, which he was wont to assume under similar circumstances in times past. He took the form of the boar, plunged into the waters and raised the earth above the waters. Having done this difficult feat, the Varaha disappeared in Samadhi as the Puranas state, and therefore beyond reach of cognizance. Now the question arises as to how we are to understand this Varaha Avatar? It is said to be a great mystery by all the Pauranikas and was so represented by Mr. Subba Row. The misfortune therefore happens that he who knows cannot and will not reveal the secret, and that he alone can talk and write boldly to his heart's content, who knows little of it. The very fact of this article being written, is therefore sufficient claim that very much cannot be expected from the writer's own knowledge. This paper is therefore a sufficient prelude to 3 or 4 papers of equal length, in which a translation of a very interesting part of a Purana, will be given to the public about this Varaha mystery, and Veda-Vyasa will be left to talk in his own way. All Sanscrit words that cannot be rendered into corresponding and appropriate English will be explained in foot-notes. I shall, therefore, close with a few sentences about the sacred syllable Om, and about how it rolls in itself.

5. It is known to most of our readers that this sacred syllable *Om* consists of three syllables a, u, m and a half matra of silence. These three matras of non-silence or manifestation are said to correspond to the three lokas of Bhu-loka, Bhuvan-loka and Suvar-loka or the physical world, Kama-loka and Devachan of our theosophical writings. Above these three worlds corresponding to the three states of waking, dreaming and sleeping is said to be a fourth state called the 'Tureeya state. The word Tureeya means superior and corresponds to the $\frac{1}{2}$ matra of silence. This seems to mean simply that the $\frac{1}{2}$ matra corresponds to that state,

in which the three manifested matras are simply the vital changes of something exterior. For example, a man who has advanced so far in his spiritual development as to realize that the three states known as Bhulokic life, Bhuvarlokic life and Devachanic life are simply changes in the body of something that is higher, is now on the 4th matra or the half matra of the manifested Om. He is now on most delicate ground, because the matra A is the normal condition of any entity. The yogee, who is in his so-called Tureeya state, has to catch hold of something higher to make the half syllable as a full syllable. He catches $\frac{1}{2}$ a matra of a superior condition, then passes his Self to the matra M, then to the matra U and then to matra A, and then as a spiritually regenerated man, he comes back to work for his weaker brethren. The figure of seven portals may be drawn as follows. From this it will be plain that in the order of cosmic evolution one has to name one, two, three and come to four and he will then find that the unit which is four splits into two halves, the upper half as number one in manifestation and the lower half as the crown of a subsequent trinity. There is no use in multiplying examples, but one will do. Taking the most practical example, earth, water, fire from the manifested trinity of elements, and air the fourth is dual. It is the effusion of the higher three, and the emanation of the lower three. To come to the point therefore, Narayana or the one that begets three is the ever Unmanifested Logos. The matra M is the Sutratma or Prajapati. The matra U is the Hiranyagarbha or Vishnu. The matra A is the Bramha who divides himself into two halves, one half the manasic yogee, and the other half four-faced Bramha. Varaha is the occult respiration that connects Narayana and Bramha. Narayana breathes out, and Bramha comes into existence, and he inhales, and Bramha the soul becomes one with the Over-Soul.

A. NILAKANTA SASTRI, F. T. S.

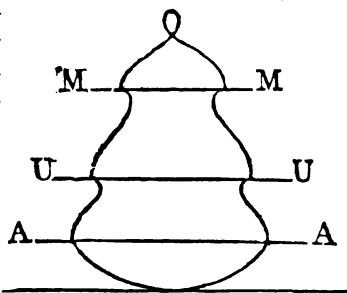
AN OUTLINE OF THE "SECRET DOCTRINE."

III.

SUMMARY.

The Dawn of a new Universal Day. The Illusions of Differentiation, Separation and Transformation.

THIS brings us to the point where the last hour of Universal Night is passing into the dawn of a new Universal Day. All the processes of involution which brought about the night are ready to be reversed,



We have seen that, at the evening twilight, when Universal Night was coming on, all the souls of men had been drawn together into one humanity, and all the humanities of all the worlds had been drawn together into one great Life—united with each other, and united with the Divine—in the evening twilight that ushered in the Universal Night; the twin powers of Will and Consciousness—the one, creator of all the forms of the universe, all the images and imaginings that make up the worlds—and the other, observer of these manifold images and imaginings—had drawn together, coalesced, and become united, so that the difference between the worlds and the consciousness that knows the worlds had disappeared, and subject and object had become one.

These unions and involutions marked the evening twilight; they are now to be reversed in the dawn of a new Universal Day. The union of the evening is to become the differentiation of the morning; the involution of the evening is to become the evolution and manifestation of a new day. This differentiation will separate again the united humanities; will separate them from each other, and from the Divine; but this separation is not real, or inherent in essential being, but merely apparent and the result of illusory manifestation.

If we conceive of the totality of being as an infinite diamond, pure and incorruptible, then the differentiated humanities are the faces of the diamond, and the differentiated souls of each humanity are the separate facets of every face. Each facet has, in a sense, an independent being in itself; each facet has a certain individuality and separateness. But each facet only exists through being a part of the diamond; and without the diamond it has no existence at all. Each facet is then merely a phase of the diamond, and not an independent being; and each facet is, as it were, a window into the pure heart of the diamond, an entry to the whole of its incorruptible light; and, being a window to the whole diamond, each facet is thus, in a sense, the whole diamond, and able to command the potency of the whole diamond.

And this is exactly the relation of the differentiated souls to the One Infinite Divine, so far as any symbol can convey that relation. It is only in and through the Divine that these differentiated souls exist at all, as it is only through the diamond that the facets exist at all; and each individual soul is an entry to the ineffable heart of the whole Infinite Divine; and can, through purity, command the whole of its Infinite Being and Power. Thus every differentiated soul is at once infinite, as being one with the divine; finite, as being but one facet of the divine; and utterly non-existent and void apart from the divine.

In the perfect diamond there are three powers; first, the entity of the diamond itself; second, the differentiation, or margin of the facets; and thirdly, as the result of these two, the facets themselves. So in the universe, when the dawn comes, and differentiation sets in, there are three powers; first, the Being of the universe; second, the differentiation; and third, through the union of these two, the differentia;

ted souls that enter into separate life. These three powers are, in one sense, the 'father, mother, and son,' of the *Stanzas of Dzyan*.

There is yet another aspect of the diamond symbol.

Each facet is not alone, but hemmed in and surrounded by other facets; and thus bound, inevitably and indissolubly, to the other facets and has, with them, a real existence only through the diamond, to the interior of which, and to the whole of which, each and all of them are equally windows.

So each differentiated soul is not alone, but is surrounded by other souls, and indissolubly bound to them; and has with them no real existence except through the Divine ONE, of which they are all the facets, and in the plenitude and power of which they all equally partake the plenary possession of one in no wise excluding or limiting the plenary possession of the others. Each soul is thus bound to other souls in a brotherhood rising out of the depths of essential being, and as eternal and inevitable as essential being itself.

In the same way, each group of facets, each group of souls, is bound to other groups, in divine hosts, hierarchies and powers; all of which exist only through the Divine, and are without the Divine utterly void and non-existent.

At the dawn, therefore, of the Universal Day, differentiation divides the One Divine into innumerable differentiated souls, each possessing the plenary power of the Divine, and bound together into groups, and hierarchies, and hosts, like the clustering facets of the diamond; and yet, though this differentiation into facets takes place, the diamond, the symbol of the Divine, remains one and indivisible as before.

This is the mystery of the relation of the Divine and man, as far as that relation can be embodied in symbols and expressed in words; but symbols are powerless to express the majesty, the infinite fulness and complexity of the great Life whose only true symbol is life itself.

The first change, therefore, that springs up in the dawn of Universal Day, is the differentiation of the ONE into hierarchies, humanities, and individual souls, or, to speak more truly, the first change is the birth of the tendency to this differentiation; as the differentiation itself is not completely developed until the noon of Universal Day is reached; at the risk of repetition it must again be pointed out that this differentiation must in no wise be conceived as impairing the eternal unity of the One Divine Life. As we shall note further on, this differentiation, by nature, and in virtue of an inherent essential tendency, is always sevenfold; and that the hierarchies, humanities and souls fall naturally into sevenfold groups, just as the leaves of the horse-chestnut fall naturally, and by an inherent law, into sevenfold groups on each leaf-stem.

The second change that marks the dawn of Universal Day is the reversal of the tendency of Consciousness and the images present to it

to coalesce into one united life, which marked, as we saw, the evening twilight of the last Universal Day.

We have traced the relation of Consciousness to the images and imaginings—the images presented outwardly through the senses, and the imaginings presented inwardly through the mind—on the most outward and material planes or phases of life; we have seen that these groups of sensations and feelings, these images and imaginings, follow on this most outward plane a course full of apparent disharmony and chaos, a seemingly cruel and relentless rush of hostile and menacing forces.

Following this relation between consciousness and its objects, through the more inward and less material planes and phases of life, we have seen that, on these higher and deeper planes, subject and object draw closer together, that the deep inherent harmony between them becomes gradually visible; and that at last it becomes plain that the course of these images and imaginings is ruled and directed in disciplinary order by a power inherent in, and indissolubly bound to, consciousness,—the power of spiritual will, which in the highest, divine phase of life becomes one with consciousness; this union necessitating the disappearance of the objective universe, or, more truly, its mergence in subjectivity; this disappearance of the objective universe being one of the co-ordinate causes of Universal Night.

At the dawn of a new day, this union is reversed, and the separation of the twin subject-object—the united will-consciousness—into subject and object, subjectivity and objectivity, takes place. Here again we have three powers produced from the ONE; first, the subject, consciousness, the cogniser; second, the object, the images and imaginings cognised; and third, the cognition, the magician Perception, that is produced from these two, and binds these two together; these three are a second aspect of the 'Father, Mother, and Son' of the *Stanzas of Dzyan*.

Again it must be insisted that this separation is not real, not inherent in essential being, but merely apparent and illusory, a part of that gigantic world-illusion which brings about the manifestation of Universal Day; and that this illusory separation in no way impairs the essential unity of the ONE.

By a law similar to, and co-ordinate with, that which ordained that the hierarchies, and humanities, and souls, should fall into natural groups of sevens, a law which we have likened to the inherent tendency by which the horse-chestnut produces on every leaf-stem branches of seven leaves, it further happens that the separation of subjectivity and objectivity is sevenfold; that subject and object are confronted in seven phases or planes of life, from the highest and deepest phase in which the two are united in one subject-object, one will-consciousness, to the lowest, most unreal and most material, in which the vehicles of con-

sciousness and objectivity are in perpetual strife, generating perpetual pain.

This sevenfold manifestation of the twins, Consciousness and Will, or subjectivity and objectivity, through seven phases or planes, is, in one sense, what is meant in the *Stanzas of Dzyan* by the words: "The Radiant Essence becomes seven inside (subjectively and) seven outside (objectively)."

It must not be supposed that this sevenfold manifestation of objectivity, this ranging of images and imaginings into seven categories, phases, or planes, became suddenly complete when the hour struck for the dawn of Universal Day. As we saw was the case with the differentiation of the One Life into hierarchies and humanities, and souls, this further separation of the one subject-object into cogniser, cognised, and cognition, and the repetition of this separation through seven phases or planes, is not complete and perfect till the noontide of Universal Day, till the pendulum has reached the foremost point of its swing, and is ready to return again towards and behind the perpendicular.

It is the initiation of the tendency to sevenfold differentiation into subject and object, and not the completion of that tendency, which marks the dawn of Universal Day; and it is this tendency of the One to separate into three—the cogniser, the cognised and the cognition—thus *veiling* the real unity of the One; and the repetition of this tendency for every unit of being, for every facet of the One Divine Life, which "Lifts the *Veil*, and unfurls it from East to West" in the words of the *Book of Dzyan*.

In the same Stanza in this Book the "Luminous Egg which in itself is three," is the symbol for each triple group of cogniser, cognised and cognition; such triple group being the cause and basis of manifested life through the cognate powers of subject and object; the "Luminous Egg," the symbol of these groups, is not one but many, or, more truly, infinite in number; for, to quote the *Vishnu Purāna*: "There are thousands of thousands, and ten thousands of thousands of such world-eggs; nay, hundreds of crores of crores."

The first element, therefore, of the new dawn of Universal Day is the illusory differentiation of the One Divine Life into apparently separate hierarchies and humanities and souls; while the second element is the fission or division of these hierarchies and humanities and souls into apparently opposed elements of consciousness and will, subjectivity and objectivity. This will is the power that brought into manifestation the ordered chains of illusory images and imaginings that make up the substance of the worlds, which are the objects of the perceptions of the seemingly differentiated though really united consciousnesses, which, though seeming to be many, are really One.

As we have seen that the differentiation of the One into hierarchies and humanities and souls does not violate the unity of the One Life;

but that these hierarchies and humanities and souls are bound together by indissoluble and inevitable bonds, springing from the nature of essential being; we are prepared to understand that the illusory chain of images and imaginings which make up the worlds are not generated by the isolated wills of individual souls without reference to and independent of the humanities and hierarchies to which they belong; but that these illusory chains of images and imaginings are the product of the united wills of the humanities and hierarchies, and that the congeries and series of illusions are welded together into seeming solidity and substantiality by the co-ordinate action of these united wills.

The whole progress of these congeries and series of illusions, from the dawn till the evening twilight of the Universal Day; the quality, quantity, order and character, disciplinary and educational, of these world-images, is the expression, outcome, and manifestation of the inherent nature of the spiritual will linked to each individual soul, to each unit of subject-object, and is thus the expression of the will and inherent law of the humanities and hierarchies to which these units belong; or, to speak more truly, is the expression of the inherent law of that One Divine Life of which the souls, humanities and hierarchies are the facets and faces, the apparent differentiations of the eternally indivisible One.

Besides the apparent differentiation of the One into hierarchies, humanities, and individuals, and the apparent standing apart of these differentiations into the confronted powers of consciousness and nature, of subject and object, there is a third element in the genesis of Universal Day. This third element is the result of the eternal rhythmic tendency to alternate manifestation and latency, which we have seen to be inherent in the One Eternal Divine Life.

About the form of this rhythmic tendency, when in latency, we have seen that it is hardly profitable to enquire; but when in manifestation its nature and results are more intelligible.

In virtue of this tendency to rhythmic progression, the world-images which are the expression of the will of the One Divine Life, are brought into a continual process of flux and flow, of destruction and regeneration, of waxing and waning, of incessant change from one form and phase to another form and phase.

Just as the individual souls are the infinitely numerous facets of the One Divine Life, so these infinitely numerous destructions and regenerations, and incessant changes of form of individual images and world-images, are the facets and reflections of the eternal rhythmic tendency in the One Divine Life, which in this aspect is spoken of as Eternal Motion.

Between the past and the future of every image—"the what-has-been" and the "what-is-to-be"—is intruded for an infinitesimal moment the present, the "what-is." This fleeting moment in the life of image

and world-images, this "present," the child of past and future, is yet another aspect of the "One which is the Three"; past being the "Father," future the "Mother," and present the "Son," in the phraseology of *Dzyan*.

These three phases, past, present, and future, are illusory appearances of the Eternal Now; the illusory appearances being generated by the continuous flux and flow of images and world-images under the influence of the eternal rhythmic impulse of the Eternal One Life.

In virtue of this reflected rhythmic impulse, every image and world-image passes through the three phases of beginning, middle, and end; or creation, so called; preservation; and destruction, which is regeneration or new creation; these three phases being personified as the Creator, the Preserver, and the Destroyer-Regenerator; and the expression of these three in terms of duration being Past, Present, and Future. Every creation was preceded by a destruction, and every destruction will be succeeded by a new creation; or rather, destruction and creation are the dual aspects of the continual transformation to which every image in the illusory manifested world is incessantly subject; as no illusory image is for more than an infinitesimal moment the same—this infinitesimal moment being the "present," the son of the limitless past and the limitless future; of the endless transformations that have been, and the endless transformations that are to be.

These transformations vary in the different phases or planes of life in which the dual subject-object expresses itself, from the lowest, or outermost material phase, to the highest and deepest, where all transformations being present in every image at every moment, this re-entrant motion becomes rest; and from another aspect transformation does not take place at all, but is lulled to sleep in the Eternal Now. This is in that deepest and highest phase of life, where consciousness and image are united in one dual life; and during the long hours of Universal Day this highest phase remains as the type and symbol of the true being of which the manifested universe, the illusory child of the day, is the unreal counterpart. This perfect type will remain until the course of the Universal Day is ended, and the illusion of separateness and the illusion of differentiation have faded away; and individuals, humanities, and hierarchies, lose the sense of their separation, and realise their essential unity with each other and with the Eternal One; till the "Sons return into their Mother's Bosom at the end of the Great Day, and re-become one with Her," in the language of the stanzas of *Dzyan*.

We have thus traced the elements which give birth to the dawn of a new Universal Day, in their triple triplicity; we have traced first the growth of the illusion of difference, by which the differentiated hierarchies, humanities, and individuals, arise as facets and faces of the One Indivisible Life.

We have traced, secondly, the illusion of separation by which the One Being is divided into consciousness and image, into subject and object, linked together by cognition or perception.

Thirdly, we have seen how the rhythmic impulse of the One Life becoming reflected in these images, gives birth to incessant transformations, which themselves create the illusions of beginning, middle, and end, as phases of the One Is, and the illusions of past, present, and future, as phases of the One Now.

The next section will trace the progress of the chains and congeries of world-images, thus generated by illusion; and, as illusion, moulded and formed by the hierarchies and humanities whose will has given them birth; and the full development of the powers of the Day.

C. J.

THE "KA" OF THE ANCIENT EGYPTIANS.

A few weeks ago I received for review a most interesting and instructive work from the pen of that deep scholar and enthusiastic Egyptologist, Amelia B. Edwards. The matter is mainly an extension of lectures delivered recently in the United States by the author, and is called "Pharaohs, Fellahs and Explorers." While the work is of remarkable interest for the general reader, a Theosophist will be especially struck by the information presented in Chapter IV. Here the origin of portrait sculpture is treated of, and the author makes an attempt at the history of the "Ka."

Karl Heckel in his essay on "The Idea of Re-Birth" has a somewhat slighting reference to the "Ka" of the ancient Egyptians, but Miss Edwards goes at length into its origin and history. In giving below some extracts from the latter's work, it will be unnecessary for me to call particular attention to the Nile dwellers' conception of the divinity of man. Theosophists and readers of Theosophical literature will at once note for themselves the parallel exhibited. The author of "Pharaohs, Fellahs and Explorers" says:

"All portraiture is in its origin funerary—that is to say, the earliest known specimens of portraiture are found in tombs, and represent the dead. The oldest tombs * * * are the tombs of ancient Egypt; and the oldest known specimens of portraiture, whether in sculpture or painting, represent ancient Egyptians.

* * * The ancient Egyptians buried their funerary effigies in the darkness and secrecy of the tomb itself. No people were so lavish of statues, of statuettes, of wall-sculptures and wall paintings, representing the tenant of the tomb, his wife and family; yet no people were ever at such pains to hide those works of art from every eye. * * * Strange as this custom seems, it is not half so strange as the fact that the Egyptians were wont to bury, not one statue, but several statues, all of the one man and all precisely alike. * * *

* * * What possessed this people that they should produce elaborate works of art, merely to hide them for ever? Why not have erected

them where they might have been seen by the descendants of those whom they commemorated? The answer * * * is that they were not memorial statues. They were not intended to "commemorate" the dead. * * * The ancient Egyptians were actuated by * * * motives arising out of one of the most curious beliefs which ever influenced the mind of man at any period in the history of religious thought.

* * * Man * * * is puzzled by the mystery of his own existence; and * * * he seeks to account for that mystery. Now, the ancient inhabitants of the Nile Valley accounted for himself in a very elaborate and philosophical fashion. He conceived of man as a composite being, consisting of at least six parts; namely, a body, "Khat"; a soul, "Ba;" an intelligence, "Khou;" a shadow, "Khaibit;" a name, "Ren"; and another element, called in Egyptian, a "Ka." * * * Now, the co-operation of these several parts constituted the living man; but they were dissociated by death, and could only be reunited after a long probation. When so re-united the man attained immortality, and became as one of the gods. Meanwhile, being dead, the body lay inert in the depths of the tomb; the soul performed perilous pilgrimage through a demon-haunted Valley of Shades; the Intelligence, freed from mortal encumbrance, wandered through space; the Name and the Shadow awaited the arrival of the soul when its pilgrimage should be accomplished; and the Ka dwelt with the mummy in the sepulchre.

Now the Ka is a very interesting personage. He is designated in the Egyptian writing by a special hieroglyph representing a pair of hand and arms upraised as if in adoration.

* * * Dr. Wiedmann has * * * written an interesting paper to show that it [the Ka] was * * * what he calls the "Personality" or "Individuality" of the deceased—meaning thereby that which distinguished him in life from other men; in other words, the mental impression which was evoked when his name was mentioned.

* * * Authors agree as to the shadowy nature of the Ka * * *. They recognize that it was a Spectral Something, apart from the man's body, inseparable from him during life, surviving him after death, and destined to be reunited to him hereafter. * * * One special formula, graven on funerary tablets, remained almost word for word the same. That formula was neither more nor less than an invocation addressed by the deceased to all who might visit or pass by his tomb, imploring them to offer up a prayer on his account to Osiris, the god of the dead.

This sounds curiously modern, reminding us of a similar prayer we have all seen many a time in the little village church yards on the Continent of Europe. The resemblance, however, does not go very far.

* * * The ancient Egyptian appealed to passers-by on behalf, not of his soul, which was performing its pilgrimage in Hades, but of his Ka, which was the companion of his mummy in the tomb.

And what might we suppose he wanted for his Ka? Peace after the battle of life? Loving remembrance on the part of those who survived him?

Not at all. His supplication was of a far more material character. It was literally for the good things of this world, in a word, for what is expressively termed "a square meal."

* * * * *

And now a very curious question suggests itself, namely, why should the immaterial Ka stand in need of material meats and drinks?

* * * * *

Opinions may differ as to the nature of the Ka itself—one regarding it as a ghost, another as a double, another as an "cidolon" or genius. * *

The Ka and the body were inseparable till death dissolved their partnership. Once dead and mummified, the body was exposed to many strangers, the tomb might be broken open; the mummy might be burned, and scattered to the four winds of heaven; but so long as the statues remained in fact in their hiding-places * * * the Ka had still a body to depend upon. * * * I have recently ventured to suggest another explanation of the nature of the Ka. * * *

I believe that the Ka stood, not for the genius or double, but for the life—in other words for the vital principle.

The author gives in extenso her reasons for arriving at this conclusion, and says:

It is for these reasons * * * that I have ventured to define the Ka as the life, or vital principle. In other words, I mean that transmitted energy which must undoubtedly have descended from the primal source of life to all who live, or who have lived upon earth.

Seeing how subtly the ancient Egyptians resolved the living man into what may be called his constituent parts, it would be strange if they had omitted that informing principle which alone makes of those constituent parts a co-ordinate whole. And if the Ka is not the life, then the Egyptians altogether omitted the life from their careful analysis, which is inconceivable.

* * * * *

* * * The ancient Egyptians were the first * * * people of antiquity who believed in the immortality of the soul. * * * But they believed also in the immortality of the rest of the man—in the literal resurrection of the body, and in the ultimate reunion of body, soul, intelligence, name, shadow and Ka—the Life. * *

These facts as given by Miss Edwards may not be new, but they are intensely interesting and full of meaning, especially to Theosophists. The scholarly readers of *The Theosophist* whose researches have led them into the field of Egyptology may renew acquaintance with the past, and by delving, bring to light still more valuable material from the stores of their learning.

EXETER.

TROY, N. Y., U. S. A.,

December 1891.

MANTRAS; THEIR NATURE AND USES.

SECTION II: OCCULT CORRESPONDENCES.

ONE of the most secret correspondences existing between the mantras on the Vaikhari Vak or the Sthula plane of matter, and the higher planes is Bijas, which I have partly hinted at in the preceding Section. The central idea involved in the working of the mantras is that certain sounds when uttered produce a disturbance in the Akas which is, in its turn communicated, according to the severity of such a disturbance, to the higher planes. It stands to reason, therefore, that the greater the disturbance, the greater will be the communication to the higher planes. The nature of the disturbance cannot be judged from the known laws of

physics, as that science has rarely meddled with the higher planes of matter. All that we can, therefore, say is that there exists some relation between sounds, and the disturbance in the Akas, and that certain kinds of sounds produce certain kinds of disturbance. These sounds are known in Sanskrit by the name of Bijaksharas, and they have been classed under various heads, denoting those the effects of which are of a particular nature; the latent forces in the letters being known as Bijas. All the letters of the Sanskrit alphabet are also Bijaksharas, and as everything in nature can be judged from the three standpoints of Vishnu, Siva and Sakti, we have also three different sets of meanings according as they are either Vaishnava, Saiva and Sakta. Thus there are three ways of interpreting a mantra, composed as it is of various Bijaksharas, and according as it belongs to either Vishnu, Siva or Sakti. It must at the same time be said that each one of these *devatas*, is an aggregate of several forces, each known in its turn by the name of *devata*; and one can easily see by inspection, what particular force is intended to be invoked in a given mantra. These ideas should be borne in mind for a correct understanding of what follows.

A chart is given at the end, as an appendix, containing the significations of the Bija forces latent in the 50 letters of the Sanskrit alphabet; as such a thing will be too tedious if it finds a place in the body of the essay. It has been prepared at the expense of a good deal of labor, as it involved the study of more than seven or eight, large Samhitas in the three sets of Agamas,—Pancharatra, Saiva and Saktha. A very curious conventionality is found to have been used in the Agamas, *viz.*, of designating Bijaksharas, by the names of certain trees; as for example, "Join Mandara with Vishnu." Here "Mandara" would be ordinarily understood to mean the Mandara tree but such an explanation will be found not to have been borne by the context. It means that the Bijakshara called "ra" should be added to Vishnu Bijakshara, 'a,' and should be pronounced "ara." This is given here as an illustration to show how the mere wording of the text of Mantra Sastras is apt to be misunderstood, and why such a thing as initiation into them is necessary. Such sorts of examples I have collected and explained as far as the materials could be obtained, and will also be found in the appendix. This sort of finding out the mantras is called Mantrodhara. Among the uses of Bijaksharas, may be mentioned the placing of certain Bijaksharas in the beginning of the verses composed. A poet, for instance, and in this case he must be a good adept, wishing to destroy a house or anything belonging to another person, sings, a song beginning with one of the Agni or fire Bijaksharas, and which means that the house should be burnt. Cases of this sort have occurred, but they all depend on the occult powers conquered by the composer. Kalidasa and several others are said to have done so. Similarly good may be done to any one. But as the tendency in those who are not Brahmagnanis, is to do more

harm than good, such things should be discountenanced as far as possible.

It must, therefore, be understood that all the mantras which may mean nothing else than the effect required, are not devoid of force whatever. A magician, for instance, wishing to purify the magnetic aura of a chair would merely say "Ram agnaye namah" fancying or willing himself during the repetition, that fire, purifies the chair, and if he is a sensitive, he would feel that the aura surrounding it has been purified.

As regards the question of relation of mantra, to the force it symbolises, no clear words can be found in the Mantra Sastras. Such explanations as when literally translated mean "the devata is of two forms, *viz.*, that of a mantra, and that of the Sukshma Sarira," occur, but they do not in any way enlighten us. There seems to be a good deal of mystery cast on this question by the Agamas, but judging from their context in the Mantra Sastras and from Sankaracharya's words in his famous Commentaries on the Brahma Sutras (I. 3. 33) that a devata has the power of assuming any form, I think I am not far from right in supposing that the devatas (by whatever name they are called in the Theosophical literature) are denizens of a higher plane of being, but between whom and the sounds there exists some inexplicable relation, and which when once tuned is sure to invoke those denizens, just as in a piano the keys produce the particular tone required.

Similar cases of intentional secrecy in the case of mantras may be inferred from the fact that the mantras have been specially composed so as not to be of much use when practised as they stand. The mantras are "defective" as they stand, and should be remedied. They are said to be of fifty kinds. Most of these are trivial, but four of these are important. They are known by the names, *Chhinna*, *Ruddha*, *Saktihina*, and *Badhira*.

Chhinna means 'broken,' and denotes that defect by which a mantra is known, containing a Vayu Bijakshara (*ya*) either in the beginning, middle or the end, or containing a double letter (as *kma* for instance): or containing three, four or five vowels.

Ruddha (retarding) is that defect in which a Prithwi bija (*la*) occurs twice simultaneously.

Saktihina 'powerless' is that in which neither a Mayabija (*i*) Sri bija (*Srim*), or Pranava, is to be found in a given mantra.

Badhira or 'deaf' is that in which there is *anuswara* both in the beginning as well as the end of a mantra. •

It is also considered a defect in a mantra, if it is composed of a large number of syllables. It quite frequently happens that a mantra cannot be formed without any of the defects: and accordingly there are two

opposite schools, one holding that these defects exist with a purpose, and the other that they are only accidental. It follows therefrom that in order to compose a mantra, a good deal of care has to be exercised against positive evil consequences, as such defects are sure to produce little or none of the intended results. It will also be seen that those mantras which are either the least defective or not defective at all, are those composed by the highest adepts spoken of in Sanskrit writings, and I may add that they are, as a rule, written in Agamas in a cypher, thus necessitating a real initiation into it.

These defects should be remedied, and such remedies are ten in number known by the name of "Dasa Samskaras." They are Janana, Jivana, Thadana, Bodhana, Abhisheka, Vimalikarana, Apyayana, Tarpana, Dipana and Gopana.

Janana, literally "birth," is the process of separating the letters of a mantra from a diagram previously drawn, and of concentrating the will thereon; this process is said to intensify the action of a mantra. Jivana or "protection" is the process of regenerating, and this is done by performing the Japa of a mantra, preceded and followed by the Pranava.

Thadana (beating) is that process of writing the mantra on the *bhurjapatra* (birch leaf), and after concentrating one's mind on it for a certain length of time, invoking in short the force indicated by the mantra: and then awakening it by making some magnetic passes on the writing, with a drug favorable for awakening the force, such as sandal paste.

Bodhana, is that process in which the devata is after being roused induced to a proper understanding; and this peculiar result is brought about by the throwing of the flowers of Karavira (*Nerium odorata*). In Abhisheka, the devata is made to yield to the wishes of the operator, and this is done by either pouring water mesmerised by the repetition of the four bijas Om, Hreem, Kleem, Aim, or by throwing the tender leaves of the peepul.

While the processes above described are for the purpose of restoring the devata to its proper senses so far as the individual operator is concerned, the defects in the mantra, and the devata are, strictly speaking remedied in the last three ones, beginning from Vimalikarana, which literally means "getting rid of stain." It is done by making a Japa of the Mantra, preceded, and followed, by the words *Hamsa*, and *Soham*, respectively, and, then mesmerising water by plunging a blade of sacred grass into it, while the mantra is being repeated; this latter process being known by the name of Apyayana, that is equalizing the good and evil actions of the devata. To attain this result another ceremony is gone through, *viz.*, *Tarpana*, which is pouring over the *bhu-*

rjapatra on which the mantra is written, mesmerised milk, and clarified butter, mixed with ghee and the mesmerised water just described. The next step, therefore, is that of stimulating the devata, so that the required result, *viz.*, a command over it, may be sooner accomplished. This is done by Dipana, and Gopana. In the former the Bijas (Om, Im, Sam) are added to the mantra and repeated a certain number of times; the Bijas added thereto, being very powerful ones; and the latter is nothing but a careful preservation to oneself of the secret ceremonies performed all the while.

There is however one important thing. I would call it the most important factor in the practise of mantras and that is, the law of correspondences of several principles to each other. I need not for obvious reasons set myself to explain them in any way, but would leave the subject to be dealt with by my readers according to the lights they have had. But as I expended a great labor in finding them out from the mantra-Sastras and other writings, I shall simply enumerate them in an appendix hereafter.

SECTION III: PURASCHARANA.

Purascharana as applied to the practice of mantras means that act or a series of acts which should be performed as soon as one is initiated. They are *japa*, *homa*, *tarpana*, *marjana*, and *charity*. These are called the five *angas* to the practice of mantra.

Before one begins to practise it, it is absolutely necessary that he should find out whether he will in any way be benefitted, in other words, whether his Karma is such as to prevent his being benefitted at all by the practise of a mantra in that birth in which he wishes to obtain the result in view. This shows that nothing in the world can work against the natural law known to Hindus under the general name of "Karma." Even Vidyaranya when he wanted wealth and prosperity had recourse to the practise of Gayatri, but it was all of no use. He at last, performed those ceremonies which go to destroy the action of the devata of a mantra after it is found useless. This action of Vidyaranya's certainly evoked at last the devata of the Gayatri, who is said to have told him that he could not obtain the required result in that birth, as his Karma in his previous birth was such as not to entitle him to any such reward. He, therefore, renounced the life of a householder and turned out a Sanyasi, as the life of an ascetic is considered by the Shastras as a kind of second birth, in which one should try his best to forget everything he previously enjoyed, and even his own name: for this purpose. Hindus take a new name after they renounce a house-holder's duties. It was only after

Vidyaranya became a Sanyasi that he was appointed Prime Minister to the King, and was virtually rolling in wealth. We need not question the basis on which the above account stands. It is quite sufficient for our present purpose to see that granting it to be true, as it is in the mouths of every one in the Ceded Districts, it conveys a good deal of meaning; it illustrates in short the law enunciated above.

For purposes of finding out whether Karma allows one to be benefitted by the practice of a mantra, recourse should be had to astrology, from which it should be found out whether at the particular period in which work is commenced or during his life-time he may have control over the mantra in question. If it is found out from his horoscope that he would control it, he may set himself to work, but not, if otherwise. Granting that it is in his favour, he should then solve the same problem by having recourse to the mantra itself. The object of this problem is to find out whether one should perform the Japa, &c., of a mantra a greater number of times or a less number of times than is usually accorded to it; in short, to see whether he had in his past birth practised it, and with what result. For, if he had practised it, and had a command over it, he would now be required to do it a less number of times, but still at the same time he will derive the fullest benefit therefrom. This is technically called *Runaranyabhāva*, and is of three kinds. In all of these three, the general process is counting in a sort of way from the first letter of a mantra to the first or the last letter of his own name. One of these ways is to find out, in the order of the Sanskrit alphabet, how many letters come between the first letter of the mantra, and the first letter of the name of the intending practiser; then multiply this number by 3, and divide by 7, and the remainder will be what the mantra "owes" him.

Then count from the first letter of the name of the practiser, to the first letter of the mantra, multiply this number by 7, and divide the product by three, the remainder is what he owes the mantra. To explain this let me take an illustration. Suppose the first letter of a mantra is क, and suppose at the same time that the first letter of the name of the intending practiser when transliterated into Sanskrit is ग. Counting from क to ग we have three letters, multiplying this number by three, and dividing by seven, we have remainder 2. This shows that the mantra owes him two parts. Then continuing the same illustration, count from ग to क, we have 49 letters; multiplying this by seven, and dividing the product by three, we have the remainder 1. Adding 1 and 2 we have a total three, and this means that the person whose name begins with, ग should, in case of practising a mantra beginning with क, perform japa and other ceremonies over again half the number of times the number generally laid down for them.

The other method is drawing a figure of 63 squares. In the topmost row the first 9 numerals should be written in the ascending order, and in the lowermost, the same in the descending order. In the five intermediate rows, all the letters of the Sanskrit alphabet from अ to क्ष should be written in their natural order, omitting रि, री, लि, ली and क्ष as in the diagram given below:—

1	2	3	4	5	6	7	8	9
अ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ
औ	अं	अः	क	ख	ग	घ	ङ	च
छ	ज	झ	ञ	ट	ठ	ड	ढ	ण
त	द	द	ध	न	प	फ	ब	भ
म	य	र	ल	व	श	ष	स	ह
9	8	7	6	5	4	3	2	1

Here again let us suppose that the mantra intended to be practised begins with क, and the first letter of the intending practiser's name is ग; and counting from क to ग we have three letters. The topmost row of figures denote those relating to the mantra, while the lowermost are those relating to the person. Such being the case, we should, in order to find out by how much the mantra "is due", multiply the number three by four, that being the figure which is right above the first letter of the mantra, and we obtain the product twelve. Dividing this product by six, that being the figure straight below it in the lowermost row, we have no remainder, and this means that the mantra is in no way "due to" the person. If the same process is reversed and the necessary arithmetical trial operations undergone, we have a remainder 2. This shows that the performer should perform the japa of a mantra twice the number of times usually allotted to it.

There is a third method which consists in certain arithmetical operations with regard to the total numbers of letters of the mantra, and the person. But as this is very tedious, and I run the risk of making this already technical subject all the more tedious, I shall for the present omit it. But if it is desired that it should be given out, I shall endeavour to do so when these papers appear in a pamphlet form, but

those who are anxious to know something about it will find it described in greater detail in Mantramahodadhi.

I have been using all the while, the expressions "due to mantra," and "due by mantra." These were intended to mean the relations which exist in nature between the person, and the devata of the mantra. While his horoscope reveals the relation of the individual to the practice of mantras in general, the above methods refer entirely to the devatas presiding over individual mantras, and the person who intends to practice them.

There are again other methods such as Sidharichakras or squares in which the letters of the Sanskrit alphabet are arranged in particulars, and thus the relation of the devata of the mantra to the individual is traced, but I now omit them for want of space. By the aid of these methods, one is enabled to find out what sort of mantras will benefit him. He then finds out what sort of relation exists between himself and the devata as judged by the constellation under which he was born, and the elements surrounding him, and thereby the powers presiding over those elements.

The next thing to be done is the selection of a good day for the purpose, but before this comes the initiation into the mantra itself by a competent Guru, who should have a complete control over the devata of the mantra, which is known in Mantra Sastras as Mantrasiddhi. The Guru should on the day of initiation worship the devata of the mantra, by concentrating the force denoted by the mantram in a pot, already filled with water and in which the five best gems, *viz.*, diamond, ruby, sapphire, emerald, and cat's-eye, are placed. The Guru should then make in the presence of the disciple, 100 offerings to fire, by ghee generally, although special oils are considered favorable in the case of special mantras. He should then fill another small vessel with water and after covering it with the palm of his right hand, the Guru should repeat the mantra 800 times, and bathe the candidate with the water: the vessel should then be placed aside and the mantra pronounced in his ear. This completes initiation, and a portion of the force generated in the Guru by his control over the devata of the mantra he is to initiate into, is thus transformed by the same method as we find in the case of modern mesmerists: and you thus see that as has been frequently and truly remarked by our President-Founder mesmeric methods of manipulation form the A. B. C. of all occult practices.

It is now the turn of the disciple to practise the mantra. Special months are selected for the purpose. The month of Vaisakha (May—June) is very favourable, to the production of early results, so also are Aswayuja, and Karthika months (October-November, and November-December), of a more doubtful nature are those of Pālguna, (April-May) Margasira (November-December) Jyeshtha (June-July) less beneficial still are Ashadha, (July-August) Sravana, (August-September) and Magha (March-April); while the remaining months should always be avoided. The full moon day, the second, fifth to seventh, the tenth, the twelfth, and the thirteenth days are good ones. The moon being more connected with these matters, any mantra practised during these days in that half of waxing moon will be productive of worldly comforts; but if on the corresponding days of the waning moon it will be more productive of spiritual bliss. The other days, unless in special cases, should be entirely avoided. Special periods again, such as the sixth day of either of the halves in the month of Bhadrapada (September-October) the thirteenth day of the waning half in the month of Asvayuja, (October-November) the ninth day of the bright half of Karthika (November-December) the first day of the dark-half of Sravana, (August-September) are held to be very sacred. They are in fact called Devaparvas, days sacred to the devas. Of the days of the week, Tuesday is attended with loss, Saturday with death, and Monday in the dark-half of a month with no use: the rest are good ones. Of the constellation Aswini, Rohini, Hasta, Swati, Visakha, Jyeshtha, Utharashadha, Uttarabhadra, and Uttaraphalguni are the best. If the day is an eclipse day, none of these need be observed. A mantra should be remedied of the various defects mentioned in the foregoing section, and the "ten arts" also therein referred to should be performed.

One should fast the day previous to the day of practice, probably to enable him to concentrate his attention better on the mantra. On the day fixed, he should resolve within himself not to leave the place or village in which he is put up, until the practice is over, as also to avoid sexual intercourse, oil bath, studying other subjects, vain talk, midday meal, &c., abstinence from all of which tend to improve the psychical part of the person, and to enable him to concentrate his attention better. Until this practice is over, he should rise early in the mornings and perform all the duties involved upon him. The next thing to be done is the ordinary puja or worship, but done as a special

necessary Rs. 6,000 to bring out the book and compensate him for his trouble. My compatriot took the matter "under consideration," and there, I am afraid, it will indefinitely remain. The fact is that it would probably make several volumes as large as those of the "Secret Doctrine," and require five or six years for one man to complete. The Colonel's idea was to make this a monument to H. P. B.'s memory, as contemplated by the late London Convention in creating the "H. P. B. Memorial Fund."

It is hardly an exaggeration to say that no work in Pali or Sanskrit is, all things considered, more worthy of circulation in Western countries, just now, than this. This opinion will hardly be gainsaid, when it is known that it goes far towards corroborating, and supports and amplifies the ethical and philosophical teachings of Madame Blavatsky's "Secret Doctrine"; and in addition contains the cream of the best, profoundest, and most esoteric doctrines contained in the "Bhagavat Gita" and the "Upanishads." The evolutionary genesis of the cosmos as opposed to the theory of creation is shown; the nature and working of the Law of Karma are exhaustively treated; the abstruse science of Yoga is analysed, and reduced to its practical working value; the existence and capabilities of the latent human psychical powers and the dangers of their selfish employment are affirmed; and many other themes entered upon, as will presently be shewn.

The name "Visuddhi Marga" means the Pure Way, *i. e.*, the Path to Nirvana. It was written in Pali in the fifth century of the Christian era, and is regarded throughout the Southern Buddhist Church as absolutely orthodox: no one questions this, and so, whatever ideas are contained in it may be accepted as authoritative.

It has been called the jewel-box of the philosophy preached by GAUTAMA BUDDHA. Its author was the illustrious Buddha Ghosha, pupil of Revata, adept and chief Priest of the Maha Bodhi Temple, at Buddha Gaya. For the information of non-Buddhists, I may say that Buddha Gaya is in the Magadha District (Behar), about six miles from Gaya, one of the most famous and sacred of Hindu-Buddhist shrines. It was under the Great Bo-Tree at this place, that Prince Siddhartha of Kapilavastu is said to have attained, after protracted religious meditation, that state of perfect enlightenment which develops a man from the condition of "Bodhisat" (aspirant to Buddhahood) into that of a "Buddha", or World Teacher. In ancient times, when the Buddhist Religion had spread throughout the Orient, and Rajahs, Maharajahs and Kings had become its votaries and protectors, they vied with each other in adorning this sacred spot with temples, monasteries and palaces, and making it the focus of pilgrimages from all countries of the East. Thence were sent out Buddhist missionaries to propagate the gentle doctrines of the World-Honoured One to the extreme parts of the World. In the published accounts of the travels of the Chinese pilgrims, Fa Hien and Hiouen Tshang, we get glimpses of its importance.

There is a foolish notion current throughout India that Buddhism was extirpated in India—the land of its birth by the influence of Sankarā Chārya. Nothing could be more false, or more injurious to the memory of that peerless philosopher and Sage. Not even a trace of valid evidence can be found to support the calumny. It was the sword of Islam which was the extirpating agency. As it had swept Zoroastrianism out of Persia and other religions out of the other countries that lay across its devastating march, so also did it overturn and obliterate Buddhism in India, and drive its adherents as fugitives into Tibet and China. Its harmless Bhikshus were massacred by thousands, its flower-strewn shrines deluged with blood, its books given to the flames, and the sculptured stones of its most noble historic monuments taken to build into mosques or scattered over the ground.

Born of a Brahman family, an accomplished scholar, master of the Vedas and other philosophical systems, and a professor of the Yoga philosophy of Patanjali, Buddha Ghosha was converted by the great Revata, sent by him to Ceylon, and joined the Sthavira school of the Maha Vihara Fraternity, in Anuradhapura. The Sthavira School of Bhikshus were distinguished for their great learning, even in Hiouen Tshang's time. Of them Hiouen Tshang says "they follow the teaching of the great Vehicle (Mahayana) and belong to the School of Sthaviras." Initiated into the mysteries of the Yoga Sāstras by Sanghapāla Thera, Buddha Ghosha became an adept of the Law. An elaborate account of the life of this illustrious MASTER is given in the *Maha Vansa*, Chapter XXXVII, translated by George Turnour and published by the Government of Ceylon. The great importance of this passage in the world-famed Chinese Buddhist pilgrim's historical narrative is that he identifies the metaphysical system of Northern Buddhism, the so-called Mahayana, with the tenets and practices of the most unquestionably orthodox school (Sthavira) of Ceylon, or Southern Buddhism. I think the present is the first time that this pertinent fact has been noted; and there can be no two opinions of its important bearing upon the problem of Buddhistic unity.

The Preface to the Visuddhi Marga says:

"This is not a commentary similar to that of "Sumangala Vilasini" which is a commentary on the Digha Nikaya," and it is different from the "Abhidharmartha Sangraha," which contains the Aphorisms of the "Abhidharma Pitaka." The "Visuddhi Marga" is the synthesis of the whole Buddhist Philosophy contained in the three Pitakas. Herein are embodied all the fundamental declarations on Morality, Philosophy, and Psychology, and the Skandhas, Ayatanas, Dhātu, Indriya, Satya and Pratitya—Samutpāda dharmas, with their explanations and comments also are, treated of. This is, therefore, the foremost encyclopædia of the philosophy of Buddha."

The reader will appreciate the very great importance of this work by considering the subjoined index of subjects treated in its twenty-three chapters,

VISUDDHI MARGA: ABSTRACT OF CONTENTS.

- I. Chapter. On the ethics preached by GAUTAMA BUDDHA.
- II. " Moderate Asceticism. A complete elucidation of the different modes of philosophical asceticism which a student of the Higher Path may lead.
- III. " Practical Instructions for the development of spirituality and psychic powers.
- IV. " "Occult" instructions treating of the physical plane.
- V. " "Occult" instructions treating of other planes including the akàsic plane.
- VI. " "Occult" instructions on the impermanency of things.
- VII. " Instructions elucidating absolute self-sacrifice, the great Renunciation and divine kindness of Lord Buddha; on the eternal Truths that he promulgated; on the Holy Order of Arhats and Mahatmas; on morality, on true charity; on the divine beings.
- VIII. " On eternal ideas; on conscious concentration and exercise of intellect.
- IX. " The four great Resolutions of Love, Gentleness, Kindness and Equanimity.
- X. " On the arupa (formless) state; complete elucidation of the four noumenal states of which the purified MIND is conscious.
- XI. " Complete elucidation of Samadhi.
- XII. " On psychic powers (Iddhi).
- XIII. " On divine knowledge and omniscience.
- XIV. " On the Skandhas.(principles composing man.)
- XV. " On the Ayatanas.
- XVI. " On the Indriyas. (Senses).
- XVII. " On the Law of Cause of Effect.
- XVIII. " On Right Perception.
- XIX. " On the Path of Certainty.
- XX. " On the clear and True Path which is discovered by Analysis.
- XXI. " On the Path of Moral Purity traced by Wisdom.
- XXII. " On the Divine Wisdom obtained by Knowledge.
- XXIII. " On WISDOM Itself.

The High Priest Revata is an historical personage, and is believed to have been one of the most shining lights of the ORDER in his day; but great and learned as he was, his own renown was overshadowed by the lustre reflected upon him by his convert and disciple, Buddha Ghosha. Making allowance for all exaggeration, this man must have been greater than all his contemporaries, and of all his

works the most valuable is the one under notice, the "Visuddhi Marga." Any lingering doubt as to the absolutely non-sectarian character of Buddhism will be dispelled upon reading Buddha Ghosha's exposition of it. He makes it stand out clearly and distinctly as a moral philosophy and a gospel of altruism and tolerance. Let me exemplify this by a few translations of isolated paragraphs and aphorisms taken at random:—

A PAGE OF THE VISUDDHA MARGA.

Ignorance of the law of Karma, hatred and avarice are barriers which stand in the way that leads to the Higher Life. Therefore the student who is desirous of knowing the truth should be freed from the shackles of ignorance, hatred and avarice. Leaving off all prejudice and fear, he must be ready to receive wisdom. A loving heart full of charity is necessary. Before he is capable of wielding the sword of Samadhi, he must stand on the firm ground of morality.

The priceless treasures of Dhyana are within the reach of him, who makes an earnest effort to gain knowledge, who, obeying the Law of Karma, with resolution, walks in the Path of Morality, which consists (a). In speaking the truth, regardless of consequences, abstaining from slander, abusive and harsh language, and vain and idle talk.

(b). In abstention from taking life, stealing, committing unlawful sexual acts and the use of intoxicants.

(c). In avoiding vicious professions, viz., dealing in murderous instruments, in poisons, in the sale of animals for slaughter, and in slave-dealing.

(d). In forgetfulness of self, and in loving all beings as oneself.

(e). In living in high and elevated thoughts, in keeping the mind pure, and in meditating upon the impermanency of matter and of sensations, and upon eternal ideas. This is a positive act of intellection.

(f). In right concentration of the mind.

(g). In the engendering of good thoughts, deeds and words, and in developing and fostering them. In extinguishing bad thoughts, &c., already coming into objectivity; and in abstaining from engendering other such.

It is by treading this Path that man becomes pure, not by wealth, nor by dignity of birth. If one treads this Path of Perfect Purity with a spirit of earnestness, surely he will experience Nirvanic bliss in this life. From the day he takes the pledge to lead the life, let him not waver, but ever go on; doing no harm to any living being; controlling the senses; getting nothing by fraud and dishonest means; acquiring knowledge; contemplating on eternal ideas; and continuing in the positive exercise of intellection. With a strong resolution to do all that is good and abstaining from all that is bad, with dauntless energy striving, without looking for extraneous help, Nirvana will be his. The Path of virtue is one, it is not a twofold Path. Once entering it, proceed on without delay, losing no time, for delay is equal to death. The Path is one, and it is the only true one. It is the path of purity which releases the mind from the trammels of sorrow, death and decay.

TRANSLATION OF ANOTHER PAGE.

In the first place the student should engender thoughts of love and create a feeling of sympathy between himself and his immediate associates. Never should this current of sympathy be allowed to break. Next, a current of sympathy must be established between himself and the pure beings of the astral plane. This chain of sympathy has to be made by the links of love. Let him give good wishes, dash love to all beings, visible and invisible. There must be protection from evil influences on this earthly plane, as well as on the astral plane. There are elementals,

pretas, bhutas, whose influences are injurious. The student will be protected against all these evil influences by the divine beings after the establishment of the sympathetic current between himself and them. The student, in short, must be fortified by thoughts of love towards all beings. The desire for the acquisition of psychical powers must be given up entirely. Even the latent wish for them impedes spiritual progress. On the one hand it requires the expenditure of an unusual amount of psychic energy, which may result after all in failure, and in the other is an impediment to the acquisition of pure and higher knowledge:—

In bringing this brief notice of this remarkable work to a close, I beg leave to protest against the attempt, however unselfish it may be, of some students of Religion to make the philosophy preached by the "Teacher of Nirvana and the Law" as one specialised aspect of Truth. All ideas of Sectarianism are absolutely repudiated by all the great Teachers of this Wisdom Religion. The teaching of Goutama Buddha should not be called "Buddhism," and as a Buddhist I protest against it. It is not so spoken of in Buddhist countries, but called "Arya Dharma," not the Religion of the Aryans: the word *Arya* meaning noble. Buddha says in one of his discourses—that he who walks in the noble Eight-fold Path is an Arya. I quote from authoritative Pali Books the following to show what the Dharma is:—

"And while the Brahman Dasaka attended by his three hundred pupils was making a pilgrimage, he met with the Arhat UPALI, sojourning at the Valukarama Temple in Vesali. Taking up his residence near him, he examined him on the abstruse passage of the Vedas. The Arhat with a certain object in view addressed the Brahman thus: "Young man there is a Dharma which follows all Dharmas, and yet all Dharmas descend into or follow that Dharma. What is that universal Dharma?" The brahman was ignorant of it and inquired what Dharma it was. The Arhat replied: "It is the Dharma preached by BUDDHA." Then followed the admission of Dasaka and his three hundred pupils into the order of the BLESSED ONES."

The Dharma preached by the BUDDHA is a system of analytical truth. It is not deism, neither materialism. A follower of Buddha does not accept a revelation, a tradition, or anything on simple authority. After due investigation and analysis, when it agrees with reason, and if it is conducive to the good of one and all, he accepts the doctrine brought to him. (*vide Kálama Sutta*).

To be a true follower of Buddha means in the strict sense to observe the Law, which requires one to destroy the idea of separateness and selfhood, and to identify oneself with the All; to destroy the idea that ritualism and ceremonialism are necessary for the attainment of bliss; to destroy the doubt as to the psychical potentialities of man; and to promote belief in the Law of Karma, in Eternal Truth, in the ultimate Perfection of Spiritual Wisdom, and in Re-incarnation. Realize these truths, act up to them, and NIRVANA IS GAINED.

H. DHARMAPALA, F. T. S.

ELOHISTIC MYSTERIES.

(Continued from page 251.)

THE assumption that the natural phenomena of the visible Kosmos are illusory and to be disregarded, is a necessary consequence of the suggested view that the spiritual is higher than the natural plane of Being. But is this really the case? If it is more than a mere pretension it ought not to be difficult to show in what the assumed superiority consists. The question calling for an answer is simply this—

In what is the spiritualizing superior to the humanizing, the spiritual to the natural man?

Not in intellect—for some of the keenest observers, closest reasoners and clearest recorders the world has ever produced rejected all spiritualizing pretensions.

Not in knowledge—for that which is not verifiable by all intelligent inquirers cannot be superior to that which is capable of verification.

Not in skill (whether in mechanics or the fine arts)—for to despise that which leads to the development of skilful manipulation is a sure way to develop and promote unskilfulness.

Not in the course of life pursued—for to withdraw from all humanizing ties and concentrate effort on conquering sense perceptions is hardly comparable with calmly following the path of duty under the leading of circumstance and the guiding of conscience, using but not abusing the gifts of nature. To lose all consciousness of the visible and sensuous, and so deprive these of the influence they were intended to exercise on the self, is certainly not to promote the progressive advance attained through natural evolution when those influences are not counteracted.

Not in aspirations for the future—for surely the expectancy of an ennobled personality on a higher plane of Being, where each is a vesture instrument or organ of the thus and therein to be impersonated Divine, is a more commendable anticipation than the desire for the annihilation of the personality, and the absorption of the individuality in and by the Higher-Self.

The highest ideal of which man is capable is drawn from the human. The root of this ideal is love. Its suggester, Nature. Its aim, the transformation of the impulses of desire into the aspirations of affection. Its noblest expression, sympathy. Through it the personal self forgets itself in promoting the welfare of its realized humanizing ideal. This promoting influence it can only exercise through natural channels, only transmit and perpetuate through a renewable and renewed personality.

To say that man's highest ideal is found in the concept of the loss of the personality and the merging of the individuality of each in the combined individuality of the Many as the unity of the One; that to attain to the realization of this he must renounce the false conscious-

ness of sense and endeavour to replace it by the real consciousness of Non-Sense, which is equal to unconsciousness on the present plane of Being; that consequent on and with this renunciation he must hold real knowledge to be indistinguishable from ignorance, real love, from indifference, real unity, from multiplicity, and so on, because this inversion is the indispensable condition of a veiled manifestation of a disguised Higher-Self which illusively conceals the truth from all but the spiritually enlightened; and to maintain that he must set the realization of this ideal before self as the sole aim of life, is to declare that the visible universe is more than an illusion: that it is a delusion, the outcome of an hallucination of the Higher-Self—a manifestation of the Higher-Self in a state of hallucination—and to affirm that man, the personalized victim of the hallucinated Higher-Self, can only free himself from the delusions in which he has been involved by annihilating the influence of his natural but, from this point of view, hallucinated and hallucinating surroundings.

The Jehovist held this view of terrestrial evolution, and of the illusory character of its phenomena, but veiled its difficulties even from himself by a spacious and plausible line of reasoning. He affirmed that man by pursuing an ascetic and absolutely unsensuous course of life, so as to weaken his natural ties and loosen his material bonds, can develop an inner vision and a spiritual sense. That through the exercise of these he acquires a conscious perception of the veiled presence of his Higher-Self and gains reunion therewith. That through this recognition and reunion he becomes possessed of all knowledge, and all power. He admitted that the knowledge thus acquired by these favoured individuals was incommunicable to others, but claimed that it was incommunicable, because human language was incapable of expressing so much of it as could otherwise be lawfully imparted; and said they showed that they had such knowledge by acting through it on and controlling the forces of Nature. And it was by exercising abnormal powers that he sought to prove the truth of his teaching. Thus the Jehovist fell back upon the production of unexpected and unusual phenomena—upon miracles, so called—to support his doctrine, as indeed do all teachers, who claim to have passed outside and placed themselves above the ordinary workings of nature.

But the Elohist was not to be deceived by these pretensions. To him it was manifest that so-called knowledge, was only to be acquired by such as through resisting nature sought to place themselves on another plane of Being, and, when acquired, was incommunicable to those on the ordinary plane of humanity, and was not intended for man in his present state. He, therefore, declared that such knowledge should not be sought, that the methods by which it was said to be acquired should be avoided by those, whose humanizing processes and influences constituted, were advanced by and found their expression in the natural order.

He was also aware of the existence in a diffused but modifiable state of an Intelligence capable of acting upon and through the forces of nature. This Intelligence had the power of assuming any form at pleasure, and of personating human beings; with this Intelligence man could bring himself into more or less intimate relations. To this Intelligence, then acting as a teacher in an assumed personal form and claiming the right to speak with authority, he could become a pupil. From this teacher, when sufficiently indoctrinated thereby and brought into subjection thereunto by a binding process of initiation, he acquired power over the forces of nature—the power of doing marvellous things, or of seeming to do so by fascinating and so deluding those in whose presence and on whose behalf the dissembling and deceiving marvels were wrought. But this Intelligence, so teaching, induced its pupils to despise nature and condemn its workings, and thus proved to the Elohist that its guidance was misleading. For this reason he warned those who hearkened to his voice that they must avoid all such teachers, because, even granting that trustworthy guides thereunto existed, and that permissible means of acquiring knowledge and power not generally intended for man in his present state, were accessible to him, it would be impossible for him to distinguish these from the semblances and methods of the deluding Intelligence, to whose enticements the search after superhuman knowledge and power exposed the seeker.

But these warnings were of no avail. The teachings of the Jehovist were so attractive, his superhuman demonstrations in support of them so convincing, that they gradually acquired the ascendancy. The consequences of this were far reaching and the reaction of these consequences on the transmitted teachings of the Elohist significant and disastrous. The formularies in which these were expressed were adopted by the Jehovist, who moulded and transformed them, so as to completely change their meaning and conform them to the views he inculcated, and then combined them with and embodied them in his own writings. In this way the Elohist teachings were absorbed by and submerged in those of their successful rival.

This was the more easy since the Elohistic system included that of the Jehovist to a certain extent, save in sundry details. The great point of difference between them—which, however, was vital in principle,—was that the Jehovist affirmed the ultimate annihilation of the personality of man. This the Elohist said held good of those who failed to attain the soul state. These he declared dropped out of the creative order, whose aim is the production of a glorified personality in the divinized human soul, and passed as spirits to the one spirit, by which they were absorbed. They had failed to make a creative use of their embodied lives and had consequently thrown away the possibility, functionally set before them, of partaking, as personal organs thereof, in the active Divine life. Their destiny now was ultimate return in the elemental state, with the one

spirit by which they had been absorbed, to the Divine Substance (Space) from which it and they had originally proceeded; or final absorption, as latent force, by the elemental matter of the earth—the one to take part in the unknown uses of the hidden Divine Life; the other to be utilized in the carrying on of kosmical function.

But beyond this the Elohist insisted on the existence of a personal or soul state. Of this state the (Spirit) teacher of the Jehovist had no knowledge. The possible existence of such a state the Jehovist therefore could not but deny. Into this state the Elohist declared that all passed who led natural, that is humanizing as distinguished from spiritualizing and animalizing lives—such lives as nature had prepared and fitted them for, and by and during which it effected their further proposed advance. Into this state these passed, at the close of their terrestrial evolution, as personal beings, therein to become and be the personal organs of the Divine Being to whom they owed their existence.

Jehovism, led on by formless Intelligence to despise form, dwelt with satisfaction on the prospect of ultimately severing its relations with a state built up on the principle of the embodiment of life in organized forms, failing to realize that this severance could only be effected by the return of the life principle, as a renewing source of energy, to the life giving source of animated life.

Elohism guided by natural aspiration, rested with infinite trust on the belief that the creation of personal form was the aim of evolution, the divinization of personalized form its ultimate issue.

HENRY PRATT, M. D.

VARIETIES OF AFRICAN MAGIC.

PART I.

IN a number of "Lucifer"¹ which I first saw lately, there is a paper on "African Magic" by "Tau Tridelta." The writer treats the readers of "Lucifer" to some curious information on the subject of 'Occult schools,'—especially African ones,—which does not much tend to the elucidation of that somewhat obscure subject. It is an interesting fact that within the last few months the attention of the public has been repeatedly drawn to more than one of those queer cults; but, as the writers have for the most part treated the subject from a purely exoteric point of view, it is not surprising that their readers should, for instance, consider, as they see suggested, that Voudou and Obeah are one and the same, &c., nor perhaps is such confusion a matter of great moment, except to the student of occultism, who may be led astray by it for a time; yet, as there lie hid under the barbarous names and fantastic mummeries of these cults, modes of using many of the tremendous secrets and powers of the universal occultism (*gupta-vidya*) which in themselves

1. Of November 15th, 1890.

are as powerful for evil as good, I count it part of my duty to other students to describe them as well as I can, in the same sense as it is the duty of every ship-master to report for the general behoof? all uncharted reefs and currents he may encounter.

For example, in the *Scientific American* of the 1st of August last, Dr. Eug. Murray-Aaron delivered himself of an article on "Obeah Poisons,"—a subject which, if properly handled, would be of great value alike to chemists, physicians, and occultists. He describes Obeah as "the worship and propitiation of the eternal serpent as an emblem of evil, long ago degenerated into a series of obscene orgies among its West Indian followers." This, as far as it applies to anything, is a vague description of Voudou. As to Obeah poisons, he makes a long list of what he says are Obeah poisons, one of which, the yellow Savannah flower (*Echitis Sub-erecta*) from which Mr. Bowery, F. C. S., of Jamaica, has prepared "Urichitine"—is a *real cumulative* Obeah poison. The learned doctor had apparently not pursued his investigations far enough into Obeah and its poisons to be aware, that *every narcotic or poison made use of by Obeahmen or Voudous has its specific antidote*, or if he was aware of the fact that the infusion of Nhandirba (*Fevilea Cordifolia*) seed is the antidote to that particular one, he showed but small regard for his fellow-creatures in not saying so.

From my acquaintance with those cults, I have no hesitation in saying that their principal narcotic and tonic drugs still remain unknown to esoteric science, and if its knowledge of them is to result in the publication of modes of using dangerous, and almost undetectable poisons, without the safe-guard of advertising at the same time the means of combating them, the less it learns about them the better. Even leaving aside poisonous drugs, there is in use among the votaries of one of these cults an anæsthetic of wonderful power; it is a composition as tasteless and limpid as water, is cumulative in its effects, and can be so used that at the expiry of a certain number of days, hours, or weeks, the victim goes off into a fainting fit, which soon deepens into a death-like trance or coma, the duration of which can be regulated to a few minutes by the doses, or if necessary, the victim can be recovered almost instantaneously by a very simple procedure. This is at present used for stealing people for human sacrifice, &c.; but it is also used for more occult purposes. I can only hope that when official science discovers the composition of this drug, that the publication of it will be attended with all due precaution.

Another and more innocent public reference to these cults was made at the recent folk-lore congress; when a paper by Miss Owen (of St. Joseph's Missouri) on "Voudou Magic" was read. The small amount of "Magic" in the amusing account of her "initiation," is distinctly of the Obeah type,—another instance, of Obeah and Voudou being taken one for the other. Miss Owen refers to "the rare

and precious black kidney-shaped 'Conjir stone,' conferring knowledge and power on him who held it." *Kanji* is the Koromantyn word, equivalent to talisman, and usually applied to black or white kidney or egg-shaped stones,¹ to which elementals are supposed to be 'attached'; but however much power the possession of such a stone may imply, it by no means guarantees knowledge. Perhaps the most interesting fact in connection with Miss Owen's paper was the statement of Mr. Tcheraz, that the word Voudou is probably derived from the Armenian word *Voohook* meaning a sorcerer, or the Turkish word *Booyoo* meaning sorcery. Be that as it may, the Aradas call their cult "*changa*," and their sacred green poisonous snake *Vidú*, whence Voudou is an easy transition.

In addition to the above, in America the public have been interested in some experiments to cause rainfall, which do not seem to have been attended by any very distinct success. It may not be amiss, therefore—as the subject is of very great importance in many parts of the world,—to recite some examples of African 'Magical' rain-production that go to show at any rate, that the production of rain when required is not an impossibility, even when no dynamite or gunpowder are to be had. It was no doubt with that laudable intention that the London "*Graphic*" recently presented its subscribers with a picture of that *rara avis* the "*Hindoo Fukir*," being swung by his heels as a penance to produce rain!

However, before going on with our rain-making, it may be well to clear up a little of the obscurity which envelopes African magical cults or systems. "Tau-Tridelta" writing on this subject in *Lucifer*, a journal like this, more or less devoted to occult subjects, is *ipso facto* more to be blamed for his additions to that obscurity, than the 'outsiders' above referred to. Hear him on occultism generally, and African magic in particular!

"There are several schools of Magism, all proceeding and operating on entirely different lines. The principal of these, and on whose philosophy all others are founded, are the Hindu, the Thibetan, the Egyptian (including the Arab), and the Obeah or Voudou. The last named is entirely and fundamentally opposed to the other three, it having its root and foundation in necromancy or "Black-magic," while the others all operate either by what is known to experts as "white-magic," or in other cases by "psychologizing" the spectator.

The difference between those schools and that of the Obeah or Voudou is very great, because *in them* there is a deception or want of reality, in the performance. The spectator does not *really* see what he fancies he sees; his mind is simply impressed by the operator and the effect is produced. But in African magic, on the contrary, there is

1. It is said that if a real Kanji stone be soaked for 5 to 10 minutes in alcohol, that the latter becomes tasteless and uninflamable. I have so tested several of these (reputed) stones without the alcohol being affected in the least.

no will-impression, the observer does really and actually see what is taking place. The force employed by the African necromancers is not psychological action, but demonosophy." As he gives us to understand that his examples happened on the West Coast of Africa, we shall mainly refer to West African cults. The principal of these may be defined as follows:—

- (1). The Egyptian, or Atlantico-Egyptian school, which is the reputed progenitor of the modern East African cult of the Kaffir races; to which belong the interesting rain-making and other examples adduced by 'Tau-Tridelta.'
- (2). The Arab or Semetic school, which in the Egypt of to-day has totally overleaped and eclipsed the Atlantico-Egyptian, and having incorporated portions thereof has followed the crescent all over Africa as far as the north bank of the Congo.
- (3). The Voodoo, Voudou, or T'changa school, which is the tribal system of the Arada or Ráda tribe (the Yaruba and Dahoman tribes, also to a certain extent) and which has for its *totem* the *Vidú* or green poisonous snake (which is probably the snake otherwise known as the 'Green Mamba' one of the African cobras, *Dendraspis*). That is *one* West African system.
- (4). The Obeah or Wanga school, which is the tribal system of the Koromantyn, Popo, Ebor, and other tribes. A *second* West African system, which in its West Indian development, is more or less mixed with and kept alive by the second or Semetic school.

The last, then, are practically all that have to do with West Africa, and their geographical and tribal limits on the West are nearly as follow:—

The Semetic, includes Arabs, Moors, Fullahs, Mandingoes, &c., who are all now more or less Mussalmans. The western boundary of its territory runs down to a point about 200 miles north-east of Sierra Leone, from whence it runs south-east to the Sakatu states, and thence south-east towards the Congo.

The Obeah or Wanga, is the system of nearly all the coast, and many of the inland tribes, from about Whydale to a point south of of St. Paul de Loanda¹. (Wanga, means (a) a spell or charm, and (b) a mysterious or poisonous drug).

The Voudou or T'changa, is the system of the Aráda tribe, whose country is inland north-east of Lagos, between the Dahoman and Yuruba countries. It is this vile cult which is at the bottom alike of the blood-thirsty "Customs" of the Dahoman tribes, and the "goat without horns;" sacrifices, and cannibalism of Haïti. The Aradas and Yurubas in the West Indies have been nick-named "black Jews." both

1. Bryan Edwards' "History of the West Indies", 1801.

from their habits and appearance,—and perhaps from certain parts of their cult which have some resemblance to the bloody and burnt sacrifice part of the service of the tribal deity Jehovah.

None of these systems can be said to be “founded on necromancy,” though doubtless, the knowledge of it, and of “Demonosophy” forms a part of them as of all systems. ‘Psychologizing’ or the use of glamour, is common to each and all, as may be gathered from my former notes on Obeah, and from the East African Kaffir practice, as shewn below; while even the T’changa, vile as it is, has a white side as well as a black one.

That these systems should have some distinctive points of difference is not surprising, and I now ask the reader to note the difference between the “rain-making” of the East African Kaffir system, and that of the West African Obeah system, which will be found considerable, and of itself ample evidence of variety of procedure and system.

“Tau-Tridelta” begins his “rain-making” scene, by the description of a Kaffir Kraal in a dry season. “For weeks and weeks there had been no rain, although it was the rainy season. The mealies were all dying for want of water, the cattle were being slaughtered in all directions; women and children had died by scores,” &c., &c. (Where on the West Coast could such a description apply? What West Coast tribe lives on mealies, and has herds of cattle?) The king “announced the arrival of two celebrated rain-makers, who would forthwith proceed to relieve the prevailing distress * * * a large ring * * * being formed by the squatting negroes ... the king being in the centre, and the rain-makers in front of him, they commenced their incantations. The zenith and the horizon were eagerly examined from time to time, but not a vestige of a cloud appeared. Presently the older man rolled on the ground in convulsions, apparently epileptic, and his comrade started to his feet, pointing with both hands to the copper-colored sky. All eyes followed his gesture, and looked at the spot to which his hands pointed, but nothing was visible. Motionless as a stone statue, he stood with gaze riveted on the sky. In about the space of a minute a darker shade was observable in the copper tint, and in another minute it grew darker and darker, and in a few more seconds developed into a black cloud, which soon overspread the heavens. In a moment a vivid flash was seen, and the deluge that fell from that cloud, which had now spread completely overhead, was something to be remembered.” The king dismissed the rain-makers with presents of cattle, &c.

That is East African Kaffir rain-making. Let readers who are interested in the point, compare with this the magnificent thunder and lightning duel between two Zulu rain-makers in Rider Haggard’s “Allan’s Wife.” In which volume too, will be found a Zulu rain-maker using glamour and various other phases of occultism for beneficent purposes. There is a book on Kaffir or Zulu magic or witchcraft in the British

Museum, which to those on the spot, will doubtless afford further illustrations.

Here is a West African Obeah rain-making scene:—“A priest from Toulouse called Père Fraisse, had brought from the Kingdom of Juda, in Guinea, to Martinique (West Indies) a little negro of 9 or 10 years of age. Some months after the child arrived, he heard the fathers complaining of the dryness of the weather which was affecting their garden, and heard them wishing for rain. The child, who had begun to speak French, asked them whether they wanted a heavy or slight shower, assuring them that he could make a shower fall on their garden.

This proposal much astonished the fathers, but after consulting together, they consented (because the child was not yet baptised!) to his causing a slight shower.

The child immediately gathered three oranges, which he placed on the ground at a little distance from each other. He prostrated himself before each orange with a fervency and devotion which surprised the fathers. He then gathered three little orange twigs which, after repeated prostrations, he placed against each orange. He then prostrated himself for the third time, and said some words with much respect and attention; then, lifting one of the little orange twigs in his hand, he looked all round the horizon till he perceived a very small cloud at a very great distance, he then extended the twigs towards it, which instantly produced a smart shower, lasting nearly an hour. He then took the oranges and twigs and buried them.

The fathers were much surprised, particularly as not a drop fell outside their garden, but later, they failed in getting the child to tell them the words he used: (which probably would not have been the result had they been Jesuits!) “the witnesses of this scene were Fathers Temple, Rosié, Bournot, and Fraisse, of our (Dominican) order.”¹

It is evident that both these rain-makings, however produced are, judging by the purposes and results, neither Black-magic, nor yet of necromantic origin.

Comparing these two examples, we see that the East African Kaffir produces his rain without the use of any visible or audible ceremony, simply and directly through intense will-concentration, his capacity for which effectually distinguishes his race, were all other points of difference wanting, from most of the West African races. There is no recorded case within my knowledge of the Kaffir rain-maker making use of other procedure for the production of rain, thunder, &c.

The West African Obeahman using a plan more suited to his incapacity of intense concentration, makes use of distinct ceremonial, the active instrument being a spell (mantra) which might be used either to produce rain directly by vibration, or indirectly by utilization of water elementals;—in the instance before us, probably in the latter method, when the boy’s command over the quantity to be produced is taken into

1. “Nouveaux Voyages aux Iles d’Amérique”, Père Labat 1724.

account. The Obeahman, therefore, producing rain through *indirect* concentration of will, by aid of ceremonial magic (*var: mantra vidya*).

This comparison shows us among other things, that the feats themselves, *e. g.*, rain-making, &c., are common to both systems, that where the systematic differences occur is in the modes and details of production: and that, therefore, the difference between the various schools, as far as the philosophy is concerned in regard to such matters, is practically *nil*.

"Tau-Tridelta" appears to be under the impression, not only that Voudou and Obeah are one and the same, but that (a) glamour (or, as he calls it, psychologizing the spectator) is *ipso facto* white magic, and (b) that African magic having "its root and foundation in necromancy or black magic is therefore incapable of the use of either white magic" or glamour.

However, by another illustration drawn from his paper,—premissing that I understand from the same that he was an eye-witness of the scenes he describes,—I shall now show that the East African Kaffir wizards *do* use glamour, and further that they seem to have used it to some purpose on "Tau-Tridelta" himself.

"Tau-Tridelta" was with the rain-makers in their hut, and they had been giving him some examples of their skill, when they gave him this "very interesting exhibition. By the old man's directions we arranged ourselves round the fire at the three points of an imaginary triangle. The men waved their hands over the fire in rhythm with their chant, when dozens of *tic polangas*, the most deadly serpents in Africa (*sic*) slowly crawled out of the burning embers and, interlacing themselves together, whirled in a mad dance *on their tails* round the fire; making all the while a continuous hissing. At the word of command they all sprang into the fire and disappeared. The young man then came round to me, and kneeling down, opened his mouth, out of which the head of a *tic polanga* was quickly protruded. He snatched it out, pulling a serpent nearly three feet long out of his throat, and threw it also into the fire. In rapid succession he drew seven serpents from his throat and consigned them all to the same fiery end."

Now for the demonstration!

(a) "Tic-Polanga" is the Telugu (?) name of the *Daboia Russellii*, known to Anglo-Indians also as the "Cowrie snake," from its markings: which the best authorities say *only inhabits a limited area in Asia*. (v. Fayers "Thanotophidia of India.")

(b). There are no known snakes or serpents whose structure permits them to "dance *on their tails*."

Therefore (1) either the wizards using the "demonosophy" Tau-Tridelta credits them with, 'compelled' certain demons (? Elementals) into the forms of those snakes, or they caused him to see "mayavic," or glamour forms of *tic-Polangas* dancing "on their tails," and (2) In any case, they "psychologized" him into the belief that the snakes

he saw were *real*, that they were *tic-Polangas in Africa*, and that *they* are known to the public as "the most deadly serpents in Africa." It is to be hoped that the "puff-adders" who have fair claims to that title, won't be jealous!

From this my readers will perceive that African wizards *have* some notion of glamour and its use, and that, according to Tan-Tridelta's showing, their magic is therefore not always "Black." Indeed on the whole no occultist can read his article without recognising that glamour was the chief phase of occultism made use of by his friends, the wizards, in the majority of the examples narrated by him, and that it apparently had no little effect on himself.

In Mr. J. D. Bell's "Obeah," which contains a variety of miscellaneous West India 'gup', there is related an interesting case of unconscious, or "mediumistic" rain-making, which is just the requisite complement of the above conscious cases. I am not aware if there are any similar seance-room cases on record.

This, Mr. Bell states "happened a few years ago in St. Lucia, in connection with a little girl, who possessed the undesirable power of causing rain to fall wherever she might be. The first shower came on quite suddenly, and one day the mother of the child was astounded on being told that rain was falling in the bed-room at that moment occupied by the little girl. Rushing upstairs, at once, the lady did actually find a smart shower of water falling from the ceiling and soaking into the floor. Umbrellas had to be called into immediate requisition in order to investigate the mystery. It could only however be "constaté" that, although perfectly fine and dry outside, rain was undoubtedly falling in broad day-light, in the room occupied by the little girl. The child was taken into another room with the immediate effect of producing another equally smart shower, whereas the room she had just vacated became quite dry again.

The unfortunate little girl was hurried from one room to another, upstairs and down again, only with the same invariable effect. She was ultimately taken into the garden in the hope that she might water some beds of vegetables which sadly needed irrigation, but unfortunately this watering little girl obtained no effect outside, and was found to cause showers in undesirable places, such as bed-rooms and kitchens. The news soon spread abroad, and numbers came to see this young phenomenon,.....but happily this attack of waterworks only lasted a few days.....

All joking apart, this wonderful incident did really occur as numbers of residents in St. Lucia can testify, nor is the case a solitary one."

The veriest tyro in occult study knows that whatever can be done negatively, or unconsciously by a Medium, or in the *aura* of one, can be done positively and consciously by the possession of a trained will as, in all probability, in the West African rain-making, and in this latter

1. "Obeah" by J. D. Bell, London, 1889.

negative case, the actual rain-making was done by "Water Elementals." It would add greatly to the comprehension of these and like phenomena if some learned brother would give us accounts of the water, air, and earth elementals from the Indian point of view, like those which Col. Olcott gave us of the Fire Elementals, at p. 266 *et seq.* of the last volume of the *Theosophist*.

The most valuable example of Obeah related by Mr. Bell, is made more interesting by its going to illustrate the fact that the 'high-grade' flats of Mr. Congo Brown,—alluded to in my former notes,—have not become quite obsolete. I refer particularly to the alleged flying away of his brother and his mysterious removal of the hogsheads of sugar. It is this:—

A Roman Catholic priest relates, "some years ago I was in Trinidad, and the Archbishop sent me to take charge of a parish far in the interior of the island, at that time very little known and developed. There being no presbytery, I had to make shift, until I could build one, with part of a small wooden house, of which one room was occupied by an old colored woman, who lived with a little girl. This woman was looked on with a good deal of dread by the people, being supposed to possess a knowledge of a good many unholy tricks, and it was confidently hoped that my near neighbourhood would do her good, and at all events induce her to be seen now and then at church, which is here a great sign of respectability. When taking possession of my part of the house, I was shown her room, and noticed particularly that it contained some very handsome pieces of the massive furniture so much esteemed by the Creoles. A tremendous family four-poster with very heavy, handsomely turned pillars, stood in one corner near a ponderous mahogany wardrobe, and various other bits of heavy furniture pretty well filled the little room. The door of her apartment opened into my room, which she had to pass through every time she went out of the houseThe night after my taking possession, I heard a monotonous sound through the partition, as of some one crooning a sing-song tune. This continued for over an hour, and more than once I felt inclined to rap at the partition, and beg the old dame to stop her incantations, but it finally acted as a lullaby; and I soon dropped asleep. Next morning, having got up and dressed, I noticed that all was perfectly silent next door, and on listening attentively failed to hear a sound; I feared something had gone wrong, but noticed that the door leading outside had not been opened, as a chair I had placed against it was in precisely the same position as I had left it. I then knocked at her door several times, but obtained no answer; fearing an accident had happened, I opened the door, and as it swung back on its hinges, I was astounded to see the room perfectly empty, and evidently swept clean. On examining the room carefully, I found it only had two small windows, besides the door leading into my room. From that day to this, neither I nor any one living in that district has ever seen or heard anything

of that woman or her little girl. How she moved all her heavy furniture out of that little room, has ever remained an inexplicable mystery. I would have defied any one to move the wardrobe alone, and even if the old woman had had strength to move the furniture away, she could never have dragged it through my room without waking me"!

Query: Did the near approach of the 'odour of sanctity' cause the 'vile sorceress' to flee? or—did the old woman consider the same as a defilement?

In the above we have a broad hint as to what process Mr. Congo Brown's brother used when he flew away, and as to how Mr. Brown himself got those hogsheads of sugar transported from the sugar-works to the beach. When did the Wanga-Obeahmen learn *mantra-vidya*? It was assuredly never evolved from the brain of any West African negro in the state he has been in during the 400-odd years, the European has been in more or less close contact with him. There is nothing to show that the Arab or Semetic system introduced it, because the contact between the two have been but local in Africa, where communication is difficult; and in the West Indies only occasional, and comparatively recent. This will ultimately in all probability resolve itself into a question of races, such as—Is the West African negro, a Lemurian remnant, a remnant of some escaped black Atlanteans, or what?

MIAD HOYORA KORAHON, F. T. S.

HINDU THEORIES OF THE PULSE.

A paper read before the Convention of the Theosophical Society held at Adyar, Madras, on 27th, 28th and 29th December 1891, by K. Narayana-swamy Iyer, F. T. S.

IN this age of Kaliyuga when commensurate with the increase of vices, there is the increase of diseases, that department of knowledge which tends to the alleviation of human physical sufferings and; which should be most improved, is that of Vythia Shastra, or medicine, and yet we find it is in a low state, both in the West and the East. We find the Western system is not giving satisfaction to the people there, nor is it to the people in India. One European gentleman of high education told me that he never took European medicines in all his life, though he was then 40 years of age, from the fact of his having no faith in them. In India, prior to the introduction of European medicine, &c., the Eastern system was in a greatly deteriorated condition on account of its being in the hands of ignorant and quack doctors. But when the Western system was introduced into India, the people here were dazzled, as in everything European, by the glossy exteriors, and the chemist's clean crystal glasses with Latin names labelled on them, and took to them with great avidity. But now, after years of experience, we find that excepting in surgery and midwifery, European

medicines effect no permanent cure at all in chronic or difficult cases. We find in such cases that we have only to pay doctors' bills with no good results, inasmuch as in such cases the periods of treatment is eked out to an indefinitely long time. Whereas it is known that for a small sum they are cured, after being entirely given up by the European doctors, by some Hindu doctors here, or there who can only be got at with great difficulty. But according to the Western treatment, cures are effected only in cases where it is but a question of time. In this state of affairs whom are we to appeal to? To my mind the appeal lies to our own antiquity alone. It is known to all that the art of medicine together with others, were in a very high state among the Hindus at a remote period, and they were taken over to Arabia and practised by the Hakims there. That in remote antiquity the art of medicine flourished, is well attested by the two Sanskrit works Charaka and Susruta, the one bearing on Pharmacopœia and the other upon Surgery. In Tamil literature we find that work after work has been written by the eighteen Siddhas upon this subject, not only for the curing of diseases but also for the development of the higher psychical powers in man through Alchemy and Simples. In the last named literature, the books are written in Paribasha (veiled language). They have a key which itself also requires a key. This, in my opinion, is one of the six schools referred to by H. P. B. in her preface to the "Voice of the Silence." Coming to so recent a period as the third century B. C., we find, in the benevolent administration of Asoka, who but for the edicts recently resurrected, would have been traduced as a murderer, that this art flourished well. One of the edicts says that Pyadesi (so Asoka styled himself) had, in order to alleviate the sufferings of men and animals, sent many simples over to the southern parts of India (viz.,) Pandya and Chola kingdoms, to be planted there and to be administered to patients. So that there is no doubt that, were we to revive our ancient literature and introduce text books in our schools under Government patronage, an inestimable boon would be conferred on the country at large. Here I am glad to mention that in the state of Travancore a medical class has been opened upon the ancient methods, and we have only to wish it a long prosperity and life. Let me not, however, be understood as decrying the Western system, which has done good in its own way and removed the many injuries perpetrated by our quacks. But what I wish to say is that intelligent Hindus who graduate at our medical universities should take up this as a labour of love, of course, at great self-sacrifice, by somehow getting at these out-of-the way Hindu doctors.

Now let us see how the ancients and the few people now in India, who work upon the old Eastern methods, were and are able to produce, such wonderful results. Previous to the administering of medicine one has to know the exact nature of the disease a patient is suffering from. In order to diagnose diseases properly, our forefathers had for-

mulated the science of pulse. This they did by understanding the occult forces at work. They have classified the number of diseases, bringing them all to a total of 4,448 (according to the Tamil books I have). Excluding those that did not come in under the science of pulse, for which they prescribed medicines, they were able to analyse the rest and say under which head or heads they fell, through feeling the pulse.

As regards diagnosis itself, there are 8 diagnostic signs according to the Hindus to determine a disease, viz., the changes in the pulse, color, blood, tongue, &c.; of which the most important and the surest is the first. Without a proper knowledge of this science, no man can be termed a doctor, and yet we find in the modern days many native medical doctors following their profession without a proper knowledge of this science. It is through it that the Hindus (I mean those few only who are intelligent and have got the old secrets) are able to state, without speaking with their patients about their disease, &c., the nature of the disease as well as the symptoms and pains the patient is suffering from. Through it they are able to predict death, which is to occur, not only months and days, but even years hence. I think also that through this they distinguish between a trance and real death. Such being the importance of the science of pulse, I shall now go into the subject itself. This science of pulse has got its two aspects, viz., the theoretical and the practical. I mean to confine myself for the present to the theoretical aspect of the question. But before going into the subject itself I have to offer some preliminary remarks. It were better if this subject were taken up by a member of the medical fraternity. I do not belong to it myself. But my excuse in taking up this subject is because no Hindu or any other has, up to date, stepped into the field to justify the scientific basis of this science or to put forth the practical part of it, and because in endeavouring to understand the occult physiology of our body, this subject came under my notice; both being intimately connected with one another. It is sufficient for me if I can, through this paper of mine, provoke a spirit of enquiry in men competent to undertake the task of explaining this science, fully and correctly. Now to the mode of treatment of this subject. I have to shield myself from the many careless attacks made from the West. They think that if the vital life-centres in the lower parts of the body of a man be treated of, it is all nonsense, unmindful of the fact that this will give an idea of the correspondential centres in the head, the subjugation of which alone leads to real spiritual development, and that the subjugation of the centres lower down than the head leads to some development at least, though on a lower plane. But leaving aside that question, I cannot but treat in this connection of the vital life-centres in the body lower down, as the subject I have taken up now is that which pertains to the pulse.

Now going into the subject, let us see how the Western system explains the feeling of pulse in the hand. It says that, as the blood is propelled from the ventricle into the Aorta and from thence into the different arteries, there arises the wave-like motion in the arteries, which motion produces the beating of pulse. It also says that this wave-like motion is felt by us only when the arteries rise from within to the external parts of the body. So that this pulsation is felt in the hands and other parts of the body, where the arteries rise up to the surface. Now in the Western system of pulsation in the hand, they place the fingers of the hand near the wrist bone and find out the number of beats *per minute* and judge of the patient's general health only through such beats. In doing so, they reckon the number of beats of the first finger alone, which is the forefinger, placed near the wrist-bone. But, in the Hindu system, they take into consideration the pulsation in the three fingers, *viz.*, the fore-finger, middle-finger and ring-finger, placed on the patient's hand, beginning from the wrist bone. They concern themselves, not with the number of beats but with the vibration or the intensity of the beat. And in doing so, they compare the pulsation of the three fingers. As regards the details, they will have to be dealt with hereafter when the practical side is dwelt upon. But I shall state here some aspects of the pulsation when all the three fingers are placed, which aspects cannot in my opinion be explained away by the modern Western method. They are firstly, why in normal health do the three fingers differ in their intensity of sound, as it were, in proportion when pulsation is felt the first or fore-finger striking hard, the middle finger less, and the ring-finger the least? Secondly, why in sickness ordinary or extreme is this proportion changed, vice-versa sometimes, and at the point of death the last beat rises up to the intensity of the first, the others not being perceptible at all? Thirdly, why in normal health when the three fingers are reversed by placing the ring-finger near the wrist bone and so on, the same proportion of intensity of sound as in the first case is not maintained? The first objection seems no doubt explainable on the ground that, though the intensity of the sound should grow less and less in the arteries, as they are far away from the Aorta, yet that, since the artery near the hand when pulsation is felt is just emerging from the lower to the upper surface, *viz.*, the wrist-bone, this difference arises. But I do not know whether such an appreciable difference in the three fingers will arise in such a short space as that between the three fingers, even though we lose sight of the fact that the more distant the pulsation is from the heart, the less will be the intensity of the beat. But then as regards the second and third objections, I think they are hard to be met or reconciled with a knowledge of the propulsion and the wave-like motion of the blood alone. Why is it so? Because modern physiology looks at the physical aspect of this gross body merely, but knows next to nothing about the subtle principles existing in it. Here I am, of course, aware of the fact that the three objections I stated above

are facts to be proven. It is for persons competent to undertake this task, to verify them. But I am sure that native doctors who are already in the field having a knowledge of this system and experimenting upon it every day in their lives, will corroborate the three propositions here brought forward by me as objections against the Western system.

Now as to the rationale of pulsation according to the Hindu system. We have first to understand how the life-principles act in man. This is a subject which very few of our native doctors care to know. They simply content themselves with a practical knowledge of it, without a theoretical. Now I said in my lecture on "Occult Physiology," at the last year's Convention, that the magnetic currents, or life-principles, in man, depend for their manifestation upon, or have an Upadhi of Nadis or astral nerves or conductors, which in turn depend upon the body, or more properly, the arteries in the body. These Nadis may be rightly called the astral duplicates of the arteries, each artery consisting of many Nadis. You may remember I said then, that the Nadis are seven in number, and start upwards from a seat called Kandha in the navel. They go up to the heart and round the body, returning to the place from whence they start. It is not necessary that I should give here the names of all the nadis, as they vary in the several Upanishads I have come across. But I think it will be sufficient for me to give the names of three only of the nadis, which are in general use. They are Ida, Pingala and Sushumna. They may also be stated in this connection to be Vayu, Pitha (bile), and Sleshma (phlegm), nadis. They are the bearers of the three kinds of magnetic currents which produce Vayu, bile and phlegm corresponding to Vayu, Agni and Water, and which run along them. Of these, the middle one is Sushumna, the most important being the conductor of Agni (fire).

What are these Pranas? In their collective unity they may be termed Matarisva, as stated in Isa-vasya Upanishad. In man they arise, on the highest plane, from Sahasrara, the pineal gland, and on a lower plane, from the heart. These two, *viz.*, the pineal gland and the heart, have their counterparts in the Macrocosm in the Universal and Solar Suns. It is the one life which pervades all the cosmos in all its septenary and minor divisions. It is that grand serpent which, coiling round even the tiniest atoms of the cosmos, sets them, during the period of manifestation, thrilling with activity and life. It is itself the Upadhi of the cosmic mind which, according to Pantheists, pervades the whole universe. There is no object in the world wherein these twins are not found. In a word, it is the power of Parabrahm itself. The one Prana becomes sevenfold in its nature, in its downward evolution. Of these, five only are mentioned as Pranas in our books *e. g.*, the Upanishads, corresponding to the five elements, beginning with Prithivi (subtle earth). The sixth corresponds to the sixth element, as also to

Buddhi, the 6th principle. Like the sixth principle, which animates the 5th principle, it contains in itself and animates the 5th Prana. I think our books treat it as Hamsa. Hamsa is nothing but the higher Upadhi of the Ego when the latter has raised itself above the lower Upadhis of Pranas. Hamsa is composed of the words A (*ham*) and Sa (*hi*) which mean "I and that" or "I am That." Hence Hamsa is the one vehicle that carries the Ego from the state of Ego-ship to "That" or the state of Brahm, and makes it one with the other. Therefore Brahma is called Hamsa-Vahana, and Para-Brahma Kala-Hamsa. In its lower manifestation, the vehicle of the Ego is the five Pranas mentioned before. Then as regards the seventh Prana, I think it may be likened to the 7th principle in man, which is not only the seventh in order, but also contains within itself potentially the other six principles. Here I shall not go deeper into this. Thus it will be evident that the 6th and 7th Pranas, which are only the admixture of the original one Prana with the 6th and 7th elements, and which contain within themselves the others, need not have found a place in the exoteric books. For all practical purposes, the explanation of the 5 Pranas and their functions is quite sufficient. Moreover, had they entered; into the explanation of the seven Pranas in their entirety, they would have had in my opinion to invade esoteric grounds; else they could not have explained them as satisfactorily as the five Pranas which are given out in our books. I shall not here detain you with all the reasons that could be urged in support of this.

Then as to five Pranas themselves, the names of these five are repeated by orthodox Hindus just before taking their food, without a knowledge of their importance in the economy of life, while the other class does not do even that. They are Vyana, Prana, Apana, Samana and Udana, according to the five elements with which the one magnetic current mingles from Akas down. They have got their respective seats and junctions, as also the devatas presiding over them, thus showing that they are intelligent forces and not mere mechanical ones. But on this account it is not to be supposed, that they are located in one centre and that centre only. Their important seats are, respectively, the body, heart, arms, navel and throat. Their general functions are circulating the blood, expiration, inspiration, digesting the food, &c., If we go into the 10 Upanishads, we find there are other functions given out to each of them. We find that Prana and Apana, which are connected with Vayu and Agni, are the positive and negative currents, whereas Samana, which is connected with Ap (Subtle) water, digests the food taken, and gives out particles of subtle food to the rest, thereby keeping them up. Upana being associated with subtle earth, serves as a check to the others. At the time of death, all our karmic events are taken up by this, which serves as a light for the Ego to pass on from this world to the higher. The Ego returns to this world after

these events are exhausted. Vyana, besides circulating the blood throughout the system, is that which prevails when expiration and inspiration are stopped, and a person aims at a certain thing, and so on. Again, all these currents are not merely stationary, but vibrate along the nadis in the arteries. Moreover, they differ in their rates of vibration according to the elements they commingle with. And even of these 5 pranas, the three middle ones, excluding the first and last, are what are required for our purpose. The reason being that the lowest, being coupled with earth, the first element is too slow to be perceived from our physical standpoint, and the last, being associated with Akas, is too rapid to be perceived from the same standpoint. I give this long explanation about the pranas in order that I may pave my way for what follows, and that I may clear any misconception about the Pranas being located in any particular centre, as might be inferred from a reading of our books. Now leaving aside the 2 highest Pranas, let us begin with the five Pranas as rising from the heart. These run in parallel directions with different rates of vibration, on their respective conductors, or nadis, which, again, as I said before, are associated with the arteries. In running or vibrating, say through the right hand from the heart, they come to a knot which is situated just before the spot where we feel the pulse with the three fingers. There they part to pass through the five fingers. At first Udana and Vyana, which are of earth and Akas, respectively, part to pass through the little finger and thumb, respectively. The other currents of subtle Vayu, Agni and Water vibrate along the arteries near the wrist-bone (where the pulse is felt with the three fingers) and run off outside through fore-finger, middle-finger and ring-finger, respectively. The first one that is felt near the wrist-bone, and with the fore-finger, through which the Vayu current or Prana flows, is Prana. The next one felt with the middle finger, is the Apana current, which is of Agni. The third one felt with the ring-finger is Samana. Therefore it is that these currents, viz., Prana, Apana and Samana, are called Vayu, Pitha (bile) and Sleshma (phlegm) on account of the three elements secreting them. These are the subtle currents which produce on the physical plane the gross Vayu (or humor as it is called by the Westerns), bile and phlegm in the body. As regards the first Vayu (*lit.* wind) Western people may laugh at me for the introduction of this term into the medical vocabulary. They call it humor instead. But I may state here that this word is vague. We contend that in cases of paralysis, rheumatic complaints, &c., it is this Vayu that troubles people. This Vayu, when converted from subtle into gross, acts in the gross body through the spleen, which is the receptacle of the gross Vayu. From here it ramifies into all parts of the body. When it so goes out, it affects the different parts of the system. Even though a blister is applied to that part of the body affected with it, it but displaces it from that spot, even if that should prove

effective. And then the patient suffers in another place in the same body. This Vayu cannot be seen visibly, inasmuch as when the body is cut open or the man dies, it flies off. This is the reason why our modern medical fraternity will not bring within their purview Vayu, or some doctors find the rupture of the spleen as the safest excuse in a certificate which is given by them on the death of a person, since doctors themselves do not know the function of the spleen. Then as to bile. This has its receptacle the liver. Phlegm, according to us, rises from the navel and forms itself in the throat. Now therefore we find that these are the three life-principles from which we can judge of our health. As I said before, the other two principles need not be noticed here. Here I may add that the pulsation of Vayu is felt only with the finger through which Vayu passes, viz., the fore-finger, and so with the other pulsations, each through its own kindred finger. The reason is also apparent why in mesmeric experiments the middle finger is especially used for passes, since it emits the Agni current.

The rates of vibration of the subtle Vayu, Agni and Water currents vary from one another and are in a certain proportion, Vayu being the highest and water the lowest. Such being the case, the wave-like motion produced in the arteries is subject to the rate of vibrations produced by these currents above. In other words, if the Vayu current runs along the nadi of a certain artery, it will rise up to a greater height than if one of the other two currents ran along the same path. So, also, with reference to Agni and Water. This is the reason why, when we are feeling the pulse of a person in a normal state of health, the Vayu beats hard, the middle one less, and the last, or phlegm nadi, beats very low. But if instead, observing the rule of judging the beating of the Vayu pulse with the Vayu or fore-finger, and so on, we reverse the process and observe the Vayu pulse with the ring-finger and so on, we find the same results do not occur. Again, take cases of invalids and observe the pulse in the proper manner. We find then that there is an utter violation of this general rule. The middle one beats harder than the first, and so on, and how are these accountable? If, as the modern people contend, the pulse rises or falls only through the excess of heat or otherwise of the blood in the system, how comes it that, without these three beatings rising or falling in the same proportion, one of them, say the middle one or the last, viz., phlegm, beats harder than Vayu? All these are, I think, hard nuts for the Western people to crack on their hypothesis.

Thus, therefore, we find that our system does not in any way conflict with the Western, but being superadded to it, is able to explain all the phenomena of pulsation, as also the higher mysteries of life. We find that the Westerns postulate that the pulsation is due to the wave-like motion of the blood driven from the heart into the arteries. The Eastern system admits this, and says—you look at the physical aspect alone, there are higher and more subtle life-currents in man, a

knowledge of which alone will enable you to study practically all the different aspects of pulsation, and to solve the various difficulties of administering medicine and of curing diseases. It says also, that these subtle currents run along the arteries and modify the wavy motion of the blood in arteries, and that if these currents stop through the action of still higher forces, the physical body no longer works. This is the theoretical side of the Hindu teachings of the pulse. I shall deal with the practical side of it in my next paper.

Reviews.

Lucifer:—The November *Lucifer* opens with an outspoken editorial "Mysticism True and False." There is an insidious foe to real Occultism which is to be met with under various forms and guises, its name is "Psychic Sexuality." A stern blow is dealt at this enemy, in the article in question, and all true Theosophists must feel glad that the Editor of *Lucifer* has handed this distasteful subject so firmly. Though we may ignore it, it is alive and active, instilling its subtle poison and ruining men's lives. Mrs. Besant's article, while showing Theosophists the duty that lies before them, of fighting this deadly foe, will we hope serve also to warn the ignorant and unwary. A reprint of the article would do much good in certain quarters. H. P. B.'s article "Chinese Spirits" is another proof of her wide knowledge. G. R. S. Mead replies to Mr. Brodie Innes' article "The True Church of Christ Exoteric and Esoteric," and W. R. Old contributes some remarks on "Mediumism in Daily Life."

In this month's instalment of "The Seven Principles of Man," we notice that the writer has adopted the habit, originated by some Hindu Theosophists, of employing capital letters in the possessive pronouns when referring to adepts as a class. This inclines somewhat to personal God-worship, and while the dignity of the Mahatmas is not added to, we run the risk of being classed as idolators.

The December editorial "Ought Theosophists to be Propagandists?" answers this much discussed question in the affirmative. That Fellows of the Society should do all in their power to spread the teachings of Theosophy, is now the generally accepted opinion throughout the Society. The ranks of those who would confine our teachings within a select drawing-room circle have rapidly dwindled, especially of late, and the article in question will perhaps influence some undecided minds to be up and doing what they can to make Theosophy a living power in the world. "A Bewitched Life", one of H. P. B.'s "Nightmare Tales" which originally appeared in the *Theosophist* is re-produced in the present number. "The Dream of Ravan" forms a pleasant interlude in what is perhaps rather a solid number.

The Path.—The November issue contains a useful article on the "Ideal and the Practical" treating of the material conceptions of high ideals embodied in the thoughts and writings of our modern, socialists and reformers. "A Vision" by Dr. Phelon is poetically written reminding one somewhat of the *Revelations* of Saint John. Unfortunately many of the articles in *The Path* are too short, and it is evident that many writers feel cramped by the small space allowed them. This month's "Tea Table Talk" is distinctly good

and consists of a dramatic description of a fire and the saving of a girl's life. Says the writer, in conclusion, dwelling upon the fact that a crisis, such as the one described, is often needed to bring out man's true brotherly nature: "Know one another in the broad light of the common day. Feel with one another now. Work each for the other now. Hope in one another now. There is but one moment for brotherly love. That moment is in the eternal NOW."

Turning to the December number we find an article on "The Upanishads" by "Francois Flamel" dealing with a much debated question which we have not the space to go into here. We fancy however from a perusal of the article that "Francois Flamel" is not so much a Frenchman as his name implies. "Hypocrisy or Ignorance", is a sensible article and worth consideration.

Theosophical Siftings.—No. 13, Vol. IV. "The Septenary Nature of Consciousness" is the reprint of a paper read before the Blavatsky Lodge, London, by Mrs. Cleather, and it constitutes the present number of the *Siftings*. The article in question is based chiefly upon the "Secret Doctrine" and should serve as a useful reference article. A short paper on "Theosophy" by Allen Griffiths follows—

"THE INDIANAPOLIS LETTERS ON THEOSOPHY."*

This small book bears the imprint of Bro. Fullerton's practical mind. It consists of 11 letters on Theosophy, one being devoted to a defence of H. P. B. The book should be useful to enquirers. The letters it may be remarked, have been reprinted in some of the Anglo-Indian papers, from proofs supplied from America.

"THE MYSTIC QUEST."

Is a Tale of Two Incarnations by the well-known author, William Kingsland. The outside of the book is attractive and symbolic. The first chapter is entitled "The Problem of Life," and the last chapter, the 17th is "The Problem Solved." Intermediate, are "Guesses at Truth," "A Hidden Key," "Evolution," "The Horizon Widens," "The Mystic Manuscript," "Drowned," "Old Friends in New Bodies," "1,600 Years Ago," "Science and Religion," &c.

The heading of every chapter is garnished with an apt quotation in poetry, a fashion which gives a grace to prose, and which is welcomed by Indian readers who are peculiarly susceptible to the charm of rhythmic truth; and of whom many are fresh in their knowledge of English poetical literature, through their University studies. This pleasant story is excellent for one who is acquiring a knowledge of English, because it is written in William Kingsland's plain clear style, his vocabulary being copious also; and the book calls for both explanation of theory, and the conversational language of educated persons in the intercourse of common life.

The story is about two pairs of young friends; their present life, sympathetic at first sight, and eventually mysteriously attractive,—with a glimpse at their life and their relative positions, one thousand and six hundred years ago, when Christianity as a sect was taking form and shape out of

* By Alexander Fullerton, "Path" Office, P. O. Box 2659, New York, and Theosophical Publication Society, 7, Duke St., Adelphi, London, W. C.

the philosophical cults of Greece and Egypt. Becoming despotic, it martyred one of the friends who had interposed to shield the other.

The author has drawn well the portraits and characters of the two pairs of lovers. The conversational love-passages do not indicate a practised hand. Many a sailor could outdo him. An Italian singer, picked at random, any chivalric Spaniard or a Frenchman from the most rustic border, could surpass our cultured author in the delicate intensities of the "divine art" of a love-talk, and the grace of the scene altogether; which is bound to be, either absolute poetry, or worse than absolute prose. But these critical pages in the "Mystic Quest", are at least true to Nature in being short;—and the double and re-doubled lives in two incarnations, serve as a silver web on which are embroidered the doctrines, whose explication is so much in demand just now throughout the awakened Occident. The author handles most or all the numerous points concerning which the English public have inquired through the newspapers for the last several months.

In the chapter entitled "Drowned," the resuscitated hero had during his semi-dead outwardly unconscious interval, reviewed not only this life, but others of his past lives, and on recovering, he retained in detail the remembrance of the last life before the present one. As the other three persons are equally rich in the recollective faculty, they are very happy together. Novels and stage-plays are now and have been throughout historic time, such potent and charming teachers, that bigotry and narrowness have feared them. We can imagine extensively. We know, so little regarding the details which fill up the grand outline of existence, given in the "Secret Doctrine", that it is not easy to write a safe novel in illustration. In attempting it, an author at this early stage of knowledge, may teach false particulars; such as the working of Karma collectively; and individually, as co-related; and the length of interval between life-times. At any rate, fiction has found a new and prolific field of invention. It stirs thought, it counteracts decayed creeds; and the truth, or the possible minor mistake, will sometime shine out distinct from each other in the light of advancing noonday. The "Mystic Quest", in over 200 pages of print easy to read, is just the satisfactory volume, which can be commenced and finished between one Indian meal and the next.

ANNA BALLARD, F. T. S.

"THE BRETHERN OF MOUNT ATLAS."*

The above is described in its sub-title as being "The first part of an African Theosophical story."

Three gentlemen, two middle-aged, and one young, make up their minds on an Invernesshire grouse moor to proceed to a certain Mount Atlas in search of an Occult Fraternity of whose existence one of their number has heard. This one is David Urquhart, who, before the opening of the story had been ab. to render a service to a man named Ali Abdul Ressool, a pupil of the mystics of Mount Atlas. It was ultimately arranged by the grouse-shooters that they should call for the said Ali at Morocco and then, with him as guide, proceed to Mount Atlas, "the spot chosen as the earthly home of the mysterious colony."

* By Hugh E. M. Stutfield, F.R.G.S., London, Longmans, Green and Co. and New York, 15 East, 16th Street.

The Mount Atlas of Pliny and Herodotus, the author tells us, could not have referred to the Atlas mountains near the city of Morocco, but is identical with Djebel Karbeer in the midst of the desert "which has no more connection with the Atlas range than Ben Nevis has with Kinchinjunga." It is this Mount Atlas which is the goal of the three heroes.

After numerous adventures, including the inevitable robber attack, and a lion hunt with its cruel details of tortured and wounded animals, and after enduring the simoon and nearly dying of thirst, the would-be occultists arrive at the foot of Atlas.

Up to the present, the narrative has been on the ordinary lines of adventure, travel and sport, with the interest fairly maintained, but in the second half of the book Mr. Stutfield apparently changes his mind and decides to write nonsense instead of continuing his interesting tale. Here he makes a very decided blunder, for he trifles with the feelings of his readers, which a good author will never do. He leads them up to a certain point, leaves them almost breathlessly awaiting further developments and then suddenly turns round, and as it were, makes grimaces at them. After the XIVth chapter, the book loses its dramatic interest entirely. It is impossible to tell whether the writer means his statements *au sérieux* or not, and the reader, like a child who suspects it is being made fun of, but is not quite sure, will be inclined to throw down the volume in a fit of annoyance. The remainder of the narrative is principally a 'hash' of "Esoteric Buddhism," odds and ends of Theosophy, and Lawrence Oliphant's philosophy of *Sympneumata*. David Urquhart, already referred to, the mystic of the party, finds among the Brethren his twin soul, Leila. After a course of love-making, carried on along strictly occult lines (as we are informed) the lovers decide to merge their souls into one. The scene that follows is hardly worth dwelling upon, reminding one of the pantomime days of one's childhood. After "the melting of the two astral shapes one into the other," the curtain is rung down and all is over. The two survivors return again to their grouse-shooting and the ordinary events of life.

We cannot regard Mr. Stutfield's book as entitled to praise, save as a narrative of travel and adventure. As regards his occultism, he combines the incongruous functions of metaphysician and vulgar clown.

S. V. E.

"WHAT IS THEOSOPHY."*

"Books that you may carry to the fire-side and hold readily in your hand are the most useful after all." Such was the opinion of the great Dr. Johnson, and it is worthy of the consideration of those who are inclined to regard a hand-book on Theosophy as rather *infra dignitate*. A hand-book for enquirers has been a long-standing want in theosophical literature, and Mr. Walter R. Old has endeavoured to supply this in a small book of some 120 pages, bearing the above title.

The little volume as indicated on the title page is "An outline of Theosophical Teachings relating to Man and the Universe, Occultism, &c."

There is short Preface by Annie Besant, followed by excellent portraits of H. P. B. and the President-Founder.

A close criticism of a book of this nature would not be fair as it pretends to nothing beyond being an introduction to Theosophy. We appreciate fully

* London. Hay, Nisbet and Co., 169, Fleet St., and 125, Jamaica St., Glasgow. Price, one shilling.

the difficulties to be encountered in writing a hand-book of Theosophy; Mr. Old has in this case, however, succeeded in elucidating the main points of Theosophy and making the most of his limited space.

The author frequently compares the teachings of Theosophy with those of the great writers of the West, *e. g.* Emerson, thus showing that he does not forget the debt he owes to the workers and thinkers of the West.

The first chapter is devoted to short biographical sketches of H. P. B. and H. S. Olcott.

The remainder deal, *inter alia*, with the Macrocosm, the Microcosm, Karma, Re-incarnation, Ethics, &c. These subjects are clearly and concisely stated without any unnecessary use of long words.

The chapters on "The Universe," "Ethics" and "Occult Study" are perhaps the best. "States of Consciousness," Chapter VII, seems too abstruse a subject to be taken in a small book, and the writer has not been able to do justice to his subject owing to the restrictions of space.

The book should be widely read, and will no doubt afford food for thought to many enquiring minds.

S. V. E.

The following are on our table and will be noticed in due course:—

Traité Méthodique de Science Occulte, Papus; *Essai Sur La Philosophie Buddhique*, Augustin Chaboseau; *Jésus de Nazareth, au point de vue Historique, Scientifique et Social*, Paul De Réglé; *Edison, and His Inventions* by J. B. McLure, M. A.; *Le Kama Soutra*, traduit par E. Lamairesse.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, January 1892.

SINCE I last wrote, Mrs. Besant has been to America and back, and is now amongst us once more, better in health for her little trip, and looking stronger than she has done for some months past; she says that the passage home was exceptionally calm, and that much interest was evinced in Theosophy by the passengers; indeed the night before they landed the Captain allowed a meeting to be held—by their special request—at which Mrs. Besant spoke, and Lord Aberdeen took the chair; he and Lady Aberdeen expressed themselves as much interested; all this, however, you will see in the papers.

Our home news is not very extensive, the small and reduced staff at Headquarters have their hands so full that they are unable to do much outside work, in the shape of lectures, &c., the new edition of the "Secret Doctrine" occupying all their spare time and energies.

You will be sorry to hear that Mrs. Cooper-Oakley is ill, and has been confined to her room for the last three weeks; Dr. Mennell fears, too, that it will be sometime yet before she is able to be about again, and fit for work of any kind.

The Council of the Blavatsky Lodge has just issued a new Syllabus, to begin with the new year, on January 7th; only seven discussions, however, are as yet arranged for. Our General Secretary opens with "Leading Theo-

sophical Conceptions," and Mrs. Besant follows on the three successive Thursdays "Re-incarnation," considered as "I. *What it is that re-incarnates.* II. *The Method and Results of Re-incarnation.* III. *History and Society in the Light of Re-incarnation.*" In February Mr. Burrows takes up, "*Objections to Theosophy Considered and Answered,*" which he treats for the three remaining meetings, dividing his subject into scientific, philosophical, and religious "Objections."

I have already mentioned the new press scheme, and the renting of new and more commodious quarters; all this is now *un fait accompli*, and the H. P. B. Press is comfortably settled in its new resting-place, situated conveniently near Head-quarters: I went over the premises the other day, and was charmed with the workman-like, spic-and-span appearance of the whole house; our American brothers, Messrs. Pryse and Brown, are indeed to be congratulated, and it was a pleasure to see them hard at work among their staff, now numbering some six or eight hands; a number likely to be increased as work increases. Bro. Pryse is, of course, bringing out the new Edition of the "Secret Doctrine," and will start it directly the large printing press arrives from America; which, he tells me, is one of the best kind procurable; a machine known as the "Eclipse."

Two of our hard-working members have recently enriched Theosophical literature by contributions in the shape of:—a charmingly told tale, illustrative of re-incarnation, by Bro. W. Kingsland; and a handy and attractive little volume called "What is Theosophy?" by W. R. Old. Mr. Kingsland calls his story "The Mystic Quest." Our Brother Old has produced a wonderfully clear and concise *resumé* of the principal teachings of Theosophy, eminently suited for these busy times, as it is small enough in bulk to allow of its being comfortably carried in the pocket. A careful study of its contents can only be followed, on the reader's part, by a desire for a closer and deeper examination of those teachings "which may yet save the world."

* * * * *

The Christmas number of the *Review of Reviews* came out too late for me to notice it in my last. You will remember I told you that it was to be a series of "Real Ghost Stories," and such it has proved; a most interesting compilation, which Mr. Stead himself acknowledges that he began "Somewhat lightly, little dreaming that" he would "close it with so serious a sense of the enormous importance of the subject, and so deep a conviction as to the results likely to follow a revolution in the attitude of the popular mind towards the phenomena of the occult world." The number is issued prefaced by a really solemn "Caution to the Reader," printed, as Mr. Stead observes, "at the suggestion of Catholics, Theosophists, and Spiritualists," who join hands in warning a needless and too curious public of the terrible nature of the results likely to follow upon any incautious dabbling in occultism, hypnotism, &c.

Research into these realms is advancing with rapid strides, as "Real Ghost Stories" and the serious manner in which Mr. Stead treats them all go to prove strange, too, that in his prefatory word he should be found calling attention to the following:—"At the end of this century, as at the end of the last, there seems to be a growing interest in all the occult

phenomena to which this number is devoted. It is in evidence on every hand. The topic is in the air, and will be discussed and is being discussed, whether we take notice of it or not." In the first part, Mr. Stead deals with "the Ghost that dwells in each of us," remarking that he feels it to be necessary to preface his "census of hallucinations" by a preliminary chapter on the perplexing subject of personality:—"they say" he writes, "that we are all haunted by a Spiritual Presence, of whose existence we are only fitfully and sometimes never conscious, but which nevertheless inhabits the innermost recesses of our personality"; and alludes in this connection to Louis Stevenson's wonderful "Dr. Jekyll and Mr. Hyde," showing thereby that the "Spiritual Presence" of which he speaks is but the psychic "dweller" in man, and by no means worthy of the term "Spiritual" in the sense in which Theosophy would use it.

I do not remember whether I have mentioned a book recently published, by M. Charles Dollfus, called *La Plainte Humaine*, in which M. Dollfus seems to think that pessimism sounds the dominant note in men's minds at the present day; but as he terms Buddhism eminently pessimistic, it is probable that he takes only the exoteric teachings, from which he might not unnaturally draw such a conclusion. He finds, he says, that three persons, or rather three religious philosophies hold the principal place in men's thoughts to-day—Jesus, Buddha and Darwin; or Christian Theism, Pessimism, and the Evolutionary Philosophy "dispute between themselves for the possession of men's minds," as the *Westminster Gazette* reviewer puts it. M. Dollfus remarks, moreover, of pessimism that it now threatens to become epidemic rather than sporadic. Under the latter head, he finds that it existed among the Hindoos before Buddha, and is to be found amongst the ancient Egyptians.

The November number of *Harper's* magazine sees the conclusion of Mr. Du Maurier's remarkable and unique story, in which we may trace further and unmistakeably corroborative evidence of Mr. Stead's assertion that occultism is "in the air." The hero is a hero indeed, in more senses than one, for although he commits a murder, yet it was in a moment of intense and furious excitement, occasioned by the most fearful provocation which it was possible for a man to receive. To us, however, the chief interest in the tale lies in what may be called the transcendental portion thereof. For, during the incarceration of the hero within prison walls, as a criminal lunatic, for twenty-five long years, he and the woman who loves him, and whom he loves, establish a mysterious mode of communication, by which they are able to pass eight or nine hours out of the twenty-four in each other's company. Needless to say, this is effected by the liberation of the consciousness during sleep, only that in their case all that passes is remembered during the waking state. Mr. Du Maurier has, of course, his own method of working out the occult side of his story, and does not adhere very closely to actual possibilities from the standpoint of Oriental Esotericism. Yet he says some things most marvellously true in themselves, although not true of the actual state described, *e. g.*, when, after the death of the heroine, who yet contrives still to communicate with her lover, the following words are put into her mouth, concerning the state of souls after death:—

"You have no idea how difficult it has been for me to come back, even for a few short hours, for I can't hold on very long.....Nobody has ever come back

before. *I am but a poor mask of my former self *.....I have come a long way—Such a long way.....How odd and old-fashioned it feels to have eyes and ears again, and all that—little open windows on to what is near us! They are very clumsy contrivances! Look, there goes our old friend the water-rat, under the bank....he is only a little flat picture moving upside down in the opposite direction across the backs of our eyes, and the further he goes the smaller he seems.....we can see only the outside of him, and that only on one side at a time; and yet he is full of important and wonderful things that have taken millions of years to make.....Language is a poor thing.....and so with all the rest. We can't even smell straight!.....and feeling! We can feel too hot or too cold, and it sometimes makes us ill, or even kills us. But we can't feel the coming storm, or which is north and south, or where the new moon is, or the sun at midnight, or the stars at noon.....We cannot even find our way home blindfolded.....where I am, it is all ear and eye and the rest in one, and there is, Oh, how much more besides! Things a homing-pigeon has known, and an ant, and a mole, and a water-beetle, and an earthworm, and a leaf and a root, and a magnet—even a lump of chalk, and more. One can see and smell and touch and taste a sound, as well as hear it, and vice versa.....and the sounds! ah what sounds!.....Sound is everything. Sound and light are one..... Remember, it is only in your brain I am living now—your earthly brain.....and this I know: the longer and more strenuously and completely one lives one's life on earth, the better for all. It is the foundation of everything.....Nothing is lost—nothing! From the ineffable, high fleeting thought a Shakespeare can't find words to express, to the slightest sensation of an earth-worm—nothing! Not a leaf's feeling of the light, not a loadstone's sense of the pole, not a single volcanic or electric thrill of the mother earth! all knowledge must begin on earth for us.....time is nothing.....Things cannot be measured like that.....No, time and space mean just the same as 'nothing'.....'as we sow we reap;' that is a true saying, and all the sowing is done here on earth."*

"Science and Immortality" is the title of an article which appears in the Christmas number of the *Century*; an article in which the current scientific theories on the survival of consciousness after death, are contrasted with a splendidly argued case for immortality, in which the very methods of science are used—with admirable ability and logic—against the conclusions at which Science had thereby arrived. The writer points out the gaps in Herbert Spencer's system (to which H. P. B. has already drawn attention); and argues in favour of what is practically a *Universal Mind* as the one reality underlying all outward manifestations, including the mind of man. If this be not occultism, I do not know by what other term to express it. To quote the words of Mr. Dubois—the able author of the paper:—

"Looking back now over the whole vast scheme of orderly evolution, each step the revelation of purpose directed toward some end, what are we forced to conclude as to man's relation to this purpose and end? We see a vast interplay of force and matter, on a scale far surpassing human comprehension, leading up to consciousness and life. This consciousness and this life appear in strict accord with antecedent conditions. If we could reproduce those conditions, we should expect again the same action. The result we must regard, therefore, as the action of mind guided by unchanging purpose. Then, still in accord with progressive conditions, we observe an orderly Evolution of mind, emerging in conscious identity and the conviction of freedom. Then come to the front moral responsibility, spirit-

*Italics throughout are mine. A. L. C.

ual progress, conscience, self-denial and character, all pointing in the light of purpose to some yet far-distant goal, and thus at last we are forced to regard man as the result of all this mighty process, as designed for some end commensurable with the vast agencies which have called him forth."

Naturally, Mr. Dubois maintains that mind moulds matter, and lies back of all change; and, in concluding his masterly defence, points out the real uses of happiness and misery; "a means but not an end." Suffering, as he says, is ever and always the result of violation of law—whether wilful or ignorant, and he repudiates the view that man has an inalienable right to happiness *apart from voluntary right action*. Finally, he says:—"But the development of a conscious indefeasible personality, 'one soul against the flesh of all mankind,' of a spiritual energy in accord with eternal purpose, capable of co-operation and fit tool for higher things—this is an end which alone satisfies reason, science, revelation, faith, and hope. This alone is commensurate with the whole mighty process. The attainment of such a personality we begin here. So surely as we begin it has our true life begun, and opportunity must be afforded to complete the work—else is the whole process a failure. And this personality, science tells us as certainly as she can tell us anything, is not born to die."

It seems almost as if the vindication of Keely were near at hand; for in the current number of the *Review of Reviews* Mr. Stead alludes to him as "that strange genius, Keely," who declares that he has discovered the secret of liberating the enormous energy that is locked up in every atom. "Of course", says Mr. Stead, "if Keely is right, we are on the eve of a revolution compared with which the utilisation of steam was as nothing; and it must be admitted that Mr. Crookes and other men of science have at least enabled ordinary mortals to admit the possibility 'that there may be something in Keely after all.'" The allusion to Prof. Crookes is of course in connection with his recent declaration, to the Society of Civil Engineers, of the enormous potentialities of energy stored up in matter, and that the other still has to be utilised, &c. Well may H. P. B. have said that the Masters of Wisdom are preparing to give out proofs which will confirm the teachings contained in the "Secret Doctrine."

A. L. C.

THEOSOPHY ON THE PACIFIC COAST OF AMERICA.

[From our Correspondent.]

HEAD-QUARTERS OF PACIFIC COAST COMMITTEE.

It is now a month since Col. Olcott left us all aglow with gratitude for, and fired with deeper purpose because of his short visit.

We will not attempt to express in words the benefit we feel; if our lives show not forth appreciation, the claim is vain.

Results so far entitle us to believe that the expression will be most substantial. At our public meetings, held every Sunday evening, our speakers have literally surpassed themselves, having acquired a facility and force of expression hitherto unknown, and this we attribute to the infusion of purpose consequent upon the exhilaration imparted by—or through—our brother and President.

The Pacific Coast Committee for Theosophic work has been reinforced by the accession of Bro. Sidney Thomas of San Diego, a devoted and strong Theosophist.

Mr. Thomas contemplates a visit to all Pacific Coast Branches, giving lectures at all places where it may be practicable.

Doubtless you will have received by this time copies of *The Pacific Theosophist*, issued by a sister and brother in Seattle for the express purpose of answering attacks on Theosophy. Each issue will contain simple and concise treatments of the doctrine of Karma and Re-incarnation and other fundamental tenets of Theosophy.

Reports indicate a prospect of three new Branches on the coast, two South, and one North of San Francisco.

The Committee continue to furnish speakers for neighbouring towns, who need help in carrying on public meetings.

Two of our members who make prolonged tours of the State for business purposes, go prepared to deliver lectures on Theosophy when and where they may. In this way much is accomplished where centres are already formed, as well as in other localities.

In addition to the Branch meetings, and Sunday evening lectures, we have an adult discussion, and a children's class on Sunday morning.

The former is conducted by our members, but there are in attendance many who are unable to attend other meetings regularly, and some, whose only opportunity it is.

The children's class was organized over a year ago, and though not large, gives evidence of careful and effective work.

Both Colonel Olcott and Mr. Judge were so pleased with the method of teaching that they requested copies of the exercises together with programmes for their rendering, that they might introduce it; Colonel Olcott in Ceylon, and Mr. Judge in New York.

Miss M. A. Walsh, one of the organizers of the School has gone, by earnest solicitation, to Los Angeles, where she will continue her untiring efforts in setting forth our life-giving philosophy to the people, as opportunity offers.

The establishment of a Head-quarters and further arrangements for a systematic presentation of Theosophy in a more general way than heretofore, are in contemplation in the above mentioned city.

The Committee intend to provide, as soon as possible, for there being two or more workers in the field who can devote their entire time to lecturing, organizing and keeping always small and weak organizations struggling toward greater usefulness.

Frequent reference is made to and gratitude expressed for the valuable work done by Mr. Bertram Keightley while here, and it is thought that such effort may be emulated with results that would be incalculable.

G. P.,

For the Committee for Theosophic work.

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