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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH:

[Family motto of the Maharajahs of Benares.]

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OLD DIARY LEAVES.\*

I

THE MEETING OF H. P. B. AND MYSELF.

SINCE I am to tell the story of the birth and progress of the Theosophical Society, I must begin at the beginning, and tell how its two founders first met. It was a very prosaic incident: I said, "*Permettez-moi, Madame,*" and gave her a light for her cigarette; our acquaintance began in smoke, but it stirred up a great fire, and its results have been most permanent. The circumstances which brought us together were peculiar, as I shall presently explain. The facts have been partly published before.

One day, in the month of July, 1874, I was sitting in my law-office thinking over a heavy case in which I had been retained by the Corporation of the City of New York, when it occurred to me that for years I had paid no attention to the spiritualist movement. I do not know what association of ideas made my mind pass from the mechanical construction of water-metres to Modern Spiritualism, but at all events, I went around the corner to a dealer's and bought a copy of the *Banner of Light*. In it, I read an account of certain most wonderful phenomena, *viz.*, the solidification of phantom forms, which were said to be occurring at a farm-house in the township of Chittenden, in the

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\* At the urgent request of many friends, I shall write for the *Theosophist* under the above title, a series of chapters of personal reminiscences of the rise, growth and vicissitudes of the Theosophical Society. They will embrace anecdotes about H. P. B., her friends and phenomena, the adventures I have passed through, and some of the famous people I have met. There is ample material at my command, as I have kept a diary since the year 1878, throughout all my journeyings by land and sea, without the break of a day. For the earlier events, embracing our (H. P. B's. and mine) ante-Theosophical Society relations, a host of her phenomena, the writing of "*Isis Unveiled,*" and the establishment of the famous "*Lamasery*" in New York, I must trust to memory, to newspaper scrap-books, and to a number of our letters that I kept on file and brought out to India with me. It is, however, too much to expect that I shall avoid mistakes as to dates and facts until I can write with my Diary before me. The Chapters will *not* be reprinted as pamphlets, and I request our contemporaries *not* to copy them *verbatim* as I may want them for a book.

State of Vermont, several hundred miles distant from New York. I saw at once that, if it were true that visitors could see, even touch and converse with, deceased relatives who had found means to reconstruct their bodies and clothing so as to be temporarily solid, visible and tangible, this was the most important fact in modern physical science. I determined to go and see for myself. I did so, found the story true, stopped three or four days, and then returned to New York. I wrote an account of my observations to the *New York Sun*, which was copied pretty much throughout the whole world, so grave and interesting were the facts. A proposal was then made to me by the Editor of the *New York Daily Graphic* to return to Chittenden in its interest, accompanied by an artist to sketch what I might order, and to my make a thorough investigation of the affair. The matter so deeply interested me that I made the necessary disposition of office engagements, and on September 17th back was at the "Eddy Homestead," as it was called from the name of the family who owned and occupied it. I stopped in that house of mystery, surrounded by phantoms and having daily experiences of a most extraordinary character, for about twelve weeks—if my memory serves me. Meanwhile, twice a week there appeared in the *Daily Graphic* my letters about the "Eddy ghosts," each one illustrated with sketches of spectres actually seen by the artist, Mr. Kappes, and myself, as well as by every one of the persons—sometimes as many as forty—present in the "seance-room." \* It was the publication of these letters which drew Madame Blavatsky to Chittenden, and so brought us together. The common-place smoker's courtesy of giving and taking a light put us on speaking terms. But what thrust it into my head, when sitting in my law-office pondering the relative value to the Corporation of the City of New York of two or three different water-metres, to suddenly shoot out my thought to the present state of Spiritualism? Accident? Perhaps not accident; perhaps design; the design of the unknown, hidden Sages, who knew the hour of my good karma had struck, and by so simple a method as this, set my face towards the East, where my future life-work was to be done. Hereafter, in the course of this narrative, I shall have to tell a story which will show how perfectly reasonable and unsuperstitious it is for me to admit the above alternative hypothesis of a thought-transference by distant watchers.

I remember our first day's acquaintance as if it were yesterday; besides which, I have recorded the main facts in my Eddy book ("People from the Other World," pp. 293 *et seq.*). It was a sunny day and even the gloomy old farm-house looked cheerful. It stands amid a lovely landscape, in a valley bounded by grassy slopes that rise into mountains covered to their very crests with leafy groves. This was the time of the 'Indian Summer,' when the whole country is covered with a faint bluish haze, like that which has given the "Nilgiri" mountains their name,

\* In my book "People from the Other World," I have described all these phenomena and the tests against fraud which I invented and employed.

and the foliage of the beeches, elms and maples, touched by early frosts has been turned from green into a mottling of gold and crimson that gives the landscape the appearance of being hung all over with royal tapestries. One must go to America to see this autumnal splendour in its full perfection.

The dinner hour at Eddy's was Noon, and it was from the entrance door of the bare and comfortless dining-room that Kappes and I first saw H. P. B. She had arrived shortly before noon with a French Canadian lady, and they were at table as we entered. My eye was first attracted by a scarlet Garibaldian shirt the former wore, as being in vivid contrast with the dull colours around. Her hair was then a thick blond mop, worn shorter than the shoulders, and it stood out from her head, silken-soft and crinkled to the roots, like the fleece of a Cotswold ewe. This and the red shirt were what struck my attention before I took in the picture of her features. It was a massive Calmuck face, contrasting in its suggestion of power, culture and imperiousness, as strangely with the common-place visages about the room as her red garment did with the grey and white tones of the walls and wood-work and the dull costumes of the rest of the guests. All sorts of cranky people were continually coming and going at Eddy's to see the mediumistic phenomena, and it only struck me on seeing this eccentric lady that this was but one more of the sort. Pausing on the door-sill, I whispered to Kappes, "Good gracious! look at *that* specimen, will you." I went straight across and took a seat opposite her to indulge my favorite habit of character-study.\* The two ladies conversed in French, making remarks of no consequence, but I saw at once from her accent and fluency of speech that, if not a Parisian, she must at least be a finished French scholar. Dinner over, the two went outside the house and Madame Blavatsky rolled herself a cigarette, for which I gave her a light as a pretext to enter into conversation. My remark having been made in French, we fell at once into talk in that language. She asked me how long I had been there and what I thought of the phenomena; saying that she herself was greatly interested in such things, and had been drawn to Chittenden by reading the letters in the *Daily Graphic*: the public were growing so interested in these that it was sometimes impossible to find a copy of the paper on the book-stalls an hour after publication, and she had paid a dollar (about rupees 3) for a copy of the last issue. "I hesitated before coming here" she said "because I was afraid of meeting that Colonel Olcott." "Why should you be afraid of him, Madame?" I rejoined. "O! because I fear he might write about me in his paper." I told her that she might make herself

\* In a chain-shot crack at an American vituperator, she draws the following amusing portrait of herself: "an old woman—whether forty, fifty, sixty or ninety years old, it matters not; an old woman whose Kalmuco—Buddhisto—Tartaric features, even in youth, never made her appear pretty; a woman, whose ungainly garb, uncouth manners and masculine habits are enough to frighten any bustling and cosseted fine lady of fashionable society out of her wits." [Vide her letter "The Knout" to the *R. P. Journal* of March 16, 1878].

perfectly easy on that score, for I felt quite sure Col. Olcott would not put her in his letters unless she wished it. And introduced myself. We became friends at once. Each of us felt as if we were of the same social world, cosmopolitans, free-thinkers, and not in as close touch with the rest of the company, intelligent and very worthy as some of them were. It was the voice of common sympathy with the higher occult side of man and nature; the attraction of soul to soul, not that of sex to sex. Neither then, at the commencement, nor ever afterwards had either of us the sense of the other being of the opposite sex. We were simply chums; so regarded each other, so called each other. Some base people from time to time, dared to suggest that a closer tie bound us together, as they had that that poor, malformed, persecuted H. P. B. had been the mistress of various other men, but no pure person could hold to such an opinion after passing any time in her company, and seeing how her every look, word and action proclaimed her sexlessness.

Strolling along with my new acquaintance, we talked together about the Eddy phenomena and those of other lands. I found she had been a great traveller and seen many occult things and adepts in occult science, but at first she did not give me any hint as to the existence of the Himalayan Sages or of her own powers. She spoke of the materialistic tendency of American Spiritualism, which was a sort of debauch of phenomena accompanied by comparative indifference to philosophy. Her manner was gracious and captivating, her criticisms upon men and things original and witty. She was particularly interested in drawing me out as to my own ideas about spiritual things and expressed pleasure in finding that I had instinctively thought along the occult lines which she herself had pursued. It was not as an Eastern mystic, but rather as a refined Spiritualist she talked. For my part I knew nothing, or next to nothing, about Eastern philosophy and at first she kept silent on that subject.

The seances of William Eddy, the chief medium of the family, were held every evening in a large up-stairs hall, in a wing of the house, over the dining-room and kitchen. He and a brother, Horatio, were hard-working farmers, Horatio attending to the out-door duties, and William, since visitors came pouring in upon them from all parts of the United States, doing the cooking for the household. They were poor, ill-educated and prejudiced—sometimes surly to their unbidden guests. At the further end of the seance-hall the deep chimney from the kitchen below, passed through to the roof. Between it and the North wall was a narrow closet of the same width as the depth of the chimney, 2 feet, 7 inches, in which William Eddy would seat himself to wait for the phenomena. He had no seeming control over them, but merely sat and waited for them to sporadically occur. A blanket being hung across the doorway, the closet would be in perfect darkness. Shortly after William had entered the cabinet, the blanket would be pulled aside and forth would step some figure of a dead man, woman or child—

an animate statue so to say,—temporarily solid and substantial, but the next minute resolved back into nothingness or invisibility. They would occasionally dissolve away while in full view of the spectators.

Up to the time of H. P. B.'s appearance on the scene, the figures which had shown themselves were either Red Indians, or Americans or Europeans akin to visitors. But on the first evening of her stay spooks of other nationalities came before us. There was a Georgian servant boy from the Caucasus; a Mussalman merchant, from Tiflis; a Russian peasant girl, and others. Another evening there appeared a Koordish cavalier armed with scimitar, pistols and lance; a hideously ugly and devilish looking negro sorcerer from Africa, wearing a coronet composed of four horns of the oryx with bells at their tips, attached to an embroidered, highly colored fillet which was tied around his head; and a European gentleman wearing the cross and collar of St. Anne, who was recognized by Madame Blavatsky as her uncle. The advent of such figures in the seance-room of those poor, almost illiterate Vermont farmers, who had neither the money to buy theatrical properties, the experience to employ such if they had had them, nor the room where they could have availed of them, was to every eye-witness a convincing proof that the apparitions were genuine. At the same time they show that a strange attraction to call out these images from what Asiatics call the Kama-loca attended Madame Blavatsky. It was long afterwards that I learnt that she had evoked them by her own developed and masterful power. She even affirms the fact in a written note, in our T. S. Scrap-book, Vol. I, appended to a cutting from the (London) *Spiritualist* of January, 1875.

While she was at Chittenden she told me many incidents of her past life, among others, her having been present, along with a number of other European ladies, with Garibaldi at the bloody battle of Mentana. In proof of her story she showed me where her left arm had been broken in two places by an Austrian saberstroke, and made me feel in her right shoulder a musket-bullet, still-imbedded in the muscle, and another in her leg. She also showed me a scar just below the heart where she had been stabbed with a stiletto. This wound re-opened a little while she was at Chittenden, and it was to consult me about it that she was led to show it to me. She told me many most curious tales of peril and adventure, among them the story of the phantom African sorcerer with the oryx-horn coronet, whom she had seen in life doing phenomena in Upper Egypt, many years before. As this strange narrative is given in my Eddy book, it need not be repeated here.

H. P. B. tried her best to make me suspect the genuineness of William Eddy's phenomena as proofs of the intelligent control of a medium by spirits; telling me that, if genuine, they must be the double of the medium escaping from his body and clothing itself with other appearances, but I did not believe her. I contended that the forms were of too great diversities of height, bulk and appearance to be

a masquerade of William Eddy, they must be what they seemed, *viz.*, the spirits of the dead. Our disputes were quite warm on occasions, for at that time I had not gone deep enough into the question of the plastic nature of the human Double to see the force of her hints, while as for the Eastern theory of Maya I did not know its least iota. The result, however, was, as she told me, to convince her of my disposition to accept nothing on trust and to cling pertinaciously to such facts as I had, or thought I had, acquired. We became greater friends day by day, and by the time she was ready to leave Chittenden she had accepted from me the nick-name "Jack," and so signed herself in her letters to me from New York. Yet not a word was spoken at that time that could suggest the idea that she had any mission in America of a spiritual character in which I might or might not have a part to perform. When we parted it was simply as good friends likely to continue the acquaintance thus pleasantly begun.

In November, 1874, when my researches were finished, I returned to New York and called upon her at her lodgings at 16, Irving Place, where she gave me some seances of table-tipping and rapping, spelling out messages of sorts, principally from an invisible intelligence calling itself "John King." This pseudonym is one that has been familiar to frequenters of mediumistic seances these forty years past, all over the world. It was first heard of in 1850, in the "spirit room" of Jonathan Koons, of Ohio, where it pretended to be a ruler of a tribe or tribes of spirits. Later on, it said it was the earth-haunting soul of Sir Henry Morgan, the famous buccaneer, and as such it introduced itself to me. It showed its face and turban-wrapped head to me at Philadelphia, during the course of my investigations of the Holmes mediums, in association with the late respected Robert Dale Owen, General F. J. Lippitt and Madame Blavatsky (*vide* "People from the Other World", Part II), and both spoke and wrote to me, the latter frequently. It had a quaint handwriting, and used queer old English expressions. I thought it a veritable John King then, for its personality had been as convincingly proved to me, I fancied, as anybody could have asked. But now, after seeing what H. P. B. could do in the way of producing *mayavic* (*i. e.*, hypnotic) illusions and in the control of elementals, I am persuaded that "John King" was a humbugging elemental, worked by her like a marionette and used as a help towards my education. Understand me, the phenomena were real, but they were done by no disincarnate human spirit. Since writing the above, in fact, I have found the proof, in her own handwriting, pasted in our Scrap-book, Vol. I.

She kept up the illusion for months—just how many I cannot recollect at this distance of time—and I saw numbers of phenomena done as alleged by him, as, for example, the whole remarkable series in the Philadelphia residences of the Holmeses and H. P. B. herself, above referred to. He was first, John King, an independent personality, then John King, messenger and servant—never the equal

—of living adepts, and finally an elemental pure and simple, employed by H. P. B. and a certain other psycho-dynamical expert in the doing of wonders.

It is useless to deny that, throughout the early part of her American residence she called herself a spiritualist and warmly defended Spiritualism and its mediums from their sciolistic and other bitter traducers. Her letters and articles in various American and English journals contain many evidences of her occupying that position. Among other examples, I will simply quote the following :

"As it is, I have only done my duty : first, towards Spiritualism, that I have defended as well as I could from the attacks of imposture under the too transparent mask of science ; then towards two helpless, slandered mediums.....But I am obliged to confess that I really do not believe in having done any good—to Spiritualism itself.....It is with a profound sadness in my heart that I acknowledge this fact, for I begin to think there is no help for it. For over fifteen years have I fought my battle for the blessed truth ; have travelled and preached it—though I never was born for a lecturer—from the snow-covered tops of the Caucasian Mountains, as well as from the sandy valleys of the Nile. I have proved the truth of it practically and by persuasion. For the sake of Spiritualism I have left my home, an easy life amongst a civilized society, and have become a wanderer upon the face of the earth. I had already seen my hopes realized, beyond my most sanguine expectations, when my unlucky star brought me to America. Knowing this country to be the cradle of Modern Spiritualism, I came over here from France with feelings not unlike those of a Mohammedan approaching the birth place of his Prophet, etc., etc." (Letter of H. P. B. to the *Spiritualist* of Dec. 13, 1874).

The two "helpless mediums" alluded to were the Holmeses, of whose moral quality I have always had the poorest opinion. Yet, *in H. P. B.'s presence* I witnessed, under my own test conditions, along with the late Hon. Robert Dale Owen and General Lippitt, a series of most convincing and satisfactory mediumistic phenomena. I half suspected then that the power that produced them came from H. P. B. and that if the Holmeses alone had been concerned, I should either have seen tricks or nothing. Now in hunting over the old scrap-books I find in H. P. B.'s Mss. the following memorandum, which she evidently meant to be published after her death :

"IMPORTANT NOTE."

"Yes, I am sorry to say that I had to identify myself, during that shameful exposure of the Holmes mediums, with the Spiritualists. I had to save the situation, for I was sent from Paris to America on purpose to prove the phenomena and their reality, and show the fallacy of the spiritualistic theory of spirits." But how could I do it best ? I did not want people at large to know that I could produce the same things AT WILL. I had received orders to the contrary, and yet I had to keep alive the reality, the genuineness and possibility of such phenomena, in the hearts of those who from Materialists had turned Spiritualists, but now, owing to the exposure of several mediums fell back again, returned to their skepticism. This is why, selecting a few of the faithful, I went to the Holmeses and, helped by M and his power, brought out the faces of John King and Katie King from the Astral Light, produced the phenomena of materialization, and allowed the spiritualists at large to

believe it was done through the mediumship of Mrs. Holmes. She was terribly frightened herself, for she knew that *this once* the apparition was real. Did I do wrong? The world is not prepared yet to understand the philosophy of Occult Science; let them first assure themselves that there are beings in an invisible world, whether "Spirits" of the dead or elementals; and that there are hidden powers in man which are capable of making a *god* of him on earth.

"When I am dead and gone people will, perhaps, appreciate my disinterested motives. I have pledged my word to help people on to *Truth* while living, and I will keep my word. Let them abuse and revile me; let some call me a medium and a Spiritualist, others an imposter. The day will come when posterity will learn to know me better. Oh, poor, foolish, credulous, wicked world!"

The whole thing is here made plain: the Spiritualism she was sent to America to profess and ultimately bring to replace the cruder Western mediumism, was Eastern Spiritualism, or Brahma Vidya. The West not being prepared to accept it, her first assigned work was to defend the real phenomena of the "Circle" from the prejudiced and militant enemy of spiritual belief—materialistic, scientistic, physical Science, with its votaries and leaders. The one necessary thing for the age was to check Materialistic Skepticism and strengthen the spiritual basis of the religious yearning. Therefore, the battle being joined, she took her stand beside the American Spiritualists, and for the moment made common cause with them. Yes, posterity *will* do her justice.

I wish I could recall to memory the first phenomenon done by her confessedly as by an exercise of her own will power, but I cannot. It must have been just after she began writing "Isis Unveiled" and possibly it was the following: After leaving 16, Irving Place and making a visit to friends in the country, she occupied rooms for a time in another house in Irving Place, a few doors from the Lotos Club and on the same side of the street. It was there that, later, the informal gathering of friends was held at which I proposed the formation of what afterwards became the Theosophical Society. Among her callers was an Italian artist, a Signor B., formerly a Carbonaro. I was sitting alone with her in her drawing-room when he made his first visit. They talked of Italian affairs and he suddenly pronounced the name of one of the greatest of the Adepts. She started as if she had received an electric shock; looked him straight in the eyes, and said (in Italian) "What is it? I am ready." He passed it off carelessly but thenceforward the talk was all about Magic, Magicians and Adepts. It was a cold, snowy winter evening, but Signor B. went and opened one of the French windows, made some beckoning passes towards the outer air, and presently a pure white butterfly came into the room and went flying about near the ceiling. H. P. B. laughed in a cheerful way and said "That is pretty, but I can also do it!" She, too, opened the window, made similar beckoning passes, and presently a second white butterfly came fluttering in. It mounted to the ceiling, chased the other around the room, played with it now and then, with it flew to a corner and, presto! both dis-

appeared at once while we were looking at them. "What does that mean?" I asked. "Only this, that Signor B, can make an elemental turn itself into a butterfly, and so can I." The fact that it happened on a biting cold night when no butterfly could possibly be flying about in the frost-laden air, will be noticed by the Western reader as convincing proof that the insects were not real but illusionary ones. I recall other instances of her control of elementals or, as Hindus would term it, *Yakshini Vidya*. An early one is the following: On a cold winter's night, when several inches of snow lay upon the ground, she and I were working upon her book until a late hour at her rooms in Thirty-Fourth street. I had eaten some saltish food for dinner and at about 1 A. M., feeling very thirsty, said to her "Would it not be nice to have some hot house grapes." "So it would" she replied, "let us have some." "But the shops have been closed for hours, and we can buy none" I said. "No matter, we shall have them, all the same" was her reply. "But how?" "I will show you if you will just turn down that gas-light, on the table in front of us." I turned the cock unintentionally so far around as to extinguish the light. "You need not have done that," she said, "I only wanted you to make the light dim. However, light it again quickly." A box of matches lay just at hand, and in less than a minute I had relit the lamp. "See!" she exclaimed, pointing to a hanging book-shelf on the wall before us. To my amazement there hung from the knobs at the ends of one of the shelves two large bunches of ripe Black Hamburg grapes: which we proceeded to eat. To my question as to the agency employed, she said it was done by certain elementals under her control, and twice later on, when we were living in the so-called "Lamasery," she repeated the phenomenon of bringing fruits for our refreshment while at work on "Isis."

Little by little, H. P. B. let me know of the existence of Eastern adepts and their powers, and gave me as above stated—the proofs of her own control over the occult forces of nature by a multitude of phenomena. At first, as I have remarked, she ascribed them to "John King" and it was through his alleged friendliness that I first came into personal correspondence with the Masters. Most of their letters I have preserved, with my own endorsement of the dates of their reception. For years, and until shortly before I left New York for India, I was connected in pupilage with the African Section of the Occult Brotherhood; but later, when a certain wonderful thing of a psycho-physiological nature happened to H. P. B. that I am not at liberty to speak about, and that nobody has up to the present suspected, although enjoying her intimacy and confidence, as they fancy, I was transferred to the Indian Section and a different group of Masters. For, it may be stated, there is and ever was but one altruistic alliance, or fraternity, of these Elder Brothers of humanity, the world over; but it is divided into sections according to the needs of the human race in its successive stages of evolution. In

one age the focal centre of this world-helping force will be in one place, in another elsewhere. Unseen, unsuspected as the vivifying spiritual currents of the *akaz*, yet as indispensable for the spiritual welfare of mankind, their combined divine energy is maintained from age to age and forever refreshes the pilgrim of Earth, who struggles on towards the Divine Reality. The sceptic denies the existence of these adepts because he has not seen or talked with them, nor read in history of their visible intermeddling in national events. But their being has been known to thousands of self-illuminate mystics and philanthropists in succeeding generations, whose purified souls have lifted them up out of the muck of physical into the brightness of spiritual consciousness; and at many epochs they have come into personal relations with the persons who are devoting or inclined to devote themselves to altruistic labor for bringing about the brotherhood of mankind. Some of the sort, very humble and apparently very unworthy—like us leaders of the Theosophical Society movement—have been blessed with their sympathy and partaken of their instruction. Some, like Damodar and H. P. B., have first seen them in visions while young; some have encountered them under strange guises in most unlikely places; I was introduced to them by H. P. B. through the agency that my previous experiences would make most comprehensible, a pretended medium-overshadowing "Spirit." John King brought four of the Masters to my attention, of whom one was a Copt, one a representative of the Neo Platonist Alexandrian school, one—a very high one, a Master of the Masters, so to say—a Venetian, and one an English philosopher, gone from men's sight, yet not dead. The first of these became my first Guru, and a stern disciplinarian he was, indeed, yet a man of splendid masculinity of character. I do not like to write his name here, for I have seen the pseudonyms of two other Masters dragged about, like filthy rags through the mire, but it is a name of six letters, of which three are vowels and three consonants.

In time I came to know from themselves that H. P. B. was a faithful servant of the Masters, though her peculiar temperament and idiosyncracies made her too antipathetic to some of them to permit of their working with her. This will not seem strange if one remembers that each individual man, whether adept or laic, has evolved along a particular ray of the Logos, and is in spiritual sympathy with his associate souls of that ray, and may be in antagonism, on this physical plane, with entities of another ray when clothed in flesh. This is probably the *ultima ratio* of what is called magnetic, auric or psychical sympathy and antipathy. However, whatever the reason may be, some of the Masters could not and did not work with H. P. B. Several did, among them some whose names have never as yet been given out, but whom I had much intercourse with in those early years of the Theosophical Society movement.

Among other things about herself H. P. B. told me, when I had

got along far enough to know of the Brotherhood and her relation with it, that she had come to Paris the previous year (1873) intending to settle down for some time under the protection of a relative of hers, residing in the Rue de l' Université, but one day received from the "Brothers" a peremptory order to go to New York and await further orders.

The next day she had sailed with little more than money enough to pay her passage. She wrote to her father for funds to be sent her in care of the Russian Consul at New York, but this could not arrive for some time, and as the Consul refused her a loan, she had to set to work to earn her daily bread. She told me she had taken lodgings in one of the poorest quarters of New York—Madison Street—and supported herself by making cravats or artificial flowers—I forget which now—for a kind-hearted Hebrew shop-keeper. She always spoke to me with gratitude about this little man. As yet she had received no intimation as to the future, it was a sealed book. But the following year, in October 1874, she was ordered to go to Chittenden and find the man who, as it turned out, was to be her future colleague in a great work—*videlicet* myself.

Her intimate friends will recollect her telling this story about her sudden departure under orders from Paris to New York. Mr. Sinnett mentions it in his "Incidents in the Life of Madame Blavatsky" (page 175), and it has been elsewhere published. But these acquaintances had it from her later on, and her enemies may say it was an afterthought of hers, a falsehood concocted to fit in with a little farce she subsequently invented. Accident, however,—if it be an accident—has just now, while I am writing these pages, brought me a valuable bit of corroborative proof. We have had staying at Adyar an American lady, Miss Anna Ballard, a veteran journalist, a Life Member of the New York Press Club, who in the course of professional duty, met H. P. B. the first week after her arrival at New York. In the course of conversation, amid a variety of less important facts, Miss Ballard casually mentioned to me two, that I at once begged her to put in writing, *viz.*, that H. P. B., whom she found living in a squalid lodging-house, said that she had suddenly and unexpectedly left Paris at one day's notice and, secondly, that she had visited Tibet. Here is Miss Ballard's own version of the affair:

ADYAR, 17th January 1892.

"Dear Col. Olcott:—My acquaintanceship with Mme. Blavatsky dates even further back than you suppose. I met her in July 1873, at New York, not more than a week after she landed. I was then a reporter on the staff of the *New York Sun*, and had been detailed to write an article upon a Russian subject. In the course of my search after facts the arrival of this Russian lady was reported to me by a friend, and I called upon her; thus beginning an acquaintance that lasted several years. At our first interview she told me she had had no idea of leaving Paris for America until the very evening before she sailed, but why she came or who hurried

her off she did not say. I remember perfectly well her saying with an air of exultation, "I have been in Tibet." Why she should think that a great matter, more remarkable than any other of the travels in Egypt, India and other countries, she told me about, I could not make out, but she said it with special emphasis and animation. I now know, of course, what it meant. ANNA BALLARD."

Unless prepared to concede to H. P. B. the power of foreseeing that I should be getting this written statement from Miss Ballard in India, nineteen years later, the fair-minded reader will admit that the statements she made to her first friend in New York, in 1873, strangely corroborate the assertions she has ever since made to a large number of people about the two most important incidents in the history of her connection with the Theosophical movement, (a) her preparation in Tibet, and (b) her journey to America in search of the person whose Karma linked him to her as the co-agent to set this social wave in motion.

She had made an abortive attempt to found a sort of Spiritual Society at Cairo, in 1871 [*vide* Peebles', "Around the World," p. 315, and Sinnett's "Incidents in the Life of Mme. Blavatsky," p. 158] upon a basis of phenomena. Not having the right persons to organize and direct it, it was a lamentable fiasco and brought upon her much ridicule. Yet the magical phenomena she wrought with the help of the self-same Copt and another adept whom I subsequently came into relations with, were most startling.\* It was apparently a reckless waste of

\* See an article in *Frank Leslie's Popular Magazine* for February 1892, a libel—a scurvy 'pot-boiler' and an almost wholly untrue article, illustrated by mendacious engravings, yet containing a few facts. The author, Dr. A. L. Rawson, mentions the Cairo failure of the "attempt to form a society for occult research," and says that "Paulos Metamon, a celebrated Coptic magician, who had several very curious books full of astrological formulas, magical incantations and horoscopes which he delighted in showing his visitors, after a proper introduction" advised delay. Dr. Rawson says that she (H. P. B.) had told the Countess Kazinoff "that she had solved at least one of the mysteries of Egypt, and proved it by letting a live serpent loose from a bag she had concealed in the folds of her dress." From an eye-witness I had it that while H. P. B. was in Cairo the most extraordinary phenomena would occur in any room she might be sitting in; for example, the table lamp would quit its place on one table and pass through the air to another, just as if carried in some one's hand, this same mysterious Copt would suddenly vanish from the sofa where he was sitting, and many such marvels. Miracles no longer, since we have had the scientists prove to us the possibility of inhibition of the senses of sight, hearing, touch and smell by mere hypnotic suggestion. Undoubtedly this inhibition was provoked in the company present, who were made to see the Copt vanish, and the lamp moving through space, but not the person whose hand was carrying it. It was what H. P. B. called a "psychological trick," yet all the same a fact and one of moment to science. Scientists attest the fact of inhibition yet confess ignorance as to its rationale. "How"—say Drs. Binet and Féré, in their celebrated work "Le Magnétisme Animal"—"has the experimentalist produced this curious phenomenon? We know nothing about it. We only grasp the external fact, to know that when one affirms to a sensitive subject that an object present does not exist, this suggestion has the effect, direct or indirect, to dig in the brain of the hypnotic an anesthesia corresponding to the designated object. But what happens between the verbal affirmation, which is the means, and the systematised anesthesia, which is the end? ..... Here the laws of association, which are so great a help in solving psychological problems, abandon us completely." Poor beginners! They do not see that the inhibition is upon the astral man, and Eastern magicians excel them in "psychological tricks" simply because they know more about psychology, and can reach the Watcher who peers out upon the foolish world of illusion through the windows of the body; the telephonic nerves inhibited, the telegraphic wires are cut, and no message passes in.

psychic energy, and indicated anything but either personal infallibility or divine guidance. I could never understand it then. And as regards the Theosophical Society every circumstance tends to show that it has been a gradual evolution, controlled by circumstances and the resultant of opposite forces, now running into smooth now into rough grooves, and prosperous or checked proportionately with the wisdom or unwisdom of its management. The general direction has always been kept, its guiding motive ever identical, but its programme has been variously modified, enlarged and improved as our knowledge increased and experience from time to time suggested. All things show that the movement as such was planned out beforehand by the watching Sages, but all details were left for us to conquer as best we might. If we had failed, others would have had the chance that fell to our Karma, as I fell heir to the wasted chances of her Caino group of 1871. Speaking of growth of knowledge, I can look back and trace a constant enlargement of my own ideas, deeper perception of truth, and capacity to assimilate and impart ideas. My published articles and letters between 1875 and 1878 prove this distinctly. When I was a child (in Occultism) I spoke as a child; often dogmatically, after the fashion of comparative tyros.

I never heard anything from H. P. B. in the early days to make me think that she had the least intimation, until sent to Chittenden to me, about any future relationship between us in work, nor even then that the Theosophical Society was to be. We have it on her own authority, as quoted above, that she was sent from Paris to New York in the interest of Spiritualism, in the best sense of that word, and before we met she had attended seances and consorted with mediums, but never came under public notice. In May 1875 I was engaged in trying to organize at New York with her concurrence a private investigating committee under the title of the "Miracle Club." In the Scrap-book (Vol. I) she writes about it:

"An attempt in consequence of orders received from T\* B\* (a Master) through P. (an Elemental) personating John King. Ordered to begin telling the public the truth about the phenomena and their mediums. And now my martyrdom will begin! I shall have all the Spiritualists against me, in addition to the Christians and the Skeptics. Thy will, oh M, be done. H. P. B."

The plan was to keep closed doors to all save the members of the Club, who were to be forbidden to divulge even the place of meeting. 'All the manifestations, including materializations, to occur in the 'light, and without a cabinet.' [*Spiritual Scientist*, May 19, '1876.] Taking H. P. Bs' remark above as written, it looks as though there would have been no Theosophical Society—it looks so, I say—if her intended medium for the Miracle Club had not utterly failed us and so precluded my completing the organization.

I notice in Mr. Sinnett's book the coincidence that she arrived at New York on the 7th July 1873, that is to say on the seventh day of the

seventh month of her forty-second year (6 × 7), and that our meeting was postponed until I should have attained my forty-second year. And, to anticipate, it must also be remarked that she died in the seventh month of the seventeenth year of our Theosophical relationship. Add to this the further fact, recently published by me in the *Theosophist*, that Mrs. Annie Besant came to H. P. B. as an applicant for membership in the seventh month of the seventeenth year after her final withdrawal from the Christian communion, and we have here a pretty set of coincidences to bear in mind. My own death, when it comes, will no doubt occur on a day that would accentuate the fatefulness of the number Seven in the history of our Society and of its two Founders.

H. S. OLCOTT.

(To be continued.)

#### HYPNOTIC RESEARCH IN FRANCE.

I have been unable to write my report of the observations in Hypnotism which I made at Nancy with Prof. Bernheim and his staff, as my note-book is in a trunk which was lost between Stockholm and London and shipped to me subsequently by the Messageries line of steamers, but which I grieve to say, has not as yet come to hand. As soon as it does, I shall complete my report.

H. S. O.

#### ANALYSIS OF RAMAYANA, CANTO I.

*A paper read before the recent Convention of the Theosophical Society at Adyar, by A. Nilakanta Sastri, F. T. S.*

I AM now trying to address you on a subject which I have not myself studied properly, and I, therefore, request, that, you will kindly excuse me if the paper that I read before you, does not answer any of the high expectations that generally spring up, when a man stands up to lecture. The subject that I have chosen to address you upon, is the great epic poem in the Sanskrit literature, called the Ramayana. Many of you who might have attended the last Convention here, may recollect that I offered a few desultory remarks upon the subject last time, but since then my ideas have taken a little more concrete shape. It is a thing known to you all, that, the Hindus consider the Ramayana as a very sacred poem, and that they read it extensively. They believe that a regular course of reading of this poem has the effect of purifying their natures, and that as a result of this purification, happiness is secured both here and hereafter. We, Fellows of the Theosophical Society, mostly believing that a pure mind is the key of happiness on earth and that spiritual thought is the key of the door to Swargam, can fully sympathise with the idea of the Hindu that a regular reading of the Ramayana and a filtration of the thoughts therein, in the mind of the reader, have the potency of securing for him a good share of that invaluable article called happiness. Indeed the poem Ramayana is one of the most wonderful productions of the human mind. The descriptions of natural scenery, grace and

loveliness are simply exquisite. In this respect the poem can stand next to none of the world's great poems. If Ramayana be considered merely as a great work of imagination just as the works of Milton and Shakespeare, even then it deserves all the encomiums that can be bestowed upon such works of art. But its claims do not stop here. We Hindus believe that the Ramayana is sacred in a far higher sense than the one in which the works of Milton and Shakespeare are sacred.

Narrating, as the poem does, the sufferings and experiences of a man who follows the path of holiness known as the path of Dharma in Sanskrit, the poem abounds with moral lessons and is therefore a great moral code. The poem illustrates, in a narrative form, the various temptations the human life is subjected to, and the means by which they can be best overcome. The poem therefore appeals to man much more forcibly than the institutes of Manu, Parasara, Yagnyavalkya and other ancient law-givers. While these institutes are abstractions of moral rules framed with dictatorial authority, the poem Ramayana shows the same rules in practice. It comes more as a friend to advise than as a school-master using his ferule. Some years ago an eminent professor of this university remarked that, if a man devotes five minutes of his time in the contemplation of what sort of man Socrates was and what a holy life he led, he is the better for it, though the degree of moral improvement may not be perceptible. What this professor said is perfectly true, and apparently enough it was realized by the great men of the past history of India. These men have set on foot many good institutions, which continue to the present day, and the foremost of them is that every Hindu must devote his leisure hours to the recitation or hearing of some of the stories that constitute the Ethihahas. They advance the idea that a faithful practice in this direction will calm the heart and purify the mind and consequently secure for a man happiness of the present and the future. In the class of writings called Ethihahas, certain ideals of practical behaviour are offered—an ideal being a power for moral attraction on the mind plane, the more it is brought before the mind the more it imparts its nature to it. The stronger the faith of heart in which a sacred story is read, the greater is the readiness with which the purifying influence is absorbed.

2. Ramayana offering the grandest ideal ever conceived by the human intellect, of practical behaviour in earth-life, it is the foremost in the list of the Ethihahas. There cannot be a man who twice reads the account of the group of good qualities which are attributed to Rama, without growing the better for it. Ramayana is therefore sacred in the sense that the religious writings of all nations are sacred. But there is an additional importance which this poem has, an importance which will be best appreciated by an occultist. The poem is said to have an under-current of meaning, throughout. It has been so said by all the knowing people who have studied the Ramayana. This under-current



of thought, touching as it must, all the secrets of soul development and secrets of initiation is very hard to discover. But that it does exist becomes apparent to even a casual reader of the thinking class. My object in this lecture is to offer a few thoughts upon this occult aspect, so far as I have been able to collect them.

3. The first question that offers itself for our consideration is who is Rama. Various are the views that have been taken of this dramatic hero; for, attempts have been already made to philosophise the Ramayana and find out its occult meaning. In one Sanskrit book, Rama is called Para-brahm. Now Para-brahm being the thing describable only negatively, the *terra incognita* of all mystics, the Unknowable Nothing, that is the ground of manifestation of all knowable things and the mystic union of Prakriti and Purusha. No Sanskrit philosopher ever dared to postulate a single thing in positive terms about this zero, and it is a matter of wonder how any thinker could identify Rama with Para-brahm. But once this was done the consequences were very disastrous. Rama, the Para-brahm, could not act; he could not will and plan; he could have nothing to do with the rakshasas or devas. The author of the Para-brahmic theory of Rama makes a supreme and desperate effort to tide over the difficulty. He makes Sita say to Hanuman, that it was she herself who fought out and killed the rakshasas, that it was she herself who produced a Ravana, gave him a term of life and eventually killed him. She argues that Rama can be but a silent witness, and that activity is her sphere above. This explanation, startling as it must have been to poor Hanuman, who jumped over the sea to find her out and console her, is very unsatisfactory and even repulsive, as I think most of you will grant. The author must have meditated a little too much upon Para-brahm and Sakti before he began to think of who Rama was.

The basic idea being wrong, the philosophy is not able to run out through the 7 chapters of the Ramayana. It is moreover unable to give to Rama a distinct place in the series of Vishnu's Avatars. These Avatars being understood properly in the light of the ancient philosophy or the "Secret Doctrine", exemplify the different stages through which the evolutionary life-wave passes, or the different rounds spoken of in our Theosophical writings. This being the Varahakalpa the three Avatars of Varaha, Narasimha and Vamana may be taken as the three rounds that have passed away. The first round came to a close with the Varahic effort of Vishnu—not the Varahic effort which brought Hiranyagarbha or the first Jiva into existence, but a secondary Varahic effort that killed the giant Hiranyaksha and brought the period of flying mountains to an end. The second round came to a close with the Narasimhic effort of Vishnu, and the legend that Narasimha emerged out of a post to kill the rakshasa Hiranyakasipu, is apt to start a series of ideas and speculations that I need not dwell upon. The third round was

that of a humanity which seems to have had nothing in common with us, and that was brought to a close by the Avatar called Vamana. The Avatar of Parasurama, who killed the dynasties of kings twenty-one times and satisfied his Pitris by the offerings of blood symbolises, if I mistake not, the three stages of life on the three preceding worlds of this fourth round. The Avatar of Sri Rama must therefore symbolise the human existence on this planet. There is no space in this paper to dilate on this question of Avatars; but I can assure you that, if you patiently follow the history and doings of Brahma from the time he was brought into existence by the Varahic effort of Narayana to the end of his day, that is, if you follow the history of Brahma for a whole Kalpa, you will find the position that I have taken fully justifiable. If, then, the Avatar of Rama be taken to represent the advent of our humanity, the poem Ramayana which means literally the "Path of Rama", relates to the development of man, his weal and woe and his final destinies. But, if the Para-brahmic view of Rama be taken, then Rama and Krishna, Narasimha and Vamana are all Para-brahm. You and I are Para-brahm, and every thing else. What good or instruction is there in taking Rama in particular as the Para-brahm of the Vedantists? We shall, therefore, seek other solutions.

4. Another solution proposed is that Rama is Parameswara or Narayana. Now in Sanskrit philosophy, at least in the Puranas, Narayana stands for the ever Unmanifested Logos. Whatever objections can be urged against the theory that Rama is Para-brahm can also be urged against this latter theory with equal propriety. In fact Narayana and Para-brahm are both one, differing as the eternal 'Beness' and 'Is' of the universe, or as the eternal No-thing and One-thing. All the successive Avatars of Vishnu are but the impulses of life originating from Narayana and travelling to the lower planes to work out their legitimate effects according to the universal law of Karma. But it may be argued by some that even in a few authentic works, Rama is identified with Narayana. Now, wherever this identification is made, it has reference to the hero Rama who did some great exploits in times of past history, and those exploits do, no doubt, serve as the ground-work of this semi-historical poem Ramayana. A pulsation of life, originating from the great bird of eternity or the Over-soul Narayana or the supreme Hamsa underlying all manifestations, must travel through successive strata of existence and eventually reach the earth. Since this supreme impulse must work on earth through appropriate instruments, it gets embodied in a specific individual, and it makes of him a hero with the world's destinies in his hands. Of many such heroes who must have lived in times past, there might have been one called Rama, and his history can possess an interest to us, only from the stand-point of archaeology. A history of his feats, narrated in plain language without moral sermons on the part of the poet, can have no bearing on the pre-

sent and future happiness of a man who reads the history, any more than the life of Napoleon Bonaparte can lift a man to Swargam or entitle him to the mercy of Jesus Christ.

The idea, generated by faith, that Rama was a god in human form, is one which may exist in the minds of the devout hearers, but cannot of itself constitute a right to a bright future. The value of Ramayana to us Theosophists is, not in its aspect as the history of a specific individual, but in its aspect as the history of a specified individual taken as the type of humanity, or as the history of the human soul. To an occultist Rama is neither Para-brahm nor Narayana. To him Rama is Narayana manifested or the Higher Self in man. The great poem Ramayana tracing as it does the path of the human Self is, therefore, the history of the human soul from the time it incarnated to illumine humanity, to its ultimate development possible on this earth, and consistent with the individualized consciousness. This is the position that I take up in this paper. From this position I shall take a survey of the first canto of the Ramayana called Bala-Kanda. Since I am, like yourselves, only a searcher after truths, there can be nothing authoritative or final in what I say. We, fellows of the Theosophical Society, are come here only to exchange thoughts, not to dictate, each in his pet fashion, to others. There may be a hundred faults in what I say, and it is for you to correct them.

5. Of the two courses of soul development referred to by H. P. B. in her "Voice of the Silence" as the path of "Dhyana" and "Dharma" or the "Paramitas," Ramayana is based upon the latter. The "Seven Portals," referred to in the book of the same name, correspond very probably to the seven cantos of this sacred poem. But I have read only the first canto, and I shall give you the analysis of it, so far as I know. Excluding the preface to the poem, the first thing, in the first canto, is a description of the peculiar circumstances that attended Rama's birth in Dasaratha's family. Dasaratha is, as you all know, a descendant of Solar kings, who began to rule over this earth from the time of Manu the Vyvaswatha. As his name implies, he is a king whose car can travel in ten directions or, taking the occult microcosmic sense, he is king of the human body, which has ten senses of action and perception that connect it with the ten directions. You are thoroughly familiar with the idea that our ancient philosophers used to describe the body as a town with nine gates. The nine gates are, as you know, the nine orifices of the human body. If you add to the nine one more for the orifice known as the Brahma-rundra or the door of Brahma, you get ten gates corresponding to the ten directions. The word 'Dasaratha' indicates 'therefore' the consciousness connected with our senses, which consciousness is inferior to the consciousness which we call mind.

The poem tracing the history of the human soul, from the time of its birth, has, therefore, to begin with an earlier period—a period when

the lord of the senses was the lord of the body, and this body, which is called the town of Brahma in various places in the Sanskrit literature is called Ayodhya in the poem. This name literally implies—that which cannot be destroyed by battle. This gives rise to an objection that a thing so extremely fragile as the body cannot with the least propriety be called Ayodhya. But the true, scientific and reasonable, and I believe occult, theory will formulate, that to whatever occult heights a man may raise himself, he has a body, be it of light or flame, so long as he has an objective consciousness. A man who leaves his body here, assumes a body of air in Kama-loka. Let him rise to Pitri-loka, and Prakriti will clothe him in her ether. Let him rise to Maha-loka, he gets clothed in sound. He rises to Brahma-loka, the law clothes him in a body of Akas. Does he attain Nirvana? Even then he is clothed by an invisible robe, though he himself may be unconscious of it. Purusha and Prakriti cease their metaphysically separate existence only in Para-brahm—the eternal No-thing about which those who speculate must speculate in vain. If you think about the changes of Prakriti from the infinitely subtle to the gross state, in which Karma has clothed us, you will see that it is quite an appropriate thing to call it Ayodhya. If once you reconcile yourself to this idea of Ayodhya symbolizing the town of the human body, the rest will follow as a result without great difficulty.

6. The juncture at which Rama was born, is described as one of the important world's crises. The powerful rakshasa called Mathu, who had been slain by Vishnu, in a previous time, when he assumed a form with a horse's head, had regained his existence as Ravana. No doubt the brain of Mathu had been scattered wide over the face of the earth, and the earth consequently became a gelatinous mass. At that time the earth earned the name of Mathini, which indicates a crust of brain-matter. A new order of things was brought into existence by the efforts of the horse-headed Vishnu, perhaps the parent from which all mammalia have sprung according to the teachings of the "Secret Doctrine." But the new order of things introduced, begat in course of time its own evils under the sway of Karma, and evil tendencies developed. There was danger of man becoming too bestial on account of the workings of these rakshasas, headed by their chief Ravana. The great Dhyana-chohans, equal to our Brahma-rishis, went to their chieftain, the four-faced Brahma, to crave for relief, and Brahma, the genius of evolution and the possessor of the tablet of Karma, informed them that relief would come when the all-pervading Vishnu would incarnate among men as Rama. That time had come, and the venerable patriarch Dasaratha became simultaneously imbued with a desire to beget a son. Naturally enough Dasaratha became anxious to perform the great sacrificial ceremony called the Aswamatha. Since Dasaratha stands as a type for the physical man and, therefore, a patriarch, the

ceremony which he conducted was a cosmic sacrificial ceremony pregnant with results. It is important in this connection that we should have a correct idea of what a sacrificial ceremony means. Just as a man has got his physical and psychical bodies, so has the world in which he lives. The psychical body of nature is known in the Sanskrit Puranas and Sastras as Yagna-purusha. Changes and motions in the body of this Purusha are the great natural phenomena by which this world is sustained. The various Dhyan-chohans known as Brahma-rishis, like Vasishtha, Pulastya, Atri, Brhugu, &c., &c., have all their legitimate places in the constitution of this Yagnapurusha.

The ritualistic portion of the Vedas, consisting as it does of the various sound formulæ, each formula is correlated with a Brahma-rishi in its appropriate enunciation, presided over by Brahma of four faces. It would be an interesting thing to enter into and study the histories of these Brahma-rishis, but, I am sorry to say, it is too tremendous a task for me. It will not, however, be too large a task if we are drawn closer by the ties of universal brotherhood—the life of our Society.

(To be continued.)

#### MORE ABOUT THE "CUNNING MAN."

OUR respected brother Lieut. C. L. Peacocke, R. A., now at Bombay, wrote in the last *Theosophist* an article headed "A Visit to an Indian 'Cunning' Man." This account was copied into all the Indian newspapers, with or without acknowledgment; which shows what a wide and lively interest is being taken in this subject.

I now come forward to corroborate some of the powers attributed to the "cunning" man by Lieut. Peacocke; in fact it was not until my own experiences came to his knowledge that the Lieutenant seriously thought of paying a visit to Govind Chetty.

To begin my account. It was on an evening in the beginning of July last, about the 4th, that my cousin, Mr. G. N. S. by name, also a Theosophist, came to me very much dejected, and told me a long story as to how he had lost in the railway carriage Rs. 2,000 worth of jewels while travelling in the night of the 30th June from Tirupati to Conjeveram *via* Arconam. On my questioning him for details he explained that, to avoid cholera then raging near Tirupati, he travelled to Puthoor, the next station, by a country cart, and there entered the railway carriage with his maternal uncle, his female relations occupying a ladies' compartment. It being very late in the night, my cousin and his uncle soon fell asleep; and it was not until they got down at Arconam to change carriage that they found the jewels had disappeared with the box containing them, having in fact been actually stolen by some one in the compartment by cutting open the railway bag covering the jewel box. Immediately, he added, he had reported the matter to the Police.

The same night I consulted a friend of mine employed in the Police Department about this loss, and on his advice, prepared a petition which was copied, and signed by my cousin, to the Police Officers at Arconam, the District Superintendent of Police of Chingleput District, and the Inspector of the Railway Police, Trichinopoly. A suggestion was further made by Mr. T. Vijiaraghavacharlu, to consult the "cunning" man on the point. I at once assented, and I have to thank Mr. Vijiaraghavacharlu for the value of the suggestion as well as for the opportunity it afforded me for testing Govinda Chetty's powers.

To take up the thread of my narrative: we left Saidapet Station on the 5th and reached Kumbakonam at 4-5 A. M., on the next day. Immediately we engaged a cart, and went to see our brother K. Narayansawmy Iyer, the Secretary of the Branch there. After briefly intimating to him the cause of our visit, we went to a Brahmin gentleman, a friend of Mr. Narayansawmy Iyer, but a more intimate friend of Govinda Chetty. We purposely avoided giving out the whole story to the Brahmin gentleman, but simply said we came there with the express intention of consulting with the soothsayer about the loss of certain jewels. He was sorry that I came with this object, as his soothsaying friend would probably not answer questions relative to theft, having had to pay a heavy penalty for his having once done so; but promised to try his best. We came back and after taking our breakfast in a hotel, prepared ourselves for the journey, and by 12 noon we started for Valangiman where the Chetty lives, with the Brahmin gentleman and Mr. Sundara Sastri, F. T. S., of the same place, who also followed us to test his powers. The Government high road passes from Kumbakonam to the limits of Valangiman, a distance of about six miles. We reached Valangiman by 1-15 P. M., and by 1-30 we were in the presence of this wonderful man. He at once knew what we came there for, though we all purposely kept silent without informing him of our purpose. He demanded Rs. 7 for his answers; I at once consented, and paid the sum. My cousin and myself were then taken to his consulting room opposite his house. Here he began writing two and half pages of foolscap in Tamil, asking me now and then to name a figure, or a tree, or to add or multiply two or three large numbers. Having practised Mental Arithmetic for the past 15 years, I was able to do it with little difficulty. He soon found I was more than a match for him, and he therefore gave me larger numbers to multiply. In the interval between giving him the results, he would write something, but as I worked then soon, that often interrupted him. I must however admit that, to my astonishment, two slight errors in my calculations were pointed out and corrected. It must be here said that the calculation has nothing to do with what he was writing, but I believe in the absence of any possible explanation to the contrary, that these arithmetical questions were put to me in order that I might believe he had to make some astrological calculations out of my results, which was certainly not the case. His writing finished by

2-45. P. M., and he then spread before us a large sheet containing a good deal of information. I give a translation below of a part of it:—

“Your name is S. E. Gopalacharlu. You were born on the 18th of Peratasi month of Raktakshi year, corresponding to the 2nd October 1864, under the constellation Swati: your *lagna* is Mesha. You were married on the 24th June 1880. You got your first appointment under the Government in January 1885, and remained there until 1889, when you resigned. You now study law, and you will become a lawyer, and a great scholar in course of time. You will live 69 years, and when you are old you will become a Yogi.”

These are the chief events of my life, but many minute incidents were accurately described, with the exception of the *lagna*, which is Vrishabha (Taurus) and not Mesha (Aries) as he said. When I saw that he correctly gave the position of the different planets at the time of my birth, I very naturally concluded that the sign he gave out was the correct one. But subsequent calculations made by astrologers at my request, proved Govinda Chetty's statement incorrect. Turning now to the case under consultation, he said facing my cousin:—

“You left Tripati a little after sunset on the evening of the 30th June, but instead of going straight to the nearest you went to Puthoor station. There you got into the train, and until you reached Arconam, your uncle, who kept the jewel box with him, was asleep as also yourself. A brahmin by the name of R—in the village of M—near Tirutani, stole away the jewel box with all the jewels in it (the jewels were all minutely subscribed with their approximate value). He got down at Tirutani and went to his village M—. One of the jewels (here name given) is at present with A—his friend, a goldsmith, carpenter, blacksmith and a rogue.

I give, of course, only the gist of what he wrote, and I have for obvious reasons omitted the details. One and all of what he gave out was subsequently found correct. I then asked on behalf of my cousin to describe the village M—, the street and the house in which R—, the supposed thief, lived. These were given to me in writing, but I was not allowed to take the original. I therefore copied it for my own information.

When I found myself alone with him, I asked him if my cousin would recover the lost property. He at first said my cousin would not be able to recover it, but seeing him entering the consulting room from outside, the ‘cunning man’ corrected himself by saying, “You will recover a greater portion within three months, and that by the aid of the Police.”

Thus our consultation finished by 5 P. M., when we returned to Adyar that night *via* Combaconam, exultant at having met a man who was undeniably a soothsayer.

A week after, we started for Tirutani, went to the village *incognito* with a Police officer, and found correct every detail given about the village, the supposed culprit, and his friend the goldsmith. We also learned that 10 days previously the supposed culprit came from Tirupati, remained in the village for a couple of days, and then went to a neighbouring village. But my duty demanded my presence at the Adyar Head-quarters, and I at once returned, leaving the matter in the hands of the Police, who however have not done anything up to date; thus so far confirming the soothsayer's prediction as to the jewels.

I cannot close this brief account without saying that the Police officer took me for a great occultist, as I, a perfect stranger to the village of M—and the neighbouring parts, explained to him by means of the information previously obtained from Govind Chetty, everything connected with the village, the supposed culprit and his friend; and he afterwards informed me that the residents of that village were on the “list of suspected persons” in the office of the Superintendent of Police of that District.

S. E. GOPALACHARLU.

#### KARMA AND ASTROLOGY.

THE philosophy of Karma is being discussed in its various aspects, but on account of the complicated nature of the workings of the law, it will be very long before we can pronounce that the subject has received an exhaustive treatment. In this place we shall therefore try to examine the law in one of its aspects, that is, in connection with the influence exercised by the planetary bodies. It is now almost an established fact, for those who have belief in matters spiritual, that the earth-life of a monad in its human encasement is the result of some previous Karmas, which, having become ripe enough to bear their fruits, bring about the birth of the Ego.

The science of Astrology, on the other hand, claims that a human being from the very moment of its birth,—nay, from the very moment of conception,—is influenced by the planets and that its weal or woe depends on their influence, which, when unfavourably exercised, is liable to be averted or mitigated by certain ceremonies in the form of *Japams* and *dánams*.

Thus there are two agencies working to bring about any particular result, one is the law of Karma, and the other is the influence of the planets. But these two cannot be so placed as to make us believe that either of them acts in spite of the other. It is, therefore, necessary to see which of the two is more powerful. The well-known inflexibility of the Karmic law must secure higher authority, and this can be easily understood when we know that the very planets themselves are but the outcome of that very law in Nature. The planets, therefore, in obedience to that very law, occupy certain positions in heaven when a particular Ego is ready to make its advent in this world; and the science of

Astrology is meant to predict the future career of the Ego from the positions of those planets: it can therefore be said that they are mere indicators of the working of the law of Karma.

So far the two laws are consistent, but, when we go to the propitiation of the planetary influences by ceremonial rites, we make a statement which is in contravention of the teachings about the Karmic law, as this law is said not to admit of any deviation. We must, therefore, see whether there is anything in our known theories which can reconcile this apparent inconsistency. To find out this reconciliation, we must examine the law of Karma rather in detail, and then we shall be able to find out that the law, though the same, must act differently in accordance with the difference in Karmas.

It is rather difficult to find at any one place a regular classification of Karmas, but one can easily find in books on different subjects that they are capable of being classified according to their nature. For the present it will suffice to state that works on Astrology divide them into three heads, *viz*:—first, those that are sure to bring about the prescribed results, second, those that are sure to bring their results, but if unfavourable can be mitigated by appropriate ceremonies, and third, those whose results can be neutralized by such good actions. Here a question must naturally arise, whether there can be any such divisions founded on truth. The answer to it will be readily found in the law of Responsibility, which is in fact a complement of the law of Karma. This law of Responsibility, is frequently mentioned in Theosophical writings, and is considered an essential element in distinguishing a human being from an irrational creature, when applying the law of Karma. Accordingly, as regards humanity, though as a whole it is fully subject to the Karmic law, yet the complementary law of Responsibility causes a great deal of difference in the effects of any particular act. This difference is to be found in the various degrees of development of mankind in respect of knowledge, intention, motive, &c. As an instance let us consider an act of murder. The act, though the same, must bring about different results according to the state of the perpetrator of the act. The effects must be very far reaching when done by a highly cultured and civilized person, who has the knowledge that he is thereby transgressing both the moral and divine law; while the same act must produce less effective results when done by a savage who has cannibalism for an established institution. This one typical instance is sufficient to convince any one that the same acts are capable of bearing different results on account of certain underlying differences.

It has already been observed that the previous Karmas of an Ego determine the time, place, and circumstances of its re-birth, and it must here be mentioned that the Ego, when reincarnating, carries with itself many of those tendencies, which were its ruling passions in its pre-

vious earth-life. To predict all these by observing the positions of the planets and determining their various influences, is the special work of the science of Astrology.

To those whose belief is confined to mere physical consciousness what has been said above about tendencies and predictions will appear like nursery-*tales*, but those who have a little insight into matters spiritual, and who may be watching the progress of the teachings of Modern Physical Science will not fail to ponder deeply over the subject, and if well instructed, surely arrive at a right conclusion. For a liberal-minded materialist a few instances as known to recognized science will be sufficient to give the subject a serious consideration, such as, the phenomena of tides, the changes of seasons, the blooming and fading of the water-lily, the conduct of the sun-flower, the increase and decrease of certain diseases with the waxing and waning of the moon, the increase and decrease of sap in plants and trees with the changes of the moon's phases, the growth of vegetable and animal life in the sun-light, the formation of planetary bodies, their daily and yearly revolutions, &c., &c. These may be considered enough to show that the heavenly bodies are capable of exercising their influences on our planet as well as on those belonging to it. Though most of the instances cited relate to the influence of the sun and moon, it would be equally true of the influence of other bodies nearer than the sun if we follow the law of analogy.

The physical side of the question being thus disposed of, let us consider the spiritual side of it, as well as what are the teachings of Theosophy. Our late teacher, H. P. B., says "Let us leave Modern Science aside for a moment and turn to ancient knowledge. As we are assured by archaic scientists that all such 'geological cataclysms'..... are due to, and depend on the moon and planets; aye that even modest and neglected constellations have the greatest influence..... over, and within our earth....." Again, it is said "The star under which a human entity is born, says the occult teaching, will remain for ever its star throughout the whole cycle of its incarnations in one Manvantara..... (which) is concerned with individuality;"... There are seven chief groups of Dhyan Chohans..(and) Humanity—Occultism teaches us—is divided into seven distinct groups and their seven subdivisions mental, spiritual and physical." In a note to the latter part it is explained, "Hence the seven chief planets, the sphere of the seven indwelling spirits, under each of which is born one of the human groups, which is guided and influenced thereby. There are seven planets...and twelve houses, but the possible combinations of their aspects are countless."

So far we have seen that the planets exercise their influence generally; but the science of astrology goes far into details and claims to foretell minor things and events, which we must find

out to be possible on the strength of our present teachings. It is almost an established fact, for the Theosophists at least, that the rule of septenary prevails in Nature, consequently the planets and human bodies are subject to it, and it must be granted that corresponding principles must bear affinity to each other. To make this proposition more clear let us once more turn to "The Secret Doctrine," wherein it is said "It is the knowledge of the natural laws that make of seven the root nature-number, so to say, in the manifested world,.....and the wonderful comprehension of its workings that unveiled to the ancients, so many of the mysteries of nature. It is these laws, again, and their processes on the sidereal, terrestrial, and moral planes, which enabled the old Astronomers to calculate correctly the duration of the cycles and their respective effects on the march of events; to record beforehand (prophesy, it is called,) the influence which they will have on the course and development of the human races. The sun, moon, and planets being the never-erring time-measurers, whose potency and periodicity were well-known, became thus the great rulers of our little system in all its *seven domains* or spheres of action." In the above quotation, in the beginning, only three planes, *viz.*, sidereal, terrestrial, and moral, are mentioned, but the latter part clearly states that the spheres of action are in all seven which are given in the foot-note, as being the combined forces of Evolution and Karma. They are "Super-spiritual or *noumenal*; the Spiritual; the Psychic; the Astro-ethereal; the Sub-astral; the Vital; and the purely *physical* spheres."

What can be clearer or stronger than this statement to support the claims advanced by Astrology? It is, however, necessary to enlarge the statement to establish the claim on a firmer basis. First, we must take the teachings of Modern Science to explain the variations which are caused in the influence of the one and the same planet. It is a fact, well known to all, that the planets are moving in their orbits at various rates of velocity, and thus the changes in their relative positions are very frequent. Astrology claims and the "Secret Doctrine" teaches us, that the *same* planet has innumerable aspects on account of its combination with the different houses or signs of the Zodiac, and it stands to reason that the planet must exercise its influence in a variety of forms. When this is true of all the planets, it can be easily understood how various must be the combined influence of all the planets on any object at any two distinct moments. By the study of Astrology it would be easy for any one to know how he would fare in his career in this world and how to prepare against any difficulty which he would surely know beforehand to be in store for him. Not only will he be able to provide against adverse times, but a real knowledge of the science will go a great way to save anxiety and help him in his spiritual as well as material progress.

There is another branch of the subject which bears a close relation to the part treated of. This is Mantra Shastras in connection with Astrology, which treats of the forms of rites and ceremonies, *the japams and danams, &c.*, the performance of which tends to neutralize or mitigate any evil influence exercised by those planets. Here we have to face one great difficulty, inasmuch as the evil influence produces miseries which in their turn are the effects of previous bad Karmas; and the working of the all-powerful law is to be thwarted by those ceremonies. But it has been said above, when speaking about the classification of Karmas, that the law of responsibility, if taken into account, makes the point clear, and these may be Karmas whose effects may be neutralized by the performance of more powerful spiritual actions; for the spheres of actions, as the "Secret Doctrine" teaches, are seven, (which are enumerated above), and the activity of any cause manifested on any one of these spheres must naturally produce an effect which would be different from the one produced on another sphere. When considered in this light it can be said that causes produced on higher planes of consciousness must bring about more powerful results than those on the lower one. The most powerful of these Karmas are called *Shighra Karmas*, which, it is said, take very little time to bear their fruits. These Karmas are in fact spiritually more powerful, and the time may be so adjusted by a well-versed *Mantra Shastri* that the result of the performance of those ceremonies might come about the same time that the result of the evil influence of the planet is to manifest. In that way, the more powerful Karmas will stand against the less powerful Karmas, and the bad effects will be merged in the good ones, and the difficulty raised at the outset about causing a deviation of the law of Karma, vanishes.

D. M. O.

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

(Continued from page 226).

Having thus decided the effect to be an entity, a fact favourable to the doctrine of the existence of nature, the author next states the similarity and dissimilarity between the Manifested and the Unmanifested, a right comprehension of which appertains to discriminative knowledge; and this is done in order to show the nature of the Prakriti, whose existence is to be proved.

KARIKA X.

The Manifested has a cause: it is neither eternal nor pervading (*i. e.*, universal); it is active (*i. e.*, mobile or modifiable), multiform, dependent, predicative (or characteristic), conjunct and subordinate. The Unmanifested is the reverse.

Points of dissimilarity between the Manifested and the Unmanifested.

'Hetumat'—i. e., having cause. The question as to what is the cause of what, will be treated of later on (Kārikā

All the qualifications XXII) "*Not Eternal*"—i. e., destructible which explained. means 'disappearing' [returning to the condition of its material cause\*].

"*Not pervading*"—that is to say, the Manifested does not pervade all evolving or developing substances. The effect is pervaded by the cause, but not *vice versa*, e. g., Intellect (Buddhi) can never pervade nature (Prakriti), and as such is non-pervading.

"*Active*"—i. e., mobile. Intellect (Buddhi) &c., have mobility, inasmuch as they renounce certain bodies they have hitherto occupied, and then occupy others; as for the mobility of earth, &c., it is too well known to need an explanation.

"*Multiform*"—Since intellect, &c., differ in different individuals, earth, &c., too are multiform, in the shape of jars, &c.

"*Dependent*"—On its cause, though the effect is non-different from its cause; yet the assertion of the relation of subserviency is based upon a difference conventionally accepted; as we say—"the Tilakas in the forest."†

"*Characteristic or predicative*"—i. e., of Nature Buddhi, &c., are characteristics of nature, which cannot be its own characteristic, though it can be so of the soul (Purusha).

"*Conjunct*"—Having in itself the relation of whole and parts. Conjunction consists in approach preceded by (i. e., after) non-approach; and connection with such approach of the whole to the part is what is connected by "*conjunct*;" as for instance as earth, &c., conjoin among themselves, so do others. On the other hand, there is no conjunction of Nature (Prakriti) with intellect (Buddhi), since the two are connate (and as such there can be no non-approach); nor is there reciprocal conjunction among goodness, passion and darkness, since there is no non-approach among them [since they all conjointly inhere in nature].

"*Subordinate*"—Intellect stands in need of the aid of Nature in the perfection of the production of its effect, *self-consciousness* (Ahankara). Without this aid, being by itself too weak, it could not be efficient to produce its effect. Similarly do self-consciousness and the rest stand in need of similar aids in the production of their several effects. Thus, each and all stand in need of the perfecting hand of Nature. Hence the *Manifested*, though efficient in the production of its effects, is yet subordinate, inasmuch as standing in need of the aid of the Supreme Nature (the highest in the scale).

"*The Unmanifested is the reverse*"—i. e., of the Manifested. That is to say—the Unmanifested is uncaused, eternal, pervading, and

inactive (immobile)—though to Prakriti does belong the action of evolution or development, yet it can have no mobility—single, independent (self-sufficient), non-predicative, unconjunct, compact (i. e., not made up of parts), and non-subservient (supreme).

Having thus explained the dissimilarities of the Manifested and the Unmanifested, the author now mentions the similarities between these, and the dissimilarity of both of these again from the soul.

#### KARIKA XI.

The Manifested has the three constituent modes (Gunas) \* it is indiscriminating, objective, generic (or common), non-intelligent (or insentient) and productive. So also is Nature. The soul is the reverse, and yet also (in some respects similar).

"*Having the three constituent modes*".—That is to say, the Manifested is possessed of the three modes, of pleasure, pain and dulness. By this assertion are set aside all the theories attributing pleasure and pain to the soul.

"*Indiscriminative*".—i. e., as Nature is not discriminated from itself; so too the great principle (Mahat or Buddhi) being connate with Nature, cannot be discriminated from it. Or *indiscriminateness* may mean merely *co-operativeness*; nothing singly (among the manifested) can be a cause efficient for its effect; it can be so only when in company with others; and as such no effect is possible from any cause taken singly by itself.

Some (the Vijnyana-Vadi Banddhas) assert that it is *Idea* (Vijnyana) alone that is denoted by the words pleasure, pain and dulness, and that there exists nothing besides Vijnyana that could possess these (pleasures, &c.,) as its modes.

In opposition to this view it is laid down that the Manifested is "*objective*" (=perceptible). That is to say—it is so outside (and as such over and above) Vijnyana, and as such it is.

"*Common*"—i. e., perceived (simultaneously) by many persons. If, however, these were nothing more or less than Vijnyana,—a mere *esse*—then in that case, this latter being uncommon (or specifically belonging to particular individuals), all the Manifested elements would be so also; for the Vijnyana of one person can never be perceived by another, owing to the imperceptibility of any intellect other than the agent sown. On the contrary, in the case of a Manifested substance (such

\* Of all the various translations suggested, of the term *Guna*, the word given here most nearly corresponds to the Sankhya idea of *Guna*.

Pre-eminent among these is the *Nyāya*

\* Since the Sankhyas do not admit of an utter annihilation of a substance,

† Vide foot-note—*Theosophist*—Vol. XIII, p. 225.

as) the glances of a dancing girl, the attentiveness of many persons to that single object is quite a consistent fact, which it could not be if we were to reduce all existence to mere *Idea* or *Vijnyana*.

"*Non-intelligent or Insentient*."—Nature (*Prakriti*), Intellect (*Buddhi*) &c., are all non-intelligent. We do not, like the *Vaivasikas* (a scion of the *Baudhdhas*) attribute intelligence to *Buddhi*.

"*Productive or Prolific*".—*i. e.*, possessed of the faculty of producing or developing. The affix signifying *possession* (*Matu*) is used in order to denote the constant character of the property of productiveness with regard to the *Manifested*. That is to say, these are ever accompanied by their several emanations or developments, whether similar or dissimilar.

"*So also in Nature*".—*i. e.*, as the *Manifested* is, so is the *Unmanifested Nature*. That is to say, the properties of the *Manifested* just enumerated belong equally to *Nature* also.

The dissimilarity of these from the soul is stated—"Reverse is the soul."

Granted all this: But how can you assert the soul to be the reverse

of the *Manifested* and the *Unmanifested*; when we see that there are points of similarity between the soul and the *Unmanifested*—such as *Uncausedness*, *Eternality*, &c.,—and also between the soul and the *Manifested*—such as *plurality*?

We reply: "*Yet also*"—that is to say, though there are points of similarity, such as *uncausedness*, &c., yet there are points of dissimilarity also, in the form of *non-possession* of the triad of mode (*gunnas*).

The objection conceded to—there are points of similarity as well as of dissimilarity.

(*To be continued.*)

### THE FOOD OF PARADISE.

[The following argument upon the comparative merits of different systems of diet, is compiled from stenographic notes taken of a conversation between a Hindu gentleman and myself, at the Head-quarters of the Society, on the 2nd of February ultimo. The gentleman in question occupies one of the highest official positions in India, and is a man of brilliant endowments. As regards his chemical facts, I prefer leaving criticism to medical authorities, and foresee that some of them may be challenged. The weight of fact remains, however, that the change to a diet of fruits and nuts has been attended in my friend's case, as in those of others, with strikingly beneficial results. If that scourge of the modern educated Hindu class, diabetes, can be removed by so simple and pleasant a method, then thousands may be led in time to bless our informant for making it known.]

H. S. O.

ALL cereals such as paddy, wheat, barley, oats, &c., grow only under cultivation, and they are nowhere to be seen growing in a wild state. The inference to be drawn from this is that before man took to cultivating cereals, he must have, for thousands of years, lived upon something which grew spontaneously and afforded him proper sustenance; for it cannot be contended that, with the advent of man on this globe, he at once took to cultivating the various cereals which now form so large a proportion of the food of the human race. The cereals are nothing but the seeds of various kinds of grass, and they make very unsuitable food for man, because of the large quantities of starch which they invariably contain. The starch in rice is as much as 80 per cent.\* In other cereal foods it varies from 50 to 70 per cent. Any food which contains so much starch must be regarded as unsuitable for man, because starch is an insoluble thing and the acid gastric juice of the human stomach has no effect whatever in dissolving it. It requires to come in contact with the alkaline juices of the intestines before it can be made soluble, and then after conversion into sugar by the liver, it becomes available for physiological purposes. This intestinal digestion and the subsequent manufacture of the product into sugar together occupy from 10 to 8 hours, and the whole process is a great drain upon the vitality and nervous energy of man. If, instead of taking starchy food, man lives upon any article which contains sufficient quantities of nitrogen, and sugar, he would save his system all this unnatural waste of vitality and nervous energy; so much for the unsuitable character of starchy foods. In regard to animal meat, there is quite a consensus of opinion among modern physiologists that it is also unsuitable as human food, though less exhausting than starchy food. The flesh of every animal contains a good deal of decayed and decaying tissue which, if left in the animal, would in the natural course be worked out of its system by the ordinary excretory processes. The introduction of these waste materials into the human system has been admitted by competent investigators to be most injurious.

Fruit and nuts seem to be the most natural food of man. They contain all the elements of nutrition which the human system requires, and which must have formed his proper food long before he formed his present habit of meat eating and starch eating. This habit probably grew into existence subsequent to the Glacial Period, during which geological epoch the capacity of vegetation to bear edible fruits was so destroyed or changed in Northern Latitudes that frugivorous man was perforce driven further and further south, until his progress was stopped on the borders of the southern seas. Undoubtedly, at that time there ensued a desperate struggle for existence, and men were compelled to eat anything capable of support-

\* Or more accurately 89.65 of carbo-hydrates. In dry southern wheat there is 67.112; dry common wheat (of Europe) 77.05; oatmeal 63.8; barley meal 74.3; rye meal 73.2; dry maize 71.55; buckwheat 64.20; beans 55.86; dried peas 58.7; lentils 56.0; potatoes 21.9, etc. etc. H. S. O.



ing life in any degree whatsoever. It was under such circumstances that they probably formed the habit of meat eating. It was, perhaps, at a somewhat later period, that they selected for cultivation the grasses which produced tolerably edible seeds, and as the art of agriculture developed, these latter were improved by selection and perfected into the present known families of cereal foods, such as wheat, rice, barley, maize, &c. We may thus regard the habit of meat and starch eating as nothing more than an accommodation of the human physiology to unnatural conditions. This process of accommodation has doubtless tended to the comparative degeneracy of the race, but it has not been in operation for a period sufficiently long to change man's digestive organs to the extent necessary to adapt them for the natural digestion or complete assimilation of meat and starch. Unlike the carnivorous and herbivorous animals, he has to subject them to a process of cooking before using them as food, and he is obliged to have recourse to all manner of stimulants to make his digestive organs derive nourishment from the unsuitable materials. His digestive secretions have not yet changed into those of the meat eating and grain eating animals; he still has only one stomach—and that stomach unfit to reduce starch—and has not yet developed the multiple stomachs of the camel, the cow or the buffalo. However suitable the various cereals, which are no more than seeds of grasses, may be for the herbivorous animals, they are utterly unfit for man who is essentially a frugivorous animal.

Fruits and nuts contain all the elements of bone, muscle, blood and nerves in an agreeable and easily digestible form; the nitrogen, carbon, and saline matters contained in them being also sufficient for the sustenance of man in robust health and active life. Where nuts cannot be eaten owing to the decay of teeth, as the result of long violation of nature's laws, milk may be substituted in its place, for it contains all the required elements of human food. Unlike meat it is a natural secretion and contains no injurious waste product.

Conformity to nature's laws in the matter of food must, it will readily be admitted, conduce to longevity. We believe that man can attain to his maximum natural length of life, only under the fruit and nut diet, 1st, because of all known foods it makes the smallest demands upon the life-force in man for its proper assimilation; and 2nd, because of all known foods it leaves the smallest quantities of earthy sediment in system. The reserved quantity of vital force which he can evolve is exhausted less by such a diet than by any other; and consequently there is a larger proportion of it left for the maintenance of the vital functions, in other words to promote long life. If, by living upon their natural food men save their system from 8 to 10 hours of exhausting labor for every meal taken, the sum total thus saved day after day must enable them to live in health and strength for quite twice the period, which is now reckoned as the ordinary term of human life. Next, as bearing upon the question of longevity, let us inquire what is

meant by the feebleness and decay of old age. It means that tissue is wasted more rapidly than it can be replaced, and that the joints of the body become stiff, and the functions of the brain impaired. What is the cause? To our mind it is the fact that the unnatural diet of man leaves a deposit of earthy matter in the joints, and in the capillaries which transmit to all organs the blood which nourishes and builds them up. We all know that the more an iron tube becomes rusted, the less is its calibre; a similar process of reduction of calibre is taking place in all the capillaries of the system by the deposit of earthy matter. In the case of the minutest capillaries the deposit in course of time becomes so large as to completely fill them and to prevent their carrying the vital fluid to the organs concerned. This deposit is no doubt the direct cause of what we call the senility and stiffness of old age, which is only another way of saying that the vessels of circulation have become either entirely or partially choked up by the earthy sediment separated from the mass of food the individual has lived upon. Now, fruits and nuts contain a minimum of earthy matter and the maximum of readily digestible nutritious matter. Among the phenomena of old age, deafness, blindness and paralysis of brain function are those directly traceable to the failure of the capillaries to supply blood to the brain in quantities sufficient for its continuance in normal function. It is conceded, we think, that tribes which live in countries where the water and food contain an abnormally large percentage of earthy matter are short in stature, prematurely old and short-lived. The European is longer lived than the Hindu, not because his meat diet is in itself more nutritious, but because it contains a smaller proportion of earthy matter than the cereals upon which a Hindu lives. It is our firm conviction that if a European would take to live upon grains as strictly as a Hindu, and a Hindu should change his cereal food for fruit and nuts, the insurance tables of mortality would after a while show a very remarkable change in the relative "Life expectancy" of the two divisions of the human family. The European would become shorter lived, and the Hindu longer lived. Meat, in other ways, most unsuitable as human food, contains a good deal more earthy matter than either fruit or nuts or milk, but much less than the cereals, which, among known foods, contain the largest proportion of earthy matter and therefore are incapable of supporting life to the normal term.

If it is asked why the modern educated Hindu is more short-lived than either his ancestor of a few generations ago or his old fashioned neighbour, we would reply that the reason is to be found in the numerous dietetic errors the former daily commits, and not, as alleged by some, in his having more intellectual work to do. Where the old fashioned Hindu takes only two meals a day and often only one, according to age or climate, his modern neighbour must have 3 and 4 meals a day, not to mention tea, coffee and other stimulants. The unnatural food taken at such frequent intervals is the cause of his numerous diseases and premature decay, all traceable to the collapse of the digestive organs and exhaustion of vital energy. That

the modern Hindu has much intellectual work to do, is a reason why he should not fritter away his life-force in the digestion of unsuitable and unnecessary food, but reserve it all for the higher aims of life.

Speaking specially of the Hindu of Southern India, we may add that the chillies, tamarind and other irritating substances which he inflicts so regularly upon his stomach, accounts a good deal for his physical degeneracy, and if a high authority can be of any help in redeeming him from this habit, we may in this place quote from Chapter 17 of Bhagavad Gita, the following passage which shows that the food which is most in use in Southern India is directly productive of pain and disease.

कद्वाभ्रलवणात्पुष्प तैक्ष्णरूक्षविदाहिनः ।

आहाराराजसस्पेष्टा दुःखशोकमयप्रदाः ॥

“The kinds of food which are bitter, acid, saltish, too hot, sharp, rough and burning are desired by the passionate; they produce pain, grief and disease.”

We will not, at present, enlarge upon the general considerations suggested by the subject, as this is not intended as an exhaustive treatise, but only a hint or two thrown out for the benefit of our readers. We may, however, refer in this place to the personal experience of our friend whose statements we have above recorded. He has for the last six months lived upon the natural food, *viz.*, fruits and nuts. His attention was attracted by an American Treatise on the subject which he happened to read. The arguments of the author seemed to him to be so reasonable that he determined to make an experiment upon himself. His official position was one which gives him a vast amount of anxiety by reason of the infinite details of public business which he is obliged to supervise, and although naturally of a strong constitution and of temperate habits, he finds himself with advancing years beginning to feel some of the premonitory symptoms of broken health. He was attacked by diabetes which is nothing more than indigestion very deep-seated. He suffered from sleeplessness, and after a hard day's work felt excessively fatigued. He did not follow the usual halting or temporizing policy of change, gradually day after day leaving off a little more and more of the old diet and taking a little more and more of the new, but he changed at once from the cereal food to fruit and nuts. Within 24 hours he felt like a young man, all symptoms of diabetes ceased, his mind felt clearer, his body invigorated, his sleep became healthy. He has been on this diet for about six months, and he feels younger, stronger and intellectually brighter than he has been now for many years. His diet now is the following:—6 or 7 A. M., a cup of coffee with milk. 11 A. M. 3 or 4 plantains, a few almonds or other nuts, an apple, a few oranges or any other fruits in season, and 8 or 9 ounces of boiled milk; occasionally also, a small quantity of dried fruits, such as figs, dates, plums, raisins, &c., at 7 or 8 P. M. the same food as at 11 A. M. He

eats no bread, no rice, no wheat, nothing except the articles above enumerated. He has suffered no substantial reduction of weight, but he is more muscular than under the old cereal diet. He has induced others to try the experiment which he made upon himself, and the testimony of all is the same, that they feel stronger, healthier, and more vivacious in spirit than they did before. Among these are two Brahmans who were quite healthy and free from all disease when they began the experiment. One of them is well known at the Adyar Headquarters and occupies a high official position. The testimony of these gentlemen will be cheerfully given in support of the views herein above expressed.

A final consideration, and not a small one, in favor of the fruit diet is that one who lives upon it, has no longer thirst to be appeased by water drinking. In the fruit juices are to be found water in its purest, most delicate, and best distilled form. One thus gets rid of all the troubles which come from the drinking of impure well, river, or spring waters. Even in the hottest summer and under conditions of prolonged physical exertion, such as, lawn tennis play and other gymnastic exercises, long walks and rides, &c., there is no feeling of thirst for one who lives upon fruits and nuts.

### MANTRAS; THEIR NATURE AND USES.

(Continued from page 287.)

#### SECTION IV: THE NATURE AND TEACHINGS OF THE TANTRAS.

THE Tantras<sup>1</sup> or Agamas which I have explained in the beginning of this paper as the great store-house of mantras, are, of three classes; (1) Pancharâtra agamas, or those which speak of the worship of Vishnu; (2) Saivagamas or those which deal with the worship of Siva; and (3) Sâktâgamas, those of Sakti. The first are in 108 samhitas or texts promulgated by seven Rishis<sup>2</sup> Brahma, Siva, Skanda, Gautama, Vasishtha, Narada and Kapila. Thus seven schools were formed; but 101 others subsequently taught the doctrine, and this accounts for there being 108 samhitas. They are as given below with the number of their Slokas opposite to them:—

(1) Pâdmasamhita† 10,000; (2) Padmodbhava† 1,00,000; (3) Mâya-

1. The terms Tantra and Agamas are here loosely used. The expression 'Tantra' has been said in the Kamikâgama, to apply to that work which speaks of the twenty-four subjects, *viz.*:—(1) The nature of Brahman, (2) Brahma Vidya, the science of knowing Brahman, (3) The names of the Agamas and Tantras, (4) Creation and destruction of the world, (5) Astronomy, (6) The sixteen mystical diagrams called Chakras which are auxiliary to the practice of mantras, (7) Mantras, (8) On the uses of Mantras, (9) Yantras, (10) Worship of the special deity about whom the work treats, (11) The ways of people in the four yugas, (12) Origin of devas, (13) Creation and destruction of universe, (14) Holy rivers, (15) Duties of different castes, (16) Old traditions, (17) Sacred days in a year, (18) Pure and impure objects, (19) Elements in nature, (20) Secret virtues of herbs, (21) Elements in nature, &c.

2. The term Rishi is used in its literal sense "See-er" or promulgator. Hence Brahma and some others who are not Rishis in the general sense of the term are here so called.

vaibha or Trailókyamóhana; (4) Nalakùbara 5,000; (5) Parama 1,500; †(6) Nárada 4,000; (7) Kanwa 7,000; (8) Vishnu thilaka 750 (?); (9) Sanaka 1,500; (10) Arjuna; (11) Vasishtha 4,500; (12) Poushkara 4,000 (?); (13) Sanatkumara 1,000; (14) Satya 1,000; (15) Sridhara and (16) Sananda 750; (17) Bhu—or Mahaprasna; (18) Iswara 500; (19) Lakshmi Tantra or Sri Prasna, dialogue between Indra and Lakshmi 4,000; (20) Mahendra 2,000; (21) Purushottama 1,000 (?); (22) Panchaprasna; (23) Kánwa; (24) Moola; (25) Tatwaságara; (26) Vágisa; (27) Samvarta 1,000; (28) Sátvata† 250; (29) Tájódravina<sup>a</sup>; (30) Vishnu Satbháva<sup>a</sup>; (31) Vishnu Tatwa<sup>a</sup>; (32) Vishnu Siddhanta<sup>a</sup>; (33) Vishnu Vaibhava<sup>a</sup>; (34) Vishnurahasya; (35) Kaumára† 250; (36) Jaya 500; (37) Sanra<sup>a</sup> 150; (38) Bhagavata 150; (39) Sounaka† 200; (40) Pushti Tantra<sup>a</sup>; (41) Madhura; (42) Upendra; (43) Yogahridya; (44) Marichi 100; (45) Harita† 700; (46) Atreya† 250; (47) Párameswara† 200; (48) Daksha 150; (49) Ousanasa 250; (50) Vaikhánasa 1,000; (51) Vihagéndra 500; (52) Vishvakséna† 250; (53) Yágnavalkya 250; (54) Bhargáva 200; (55) Jámadagnya 150; (56) Paramapurusha 150; (57) Goutama 750; (58) Pulastya 150; (59) Sákala 200; (60) Gnánarava 150; (61) Yámya 100; (62) Nárayana 150; (63) Jeeyottara 100; (64) Jábáli 100; (65) Pará-sara 100; (66) Kapila 250; (67) Vámana 250; (68) Bârhaspatya 700 (?); (69) Práchétasa; (70) Valmiki; (71) Kátyáyana† 250; (72) Agastya 500; (73) Jaimini 200; (74) Oupagáyana (75) Hiranyagarbha; (76) Bódhá-yana 1,000; (77) Bharadwaja† 500; (78) Nârasimha; (79) Kásyapa† 1,500; (80) Soumya; (81) Uttaragárgya; (82) Sátátapa; (83) Angirasa; (84) Yoga 200; (85) Trailókyavijaya, or, Bharata, 200; (86) Pingala; (87) Vitta 150; (88) Varuna 150; (89) Krishnachamara; (90) Váyavya; (91) Markandeya†; (92) Agnéya 500; (93) Samhitásangraha; (94) Mahasanatkumara; (95) Vyasa; (96) Vishnu 300; (97) Umamahéswara† 1,500 (?); (98) Mihira; (99) Ahirbudhnya 750; (100) Raghava 350; (?) (101) Kalki 250; (102) Dattatréya 500; (103) Sarva; (104) Sankarshana<sup>a</sup> 1,500; (105) Pradyumna; (106) Várahí; (107) Suka; (108) Kapinjala 2,500.<sup>1</sup>

† *Agama* is defined to be that which contains seven of the foregoing, *viz.*, (1) creation; (2) destruction of the universe; (3) nature and use of mantras; (4) nature and worship of devas.

The term *Yámala* is also used as a synonym. It should treat of subjects (1) creation of the universe; (2) astronomy; (3) daily duties; (4) difference of caste (5) Yugas and their nature; (Sabdakalpadruma.)

† The words *Tantra* and *Agama* are, however, generally used as synonyms. It is noteworthy that Amarasimha used the words 'Agama,' and 'Tantra' in different significations. But this is no reason why the writings which call themselves by either of these names may not be more ancient than Amarasimha.

1. Those marked † can be found. For those marked *a*, the authors are unknown. The numbers in case where the sign ? is affixed show they are not quite correct. In the case of Padmasamhita, one in 1,00,000 is said to exist in the house of a *devalaka* in Cojjerom, but I have not seen it. The one I now use is of 10,000 slokas. It is now being printed in Madras.

These writings amount to 400,000<sup>1</sup> slokas. Only those that are marked with † are to be found now-a-days in the various public and private libraries in India, and elsewhere, as catalogued by the several scholars. From the *Pāncharātrarakshā* of Vedantacharya written six centuries ago, we learn that several of these could not be obtained in his days. Most of these, are, however, referred to and even quoted in the writings of Visishtadvaites who lived from about the 10th century down to the present day. Of the 108 text books, the first two are the most important and are generally considered to contain all the more important matter in these writings. Of the remainder, Lakshmi Tantra, Bharata, Ahirbudhnya, and Sátvata Samhitas, are very often spoken of as teaching a system of spirit communion (*Saranágoti*) which bears a very close resemblance to that practised by the initiates of the Grecian mysteries of old. With very few exceptions, like Narada Samhita which is divided into chapters, these writings are generally of four parts or *pádas*, or Gnánapáda, Yógapáda, Kriyapáda, and Charyápada.

This order is sometimes reversed in some of them; and there are others again in which Charyápada alone is dealt with. Their origin according to Mahabarata is given below in an abridged form (Santi-parva Mokshadarma Parva.) :—

Narada in his wanderings met Narayana Rishi at Badarikasrama<sup>2</sup> and put to him several questions on philosophy and on the origin of the cosmos. The Rishi replied that Brahma was first created, and he created the Vedas, and the Rishis, Athri, Bhrigu, Kutsa, Vasishtha, Gautama, Kasyapa, Angirasa and Marichi. The doctrines promulgated by them were followed in the Krita Yuga. One of them Uparicharavas by name, performed a sacrifice in the presence of the above-mentioned and several others, with Brihaspathi, officiating as priest. The other Rishis assembled soon found that the oblations given by Uparicharavas disappeared, without being received by the Devas as was usually the case. Brihaspati accused him of dishonest motives and offered to perform the Yagna himself. He then found to his astonishment the disappearance of the oblations, and therefore enquired of the performer as to the reason of such a disappearance.

Uparicharavas replied that Narayana received them. The Devas were very much enraged and asked the Rishis to explain how it was that Narayana could be seen by none of them. The Rishis explained by saying that as they were the mind-born sons of Brahma, they

1. The above number is not quite correct; for works that are generally said to be of, say, 250 slokas are sometimes found to be an abridgment, of a larger work of the same name, and this difficulty is experienced on account of many of the Samhitas being lost. But these remarks do not apply to Sivagamas for most of the complete sets of the 28 works, I have seen or heard contain the exact number of slokas mentioned opposite them in the list given below. Special care should, therefore, be always taken to distinguish abridgments from real Samhitas.

2. Badrinath in the Himalayas. He is an incarnation of Vishnu, and taught several mantras. There is, however, another Rishi of the same name who is the author of a code of laws, and referred to by Mádhavacharya in his commentary on Parasara Smriti.

alone could see Narayana face to face. They further said that once upon a time they went to Svetadwipa to see him. They could see him only after performing a *tapas* there for a long time.

Narada hearing this went to Svetadwipa near the Mount Meru, and performed a long *tapas* there and saw Narayana. The latter taught them the great secret that the easiest way of worshipping Him was by means of idols.

Such is the origin of the Pancharatra Agamas subsequently presented to the world by Narada, then by six other Rishis and afterwards by several others.

Pancharatra Agamas are so called, because the five kinds of knowledge (*Rátra*) are taught; *viz.*, (1) general knowledge of realities; (2) knowledge of that by which one will be able to reach the highest goal; (3) knowledge of that by which one will be able to serve Narayana in Vaikunta; (4) knowledge of that by which one will get the eight Siddhis; (5) knowledge of the means by which wealth, children, &c., can be obtained. There are also several ways of explaining the expression, but in none of the works so far as I have seen, is the meaning given out to be "nights" as explained by M. Barth in his "Religions of India."

But this expression is not to be found in any of the works themselves. They call themselves either as Siddhantas (definite conclusions) or Tantras (easy way of doing things) in contradistinction to Mantras, and are so called on account of their containing more of the easier ways of accomplishing things than by Mantras.

These writings, Saiva and Sáktágamas included, are further divided into (1) *Mantra Siddhantas*, those that speak of the Murthi, or form of worship in a temple; (2) *Agama Siddhantas*, of four *murthis* or forms; (3) *Tantra Siddhanta* of nine; (4) *Tantrántra Siddhanta* of three or four-faced forms or idols, whether of Vishnu or Siva. These differences arose on account of the particular symbols adopted, and of the Mantras uttered when they are made. The *Padmasamhita* for instance, is a *Mantra Siddhanta*, and it is supposed to have been composed in fifteen millions of slokas by Narayana himself, and taught to Brahma, the composer saying that although the true mode of worshipping Him was as described in the Vedas, but that if any easier method was necessary it was by *Mantras*. Brahma is then said to have condensed it into 500,000 Slokas and taught it to Kapila Rishi, who in his turn abridged it into 100,000 Slokas, and initiated Padma an elephant in Pátáloka into its mysteries. The *Samhita* is therefore named after the elephant. The elephant again abridged<sup>2</sup> it into 10,000 Slokas. Samvarta learnt it from Padma and taught it to the world. Kanva was one in the long line of teachers, and the work is strictly speaking that of Kanva and other

1. It is further explained in the *Padma-Samhita* of Pancharatra Agamas that Siddhantas are so called, because they treat of *positive knowledge* leading to Narayana and best practised by those who are well versed in the Vedas, and the Shastras such as *Purvamimamsa*, &c.

2. The dialogue in *Padmasamhita*, is, however, between Vishnu and Brahma.

Rishis. These, as well as Saivagamas, are divided into Gnána, Yoga, Kriyá, and Charyápádas or rather sections treating respectively of the nature of Brahmagnana from the Visishtadvaitic and Advaitic standpoints, adopting the teachings and even the technicalities of the Upanishads: of Yoga or the practice of Brahmagnana and its four kinds, Gnana-yoga, Karmayoga, and Bakthiyoga. The last forms the principal subject of this work and is considered easier than either the Gnana or Karmayogas, and is therefore recommended to those who are desirous of obtaining Moksha, but unable to practise the various ways leading to it. It treats, in the *Kriyapada*, of the construct of temples and their different modes, and also of the modelling of idols; and lastly of the various ways of worshipping the idols thus prepared, treating of course of the various Mantras, Vaishnava or Saiva as the case may be, and other topics such as the principles of Vaishnava mantras, their nature and uses, the secret virtues of herbs, &c. The philosophy of these Agamas leans more towards Advaita than anything else, and although this four-fold division is not to be found in some of them, still all of them, after a short introduction, take up the question of *Charyá* or the mode of worship of idols.

The above remarks apply as well to Saivagamas, of which there are twenty-eight, with the only difference that in the case of Saivagamas the word Siva must be substituted for Narayana. The names of the twenty-eight are given below.

(1) Kamika—125,000; (2) Santána 50,000; (3) Sarva; (4) Kirana; (5) Sukshma; (6) Yogaja; (7) Dipta; (8) Chinta; (9) Karana; (10) Anchita (agita); (11) Vijaya (jaya); (12) Veera; (13) Visva; (14) Amsumat; (15) Swayambhuva; (16) Nila (anala); (17) Siddha (Sarvottama); (18) Suprabheda (Bheda); (19) Rourava; (20) Makuta; (21) Bimba; (22) Vimala; (23) Lohita; (24) Sahasra (Nisvasa); (25) Párameswara; (26) Prodga; (27) Chandraghana; (28) Vátúla (Nisvasa) 100,000.

These are generally of the form of a dialogue between Siva and his consort Parvati. She always begins "What are the most interesting secrets in the world?" and the uxorious husband relates all that she wants. The first twenty are given out from his four faces, Aghora, Tatpurusha, Vámana and Sadyojata, at the rate of five *Samhitas* from each face. The remaining eight were taught when he assumed that

1. *Gnanayoga*.—The contemplation described in the *Yogasastras* with its eight parts, *yama*, *niyama*, *asana*, *pranayama*, *pratyáhára*, *dhyána*, *dháрана*, and *samadhi*.

*Bhakthiyoga*.—This is also called *upásana*. It is the contemplation of the Brahman with its various qualities, and attributes, without any interruption whatever, throughout one's whole life; at the same time discharging his duties to the best of his ability.

*Karmayoga*.—Is the performance of one's duties, moral and religious, and without any self interest in the result after obtaining a knowledge of the realities (Chit, Achit and Iswara) through the Scriptures, and always contemplating it with various kinds of Karma (Vide the *Sri Bhashya* of Ramanujacharya Adhyaya 3, Pada 3).

terrible aspect called Isana.<sup>1</sup> The arrangement is the same as in the Pancharatra in being divided into Gnana, Yoga, Kriya, and Charyapadas, treating of the worship of Siva, in the form of idols and analogous to that of Vishnu; there being, however, some one exceptions.

The Saktagamas begin in the same strain as Saivagamas, Parvati questioning Siva as to the best way of worshipping and knowing her real nature. It is then told that she has sixty-four aspects. Each of them is dealt with in one of the 64 Samhitas of the Saktagamas. In these Tantras as in the Pancharatra and Saivagamas, the Vedas are highly spoken of as a rule, and the Vedic methods approved. But in Kaliyuga when people have a predominant tendency towards worldly pleasures, the worship of Sakti is recommended as the easiest way of obtaining happiness.

If, however, one should worship her with no other desire (*Nishkamya Karma*) than of obtaining moksha, he will either obtain moksha at the end of this life-time or in his next, but that depends on the nature of the Karma he has done which may lead him from birth to birth. All these ideas are decidedly Vedantic, but even in such writings as *Gnânâr-nava*, and *Kaulavarnava Tantra*, the goal is not lost sight of, and the importance of the Vedas not forgotten; and the Sakta worshipper is enjoined to attend to the regular duties of caste. Unfortunately, however, this matter is mis-represented by European writers, and even to a certain extent by the Indian writers themselves, who with a prejudiced mind and after going through a portion of these tantras and seeing the depravity of morals as shown by that portion of the work, jump at once to the conclusion that the Tantras, in general, and the Sakta Tantras in particular are opposed to the Vedas; but forget that in the very Samhitas they have gone through, the Vedic duties are spoken of highly and the importance of obtaining moksha described. In all such cases, therefore, a careful study should be made of two or more Samhitas, and then a calm judgment should be given. The practices of Saktas are no doubt indecent, but that is not the end or aim of the Saktagamas. For instance, this point has been argued, and the same conclusions arrived at in the 1st Ullasa of Kaularnava Tantra and the Mahanirvana Tantra. This view is also taken in the Rudrayamala, Pheṭkarini, and several other tantras inculcating Sakti worship.

The writer is no sectarian follower of Saktas, but while he abhors the moral depravity exhibited in them his individual conclusions are based on a study of more than five Tantras selected specially for the study of the different aspects of Sakti worship. The sixty-four Saktagamas are as follow:—

1. Mahâmâyâ Sambara—explains the formation of the universe and of illusions.

1. Five more Samhitas, viz., Suka, Vasishtha, Saisaka, Sanandana, Sanatkumara, works subsequently written and attributed to Siva, each of which is said to contain about 30,000 slokas, but not having seen any of them nothing definite can be said about them. They are however said to treat of the different kinds of Yoga.

2. Yogini Jala Sambara, speaks of the illusion caused by Yoginis, a certain class of Devatas which one will conquer over only by certain practices in the burial ground.

3 & 4. Tatwa Sambara of command over the elements; and Mahendrajala tantra, of showing water in air, in earth, &c.

5 to 12. Ashta Bhairava:—Siddha, Vatu, Badabânala, Kala, Kâlâgni, Yogini, Maha and Sakti tantras. They treat of the eight Siddhis (*Anima*, &c.)

13 to 20. Bhahurupushtaka: these treat of the worship of Brâhmi, Mahesvari, Kaumâri, Vaishnavi, Vârâhi, Mâhêndri, Chamundi Sivaduti. The most important subject therein touched is Srividya which is one of the highest of occult methods.

21 to 28. Yamalâshtaka treat of the worship of Devi; they are vedantic and highly esoteric in their nature.

29. Chandraghana (*Nityashodasi tantra*) speaks of Kâpâli worship.

30. Mâlini treats of diseases and their cure.

31. Mahasammohana. Making a waking man sleep *e. g.* by means of blackart, such as the cutting of children's tongues.

32. Vâmajushta.

33. Vâmadeva.

34. Vâtûla.

35. Vâtûlottara.

36. Kâmikâ.

} Erection of temples, &c. These should not be confounded with the Saivagamas of the same name.

37. Hridbheda Kapalika, speaks of taking and placing of Hrit-kamala in Brahmarândhra.

38. Tantrabheda—killing of men by mantras, fascination, &c.

39. Guhya.

40. Kalâvada—speaks of Kalâs of every kind.

41. Kalâsara—Vâmâchâra or left hand worship.

42. Kandikâmata of *ghulika* or certain secret herbal preparations.

43. Mathathora Matha. On mercurial preparations, alchemy, &c.

44. Veena.—This is the name of a Yogni; and the Samhita treats of the different ways of conquering her she being also (also called Sambhoga Yakshini).

45. Trottala speaks of Ghulika, Anjana, and Paduka.

46. Trottalottara winning over the 64,000 Yakshinis.

47. Panchâmrita; of the ways of preventing death.

48 to 51. Rupabhedaka, or Bkutatamara, Kulasara, Kuloddisa, Kulachudâmani—teach of the different ways of killing a man or Vama-chara methods.

52 to 56. Sarvagnanottara, Mahakali Matha, Armessa, Medinesa, Vikhutesvara,

} Of Kapâlika worship.

|                         |                                   |
|-------------------------|-----------------------------------|
| 57 to 64. Purva Tantra, | } The doctrines of the Digambara. |
| Paschima Tantra,        |                                   |
| Dakshina Tantra,        |                                   |
| Uttara Tantra,          |                                   |
| Niruttara Tantra,       |                                   |
| Vimala,                 |                                   |
| Vimalottara,            |                                   |
| Devimatha,              |                                   |

The existing works on Mantras are mostly compilations and abstract of one or more of these 200 Samhitas. Their number may be estimated at not less than a thousand in Southern India, and it is not possible to say how many that were formerly written, are now lost. To this class belong works, such as *Mantramahodadhi*, *Tantrasara*, *Saradatilaka Prapanchasara*, *Mantramava*, and others ordinarily met with.

The difference between the Pancharatras and Saivagamas lies in the Pancharatras treating more of those things that would lead to Brahmagnana; and are therefore more transcendental than the Saivagamas. A similar remark applies when we speak of the relative merits of Saivagamas and Saktagamas. The latter treat of indecent subjects devoting some of the Samhitas to Dakshinâcharia, and some to Vâmâchâra. Several matters are, however, common to all the three Agamas, viz., a devotion to the subject of mantras in general, including the general principles which regulate a mantra, and the Siddhi or acquirement of certain occult powers through a contemplation of mantras and their symbols.

The subject of mantras, however, is introduced to help their practice, and in order that the worship of the idols specified therein may be performed more efficiently. In the Saivagamas, again, several of the more obscure and little known subjects, are treated of; such as the occult sciences of breath, omens, astrology, and other topics. Another subject common to all these Tantras is the incapacity of people to practise the methods of Brahma Vidya as described in the Upanishads; and an attempt to substitute easier methods of worship. Regarding the worship proper, each of them specifies its own objects, although there is not much difference in either their rationale, or the object with which the idols are worshipped.

Having therefore explained the nature of these writings, we shall now speak of their teachings.

To take up the Pancharatra agamas first, Gnana is essential to attain moksha. For that purpose, Narayana is described as indescribable in the same strain as Advaitic works.

The first manifestation of Narayana is Vasudeva with all the emblems of Vishnu: he is said to be located in the heart in the microcosm. He is the object of worship and the goal to be reached. Vasudeva divides himself into two, Narayana and Vasudeva, the former being of a blue colour, the latter being white. From Vasudeva there sprang up another manifestation called Sankarshana. From him comes Aniruddha

and from Aniruddha we have Pradyumna. These three represent one of the three attributes viz., Gnana, Bala, Aisvarya of Vasudeva, predominating in them. Twenty-four devas come into existence, six belonging to each of these manifestations and having one of the six attributes of Narayana, viz., *Gnana, Bala, Aisvarya, Veerya, Tejas* and *Sakthi*. These Devas are as follow:—

*Vasudeva, Kesava, Narayana, Madhava, Purushottama* and *Janardana; Samkarshana, Govinda, Vishnu, Madhusudana, Adhokshaja, and Upendra; Aniruddha, Trivikrama, Vamana, Sridhara, Narasimha, and Hari; Pradyumna, Hrishikesa, Padmanabha, Dhamodara, Achyutha and Krishna*. From these four original manifestations eight murthis, viz., *Brahmi, Prajâpatya, Vaishnavi, Davija, Arshi, Manushi, Asuri, Paishachis* and also the ten incarnations of Vishnu spring up. When all these manifestations took place, the various emblems of Vishnu, such as *Ananta*, the discus, the conch, &c., corresponding to the eight *Murthis*, and the eight *Prakritis* have also sprung up: and also *Garuda*. These four manifestations seem to correspond to the Vedantic ideas of *Hiranyagarbha, Sutratma, Prâgna, and Virat*. Brahma is then created by Aniruddha, and he in his turn created the world in the same way as is described in the Puranas, with no difference, except that from Aniruddha, *Maya* sprung up and enveloped everybody in the universe. The laws of Karma are explained as the reason for people suffering for the wrongs they do. The escape from this lies in *gnana* which is either *Satavtta Gnana*, knowledge that "I am Brahman"; or *Kriya Gnana* (knowledge by work) or *Yoga* as explained in the writings on the subject; an alternative is allowed, namely, of concentrating one's mind on an image or idol (*praticbhâya*) of Brahman. In this and a similar manner the *Gnana Pada* finishes and a third method, viz., the practise of *Abhyasa Yoga* is described in the *Yoga pada*. He who is unable to perform any of these methods, but is at the same time anxious to obtain moksha, is enjoined in the *Kriyâpada* to have plenty of wealth and to dedicate a temple to worship Narayana in the manner therein described.

A similar worship is also enjoined for Siva in the Saivagamas. The subject is introduced in the same way as in the Pancharatra agamas. Here Siva is considered as a manifestation of the Brahman who is also sometimes called *Sadasiva*. He is said to have five aspects (*mukha*), viz., *Isana, Sadyojata, Vamana, Aghora* and *Tatpurusha*. As every one of these contains three eyes, it follows that he has fifteen eyes when he appears at one and the same time in all his aspects. Then the *Isana* is his head, the *Tatpurusha* his mouth, *Aghora* his heart, *Vamana* his secret part, and *Sadyojata* his feet. This body he is said to have assumed simply to enable the devotee to worship him. He is also called *Pasupati*, lord of *jivas (pasu)* who are entirely dependent on him. *Pasupati* informs his consort *Parvati* that as it is impossible to practise *Brahma Vidya*, he will teach *Yoga* for the good of mankind. Different kinds of *Yoga* are taught, and *Saivagamas* contain

more information about Yoga than the Pancharatra agamas. He again says, that in the Kali Yuga, it is not possible to practise Yoga, and therefore recommends his worship in some form or other. These subjects are taught in the Gnana and Yoga padas of these agamas. Then comes Kriyapada, in which he says that his worship in the form of *linga* (phallus) is preferable; if for such a worship a temple is built. If he cannot do even that, he is enjoined to worship a *linga* which may be carried along by a devotee. This is Charyapada in which many other subjects such as Rudraksha which is recommended to be worn by the devotee, the secret of mantras, and the occult properties of herbs, &c., are also taught.

The Saktagamas have a similar tale to tell. Prakriti or Sakti is said to be the primal force in the cosmos. She is defined to be of eternal existence and independent of Brahman and the plastic origin of all things. A detailed description follows in which the origin of all kinds of sentient beings including the devas is traced to her, and she is said to be eightfold. (Vārāhi, Chamundi, &c.). Siva explains that by the power of Yoga, he divided himself, in the net of creation, into two. The right half was male (Iswara) and the left was female (Nāri), and the whole was hence called Arthanariswara. The three female divinities Lakshmi, Saraswati and Parvati are considered her manifestations. The rest of the Gnana, Yoga, and Kriyapadas are treated in the same manner as those of Pancharatra and Saiva agamas, worship of Sakti being only instituted, it is said, as a substitute in this Yuga, for the higher mode of worship.

With regard to construction of temples, there is very little difference between them. Temples according to these agamas are of four forms, circular, quadrilateral, oblongular, and elliptical. The last is very rarely to be met with now-a-days. The outer walls may be either one, three, five or seven with entrance gates. There may be one, two or four towers for the outermost wall. The towers may have any number of stories up to twelve. The temple should be in the centre of the village, and directions are given to find out which is the centre of the village.

That point is taken as the centre point of the temple intended to be constructed, and further directions are given as to the size of the temple according to the space available. A large number of temples constructed now-a-days do not at all conform to these instructions, and we thus see them sometimes at the end of the village.<sup>1</sup>

Such has been a brief out-line of the teachings of the Tantras. They have been most severely criticized by Badarayana in his Brahma Sutras (2nd Adhyaya, second pada.) and condemned by Sankaracharya. But the Pancharatra agamas have been upheld by Ramanujacharya, on the ground

1. Siva being a non-quietent deity (Krūradevata) temples dedicated to him should be built outside or at end of a village, if possible, and so also for Sakti. The reason is said to be that if these are not properly worshipped, the force latent in them, will at once cast its influence around, and not only will the temple become useless as a centre of that force, but even harm will be done to the villagers.

that although there are some theories in those agamas antagonistic to the teachings of the Upanishads, those parts of the former that are not antagonistic to the latter might be considered authoritative. Nilakanta in his Saivabhashya is reprehensible; he takes up the Sutra condemning the Saivāgamas, fills in certain words which he thinks are understood, and twists the whole sutra to mean "The worship of Pasupati is upheld." Such has been the relation of Vedanta to the teachings of the Agamas, and as Hinduism is degenerating, their teachings and more especially the baser part of them, are gaining over the minds of the fallen Hindus. Yet we should be only too glad to find that Idol-worship, the least harmless of those teaching is still dragging on its existence: and in these days a correct understanding of the mode of worship will no doubt help us in our onward progress, for there lies the key to our development in occultism: and the exotericism of idol worship, will I hope one day form the subject of my paper on the next occasion we may meet in this Hall to celebrate another epoch in the history of the Theosophical Society, had it not been for the work of which we would not all join our hands so gladly.

The practise of mantras is a form of Yoga, the other kinds of Yoga being Raja, Laya, and Hata: these practises are taken up by persons who have no command over their own will. With a dangerous weapon as Mantra Siddhi in their hands they can do any amount of harm to mankind: and if a man becomes so depraved in morals, he is in no way better than the Atlantean of old. It is the duty of every true Hindu not to meddle himself with these writings, if he finds he will soon become allured by their teachings; but if any one does take them up, let me, for one, be allowed to recommend the best of them—idol-worship—as a means to the Higher Science, and let me warn, one and all who have seriously made up their minds to study these writings in the light of the words of Krishna 'He who worships them (the minor deities) goes to them, he who worships me attains me.'

#### THE ETHICAL ASPECT OF THEOSOPHY NOT THE ONLY ASPECT.

A very large part of that branch of our Theosophical literature which treats of the daily life of an occult student is written in the form of a sermon; that is to say, it consists of moral precepts and exhortations, enforced by an appeal to the conscience and to the sense of duty. We are told to follow a particular line of conduct—say, for example, to practise altruism, because it is *right* to do so, because it is our *duty*. In short, in this class of writings it is the *heart* that is appealed to. But our daily intercourse with fellow-students impresses us more and more frequently with the fact that, to a considerable proportion of aspirants, appeals couched in such terms as this are not merely ineffectual, but positively distasteful. They complain that a moral exhortation, however, lofty its theme, produces in them, by virtue of its

very nature as an exhortation, the sensations which may be ascribed to a Snuday-school scholar when admonished by his teacher; that is, a feeling of irksome restraint coupled with the desire to disobey—for the sake of disobeying. These sentiments are not unhealthy, nor are they signs of a want of moral stamina in the character of the individuals in whom they are evoked; temperance reformers will tell you the same tale, and descant upon the uselessness of trying to reform certain drunkards by telling them that inebriety is wrong or that it displeases God. The reason is the same in both cases, *viz.*, that the wrong sentiment has been appealed to, the wrong chord touched, through a misjudgment of the individual's character. Many persons are so constituted that their head rules their heart to a greater extent than among their fellows; they guide their conduct by reason rather than by sentiment, by expediency rather than by duty. They are self-reliant; and, their intellectual acumen being usually above the average, are on that account accustomed from youth up to look with comparative contempt on the opinions of their more ordinarily gifted friends, who are guided by conventional usages. Hence they have a fair share of intellectual conceit, and an appeal to their sense of obligation to their fellow-creatures or to God, immediately piques their pride and self-reliance, causing them to ask themselves:—"Why must I act thus? Who is God that he should set up his opinion against mine? Who are the Adepts that they should enjoin upon me a course of conduct without assigning a reason?"

The right way to deal with such persons is, not to condemn them as void of conscience or sense of duty, but to strike another chord in their nature, to give them their appropriate food. They require to be shewn the *rationale* of a precept, to be convinced of its expediency, of its consistency with the laws of harmony. It is useless to tell them to be unselfish; they must know *why*; an intellectual reason will be to them far more cogent than a mere appeal to their sense of duty. For example, while the mass of students may be content to be told that they *must* be unselfish, that the Masters wish it, that it is *right*; these intellectual students must be shewn that selfishness is a *disease*, that by being selfish they are crippling themselves and injuring their fellow-creatures. Students of ethics must not blame students of science, if the latter seem to derive more real benefit and comfort from the study of correspondences in nature than from meditation on moral maxims; but must remember that we climb the mountain on different sides, and that though the steps are not the same, the same summit is ultimately reached. For this reason, I would exhort those in whom the intellect is stronger than the heart, whenever after reading a Theosophical sermon, they find themselves forced into the position of a "naughty boy," to remember that there are more ways of progressing than one, that intellectual appreciation is as necessary to final achievement as moral conviction, and that if they find themselves in this incarnation un-

sued to ascend the mountain of truth upon the side called duty, they can do so upon that called harmony, and the result in the end will be the same, for both duty and harmony are merely partial aspects of the whole truth.

Take as an instance the case of a man whose predominant sentiment is a love of harmony, so much so indeed as to render it unlikely that he could be made to follow the path through any other influence. Such a man must not be fed upon sermons, the sense of duty is weak as yet, and he cannot bear restraint. He must be shown how harmony is a law which operates throughout the universe, how it brings peace and happiness wherever it reigns, and how selfishness violates this law, producing the same effect as the undue prominence of one note in a musical chord. As an instance of this I can supply the author of "Modes of Meditation" with one more mode from my own experience. It is to sit down at the organ and strike those six notes which form the "harmonic chord" and the ratios of whose vibration-numbers are those of the first six numerals ( $do_1, do_2, sol_2, do_3, mi_3, sol_3$ ). The lowest note is struck first and represents the great underlying consciousness of the universe; then the others are added in succession, and the harmony gains in perfection till the whole galaxy of spiritual powers is complete. The meditation on this harmony and the spiritual ideas to which it corresponds and gives the clue, may benefit a student more than a host of sermons.

As a second instance, let us take the case of a man whose strongest sentiment is a love of beauty of form. If he is one of the class of "head-shippers," it will be useless to appeal to his sense of duty in exhorting him to become an occultist. He must be shown that beauty of form is merely the expression of beauty of thought, and that he is a fool for eating the husks and neglecting the kernel. He will then soon learn the connection between individualism and ugliness of form on the one hand, and between altruism and symmetry of form on the other. These two instances must suffice for the present, but many more could be given.

H. T. EDGE, F. T. S.

#### GOOD AND EVIL.

*A paper read before the recent Convention of the Theosophical Society, at Adyar, by J. K. Daji, F. T. S.*

MAN'S conception of good and evil varies with his taste, imagination, moral culture and intellectual development. There are ideas about good and evil that spring from perverted taste and faulty imagination. Leaving these aside, we come to notions that appeal to reason. All minds do not reason alike, but, amidst all sorts of difference of opinion, we can trace a line of general agreement touching points of vital importance, and one that will furnish us with a broad platform to stand upon, for the discussion of the different views taken by different



minds. By far the most current notion of goodness is that of agreeableness. What is agreeable to the individual is supposed by him to be good; and what is disagreeable, evil. But that is not a correct way of thinking. Much that is agreeable is far from being good, and *vice versa*. Sweets are agreeable to many sick persons, but they are not good for them; while some bitter medicines are good for them, but they are not agreeable. In short, taste is not the proper criterion of good and evil. Reason is a better guide, no doubt; but man's reason is often guided by his taste and prejudices, and being thus misguided, it ceases to be a reliable guide. In reasoning as to what is good, we should take care to eliminate the element of personality altogether since personal considerations imply personal likes and dislikes. We have to find out what is good in itself, apart from what appears good to us and is supposed to be good for us. We have, in the first place, to extend our sympathetic attention to the whole universe. The question is, what is good and what is evil for manifested nature, as a whole; and I think, there is only one conception of good and evil so universally applicable as to meet the requirement of that question.

Good lies in progress, evil in retrogression. By progress we mean advancement to a better state, a change from existing condition to a higher one. The material body makes very little progress towards perfection in the short period of existence allotted to it; and hence our criterion of good and evil would signify very little, if we were believers in the pseudo scientific dogmatism of materialism which affirms most positively, though quite unwarrantably, that there is nothing in nature above and beyond what is now recognised and recognisable as the material universe, and nothing in man besides the physical body that rots and disintegrates soon after its death. But the Theosophists have valid grounds to reject the materialistic dogma. The most positive proofs on their side, the most convincing part of the evidence that shows the existence of the unseen Universe has never been clearly revealed to the public; nor will it be revealed even at the present day. The occultists have good reasons for strict secrecy in that direction, and it makes no difference to them if ignorant people cannot feel the force of those reasons for secrecy. The course they adopt is to show how groundless and untenable the materialistic dogma is, how it fails to shew various problems of life and mind, how it fails to account for a number of phenomena within the range of human experience, especially the new series of phenomena indiscriminately called Hypnotism. Having shown that quite clearly, they offer an alternative theory. That theory is that what we call material bodies are but the gross envelopes of subtler things that are far more enduring; they are the skins which the latter change with each earth-life, the instruments with which they work in that life.

With that alternative theory, everything becomes intelligible; the deeper secrets of nature are laid free before the all-pervading light

of transcendentalism. In short, two distinct views of nature prevail in two diverging schools of thought, *viz.*, materialism and transcendentalism. The former fails to give a satisfactory explanation of the facts of nature, the latter succeeds in doing so; and for that reason alone if not for any other, we are fully justified in rejecting the one, and accepting the other. According to the view we accept for reasons stated above, the spiritual entity survives its material body and takes a new one after some time. At each incarnation it resumes the work of previous incarnations, utilising the progress therein made and the knowledge therein acquired, thus advancing by slow degrees through crores of time from the lowest to the highest states of being. The light of Theosophy reveals that the highest happiness inheres in the state of perfection that is the goal of evolution, and that whatever tends towards that state is calculated to promote true happiness. In other words, all that tends to progress towards perfection tends to real happiness. People at large identify happiness and misery with good and evil, and our criterion of good and evil is the criterion of real happiness and misery; but unfortunately the happiness they seek is not the real thing but a passing shadow of it, and all popular misconception of good and evil is ultimately due to that mistake.

Recognising progress and retrogression as the criterion of good and evil, we see, upon the whole, no evil in nature, since there is no retrogression from that lowest point at which the process of evolution begins. But we see retrogression from the higher states reached in the course of evolution, and also retardation or abeyance of progress. The cause of such evil is the *inertia* of Prakriti or matter, that is to say, the resistance it offers to the sublimating influence of spirit. We may compare the influence of the universal impulse at evolution, upon the material universe, with the process of magnetism. Some bodies are magnetised very easily, others with great difficulty. Some rapidly lose the influence imparted to them, others retain it for an indefinite length of time. Likewise, some bodies quickly receive the spiritual influence that communicates to them the evolving impulse, while others resist that influence; some retain it long after they have once received it, while others lose it soon. The human race stands at a high stage of evolution at which the individual possesses the power of making his choice or of exercising liberty of action one way or another, within certain limits. He can receive the spiritual influence that imparts the evolving impetus and retain it for good if he chooses to do so. It is because he does not choose to do so that he fails to progress in the right direction. The cause of evil in that case is none other than the perversity of his free-will. It is not the fact of his having free-will, but the act of his making a wrong use of it by opposing it to the universal design of nature, that is the cause of evil. Nevertheless, man's free-will is at the bottom of the mischief in one sense; it is the possession of the power of choice that renders possible the exercise of it, one way or the other. In the case of the lower animals who do not possess

that power, there is nothing like partial retrogression or individual resistance to progress. They progress at a uniform pace along the line of evolution. While they cannot resist their progress on the one hand, they cannot accelerate it on the other. Man can as well do the one as the other. Thus the course of retardation of progress is an adjunct to the blessing of acceleration of progress, while both are the conditions of higher evolution. The perversity of human will, or man's opposition to the universal design of nature, is due to materialism or undue attachment to the pleasures associated with the material plane of manifestation, and on that account the origin of evil may be traced further back to materialism. That, in its turn, is the natural outcome of the illusion of self, whereby man identifies himself with his physical body or believes that body to be his real self. Hence, the origin of evil may be traced still further back to the illusions of self. And that illusion is due to man's ignorance of his real self; so that, ultimately, evil is traceable to ignorance of self. All that is true in the hundred and one human conceptions of evil, ultimately proceeds from the real evil to which we have hitherto referred. In other words, all human misery and woe, all the pain and suffering to which man is subjected, is the result of the disharmony and discord arising from individual oppositions to the universal evolving impulse. The sovereign remedy for the mischief can be no other than the one that strikes at the root of the mischief. That root is ignorance of self, its proper remedy is knowledge of self. Self-knowledge is the universal panacea. The light of self-knowledge dispels the illusion of self. Upon that illusion materialism lives, and with it that must surely die. The death of materialism removes from the scene the power that prompts man to resist the universal evolving impulse; so that disharmony and discord, the results of that influence and the causes of sorrow and suffering, are no longer at work. In short, ignorance of self is the root of evil, while knowledge of self is the remedy for it. Such is the most reasonable common sense view of the case, and the same is the conclusion of Vedanta, which traces all evil to *Maya* or ignorance and points to *Atmagyana* or self-knowledge as the cure for it. According to some interpreters, the word *Maya* stands for illusion and not for ignorance, but that does not really affect the interpretation, since illusion proceeds from ignorance, and it is not ignorance *per se* but the illusion it breeds that leads to materialism, the immediate cause of man's unlawfulness and consequent suffering. Christianity also refers to the unlawful use of man's free-will as the cause of human suffering, but the explanation it gives is quite different from that of Vedanta. No doubt, the explanation given out before the world is a popular or exoteric version, but I believe that the popular version bears, upon the very face of it, clear evidence that those who gave out that version, did not mean the Vedic conception of good and evil. The version is, that man's first parents, *viz.*, Adam and Eve were created by God who is Omni-

potent, Omniscient and All-Merciful and placed in the garden of Eden, where they were forbidden to taste the fruit of the tree of knowledge, but allowed the choice between obeying the order and infringing it, being endowed with free-will or liberty of action. There they were tempted by Satan, who was formerly an Archangel and had subsequently rebelled against God, to eat the forbidden fruit, for which disobedience God punished the whole human race. The explanation does not satisfy our reason and sense of justice. Leaving aside our objection against the unscientific conception of creation therein conveyed, a conception quite opposed to the unmistakable facts of evolution, we come to the absurdity of making the Omnipotent, Omniscient, All-Merciful Being, the Creator of Satan, who having created the personage that subsequently became his adversary and endowed him with so much strength in spite of his Omniscience, and having failed to put him down at once in spite of his Omnipotence, punished not only Adam and Eve for yielding to the temptation to which they were allowed to be exposed, without being endowed with the power and prudence to resist it, but also the whole human race descended from them. That explanation of the origin of evil is both unscientific and absurd; unscientific because science has unmistakably demonstrated the law of evolution as contradistinguished from the dogma of creation; absurd because the ideas of God's Omnipotence and His adversary's power, of His Omniscience and His creation of such personage, His mercy and His merciless punishment of the human race, are distinctly contradictory.

Some of our friends seem inclined to identify the Ahriman of the Zend-Avesta with the Satan of the Bible, and to believe that the Zoroastrian conception of God and evil resembles the Biblical version; but they are much mistaken; Ahriman is not a fallen Archangel of Ahura-Mazda, but a co-existent power. When Ahura-Mazda sprung, from the bosom of Tervan-e-Akarne or the Absolute and Unknowable reality (represented as Time beyond bound and Space beyond bound), Ahriman appeared opposite to him. As Ahura-bigeon became manifested in the kosmos, the same happened with Ahriman; that is to say, as good things spring from Ahura-Mazda, their evil counterparts sprung from Ahriman. This is a plain truth in plain words. Ahura-Mazda and Ahriman represent the two opposite poles of Cosmic Energy or the Great Universal Force, of which the various forces of nature are so many modes of manifestation; the one positive, the other negative; the one good, the other evil; the one spiritualising, the other materializing. The picture is painted on the back-ground of the Unknowable and, with the light of Theosophical literature, it is not difficult to understand that this popular Zoroastrian Cosmogony begins with the beginning of the present Manvantara, when the cosmic forces, asleep in the bosom of eternity (*Savan-e-Akarna*) during the preceding Pralaya, resume their work. The Universal Force of which all the forces of nature are modes of manifestation

is polar, just as these secondary forces are polar; Ahura-Mazda representing one pole, Ahriman another; all good influences emanating from the Ahura-Mazda pole, evil ones from the Ahrimanic pole. Ahriman is not the ultimate cause of evil, as the Satan of the Bible is supposed to be. He is simply the personification or representation of that pole of Universal Force or that aspect of Cosmic Energy, from which evil influences emanate, at the beginning of a Manvantara. What then is the ultimate cause of evil according to Zoroastrianism? In other words, what was it that caused Ahriman, the personification of evil, to appear opposite to Ahura Mazda at the beginning of the present Manvantara. Popular Zoroastrianism does not go into that most abstruse question of metaphysics which the popular mind cannot grasp. It is an essentially practical religion, which, like Buddhism, contents itself with necessary practical instructions instead of confusing the mind and involving it in a network of metaphysical subtleties too fine for it to handle. Before one undertakes to trace evil to its ultimate source, he should know what evil is in itself, man knows evil as it appears to him, or as he experiences it, and not as it is in itself. What he knows is the human conception of evil and not the inherent feature of evil. Hence he can ascertain the cause of his conception of evil, but not that of evil itself. The distinction between the two should be clearly formed in mind. Vedantism explains what evil is in itself. If one can grasp that explanation, he can understand the real cause of evil; but that explanation is, as it must, from the nature of the subject, be expected to be, too philosophical to be intelligible to the general public, and hence too abstruse for the purposes of popular religion. The Christian Church makes its explanation of the origin of evil quite popular, at the cost of making it unscientific and absurd. For Zoroastrianism avoids both extremes, *viz.*, the one extreme of being too metaphysical to be intelligible and hence useful to the public mind, and the other extreme of being too far away from philosophy to represent the real truth, by going as deep as the average mind can penetrate and not beyond that. In short, popular Zoroastrianism contents itself with stating a plain truth in plain words with reference to the problem of evil, leaving the most remote and abstruse aspect of the problem untouched. To avoid misunderstanding, I would remind my Hindu brothers that Vedanta is not popular religion but deep philosophy. What I mean by my remarks about going to extremes is, that a popular religion should not offer explanations quite unintelligible to the public mind, because it will not, in that case, meet the most important requirement of popular religion. That does not apply to Vedanta since that is not popular religion.

There is another expedient for popular religion in dealing with an abstruse subject like the origin of evil; and that is, to deal with it from the stand-point of the human mind, or to explain the origin of what man considers to be evil, apart from what evil is in itself. That expedient is adopted in Buddhism; there the human conceptions of

evil are systematically handled and traced to their source. Man identifies evil with pain, suffering or sorrow; popular Buddhism examines and explains sorrow, and the causes of sorrow, instead of examining and explaining the inherent nature of evil and the causes of evil *per se*. What people at large really want to know is not the philosophy of evil, but the causes of suffering, and Buddhism gives them just what they want to have. The universally recognised causes of sorrow, such as disease and death are all traceable to birth. Birth then is the basic cause of sorrow; were there no birth there would be no sorrow; were an individual to become free from the chain of birth and death, he would be free from sorrow; and were there no birth there would be no death. Like the Zoroastrian version this is also a plain statement of facts and nothing beyond that. As it is, it naturally suggests the query:—What is the cause of birth? Buddhism replies that it is *tanha* or desire to live. That desire is universal, it permeates every atom in the cosmos. It continues in the individual or spiritual unit until he has finished his work or reached the climax of evolution. It is because he has left his work undone that *Tanha* lives in him and makes him take a new birth. Thus the proper remedy for sorrow is to exhaust *tanha* by working along the line of evolution, and discharging all duties, thereby attaining to Nirvana, a state in which there is no desire, no life in the current sense of that word, no material existence, no attributes or finite qualities, in short nothing that the humble mind can conceive. That Buddhistic cure for sorrow, *Nirvana*, is a philosophical idea too deep for the general public to comprehend and hence very likely to be misunderstood. And it has been misunderstood by many and is being misunderstood, even at the present day, notwithstanding the flood of light Theosophical literature has thrown upon its real meaning. The difficulty of popularising philosophical conceptions, is strikingly illustrated by the Buddhist concept of Nirvana. Foreseeing that difficulty and its consequences, Buddha said very little about Nirvana in his popular teaching or exoteric school, just as Zoroaster said very little about Yorooster Akorna. Both wanted to fix the attention of the general public upon practical issues and not upon metaphysical subtleties. Nevertheless the metaphysics of Nirvana has been roughly handled by some of his followers, with the sad result of identifying Nirvana with *absolute annihilation*. No doubt Nirvana is NO THING but then that NO THING is everything; it is unconsciousness, but *that unconsciousness* is, absolute consciousness. In short, the cure for sorrow is *annihilation of desire* and not absolute annihilation; *tanha* or desire to live is the cause of sorrow, and that cause has to be removed. This practical and popular view of evil is admirably suited for practical purposes and popular requirements. *Tanha* is the cause of sorrow or its invariable antecedent; nevertheless it is not an evil in itself, but it is an

evil if you choose to call it so, but we have to bear in mind that it is, after all, a necessary condition of progress.

To sum up:—The view man takes of evil varies with his stand-point, and even from the same stand-point, the view taken by different minds is not exactly the same, being tainted with individual faults and follies and also with individual preconceptions. The apparent cause of evil are various, varying as they do with our views regarding the nature of evil; although the real cause is one, and that cause is, ignorance. What people consider evil is a condition of progress, a phase of evolution? That notion even may be disputed. But one thing is certain, one fact bearing upon the subject is so unmistakeable and indisputable that it cannot but be accepted, and that fact is, that the real cure for evil is *knowledge* and knowledge alone. By knowledge we mean *real* knowledge, of which self-knowledge is the most intelligible expression and to which it is the only key. Such knowledge implies perfection, it implies the mature development of all that is good and great in human nature. To promote such knowledge where the ground is prepared for it, and to prepare the ground for it where it is barren, has been the goal, the very end and aim of all great religions; at any rate, that has been the great work aimed at by all great prophets. Each has tried that work in the way best adapted to the time and place of their work, each has used means best suited for a step in advance. The same great work, the present Theosophical Society, has been trying to achieve. Now the most dominant feature of modern thought is its pronounced intellectuality; its aspirations and its pursuits are particularly intellectual. The spirit of the age is the spirit of free enquiry and free criticism, which is a revolt against authority and a re-action from credulity. Hence the spiritual need of the time is a spiritual lever that can countenance all sorts of intellectual curiosity, and satisfy free criticism. These requirements, our Theosophical Society should meet in order to fulfil its mission and such of its members as advocate faith in personalities and reliance upon authorities, do not seem to know what they are about, since they run counter to some of the most important requirements to uphold dogmatically any particular views and notions as those of our Society and to look upon persons who may adversely criticise those views as enemies, is a delusion and a censure for which there can be no excuse in a cosmopolitical institution like the Theosophical Society.

D.

### A LADY'S LECTURING TOUR IN SOUTHERN INDIA.

SOME of the Delegates attending the Theosophical Convention in Adyar in December suggested that I should visit their Branches and speak. I was also anxious, as a tourist, to see some of these places and was further interested to learn how these things are "worked," and how a tour is organised at the Central Office.

With the assistance of Mr. Keightley, who is a veteran in such matters, a list of suitable places was drawn up, and a plan was placed in my hands which included ten towns in Southern and Western India; it also contained the dates of my arrival and departure, the names and addresses and descriptions of the principal persons in each town who were interested in Theosophy, with the Secretaries of the Branches and the number of lectures to be delivered by me at each place. It is no easy matter to draw up such a plan in India where distances are very great, and where frequent journeys of 10 to 30 miles in a bullock-cart are features of the programme, but the organisation of such tours is part of the Indian Section work, and it has evidently been reduced to a method which, in my case, worked admirably.

The route lay partly on the line of the Madras Railway between Madras and Calicut on the West Coast and partly on the South Indian Railway as far as Madura. We went straight away in the first instance to Palghat. There, we were met by a party of friendly Theosophists and were conducted in a bullock-bandy (a queer looking square wooden vehicle which is used everywhere in India for bullocks) to a large bungalow which happened to be empty; our kind friends Mr. and Mrs. Barrow supplied us with two load of furniture, and they and Mr. Veerara Iyer, the Secretary of the Branch, did everything to make our visit to Palghat enjoyable.

One of things that has impressed me very strongly in India is the universal friendliness of every one; we were met always on our arrival at the station and seen off again, when we left, by a party of friends, bullock-bandies were placed at our disposal and servants sent to attend to us from our friends' homes. Of course, there were no hotels at any of these places, sometimes we put up in a Government bungalow where we found "convenient accommodation." I mean by that plates, cups and beds and such like necessaries, a man in charge etc; at other times where there was no Government bungalow or where it was already occupied, we put up in an empty room anywhere, or a schoolroom. Sometimes they were clean, very often they were not, but whatever might be the circumstances of our "lodging" one thing was certain and universal, and that was the extreme friendliness and kindness of our Hindu friends. I say Hindu, because during the whole of this tour, I only met two Europeans. This was just what I wished for, I came to India to meet the Indian people, and I was not disappointed. This friendliness is often characterised by a *Sans-gêne* which is delightfully amusing and naive to one accustomed to the national coldness of the

English towards strangers; but the former has its awkward results sometimes and no wonder! Many of my Hindu friends said to me, "Tell us if this arrangement is as you like it, we do not know, *we have never spoken to English ladies before*, we are very anxious to make you comfortable" and so on. It was only when I had begun to mix a little with Europeans also that I observed with pain how completely the Europeans cut themselves off from all social intercourse with the Hindus. It is true that many Hindus have customs which are very distasteful to civilized people, but there are amongst the Hindus men of such unusual mental and spiritual gifts, of such simple goodness, of such touching devoutness and faith as I have never met in any other land. Spirituality is a quality which I have not found amongst European or American men. I have found it amongst the Hindus.

My first lecture given at Palghat was to a good audience and was an account of "Theosophic work at home" Mr. Barrow very kindly presiding.

The following day Dr. Emma Ryder spoke on the Education of Western Women, and was listened to with the greatest interest.

The lectures were always held at 5 or 6 in the afternoon; our early mornings from 6 to 10 were often spent in sight-seeing, temples, bazaars, schools, &c. At 10 we came home to breakfast and spent the heat of the day in reading or writing or receiving guests. At 7-30 or 8 we dined and received more guests till 10.

At home it is not the custom to enter into serious philosophic talk during afternoon calls; but here they are more sensible, and if a man's mind is full of philosophy, there is no reason why he should conceal it. So almost all our conversation turned upon Theosophy or Metaphysics. I found it most deeply interesting; often too we would discuss the position of women; the freedom of the European, the subject and socially degraded position of the Hindu woman; this was always a burning question, as it is everywhere.

From Palghat to Trichoor—where we found ourselves, in the land of the Nairs, a peculiar people rather fair and handsome, very industrious, wealthy and intelligent. They interested us chiefly because amongst them inheritance runs through the female line and, as polyandry is the custom, a man knows and recognises his mother and his mother's brother, but never his father. They are the most contented and self-respecting people, I have seen in India and putting aside the practice of polyandry, their general well-being is a test of the beneficence and success of woman's rule.

We drove 32 miles in a bullock-bandy, our baggage and Trivedi following in a cart. (Trivedi is a person upon whom all our domestic comfort depended. He is one of the servants from Adyar, and proved an invaluable cook, butler, caterer and courier.)—The scenery was very beautiful, and the vegetation exquisite.—Enormous groups of bamboos stretched their feathery canes in arches over our heads and stood out

like ferns against the sky, palms of all sorts were there, mangoes, innumerable creepers, plantain groves. I was fascinated with it all, and the long drive, at first by day-light and then by moonlight, though fatiguing was very beautiful. At Trichoor I spoke on "the Higher and Lower Manas" Mr. A. Sankariah, Dewan, presiding and the following day at a crowded meeting in the Normal School on "the Spiritual Life." Through the kindness of Mr. Sankariah, we made the acquaintance of a wealthy Nair lady and visited her house which was exquisitely clean and in order. We also greatly enjoyed the music of a blind Nair lady who played and sang to us many most interesting native songs. The Girls' Schools for Nair girls, where this lady teaches music is one of the best I have seen. While I was sitting there hearing one of the classes reading and reciting English, several young Brahmin girls had to pass from one bench to another, and in doing so had to go near their own Head-Teacher, a European. Each child as she passed drew her clothes close to her, so that they might not touch the Head Mistress. If their clothing had brushed against her clothing, they would have been considered "polluted" and would have had all the trouble of bathing and washing their clothes over again. Fortunately the children are as a rule docile—only too much so—or discipline, with such teaching, would be impossible.

From Trichoor, we went to Coimbatore and two crowded meetings were held there under the presidency of Mr. N. Annaswami Row. At the first one I spoke on "Outlines of Theosophy," and next day Dr. Ryder spoke with great eloquence; by request, on, "The Education of Women." Mr. P. V. Subbiah kindly organised a party of Hindu friends to take us to the temple at Perur, and it was one of the most interesting expeditions that I have made in India. The temple is renowned for its historical and architectural features. From the temple we all walked down to the bathing-place—a romantic spot—; a clear stream ran under palm trees and round a palm grove; in the water and on the banks, men, women and children were washing their garments and doing their bathing rites; crossing the stream, we walked into the palm grove and sat down under the trees while Mr. P. V. Subbiah initiated us into the many mysteries which belong to "cocoanuts," but these I must not divulge—owing to want of space.

Our next destination was Ootacamund in the Nilgris, where Colonel Olcott is building his bungalow. From Mettupalayam up to "Ooty" in a bullock-cart is a severe discipline which lasts nineteen hours. The journey is most beautiful; the flowers and creepers were lovely, but the way is long. We stopped there a few days and enjoyed every moment. The country round and the climate are delightful. During the day time, bright hot sun with a clear crispness in the air that makes one feel buoyant, and at night a temperature that makes a cheerful fire very pleasant.

It was at Erode, our next stop, that I first learnt the death of the Prince. As his funeral was fixed for that day, my lecture had to be turned into a public meeting, when a message of condolence was carried. I spoke the first night on "Persistence as a Theosophic Duty" and the following night by request on "Women's Rights". There as the Secretary of the Branch, Mr. Govinda Rao was unfortunately ill, his place was most efficiently taken at the meetings by Mr. Venkatarama Iyer. On my way to Trichinopoly I had to pass through Karur where I had been invited to stop and speak; owing to the want of a free day I had been reluctantly obliged to refuse. I had, however, 10 minutes at the station when my friends came to see me; they brought an old Brahmin lady with them, who having heard that I was passing Karur, declared her intention of coming to see me. She was a dear old lady, and her name was Subba Lakshmi; my sympathy went out to her at once, and I thought she felt the same. If she had been an English woman, I should have put my arms round her and given demonstration to my feeling, but I remembered the rules of her religion and stood aloof: I never touch a Brahmin nor any thing that belongs to them if I can help it, because it must be very inconvenient for them to be constantly bathing and purifying their things.

The greeting they give us is more graceful than ours, instead of shaking hands they touch the brow with the right hand, or if they wish to be more impressive they fold both hands as if in prayer and raise the hands thus folded to the forehead, slightly bending the head at the same time.

At Trichinopoly I addressed a crowded meeting in the Town Hall, it was well organised by the Secretary Mr. Muthukrishna Aiyar. There was something very picturesque and rather impressive about this meeting; after it was over the Chairman came up to me and put round my neck of wreath of flowers, very prettily and artistically made; it is a customary way of doing honour to a guest amongst Hindus. A meeting was also arranged for the following day in the Temple City of Srirangam. The chair was taken by an orthodox Brahmin gentleman, one of the Trustees of the temple. I saw the wonderful temples and the jewels, and had a very pleasant time at Trichinopoly and met many kind friends.

At Madura I was received by Mr. P. Narayana Iyer, a good and earnest Theosophist. As I had only one day to give them and they wished to hear me speak on Women's Rights in England as well as on Theosophy, I delivered the two lectures to the same audience, which was very attentive indeed and gave me the usual kind reception, Mr. Kalyanasundram Iyer, B. A., B. L., presiding. At the conclusion of my speech Mr. S. Anantanarayana Iyer, in moving a vote of thanks, spoke in favour of the education of Brahmin ladies. I had a long walk all round the temple. I managed not without some difficulty to get up to the top of the highest gopuram, where I obtained a good view

of the plan of the building and of the city. P. Naraina Iyer seemed to think it doubtful that any lady had ever achieved this feat before. At Tanjore Mr. Chinnayya had organised a large meeting in the School-room; it was very crowded and attentive. I spoke on "Eastern and Western Theosophy." At the conclusion I was presented with a peculiar ornament like a wreath, made of gold braid and filagree and flowers. It was placed round my neck, and at the same time the following address "from the students of Tanjore" was presented to me in a very elegant carved inlaid sandal wood-box.

To

(Miss) F. H. MULLER, B. A., F. T. S., of London.

Madam,

We, the students of Tanjore, beg to approach you with feelings of esteem and respect and accord you a hearty welcome to this ancient and historic city. We have been watching your life in distant England, and we are glad to observe that you spend your life in elevating the status of women. We must thank you for the trouble you have taken in crossing the seas and we, the students, have to thank you all the more for coming here to expound the tenets of Theosophy. In welcoming you, we earnestly wish that your life inspiring presence may influence the cause of Theosophy and extend the sphere of its beneficial influence and usefulness, besides infusing greater vitality and earnestness into the minds of the people. We fervently pray that God may bestow on you long life and prosperity.

We beg to remain,

Madam,

Your hearty sympathisers.

My next destination was Mannargudy, 9 miles from the Station. There I found 2 carts drawn by skeleton ponies. Many of the horses and ponies in India are in more deplorable state than the worst I ever saw then in Naples—They are starved, unmercifully beaten and overworked. There I was met by Mr. A. Nilakanta Sastri and conducted to a bungalow where I stayed. While waiting for the bungalow to be swept and arranged for me, I stopped at Nilakanta Sastri's office in a garden near by; and in the middle of the day being tired, spread my mat in Hindu fashion on the floor and slept. When I awoke I found the room in possession of two or three of the pretty squirrels which abound here and which do so much mischief. A large crow had also called, and some mice were making themselves free with the plantains. In India everything is *inhabited and overpopulated*. The meeting was well attended, and many were unable to find room. I gave a short lecture on "Manas," and then gave replies to some 40 or 50 questions, Nilakanta Sastri taking most admirably the part of interpreter. At all my other lectures no interpreter had been required, for English was understood everywhere.

The lecture was followed by a most interesting musical entertainment, at which I seemed to get quite strongly impressed with the peculiar musical character of the songs and hymns. Next day we had a

great talk about the want of social life and want of education of Brahmin women. I held forth.

"Why don't you come and teach our women Theosophy?" said Nilakanta Sastri and with these significant words my first "tour" in India came to an end.

F. HENRIETTA MÜLLER, B. A.

## Reviews.

### "THE IMITATION OF BUDDHA."\*

An excellent little volume, which will be welcomed at this time when there is such a Buddhist revival. The first edition was sold out almost immediately upon its publication. The author has made an appreciative and wise selection from the Buddhist literature, enabling the casual reader to get a glimpse of the tender spirit and divine humanitarianism which breathes through all the teachings of Sakya Muni. It is a book to make good women love his purified personality. In his Poem Mr. Bowden says:

"We may look upon Buddhist morality as rather supplementary to Christian, or at all events to Christian morality as apparently understood, for instance, in such a representative work as the famous "Imitation of Christ." It must not, however, be thought that the design and the title of the "Imitation of Buddha" evince any cynical or hostile spirit towards the religion of Christendom. Whatever one's personal predilections, nothing could be more unseemly, or less in keeping with the nature one attributes to the Buddha, than wantonly to set up two such characters as Buddha and Christ in a sort of hostile rivalry for our esteem and imitation. At the same time one cannot but remark on the entire absence from so many Christian treatises of all sympathetic or moral allusion to the lower orders of life, an absence the more unfortunate when a reasoned attempt has even been made, on the strength of Christian teaching, to explode the notion that we owe duties to animals, (e. g., in "Moral Philosophy," by Father Joseph Rickaby)."

In introducing this little jewel-box to the attention of the public, that sweet singer of England, the author of that incomparable epic, "The Light of Asia," Sir Edwin Arnold, writes:—

"Mr. Bowden has here supplied those who buy and use the book with rubies and sapphires and emeralds of wisdom, compassion and human brotherhood, any one of which worn on the heart, would be sufficient to make the wearer rich beyond estimation for a day...I rejoice to observe how well and faithfully his manifold extracts from the sacred books of India and the East exhibit that ever-pervading tenderness of the great Asiatic Teacher, which extended itself to all alike that live. This compassionateness of Gautama, if nothing else had been illustrated by the collection, would render it precious to possess and fruitful to employ. I recommend the "Imitation of Buddha," without hesitation or reserve."

And we heartily endorse his opinion. The work may be purchased of Coombridge and Co., Bombay, or ordered through the *Theosophist* Office.

\*"The Imitation of Buddha: Quotations from Buddhist Literature for each day in the year." Compiled by Ernest M. Bowden, with preface by Sir Edwin Arnold, K.C.I.E., C.S.I. Methuen Co., 18, Bury Street, London, W. C.

### OUR SPANISH AND SWEDISH PUBLICATIONS.

With growing interest and admiration I notice the activity of our theosophical Brethren of Stockholm and Spain. A Head-quarters has been opened at Barcelona, a reading-room established and lectures given. New translations and issues of works are being constantly made, and theosophical ideas thrown into circulation in both countries. Most worthy and unselfish coadjutors! And the group of Dutch Theosophists follow close after their shining examples.

H. S. O.

### MAHABHARATA IN TELUGU.\*

WE have received the first two monthly numbers of the above. It is a translation into Telugu of the great epic composed by Vyasa, and begins with Santiparva, the most ethical of the 18 Parvas. The original Sanskrit verse is given first; then the Telugu equivalent is given, word for word; and it is followed by a free translation of the original. The translator is our learned brother Pandit D. Vencatachella Sastri, President of our Cuddapah Branch, and well known in Cuddapah and the neighbouring districts. Nothing, therefore, need be said in point of excellence of the translation; but I would at the same time suggest that instead of sticking himself to the reading of the Mss. in the Telugu countries, the Pandit would do better to compare them with those of the other parts of India, and adopt those verses that give a better reading. For this purpose, the Mahabharata printed in Madras may be consulted with its Bombay Edition, the Bengal Mss. being generally supposed to be full of interpolations. The type and the general get up of the work leave nothing to be desired, and we will be glad to see it patronized in the Telugu Districts.

S. E. G.

### THE 'VICHARSAGAR' IN TAMIL.

We have received the Prospectus of a new Tamil philosophical work, clearer and more dignified than a host of other works in Tamil published and sold in this Presidency. It is a translation into Tamil of the well known work of Lalasriram, Vicharsagar, or thoughts, on the Upanishad. The Lala although throwing no new light towards a correcting understanding of the Upanishads, gives a coherent view, and a good summary of their teachings. We hear the translation, which is being done by our brother A. Siva Row, B. A., Sub-Registrar of Kuttalam, Tanjore District, has approached completion, and is ready for print; and is sure to be a boon to the Tamil speaking population who are prohibited from reading the Sanscrit original. Intending subscribers may apply to Mr. Siva Row.

S. E. G.

\*Subscription Rs. 6 per annum. Subscription should be sent to Mr. J. Strinivasa Row, F. T. S., Pleader, Gooty.

## Correspondence.

## THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, January 1892.

THE New Year finds the Theosophical Society "and doing" in the West and from most of the country Lodges, and centres of activity here, come the most encouraging accounts of work and progress. The Chiswick Lodge celebrated its first anniversary this month, and has a Muster Roll of 29 members and three associates to shew; besides being able to boast of a library of 75 Volumes. The successful collection of the latter is largely due to the untiring labours and zeal of our brother F. L. Gardner, the Secretary and Treasurer of the Lodge, whose name is sufficiently well-known to you all as a old member and active officer of the Theosophical Society, and it goes without saying that a Lodge which has for its President Bro. W. Kingsland, is more than half way towards success; as Theosophists count success.

The Croydon Lodge, too, is a newly-formed centre, and promises to be a most helpful and active nucleus for Theosophical Society work, and the spreading abroad its message to the West; although but a newcomer, the Lodge numbers 27 members and associates.

Dublin and Bradford report well; and have been greatly aided in their efforts and work by Mrs. Besant's lectures (at those towns), last year. Both Lodges have a good Muster Roll of members.

A new Lodge has been formed at Earl's Court (London, S. W.), to be called the *Earl's Court Lodge*; starting with 14 members, and with Mr. Machell as President and Mrs. W. Gordon, Vice-President. This centre has practically been formed to meet the necessities of the many members and associates of the Blavatsky Lodge living in the west and south-west districts of London, who have found the distance to St. John's Wood an almost insuperable difficulty sometimes, and especially in bad weather.

We have good news from Paris; the General Secretary recently paid a flying visit to the members of the Theosophical Society there and found them all imbued with fresh energy and life; forming groups for study, and making plans for propaganda in every direction. *Le Lotus Bleu* is to be enlarged, and M. Emil Burnouf—the well-known Orientalist—who has lately been evincing considerable interest in Theosophy, is contributing some articles to it, on Oriental subjects.

A good many of the English papers have lately contained brief notices, and in some cases comments, on our President Founder's splendid work in the service of Buddhism. They naturally fail to realise in the very least the magnitude and importance of that work; but it has, apparently, occurred to some few amongst them that is in no sense ordinary.

On the 25th instant the General Secretary held a public debate with the Rev. Fleming Williams, at Stoke Newington; the audience was a full one, and followed attentively throughout; and after Mr. Mead had concluded, Mr. Williams closed the debate with some very favourable comments upon

Theosophy, a study of which he recommended to his audience, formed principally, I should say, of his weekly congregation:—

\* \* \* \* \*

Altogether, the out-look is a very hopeful one. Theosophy is still very much "in the air" as they say; and forms of thought distinctly traceable to its influence are to be met with on every hand. Witness the extraordinarily rapid sale of W. R. Old's little books; the first edition of which was sold out in four days; and the increased business at the office of the Theosophical Publishing Society on Duke Street, which the Countess Wachtmeister reports.

Mr. Stead, the able Editor of the *Review of Reviews*, rarely fails each month to notice some personage, book, or paper more or less connected with Theosophy. In his issue for the current month (in "The Progress of World") he speaks of a Miss. Maud Gonne as "an Irish heroine, born a Protestant, who became a Buddhist, with theories of pre-existence;" which I should take to imply a belief in reincarnation on the part of Miss. Gonne. Mr. Stead's "present interest in ghosts" too is shewn by the lengthy notice he gives of Mrs. Besant's concluding paper on the Seven Principles of Man (in last month's *Lucifer*); in which she gives some lines of proof for an untrained enquirer; and the whole of the last few paragraphs are quoted, concluding with the reference to H. P. B.'s statement that "the Masters of Wisdom are preparing to give proofs that will substantiate the Secret Doctrine."

The dangers of hypnotism are at last beginning to be brought home to people, and that none too soon. As a recent instance:—a young man was hypnotised by a professor of legerdemain, at Le Bouget, near Paris, at the conclusion of an entertainment in a cafe; the usual tricks were performed with the young man who had volunteered to act as the subject; but when it came to awakening, the professor found to his surprise that he was quite unable to effect it. The victim was sent home, medical aid summoned, but up to the present there has been no return to waking consciousness, except for a few moments, during which he complained of excessive weakness and pains in the head.

M. Camille Flammarion is writing again, in the January number of the *New Review*, on his present craze, viz: the near possibility of our being able to hold communication with the inhabitants of the Moon and Mars. M. Flammarion is a bold and always interesting writer; and if, astronomically speaking, he may be accused of riding a hobby somewhat to death, his speculations on the Unknown always seem to me worthy of serious attention especially does the following query commend itself to us, students of that "unknown" realm which he is so ambitious of exploring unaided: He says:— "May there not exist between the planetary humanities psychic lives that we do not know of yet? We stand but at the vestibule of knowledge of the universe."

There is a very able, and to us exceedingly interesting account, in the current number of the *Thinker*, of Mrs. Besant's "doubt," and her interview with Dr. Pusey, from the pen of the Rev. Principal Charles Chapman, L. L. D. Of course, Dr. Chapman draws largely from the Character Sketch of Mrs. Besant—by Mr. Stead—which recently appeared in the *Review of Reviews*. Speaking of this, he refers to the "welcome relief" with which it came to many, "giving as it did.....the origin and progress of her mental conflicts, and the upright, blameless moral character manifested throughout her



trials." Naturally, as a Christian divine, Dr. Chapman speaks hopefully of the probable return of the lost sheep to what, by some process of mental juggling, is invariably termed "the one true fold."

This fold is, however, being somewhat roughly assailed just now on all sides; and by none more determinedly than by an ex-congregational minister and professor in one of our English Congregation Colleges, Prof. Edwin Johnson; who has just published a most remarkable work called "The Rise of Christendom," containing a theory—worked out by Prof. Johnson, it must be confessed, with great skill—that Church history begins with the written records of the age 1000—1300 A. D., and that all preceding records are the work of the Benedictine and Baselian monks, who are charged with having invented the Fathers, the councils, the heretics, the martyrs; and, in short, all that we have been taught to regard as trustworthy records of historic facts! Prof. Johnson declares that all our MSS. of the Bible, of both Testaments, all our ecclesiastical histories, our traditions, and all other literary monuments of the ecclesiastical past have come down to us only after passing through the hands of these wholesale forgers, the monks of the Campagna, Subiaco, Frascati, &c. That Christianity originated in Southern Italy; and that "her cradle period was the latter half of the 12th Century." He maintains that the greater portion of the Old Testament was written between the years 1000-1200 A. D., that the Hebrews were pupils of the Arabians; and that the Jewish religion is derived from the Koran—not the Koran from the Bible.

To quote Prof. Johnson's own words with regard to the origin of the Church:—"Southern Italy abounded with Mahomedans, Jews, and other Orientals. The feeling of resentment against their domination had long been growing, and was now, perhaps, at its height. The only way in which they could be overcome was by the organisation of a Corporation in imitation of their own, which united secular and spiritual authority in the hands of the same persons." It was thus, therefore—according to Prof. Johnson—that the Church was first founded by a powerful family of nobles of Western extraction, who sought to shake off the authority of the Oriental despotism which had for so long fastened upon the Western peoples; and, of course, the great formative period of Christianity is the epoch of the Crusades. The New Testament could not have been compiled much earlier than the 13th century:—"The forgers sitting down in their *Scriptoria* with sixth, seventh, eighth, ninth, or tenth century ink and parchments and with corresponding alphabets, to write works in the names of imaginary authors!"

Seldom has any more daring hypothesis been conjectured, or more sweeping declarations made; yet, it must be confessed, the Professor supports his assertions by a perfect wealth of references, and has apparently had access to nearly all the original MSS. from which he quotes. The business of his life—as he says, in the Introduction—has been, for more than thirty years, "Mainly with classical and theological literature;" and it is interesting to learn the way in which his attention was first directed towards the true origins of the Church. He says:—

"The serious problem to which I have devoted all my leisure of late has been the ascertainment of the origin of Christianity, and the way in which it was first planted in the world. In 1886 I occupied myself in finding an answer to a question propounded by the T aylor Theological Society of Harlem. The student was required by the conditions of the question to close the New Testament, and to ascertain the origin of Christianity from the Christian and from the Græco Roman writers of the

second century. I found that the Imperial writers, so to call them for convenience' sake, knew nothing whatever of the Church or of Christianity. I found that the Christian writers knew nothing of the New Testament—nothing of those strong dramatic representations which have been familiar to us from childhood, as derived from the hearing or reading of the Church Lessons. Christianity was a system of mystical ideas, wholly derived from a capricious exegesis of the Old Testament writings. The result astonished me; but it stood fast, nor have my esteemed critics succeeded in the slightest degree in controverting it.

Another result of the investigation was, that the Church evidently supplanted or succeeded to some sect or sects of Orientals in Rome, whom the Churchmen then converted (*præposterously*, in the strict sense of the word) into heretics from her system.....I resumed the study by a close and prolonged examination of the first Ecclesiastical History ascribed to Eusebius Pamphile.....I saw that the canonical books were still unknown, except in their bare scheme, to this writer who pretends to be contemporaneous with Constantine, and that he had no historical sources whatever.....I came to the rise of Islam. I studied the Koran and the great Arabian Chronicle of Al Tabari. I found that the scriptures of the Muslim had been perverted by the Benedictines with a view to make the Orientals heretics from the Church.....The great traditions of the Mosque owed not a syllable either to the Church or to the Synagogue. On the contrary.....deplorable is it to reflect that the interest of the clergy cannot be in favour of free historical enquiry, and that a large number of the best-educated men of the time are where they are for the purpose of resisting inquiry.....I, write myself in the interest of teachers who feel that it is a great inconvenience not to understand the past of the world or to understand that it has been misrepresented, and not freely to say so.....I was led to consult the works of Father Hardouin. To my surprise, I found that in his posthumous *Ad Censuram Veterum Scriptorum Prolegomena* (1766) he had anticipated the substance of what I have had to say in these pages concerning the Basilian and Benedictine literature by some two hundred years. He denounces the Ecclesiastical histories and the Fathers and Councils as a system of fable.....What Father Hardouin had as a literary critic destroyed, he was bound as a priest in some sort to try and build up again, but in construction he certainly failed.

The fact remains that, as a critic of the Church literature of vast experience, he has never been refuted, and that his critique in effect cuts at the roots of the claim to antiquity on behalf of the Church.....Our Mahomedan friends may desire to learn something of us, but it is we who have to learn from them in respect to the great mediæval tradition.....We need no more controversy, but mutual intelligence. And should a genuine study of the Oriental systems be destined to flourish in the West, it will be a great means of promoting that truly Catholic and all-tolerant sentiment which is suitable to the British no less than to the Roman Empire."

I have quoted the concluding sentences of Prof. Johnson's Introduction, because they seem to me significantly confirmatory of the idea—held by many Theosophists—that the English nation are, roughly speaking, a reincarnation of the Romans. Throughout the book the author seeks to rescue the memory of that great nation from the undeserved slurs cast upon it by unscrupulous, fanatical, ecclesiastics; and he can find no language too laudatory wherein to extol the noble old philosophies of antiquity; particularly that of the Stoics.

Prof. Johnson is profoundly in earnest; his style is noble and sincere, and his tone that of a lofty, and almost enthusiastic morality. "What," he asks, "have the Dogma and the Legend done for the education of the world? What benefits have flowed to humanity from the great Church organisations? It is impossible to discover any benefits that have not been accidental to the system, nor due to the goodness of individuals who have been enlisted in the service of the Church". He thinks that it may yet be long before we recover the simplicity of thought about life and duty which was reached by antiquity after long toil; and is of opinion that to the query, "What, in the decay of the mediæval ideas, will be the teaching of the future?" acceptable answers may surely be found, none the less pertinent and fresh because they are ancient; quote a very fine passage which concludes thus;—"By the eyes bodies are visible, and by the tongue things seen are said; but that which is bodiless and inapparent, and most formless, and not composed of matter, cannot possibly be apprehended by our senses. I conceive, O! Tat, I conceive what cannot be uttered, and this is God." Which brings us back to H. P. B. and the Secret Doctrine!

Incidentally; and in the course of proving his statements by evidence from inscriptions, and from coins, Prof. Johnson confirms much that H. P. B. states (in the "Secret Doctrine") as to the real origin and true significance of many of the ancient symbols, appropriated wholesale by the Christian Church; and perverted out of their original meaning to serve the end of ambitious and not too scrupulous churchmen; e. g. concerning the Egyptian Tan, or Crux Ansata, seen so constantly in the hands of Egyptian deities' he says that the Basilian monks have endeavoured, though clumsily, to turn it to account in their argument for the antiquity of Christianity.

Testimony to the undoubted spread of the ideas and teaching now known as Theosophical, reaches us from a most unsuspected quarter, viz., from the pen of a Jesuit Father of the Roman Church! In the current number of the *Month* the Editor, under the title "What is Theosophy" has a very fair and moderate article; almost sympathetic, in fact. He says that Theosophy contains a great deal that is true, and is in many ways an attractive system;

"And the fact that amid many difficulties and much opposition it has gone on continually winning for itself fresh adherents among the educated and cultivated classes, both in England and America, proves it to be no mere trumpery superstition which we can afford to pass by unnoticed.....It is, moreover, a system that professes to explain a number of phenomena that other systems cannot account for. It does not appear as the enemy of any existing religion.....It also appeals to reason for the evidence of its truth, and very properly says that a religion which enforces dogmas opposed to human reason professes a suicidal creed and is destined sooner or later to extinction."

But the worthy Father leaves himself ample room for the passing of a final adverse verdict; he goes on to say that; before Theosophy can be regarded as "an honest endeavour of souls hungry after truth to satisfy their legitimate cravings, and to frame for themselves some kind of religion to occupy the place of the Catholic Church" ("of which," he adds, "they are unhappily ignorant"!), its relation to Christianity must be more closely examined, as also "the sanctions of its morality," and "the theology it professes," all which, he says, he hopes to do in the next number of the *month*. From

which I think it may safely be surmised that the verdict is a 'foregone conclusion,'—against.

A. L. C.

[From the Pacific Coast Committee.]

HOPING that a glimpse of our Head-quarters may be interesting to our Eastern brothers, I will attempt a description thereof.

We are located in two pleasant rooms, constituting a suite, in an office building, which, while accessible is quiet and suitable for our purpose.

The larger of the rooms contains a free circulating Library of 300 volumes, among which is a complete set of the *Theosophist*, two sets of *Lucifer* and two of *The Path*, and many copies of the books most in demand.

On the reading table are to be found the current Theosophical magazines and German and Spanish leaflets.

Upon the walls are life-size portraits of H. P. B. and Col. Olcott, fine panels of Mrs. Besant and Mr. Judge, and smaller pictures of Mr. Fullerton and Mr. Bertram Keightley; a picture of the Adyar Convention of 1890, and two views of the Indian Head-quarters. A bust of H. P. B. completes our ornamental furnishings.

The second room is our office and work-room and contains the books kept for sale.

In these rooms, which are constantly open for the exchange and sale of books and the convenience of inquirers and readers, are held two Branch meetings each week, our regular Committee Meetings, the Discussion Class and the Children's Class, called the "Children's Hour," every Sunday.

Our work here goes on much the same as heretofore, public lectures on Sunday evenings and two Branch meetings a week.

Several members of the Pacific Coast Committee living in San Francisco have visited neighbouring towns within the past month to lecture.

Oakland, just across San Francisco Bay, has its Sunday evening lectures and one Branch meeting each week.

The Sunday classes for children in San Francisco and Oakland are thriving in the hands of most zealous and devoted workers.

The Pacific Coast has formed the 60th Branch of the American Section. The Olympia Branch, at Olympia, Washington, organised in November with five members, and has admitted two since the organization, one of whom is the Rev. N. Hongland, a Unitarian minister.

We cannot be accused of being indifferent to the adoption of Theosophy by the Reverends as it gives us much pleasure in giving prominence to the fact.

There have been among visitors at Head-quarters, within the past month, several persons, members of literary societies desirous of informing themselves sufficiently to discuss Theosophy at their meetings:

Dr. Anderson has, upon invitation, lectured before two such, another discussed the subject among themselves, the result of which has been that the "Key to Theosophy" is a permanent instructor among them, is taken retaken and received; then other books follow.

As a consequence, deep interest is reported by one or more persons hitherto strangers to the subject, and so it would seem that the *dilettante*

*litterateur* and philosopher may find something in Theosophy worth their investigation.

Of a lecture on Theosophy before a German Club of this city by one of its members, I append the account of our Brother Wolleb who was present.

"The progressive thinkers among our German population, formed into a Liberal German Association (Free Deutsche Gemeinde) were addressed in their idiom a few nights ago, by a gentleman connected with the German Press of this city, on the subject of Theosophy."

The lecturer has evidently read some Theosophic literature, and presented in a fair manner some general thoughts on the vast subject we had undertaken to present to an audience which, it is likely, never heard of Theosophy before.

"It is not strange that he repeated a statement disseminated by the sensational and scandal loving press of this country; That many Theosophists were practicing humbug and deception through tricks, etc."—Which statement Mr. Wolleb corrected by admitting that in Boston and in Scotland some attempts were made by outsiders some years ago to use Theosophic utterances to cover their vile purposes."

And here is a most encouraging view taken by a prominent divine, of what he terms "The New Heresies." "Though the air is full of questionings and Heterodoxy is rampant, there is no real need for the morbid anxiety that now prevails in certain quarters, for should we remember that the heresies of the hour are not of the damnable sort which, as Peter declared 'deny the Lord who bought us'; neither are they mixed with such immoralities as Paul condemns in his letter to the Galatians."

"The heretics who have attracted recent attention are men of blameless life and earnest seekers after truth, who do not question the truth of Scripture, but, by denying the old traditional method by which it was supposed that the truth had been revealed, seek to lead us to recognize a more rational criticism than was possible to our fathers.

"Neither are their heresies defections from Christian doctrine, but only from the creeds which assume authoritatively to define such doctrines. Its adherents simply question the authority of men who lived centuries ago to cast all religious belief into a set of rigid forms from which no future age can escape. Neither do they depart in the least from the high ideals of Christian life; but they do protest against a narrow interpretation of that life."

All of which proclaims our brother to be one of those "earnest seekers after truth" and likely, as those "heretics who have attracted recent attention" a man of blameless life, since he recognizes that fact in their case.

Though a purely personal matter, I would like to express here my thanks to Mr. Edge for his charming description of the Adyar Head-quarters which appeared in *Lucifer* for November.

It seemed to bring you all much nearer to us, and give us a glimpse of the individualities of the place.

I hope, indeed, that he may continue his letters.

GERTRUDE PIPER,  
Secretary, P. C. C.

## SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1892.

TO THE FELLOWS OF THE THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,  
ADYAR, 1st February 1892.

MY DEAR COLLEAGUES,

In presenting you with the text of the subjoined official document, I bespeak your attention to the following remarks, which are intended to remove from your minds all misconceptions as to its cause.

Those of you who were present here at our last December Convention, will have noticed how lame I was and how much of my time I was forced to spend in my own room. I then hoped that this was merely a slight rheumatic attack due to a chill, but since we parted my health has not really improved, and my constitution seems to have been more affected than I thought, by my long years of work in the Tropics.

The past year, which I intended to have been a complete holiday and rest, has been one of even greater labour than usual, and it is evident that, so long as I remain President of the Theosophical Society even in name, no real rest or retirement is possible to one of my temperament.

Hence it comes that, reviewing the whole situation of the Society in relation to the duties I have still to perform and to my own state of health, from the quiet of the sickroom, it has forced itself upon me that I must carry out the intention repeatedly expressed and retire formally from office.

It may seem strange that I should announce this decision so soon after the Convention; but I feel that this is the most suitable time, as the Conventions of the American and European Sections will be held in three or four months' time, and any measures which my retirement renders necessary may be fully discussed at their Sessions.

Taking a survey of the position of the Society, my visits to Europe and America have proved to me, as stated in my Annual Address, that the work of the movement in both continents is in a highly satisfactory condition. My observations also on my return to India have satisfied me that the newly-formed Indian Section is in safe hands and on a sound basis.

In Europe, Mrs. Annie Besant has, almost at a single rush, come to the forefront of our moment. By her known integrity of character, her blameless life, her unselfish enthusiasm, and her exceptional abilities, she has outstripped all her colleagues and stirred the minds of English-speaking people to their depths. I know her personally, and know that in India she will be as kind, as sisterly towards the Asiatics as even H. P. B. or I have been, and will be loved and trusted equally well when they have had time to know and appreciate her.

In America, under Mr. Judge's firm and able management, the Society has spread over the length and breadth of the land and the organisation there is growing more powerful and stable every day.

Thus the three Sections, of the Society are in thoroughly good hands, and my personal direction is no longer indispensable.

If the status of the Society had not radically altered for the better, if it did not stand, like a castle on a cliff against which waves beat themselves vainly into foam, it might be demanded that I should remain: now, I feel I have a full right to my freedom and I take it.

The subjoined letter of resignation is already on its way to the Vice-President as provided in Article IV, of the Constitution of 1890. To facili-

tate the necessary arrangements, the transfer of property, &c., I shall hold office until the first of May next, when I shall leave Head-quarters and take up my residence in my little cottage at Ootacamund, supporting myself by my pen, and by part of the earnings of the *Theosophist*. There I intend to complete the unfinished but very necessary portion of my work, namely, the compiling of the Society's history and the writing of certain books on religion and the occult and psychological sciences.

I have no intention of leaving India nor any desire to live elsewhere. This is my home, and I wish to die among my own heart-brothers—the Asiatics. I shall always be ready to give all needed help to my successor, and to place at the disposal of his staff my best counsel, based upon an experience of some forty years of public life and seventeen years as President-Founder of our Society.

Need I say more, have I not fully earned rest from active work in the field, and a time of quiet in which to carry out the unfinished work above alluded to?

In bidding you an official farewell, I have but to express my gratitude for a thousand evidences of your loving trust, and to pray you to judge compassionately of my shortcomings.

I am,  
Yours fraternally,  
H. S. OLCOTT,  
P. T. S.

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THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE,  
ADYAR, 1st January 1892.

TO THE VICE-PRESIDENT OF THE T. S.

DEAR SIR AND BROTHER,

Theosophy having been placed by recent events upon a footing of power and stability, and my continuance in office being no longer essential to the safety of the Society, I have obtained permission to carry out the wish expressed by me in the Convention of 1886 and reiterated in that of 1890, and retire from the Presidency. My health is now too uncertain for me to count upon having the ability to travel and work as I have done until now; in fact, I am at this moment under medical treatment, and had to cancel engagements for a projected tour to Arakan, Bengal and elsewhere. I, therefore, resume my liberty of action, to devote myself to certain literary work, for the benefit of the movement, long since planned and which none can do save myself.

In the ordinary course of nature the young replace the old, and I consider it more loyal to the Society to take myself into retirement, with all my faults and experience, than to selfishly linger on in office and perhaps obstruct better plans and men than myself. The Society is the life of my life and, so long as I live, shall have the benefit of my counsel when asked.

In parting with my colleagues, I beg them to regard me, not as a person worthy of honor, but only as a sinful man, erring often but always striving to work his way upward and to help his fellow-men.

The Society has now within it a robust life that can only be destroyed by an incapacity for management with which nobody would venture to charge its leaders. Into their faithful hands I now entrust it. I shall be ready to withdraw by the 1st May, or sooner if the Council shall arrange to take over the Society's property and manage the duties of the President.

Fraternally yours ever,  
H. S. OLCOTT,  
P. T. S.

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H. P. BLAVATSKY'S DEBTS.

In the (Hindu) stenographer's report of the late Convention, his notes of the Second Day's proceedings (p. 49 of the Pamphlet Report) contained

an alleged report of my remarks upon H. P. B.'s estate, which is very erroneous, and which has naturally given pain to our dear colleagues in London. What I said was provoked by what I considered an impertinent enquiry in which I detected the suspicion that she had left considerable property which ought to have come to the Adyar treasury. I wanted to show that she had left nothing in London, and that if her friends had chosen to do so, instead of acting with the supreme generosity they did, they might have put in claims to what she did leave. The letter of Mrs. Besant, herewith printed, puts the case very clearly and accurately. A similar letter from our ever respected Countess Wachtmeister confirms the same view of the case. I am very, very sorry that they should have been thought necessary; they would not have been if I had read the stenographer's Mss. before it was printed. She died poor simply because—as M<sup>me</sup>. Wachtmeister points out, she gave her whole time and strength to Theosophy, instead of devoting them as she might, to earning the large pay she could have had by writing for the leading Review of Russia. Such poverty is a crown of honor. As regards H. P. B.'s family, I have reason to know that they acted with great generosity as well as delicacy.

H. S. O.

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MRS. BESANT'S LETTER.

DEAR SIR,

Will you permit me to say, as the person who arranged H. P. Blavatsky's business affairs in England, that she bore her full share here of the household expenses, and contributed out of the receipts from her books to the Building Fund of the London Head-quarters. Further, that the debts she left were chiefly for printing unfinished books, and building an unfinished wing of the house, the bills for which had not fallen due when she left us. The unfinished books will, in time, pay for themselves like her other books. The building—not really for herself—would have been gradually paid for out of the money from her books, had not the sum to pay the builders been sent by one who understands the real meaning of indebtedness, so that the money accruing from her books might be used for publishing the Mss. she has left behind.

H. P. Blavatsky's sister, to whom she was deeply attached, only took from here, with our full consent, a few clothes and some not very valuable jewelry; and I may add that that lady shewed the utmost desire to carry out H. P. B.'s wishes.

Sincerely,  
ANNIE BESANT.

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FINANCIAL STATEMENT.

The Treasurer begs to acknowledge with thanks the receipt of the following since the date of his last acknowledgment:—

|                                            | LIBRARY FUND. | RS. | A.    | P.   |
|--------------------------------------------|---------------|-----|-------|------|
| Mr. C. Sambiah ( <i>Mylapore</i> )         | ...           | ... | 4     | 0 0  |
| Rai B. P. Basu Bahadur ( <i>Bezawada</i> ) | ...           | ... | 10    | 0 0  |
| HEAD-QUARTERS FUND.                        |               |     |       |      |
| Mr. N. D. Khandalwala ( <i>Poona</i> )     | ...           | ... | 5     | 0 0  |
| „ P. Vander Linden ( <i>Ephrata</i> ) 1£   | ...           | ... | 14    | 10 6 |
| A New York F. T. S. £ 100.                 | ...           | ... | 1,465 | 9 4  |
| Dr. D. J. Edal Behram ( <i>Surat</i> )     | ...           | ... | 25    | 0 0  |
| Mr. V. J. Vohra (do.)                      | ...           | ... | 10    | 0 0  |
| „ A Friend”                                | ...           | ... | 2     | 0 0  |
| Mr. D. D. Jussawala ( <i>Bombay</i> )      | ...           | ... | 50    | 0 0  |
| „ G. Sambiah ( <i>Mylapore</i> )           | ...           | ... | 3     | 0 0  |
| „ J. K. Daji ( <i>Bombay</i> )             | ...           | ... | 4     | 0 0  |

| H. P. B. MEMORIAL FUND.          |        | RS. | A. | P. |
|----------------------------------|--------|-----|----|----|
| Benares Branch                   | ... .. | 25  | 0  | 0  |
| Mr. P. D. Mahalaxmiwala (Bombay) | ... .. | 21  | 0  | 0  |
| ANNIE BESANT'S TRAVELLING FUND.  |        |     |    |    |
| Mr. D. D. Jussawala (Bombay)     | ... .. | 100 | 0  | 0  |

25th February 1892.

S. E. GOPALACHARLU,  
Treasurer, T. S.

## MR. BERTRAM KEIGHTLEY'S TOUR.

Since the publication of the last *Theosophist* Mr. Bertram Keightley has visited the Branches at Poona, Bombay, Nagpur, Surat and Nadiad. Full accounts of the Poona and Bombay visits are given below, the others will be given in due course. He has also visited Nandgaon, Ellora, and Nassick.

## LECTURES AT NAGPUR, C. P.

MR. BERTRAM KEIGHTLEY, M. A. (Cantab). General Secretary to the Theosophical Society, Adyar, arrived at Nagpore on Saturday last, and gave three public lectures there, under the presidency of Mr. C. Narayanaswamy Naidu. He spoke twice in the city, and once in the Museum. Mr. Keightley surprised his Hindu audience by going very minutely into the details of the Hindu Philosophy. The *Nagpore Independent* says:—"So ably did he pry into the inmost recesses of the six schools, and so cleverly did he handle the materials of his subjects, which were not only vast in their nature, but were uncommonly dry, that it is no wonder if the learned Hindus here considered themselves bearded somewhat in their own schools in which they boasted they felt more at home, by a young brother from the West. It is said, the young gentleman has taken to the study of Philosophy in preference to his own profession, which was that of a Barrister. His lectures were not only interesting, but were very instructive.—(*Indian Mirror*.)"

## REPORT OF THE BOMBAY BRANCH.

I have the honor to submit the following report of the work done and the lectures delivered by Mr. Bertram Keightley, General Secretary of the Indian Section, Theosophical Society, during his stay of seven days with us here:—

Friday, the 5th instant. He delivered a very able, interesting and eloquent lecture on the "Dynamics of Karma" in the rooms of the Blavatsky Lodge. This lecture was open to visitors. The lecturer explained very lucidly and in a succinct manner the different effects produced by various sorts of Karma on the physical, emotional, mental and moral planes of being. The three planes of consciousness, viz., physical, astral and spiritual, were also described in their relation to man.

Saturday, the 6th instant. A public lecture on "Theosophy in its relation to Science and Religion" was delivered at the Framjee Cowasjee Institute at 5-30 p. m. Dr. T. S. Weir, Health Officer of the Bombay Municipality, presided on the occasion. Dr. Weir is not a Fellow of the Theosophical Society, but a strong sympathiser with our movement. The lecturer very ably, and to the satisfaction of his audience proved conclusively that modern science was unable to explain certain mesmeric, hypnotic and spiritualistic phenomena which are now so common in the West, and that these phenomena have given a death-blow to materialism of the present century. Then he touched upon religions and traced their common origin to one Universal Religion, now called "Theosophy" or Brahma-Vidya. He also very aptly gave examples of certain advanced thinkers in the West who have begun to accept the theories on electricity, ether and akasa, put forward by Madame H. P. Blavatsky, in her monumental work "Isis Un-

veiled" 14 years ago. After the lecture was over, Dr. Bhalchandra Krishna, a devoted member of this Lodge, and a respected citizen, and a member of the Municipal Corporation, spoke for about ten minutes, referring to the psychic and occult powers possessed by Madame Blavatsky. He alluded to a very interesting phenomenon he witnessed at Baroda, while Madam was there in the early days of our Society. In order to convince the sceptically inclined, she took a blank piece of paper, placed her hand over it and reproduced on it within a few minutes copy of a certain letter of Mr. Melville, in the presence of competent and respectable persons. Dr. Bhalchandra assured the audience of the genuineness of this phenomenon, devoid of any fraud, trap-door or trickery.

Sunday, the 7th instant. Mr. Keightley attended the meeting of the Lodge at 4 p. m., which was composed of members only, when he initiated six new members into our Brotherhood. This meeting was dissolved at 5 p. m.

At 5-30 p. m. he delivered his second lecture in the Lodge Rooms on the 'Septenary Constitution of Man' which was open to outsiders. He gave an exhaustive history of the number Seven and the important part played by this number in the constitution of man and the universe, and its intimate relation to both, quoting his authorities from the Hindu, Zoroastrian, Christian, Mahomedan and other Scriptures, from modern works of literature, science and poetry.

Monday, the 8th instant. The meeting was composed of members alone. Before commencing his discourse on "Evolution and the Secret Doctrine," he impressed upon the minds of members present the absolute necessity of studying together in groups certain books on theosophy, such as "What is Theosophy?" by W. Old, "Key to Theosophy," "Esoteric Buddhism," &c., &c. He also recommended to the members that they should take up one subject, say for instance, "Septenary Constitution of Man," and find out all the materials bearing upon the subject from the various articles in the Magazines and other books; then give these extracts or abstracts to one who is able to arrange them with a view to writing out an article to be read and discussed at a Branch Meeting.

Then Mr. Keightley began his discourse on "Evolution," showing in a clear way from a diagram how the monads evolve from planet to planet in races and rounds and how, at the completion of the seventh round in a chain, they emerge again on a new chain.

Tuesday, the 9th instant. The lecture on the "Septenary Constitution of Man" was finished to-day.

Wednesday, the 10th instant. The discourse on "Evolution and the Secret Doctrine" was completed.

Thursday, 11th instant. Mr. Keightley gave a very interesting and instructive lecture on "the Meaning of Life," showing in a clear way the difference between the higher, spiritual and the lower, material life.

Private meetings were also held on Friday, Sunday, Monday and Wednesday at 8-45 p. m.

Mr. Keightley's presence amongst us has given us all more life and energy for our future work, and this Lodge hopes that he will visit us regularly every year.

M. M. SHROFF,

Secretary, Blavatsky Lodge, T. S.

## POONA BRANCH T. S.

Brother Bertram Keightley, the General Secretary of the Indian Section, arrived at Poona on the morning of the 31st January and was the guest of K. B. N. D. Khandalvala, President of our Branch. On the evening of the 31st ultimo there was a large gathering of members as well as some outsiders, when Brother Keightley kindly explained about the Seven Principles in man and nature. There were some interesting questions asked and answered.

On the evening of the 1st instant, on the invitation of K. B. Khandalvala about 100 of the native gentry assembled at the spacious Hall of Mr. Byramji Jijebhoy's Bungalow for a *conversazione*, Brother Keightley at first, spoke about the entirely *unsectarian character* of the Theosophical Society, after which many difficult questions were asked and in the answers given by Brother Keightley as well as by Brother Khandalvala many misconceptions were removed.

On the evening of the 2nd instant a Public Lecture was given by Brother Keightley on "*Karma and Re-birth*" at the Hall of the Poona Native General Library, which was crowded. The lecture was on general lines but very interesting and after the close of the lecture many expressed a desire that other lectures should also be given by Brother Keightley, who however left the next morning to see the Karli Caves, whence he was to proceed to Bombay.

The visit of the General Secretary has proved beneficial to this Branch and a certain amount of enquiry has also been evoked in the right direction among outsiders.

Last month there was a special meeting of the Branch, in the city, at Brother Chentamanra Natri's house, where there were about 25 members and outsiders present. It has been proposed to have monthly meetings in the city in addition to the weekly meetings in the camp, which also are now well attended, there being on an average about a dozen members present.

POONA, }  
7th February 1892. }

RAJANAH LENGU,  
Secretary.

#### DEATH OF N. CHITAMBARA IYER, B. A., F. T. S.

We are very sorry to record the death of our enlightened brother N. Chitambaram Iyer, B. A., on the 26th of January 1892 at Pudukottah, whither he had gone for medical treatment. He was a graduate of the Madras University, and after serving the Government as Sub-Registrar of Assurances for about 10 years, retired owing to ill-health. He joined the Theosophical Society in 1883, and contributed many valuable articles to the *Theosophist* on Astrology and Astronomy. He published the *Aryan Miscellany Series* and translated the following books into English, besides many other smaller treatises upon his special subject of Astronomy:—

1. Brihat Samhita; 2. Brihat Jataka; 3. Shat Panchasika, and 4. Jnien-dra Mala.

These books have been already reviewed in the pages of the *Theosophist*, and the Manager of the *Theosophist* will be very glad to receive orders for them as the sale proceeds are to be handed over to the family of the deceased without charging any commission on them.

#### THE LATE BABU KUNJ BIHARY BISWAS.

We are informed by the Secretary of the Seety Branch that its President, Babu Kunj Bihary Biswas, who was leading a true Theosophical life and working earnestly for the Branch, died on the 31st December 1891. He leaves behind a poor family and many friends to mourn for his loss.

#### REPORT OF THE AMBALLA CANT'T. THEOSOPHICAL SOCIETY.

(1). *Office-bearers*:—Doctor Bhagat Ram, President; Baboo Shamacharn Mookerjee, Vice-President; Master Ganesh Dass, Secretary; Bakshi Devan Chund Chibbe, Assistant Secretary and Librarian.

(2). *No. of meetings held*:—Ordinary meetings 11; special meetings 2.

(3). *Average attendance* is 83½ per cent.

(4). *Nature of work done*:—Miscellaneous Theosophical books read and explained. In the first two meetings lectures were delivered on gross and astral bodies.

(5). People like the movement and take ardent interest therein, by which every hope lingers of its success. A number of outsiders and sympathisers have attended our meetings.

(6). "Puses" has been subscribed for by the Branch. *Theosophist* is coming to one of the members of the Branch and read by other members when he has done with it. Purchase of *Lucifer* is under reference. The Library has taken a permanent footing and will grow more and more monthly. The Theosophical works bought privately by the members have at present been lent to it.—Small amount being appropriated to the purchase of new books.

(7). The Branch can render translations of Vernacular works into English and English into Urdu. A monthly magazine (in Urdu) devoted to the cause of Theosophy is to be issued from 1st January 1892, for which the Branch has undertaken to translate Theosophical works into Vernacular.

GANESH DASS.

Secretary.

#### MR. C. KOTAYYA'S TOUR.

During the past month, Mr. Kotayya, the Inspector of South Indian Branches, has visited the following places: Nellore, Adanki, Kavali, Vencatagiri, Kanducur, Ongole, Narasarat, and Guntur.

Applications for charters have been received from Ongole and Narasarat. In addition to the foregoing, societies of sympathisers have been organised in several of these places, and many members roused into activity. These facts speak for themselves and testify also to Bro. Kotayya's useful efforts in the Telugu Districts.

#### A NEW BRANCH.

An application for a charter has been received from Barakar, Bengal. The President will be Babu S. C. Bhatta and the Secretary Babu K. P. Mukherji.

#### THE BUDDHIST MOVEMENT.

Great success is attending the efforts of Dharmapala Hevaritarana to push the movement for the recovery of Buddha Gaya for its rightful custodians. He has held large and enthusiastic meetings at Rangoon, and delivered learned addresses upon the present state of Buddhism in India and the causes of its extirpation from its natal soil. The agitation resulted in the formation of a Rangoon branch of the Maha Bodi Society, with some of the most influential Burmese gentlemen and nobles as office-bearers. It is wonderful what one young man can do when his whole heart and mind are given to a good cause.

#### INDIAN SECTION FINANCIAL STATEMENT.

|                                                          | RS. A. P. |
|----------------------------------------------------------|-----------|
| Balance on the 20th of January 1892 ... ..               | 785 6 8   |
| Annual subscriptions: Messrs. T. C. Rajamiyengar (Poona) |           |
| Re. 1; M. M. Desai (Surat) Rs. 2; K. M. Azgur (Dacca)    |           |
| Rs. 3; Pandit Bham Dev (Ludhiana) Re. 1; Lala            |           |
| Bansi Ram (Ludhiana) Re. 1; Pandit Saligram (Lud-        |           |
| hiana) Rs. 2; K. Rajagopalaier (Parur) Rs. 3;            |           |
| Cooverji Nanovate (Surat) Rs. 2; Ootacamund Branch       |           |
| Rs. 10; T. Krishnaiyengar (Srirangam) Rs. 2; Athma       |           |
| Ram Mehta (Ludhiana) Rs. 2; M. Kesava Row Naidu          |           |
| (Dharwar) Rs. 5; Bhaunagar Branch Rs. 25; M.             |           |
| Parthasarathy Naidu (Kavali) Rs. 2-2; Ramaswami          |           |
| Naidu (Venkatagiri) Rs. 3; P. N. Sathiyarathna           |           |
| (Arrah) Rs. 2; N. H. Coma, N. Aderji and M. Krish-       |           |
| naswami Naidu (Secunderabad) Rs. 6; B. M. Roy,           |           |
| (Calcutta) Rs. 5; Allahabad Branch Rs. 4; Bishembur-     |           |
| nath (Umballa) Rs. 2; Balgobind and another (Naher)      |           |
| Rs. 2; Rai B. P. Basu (Gunnawaram) Rs. 10; J.            |           |
| Sorabji (Warrangal) Rs. 2 ... ..                         | 96 2 0    |

Donation:—H. S. O. Rs. 100; Dr. M. G. Mehta Rs. 10; Prince H. Rupsingjee Rs. 7-8; J. N. Unvalla Rs. 5; Dr. A. N. Mehta Rs. 2-8; Rai Bahadur B. P. Basu (*Gummaravaram*) Rs. 10; Bellary Branch Rs. 6-6; S. J. Padsha (*Calcutta*) Rs. 10; Francis Wight (*France*) Rs. 3-10; J. Sorabji (*Warrangal*) Rs. 15; D. D. Jussawalla (*Bombay*) Rs. 50; Dr. D. J. Edal Behram (*Surat*) Rs. 25; V. J. Hora (do.) Rs. 15; N. D. Khandalwala (*Poona*) Rs. 28 ... .. 188 0 0

Entrance fee:— Messrs. M. M. Desai (*Surat*) Rs. 10; G. Srinivasa Row (*Madanappalle*) Rs. 5; Pandit Bham Dev and Bhansi Ram (*Ludhiana*) Rs. 20; C. Nanovate (*Surat*) Rs. 10; Syama Charn Mukkerji and Gopal Charn Mukkerji (*Umballa*) Rs. 6; Athma Ram Mehta (*Ludhiana*) Rs. 10; Barakar Branch Rs. 23; Ongole Branch Rs. 7; Krishna Row (*Hyderabad*) Re. 1; G. B. Nayadu (*Narasarapet*) Rs. 5; R. Veerayya (Do.) Rs. 5; N. H. Cama, N. Aderji and M. Krishnaswamy Naidu (*Secunderabad Branch*) Rs. 30; C. M. Naidu (Do.) Rs. 2-8; Parmanend (*Allahabad Branch*) Rs. 10; Bishemhernath (*Umballa*) Rs. 10; Balgobind K. B. and another (*Nahan*) Rs. 20; N. S. Pillay (*Ramnad*) Rs. 5; S. L. Chodhri (*Muttra*) Rs. 2 ... .. 191 8 0

Contribution towards travelling expenses:—

Hyderabad Branch Rs. 10; Warrangal Rs. 10; Bombay Rs. 50; Nagpur Rs. 46 ... .. 116 0 0

EXPENDITURE.

Stamps ... .. 105 12 0  
 Printing ... .. 142 15 6  
 Salaries ... .. 168 0 0  
 Sundries ... .. 7 15 0

Total Rs.... 424 10 6  
 Balance ,, ... 952 6 0

Grand Total Rs. 1,377 0 8

S. E. GOPALACHARLU,  
 Treasurer, T, S,

EDUCATION IN CEYLON.

Gratifying reports came from Mrs. Musæus Higgins about the steady progress of the Sanghamitta Girls' School. Under her wise and loyal management naught else could have been anticipated. Drs. Stockham and Emma B. Ryder visited the School after leaving Southern India, and their sensible addresses before public meetings in Colombo did great good.

Dr. J. Bowles Daly, General Manager of our Buddhist Schools, sends—three months after the event a printed report of a conference meeting he held at Galle, on the 9th November at which several of our Branches were represented by Delegates. Resolutions were adopted affirming the necessity for the education of Buddhist children being undertaken by their co-religionists, and for a better system of management and superintendence to be adopted as regards the schools which have been opened under the auspices of our Society. The address of Dr. Daly to the conference contains a number of practical suggestions which should be headed, especially those with respect to the promotion of technical education. No country in the world needs it more than Ceylon.

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