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THE
THEOSOPHIST.

A MAGAZINE OF
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.
CONDUCTED BY H. S. OLCOTT.

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THE THEOSOPHIST.

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सत्यात् नीस्त परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH..

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

CHAPTER IV.

IN giving anything like a consecutive account of early Theosophic days —by which term I mean to include all days of intercourse between H. P. B. and myself, so far as I can recall them—I must briefly allude to the cases of precipitation of manuscript by her which are mentioned in my Eddy book (“People from the other World,” pp. 455-6-7 and 8). Ostensibly they were given me by John King, of Kamaloca, whilom Buccaneer, knighted by His Britannic Majesty Charles II, but now apparently a mere pseudonym of H. P. B.’s elementals. At a séance at her hotel in Philadelphia, on the evening of January 6th, 1875, the alleged J. K. doing phenomena, I said: “If you are in reality a spirit, as you pretend, give me some exhibition of your power. Make me, for example, a copy of the last note from E. W. to—that I have in the portfolio in my pocket.” No notice was taken of the request that evening, but on the next but one after it, while H. P. B. was writing and I reading at the same table, loud raps sounded and, upon my calling the English alphabet, spelt out, “Hand me your dictionary under the table, will you?” The only dictionary there, was a Russian-English one of H. P. B.’s, which was handed (not dropped, but *handed*, as if to a something or invisible somebody down there that could take the bulky

* I shall be under great obligations to any friend who wishes well to this historical sketch, if he (or she) will give or lend me for reference any interesting documents, or any letters written during the years 1875, 6, 7 and 8, by either H. P. B. or myself, about phenomena, the occult laws which produce them, or events in the history of the T. S., or any newspapers or cuttings relating to the same subjects. Loans of this kind will be carefully returned, and I shall be glad to refund, if desired, any expense for postage incurred by the senders. Reminiscences of occult phenomena shown by H. P. B., if described to me by the eye-witnesses, will be specially valued. I may not live to get out a second Edition of my book, and wish to make the first as interesting and trustworthy as possible. One ought not, at the age of sixty, to trust too much to one’s own memory, although mine seems not to fail me as yet. Friendly Editors will oblige very much by giving currency to this request.

volume and not drop it) beneath as requested. The raps then called for the mucilage bottle, and then for a penknife. These also having been passed under the table, there was momentary silence, after which was rapped the word "Look!" We took up the book, knife and bottle, and upon a fly-leaf of the dictionary I found a precipitated copy of the note in question. The call for the knife was explained to me thus: a certain infinitesimal quantity of the metal composing the blades was disintegrated from the mass and used in precipitation of the black writing from the state of metallic vapor. The gum-arabic lent some of its particles—also vaporised for the purpose—as a cohesive aid in the experiment. The portfolio containing the duplicated note had been in my pocket continuously since my coming to Philadelphia, until half an hour prior to the experiment, when I had laid it on the mantel-shelf and had had it in full view whenever I raised my eyes from my book. H. P. B. was all the time at her table writing, and no person save ourselves was or had been in the room since I laid it upon the shelf. Upon comparing the original writing and the duplicate, by superposition, it was evident that they were not facsimiles, which made it the more interesting.

The next evening, H. P. B. and I being again alone, the raps called for a piece of Bristol-board drawing-paper to be held beneath the table. Showing me first that both sides were blank, my colleague passed it down to "John King," whereupon the raps bade me look at my watch and note how long the experiment would require. With my watch in hand, I glanced under the tablecloth and satisfied myself that there was but the one sheet of paper there which I had handled the moment before. At the end of just thirty seconds the raps spelt out "Done:" I looked at the paper and felt disappointed upon seeing that the exposed surface was as blank as before, but upon the under face, the one next the carpet, was found a second and even better copy of the original. This time the portfolio containing the letter was in the inside breast-pocket of my coat, where it had been continuously since the previous evening's experiment in precipitation. A Mr. B—, who entered the room at this moment, assisted me in making a very careful scrutiny of the documents, placing one over the other as I had already done, and becoming, like myself, entirely convinced of the genuineness of the phenomenon. I may say, in parenthesis, that this gentleman received in his carpet-bag while travelling by railway train, a letter from "John King" conveying instructions as to something of a personal nature. He told me the story himself, showed me the letter, and stated upon honor that it had come into his bag while in a train and miles distant from Philadelphia and H. P. B. This incident recalls similar experiences of my own while travelling by train, in France with Babu Mohini M. Chatterji, and in Germany with Dr. Huebbe Schleiden, both in the year 1884.

The mention of this gentleman reminds me of the duty I owe to the memory of H. P. B. to state her exact relations with him. It has been

insinuated that they were not altogether creditable and that there was a mystery concealed which would not bear probing. This is of a piece with the multitudinous cruel reports that were spread about our martyr messenger. She is dead and gone now from the world's sight and beyond the reach of the slanderer, but, judging from my own feelings, I am sure that all who love and respect her memory, will be glad to know the facts from one of the half dozen who are able to give them. They are these. One of my Chittenden letters in the *Daily Graphic* aroused the interest of this Mr. B.—a Russian subject—and led him to write me from Philadelphia expressing his strong desire to meet my colleague and talk over Spiritualism. No objections being made by her, he came over to New York towards the end of 1875, and they met. It turned out that he fell at once into a state of profound admiration, which he expressed verbally and later, by letter, to her and to me. She persistently rebuffed him when she saw that he was matrimonially inclined and grew very angry at his persistence. The only effect was to deepen his devotion and he finally reached a point when he threatened to take his life unless she would accept his hand. Meanwhile, before this crisis arrived, she had gone to Philadelphia, put up at the same hotel, and received his daily visits. He declared that he would ask nothing but the privilege of watching over her, that his feeling was one of unselfish adoration for her intellectual grandeur, and that he would make no claim to any of the privileges of wedded life. He so besieged her that—in what seemed to me a freak of madness—she finally consented to take him at his word and be nominally his wife; but with the stipulation that she should retain her own name, and be as free and independent of all disciplinary restraint as she then was. So they were lawfully married by a most respectable Episcopalian clergyman of Philadelphia, and set up their *lares* and *penates* in a small house in Sansom Street, where they entertained me as guest on my second visit to that city—after my book was finished and brought out. The ceremony took place, in fact, while I was stopping in the house, although I was not present as a witness. But I saw them when they returned from the clergyman's residence after the celebration of the rite.

When I privately expressed to her my amazement at what I conceived to be her act of folly in marrying a man younger than herself, and with very little means—his mercantile business not being as yet established—she said it was a misfortune that she could not escape, her fate and his being temporarily linked together by an inexorable Karma, and the union being to her in the nature of a punishment for her awful pride and combativeness, which impeded her spiritual evolution, while no lasting harm would result to the young man. The inevitable result was that this ill-starred couple dwelt together but a few months. The husband forgot his vows of unselfishness and, to her ineffable disgust, became an importunate lover; she fell dangerously ill in June from a bruise in one knee caused by a fall, the previous Winter in

New York, upon the stone flagging of a sidewalk, which ended in violent inflammation of the periosteum and partial mortification of the leg; and as soon as she got better (which she did in one night, by one of her quasi-miraculous cures, after an eminent surgeon had declared that she would die unless the leg was instantly amputated), she left him and would not go back. When, after many months of separation, he saw her determination unchangeable and that his business, through his mismanagement, was going to the dogs, he engaged counsel and sued for a divorce on the ground of desertion. The summonses were served upon her in New York, Mr. Judge acted as her counsel, and, on the 25th May 1878, the divorce was granted. The original documents have ever since been in my custody. That is the whole story, and it will be seen that it shows no criminality nor illegality on her part, nor any evidence that she derived the slightest worldly advantage from the marriage beyond a very modest maintenance, without a single luxury, for a few months.

Before dismissing Mr. B. from the scene, I might mention a variant of her precipitation phenomena which I personally witnessed. He talked continually of a deceased grandmother, whom he professed to have loved very dearly, and begged H. P. B. to get him, if possible, her portrait, the family having none. Wearied by his importunities she, one day when we three were together, took a sheet of writing-paper, went to the window, held it-against the glass with the palms of her two hands, and in a couple of minutes handed him the paper upon which I saw the portrait, in black and white, of a queer little old woman, with a dark complexion, black hair, many wrinkles and a large wart on her nose! Mr. B. enthusiastically declared the likeness to be perfect.

Her time during this period was fully engrossed by writing for the public press, upon Western Spiritualism, at first, and, later, upon that of the East. Her "first occult shot," as she terms it in a note to the cutting pasted into our scrap-book, will be found in the (Boston) *Spiritual Scientist*, Vol. I, July 15th, 1875, comment upon which must, for want of space, be postponed until next month.

The publication of my Eddy book led to important results, among others, to interminable discussions in the American and English organs of Spiritualism and in the secular press, in which both H. P. B. and myself engaged, and the formation of lasting friendships with several most excellent correspondents, with whom we threshed out the whole subject of Eastern and Western occultism. Almost immediately we found ourselves addressed by enquirers in both hemispheres and attacked or defended by opponents and sympathizers. The well-known Hon. Alexandre Aksakof, Russian Imperial Privy Councillor and a fervid Spiritualist, engaged H. P. B. to translate my book into Russian, offering to bring it out at his own expense. She complied, and shortly there appeared in St. Petersburg a very kind and appreciative pamphlet by Professor N. A. Wagner, of the Imperial University,

in which he (himself a scientific authority of the first rank) was good enough to say that in conducting my researches I "had complied with all the requirements of cautious scientific enquiry;" a testimonial of which I naturally felt very proud. (I had not yet learnt to be alike indifferent to praise and blame). Mr. Crookes, F. R. S., and Mr. Alfred R. Wallace, F. R. S., of England, and M. Camille Flammarion, of France, the world-famous astronomer, were also very kind and sympathetic in their expressions. Some months later, Mr. C. C. Massey, of London, came over to America expressly to verify, by personal observation on the spot, the accuracy of my account of the Eddy phenomena. We saw much of each other, and were so mutually satisfied that a close, almost brotherly, friendship sprang up between us: one that has lasted to this day unbroken and unclouded even by a single misunderstanding. I had already been brought into the most sympathetic relations with the late Hon. R. D. Owen and Mr. Epes Sargent, of Boston. The latter gentleman and scholar had been the channel for my gaining both a precious correspondent and the dearest of friends, in Mr. W. Stainton Moses, M. A. (Oxon), teacher of Classics and English, in University College, London, and then, as now, the most honored and brilliant writer among British Spiritualists. A copy of my book was sent him and reviewed in the *Psychological Magazine* or *Human Nature*—I forget which—and little by little we drifted into an almost weekly interchange of letters for several years. His first one, now before me, is dated April 27th, 1875, and is devoted to discussion of the conditions and results of 'circle' mediumistic phenomena. He draws my attention to a fact, sneered at by Prof. Tyndall in his well-known letter to the old London Dialectical Society, yet only too palpable to all experienced enquirers into this class of natural phenomena, *viz.*, that "as a matter of fact certain people by their mere presence do seriously interfere with, and by their mere contiguity paralyze the phenomena: and that from no fault of their own, nor from any mental attitude (as want of faith, &c.) but from the atmosphere which surrounds them. The more sensitive the medium the more perceptible this is." Mr. Stainton Moses continues "There are many personal friends of mine in whose presence phenomena with me cease, to my great chagrin, nor have I the least power to alter the result." Alluding to the phenomenon of the apparent de-materialization of the medium (*e.g.*, the case of Mrs. Compton, as described in my book) he declares it to be most astounding of all, and says "he cannot account for it, though he believes "it is not unknown to the Oriental Magicians." What I have said in a previous chapter as regards the power of deluding the sight by the now scientific process of hypnotic inhibition of the nerves, solves this mystery and does away with a lot of superstitious beliefs and alleged diabolism. It was worth all the trouble of writing that book to have made two such life-long friends as Stainton Moses and Massey: but it did much more, it changed my life and made an epoch. While Mr. Massey was in America we together visited several mediums,

and he was one of those who joined H. P. B. and myself in forming the Theosophical Society towards the close of that year (1875). I introduced him to H. P. B. and he frequently visited her rooms, became her close friend and constant correspondent until the intimacy was broken, several years later, by a circumstance that will be noticed in its proper place. When he returned to London I gave him an introductory letter to Mr. Stainton Moses, and thus began that intimacy between us three which still exists and, I hope, ever will.

Anxious, as I am, to keep my historical sketch within the limits of strict accuracy, it distresses me to be compelled to rely so much for early facts upon a memory overburdened with the crowded incidents of official life. My appeals for old letters and other documents have not been answered, my Diary begins only in 1878, and there I am, puzzled to recall the chronological sequence of facts and phenomena and the names of persons who were eye-witnesses to the same. If, therefore, my memory should play me any tricks, I bespeak the lenient judgment of readers who may be willing to believe in my honesty of intention. For example, I cannot remember the exact dates when H. P. B. lived in her several places of residence, from the time we met until our leaving New York for India, and thus I lose the fixed points by which I might help memory to recover her astral pictures by clusters. But let that go, and let me try my best to recollect enough to make an instructive, interesting and measurably accurate retrospect of the subject in hand.

Mention has been made of one Signor B—, an Italian artist possessed of occult powers, who visited H. P. B. in New York. I witnessed, one Autumn evening, in 1875, just after the T. S. was formed, the extraordinary phenomenon of rain-making by him by—as he said—the control of spirits of the air. The moon was at the full and not a cloud floated in the clear blue sky. He called H. P. B. and myself out upon the balcony of her back drawing-room and, bidding me keep perfectly silent and cool, whatever might happen, he drew from the breast of his coat and held up towards the moon a pasteboard card, perhaps 6 × 10 inches in size, upon one face of which were painted in water-colors a number of squares, each containing a strange mathematical figure, but which he would not let me handle or examine. I stood close behind him and could feel his body stiffen as though it were responding to an intense concentration of will. Presently he pointed at the moon and we saw dense black vapors, like thunder-clouds or, I should rather say, like the tumbling mass of black smoke that streams away to leeward from the funnel of a moving steamer, pouring out of the shining eastern rim of the brilliant satellite, and floating away towards the horizon. Involuntarily I uttered an exclamation, but the sorcerer gripped my arm with

a clutch of steel and motioned me to be silent. More and more rapidly the black pall of cloud rushed out, and longer and longer it stretched away towards the distance, like a monstrous jetty plume. It spread into a fan shape and soon other dark rain-clouds appeared in the sky, now here, now there, and formed into masses rolling, drifting and scudding exactly like a natural watery meteor. Rapidly the heavens became overcast, the moon disappeared from view, and a shower of rain-drops drove us into the house. There was no thunder or lightning, no wind, just simply a smart shower, produced within the space of a quarter-hour by this man of mystery. When we came into the light of the chandelier, I saw that his face had that look of iron firmness and that clenching of the teeth that one sees on the faces of comrades in battle. And truly for a good reason, for he had just been battling against and conquering the unseen hosts of the elements, a thing that brings out every spark of virile force in man. Signor B. did not linger with us but hastily took his leave and, as the hour was late, I followed his example within the next few minutes. The pavement was wet with rain, the air damp and cool. My rooms were but a few steps off and I had barely reached them and settled myself for a smoke when the bell rang and, upon opening the front door, upon the threshold I found Signor B., pale and partly exhausted. He excused himself for troubling me but asked for a glass of water. I made him enter, and after he had drunk the water and rested awhile, we went to conversing about occult subjects and kept it up for a long time. I found him ready to talk about art, literature or science, but extremely reticent about occult science and his personal experience in psychical development. He explained, however, that all the races of elemental spirits are controllable by man when his innate divine potencies are developed: his will then becoming an irresistible force before which all inferior, that is every elemental force, whether organized as entities or brute blind cosmic agents, are compelled to yield. I had seen no black smoke actually pouring out of the moon, that was a simple illusion produced by the concentration of his thought upon her surface, but I had certainly seen clouds form out of the moonlit sky and rain fall, and he commended the fact to me for reflection. But now he gave me a bit of advice which fairly astounded me. I had seen him on the best of terms with H. P. B., talking in the most friendly and unreserved way about Italy, Garibaldi, Mazzini, the Carbonari, the Eastern and Western adepts, &c., and matching phenomena, like the trick of the white butterflies, and I certainly had reason to be amazed when, putting on an air of mystery, he warned me to break off my intimacy with her. He said she was a very wicked and dangerous woman and would bring some terrible calamity upon me if I allowed myself to fall under her malign spell. This—he said—he was ordered by the great Master whose name I had heard him pronounce to H. P. B., to tell me. I looked at the man to see if I could detect the concealed meaning of this preposterous speech and finally said "Well, Signor, I know that the Personage you mention exists; I have

every reason, after seeing your phenomena, to suspect that you have relations with him or with the Brotherhood; I am ready, even to the sacrifice of my life, to obey his behests; and now I demand that you give me a certain sign by which I shall know, positively and without room for the least doubt, that Madame Blavatsky is the devil you depict and that the Master's will is that my acquaintance with her shall cease." The Italian hesitated, stammered out something incoherent, and turned the conversation. Though he could draw inky clouds out of the moon, he could not throw black doubt into my heart about my new friend and guide through the mazy intricacies of occult science. The next time I saw H. P. B. I told her about B's warning, whereupon she smiled, said I had nicely passed through that little test, and wrote a note to Signor B. to "forget the way to her door." Which he did.

Eighteen years later than the above-described event, we have seen the question of artificial rain-making discussed throughout the world as a problem of science, and numerous experiments are reported of the successful and unsuccessful employment of dynamite cartridges to provoke rainfall by atmospheric disturbance. The recent experiments in America, Europe, Australia, Africa and India have snatched the question out of the hands of the ignorant and placed it in those of the College professor and the chiefs of meteorological and administrative bureaux. The most recently reported attempt to meddle with the normal rainfall is that of a Mr. M. E. Johnson, a Pittsburg capitalist, who has been experimenting secretly at Sandy Hook (N. Y. Harbor) and Boston with an apparatus for dispersing fog by a newly discovered system of electrical discharges. "There is no Electrical spark to be seen, and no detonation or explosion accompanies the discharge. An area of 70,500 square feet has been cleared by a single discharge, the atmosphere within the cleared area becomes exceedingly clear, just as it is after a fall of rain, and the period of absolute absence of fog is but momentary in duration. The fog begins at once to form and to drift in from the surrounding area." Seven minutes is the longest time, thus far, that Mr. Johnson has been able to keep clear the area affected by an electrical discharge (*Vide the Public Ledger*—Philadelphia U. S. A.). Supposing that the inrush of diffused watery vapor into the partial vacuum is the result of a converging electrical current, and admitting the truth of the Johnson fog-dispelling experiments as described, we perceive that these go to support the theory that meteorological changes are electrical phenomena. Now, beyond the fact that Electricity is a cosmic brute force, and that it may be developed in animal as well as in other organisms, we Western people know little about it. Whether it has or has not a relationship to our vitality and whether or not its movements in space are or may be directed or provoked by spirits of the elements, and these in turn subjected by man, modern science teaches us nothing. But the sages of all the ancient schools have possessed this knowledge and handed it down to their pupils. They have always known that these brute cosmic agents compare with the divine human will as an Edison phonographic doll

that says "Good morning, Papa!" compares with a living orator. Edison himself knows this better than any one and, for years, has been quietly experimenting towards a solution of the nature of the life-current. The control of atmospheric moisture is a very rudimentary step in psychical knowledge, one that has been possessed by barbarous and semi-barbarous tribes since the earliest times (*vide* the very interesting article "Varieties of African Magic," in *Theosophist* for February last.) If any friend of the Pittsburg Mr. Johnson—modern rival of Homer's cloud-compelling Jove—takes the *Theosophist*, let him call attention to a short notice of "Rain-stopping Brahmans" in Vol. V. of this magazine, p. 99, where Babu H. Mukhopadyaya, of Bhowanipore, Calcutta, tells about a Vaisnává ascetic named Ram Kany Ghosh, who was known to have developed some *siddhis* (psychical powers.) One day he had invited a number of Brahmans to a feast, which was spread in the open courtyard. It began to rain and the guests rose hastily to go under shelter. To a lower-caste man, this abandonment of a meal by Brahmans seemed to forebode ill luck, and the perturbed ascetic, rushing forward, gazed at the sky and cried in a loud voice, as if to a rain-sprinkling god, "Sir! stop a little." To the astonishment of the beholders, the rain ceased until the feast was completed. Babu H. M. also makes mention of a Sannyasi (Hindu ascetic) who, at Satpokur, some years previously, had during a long and severe draught, predicted a shower at 2 p. m. on the next day, which duly fell. In an editorial foot-note to this letter, H. P. B. affirms that Sadhus and Initiates certainly possess the power as the result of ascetic practice. And now, by an interesting coincidence, just as I am writing, the postman brings me the *Indian Mirror* of June 10th, in which I find the following editorial paragraph:

"An interesting rain-making ceremony was performed recently in the Burdwan Raj palace. Heaps of clarified butter were poured over burning piles of sandal-wood for a space of 24 hours amidst the chanting of sacred texts from the Vedas. There was rain next evening which the orthodox Hindus say was sent according to the bidding of the sky-god as an acknowledgment of the homage, offered to him."

Van Tassel, the aéronaut, told an interviewer in Calcutta recently that, having once ascended in his balloon to the height of some 5,000 feet, he floated over a village while a salute of cannon was being fired, and that such a vibration was caused in the stratum of air about him as to nearly overturn his balloon. The chanting of Vedic *slokas* by the Burdwan Brahmans, according to ancient custom, is believed to cause such air-waves as to focus the diffused watery vapor of space into a vortex created by the rhythm of the modulated sounds, or *svara*, as it is called in Sanskrit. If this were the proper place for such a disquisition, I might utilize the great mass of material at hand to show the antiquity and universality of the belief in the reality of this branch of psycho-meteorology among the older races in both hemispheres. I simply refer the student to the literature of the subject and pass on.

H. S. OLCOTT.

(To be continued.)

THE WISDOM OF THE UPANISHADS.

No. 1.

MAN, HERE AND HEREAFTER.

THE word *Upanishad* is used in Sanskrit as a commoner synonym of the word *Vedanta*, and thus the Wisdom of the Upanishads is synonymous with the Vedanta philosophy. The Upanishads—all the authentic ones at least—have been translated into English, but they have not yet been properly understood and analyzed. The aphorisms of Vyasa Bádaráyána on the Vedanta philosophy, simply explain, classify and annotate the teachings of the Upanishads; and they are thus not in themselves a complete exposition of the philosophy of the Upanishads. They are in their proper place only when they are studied after a thorough study of the Upanishads. I propose, therefore, in this series of essays, to examine and analyze the contents of the principal Upanishads. To begin with, I take up the Kathopanishad.

This splendid Upanishad is couched in the form of a dialogue between one Nachiketa, and Yama, the god of death. Nachiketa is said to have been the son of Vajashravasa. The father was very poor; still in hope of heaven he would perform the Vishivájit sacrifice. He gave away in charity all his wealth—his lean and ill-fed cows. They were of no value whatever. As the Upanishad puts it, they had drunk the last draught of their drink, and eaten the last morsel of their hay. They were incapable of calving further, and had been milked all that they could have been in their present life. The son pitied his father, while he was making such useless gifts; and, in the height of filial piety, begged his father to bestow himself as a gift upon somebody, so that the sacrifice might have some value at least. Such a thing was, of course, out of the question. But the son's love led him into importunity. "Father whom shall you give me to?" was the question which he repeated more often than his father could in silence pass over. Full of sorrow at his poverty, and, perhaps, of shame, at having to make such useless gifts, in a moment of unsuppressible weakness, he cried "I shall give thee to death."

Wo! to thee now unhappy father. Thy words have been spoken. They are imprinted in the ever open books of the Recorder. There is no recalling them now. Thy son must be given to Death, for thou darest not commit that most deadly sin of man, the uttering of falsehood. And so Nachiketa must go to Death.

Meekly the boy obeys the father, and departs. But Yama is away from home, and Nachiketa is obliged to remain there unwelcomed, unattended. For three nights he lives in that plight. When, however, Yama returns home on the fourth, he offers him three boons in recompense. The first two boons are asked, and immediately granted. But the third boon, Death is not ready to confer. It opens the great question of the Hereafter. Some say man lives after death; others say no. "Teach me O Death the true solution of this problem."

"This law is very subtle; it is not very easy of understanding; the gods also tried to know it before; give this up Nachiketa, choose another boon."

And he offers him all that man can desire in life—long life, long-lived sons and grandsons, horses, cows, gold, beautiful women, and all in fact that might surpass even the highest stretch of mortal desire. But Nachiketa is firm and nothing lures him away from his fixed purpose. He is determined not to let go the splendid opportunity that has offered itself. Where, indeed, can you find a better teacher than Death, to tell you what happens after death? And so Death is overcome, and reveals to him the secret of death. And now the first question that we shall ask the Upanishad to solve for us is, 'What is man that lives, or does not live after death?' The Upanishad speaks thus of the human constitution.

"Beyond the organs (1) are the object forms; (2) beyond the object forms the *Manas*; (3) beyond the *Manas* is the *Buddhi*; (4) beyond the *Buddhi* is the *Atma* known as *Mohat*; (5) beyond the *Mohat* is *Avyakta*; (6) beyond the *Avyakta* is the *Purusha*. (7) Beyond the *Purusha* there is nothing; that is the final state, that the final resort."

Readers of the "Secret Doctrine" will at once remark the striking presence of the number seven. We find here the Kathopanishad teaching a septenary constitution of man, and as we proceed, we shall find how all the other classifications—the six-fold, the five-fold, the three-fold, the two-fold—arise naturally out of this division, and that in fact most of them have been taught in this very Upanishad for various purposes.

The lowest principle of the human constitution is here called *Indriya* (organs). There are ten *Indriyas* as is well-known—the five organs of action, and the five organs of sensation. These ten comprehend the entire gross body of man, with the apparatus which keeps them in order, and fit for work. "The *Indriyas*," says Shankaracharya, "are the gross ones." There is then no mistaking this. It is the gross body that is meant here.

Higher up is the second principle: "Beyond the organs are the object forms." The word, which I translate as the object form, is in the original *Artha*. Says Shankaracharya:—

"The *Arthas* are more subtle and greater than the individual selves of the *Indriyas* (the gross body), which are their effects, and beyond which they exist, and which have been made by themselves for the purpose of showing themselves."

The *Arthas* then are more subtle than the gross organs of the body; they are greater than them; they are their *Atma*; the *Indriyas* have been made by the *Arthas*; the latter are the cause of the former;

and the *Indriyas* have been made expressly for the purpose of showing themselves.

It appears from the above that the *Arthas* stand for a distinct plane of matter more subtle than the lowest physical plane. This plane exists both macrocosmically and microcosmically. In man it is the exact counterpart of the gross vesture, and it is called the plane of objects for very good reasons. It is a well-established dictum of the Vedanta philosophy that the effect always exists in its real form in the cause. We are accustomed to hear of gross things and persons called objects. But form in gross matter is only an effect, according to the teachings of the Vedanta. The real form, the power which is the immediate cause of objective variety, lives in a higher plane. The colour, touch, taste, odour and sound, which give to any object its peculiar objectivity, have come from the higher plane as well as peculiar manifestations of extension. The higher plane, of more subtle matter is, therefore, called the plane of objects. In this plane of objects are the real souls of things, the individualized *Atmas* of the idiom of the Upanishads. These object forms are greater than *Indriyas*, as is every higher plane greater than the lower, because the cause, with its mighty potentialities, is always greater than the comparatively inert effect.

As the quotation given above from the great commentator, says, the gross *Indriyas* have received their informing power from the plane of objects. The gross body is in fact made and sustained by the power of the second principle. It builds the gross body from inside. All the motions of the gross body leave their imprint upon this principle in life, and the gross body is moulded into shape, according to the potential build of the second principle for the time being. The gross *Indriyas* serve the purpose of connecting this plane of individualized life with the external gross plane. They bring in the vibrations of external gross matter; the plane of objects registers them and transmits them to higher principles.

The principle next higher in subtlety than the plane of objects, is named *Manas*. But before proceeding further, let me tell my readers that they are not always in Sanskrit texts to understand the same words in exactly the same sense. The terminology of different Upanishads, and even of different *Rishis* in the same Upanishad, is sometimes widely divergent. We constantly find the same word used by different writers in varying senses. It is not only by a study of words that we may hope to arrive at the true conception of the teachings of the Upanishads. We must analyze the system before we can comprehend their sense. Thus, for example, we find Vyasa understanding among scores of similar terms, the word *ákāsa* to mean not always the well-known element, which has sound for its distinctive quality, but the Parabrahma itself. The Vedanta aphorisms of Bádaráyana are full of such instances. Enough of this, however, for the present. Let us see what is the signification of the more subtle plane of life, called *Manas* in the above extract from the Kathopanishad.

Says Sankaracharya:—"And beyond these—the objects, more subtle than them, greater than them, and their individual *Atma*,* is "the *Manas*. By the word *Manas* is denoted a subtle *Bhuta* (a *tatvic* "phase of life, a plane of existence), which is the source of *Manas*, inas- "much as it is the immediate source of *Sankalpa* (formation of "thoughts) and *Vikalpa* (evolution of new creative forms)."[†]

Manas then is a subtle *Bhuta*; it means a subtle form of matter. The word *Bhuta* is well-known as meaning one or all of the five appearances of matter.

This subtle form of matter is the immediate source of *Sankalpa* and *Vikalpa*, and thus of the principle of *Manas* in the human constitution. The word *Sankalpa* means the creation of new forms by putting their elements together. The word *Vikalpa* signifies the power which imprints these forms upon any other substance. In *Manas* resides chiefly the formative power of life. Thought forms are created by the mental minutiae running together along different lines, and then these forms are imprinted upon the next lower plane through the manifestation of *Vikalpa*, thus giving birth to physical forms.

This *Manas*, it will be understood, performs the triple function of receiving, creating and sustaining various impressions. It receives the impressions from the organs of sense through the plane of objects. It creates other forms out of these impressions through the working of the powers which develop into the organs of action; and it sustains all these forms by its own substantiality.

The Sankhya philosophers divide this plane of *Manas* into three different planes, and I shall here explain them a little in order to elucidate the plane of *Manas* better.

They speak then of the *Gnana Indriyas* (1), the *Karma Indriyas* (2) and the *Tanmátras* (3). Now, the first important point to be here understood is that the word *Indriya* has been used by the Sankhya philosophers in a different sense from what has been given to it by the passage of the Kathopanishad under discussion. In the Kathopanishad, the *Indriya* is the gross external covering of the various organs, the gross body in fact. In the Sankhya, the *Indriya* is a plane of subtle matter, higher even than what is here called the plane of objects, and there the plane of the five *Vajus* (*Prána*.) In fact in the Sankhya philosophy, the plane of the *Indriyas*, is coincident with that which is in the above extract called the plane of *Manas*. The *Tanmátras* of the Sankhya philosophy also exist on the same plane with that of the *Indriyas*. The Kathopanishad speaks of both these, or of all the three—*Gnana* and *Karma Indriya*, and *Tanmátra*—as one. The three functions are all performed on one and the same plane. These three functions are the functions of the *Gnana Indriyas*, *Karma Indriyas*, and *Tanmátras*. We might translate these words as cognitive powers, active powers, and sustaining powers, respec-

* *Atma* means 'adequate cause,' as we shall see further on.

† The reason for these translations will appear later.

tively. They are all made of the five *Mahabutas* known in the Vedanta philosophy as *ákása*, *vayu*, *agni*, *apas*, and *prithivi*. Thus:

<i>Jnana Indriyas.</i> (Cognitive or receptive powers.)	<i>Karma Indriyas.</i> (Active or creating powers.)	<i>Tanmátras.</i> (Sustaining powers.)	<i>Mahabutas.</i> (Tatwas.)
1. <i>Srotra</i> ...	1. <i>Vak</i> ...	1. <i>Sabdu</i> ...	1. <i>Akása</i>
2. <i>Twak</i> ...	2. <i>Pávi</i> ...	2. <i>Sparsha</i> ...	2. <i>Vayu</i>
3. <i>Chakshus</i> ...	3. <i>Pod</i> ...	3. <i>Rupa</i> ...	3. <i>Tejas</i>
4. <i>Rasana</i> ...	4. <i>Páyu</i> ...	4. <i>Nasa</i> ...	4. <i>Apas</i>
5. <i>Ghrána</i> ...	5. <i>Upastha</i> ...	5. <i>Gandha</i> ...	5. <i>Prithvi</i>

Of these the *Gnana Indriyas* are the receptive, the *Tanmátras* objective, and the *Karma Indriyas* the effective forms of the five *Bhutas*.

Now, according to the Sankhya philosophy, the elementary *Tanmátrika* impressions are received by the five cognitive powers. These impressions coming into the common centre of all the five, are added to each other, and thus appear in different secondary forms. These forms are transmitted by the five effective powers, to the *Tanmátras*, whereupon they impress these forms. The same process sets in again, and thus in the *Tanmátrika* world we have a constantly evolving kingdom of higher and higher forms.

The *Manas* of the Sankhya philosophy is simply a formative power. The *Manas* of the Kathopanishad is a self-evolving power. But of its own substance it takes the impressions, weaves them into different forms and sustains them in itself. And not only does it do this; it incarnates like the *Tanmátrika* body of the Sankhyas into the lower planes. Of this, however, further on; what we have to understand here most distinctly is that the *Manas* of the Kathopanishad is a plane of subtile matter, which of its own constitution, takes in all the motions of the external body that come to it through the plane of objects, and that out of these constantly evolve other forms in external matter.

In the Sankhya, it will be seen that the only function assigned to their *Manas* is *Sankalpa*, which means formation. This is enough for them. This is enough for them, for, according to them, the *Tanmátras* are the five creative principles out of seven; and it being the function of these to create the human body, they take the impressions of forms from the *Manas*, and thus transform their own substance into form. This, however, could not be in the Vedanta, where the *Manas* is the collective name of the *Indriyas* and the *Tanmátras*. Hence are two functions assigned to *Manas* by Shankaracharya—*Sankalpa*, (1) the formation of thoughts, and *Vikalpa*, (2) the evolution of new creative forms of the nature of the *Tanmátrika* forms of the Sankhyas. This *Manas* then is the breath of life which creates the world of forms. As we shall see by and by the *Manas* is the brain-mind, which manifests all our desires and cognitions, and along with them the effective power of creation we have been speaking of.

Beyond the plane of *Manas* is the plane of *Buddhi*, in the terminology of the Kathopanishad. Says the great Shankara:—"Beyond the

"*Manas* too is the subtler, the greater, and its individualized *Atma* (adequate cause), the *Buddhi*. By the word *Buddhi* is denoted a "subtile *Bhuta* (form of matter), which is the immediate source of "determinative energy (*Adhyavasáya*)." "

In this *Buddhi* centres the consciousness which is called *Man*. Of this, however, hereafter. Here we have to understand the true functions of this plane of life. The only function which Shankaracharya assigns to it is *Adhyavasáya*, which I translate as determinative energy. In more concrete language, the *Buddhi* is the immediate owner of the *Manas*, the *Arthas* and the *Indriyas*. It has the power to suppress or let loose, choose or not, any of the formations of the *Manas*.

It will avoid a world of confusion to say here that the *Buddhi* of the Kathopanishad is not the *Buddhi* of the Sankhyas, notwithstanding that determinative energy is the characteristic of *Buddhi*, in both the systems.

The (*Adhyavasáya*), determinative energy, performs the function of governing the manifestations of life, which flow out of it. The Kathopanishad calls the fourth principle *Buddhi*, because in the fourth principle is found the determinative energy which governs the lower principles of man. The Sankhya gives the name of *Buddhi* to the first phenomenal manifestation of the life of the universe, the sixth principle in fact, which governs or rather determines the nature of the phenomenal universe. Thus the Sankhya *Buddhi* governs all the principles, except the seventh, while the *Buddhi* of the text under discussion governs only the lower four principles, not the higher ones.

We have thus given some elementary description of four of the seven principles of the human constitution. Before discussing them further, I mean to finish such brief notice of the remaining three principles as is found in the Commentary of Shankaracharya upon the text under discussion.

The next higher principle is given the name of *Mahat*, (the great) by pre-eminence. "Beyond this," says the text, "is the *Atma Mahat*." Says the Commentary:—

"It is called *Atma*, because it is the *Atma* (the most adequate "cause) of the *Buddhis* of all living beings. It is called *Mahat*, "because it is the greatest of all—the first born of *Aryakta*, the principle known as *Hiranyagarbha*, the conscious, and consciousness itself. "This *Mahat Atma* is said to be higher than *Buddhi*."

This *Mahat* is the *Hiranyagarbha*, the first manifestation of the *Aryakta*, and the immediate source of the *Buddhis* of all living creatures. This is the self-conscious source of all the manifested universe. The individual *Buddhis* of all the living creatures take their rise from this *One Source* of all. In the *Hiranyagarbha*, the first manifested Logos, there is no separation of constructive parts or factors. It is an indiscrete principle, all-pervading, all-covering, all-

powerful, all-wise. It is in fact Wisdom itself. This is the ONE which manifests itself in ALL.

'Beyond the Mahat is the *Aryakta*,' says the learned commentator to whom we have so often referred:—

"Higher than *Mahat*, more subtle, its immediate *Atma*, greater than "all, is the *Aryakta*, the seed, as it were, of all the universe, having the "indiscrete elements of all names and forms, and consisting of the "collectivity of all the potentialities of causes and effects; it is unmani- "fested (*Aryakta*); it is given the names of undifferentiated *ākāśa*, &c., it "lives in the highest *Atma* as if woven into itself. It is the potenti- "ality of a tree in the seed."

"Beyond this is the *Purusha*."

"Higher than that *Aryakta*, and more subtle is the *Purusha*, be- "cause it is the Cause of all the Causes, and the *Atma* of all; it is the "greatest, and is so called because it fills all."

The *Purusha* is the highest *Atma*, the ultimate cause of the uni- verse, and all-pervading. It is the Infinite. The *Aryakta* is the germ of finitude in the bosom of infinity. It is plain enough that finitude exists in infinity, as if it were woven into it. It can hardly be other- wise. The infinite, as Professor Max Müller has remarked in his "Science of Language," does not deny the finite. It comprehends the latter. This *Purusha* is the ruling power of the universe. It is the highest state, the highest resort for man. The very being of *Aryakta* depends upon the *Purusha*. The latter, therefore, is the cause of its existence, and sustenance of such.

The *Mahat* is the *Aryakta* in manifestation. During *pralaya* it retires into the bosom of infinity, and is thus the unmanifested cause of the universe.

Thus in the chain of causation which gives us the manifested universe, we find there are seven links.

1. The *Purusha*. 2. the *Aryakta*. 3. the *Mahat*. 4. the *Buddhi*. 5. the *Manas*, 6. the *Arthas*, 7. the *Indriyas*.

The *Purusha*—consciousness—is present in all these states. In fact all these states are the manifestations of the *Purusha*.

"This *Atma* (the *Purusha*) shines not, hidden in all the *Bhutas*— "the *Manas*, the *Buddhi* and others.—It is, however, known by refined "scers of refined *Buddhi*."

Buddhi is both a principle and a power. As a principle it is the seer; as a power the spiritual insight which recognizes the presence of the spirit.

RAMA PRASAD.

(To be continued.)

DEATH OF MONTOLIU.

OUR cause in Spain has just suffered a most serious loss in the un- timely death of Señor Don Francisco de Montoliu y de Tagores, F. T. S., of Barcelona. So far as our propaganda in Spanish-speaking countries is concerned, the blow is of only less severity than the de- parture of H. P. B. to the whole Society. Thanks to his rare genius, industry and self-sacrifice, our literature was beginning to be spread and be welcomed throughout Spain, Mexico, Cuba, Central and South America, the Philippines and the West Indies. He had translated into classical Spanish "Isis Unveiled" and other important theosophical works and was publishing the former by subscription in monthly numbers. From his aristocratic and bigoted Roman Catholic family he met with angry opposition and yet threw himself into the arduous work of our Society with generous self-abandonment and quenchless zeal. Every one of his letters to me breathed the holy influence of unselfishness and a courage not to be daunted by opposition. Looking throughout the whole Society, I could pick out no one more devoted to conscience, more ardently loving for mankind, more free from local and sectarian narrowness. His death was entirely unexpected. An unanswered letter of his was lying on my writing-table when the touching official and personal notice of the cala- mity came to me from our beloved friend, his colleague Señor Don José Xifré. The circumstances of his death-bed were mournfully tragic. He left us on the 10th May after a week's illness, caused by catching a cold on his chest which turned into typhoid fever—the result, I fear, of nervous exhaustion from overwork. Señors Xifré, Roveratta, Bosch and Das were present to the end at the wish of our dying Brother, in spite of the insults heaped upon them and him by the family and the Jesuit priests. "The death"—says Señor Xifré—"was ad- mirable, an example which none of us can ever forget." Despite all the dictates of propriety and deference to the wishes of the dying Theosophist, the priests made a sectarian ceremonial, which seems to me to have been, under the circumstances, nothing better than a profanation of true religious feeling, and then spread the cruel falsehood that the victim had been "converted:" the usual dodge of the clergy to cover defeat in the case of nearly every freethinker. Our watchful Fellows with difficulty managed to save the more important among Montoliu's T. S. documents; the priests—poor, blind fools who have learnt nothing from history! seized the rest and burnt them to ashes.

Far from sitting idle in blank despair, our surviving Spanish com- rades have instantly taken up the torch as it dropped from dear Monto- liu's dead hand, and I have received a circular requesting that all correspondence concerning the Theosophical Society may be addressed as follows: Redacción y administración de los Estudios Teosóficos, Calle Tallers, 66, Barcelona, Spain.

H. S. O.

THE LAW OF KARMA FROM THE ZOROASTRIAN STAND-POINT.

THE Zoroastrian Mazdasnian religion is based on the abstract law of divine justice, otherwise called *Karni* or the Karmic Law, and hence it is that it preaches, at the same time, a second great law, viz., that of universal brotherly love for all creation. Thus, in his daily prayers and incantations to Ahura Mazda before the sun, fire, or the water, a Zoroastrian praises the whole creation, and first dedicating his soul and body, *i.e.*, his higher and lower principles, commences his Mathric or Mantric utterances, and is absorbed in ecstatic joyfulness and oneness with the Absolute. From its liturgy and rituals, it can be shown that the Zoroastrian religion is constructed on the broadest basis, for it declares, emphatically and sternly, the great Law of the Universe: "As you sow, so shall you reap." To use a better and more effective expression, it distinctly says that according to the scope and goodness of *Manashni*, *Garashni*, and *Konashni*, that is, purity of thought, purity of word, and purity of deed, is based and built a man's future, both in this as well as in the world to come (his next rebirth). If the reincarnating monad, in the countless periods of cyclic evolution, called in the Avesta, *Frasho Keroetiu*, (see, *Atesh Niyack*) corresponding to the Hindu expression Manoo-Antaras (Manvantaras) separated itself from the subjective state of the centre Self, or Non-Being, called in the Avesta the *Garothmanic* state, or absolute happiness, from a desire for Mayavic illusiveness, then the monad, or reincarnating Ego, had itself to break through the adamant wall of self-created delusion, and, again, re-illuminated by its own personal efforts, by gaining knowledge and experience by *Vohumano*, or good mind, to attain the *Garothmanic* state, or Absolute happiness—the *Mukti*, or *Moksha*, of the Hindoos. Thus, it unites itself again, after severe trials and experiences and acquiring knowledge, or *guyana*, with the primordial source from which it first started.

The whole aim of Creation, according to the law of cosmic evolution hinted at in several places in the Avesta, indicates that every monad, from the lowest to the highest, must exchange its personality for its individuality, to attain progress: thus only can it return to the central self in the long returns of *Frashokeretiu*, or Manwantaras. But to merge the personality into the individuality, and thus relinquish all selfishness for the inner self, to make every personal sacrifice of the lower mind for the absolute consciousness, is impossible until the mind has become thoroughly pure as regards all things, whether physical, mental, moral or spiritual, and free from every taint of delusion. To bring this idea home to the masses, is a most difficult problem of the deepest nature. Zoroaster, however, solved this difficulty by the adoption of three talismanic words, *viz.* *Manashni* (purity of thought), *Garashni* (purity of words), and *Konashni* (purity of deeds). He taught that by strict exercise of these three noble virtues it is possible for every man to attain the same high state of development that he had himself attained. No

formula could be shorter or more comprehensive. It conveys the sublimest truth in the form best suited to the average intelligence of man. It points out the surest way for returning and being absorbed into the central self, Ahura Mazda. The masses could not understand any abstruse rule for giving up the personality so as to become one with the individuality, and thus get absolute bliss; and hence these pithy precepts. Tell any one in our modern times, learned or unlearned, that he must give up his riches, his very bread, that a brother may be saved; tell him that this is the only way for him to escape from the ever-revolving wheel of life and death, and he will consider you a lunatic; so ignorant of spiritual truths are many of our modern scientists, materialists, and *sootharavaldas* (so-called reformers). But the fault is not theirs but ours, if we, as Theosophists, do not try to make clear to them the benighted condition in which they are placed. We call them benighted because they are not prepared on account of their evil *Karni* (Karma) or evil actions in the past, to understand rightly and in good faith, Theosophic ideas, whether derived from the Brahmanic, Buddhistic, Chaldaic, Egyptian, Judaic, or Zoroastrian sources. Theosophy has placed the right key in our hands, to unlock the doors of the sanctuaries of the hidden wisdom of the great world-religions.

According to the Zoroastrian religion, Purity and Purity alone, in the full comprehensiveness of the word, is the only way, the only right path by which a man can attain his final salvation, and Theosophy too, emphatically inculcates the same. Zoroastrianism, though not expressly, yet by implication, inculcates that every man must become his own saviour by the strictest exercise of good thought, word and deed, and by constantly and without failure observing and following the highest purity and practising the noblest virtues. In fact, it says that there is no other saviour than the Higher Self to guide him on the path, and prevent him from entangling himself in sins. He is to become his own saviour for the central force in him called *Vohumano*, the spiritual soul, or innate wisdom, in the Zoroastrian religion corresponding to the Christos of the Gnostics and the Krishna of the Hindus, over-shadows him. This very truth is also taught by Theosophy. In the *Gatha Yajeshni*, chapter 31, verses 8 to 10, we have a paragraph which clearly shows the ultimate goal to which man is destined by his thoughts, words and deeds. The translation of this passage is as follows:—

"Since Thou hast made a home in my mind's eye, O! Mazda I acknowledge Thee as the primordial source and Father of all, the primogenial source of the most Noble Law (for the preservation and onward progress of the phenomenal worlds), and according to the *Karni* (Karma) of the living corporeal world, I acknowledge Thee as the Ruling Master to give it its fruit, and, therefore, I worship Thee as the only One-ness from my most proper mind.

"Thine only is the all-pervading consciousness. Thine only is the creative Buddhi in the creation of the cow (meaning the phenomenal worlds), O Ahuramazda! Whether a man works or not in the right path with effort,

Thou hast fixed his future for him to enjoy the fruits according to his actions."

These are the words of the great and holy sage, Zoroaster. the first adept who dawned in the land of the *Aryana-Vaejo*, or the Garden of Eden; the torch-bearer of the light that shone from the far East to the remotest West. The words are few, but they speak volumes on the inexorable but beneficent Law of Universal Justice, and emphatically lay down that, "As you sow, so shall you reap." The worlds of causation and of effects go hand in hand. We are our own creators of heaven or hell according to this great law. The *Fravashi* of *Ahura Mazda*, or Absolute Consciousness, is all-pervading, and it has descended upon every man and everything in nature, guiding the evolutionary tide in accordance with the strictest and most inexorable justice.

The following passage is from the *Avesta*, and shows how strictly this Divine Law of Justice works in all places and in all men. Read this passage, as given in Ha. 31, verse 20 of *Yacna*:

"O ye wretched sinners, on account of your very deeds (*i.e.*, the sum total of thought, word and deed), your Karni (Karma) will attract and drag you into the right, fit place."

(That is to say, you will be dragged down on this earth amongst the environments which you have yourself created). In another passage, (see Ha. 43, verse 5 of *Yacna Oostavat Gatha*) it is said:

"O Mazda, Thy true justice lies in assigning the due reward, the good, to the good in mind, word and deed; the bad to the evil-doers, on the day of judgment."

I will cite two other passages, to show how strict is this law. The soul of the evil-doer in its post-mortem condition, or passage through *Kama Loca*, in utter mortification, cries out as follows:—

"To what place shall I turn, and to what side shall I go?" (see the *Gatha*).

According to the ordinary belief, when a man dies, he goes direct either into heaven or hell, according to his good or evil actions in this life. But the passage quoted above shows rather in what state the soul of the evil-doer is immediately after death. The above-mentioned passage is applied to a man who, during his earthly life, lived for himself and not for the regeneration of humanity. During life-time his God was Mammon, the god of riches, the god (we may better say—the evil genius) who lured him from the right path. He believed that he was the happiest creature among his fellow-men; and the idea to rise above mere materiality and physicality never occurred to him, so greatly was he absorbed in his personal desires. This evil genius was his own lower material nature, whom he worshipped and obeyed, while discarding the voice of the *Fravashi* of *Ahura Mazda*, the Higher Self in him. Thus, when he dies, he can rise no further than the state preceding his re-birth on this earth, or what his selfish experiences taught him during life-time. Now let us see what are these two natures in him that are called the Higher and the Lower Self.

According to Theosophic teachings man is made up of seven principles. The three higher principles are *Atma*, *Buddhi* and *Manas*, which form the upper triad, *i.e.*, the imperishable part of his nature. The other four, viz., 1 the Physical body, or the *Sthula Sarira*, 2 the *Prana*, or Vitality, 3 the Astral body, or the *Linga Sarira*, and 4 the Causal body—*Kama*, or *Karana Rupa*; these four form the lower self in man, *i.e.*, his perishable portion. These seven principles have been distinctly indicated in the following passage in the *Avesta*:—

"*Vispao gaethaoscha tnavascha ejdabischa ustanascha Keherapascha tevishischa baothascha urvanemcha fravashimcha paeridademahi achavæthemahi aedish avæthemahi gathabio spentabio ratuklustheabio ashaomibio.*"

Translation.—"We dedicate to the *Gathas*, openly and from the true heart all our property, which consists of the bones, *i.e.*, physical body (*Tnavascha*); the life principle (*Ustanascha*) or *Prana*; the aerial form or astral body (*Keherpus*); the sentient consciousness or (*Tevishischa*) *i.e.*, sensual body or *Kama Rupa*; the human soul, consciousness (*Baothascha*) *i.e.*, *Manas*; the spiritual soul (*Urvanemcha*) or *Buddhi*; and the Spirit (*Fravashimcha*) or *Atma*."

From this passage it will be perceived that before commencing his prayers, a Zoroastrian promises that what he is in the whole, he dedicates before the highest altar that is in him and everywhere, his Higher Self, the *Fravashi* of *Ahura Mazda*; thus recognising that anything else outside it is transitory or mere illusion. In order to avoid falling within the sway, of Karma, he dedicates his whole self, both his individuality and personality, to the *Fravashi* of *Ahura Mazda*, that is, the *Ishvara* of the Hindoos.

The chief object of the Zoroastrian religion is to bring humanity on to the right plane of thought, word and deed. It is no religion, and yet it is the religion, for it is nothing else than the universal religion of Theosophy. The great sage, Zoroaster Spitama, himself, when he preached to the masses, distinctly stated that he had brought no new things to them, but that his mission was to preach old things based on what was called the *Pawotakashi* or the Wisdom-Religion that was known, from times immemorial. It is thus clearly not a dogmatic or sectarian religion, for it says nowhere that it is the only true religion and that all others are false. The Jew or Gentile, the Christian, the Mahomedan, the Hindoo, the Buddhist, are all alike welcome to rest under its shade.

In the *Afrighan*, praises are offered to all (see *Afrighan*) the *Asho Nur* and *Nari*, or holy men and women of other climes and other faiths; thus showing its catholicity and the emphasis it lays on the practice of purity on all planes, which is simply tantamount to universal harmony. When the *Fravashi* of *Ahura Mazda*, or Divine Spirit, first descended into matter, and into the physical body of man, this harmony was disturbed, and it was man's duty to keep faithful in the strictest sense to the Divine light in him in order to merge himself again into the source from which he emanated. But

through the misuse of Free Will, his divine heritage, as he passed through long cycles of time in his evolutionary progress, he failed to do so and, thinking himself separate from his Divine origin, sank more and more in ignorance and sin and brought upon himself all the innumerable woes he is now undergoing. It is, however, yet within his power to regain his lost status by following the strictest rule of purity on all planes as inculcated by the great sage Zoroaster Spitama, that is to say, by the strict exercise of the three noble concepts of *Manashni*, *Garashni*, *Kunashni*, i.e., right thoughts, right words and right deeds as described above, which, it must be confessed, is the concentration of Theosophy pure and simple into a nut-shell. These three factors of spiritual progress may be seen refracted, like the different colours of the spectrum, through all the great world-religions, all proceeding from the one white pure ray of light, the light of the Wisdom-Religion, the underlying truth of all the great religions extant on earth. May this Truth, from whatsoever source it proceeds, be the Guardian Angel of Humanity during the dark cycle through which it is at present passing, and, dispelling ignorance of spiritual things the cause of all its immeasurable woes, bring it to recognise its essential unity and spread the reign of peace and good-will on this earth.

P. N. F. T. S.

A VISION OF THE DAWN.*

HE had passed from youth to manhood's prime, leaving in the footsteps of the past the temptations that he had yielded to among the daughters of men. The pleasures of the wine-cup had no longer attractions for him and unceasing desire within craved for a stronger stimulant than either had afforded. At last, like many an one before him, he sought relief in the poppy's cursed gift—the baneful opium. The long-desired relief came, bringing in its train the gradual deadening of the moral sense, he began to look around for a new sensation, and in the end became a votary at the shrine of the Goddess of Illusion. In the intoxicating delights of the dreams that floated through his mind came visions of fair ethereal forms. Out of the many that came and went in the shifting kaleidoscopic pictures, one vision shape separated from its fellows, and remained with him. A female form of exquisite loveliness, fairer than earth-born woman, clad in soft clinging garments of grey and white, the hues of the rainbow enveloping her in a translucent halo, was constantly by his side. Her pale lips, auburn hair hanging in masses o'er her forehead, her dark passion-glowing eyes, soon grew familiar to his sight. In her right-hand she held the blossom of a pallid-faced poppy, grey and purple in its shadows, with leaves of livid green. "Fair dweller in the realm of dreams, who art

*The vision, of which a short description is given below, was seen by a lady member of the Theosophical Society in the early hours of the morning. Symbolical visions are always valuable and the present one is more complete than is usually the case. It will be especially interesting to those who have had similar experiences.—Ed.

thou?" asked the dreamer; and the woman replied, "I am the spirit of Malwa's blushing bloom, and I waft my soft, soothing breath o'er thee, giving pleasure undreamed of on earth." She appeared to him wondrous fair with her faultless outline and transparent skin. The women of his waking moments seemed but clay beside this one, and he longed to fold her to his breast. "Thou art her whom I have sought for these many years in vain"—he exclaimed, in sense-blinding passion; then into his arms she glided and laid her cheek against his, and her breath mingled with his and fanned his brow, deepening the glamour of his mind.

He who had been the flower of his race in intellect sank now, day by day, deeper in degradation. What mattered the world to him, he counted his soul well lost for one smile of that seeming fair face.

Yet he saw not that day by day the pale bloom of the poppy petals deepened in tint, that the grey and purple shadows took on red hues, and afterwards warm blushes spread to the edge of the petals. Nor did the passion-bound dreamer note how, with each succeeding hour, the pallid lips of the seductress were transformed into an ever-deepening scarlet, and that, while day by day, he himself grew weaker, the woman of his passion waxed into greater strength and took on a fuller perfection. No, the man sank from his former high estate to one almost lower than that of the beast.

But, one day, there came to him, borne on the air, a sound like to the after-note of some great cathedral bell, that filled all space. Its swelling sound awoke the slumberer from his sleep, and the woman of his vision heard it tremblingly, and would have fled, save that her lover held her firmly by the hand. The midnight hour had passed and dawn crept slowly up from the under-world. Yet a brighter light than any dawn shone o'er the awakened sleeper, dazzling his eyes, and the woman struggled yet again to be free, but he would not let her go, though she gasped in terror and the while hid her face. Then he saw the reason of her terror and he himself shook as the aspen, and cast down his eyes in dread. There in the dazzling, white light stood another woman form, so fair, so pure that it seemed to him, by reason of his degradation, an object of terror. Still he noted the light in her sapphire eyes, a light against which his gaze could not stand, and he saw that in her hand she carried a snow-white lily with a golden crown in its heart. Then her voice rang out clearly, and she said: "Man gifted with an immortal Soul, knowest thou the darkness of thy sin, and how out of it came she—the daughter of Evil, the child of Passion?" and, turning to this woman, the new visitor commanded her to stand up. And the Thing of Evil rose up, cowering, with a face blanched with terror and her hands clasped behind her. "Behold her symbol which she hideth behind her," continued the woman of light,—"bring it forth;" and the other obeyed, holding out the poppy blossom that she had brought the first night. But the flower was no longer pale. The man looked and wondered greatly for the petals shone crimson

blood and the heart of the flower glowed as with fire. Moreover as the woman held forth the flower, it shrank and withered in the dazzling light, and its life essence ran in a red stream down its stem and splashed upon the floor. A deadly faintness stole over the man, for he realised at last the true nature of the woman he had taken to his breast.

* * * * *

The vision ended abruptly here, but it seemed to the writer that the man turned in horror from the woman of Evil, for he recognised in the other one the symbol of a higher nature within him, the existence of which up till then he had not realised.

R. B.

SPIRITUALISM IN ITS RELATION TO THEOSOPHY.*

(From *Theosophical Siftings*.)

(Continued from page 574.)

AND now, as to the other class of phenomena I have mentioned above. Clairvoyance I need scarcely speak of, as probably all are agreed that it has many degrees; that some mediums in a state of trance see but dimly and confusedly in the Astral Light, and, therefore, tell the sitters partly right, partly wrong, or that seeing things truly, they interpret them falsely, especially when helped by so-called "Indian spirits" which are probably some class of elementals, nature-spirits, entering into the aura of the medium and reading off in the Astral Light the records of those who come for instruction or amusement. It is not so easy to understand the case of those who treat patients medically with success, giving prescriptions which are written down by the sitter and made up at a chemist's, as for instance is done by Mrs. Olive, now Madame Greck, under the pseudonym of Dr. Forbes. I have wondered whether the medium may have herself been a physician bearing that name in a former incarnation, because some of the cures that have been made by mediums in this way are undoubtedly genuine and sufficiently remarkable, and I should like to hear the opinions of both Spiritualists and Theosophists on this subject.

Take next the more remarkable among the mediumistic writers, whether by *planchette* or other mechanical means, either purely passive or by mental impression. Of course a great deal of rubbish has been given in this way, and masses of written matter were brought to me for inspection at Great Russel Street, of which I could only say, "I would not sit for anything of this kind." Much of it would be signed by names of "high spirits" who certainly when on earth would have produced writings of an order far superior. But apart from these there still remains a class of writing giving valuable teaching on the nature of spiritual things, and enunciating truths certainly not then generally given to the world. Of such a nature were the writings given to Mrs. Edward Maitland, Dr. Anna Kingsford, the late Mrs. de Morgan, whose

* A paper read before the Blavatsky Lodge of the Theosophical Society.

book "From Matter to Spirit" I have already mentioned, the poetic writings of Mrs. Watts, the daughter of William and Mary Howitt, of Mr. and Mrs. S. C. Hall, and others too numerous to mention. Another remarkable case is that of Mrs. Louisa Lowe, the present leader of the Lunacy Law Reform, who was taught the genuine doctrines of Karma and Reincarnation by means of passive writing, in the year 1868, in a remote country village, before the systems called Spiritualism or French Spiritism were known to her to exist, and for practising which writing Mrs. Lowe suffered incarceration in a lunatic asylum for the space of fifteen months.

Writings of the class here alluded to are sometimes given out by the medium in a state of trance, and written down by some other person present, and often proceed from the speaker's own *Higher Ego*, which being liberated by the partial catalepsy of the body, is enabled to rise to a higher plane, from which it can still control the brain and speech of the medium. This may happen also in a lesser degree without the speaker losing his brain consciousness; such is probably the condition of what are called inspirational speakers, ecstasies and men of genius, and those who see visions and hear voices on another plane. These conditions were well understood by the ancient Theosophists, and are treated of in many Theosophical works.

Yet we cannot blame those who, receiving these various communications with the signatures of their departed friends, and finding the matter good in itself, believed that they really came from the source they claimed. When Mr. Cromwell Varley, F. R. S., the first electrician to the Atlantic cable, heard for the first time his wife in trance, speaking in the first person plural and telling him many strange things, he asked, "But why do you say 'we'? Who are you thus speaking?" the answer came, "We are the spirits of your departed friends, come to tell you that we live, that we know and watch over you, and love you still." This I heard from Mr. Varley's own lips.

Can we wonder that those who, stranded from the broken vessel of a decaying faith on the barren rocks of materialism, hailed as gladly as the shipwrecked mariner, some sign from the far-off land, from the home of the blest, where the beloved ones were waiting for them, and which they too might reach at last? And if some signs were deceptive, if, after much waiting and watching, and trying and testing and investigating, some found themselves obliged to modify their belief in all the details presented to them, there still remained the great fact of some unknown, unexplained force, nay more, some "intelligent operator at the other end of the line," as Mr. W. Crookes called it, weird, quaint, under certain conditions undoubtedly evil, but still voices from behind the veil, the dead weight of solid matter lifted, riven asunder, the light shining through—that was enough for some, the burden of this life seemed lighter; if there were life beyond, this was yet worth living, if all did not end here.

And deny it who will, interpret it as we may, there *was* at that time undoubtedly a mighty spiritual influx pouring down upon the world. In various guises it came; some recipients were deceived, some were blest, yet come it did. And whence did it come? Why did so many all at once hear voices, see visions, dream dreams, write writings, hear rappings, converse with strange visitants, pass into trances, speak of that which they knew not before? What was the meaning of that strange rush of manifestation above, or at least, beyond the order called "natural"? Who or what was at the back of it? Was it, like John the Baptist, the precursor of what which was to come, and which, when the world had been sufficiently astonished, was to set all these strange things in order, to give their right interpretation, and to point out the safe path to follow in regard to them?

We can hardly expect all Spiritualists to acknowledge this; yet many have done so, and yet are not ungrateful to that which first arrested their attention and proved to them the existence of spiritual forces—forces functioning apart from gross material mechanism, mental force even, acting independently of the brain which was supposed to generate it.

But to return to what I may call the grievance of the Spiritualists, that their favourite theories, or shall I say conclusions, based on many years' patient experience, should be all set aside and ruthlessly wiped out by the *ipse dixit* of Madame Blavatsky. Is it to be wondered at that a feeling of antagonism appeared in some quarters towards Theosophy, especially when H. P. B.'s teachings were echoed by her younger disciples who had little personal knowledge of the phenomena and less discrimination as to its various phases?

But have either Spiritualists or Theosophists taken sufficient note of what Madame Blavatsky has really said on the subject? True it is that her condemnation is great, and justly so (and here all the more thoughtful Spiritualists, I believe, agree with her) of that class of phenomena known as physical, and especially the "materializations" or "form manifestations," particularly in *séances* held by public mediums.

Here the Kama-rupic entities have full play, and the subsequent exhaustion and shrunken form of the medium sometimes seen inside the cabinet in deep trance, are sufficient proof that the life-force is drawn from his or her body, at the probable risk of life, certainly of health. The want of intelligence of these beings further showed the low order to which they belonged, and no warning was too strong as to the danger incurred by all who participated in invoking them. And it was not only in the *séance* that the danger lay. The constant haunting of spooks and diabolic influences would continue until it became habitual, and mediums became possessed or obsessed, sometimes for life. Madame Blavatsky herself predicted that many, to fly from these dangers, would shelter themselves in the Church of Rome, which literally came to pass.

But with regard to some other classes of manifestation, let me read you an extract from "Isis Unveiled," the work which was supposed by some to be an attack upon Spiritualism.

"But in this daily-increasing torrent of occult phenomena, that rushes from one end of the globe to the other, though two-thirds of the manifestations are proved spurious, what of those that are proved genuine beyond doubt or cavil? Among these may be found communications coming through non-professional as well as professional mediums, which are sublime and divinely grand. Often through young children and simple-minded ignorant persons we receive philosophical teachings and precepts, poetry and inspired orations, music and paintings that are fully worthy of the reputation of their alleged authors. Their prophecies are often verified and their moral disquisitions beneficent, though the latter is of rare occurrence. Who are those spirits, what those powers or intelligences which are evidently outside the medium proper, and entities, *per se*? These intelligences deserve the appellation, and they differ as widely from the generality of spooks and goblins that hover around the cabinets for physical manifestations, as day from night." Vol. i. p. 53.

So far Madame Blavatsky. Where, then, is the quarrel between her and Spiritualists? She pointed out the nature of certain dangers which these had already discovered, and for which they were at a loss to account. *She further said that unless Spiritualists set about the study of ancient philosophy so as to learn to discriminate between spirits*, these various evils would follow, and the whole of her writings were directed towards the teaching of that very philosophy.

This is the *crux* of the whole matter, and this is the point that so many of our Spiritualist friends have failed to apprehend, and to which I would fain hope that my feeble voice may this evening draw their attention.

In the "Key to Theosophy" the distinction is again drawn. It is there stated (p. 151) that the apparitions seen about the time of a friend's death, when some important word had to be said or some warning given, that these are undoubtedly the spirits or souls of the departing, and of these there are hundreds, if not thousands, of well-attested cases on record. Theosophy does not take away the belief in the spiritual nature and the spiritual world; on the contrary, it is there to prove it—it is, indeed, the whole burden of its teaching. But from the study of that spiritual nature of and *in* man, it shows that much which may be and has been loosely attributed to spirits out of the flesh can be accomplished by spirits in the flesh. I use the word "spirits" to make myself intelligible to my Spiritualist friends; Theosophists would use other terms—the double, astral form, thought-form, higher Ego, etc., according to the phenomenon presented. I do not propose to-night to go into details—time will not admit of it—but take as an example the well-known slate-writing phenomenon. It does not require a spirit from the

dead to perform what can be done by the astral hand of the medium—unconsciously it is true—but then what is a medium? He is a person whose principles are so loosely welded together that his astral form can be easily separated—dislocated from the gross physical body, and coming into contact with other entities in the Astral sphere can be played upon by them without the cognizance of his physical brain. Various experiments with both Slade and Watkins, the famous slate-writing mediums, go to prove that the will-power of the sitter can have a direct influence on the words written. Instances of this are chronicled in Mr. Stainton Moses' book on *Direct Writing*, as the later edition of his *Psychography* is called. The fact is, confusion in judging of these things has in great part arisen from the misuse of terms and from ignorance of true psychology. If the tripartite division of man only were better understood, and being taught by St. Paul, ought at least to be accepted by all-professing Christians, a great deal of misunderstanding might have been avoided. St. Paul speaks of body, soul, and spirit; Theosophy makes the same division with other subdivisions, and attributes many of these unusual phenomena to the action of souls or Astral bodies. The spiritual essence returns after death to its own sphere, in Biblical language, "to God who gave it." It is the soul, *psûche*, the *anima bruta*, the ethereal double of man, that figures in the manifestations unfortunately, called spiritual. If the word "psychic" had not, also unfortunately, become the badge of a party inimical to Spiritualism, it would have been a good one to adopt; but the word "Astral" has no such disqualification.

The Greeks understood well this distinction when they depicted Hercules dwelling as a shade in the realm of Pluto, while at the same time his immortal spirit had been received among the gods on Mount Olympus.

With regard to communications which are *really* spiritual, they can of course be received, but in a spiritual manner—that is, by the higher mind, the spiritual, *divine* part of man, and that not by "spirits" coming to us, but by our rising to their sphere or state. "The living have more part in the dead than the dead have in the living." These are the words of a Master.

Spiritualists have complained that Theosophists are cold, and deal too much in abstractions. That is only an appearance, deceptive, like too many others. We are absorbed in work, it is true; we know that the time is short, that the day is far-spent (for some of us), and we know that there are many who need help. The harvest is plenteous, but the labourers are few. But we say to the Spiritualists: You are always welcome; come and work with us. If you have more love, bring it to us in exchange for our light, if so be you should find any amongst us. We have faith enough in common, we both believe in the spiritual world—it is wide enough for many explorers. You have led the van, you have stood in the breach, you have opposed a brave front to Materi-

alism. Come and climb with us the heights of Occultism, and, getting a wider view and clearer light, all clouds will vanish and all difficulties will be cleared away. Above all, we stand on the common platform of Universal Brotherhood. We honour many that you honour, we believe in help from above. Let us make common cause against the enemy, or rather, let us work together for the good of all men, treading together the *Path*; and, having found that Path for ourselves, let us labour unceasingly to point it out to others, and thus lift some of the Karma that oppresses humanity.

E. KISLINGBURY, F.T.S.

THE GAYATRI.

EVER since I promised to write on Gayatri, I have been thinking whether to write a short essay, thus assigning to it a place of secondary importance in the *Sandhyavandana*, or to treat it at a somewhat great length, which the importance of the subject really demands. I have now thought it better for the present to take up the former course, only giving a few hints as to the nature of the *Gayatri-devata* without, however, entering into a minute investigation as to the import of the various names by which that *devata* is known in Hindu writings; and, if space permits, to briefly indicate the lines on which this Mantra should be practised. For this purpose, I must travel over new ground. The Mantra is considered so sacred* that Indian writers have had recourse to all possible ways of hiding it, and occasionally, therefore, the aid of symbology has had to be sought.

Gayatri is the name by which the sacred Mantra is called. Perhaps, the name *Savitri* is more appropriate. The Mantra is generally called *Savitri*, in the Vedas: but as it is composed in the Gayatri metre it has, owing to a figure of speech, been called by that name.† The *Brihadaranyakopanishad*‡ says:—

"Truth is founded on power: life is verily power. Upon this, life (truth) is founded. Therefore, it is said power is stronger than truth. In the same manner, the Gayatri is founded upon that which bears a relation to the Soul (*Atma*), for this Gayatri preserves (*Tattra*) the *Gayas*: the vital organs (*Pránâh*) are the *Gayas*: therefore, because it preserves the *Gayas* (*Gáyanstattre*) it is called Gayatri. The *Savitri* which he teaches is this (*Gayatri*); it preserves the life of him to whom he has taught it."

* Brahman is called Gayatri Mukha; in other words, it is through the practice of Gayatri that one has to know Brahman. (Vide Sankaracharya's Commentary on *Chanogyopanishad* III, 12.)

† *Bharadvaja*, quoted by Pandit Taranatha Tarkavachaspati in his Monograph on 'Gayatri.' This quotation cannot, however, be found in the other copies of *Bharadvaja Smriti* which exist in this part of the country. In *Yoga Yagnavalkya Smriti*, we read that it is so called on account of its protecting those who meditate on it (*Gáyanthrayati = Gayatri*).

‡ VII. 14, 1 to 4.

But how does this "Gayatri preserve the life of him to whom he has taught it"? Sankaracharya's observations on this point may be thus summarized :—

The three *pádas* of the Gayatri are referred to (*pratishthita*) in the fourth *páda*, which speaks of the sun. But the sun is in the eye, or to put it more clearly, the sun presides over the eye, or better still, the sun has some mysterious connection with the human eye. A similar connection also exists between the eye and the life (*prána*.) Hence the Gayatri is said to be connected with *Prána*, and its practice preserves the life of one who practises it.*

According to a different authority,† the Gayatri is said to be of *Anushtup* metre, and a Mantra in the Rig Veda (v. 82:1)† is called *Anushtup Gayatri*, and it conveys the same meaning as the *Savitri*, which we all repeat. The Visishtadvaita Commentator on the Upanishads, Rangaramanujaswami, observes^(a) that *Savitri* is composed in the *Anushtup* metre, i.e., in a metre consisting of 32 syllables instead of in Gayatri metre which is only of 24 syllables. For although it consists of 24 syllables, 8 more syllables spoken of in the Upanishad^(b) as forming its fourth *páda* should be added to make the Mantra complete. But this author subsequently however modifies it by saying that it is the principle laid down in the Upanishad that only three *pádas* should be recited. It consists of three *pádas* as it stands, which are taken from the *Rig*, *Yajus*, and *Samavedas*.§ The Upanishad says** :

"*Bhumi* (the earth), *Antariksha* (the ethereal space), *Dyanu* (the heavens) are eight syllables; the first foot of the Gayatri consists of eight syllables: this (foot) of the Gayatri is that (nature of the earth, the ethereal space and of the heavens). Whoever thus knows the first (foot) of the Gayatri, conquers all that is in the three worlds.

The *Richak*, *Yájunshi*, (and) *Sámáni* are eight syllables, the second foot of the Gayatri is of eight syllables, this (foot) of the Gayatri is that (nature of the three Vedas). Whoever thus knows, conquers all that is conquerable by the knowledge of the three Vedas.

Prána, *Apána*, (and) *Vyána*, are eight syllables; the third foot of the Gayatri is of eight syllables; this (foot) of the Gayatri is that (the nature

of the three vital airs *Prána*, *Apána*, and *Vyána*). Whoever thus knows the third foot of the Gayatri conquers all that has life. Again the *Tureeya* (the fourth), the *Darsata* foot of the Gayatri is the *Paroraja**, which sheds rays. What is commonly called *Chaturtha* (the fourth) is (the same as) the *Tureeya*. It is, as it were, beheld (*dadrise*): hence it is called *Darsata* foot. (It is called) *Paroraja*, because it sheds rays upon all the dust-born creatures of the universe. Whoever thus knows that is radiant with power and glory.^(a)

This Gayatri is founded upon the fourth, the *Darsata* foot, the *Paroraja*. This fourth foot is founded upon truth."†

A few words of explanation are necessary to understand the above quoted passages. The object of this Brahmana is to set forth the meditation upon Brahman as represented by the Gayatri. The expression "whoever thus knows the first foot of the Gayatri conquers all that is in the three worlds" has been explained by Rangaramanujaswami to mean that, "even the sin of receiving the three worlds as a fee, is expiated by meditation on the first foot."

Viewed in this light, it becomes clear that Gayatri represents, in one sense, the whole of cosmos; and, in fact, the symbology of Gayatri is thus understood.

This most sacred of the Mantras consists of twenty-four letters of the Sanskrit alphabet or twenty-four syllables, each syllable being expressed in writing by a letter. In actual writing, however, only twenty-three letters or syllables are to be found. Thus:—*Ta | tsa | vi | tu | rra r' | nyam | bha | rgo | de | va | sya | dhi | ma | hi | dhi | yo | yo | nah | pra | cho | da | yit |*. Here, *nyam* should be considered as two syllables instead of one‡ and this accounts for twenty-four syllables as generally repeated.

The Rishi of the Mantra is Visvamisra. The expression "Rishi of a Mantra" signifies, among other things, the one who condensed all his ideas about a given thing into the particular Mantra, that is, its first composer: in other words, one who had obtained certain powers by practising that Mantra. Thus all his ideas about a particular deity in

* *Paroraja* literally means the 'Sun' but also foot of the Gayatri. It signifies the Central Spiritual Sun, according to a well-known explanation of the *Taittiriya-panishad*, "*Sayascháyam purshé yeshasánáditye sayekah.*" 'He who is in the heart of man, and he who is the Sun are one and the same.' An attempt is made in the main text above quoted, to explain "*Parorajas*" in both its significations.

(a) Vide *Chhandogyaopanishad* VII, 8 :—"Verily Power is even greater, than knowledge..... Listen what is the reward of him who adores Power as Brahman. He who adores Power as Brahman, the moment he attains the regions of Power, becomes able to perform whatever he desires."

† *Parorajas* means 'Sun'; the Gayatri is founded on upon the Sun, 'Truth' means the eye. "This Gayatri with its three feet representing the world in its two-fold state, as being endowed with form, and as being endowed without form." Sankaracharya) Brit. VII. 14.

‡ *Nyam* should be pronounced as one syllable on all occasions except while performing *Japa* (recitation for purposes of meditation.) (*Yoga Yagnavalkya Smriti.*)

* Sankaracharya's Commentary on VII, 14.

† Vide *Brihadaranyakopanishad* VII, 14:5.

‡ "Tat savitur vrinimahe vayam devasyabhojanam. Sreshtam sarvadhátamanturam bhogasya dhimahi."

(a) *Ibid.* Commentary on VII, 14,1-4. As regards the fourth *páda*—*Mahanarayanaopanishad* (VI Chapter) may be consulted with advantage. It is not very explicitly given out in *Brihadarayakopanishad* VII, 14,4.

(b) This *páda* is "*Parorajasesávadom*," called also *Tureeyagáyatri*, and only Sanyasis are initiated into it. Vaidikasarvabhoutma observes in his *Smritiratnakara* that even householders should practise it: that it was once practised, but fell into disuse. His method of practising it is the same as given out in *Brihadaranyakopanishad* VII. 14. 7 and 8.

§ *Manu* II, 77.

** *Brihadarayakopanishad* VII. 14. (Dr. Roer's translation slightly modified.)

view, are, as I have just said, condensed in a Mantra.** When, therefore, it is said that the twenty-four letters have each a Rishi,* we are probably not far from the truth, if we say that all this means that the twenty-four Rishis knew the secret, or occult signification of those twenty-four letters; an idea which is expressed in the Indian writings by saying that these Rishis found the twenty-four letters as corresponding to the twenty-four *tatvas*, the twenty-fifth letter being Pranava (Om), which comes in first. † The Rishi of the twenty-four letters collectively is Visvamitra, as I said before, but of the last eight letters or the fourth *páda*, when the metre is considered *Anushtup*, the Rishi is Narayana (a). The question of *chhandas* (metre) has already been spoken about, but it would be here interesting to know what the word *chhandas* means. It is "disguising the real nature of the deity in view, by means of sounds," ‡ in other words, it is a representation in sounds of the nature of a deity, the arrangement of sounds being thus entirely dependent on the nature of the deity in view. It is also said that the twenty-four letters of the

** *Yogayagnavalkya Smriti*

It would thus seem that what are called *Hridaya*, *Kavacha*, *Stotra*, are only necessary additions to a Mantra, made with the express intention of intensifying its force, and it may appear reasonable, therefore, that in the case of the more powerful Mantras, as the Gayatri for instance, these need not be observed, which is the case with the majority of Brahmins.

* *Devibhagavata*. XII Skandha, 1st Adhyaya. The names of these Rishis are enumerated further on. The term Rishi is also explained as "see-er" (*drashita*). The appellations used by the authors of hymns to themselves are *Rishi*, *Kavi*, *Medhavin*, *Vipra*, *Vedhas*, *Vipaschit*, *Muni*, &c. They have always called themselves "Mantrakrit", meaning composers of hymns, and always use the words, 'kri' = to make, *taksh* = to fabricate, *jan* = to produce, *vi* = to move *iyarmi* = I send forth, and others (*vide* Yaska's *Nirukta* on this point) to denote their authorship. When, however, during the time of Jaimini, the question of the Rishis being the real authors of hymns was discussed by the Naiyayikas, who held that "the Vedas were of recent origin because the names of men are applied to certain parts of them as *Káthaka*, and *Kauthuma*," Jaimini mentions this, and similar other opposite views, in his Sutras (I—1, 27 and 28), and replies to them in Sutras 31. The existing commentaries on these Sutras may be studied with great advantage. Jaimini here lays down that "as the Vedas were not made by men, the names of Rishis and others which therein appear, are not the names of those who composed the hymns, but of those who traditionally handed down the teachings contained in them"; in short the Rishis were *dristas* (= see-ers). This explanation is also adopted by all the leading commentators on the Vedas, including, of course, Sayanacharya who deals with the question at great length in his Introduction to *Rig Veda Bhashya*.

† It is a well-known principle laid down in the Mantra Sastras, that a Mantra should always be begun with Pranava, at least when one makes a *Japa* of that Mantra, the chief object being to cleanse it of its impurities. The Pranava (Om) at the end is the 25th letter, and represents the 25th principle Jivatma, or Paramatma, according as the view we take is Advaitic or Visishtadvaitic. The *Mahanirvana Tantra*, lays down a rule, curiously enough, that Brahmins should begin the repetition of Gayatri with Pranava; the Kshatriyas with the word "*Kamala*;" and Vaisyas with "*Vagbhava*". (*Vide* p. 181, Calcutta Edition.)

(a) The Rishi of the last *páda* is variously given. According to *Savitriyupanishad*, the Rishi of the four *pádas* is Virat, the *devata*, and the *chhandas* being the Gayatri. Vaidikasarvobhouma in his *Smriti ratnakara* (Madras Edition p.181) quotes Vyasa who says that the Rishi of the last *páda* of the Gayatri, is Vimala, its *chhandas*, *tureyaga-gayatri*, and the *devata* is Brahman. This question of the *devata* is easily settled, by modern writers who make Gayatri-devata identical with Brahman.

‡ *Yogayagnavalkya Smriti*.

Gayatri denote twenty-four kinds of *chhandas*, corresponding to twenty-four devatas. This is expressed by the following table:—

Letters in Gayatri.	Rishi.	Chhandas.	Devata.
<i>tat</i>	Vamadeva.	Gayatri.	Agni.
<i>sa</i>	Atri.	Ushnik.	Prajapati.
<i>vi</i>	Vasishta.	Anustubh.	Soma.
<i>tu</i>	Sukra.	Brihati.	Isána.
<i>rva</i>	Kanva.	Pankti.	Savitri.
<i>re</i>	Parasara.	Trishtubh.	Aditya.
<i>ni</i>	Visvamitra.	Jagati	Brihaspati.
<i>yam</i>	Kapila.	Athijagati.	Maitravaruna.
<i>bha</i>	Sounaka.	Sakvari	Bhága.
<i>rjo</i>	Yagnavalkya.	Athisakvari.	Aryamán.
<i>de</i>	Bharadwaja.	Dhriti.	Ganesha.
<i>va</i>	Jamadagni.	Athidhriti	Tvashtri.
<i>sva</i>	Goutama.	Virat.	Pushán.
<i>dhi</i>	Mudgala.	Prastárapankti.	Indra.
<i>ma</i>	Vedavyasa.	Kriti.	Vayu.
<i>hi</i>	Lomasa.	Prakriti.	Vamadeva.
<i>dhi</i>	Agastya.	Akriti.	Maitravaruna.
<i>yo</i>	Kousika.	Vikriti.	Visvadeva.
<i>vo</i>	Vatsa.	Sankriti.	Vishnu.
<i>nah</i>	Pulastya.	Aksharapankti.	Vasudeva.
<i>pra</i>	Manduka.	Bhuh.	Ka.
<i>cho</i>	Durvasa.	Bhuvah.	Rudra.
<i>da</i>	Narada.	Suvah.	Kubera.
<i>yát</i>	Kasyapa.	Jyotishmati.	Asvini.

What I have all along been speaking of is the Gayatri *par excellence*, and there are several Mantras occurring in the Vedas and the Tan-

tras*, special Gayatris, we may call them. The necessity for these arises from the fact, that, according to a well-known rule of *Mantra Sastra*, the practiser of a Mantra should perform, *Tarpana*, *Márjana*, *Japa*, &c., of the same Mantra. Even a separate *Sandhyavandana* is ordained for every Mantra. But as the *Sandhyavandana* † is directed to Brahman himself, the *Japa* is made of the same Mantra, viz. "the Gayatri *par excellence*." This statement should be borne in mind to avoid any confusion when we read of special Gayatris.

The meaning of Gayatri is nearly the same as Rig Veda v. 82. 1, already quoted, "Let us meditate on that excellent glory of the divine vivifier. May he enlighten our understandings."

Some of the more important of the explanations, including those of Sayanacharya, and Sankaracharya, will be given out in the Appendix. The Mantra occurs in *Rig Veda* III, 62, 10; *Black Yajur Veda* I, 5, 6, *Taittīreya Aranyaka* I, II-2; *Vajasaneya Samhita* of *White Yajur Veda* III, 35; and *Sama Veda* II, 8, 12.

One of the Smṛiti writers observes that, although it exclusively belongs to *Black Yajur Veda*, it is common to all the Vedas; and as such it should be repeated by all Brahmīns, whatever *Sakha* they may belong to. Various accounts are to be found as to the origin, and the superiority, of this Mantra, over other Mantras. Thus in *Taittīreya Samhita*, ‡ "Prajapati desired 'May I propagate.' He formed the (*Tivrit*) *Stoma* from his mouth: after it were produced the deity *Agni*, the metre Gayatri, the metre *Ráthanthra*, of men the Brahmīns, and of beasts the goats." *Matsya Purana* § (chap. III) says that Brahma created Gayatri, also called *Satárupa*, *Savitri*, *Sarasvati* and *Bráhmāni*; but subsequently we read of Gayatri as a member of Brahma, and on whom Savitri rests. It is also there explained how it was that Brahma committed no sin in approaching his own daughter Sarasvati or Gayatri. But as the account is too well known, to my Hindu readers at least, I need not give it in detail. Brahma formed Gayatri, according to *Vishnu Purana*,** from his eastern, or the most auspicious of his mouths; also the *rik* verses, the *tivrit stoma*, the *rathanthara sama*, and of sacrifices the *Agnishtoma*. But according to Bhágavata|| she issued from Brahma's skin.

* We have, for instance, in *Taittīreya Aranyaka*: "*Purushasyavidmahesahasrakshasya mahadevasya dhimahi tannorudrah prachodayát.*" (*Khila* portion of the *Aranyaka* called *Narayana*, 1st *Anuvaka* 21). Here and in the following five verses, portions of the Gayatri do appear, but they cannot be called Gayatri, inasmuch as the expressions used do not refer to Gayatri *devata* but to other deities. In the *Mahanirvana Tantra*, for example, the *Saktagayatri* is given out as, '*adyayai vidmahe parameshvarayai dhimahi tannah kali prachodayat.*' In the *Linga Purana* (II, 485) we find *Saivagayatri* given as, '*tatpurushaya vidmahe vagvisuddhaya dhimahi tannosivah prachodayat.*' This is as yet only one of the many forms of *Saiva Gayatri*, and Gayatris of this kind can be composed, as many as there are names of Siva. Similarly is the case with *Fishnugayatri*.

† Any *Mantrakalpa* can be consulted on this point.

‡ VII 1, 1, 4.

§ Chapter III, vv. 32-44.

** I, 5-48.

|| II, 12-45.

In *Harivamsa* we read that after framing the world, Brahma next created the Gayatri of three *padas*, and also the four Vedas which sprang from it: and from a subsequent portion of the work we learn that Brahma became himself two-fold. Then appeared the goddess (Gayatri) the most excellent of the metres with twenty-four syllables. Reflecting on the divine text beginning with "Tat" he formed the *Savitri*.

Inconsistent as some of these accounts may seem, they are nearly what can be found in the Puranas. The interesting account contained in the *Gopatha Brahmana* of the *Atharva Veda*, is, however, the longest that is to be found in the Vedas, and as it is not generally known, I give it below in full:—

"Gláva of the family of Mithra went to Maudgalya who was well versed in the (Science of) eleven syllables, and seeing him engaged in the duties of Brahmacharya said: 'How is this? Whatever exists in this Brahmacharya, and whatever Maudgalya is performing are all perishable.' A disciple of Maudgalya hearing this went to his tutor, and said, 'the man who has this day become our guest speaks ill of your learning.'

'What does he know fair youth?' enquired the teacher. 'He reads the three Vedas, Sir,' replied the pupil. 'Invite near me, fair youth, the most forward pupil of the man who has come to question my learning.'

The pupil of Maudgalya called a pupil of Gláva and said to his tutor: 'Here he is, Sir.'

Maudgalya asked, 'What, fair youth, does your tutor profess?' 'He reads the three Vedas, Sir,' replied the youth.

Gláva said, 'How do you fair youth speak thus of your tutor to us who have got all the three Vedas in our mouth? How do good people so speak of good people? He does not wish to reply to the question I have asked him, nor does he know it.'

Maudgalya thereupon said to his own pupil, 'Repair, fair youth, to Gláva of the family of Mithra, and address him saying, 'instruct me, Sir, and explain to me the *Savitri* (i.e. the *Gáyatri*) of twenty-four syllables and twelve couples, of which *Bhriqvángirasas* are the eyes, and in which all the creation subsists. Should that Brahmachari tutor, fair youth, happen not to know it, and to ask a Brahmachari pupil to explain the *Savitri* to him, then tell him, as you said to Maudgalya, so are you ill-instructed since questioned by me you have given no answer. You will have to submit to privations for a year.'

The pupil repaired to where the other (Gláva) was, and asked the question. He (Gláva) gave him no reply. Thereupon the pupil said, 'as you said to Maudgalya, so are you ill-instructed, since questioned by me, you have given no answer; you will have to submit to privations for a year.' Maitriya said to his pupils: 'forsaking me, repair as you list to your homes, I said of Maudgalya that he was ill-instructed, and yet have failed to answer the question put to me by him; I shall, therefore, go and pacify him.'

On the following morning Maitriya, taking a handful of sacrificial wood (in token of submission) went to Maudgalya and said, 'Sir, I am Maitriya.' 'Wherefore are you come?' (enquired Maudgalya), 'I have (said Maitriya) called you ill-instructed, and yet have failed to answer the question put by

you, I have, therefore, come to pacify you.' He (Maudgalya) said; 'it is said that you have committed every sin by coming here in a conveyance. I give you this auspicious car of mine (*i. e.*, instruction), go away with it.'

'The other said, 'what you say is neither ungenerous nor unkind and for it have I come to you.' Then approaching him enquired, 'Sir, to whom do wise men allude by (the expression) "the adorable glory of Savita," and advise me as to what they mean by *dhiya* (intellect), and, should you know it, tell me the courses through which the sun moves on (*prachadayat*). To him said the other thus; 'wise men say the Vedas and the *Chhandas* metre are the pre-eminent parts (*varenya*) of the sun; and the glory (*bharga*) of that god is alimant (*anna*). I tell you also that *dhiya* means duties (*karmani*) and the courses, those by which the sun moves on.'

Having understood this, Glava requested him saying, 'teach me, Sir, who is *Savita* (sun) and what is *Savitri*?' Maudgalya replied, 'the mind is the sun, *Savita*, and the speech, the *Savitri*. Wherever there is mind, verily there also is speech; and wherever there is speech, there also is mind; thus there are two sources and one couple. The fire (*Agni*) is *Savita*, and the earth, the *Savitri*; wherever there is earth there always is *Agni*; and wherever there is *Agni* there always is earth; there are two sources and one couple. *Vayu* of a truth is *Savita*, and ether (*antariksha*) the *Savitri*, wherever there is *Vayu* there is ether; and wherever there is ether there is *Vayu*; and there are two sources and one couple. The sun (*Aditya*) is *Savita* and sky (*dyau*) the *Savitri*. Wherever there is *Aditya*, there always is sky, and wherever there is sky, there also is *Aditya*; thus there are two sources and one couple. *Chhandramas*, (the moon) is verily *Savita* and the stars the *Savitri*: wherever there is moon there also are stars, and wherever there are stars there is the moon; thus there are two sources and one couple. The day (*ahan*) is *Savita*, and the night (*ratri*), the *Savitri*; wherever there is day there is night and wherever there is night there also is day: thus there are two sources and one couple. Heat is *Savita*, and cold (*sita*) the *Savitri*; wherever there is heat, there also is cold, and where there is cold, there also is heat; thus there are two sources and one couple. The cloud (*abhra*) is *Savita*, and rain (*varsha*) is *Savitri*; wherever there is cloud, there also is rain: and where there is rain there also is cloud; thus there are two sources and one couple. The lightning (*vidyut*) is *Savita*, and the thunder (*stanayitru*), the *Savitri*; wherever there is lightning, there is thunder, and where there is thunder, there also is lightning; thus there are two sources and one couple. Life (*prana*) is *Savita*, and food (*anna*) is *Savitri*; where is life, there is food, and wherever there is food, there also is life; thus there are two sources and one couple. The Vedas are *Savita*, and the metre (*chhandas*) the *Savitri*; wherever there are Vedas, there are metres, and where there are metres, there also are the Vedas; thus there are two sources and one couple. Sacrifice (*Yagna*) is *Savita*, and fee (*dakshina*), the *Savitri*; where there is sacrifice there is fee, and where there is fee there also is sacrifice; thus there are two sources and one couple. These verily are twelve couples.

Verily Brahma beheld in this receptacle the adorable prosperity (the *Savitri*). Meditate upon it. If it be practised (*vrate*) it abides in truth. He (*Savita*) having created the Brahmanas from the *Savitri* held it within him; hence the first foot of Gayatri is *Savitur varenyam* the pre-eminent portion of *Savita*. By the earth is upheld the Rig hymns. By the Rig hymns, *Agni*; by *Agni*, prosperity, here intended for *Savitri*; by prosperity, woman; by

woman, a couple; by a couple, man; by man, work; by which religious austerity; by religious austerity, truth; by truth, Brahma; by Brahma, Brahmana, by Brahmana, devotion; by devotion, are Brahmanas bepraised, made voidless, and unbroken. His thread (lineage) remains unbroken, and the abode of his life remains undisturbed who knows this the first foot of the *Savitri*, or knowing, explains it.

'We contemplate the glory of the Deity,' (*bhargo devasya dhimahi*) is the second foot of the *Savitri*. By ether is the *Yajush* upheld; by the *Yajush*, *Vayu*; by *Vayu*, cloud; by the cloud, rain; by the rain, herbs and trees; by the herbs and trees, animals; by animals, work; by work, austerity; by austerity, truth; by truth, Brahma; by Brahma, Brahmana; by Brahmana, devotion; by devotion is Brahmana bepraised, made voidless, and unbroken. His thread (lineage) remains unbroken, and the abode of his life remains undisturbed, who knows this the second foot of the *Savitri*, or knowing, explains it.

'He who irradiates our understanding' (*dhiyayonah prachodayit*) is the third foot of the *Savitri*. By the sky is the *Sama* upheld; by the *Sama*, *Aditya*; by *Aditya*, light; by light, rain; by the rain, herbs and trees; by the herbs and trees, animals; by the animals, work; by work, austerity; by austerity, truth; by truth, Brahma; by Brahma, Brahmana; by the Brahmana, devotion; by devotion is the Brahmana bepraised; made voidless, and unbroken. His lineage remains unbroken, and the abode of his life remains undisturbed, who knows this the third foot of the *Savitri*, or knowing, explains it.

By the Brahmana who thus knows this, is, of a truth, Brahma acquired, digested and well understood. By Brahma is ether acquired, digested and well understood. By the ether is *Vayu* acquired, digested and well understood. By *Vayu* is light acquired, digested and well understood. By light is water acquired, digested and well understood. By water is earth acquired, digested and well understood. By earth is food acquired, digested and well understood. By food is life acquired, digested and well understood. By life is mind acquired, digested and well understood. By mind is speech acquired, digested and well understood. By speech are the Vedas acquired, digested and well understood. By the Vedas is sacrifice acquired, digested and well understood. Verily these twelve great elements are situated in this order, and thereof the sacrifice is the highest.

Those who know the above think that they know it (rightly), but in reality they do not know it. Sacrifice is established on the Vedas, the Vedas, on speech; speech, on mind; mind, on life; life, on food; food, on earth; earth, on water; water, on light; light, on wind; wind, on ether; the ether, on Brahma; Brahma is established on the Brahmanas who know Brahma. Verily, he is conscious of Brahma who knows this. He achieves meritorious acts, and sweet odours, he destroys all sins, and enjoys endless grace who knows this; as also he, who knowing this adores the Upanishad which has the *Savitri*, the mother of the Vedas, for its object."

This *Brahmana* is not quite explicit as to the nature of *Gayatri devata*, which would, perhaps, alone help the reader to understand the above account: but for want of space, this subject is reserved for my next.

(To be continued.)

S. E. GOPALACHARLU.

A STRIKING TEST.

SINCE the *Theosophist* has given place recently to a number of stories of spirit evocation and thought-reading, it occurs to me that the following narrative of personal experience may possess a certain interest for its readers.

In the year 1878, a family of my acquaintance, residing in the Nilgiri District, devoted many months to an investigation of the phenomena of mediumship, and two of the young ladies became powerful mediums. The phenomena embraced the phases most commonly known.

Communication was established by means of a tripod table which rapped out replies in accordance with a code previously arranged.

I had witnessed several curious and interesting facts previously in connection with Spiritualistic Manifestations, and had mentioned them to a friend, whom I will call F., who lived some 80 miles away. He asked me whether I could not manage to obtain some test that would be absolutely convincing.

The next time I paid the Hills a visit, I asked one of the young ladies in question to find out whether the spirits, who were then said to be present, would consent to give me a proof of their existence. I then explained the test I proposed—which was this. I was to affix numerals, arbitrarily and at random, to each letter of the alphabet—and the spirits were to rap out a message for my friend in accordance with the arrangement made.

I then went into the next room and wrote out on a piece of paper the letters of the alphabet in a column, and opposite each letter, its corresponding numeral. Thus A represented 72,—B—15, C—3, D—54, and so on. This paper I folded up and put into my pocket. I then sat down near the young lady—who again asked the spirits if they understood what was required of them, and they replied in the affirmative. The message was then quickly rapped out, and the numerals written down by me. I then again went alone into the next room, took out the paper from my pocket, and translated the message. I expected to get a string of meaningless letters: but to my utter astonishment found the following:—

“For F——. Read this, and believe.”

Now, I was absolutely assured that I could not have given the numeral which corresponded to any letter of the alphabet in the paper in my pocket, two minutes after I wrote it, had my very life depended on it—so it was clear to me that this was no ordinary case of thought-reading; but established the existence of invisible spirits, or elementals, capable of penetrating through matter, and of reading the letters and corresponding numerals on the paper inside my pocket. They had previously asserted that they possessed such power—and then proved that assertion to be correct.

R. M.

Editor's Note.—Our correspondent's deduction is not quite sound. If he will refer to the reports of several quite recent hypnotic observations in the French hospitals,

he will find apparently conclusive proof of the existence in man, of what may be called, multiple personality, *i. e.*, several states of consciousness in the same individual, each so distinct from the others as to amount to a separate personality, having special temperaments, mental faculties and moral peculiarities. Thus, in the present case, it is possible that while the normal waking consciousness of R. M. had instantly forgotten what numerals he had written opposite the letters of the alphabet, they were all vividly remembered by his other personality, and could thus be imparted to the medium by thought-transference, and no spirit be concerned.

ADHYATMA-UPANISHAD OF SUKLA-YAJURVEDA.

(Translated by 2 members of Kumbakonam T. S.)

THE one Aja (unborn) is ever located in the cave (of the heart, or of the Pineal Gland) within the body. (Prithvi) the earth is his body; though he pervades the earth, it does not know him. The waters are his body; though he pervades the waters, they do not know him. Agni (fire) is his body; though he pervades Agni, it does not know him. Vayu is his body; though he pervades Vayu, it does not know him. Akas is his body; though he pervades the Akas, it does not know him. Manas is his body; though he pervades Manas, it does not know him. Buddhi is his body; though he pervades Buddhi, it does not know him. Ahankára is his body; though he pervades Ahankára, it does not know him. Chitta is his body; though he pervades Chitta, it does not know him. Avyakta is his body; though he pervades Avyakta, it does not know him. Akshara is his body; though he pervades Akshara, it does not know him. Mrithyu is his body; though he pervades Mrithyu, it does not know him. He who is the inner soul of all creatures and the purifier of sins, is the one divine Lord Narayana.

The wise should through deep meditation leave off the recurrent conception of “I” and “Mine” in the body and the senses which are other than Atma. Having known himself as Pratyagatma (the Higher Self), the witness of Buddhi and its actions, one should ever think “Soham” (“I am That”) and leave off the idea of Atma in all others. Shunning the pursuits of the world, the body and the Shastras (you) set about removing the false attribution of self. In the case of a person staying always in his own Atma, his mind perishes, having known his Atma as the Atma of all, through inference, Vedas and self-experience. Never giving the slightest scope to sleep, worldly talk, sounds, &c., and the forgetting of Atma, placing his (Jiva) Atma (lower self) on the (Supreme) Atma through contemplation and shunning at a distance like a Chandála (the thought of) his body, which is generated out of the impurities of his parents and is composed of excreta and flesh, one becomes Brahm and is then (in a) blessed (state). O sage having dissolved (the Jiva) Atma (lower self) into Paramatma (the Supreme Atma), with the thought of its being partless, just as the ether within a jar is dissolved in the universal ether, be silent for ever. Having realised that which is the seat of all Atmas and which is ever self-resplendent, give up the Macrocosm and Microcosm like an impure vessel.

Having merged the conception of "I" which is rooted in the body, in Atma, which is Sat, Chit and Ananda, and having removed the (conception of) Lingam (the sign of separateness), become Kévala (the all). Having known "I am that Brahm," in which alone the universe appears like a town in a mirror, become one that has performed (all) his duty, O sinless one. The ever-blissful and the self-effulgent one being freed from the grip of Ahankára (I-am-ness) attains its own state, like the spotless moon freed from the hold (or obscuration) of Rahu (one of the nodes during eclipse).

With the extinction of actions there arises the extinction of Chintá (thoughts lower). From this arises the decay of Vásanas (karmic affinities), and from the latter arises Moksha and this is called Jivanmukti (emancipation while in the body). Looking upon everything in all places and times as Brahm, brings about the destruction of Vasanas through the force of the Satwic ones. Carelessness in Brahmanishta (or meditation of Brahm) should never be allowed (to creep in). Knowers of Brahm style (this) carelessness, in Brahmic science, death (itself). Just as the moss (momentarily) displaced in a tank, again resumes, in a minute, its original position, so Maya envelopes even the learned (or wise), should they be careless even for a moment. He who attains the Kaivalya state during life, becomes a Kévala (the all) even after the death of his body. Having become a meditator in Samadhi, become a Nirvikalpa (or the changeless one). O sinless one, the Ghranthi (or knot) of the heart, full of Agnana, is broken open only when one sees his Atma as secondless through Nirvikalpa Samadhi.

Now having strengthened the conception of Atma and given up that of "I" in the body, one should be indifferent to the latter (in body) as he would be towards jars, &c. From Brahma down to a pillar, all the Upadhis are unreal. Hence one should see (or cognise) his Atma as all-full and staying by itself (alone). Brahma is Atma; Vishnu is Atma; Rudra is Atma; Indra is Atma; all this universe is Atma and there is nothing beyond Atma. By denying (or divesting oneself of the thought of) the existence of all creatures which are (nothing but) the diverse distortions superimposed on the one Atma, one becomes himself Parabrahm the full, the secondless and the changeless. The conception of "I" and the universe in this one principle is (nothing but) a misconception (or an unreality), whence arises the heterogeneity from that (homogeneous) one which is immutable, formless and Nirvesha (superior-less). When there is no difference between the seer, the seen and sight, there being the decayless and the Chidatma, full like the ocean, at the end of a kalpa—with the effulgence of all, all darkness the cause of false perception merges. How will there be heterogeneity in that one which is changeless, formless and incomparable? How will there be heterogeneity in the highest Tatva which is one? Who has observed any heterogeneity in Sushupti (the dreamless sleep) when there is happiness only? This Vikalpa (or misconception) has its root in Chitta (or fluctuating thought) only. When Chitta is not, there is nothing.

Therefore, unite the Chitta with Paramatma (Universal Self) in its Pratyagatmic state (as the Higher Self). If one knows Atma as endless bliss in itself, then he drinks always the juice (or essence) of bliss in his Atma whether internally or externally.

The fruit of Vairágya (indifference to sensual enjoyments) is Bodha (spiritual wisdom); the fruit of Bodha is Uparati (renunciation): Sánti (sweet patience or the quiescent state of Atma) is attained out of the enjoyment of the bliss of one's Atma, and this Santi is the fruit of Uparati. If the latter in each of these is absent, the former is useless. Nivriithi (or the path leading to Salvation) is the highest contentment and (spiritual) bliss is said to be beyond all analogy. That which has Maya as its Upadhi, is the womb of the world, that which has the attribute of omniscience and has the veil of non-realisation is denoted by the word "Tath" (That). That is called Apará (the other) which shines through the idea and pronunciation of the word Asmat (I) and the consciousness of which is developed by Antahkarana (the lower mind). By separating the Upadhis, Maya and Avidya, from Para and Jiva (cosmic and human mind respectively) one realises Parabrahm, which is partless and Sachithananda. Making the mind dwell upon such sentences (or ideas) as the above, constitutes Sravana (hearing). It becomes Manana (contemplation) when such ideas are confirmed (in one) through logical reasoning. When (their) meaning is freed from all doubts through these two processes, the concentration of the mind on it alone constitutes Nidhidhyasana. That is called Samadhi in which the Chitta, rising above the conception of the contemplator and contemplation, merges gradually into the contemplated, like a light undisturbed by the wind. Even the mental states at that time are not known (outside Atma) as they are not within the scope of Atma (to be so known). But they are only inferred from the recollection which takes place after Samadhi. Through this Samadhi are destroyed crores of sins which have accumulated during the cycles of births which know no beginning; and purity of soul is developed. Knowers of Yoga call this Samadhi the cloud (or showers) of Dharma, inasmuch as it showers nectarine drops of Dharma in great quantities when all the hosts of Vásanas are destroyed entirely through this, and when all Karmic acts, virtuous and sinful, are rooted out. Then that which was hidden till now, appears no longer so, no obstacle being caused; and direct cognition reveals itself, like the fruit *Euphorbia Pili-lijera* in the palm of the hand. Vairágya begins from where the Vasanas cease to arise towards objects of sense. The cessation of the rising of the idea of "I" is the highest limit of Buddhi; Uparati begins from where the mental states once destroyed do not again arise. That ascetic is said to possess Prágya (Spiritual Wisdom) who enjoys bliss always and whose mind, being absorbed in Brahm, is formless and actionless. That state of mind is termed Prágya that realises the oneness of Brahm and Atma (self) after deep enquiry; and that is Nirvikalpa and Chinmatra (Absolute Consciousness). He who possesses this Prágya is always a Jivanmukta. He is a Jivanmukta who has neither the conception of "I"

in the body and the senses, nor the conception of another (different from himself) in everything else. He is a Jivanmukta who sees through his Pragna no difference between his own Atma and Brahm, as well as between Brahm and the universe. He is a Jivanmukta who preserves equanimity of mind, both when revered by the good or reviled by the vicious. One who has cognised the true nature of Brahm is not subject to rebirth as he would be before. But were he so subjected, then he is not a true knower, the knowledge of true Brahm being not in the external. A man is subject to Prarabdha so long as he is affected by pleasure and pain, &c. The attainment of a result is always preceded by action and none succeeds without (previous) attempt. Through the cognition "I am Brahm" are destroyed the Karmas done during hundreds of crores of previous births, just as actions in the dreaming state are destroyed during the waking state.

An ascetic having known himself as associateless (or the non-dual one) and as not in touch with anything like Akas, is not affected by any of his future Karmas. Just as ether is not affected by its contact with a pot, so Atma is not affected by the gunas produced by its Upadhi (viz. matter). The Prarabdha Karma (or the past Karma now enjoyed) that has begun to act before the dawn of Gnana (spiritual wisdom) is not checked by it, and one should reap its fruit, as in the case of an arrow aimed at a target. An arrow that is discharged towards an object with the idea that it is a tiger, does not stop when it (the tiger) is found to be a cow; but it (even) pierces the mark through its speed, without stopping. When one realises his Atma as free from old age and death, then how will Prarabdha affect him? Prarabdha takes its rise only when one considers his body as Atma. This conception is not at all a worthy one; so it should be given up along with Prarabdha, since it is simply a delusion to attribute Prarabdha to this body. How can there be birth to that which is not Satwa (real)? How can there be death to that which is not born? How can there be Prarabdha to that which is Asat (unreal)? The Veda speaks of Prarabdha in an external sense only, to satisfy those foolish persons that doubt, saying "if Gnana can destroy all the results of Agnana (such as body, &c.) then whence is the existence of this body to such a one?" but not to inculcate to the wise the existence of the body.

Atma is all-full, beginningless or endless, immeasurable, unchangeable, replete with Sat, Chit and Ananda, eternal, decayless, differentiated (into many), the one essence, fulness, the endless, having its face everywhere, one that can neither be given up nor taken up, one that can neither be supported nor be made to support, *guna-less*, actionless, subtle, Nirvikalpa (changeless), stainless, indescribable, the true nature of one's Atma, above the reach of speech and mind, one full of Sat, the self-existent, the immaculate, the enlightened and the incomparable—such is Brahm, one only without a second. There are not many Brahms. There are not many such. He who knows his Atma himself

through his own cognition, as the one who is not restricted by any Upadhi, is a Siddha (one that has accomplished his object) who has identified his Atma with the one changeless Atma. Whither is this world gone, then? How did it appear? Where is it absorbed? It was seen by me just now, but now it is gone. What a great miracle! What is fit to be taken in and what to be rejected? What is "this" (referring to the lower self, which is no other than the Higher) and what is different from "this"? (None). In this mighty ocean of Brahm, full of the nectar of undivided bliss, I do not see, hear or know anything. I remain in Atma only and in my own nature of Sat, Chit and Ananda. I am an Asanga (or associateless). I am without any attributes. I am Hari (the Lord taking away sin). I am the quiescent, the endless, the all-full and the ancient. I am neither the agent nor the enjoyer. I am the changeless and the decayless. I am of the nature of pure enlightenment. I am the all and the perpetual bliss.

This science was imparted to Apantaratma, who gave it to Brahma. Brahma gave it to Ghora Angiras. Ghora Angiras gave it to Raikwa, who gave it to Rama. And Rama gave it to all beings. This is the teaching of Nirvana; and this is the teaching of the Vedas, yea, this the teaching of the Vedas. Thus ends the Upanishad.

UNSEEN ADEPT HELPERS.

THERE is a world of truth in the old saying: "Help thyself and God will help thee," and every worker in our movement knows that the greater the efforts he expends in his search for truth the more assistance comes to him, even apart from the result of those endeavours. It is strange how, in spite of the constant reiteration of the foregoing, and the frequent proofs that one meets with in the daily life of the Theosophist, there are still many who are inclined to question the influence on the events of the world of the Occult Fraternity. Even those who have been fortunate enough, by the advent of the present Theosophical movement, to see something of the methods employed by the custodians of the occult science, are often too apt to forget that the Theosophical Society is only one of many agents employed. The member of the Occult Fraternity who corresponded with the author of the "Occult World," in answering a question "concerning the presumed failure of the Fraternity to leave any mark on the history of the world," says: "How do you know they have made no such mark? Are you acquainted with their efforts, successes and failures? Have you any dock upon which to arraign them? How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them? The prime condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was results, the causes of which were masked from view. To account for these results, men have, in different ages, invented

theories of the interposition of gods, special providences, fates, the benign or hostile influence of the stars. There never was a time within or before the so-called historical period when our predecessors were not moulding events and 'making history,' the facts of which were subsequently invariably distorted by historians to suit contemporary prejudices."

Following up the hints thrown out in the foregoing most valuable letter, it becomes an interesting study to trace in the important events, inventions and discoveries of our times, the hands of those usually Unseen Powers, known as the Masters. By doing so we shall be progressing considerably, not only towards a higher conception of the methods employed by the adepts in their work, but also in the direction of proving to the world the reasonableness of our belief in the existence of more highly developed human beings than the ordinary run of humanity. Moreover, it will become possible for those students who are fortunate enough to have time to devote to occult pursuits, to put themselves in the way of becoming agents and helpers of the Unseen Workers by joining the ranks of explorers, discoverers and all those who are, with motives more or less pure, working for the enlightenment and advancement of the race.

An instance of the unseen help given occurs to me in connection with the labours of the Egyptologists. In "Isis Unveiled," speaking of "curious coincidences," H. P. Blavatsky says: "In Mr. Proctor's book astronomers seem especially doomed by Providence to encounter all kinds of curious 'coincidences' for he gives us many cases out of the 'multitude' and even of the 'thousands of facts' [*sic*]. To this list we may add the army of Egyptologists and archæologists who, of late, have been the chosen pets of the capricious Dame Chance who, moreover, generally selects "well-to-do Arabs" and other Eastern gentlemen, to play the part of benevolent *genii* to Oriental scholars in difficulties. Professor Ebers is one of the latest favored ones. It is a well-known fact that, whenever Champollion needed important links, he fell in with them in the most various and unexpected ways."* This clearly points to the fact that the adepts are constantly on the watch to benefit the world by the unveiling of things previously hidden, if the right time has come in the history and development of the race for the newly acquired information to be appreciated and become beneficial.

The "coincidence" given by Mr. Proctor is so interesting as to be worth quoting at length, for the benefit of those who have not seen it. Mr. Proctor's narrative is as follows:—

"When Dr. Thomas Young was endeavouring to interpret the inscription of the famous Rosetta Stone, Mr. Grey (afterwards Sir George Francis Grey) was led, on his return from Egypt, to place in Young's hands some of the most valuable fruits of his researches among the relics of Egyptian art, including several fine specimens of writing on papyrus, which he had purchased from an Arab at Thebes, in 1820. Before these had reached Young,

* "Isis Unveiled," vol. I, p. 268.

a man named Casati had arrived in Paris, bringing with him from Egypt a parcel of Egyptian manuscripts, among which Champollion observed one which bore in its preamble some resemblance to the text of the Rosetta Stone. This discovery attracted much attention; and Dr. Young having procured a copy of the papyrus attempted to decipher and translate it. He had made some progress with the work when Mr. Grey gave him the new papyrus. "These," says Dr. Young, "contained several fine specimens of writing and drawing on papyrus; they were chiefly in hieroglyphics and of a mythological nature; but two which he had before described to me as particularly deserving attention, and which were brought, through his judicious precautions, in excellent preservation, both contained some Greek characters, written apparently in a pretty legible hand. That which was most intelligible had appeared at first sight to contain some words relating to the service of the Christian Church. Passing thence to speak of Casati's papyrus, Dr. Young remarks that it was the first in which any intelligible characters of the enchorial form had been discovered, among the many manuscripts and inscriptions which had been examined, and it furnished M. Champollion with a name which materially advanced the steps leading him to his very important extension of the hieroglyphical alphabet. He had mentioned to me in conversation, the names of Apollonius, Antiochus and Antigonus, as occurring among the witnesses: and I easily recognised the groups which he had deciphered; although, instead of *Antiochus*, I read *Antimachus*; and I did not recollect at the time that he had omitted the 'm.'"

"Now," continues Mr. Proctor, "comes the strange part of the story:"

"In the evening of the day that Mr. Grey had brought me his manuscripts," proceeds Dr. Young, "I proceeded impatiently to examine that which was in Greek only; and I could scarcely believe that I was awake and in my sober senses, when I observed among the names of the witnesses, *Antimachus Antigenis (sic)*; and a few lines further back, *Partis Apollonii*; although the last word could not have been very easily deciphered without the assistance of the conjecture, which immediately occurred to me, that this manuscript might perhaps be a translation of the enchorial manuscript of Casati. I found that its beginning was, "a copy of an Egyptian writing;" and I proceeded to ascertain that there were the same number of names intervening between the Greek and the Egyptian signatures that I had identified, and that the same number followed the last of them. The whole number of witnesses was sixteen in each. . . . I could not therefore but conclude," proceeds Dr. Young, after dwelling on other points equally demonstrative of the identity of the Greek and enchorial inscription, "that a *most extraordinary chance* had brought into my possession a document which was not very likely, in the first place, ever to have existed, still less to have been preserved uninjured, for my information, through a period of near two thousand years; but that this very extraordinary translation should have been brought safely to Europe, to England and to me, at the very moment when it was most of all desirable to me to possess it,*

* I find in *Chambers' Journal* for April, the following interesting remarks contained in an article on the Bodleian Library, which point to a "coincidence" as curious as the one under narration: "In the year 1750, volume one of the Vulgate (of the Bible) on vellum, printed in 1642 by Fust and Schœffer, was bought for £2-10. It wanted eighteen leaves at the end; but, marvellous to relate, fourteen of these leaves were found in the bottom of a box of manuscripts sent to the library from Venice in 1818, and identified as belonging to the volume purchased in England sixty-eight years before." S. V. E.

as the illustration of an original which I was then studying, but without any other reasonable hope of comprehending it; this combination would, in other times, have been considered as affording ample evidence of my having become an 'Egyptian Sorcerer.' The surprising effect of the coincidence is increased when the contents of this Egyptian manuscript are described. 'It relates to the sale, not of a house or field, but of a portion of the collections and offerings made from time to time on account, or for the benefit of a certain number of mummies of persons described at length in very bad Greek, with their children and all their households.'**

Such is the deeply interesting narrative given by Mr. Proctor, one that cannot fail to impress even the most sceptical reader. As we have seen, even Dr. Young himself was so impressed as to regard the coincidence almost in the light of 'Sorcery.' The above narrative, in a somewhat different form, is given by the Marquis of Spineto in his "Elements of Hieroglyphics and Egyptian Antiquities," and he refers to "a curious circumstance" which "shewed to a demonstration, that the demotic alphabet of Aperblad, De Sacy and Dr. Young was the true alphabet employed by the old Egyptians." That the Occult Fraternity had a hand in bringing to the world the important discoveries made by Dr. Young, no earnest student can doubt. Perchance, if some other Theosophist with the time and means at his disposal would join, with as unselfish purpose, as Mr. W. Oxley's, the hard-working army of Egyptologists, he might obtain the privilege of being the means of furnishing the world with more light on the dark things of the ancient land of Khem. The above is one out of many similar cases which could be furnished.

As the adepts are constantly on the watch to help the world by directing the efforts of discoverers, so, we have been given to understand, are they equally careful to prevent, when possible, danger to humanity by premature inventions and discoveries.

The Keely inventions seem to point to this, and the writer of the "Secret Doctrine" assures her readers that the discovery of the Inter-Etheric Force is a hundred thousand years too premature and consequently will not now be brought to perfection. "Occult philosophy," the writer says, in another place, "divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and only when forced to do so by the evolutionary tidal wave that carries on humanity slowly, silently, but steadily toward the dawn of the Sixth-Race-mankind."†

Adepts, like ordinary mortals, have each his own particular idiosyncrasies. Apart from their general work for humanity their individual *hobbies* (to use a common expression) are further devoted towards the external perfection of the science, or whatever it may be, that occupies their leisure hours. For instance, I have been told that one member of the Brotherhood spends his leisure time in inventing things, which

* "Borderland of Science," page 386 *et seq.*

† *I'de* vol. I. p. 558.

inventions when brought to perfection he, in a spirit of loftiest altruism, puts into the heads of those whose Karma entitles them to be the benefactors of humanity in this particular direction. Another is interested in Egyptology, another, perhaps, in politics, and so on; all of which tends to show that the Elder Brothers of Humanity are constantly working for the benefit of the younger members of their family.

As time goes on, no doubt the veil will be drawn partially from certain things to which the attention of our Theosophists is constantly directed. The caves of India, the rock-cut temples of Elephanta, Karli and Ellora, must contain many mysteries that are still concealed and will be till the right time comes. Tradition asserts that at Elephanta there is somewhere concealed the entrance to a passage that leads under the sea to some place on the mainland.

A consideration and amplification of the ideas embodied in the previous remarks must show us what almost limitless potentialities for usefulness lie to the hand of the earnest student of nature, once that the idea is fully grasped that the Masters are a body of men spiritually developed, with an interest in the progress of Humanity; not merely ascetics, whose whole attention and time is devoted to abstract contemplation. It is often well, in considering questions of this nature, to take, for the time being, an outside position and to regard our present-day theosophical movement from the standpoint of a friendly outsider. By doing this we shall, I think, broaden our views, and at the same time obtain a clearer insight into the real significance of the Theosophical Society. We shall see that our duty to the world does not necessarily end inside the Society and its three declared objects, and, consequently, that we have outside our ranks a very large body of workers whose help and friendly sympathy is too often underestimated. It is just as easy to become dogmatic and narrow-minded in our theosophical work as in the propagation of the views of any religion or creed, and the wider the conception we have of our Leaders and their work, the less will be the chance of that work being hindered by opportunities neglected through a want of right perception on the part of any of us. It cannot be too much emphasised that we are not of the nature of *mediums*, blind passive agents capable of being turned to any account or employed for any purpose. Each one of us has his own individual qualities and capabilities, and association with a movement like the Theosophical Society will probably tend rather to the developing and intensifying of these.* Under these conditions an accurate estimation of our individual value is necessary, and, like the adept, we must, if possible, apart from our general work, seek opportunities for rendering ourselves serviceable agents in the direction that seems most suitable. Our sphere of useful-

* For a very suggestive and practical illustration of the fact that the Masters are ready to help those who try to help themselves, see Col. Olcott's Lecture on the "Spirit of the Zoroastrian Religion" in his "Theosophy Religion and Occult Science" where, upon authority, he tells the Bombay Parsees that if they will organise an Archaeological Society they will get efficient help from *certain quarters*.

ness is limitless, and for the true Theosophist it widens daily, if he realises the true value of the commendation given in the Buddhist writings :

“There is a way of giving, seeking pleasure by it, (or) coveting to get more ; some also give to gain the happiness of heaven... But yours, O friend, is a charity free from such thoughts, the highest and best degree of charity, free from self-interest or thought of getting more.”†

“’Tis thus men generally think and speak, they have reference in all they do to their own advantage. But with this one it is not so : ’tis the good of others and not his own that he seeks.”‡

ASCLEPIOS.

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

(Continued from page 548.)

Having thus established the plurality of souls, the author now states their properties—a knowledge of which is conducive to the attainment of discriminative knowledge (wisdom):—

KARIKA XIX.

And from that contrast (before set forth) it follows that the properties of soul is witness, and has final emancipation, the soul. neutrality, and is perceiving and inactive.

And connects the following properties of the soul with its plurality.

If it were said—“And from *this* contrast,” then it would refer to the various distribution of the three Attributes, of the last Kariká. In order to avoid this, it is said—“and from *that*, &c.” A subject, immediately preceding, is referred to by the pronoun *this* ; whereas one not so immediate is denoted by *that* ; hence the *that* here refers to Karika XI. Thus, then, the contrast of “having the three Attributes, &c.,” connotes the soul’s property of being without the three Attributes, and being discriminative, non-objective, singular, intelligent and non-productive.

Now, the properties of being a *witness* and *perceptive* are necessary accompaniments of intelligence and non-objectivity. The necessity of so many properties. Since an intelligent being alone can be a spectator, and one can be a witness only when the objects have been shown to him ; as in daily life we find the two parties of a dispute showing and explaining their various objects and reasons to the witness ; similarly does the Prakriti exhibit its creations before the soul, which latter, therefore, becomes the *witness*. And again no object can be shown to one, himself an object and non-intelligent ; and since the soul is both intelligent and non-objective.

† *Fo-sho-hing-tsang-king* (vv. 1,517-9).

‡ *Fo-pen-hing-tsih-king* (ch. 20).

it becomes the *witness*. For the same reasons, the soul is *perceiving*. Further, the absence of the three Attributes leads to *final emancipation*—by which is meant the final and absolute alleviation of pain ; and this property, as belonging to the soul, is a necessary deduction from the fact of the soul being naturally without the three Attributes, and hence without pleasure, pain or dulness. From the absence of Attributes, again, follows *neutrality*, since this latter property is such as cannot belong either to the happy and satisfied, or to the sad and grumbling. It is only one who is devoid of both pleasure and pain, who can be called *neutral*—also called *Udásina* (indifferent). Lastly, the property of *inactivity* is a necessary outcome of the properties of non-productiveness and discriminativeness (wisdom). The inactivity of the soul is inferred from its wisdom and productiveness.

We grant all this : but in our daily life we first decide our duty and then we think in the following strain—‘I, who am an intelligent being, wish to act.’ Thus, then, we find intelligence and activity co-existent. But this goes against the Sankhya tenets which make intelligence devoid of activity and *vice versa*.

We reply—

KARIKA XX.

Reply—The apparent activity of the soul due to union with Buddhi, and the apparent intelligence of the latter due to union with Purusha.

Thus, from this union the unintelligent *Linga* (Buddhi, &c.,) appears as intelligent ; and from the activity of the Attributes, the indifferent soul appears as an (active) agent.

Since intelligence and activity have been proved to be differently located, therefore, the feeling referred to by the objector must be a mistake. The word *Linga* includes everything from the *Mahat* down to the subtle elements—to be described later on. The cause of this mistake is said to be the union or proximity of the soul with the *Linga*. (Buddhi and the rest.)

The rest is clear enough.

You say that the feeling is due to *union*. &c. But no union is possible without some need which, again, is not possible without the relation of the helper and the helped. How is this possible in accordance with your tenets, with regard to the union of the soul with the *Linga* ?

In reply, the author lays down the grounds of need—

KARIKA XXI.

Reply—The need is that of final Emancipation.

For the soul’s contemplation of Prakriti, and its final Emancipation, the union of both takes place, like that of the halt and the blind ; and from the union proceeds creation.

In *Pradhanasya*, the sixth termination has the objective force, the meaning being—"for the contemplation by soul of Nature, the root of all"—thus implying the fact of Nature being an object—something to be enjoyed. But this enjoyability is not possible without an enjoyer, whose existence thus becomes necessary, for that of Nature.

The author next lays down the ground of the soul's need—"For the need explained. *the Emancipation of the Soul*"—The soul, while in connection with the enjoyable Nature, believes the three kind of pains—the constituents of Nature—to be his own and thus from this self-imposed bond he seeks liberation—which can result only from wisdom discriminating between the soul and the three Attributes—which wisdom thus becomes impossible without the knowledge, and hence the existence of Nature. Thus then we find the soul standing in need of Nature, for his Emancipation. Since the relation (of soul with Nature) is eternal, therefore, it is quite proper that the soul should be related to Nature for Emancipation, though primarily, the relation was for enjoyment only.

Granted all this relation—But whence the creation of *Buddhi*, &c.?

We reply—"From that proceeds the creation." The relation (of soul with Nature) cannot by itself suffice either for Enjoyment or Emancipation, if there were no *Buddhi* and the rest; under the circumstances the *union* itself brings about the creation, for the sake—primarily—of Enjoyment and then, of Emancipation.

The process of creation is now described—

KARIKA XXII.

From *Prakriti* issues *Mahat* (or *Buddhi*); from this *Mahat* again issues *Ahankāra*, from which proceeds the set of sixteen; from five of these sixteen, proceed the five gross elements.

The process of Evolution from *Prakriti* downwards. *From Prakriti, &c.*—*Prakriti* is a name of the Unmanifested Principle; *Mahat* and *Ahankāra* will be described later on, as also the set of sixteen, made up of the eleven sense-organs and the five subtle elements. Out of these sixteen, from the five subtle elements, proceed respectively the five gross ones—*Akāsa*, Earth, &c. Thus, from the

The process of the production of the elements. subtle element of sound proceeds *Akāsa*, having from the mixture of the subtle elements of touch and sound, proceeds Air, with sound and touch as its characteristic properties; again, from the mixture of the subtle elements of sound, touch and colour, proceeds Light, with sound, touch and colour for its characteristic properties; and from the mixture of the subtle elements, of sound, touch, colour and taste, proceeds water, with sound, touch, colour and taste as its characteristic properties;

and lastly, from the mixture of the subtle element of smell with that of the last four, proceeds Earth, with all the five for its characteristic properties.

The Unmanifested Principle has been defined in general terms in *Karika X*, and specifically in *Karika XIII*; the Manifested also has been generally defined in *Karika X*; now the author defines a particular Manifested Principle—the *Buddhi*—

KARIKA XXIII.

Buddhi is the determining Principle (*Will*)^(a); Virtue, Wisdom, Dispassion and Power constitute its form (when affected by goodness), and the reverse of these when affected by Darkness.

"*Buddhi is determination*"—Since there is no difference between the action and the active agent (effect and cause). Everyone, when he observes a certain case, thinks that he is deputed to the work and, finally, determines that it is his duty, and thus acts towards its fulfilment. This determination of the duty is the characteristic property of *Buddhi*—which appears as if endued with intelligence by contact with the intelligence of the soul. *Buddhi*, again, is non-different from determination, which thus forms its definition, inasmuch as it serves to distinguish it from similar as well as dissimilar substances.

Having thus defined *Buddhi*, the author next states its properties, in order to help the attainment of true wisdom—"Virtue," &c., Virtue leads to (worldly) prosperity, as well as to supreme bliss,—that brought about by the performance of sacrifices, &c., leading to the former, and that due to the eightfold practice of

Yoga leading to the latter. Wisdom consists in the knowledge of the difference between the Attributes (as constituting Nature) and the soul. Dispassion is absence of passion, and is of four kinds—*Yatamāna-Sanjuyā*, *Vyatireka-Sanjuyā*, *Ekendriyā-Sanjuyā* and

The four kinds of dispassion. *Vasikāra-Sanjuyā*. The passions—naturally impure—residing in the mind, lead the different sense-organs to action. The effort to put a stop to this action of the senses is named *Yatamana-Sanjuyā* (literally, *effort*). When this process of resistance is once begun, some passions will have been suppressed before others; then the discrimination of these from those still operating is called the *Vyatireka-Sanjuyā*. When the senses have been disabled, then the passions that have been suppressed reside in the mind in the form of mere anxiety—and this is known as *Ekendriyā-Sanjuyā*. The sup-

(a) Though there is some difference of opinion on this point, yet I am inclined to think that *Adhyavasaya* means 'determining', and of all the faculties, *will* appears to be the only determining principle in Man.

pression of even this anxiety towards all perceptible objects, described in the Veda as available, is called *Vasikarasanjayá*—and is superior to the first three ; this has been thus described by the revered Patanjali : “ The dispassion named *Vasikara-Sanjuyá* belongs to one who has no desire for either visible or Vedic objects.” This is dispassion, a property of Buddhi. Power also is a property of Buddhi ; and it is to this that the qualities *minuteness, &c. (Animá, &c.)* are due. Of these *Animá* is the property by which one can enter densest substances, such as stones. *Laghimá* (Lightness) is that to which is due the ability to traverse solar regions by means of the sun’s rays. *Garimá* (Gravity) leads to heaviness ; and *Mahimá* (Greatness) causes supremacy. To *approach* is due the ability to touch the moon with the fingers. *Fulfilment of desires* is such as can enable one to dip into the earth as in water. *Vasitwa* (winning nature) leads to the subordination of all objects to the devotee. Supremacy brings about mastery over all objects. Infallibility of purpose is such that all objects follow the course dictated by the will of the devotee. The decisions of ordinary mortals follow the course of events, whereas those of a trained devotee precede them and dictate their course.

These four are the properties of Buddhi, partaking of the Attribute of Goodness. Those partaking of the Attribute of Darkness are the reverse of these—*viz*: Sin, Ignorance, Passion and Weakness, or Fallibility.

The author next defines Egoism (*Ahankára.*)

KARIKA XXIV.

The principle of *Ahankára* defined. Its effects. Egoism is self-consciousness ; thence proceeds a two-fold creation,—the set of eleven and the five subtle elements.

“ *Egoism is self-consciousness* ”—and this self-consciousness is perceptible in such ideas as—“ The object I have observed and known,” “ none but myself has power over this and that,” “ I exist,” &c. All this is the characteristic action of the principle of Egoism, on which the Buddhi depends for its determinative faculty in such decisions as “ this is to be done by me.”

The different products of this effect are next stated—“ *Thence proceeds a two-fold creation.* ” The forms of these creations are stated—“ *The set of eleven and the five subtle elements* ”—only these two creations proceed from the principle of Egoism. The ‘*eva*’ draws all other possible suppositions.

We grant all this : But, says the objector :—
The principle of Egoism being of one uniform nature, how can two different kinds of creation—inanimate (the elements) and enlightening (the senses)—proceed therefrom ?

Objection—How can two diverse kinds of creation proceed from a uniform Egoism ?

We reply—

KARIKA XXV.

The set of eleven proceed from the modified principle of Egoism, and partake of the Attribute of Goodness. The subtle elements are due to the Attribute of Darkness ; from Passion proceed both.

Reply—The difference due to the diversity of the operating Attributes.

The eleven senses, being light and enlightening, are said to partake of goodness, and as such proceed from modified egoism. From egoism as affected, on the other hand, by Darkness, proceed the set of the subtle elements. How so ? Because these elements partake of the Attribute of Darkness. That is to say—Though the principle of egoism is one and uniform, yet from the operation or suppression of various Attributes, it produces creations of diverse characters.

This is objected to—When all the necessary effects are brought about by the action of the Attributes of Goodness and Darkness only, have done with the purposeless Attribute of Passion.

We reply—

“ *From Passion proceed both* ”—*i.e.*, the set of eleven as well as the subtle elements. Though there is nothing to be done exclusively by Passion, yet it is a necessary factor, since the Attributes of Goodness and Darkness are both, by their very nature, inert, and as such could not do their own work unless urged to action by the active and mobile *Rajas*. Thus, then, the efficacy of the Attribute of Passion lies in its character of supplying the motive force to the inert Attributes of Goodness and Darkness. And thus we see that it is not altogether purposeless.

Reply—Passion necessary for urging the other Attributes to action.

In order to describe the set of eleven—the effects of Goodness—the author first describes the ten external sense-organs.

KARIKA XXVI.

The intellectual organs are, the Eye, the Ear, the Nose, the Tongue and the Skin ; those of action are, speech, hand, feet, the excretory organs, and the organ of generation.

The ten External Organs.

Sense is defined as the immediate effect of the principle of egoism, as affected by the Attribute of Goodness. These are two-fold—intellectual, and those of action. Both these are called *Indriyas* (senses) because they are characteristics of the soul (*Indra*). The Named. senses are named “ *The eye, &c.* ”—Of these the eye is the sense for perceiving colour, the ear for perceiving sound, the nose for perceiving smell, the tongue for perceiving taste, and the skin for experiencing touch. These are the intellectual sense

organs. The action of the organs of speech and the rest will be spoken of later on (Kariká XXVIII.)

The eleventh sense-organ is next described—

KARIKA XXVII.

Of these (sense-organs) Mind (Manas) partakes of the nature of both (intellectual, as well as those of action) : it is the reflecting (or thinking) principle, and is called a sense-organ, since it has cognate properties. Its multifariousness, as well as its external forms, are due to the various specific modification of the Attributes.

“Partaking, &c.”—Among the eleven organs, Mind partakes of the nature of both—*i. e.*, it is an intellectual organ of sensation, as well as one of action, since the eye and speech, &c., operate on their respective objects only when influenced by the principle of *Manas*.

The author next gives the specific definition of *Manas*—

“It is the reflecting principle”—That is to say, *Mind* is defined by reflection (or thought). It is the principle which supplies forms and qualifications to the unqualified knowledge of a certain object, which invariably precedes a qualified and well-defined knowledge of it.

As is laid down by an ancient writer—“At first, one observes a certain object without qualifications, and it is only the cognitions of objects that people latterly distinguish as definite and qualified cognition.” It is a well-known fact that on first seeing an object, the first cognition that one has of it, resembles to a great degree the cognition of a child—*indefinite and unqualified*. Soon after this one learns to connect the object so observed, with its genus, property, &c. This latter cognition is said to be perception, which is a function characteristic of *Manas* (Mind), and as such serves to distinguish it from similar and dissimilar objects, and thus serves as its definition.

Granted all this: But we have seen that Egoism and Buddhi, having distinct functions of their own are not classed among sense-organs; in the same manner, we shall not class *Manas*, among them either.

The author replies—“It is a sense-organ”—Why? “Because of its having cognate properties.” This property mainly

is the fact of its being the immediate effect of Egoism as affected by goodness, and not that of being a characteristic of the soul; for this latter property belongs to Egoism also; and as such this latter would also have to be classed among sense-organs. Thus then “being the characteristic of

the soul” is only an explanation of the derivation of the term *Indra*, it cannot be said to be its denotation.

It is asked—Whence such multifarious effects from the single principle of Egoism, as affected by goodness? We reply—“It is due to the specific modifications of the Attributes”—The difference in the effects is due to the diversity of auxiliaries in the form of the operative principles of sound, &c. It is for the perceptible forms. The imperceptible forms also are modifications of the Attributes.

We have the qualifying term “External” as presenting a comprehensible example—the sense of the sentence being—As the external forms are the effects of the modifications of the Attributes, so are also the internal and imperceptible ones.

G. J.

(To be continued).

Reviews.

OUR MAGAZINES.

Lucifer:—The meeting on common ground between Theosophists and Spiritualists, judging from the editorial remarks in the April *Lucifer*, seems improbable; as the Spiritualists apparently find a difficulty in the selection of representatives. However, the home and foreign journals pass favourable criticisms on Mrs. Besant's efforts, and it will not be the fault of the Theosophists if the meeting falls through.

The comparative value of Eastern and Western Occultism is a much debated question: as far as regards the Western Myticism represented by the Kabalah. H. P. B., in an able article, “The Kabalah and the Kabalists,” declares that it “helps to unveil no higher spiritual truth than that which all astrologers have insisted upon in every age; *i. e.* the close relation between the sidereal and all the terrestrial bodies—human beings included.” Speaking of the respective merits of the Eastern and Western systems; she adds: “The two systems threaten the world of the mystics with a speedy conflict, which, instead of increasing the spread of the One Universal Truth, will necessarily only weaken and impede its progress. Yet the question is not, once more, which is *the* one truth. For both are founded upon the eternal verities of prehistoric knowledge, as both, in the present age and the state of mental transition through which humanity is now passing, can give out only a certain portion of these verities. It is simply a question: “Which of the two systems contains most unadulterated facts; and, most important of all,—which of the two presents its teachings in the most Catholic (*i. e.*, unsectarian) and important manner?”

Mr. Judge's article on Mesmerism is very interesting, especially in connection with the part played by the Astral Man, in some of the phenomena of Hypnotism. This should be read with reference to William Brehon's article in *May Path* “Mesmerism and the Higher Self,” where the misconcep-

tion of a recent writer on Mesmerism are treated of. The "World Soul" is concluded in the present number and Mr. Mead draws his threads skilfully together, stating in conclusion that our task "should be to bring once more to the sight of men the old ideals of Humanity." Our valued contributor, Dr. Pratt, has an article on "The Instability of Doctrinal Teaching;" and some useful thoughts on Brotherhood by Babu K. P. Mukherji conclude an excellent number.

The Path:—Old memories come crowding in upon us as we open the May Path and find some photo-engravings of the house in Lansdowne Road, London, where some part of H. P. B.'s life was spent. The accompanying letter press is light and interesting. Auriga P. Starr contributes "Some Pertinent Reflections" on the idea that "The T. S. should never have a Creed;" "Is there Idolatry of H. P. B.?" &c., the latter after due consideration being answered in the negative. "The Basis of Practical Theosophy," by Thomas E. Carr, sounds a useful note, and the conversation round the *Tea Table* is again interesting. We notice that Dr. Allen Griffiths, the newly appointed Pacific Coast Lecturer, has made a successful start in his work.

The New Californian:—The issue of our Pacific Coast periodical for March-April, contains an excellent article by the Editor, Dr. Anderson, "Theosophic Concepts of Life and Death." There are also other interesting articles and some useful reprints, including Ingersoll's "Arrangement of Orthodoxy."

Theosophical Siftings:—The *Theosophical Siftings*, under the able management of Countess Wachtmeister, has now reached its fifth volume. No. 3 of the present one contains two very able papers from the pen of Miss Kislisbury; one, "Theosophy in its relation to Spiritualism;" the other on "Karma and Free-will." The former which is particularly valuable, as showing the points of agreement and disagreement between Theosophy and Spiritualism, estimated by one who was formerly a leading Spiritualist and now an active Theosophist, we copy elsewhere.

Le Lotus Bleu:—The April number consists principally of translations from the English. "Amaravella" has a good article "Why ought we to be Brothers?" and there is also a short paper on the Ego, by Guymiot.

Journal of the Maha-Bodhi Society.—The second number of this little magazine is in every way an improvement on its predecessor. There is an excellent article "Who Destroyed Buddhism in India?" giving quotations from different authorities on the subject, and the "Notes and News" are interesting and well selected. Mr. Dharmapala's literary efforts will, we are sure, ultimately result in benefit to the cause of Buddhism, both in the East and West. The Manager of the *Theosophist* books subscriptions.

THE SONG OF SONGS OF SOLOMON.*

The "Song of Solomon" is not a book that receives much attention from Biblical students, for the simple reason (though not admitted) that, viewed as a religious work, it is preposterous.

Dr. Diaz de Leon, who regards the "Song," in the light most reasonable people must regard it, as a love-song, has presented us with a translation

* "El Cantur de los Cantares de Salomon." Translated from the Hebrew by Dr. I. Diaz de Leon. Aguascalientes. Published by I. T. Pedroza E. Hijos. 1891.

in Spanish from the original Hebrew, and he has also furnished parallel translations from the Greek, Latin, German, French and English.

It is interesting to notice, in comparing the renderings into the different languages, the adaptability or otherwise of each to the particular theme of the verses. The French and, as far as we can judge, the Spanish itself, seem to lend themselves best to the expression of the sensuous and impassioned utterances of the Hebrew Poet. The Greek seems better than the Latin, the latter being somewhat heavy. Dr. de Leon's able compilation will be appreciated by scholars.

S. V. E.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, May 1892.

It may interest you all to hear how we kept "White Lotus Day" at Headquarters. Notices were sent out to the Blavatsky Lodge, and the little lecture hall was almost full by 2 o'clock, on the afternoon of the 8th. The President, of course, spoke a few introductory words, and then read us those most beautiful stanzas from Sir E. Arnold's "Light of Asia," beginning "OM, AMITAYA! Measure not with words..." (p. 211). This was listened to in reverent silence, all present rising to their feet when Mrs. Besant began the reading, and remaining standing until the conclusion of the impressive little ceremony. Our brother, W. R. Old—as representing the General Secretary, European Section—next followed with an extract from the "Bhagavad Gita;" after which Mrs. Besant gave a short address, couched in terms, and delivered as only she could speak, on such a touching and solemn occasion. Her tone throughout was far removed from selfish sorrow or mourning, such as our Teacher would most emphatically have deprecated. The necessity for proving our gratitude to her, and devotion to the cause in which she spent (and for which she gave) her life, by ever-renewed and strenuous exertions to spread Theosophy throughout the length and breadth of the land, was dwelt upon; and finally Mrs. Besant read us a portion of "The Voice of the Silence"—our Teacher's own incomparable rendering into English of some of the stanzas from the "Book of the Golden Precepts"—explaining, as her reason for thus enlarging on the lines laid down for the day's procedure, that this translation had not been in existence when the will which mentioned the books from which selections were to be read was drawn up. The portion taken by Mrs. Besant was the final choice of the initiate, from "The Seven Portals" (p. 65); and she most appropriately concluded with the sentence:—"Thou art enlightened—choose thy way;" adding, after a short but impressive pause, as she stepped down from the platform. "How she chose, we know." Then followed a brief silence after which the members, on leaving the hall, went in, in small groups, to see H. P. B.'s rooms—which, as you know, have been left untouched—and which had been most lovingly and beautifully decorated with white flowers, chiefly arum lilies and lilies of the valley, in token of the reverent and affectionate gratitude which must ever be felt towards our Teacher for the priceless boon which she brought to us from the East.

The Lodge began a new Syllabus of Discussions on the 19th instant. Rama Prasad's book, "Nature's Finer Forces," being made the basis of the

discussions for four successive Thursdays, "The Hidden Properties of Gems;" "Sound as a Builder up and Destroyer of Forms;" and "Sorcery, Medieval and Modern" will bring the present course to a conclusion. The main feature of this course is that no names are given for the openers of the discussions; an innovation considered by many members as being both necessary and judicious. Miss Cooper has kindly consented to become our permanent Honorary Secretary; she having, as I told you in a previous letter, been acting in that capacity, *pro tem.*, for sometime past.

The principal events of the month, exoterically speaking, have been Miss Besant's marriage to Mr. Ernest Scott, which took place on the 7th instant, at Marylebone Registry Office, and the subsequent departure—only a week later—of the bride and bridegroom for Australia, where Mr. Scott has accepted an appointment on a Melbourne Newspaper. There was quite a pretty little wedding breakfast, and an "At Home" in the afternoon, at Headquarters, on the 7th; which formed a striking contrast to the ordinary, everyday aspect of one of the busiest and most important of Theosophical centres.

The General Secretary has just (Wednesday—25th instant) returned from his American trip, having made a quick passage of only a week, from New York. He looks very brown and well, and seems delighted with all he has seen and heard, both with regard to the zeal and earnestness of our American brethren, and also as to the exceedingly hopeful and extensive prospects Theosophy seems to have before it in the New World.

Our country Lodges are flourishing vigorously, Liverpool especially reports well, and their Secretary, Mr. John Hill, sent me a very significant little balance sheet the other day, which speaks volumes for the work the Lodge is accomplishing.

A New Lodge has been formed, at Harrogate, since I last wrote. Much interest in Theosophy was evinced when Mrs. Besant lectured there recently, and this newly-found and duly registered Lodge is the happy, and almost immediate result. It starts, I believe, with about a dozen members, who will meet weekly.

* * * * *

The Westminster Review for April contains an article which cannot fail to interest all who have the future welfare of the race at heart. It is, in point of fact, an exceedingly able review by Mr. W. J. Greenstreet, of two recent French publications on education, *viz.*, *Education et Hérité*, by M. Gayan, and M. Alfred Fouilleé's *L'Enseignement au point de vue national*. Mr. Greenstreet speaking of the latter, says that M. Fouilleé's "preliminary thesis deals with the true power and the true limits of education; the question of the method by which education produces a selection of thoughts in the brain—*i. e.* psychological selection."

The most important step forward taken by M. Fouilleé is, I think, the stress he lays upon organisation, unity, solidarity; he "claims that the main difference between the old and the new *régime* must be in the attention paid to organisation." He is, however, fully alive to the "dangers besetting a democracy—to wit, the disintegration of society into individuals who are bent on their own interests, and in whom the idea of social bonds or duties is evanescent, if not extinct." Most true, and he may well add, "Unity and Harmony are wanted and the necessary means will be found in the

"study of man and society, of the laws of the universe, of morals, ethics, æsthetics,—in a word, of *philosophy*." Quite a Theosophical programme!

In working out the evolution of morality M. Fouilleé says:—"The intellect conceives an ideal end; it becomes conscious of a power of realisation and eventually the complete realisation of the ideal becomes a law and a duty." "Duty," he says again, "*is a profound sense of solidarity*;" a sentiment with which we are most fully in accord. M. Gayan's concession of duty, though somewhat differently expressed, evidently has the same end in view, for he says:—

"Obligation is a power which is conscious of its own superiority, and is opposed to all that is inferior to it or incompatible with it, and is thus translated into *duty* Duty is the consciousness of a certain internal power, of a nature superior to all other powers..... Life is..... identical with social life, the deliberate choice of the higher and the better being the intra-organic solidarity of the cells..... This gives us a guiding rule in our moral training of children..... Accustom the child to making for himself a law, a duty, an obligation, but let the law be recognised as just and reasonable, and then we can count on spontaneity, and autonomy will become obedience..... Egoism is a contraction of the sphere of activity, and ends in impoverishing and starving activity. Generosity is a sentiment at the bottom of all morality, and with this sentiment the mind of the young must be saturated."

M. Fouilleé, says Mr. Greenstreet, then takes up the question, discusses it in detail, and concludes by making suggestions of great practical utility. Among other things, he says that "a conscious reflective method..... is the best form of mental gymnastics..... Philosophical studies alone can exhibit the part in its relation to the whole. *The end is unity*, the method is unification." The course of training suggested by M. Fouilleé is most extensive, and Mr. Greenstreet gives a sketch of it, too full of course to detail here. There are nine heads, and under each head M. Fouilleé gives a detailed plan to be followed in working it out. The heads are:—(1) The Country, the Nation. (2) The Individual. (3) The Family. (4) The School. (5) Mutual Relations of Citizens. (6) The State and the Laws. (7) International Relations. (8) The Universe. (9) The Ideal Society of Minds. "How," asks M. Fouilleé, "can a child be an Egoist, when he knows his debt to his family and his country, and when he compares the debt with the assets; when he has acquired a clear and keen sense of national and international solidarity?" He concludes by pleading for a *Scientific* training in morals. Truly, in every department of science, education, religion, &c., is the Theosophic leaven to be found working.

Most readers of the *Theosophist* will remember H. P. B.'s masterly article on "Genius," which appeared in *Lucifer* for November 1889; and, *apropos* of her teaching on the subject, it is encouraging to meet with an echo of it in a most interesting and original article which appeared in last month's *Century*. The paper in question is the second part of a short treatise on "The Nature and Elements of Poetry," by E. C. Stedman; and the passage which I have specially in my mind runs as follows:—

"The imaginative work of a true artist, conveying his own ideal, is creative because it is the expression, the new embodiment, of his particular nature, the *materialization of something which renders him a congener, even a part, of the universal soul*—that divinity whose eternal function it is to create..... *The creative insight, according to its degree, is allied with, if not the source of, the mysterious endowment named genius.*"†

† Italics mine.—A. L. C.

This, coming after an attentive perusal of some of the late medical theories, which declare genius to be closely allied to, if not identical with, madness, is not a little refreshing. Mr. Stedman is most intuitive, and catches glimpses of great occult truths, *e. g.* his association of the law of vibration with psycho-physiological processes, and his recognition of the fact that these vibrations are in touch with the "universal force," as he expresses it. He declares the poetic spirit to be "absolute and primal, acknowledged but not reducible;" and renders fitting tribute to "the ancients," who "comprehended the rhythm of air and water."

"Life, he says," "is rhythmical," "man and brute are the subjects of recurrent touch, sensation, order, and are alike responsive to measured sound, the form of rhythm most obvious and recognizable." The vibratory theory is next dealt with in its relation to poetry, and the poetic faculty; "every movement of matter, seized upon by universal force, is vibratory." Vibrations, and nothing else, convey through the body the look and voice of nature to the soul; and "*thus alone can one incarnate individuality address its fellow.*"

Mr. Stedman makes an appropriate use of Bunyan's quaint imagery in this connection, saying that it is these vibrations which *knock* at the ear-gate, and are *visible* to the eye-gate, and are *sentient* at the gates of touch of "the living temple." But *poetic* vibrations are "impalpable to the carnal touch, and unseen by the bodily eye." "Nothing," he says in conclusion, "ever has outrivalled or ever will outrival, as a declaration of the specific quality of poetry, the assertion that its makers do

"Feed on thoughts, that *voluntary* move

Harmonious numbers." "

Professor McKendrick's paper on Human Electricity, in the current number of the *Fortnightly*, proves that Science is moving, nay, positively striding rapidly, in the right direction. The Professor advances the opinion that in all probability vital phenomena are associated with electrical changes; in fact that what we call vitality—life—may be partially dependent upon electricity, which he acknowledges to be just as mysterious as "life." Although Prof. McKendrick does not definitely correlate these two classes of phenomena, yet the fact that this correlation has occurred to science as being within bounds of the *possible*, surely gives us a not unfounded hope that in the near future they may be "discovered" to be identical. Ancient Egypt—its civilisation, and colossal remains—seems to be attracting an unusual amount of attention at the present time; *e. g.* Mr. Johnson's "Egyptian Science: from the Monuments and Ancient Books," is well noticed in the "Contemporary Literature" portion of the *Westminster Review* for last month. A Society paper has an interesting little paragraph on "Glass in Old Egypt;" and Mr. Norman Lockyer's recent researches (in Egypt) formed the subject of a paper read, not long ago, by Mr. Penrose before the Society of Antiquarians; not to mention many other little notices to be found scattered about here and there, in the ever-increasing mass of printed matter that issues daily from the presses of the "civilized" world.

Mr. Johnson tells us that mathematics appear to have been a favourite study of the Egyptians "from a period of the remotest antiquity." They cultivated medicine, too, to a very great extent; but "it was in engineering, however, that the Egyptians achieved their greatest triumphs.....Passing on to Chemistry we find the Egyptians again distinguished by the practical

character of their knowledge." In Natural Philosophy, Astronomy and Science, they very greatly excelled, and that too on the practical side. Their colouring of porcelain and glass, their cloth-dyeing, &c., seem to have reached a pitch of perfection that has never since been equalled. The priests at Memphis were great glass-makers, and "not only had factories for common glass, but, profiting by their discovery of the property of oxides of metals, *which they got from India*, of vitrifying different colours, conceived the project of imitating all the precious stones which commerce brought them from that country." Indeed, the paragraphist from whom I quote, admits that the glass-blowers of Thebes were "possibly greater" (!) than we are after the lapse of forty centuries or more of progress and retrogression.

A. L. C.

AMERICAN LETTER.

CHICAGO, April 24th, 1892.

In my last I promised to give some account of the great event of our Theosophic year, the Annual Convention, which was held this year at Chicago.

The first session was opened at ten o'clock A. M. to-day, Sunday, the twenty-fourth April. The morning has been devoted to routine business. Everything has been so well prearranged that there have been no awkward waits, no lost time; and, as this Section is in good running order, there has been no business appertaining to it, of vital importance to be transacted. There have been, to be sure, several resolutions made, but as these have all been referred to the committee on resolutions, and its report has been accepted, little time of the entire body has been taken up in connection with them. There is, however, one among them both important and of particular interest to the Indian Section. Of particular interest to it, because it relates to our President-Founder, who has so greatly identified himself with and united himself to the Indian Section, that unless it has risen to a remarkably high plane of impersonality, it must be pleased with the resolution, as its context shows the love for and gratitude to Col. Olcott held by the American Section. I refer, of course, to the Resolution setting forth the request of the Convention that Col. Olcott should continue in office, the text of which resolution will probably appear in the June *Theosophist*.

The annual report of the General Secretary has opened with copious extracts from H. P. Blavatsky's letter to the Convention of this Section of 1888. These extracts, again, in no unmisakeable way, call attention to the danger of dogmatizing; to the necessity of great freedom of opinion within our ranks; the undesirability of orthodoxy; the mistake in supposing that our Society is a school for adepts; or that it encourages psychic cravings; and its real mission to help and guide the spiritual awakening now started. It also gives the encouraging news of the formation of eleven branches since the time of the holding of the last Convention. Perhaps, one of the most important parts of it is in reference to the consolidation of the "press scheme," the "plate scheme" and the "tract mailing scheme." The nature of the last you undoubtedly understand. The first is the preparation of articles on or about Theosophy, each article being forwarded simultaneously to such papers as have agreed to accept them, and by them

published. As very many small and medium-sized journals, throughout the country, are glad to get well-written and interesting subject matter, free of cost, these articles are beginning, on account of this, to have a wide circulation. The "plate scheme" is of a similar nature. Electrotype plates are made, of Theosophical articles suitable for publication, and are forwarded to such dailies as take advantage of the opportunity, and by them used bodily. This saves them the labor of type setting as well as expense in paying for reading matter. To a people like we, Americans, who, in our slang phraseology, are what is called "newspaper fiends," from our insatiable appetite for newspaper reading, this means an immense spreading of propaganda. These three methods of works, as consolidated, are called "The Propaganda."

Reference has also been made to the engagement of Prof. Manilal N. Divedi for the Oriental Department. A suggestion has also been made and favorably acted upon—that when the number of active members in a branch falls below five, its charter shall be annulled.

At the afternoon session two papers have been read—one by Dr. Keightley—one by Dr. Buck. These have been followed by an address from Mr. Judge. At the evening session Mr. G. R. S. Mead, the delegate from the European Section, has read a paper, and Dr. A. P. Buchman, of Fort Wayne, Indiana, has given an address.

The title of Dr. Keightley's paper is "Schools of Metaphysical Healing." Under this head he classifies all the various schools of healing, Divine Science, Christian Science, and the like: because they are all unanimous in denying to physical methods any real importance, insisting upon the importance of that which comes beyond or after the physical. The paper like the others, is long and exhaustive, and makes a strong case against the practice of curing physical diseases by metaphysical processes, and shows the illogicalness of denying the existence of matter and then making the well-being of the material human organism of transcendent moment.

Dr. Buck's article treats of "Materialism and Spiritualism *v.* Occultism." In it the so-called Spiritualism of the séance room is dealt with as not only leading to, but actually being, but a thinly disguised form of materialism. The dangers of mediumship are pointed out, and a warning given against encouraging or indulging in it. The paper closes with a brief reference to the seven-fold nature of man, the seven senses of the completed man, and the impossibility of obtaining the highest spiritual knowledge excepting through an unfolding or evolution of the highest of these.

The discussion which followed the reading of this paper became slightly acrimonious, though an unwarranted inference by one of the members that Spiritualists had been referred to as lacking in brain power, and as of a low moral status. Harmony was quickly restored when the different speakers most positively asserted that they had no intention of passing remarks upon the character of any body of people, but simply wished to point out the harmfulness of what seemed to them most undesirable practices.

The evening session, which has been opened with Mr. Mead's paper "Some Thoughts on Reincarnation," has been even more interesting than that of the afternoon. It is useless, in the short space of this letter, to even hint at an epitome of it, neither is that intended in the remarks on the preceding ones. Simply a few points are being jotted down, here and

there, in an effort to show you, in sketchy outline, a picture of that which has been going on. Perhaps the most novel point that Bro. Mead has brought out is, that the present Theosophical Society may be a reincarnation of that of the Gnostics of the early centuries of the Christian era.

April 25th; at the sessions to-day, papers have been read by Bros. Gates and Thomas, and Mrs. Brainerd. The first was "Theosophy and Nineteenth Century Pessimism;" the second "Mythological Creation;" the other "The Way to the Path is through the Gate of Knowledge of the Higher Nature." They were all good, in fact this has proven a rather intellectual as well as harmonious gathering, the third one particularly calling forth most favorable comment on account of its close reasoning and clear analysis. A little ripple of amusement ran through the assembly when Bro. Thomas asserted that the only objection which he had to the paper was that it disproved Bro. Judge's opinion, that it was more difficult for the Ego to reach the higher life through the female than the male organism—there had been some discussion on this point prior to Mrs. Brainerd's reading.

The evening session has not been quite as well attended as the others, several delegates have already had to return to their homes. Those who were thus unfortunate missed, what by many present was considered the most interesting address ever given before a Theosophical body in this country. It was by Bro. Judge, and on "Cyclic Impression and Return, and our Evolution." When it was finished, rather than take the chance—or rather almost certainty—of something not equal to it, and thus spoiling a good dinner with a poor dessert, the meeting was adjourned, and so has ended the Convention of the American Section of 1892.

H. T. PATTERSON, F. T. S.

THE HINDU CALENDAR.

M. Edouard T. Coulomb, F.T.S., Manager of our French Head-quarters in Paris, asks to be informed about the Hindu Calendar. His letter to the Recording Secretary and the reply of the latter are as follow:—

"Dear Sir and Brother,

Will you kindly ask from one of our Hindu brethren, and transmit me the following information:—

1. On what exact date does the Hindu year begin this year? The first day of the Hindu year falls each time on a different date of our own. It must fall now somewhere in March?

2. What is the first month of the Hindu year? Is it Magh, Palgoon, or Chaitra? I suppose it is Palgoon, which corresponds with our February-March, but am not quite sure.

3. When is the supplementary triennial month, Adhimas, to be inserted?

I want this information for the *Lotus Bleu*. I asked Burnouf, but he could not tell me. One of the T. S. Brahmins will answer at once. It may please them to know that we are working very hard at Samskrita, we are now learning the text of the "Bhagavadgita" by heart: it is an excellent method, a deductive one, and pre-eminently Oriental. When we know two or three books in that way, we shall know Sanskrit. The hard thing is pronunciation: they do not know it in the Collège de France. If will has potency to realize its plans, I hope we shall have a Head-quarters here

before the end of the present year: and if we succeed, we mean to ask some French-speaking Pandit to come and teach us. Meanwhile tell them that any article or translation from a Hindu pen, even in English, will be welcome in the columns of the *Lotus Bleu*. For our only chance of success, here in France, depends on the second object of the T. S., we must head the "Renaissance Orientale" which begins to show seriously, not only in the works of Orientalists, in literature, and art, but even in the furnishing of houses and fancy dress."

Reply.

"Before answering your questions, I wish to make a few statements, towards a proper understanding of the calculations made by the Hindus. The heavens have been divided into 27 Nakshatras or Asterisms and 12 lunar Mansions called Rásis: one lunar Mansion being equal to $2\frac{1}{4}$ Nakshatras. We have:—

1. The Sávan or natural day is the interval between two consecutive sun risings. Hence Sávan days are of various durations.
2. The Soura or Solar day is the time during which the Sun describes one degree of the ecliptic. These days are, therefore, longer or shorter as the Sun is near his Apogee or Perigee.
3. The Nakshatra or sidereal day is the time between the same point of the ecliptic rising twice.
4. The Lunar day is the time during which the Moon moves through 120° of her synodical orbit, supposed to be divided into 360° . Its duration is 23 h. 37'-27 $\frac{1}{2}$ " European Time. But this is slightly variable.

We have then the following calculation for a year:—

1. One Lunar year of 360 days.
2. One Solar year of 365 days 6 hours 12m. 30s., according to Aryabhata Siddhanta, or 6 seconds longer according to Surya Siddhanta.

The Lunar year is enjoined in the Shastras as the one to be used for purposes of sacrifice; while the Solar year is used for public purposes, although now-a-days both are used indiscriminately. Now with reference to your queries:—

1. The Hindu year begins on the 29th March, according to the calculations for the Lunar year called Chándrámana, or the 12th April, if according to that for the Solar year or Souramána. Strictly speaking the Solar (or sidereal year) begins exactly at 3-31 P.M. (Madras Time) or 10-10'-1" A.M. (Greenwich Time). The next Hindu year (Vijaya) begins on April 11, 1893, at 9-44 P.M. (Madras Time), adding 365 days 6 hours 12 minutes to the previous figure for 1892. The one after that (Jaya) commences on April 12th, 1894, at 4-1 A.M. (Madras Time). Hence the Hindu New Year's Day cannot always fall on April 11th.

2. The first month of the Hindu year is Pálguna or Chaitra, as the year is reckoned according to Chándramána or Souramána.

3. The explanation of Adhikamása is this. The difference between the Solar and Lunar years amounts to 5 or 6 days in a year, as we have seen above. In every four years this difference amounts to nearly a month, and that period is called Adhikamása.

I have only given the barest outlines of the subject and, as I do not exactly know what you want, I have refrained from going into details.

S. E. GOPALACHARLU,

Sec. Secretary.

SUPPLEMENT TO THE THEOSOPHIST.

JULY 1892.

THEOSOPHICAL SOCIETY.

PRESIDENTIAL NOTICE.

THE HARTMANN ESTATE.

I have just received from my Brisbane Solicitors (who are the leading firm in Queensland) the subjoined letter. It shows that the heirs of Hartmann have, by their own procrastination in deciding whether or not to sue the Executors for malfeasance, prevented my settling the estate on the basis offered by me and gratefully accepted by them, *viz.*, that I should take about one-fifth of the estimated value of the estate and give them the remainder. I am now sending to my esteemed counsel and to my friend Judge P— full authority to adopt whatsoever measures may to them seem best to settle the business without further loss of time.

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

Adelaide St., Brisbane,
QUEENSLAND, 13th May 1892.

The letter is as follows:

Col. H. S. OLCOTT,
President, Theosophical Society.

DEAR SIR,

HARTMANN DECEASED.

Some time since, Mr. Judge P. desired us to write acquainting you with the position of matters herein.

We feel we must apologise for having deferred doing so, such a long time; but would point out that we were influenced by the expectation that matters long ere this would have been settled and that we could convey that news to you.

As the prospects of an early settlement seem doubtful, we will no longer delay in putting you in possession of the causes.

In the first place, some trouble and much time was expended in ascertaining the whereabouts of the titles to the land of which Mr. Hartmann died seised, and when some were discovered, we experienced very great difficulty in persuading the Registrar of Titles to transmit the lands into your name—the primary causes of the difficulty were the position taken up by the Executors of the Will in refusing to consent to the transmission of the lands to you; and the question raised by the Registrar of Titles as to your power to take or hold lands, assuming, as the Registrar of Titles did, that you were not a British born or naturalized subject.

The question raised by the Registrar was one which we could not get over by proving that you were a British born subject or had been naturalized, but we induced him notwithstanding, to permit of the lands being transmitted to you by showing that it was not intended that you should hold the lands except so far as would be necessary to pass them on to the children of the above deceased;—in other words, that you were acting merely as a channel.

The Registrar would not however grant a clear transmission of the lands to you in consequence of the want of concurrence of the Executors, but only, "so far as relates to the residue after certain charges created by the will have been satisfied;" of course, until such charges have been satisfied or removed there will be, as it were, a blot upon the titles which will most probably prevent third parties buying same or advancing money upon the security thereof.

We may here mention that as Mr. Isambert, (shortly after you left Queensland) strongly advocated fighting the Executors, we advised him to get some other Solicitor to act for him and the Hartmann family, which he accordingly did.

To Mr. Isambert and his Solicitor we, some three months ago, communicated the fact of transmissions, having been granted and that the transfer of the lands

to the farmer, in trust for the Hartmann children, could be completed upon payment to us, on your behalf, of the £150 agreed to be paid in cash. We also informed him that the costs and registration fees (which alone exceed £8) would have to be borne by the Hartmann family.

Since the above communication to Mr. Isambert, he has called upon us several times, but has made no arrangements for the completion of the matter or informed us what (if any) is the obstacle in the way—and his Solicitor informs us that he is entirely without instructions.

You will remember that one piece of land was to be released to the Hartmann family to enable them to raise the £150 to be paid to you; we do not know whether any attempt has been made but expect that some difficulty would be experienced in doing so, in consequence of the charges (before referred to) upon the titles.

No proceedings have, up to the present time, (to our knowledge) been instituted against the Executors, and the matter seems to have been allowed to sink quietly into oblivion.

This will appear to you, as it does to us, to be most unsatisfactory, and we think, if it is not intended to take proceedings against the Executors, a release may as well be given to them upon condition that the charges upon the title be removed.

Perhaps, it would be as well for us to threaten that, unless the Hartmann family are prepared, on their side, to immediately complete the arrangements made between you and them, the matter will be considered off.

Kindly instruct us if we shall do this and in the meantime we will urge matters on with the view of obtaining settlement.

Yours faithfully,
(Sgd.) MACPHERSON FEEZ.

THEOSOPHICAL SOCIETY.

FINANCIAL STATEMENT.

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

LIBRARY FUND.

Mr. C. Sambiah (<i>Mylapore</i>)	RS.	A.	P.
...	4	0	0

ANNIVERSARY FUND.

Annual dues of two members of Sydney T. S. at 2s. each = 4s.	3	4	0
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HEAD QUARTERS' FUND.

Mr. W. R. Old, Charter fees of eight branches at 5s. each = £ 2.	30	15	0
Secretary Sydney T. S., Entrance fees of two members at 5s. each = 10s.	7	9	0
Mr. N. H. Cama (<i>Secunderabad</i>)	5	0	0
„ Anantaramnathji Mehta (<i>Kundla</i>)	33	0	0
„ S. T. Venkatapathy Iyer (<i>Mysore</i>)	2	0	0
„ C. Sambiah (<i>Mylapore</i>)	3	0	0
„ L. Venkatavaradarajulu Naidu (<i>Madras</i>)	2	0	0
From Mr. W. Q. Judge:—			

Diploma fees for 132 members	\$ 36		
Charter fee of Atma T. S.	„ 5		
„ „ Boise City T. S.	„ 5		
Donation of Mrs. E. H. Claffin	„ 1		
„ „ A. W. Goodrich	„ 2		
„ „ Albert Torgee	„ 1		
„ „ Alexander Fullerton	„ 10		
„ „ M. L. Ettinger	„ 5		
	\$ 95 or		
	£ 19-9-4 =	302	9 2

H. P. B. MEMORIAL FUND.

Amount already acknowledged	RS.	A.	P.
Mr. Dadabhai Sakharam (<i>Bombay</i>)	1,349	0	0
„ Anantaramnathji Mehta (<i>Kundla</i>)	10	0	0
„ Anantaramnathji Mehta (<i>Kundla</i>)	119	0	0
„ An F. T. S" (<i>Mozufferpore</i>)	0	8	0
Total...	1,478	8	0

COL. OLCOTT PENSION FUND.

(The interest of this Fund will be paid as a pension to the President-Founder and the principal revert to the Society at his death).

	RS.	A.	P.
Amount already acknowledged	524	0	0
Mr. Dadabhai Sakharam (<i>Bombay</i>)	40	0	0
Hyderabad Branch T. S.	75	0	0
„ An F. T. S." (<i>Mozufferpore</i>)	0	8	0
Mr. B. E. Unwalla (<i>Bombay</i>)	10	0	0
„ D. P. Kotwal (do.)	7	0	0
„ Sriram (<i>Bulandshahr</i>)	10	0	0
„ S. T. Venkatapathy Iyer (<i>Mysore</i>)	5	0	0
„ K. Narayana Row (<i>Chituldruk</i>) and "Friend"	10	8	0
„ Baijnath Singh (<i>Gya</i>)	4	0	0
„ K. C. Mukerji (<i>Simla</i>)	3	0	0
„ D. B. Venkatasubba Row (<i>Trivellore</i>)	5	0	0
„ D. J. Edul Behram (<i>Surat</i>)	20	0	0
„ S. Balasubrahmanya Mudaliar (<i>Jagalur</i>)	2	0	0
Bhavanagar Branch T. S.	50	0	0
Mr. S. T. Kristnamachary (<i>Pondicherry</i>)	35	0	0
„ D. D. Writer and Son (<i>Bombay</i>)	10	0	0

Total Rs... 810 0 0

S. E. GOPALACHARLU,
Treasurer T. S.

21st June 1892.

AMERICAN SECTION T. S.

To THE SECY., THEOSOPHICAL SOCIETY, NEW YORK, May 10th, 1892.

Adyar, Madras, India.

DEAR SIR AND BROTHER,

On May 4th, 1892, there was issued from this office a Charter to a new Branch entitled the "Hot Springs T. S.," located at Hot Springs, Ark. It has six Charter members.

In accordance with a resolution passed by the last Convention, the General Secretary, with the consent of the Executive Committee, has cancelled the Charter of the Keshava T. S., Boulder, Colo., and erased the name from the list of American Branches. The number of our Branches is at present sixty (60).

Fraternally yours,

WILLIAM Q. JUDGE,
General Secretary.

INDIAN SECTION T. S.

THREE NEW BRANCHES.

Charters have been granted to three new Branches, one at Nasik, under the presidency of Mr. D. R. Farkhadkari; another at Dehra Dun under the presidency of Babu Baldeoing and the third at Nilphamari under the presidency of Babu Umathaguoshal. The formation of the first two named Branches is due, to a great extent, to the General Secretary's recent visits.

MR. BERTRAM KEIGHTLEY'S RECENT TOUR.

MEERUT T. S. REPORT.

Mr. Bertram Keightley visited the Meerut Branch in the month of March 1892, and stayed there on 28th, 29th, 30th and 31st. He left for Dehra Dun on the 1st of April. He delivered a lecture on "Hinduism, Theosophy and the T. S." The lecture was well attended, and left a very good impression on the public mind, both as regards the subject and the lecturer. Mr. Keightley held private conversations with members and outsiders on many important subjects, such as Karma and Reincarnation, the state after death, and so on. He answered many important questions on various subjects put by the members.

The Meerut Branch has started, from January 1892, an "Urdu Monthly Pamphlet" called the *Amrita Kaghunt*, (the Draught of Immortality). Its aim is to fulfil the objects of the Theosophical Society, and its columns comprehend all Theosophical subjects.

On the 8th of May 1892, the Meerut T. S. passed a resolution in commemoration of White Lotus Day. The members decided for this year to give Rs. 5 in help of an orphanage asylum in H. P. B.'s name.

RAMA PRASAD.

DEHRA DUN T. S. REPORT.

I beg to report that Brother Keightley arrived here on Friday the 1st instant, at 2-30 P. M. He was received by us at the Post Office. He then drove to Mr. Quarry's house, where he put up on Saturday, Sunday and Monday. He delivered three lectures on (1) "Theosophy and T. S.," (2) "Has Man a Soul?" (3) "The Evolution of the Soul." Notwithstanding the prevalence of cholera and other unfavourable causes, the audience was comparatively large, consisting of some of the European ladies and gentlemen. His lectures were much appreciated as is evinced by the public interest awakened in spiritual matters. He has done a very good work here. His second lecture was especially interesting and is much talked of.

ISHAN CHANDRA DEV,
Dehra Dun.

WHITE LOTUS DAY CELEBRATIONS.

DEHRA DUN BRANCH.

I beg to report that the Dehra Dun Branch celebrated the White Lotus Day on the 8th of May. A paper on the Life and Work of H. P. B. and the 6th chapter of the *Bhagavatgita* were read at the meeting. A discussion followed in which it was shown how H. P. B. sowed the seeds of Theosophy, worked, suffered, as did all the great souls of old, and passed away ever true to the mission with which the Masters commissioned her.

ISHAN CHANDRA DEV,
Secretary, Dehra Dun Branch.

BEZWADA BRANCH.

The proceedings commenced with the distribution of rice among the really poor and helpless, numbering more than 200 of different castes and creeds. Each man, woman and child was served with rice sufficient for one full meal.

Mr. N. Sheshagiri Row then read the executive order of the President T. S., dated Adyar, 17th April 1892, anent the commemoration of H. P. B.'s death.

Mr. V. Veeraragavacharlu, a local Pundit, read a paper giving a short account of H. P. B.'s life.

Mr. A. Seshagiri Row then read the cremation speech delivered by Mr. Mead, General Secretary, European Section of the T. S.

Mr. V. Veeraraghavacharlu then read and explained chapter II of the *Bhagavatgita*.

Mr. T. V. Narasayya, Secretary, then explained to the audience the good work done by H. P. B. to the world in general and India in particular, and also the first object of the Theosophical Society. He also explained the esoteric meaning of the chapter II of the *Gita*.

Then the meeting came to a close with a short speech from the President, exhorting the members and other gentlemen to spare an hour or two once a week to exchange their thoughts on Theosophical matters.

B. BOSU,
President.

QUARTERLY REPORTS OF BRANCHES.

SURAT BRANCH.

The new year of the Branch commences, according to rules lately passed, from 23rd April (which is the date of the charter.)

There were 15 Sunday weekly meetings, besides which members met twice a week to read "Key to Theosophy." Special meetings were called also to read and discuss *Branch Papers*. The registered number of members is 39, out of which four joined during the quarter ending 31st March 1892. The average attendance of members was 18 and that of sympathisers 7. The small attendance of members is owing to some of them being in the District on official duties.

At the annual meeting of the members of the Branch, held on 18th April 1892, the following office-bearers were nominated for the year commencing with the 23rd April 1892:—

Mr. Nautamram Uttamram,	<i>President.</i>	} <i>Vice-Presidents.</i>
Doctor Dinshahji Jivaji Edal-Behram		
Mr. Jaggannath Ichbaram		
Mahiputram Dajibhai,	<i>Secretary.</i>	
Mr. Maneklal Nagindas,	<i>Treasurer and Accountant.</i>	

The following meetings were held during the year:—

- (a) Regular weekly meetings.
- (b) Special meetings for discussion of *Branch Paper* during the last quarter.
- (c) "Key to Theosophy" classes during the last two quarters.

At the weekly meetings, were read two original papers which took up three week days, and at the remaining meetings were read selections from Theosophical leaflets and books.

MAHIPUTRAM,
Secretary, Surat T. S.

BANKURA BRANCH.

1. Babu Indranarayan Biswas has been appointed to perform the greater part of the Secretary's work.
2. Nine meetings were held, and the attendance was 56 per cent.
3. The work, as usual, was literary. The *Branch Papers* and articles from *The Theosophist* were read in the meetings.
4. The sympathy of the outside public is of a passive nature, ending in admiration of the Theosophical literature. No active efforts have yet been made by the Bankura Branch to popularize Theosophy.
5. The Branch may undertake to translate Sanskrit and Vernacular works into English if funds are provided.

KEELARNATH KULABHI.

ALLAHABAD BRANCH.

The office-bearers for the quarter under review are the same as reported in my previous report.

Thirteen meetings of the Branch were held in the quarter under report. The total number of attached members of the Branch has increased from 17 to 21, two of whom were new fellows of the Theosophical Society. The percentage of attendance was 56.

Branch Papers were regularly read; and on the initiation of the two new Fellows enrolled during the quarter, addresses on the objects of the Society were delivered by Bro. Rai Pyarelal, the President, and Bro. G. N. Chakravarti, the Vice-President of the Branch. Besides this, steps have been taken to collect subscriptions for a Theosophical Hall for Allahabad, which might also serve for the location of the Head-quarters of the contemplated N. W. P. and Ondh Section. Upwards of Rs. 600 have already been subscribed for among the members of the Allahabad Branch, and more subscriptions are expected.

The Indian public sympathises with the movement but only passively; the European public here is almost entirely indifferent. Arrangements are being made for the delivery of public lectures in English and Vernacular by members of the Branch, which, it is hoped, will evoke an active interest in Theosophy. A Student's Theosophical Association has also been started in connection with the Branch to encourage and assist College students in the study of Theosophy, &c., and is making satisfactory progress, having among its members some of the best college students.

One of the members of the Branch, Bro. S. C. Vasu, is at present engaged in the translation of Panini's Grammar. The Branch is not at present in a position to say whether it will undertake the translation of important Sanskrit and Vernacular works; it hopes however to give a definite answer with regard to this question in its next report.

The Branch has had the pleasure of receiving a visit from Mr. E. T. Sturdy F. T. S., of the European Section, in February last, and one from Guru, Chandra Vidhya Bharkar, F.T.S., M.R.A.S. (Lond.).

A. HYDARI,
Honorary Secretary.

COIMBATORE BRANCH.

Twelve meetings were held during the quarter, the average attendance being 9 members and 3 sympathisers.

2. As usual the *Branch Work Papers*, "Key to Theosophy" and the "Secret Doctrine," with now and then some interesting articles in other Theosophical publications, were studied and explained in Tamil.

3. The strength of the Branch has been increased by the joining of one Giryia Chettiar, an important member of the weaver community. Two or three more are likely to join us soon. Sympathisers attend our meetings oftener and in larger numbers than before. This shows that our regular meetings and the explanation in Tamil of the Theosophical doctrines and literature have stirred up an interest in enquiring minds. The distribution of Theosophical pamphlets, both English and Tamil, and especially the latter, has spread the knowledge of Theosophy over a much wider field and more effectually than before, thus clearing away misconceptions and prejudices.

4. During the period under reference we had the great honor and pleasure of a visit from Miss Müller, B. A., and Doctors Ryder and Stockham, who really enlightened the public as to Theosophy and education by the delivery of able and eloquent lectures.

5. I cannot conclude this report without a reference to the retirement of Colonel H. S. Olcott, from the Presidentship of the T. S., which position he has so ably, and with such conspicuous energy and success, filled, for these 17 years. Words cannot express the immense debt of gratitude which his services have placed humanity under.

S. MANICKULLAM AIYAR,
Secretary.

INDIAN SECTION.

FINANCIAL STATEMENT.

	RS.	A.	P.
BALANCE ON HAND ON the 25th of May	561 11 3
ANNUAL SUBSCRIPTIONS:—Ranchi Branch—Mr. N. K. Roy, Rs. 3 and Mr. P. C. Dey Rs. 2; Gaya Branch Rs. 22; Hyderabad Branch Rs. 30; Ludhiana Branch Rs. 20; Berhampore Branch Rs. 9; Baroda Branch Rs. 14; Mozufferpore Branch: Messrs. J. Sahoy, S. C. Mitter and T. P. Tewari at Rs. 2 each Rs. 6; Surat Branch Rs. 10; Nassik Branch Rs. 16; Lahore Branch Rs. 4; Bombay Branch Rs. 26; Coimbatore Branch Rs. 12; Madras Branch Rs. 25; Jubbulpore Branch Rs. 8; Benares Branch Rs. 24; Bankipore Branch Rs. 24; Seety Branch Rs. 6; Dehra Dun Branch Rs. 10; sum realised by V. P. P: 133 unattached members Rs. 415-12-0; 57 attached members Rs. 121-2-0...	807 14 0

DONATIONS:—Mr. Tookaram Tatya (Bombay) Rs. 50; Mr. P. D. Mahalaxmivala, Bombay Rs. 5; Mr. C. Sambiah (Mylapore) Rs. 3; Miss F. H. Müller Rs. 100; "Krishnarpanam" Rs. 15; Mr. S. J. Padsha Rs. 10; L. V. V. Naidu (Royapetta) Rs. 2...	RS.	A.	P.
...	185	10	0
ENTRANCE FEES:— Mr. R. V. Venkataramaiyer (Negapatam Branch) Rs. 10; Mr. Kunja Biharry Chatterji (Ranchi Branch) Rs. 10; Messrs. D. N. Coorlavalala, R. K. Parakh, F. B. Madon and K. S. Oza (Bombay Branch) at Rs. 10 each Rs. 40	...	60	0 0
Contribution towards travelling expenses nil
	RS.	1,615	3 3

EXPENSES.

SALARIES:—P. R. Venkataramaiyer Rs. 40; and Kothandam (office peon) Rs. 5	...	45	0 0
Postage...	...	152	4 0
Printer's charges	...	206	8 0
Telegrams	...	5	7 2
Stationery	...	1	9 0
Travelling expenses of Mr. B. Keightley from 7th May up to 8th June, including telegrams and food expenses	...	183	14 0
Sundries	...	2	3 0
Total...	596	13	2
Add balance...	1,018	6	1
Grand Total...	1,615	3	3

RETURN FROM TOUR.

Mr. Bertram Keightley, the General Secretary of the Indian Section, returned to Adyar on the morning of the 8th June from Calcutta per S. S. "Niemen." He visited many of the branches in the north, as a result of which, some new branches were formed and dormant ones revived. The necessity of visiting branches was so much felt by him, that he pushed on his tour notwithstanding the unbearable heat of the season, which it was difficult for even the natives of the country to bear. He will have the required rest and betake himself to the Section work in the Head-quarters. It is earnestly hoped that the activity imparted will be kept up and worked upon by the branches and members.

OUR CEYLON WORKERS.

We have received the usual monthly letter from our Ceylon correspondent, which was unfortunately to hand too late for publication in our correspondence columns. We give below a summary of the principal events of the last few weeks.

Early in June, Her Highness the Maharani of Cooch Behar paid a visit to the Sangamitta School, of which she has kindly become the Patroness. Among the invited guests were Mr. and Mrs. Scott (*née* Miss Besant) who were on their way to Australia. The school was beautifully decorated with ferns and flowers. Her Highness was accompanied by Mr. Keshub C. Sen and the Misses Sen. The school choir sang a Sinhalese lyric, which Mrs. Higgins accompanied on the harmonium, and an illuminated address was presented to the distinguished visitor by the head pupil, which was acknowledged by Mr. K. C. Sen on behalf of Her Highness. Mr. Scott, on behalf of Mrs. Scott and other friends, spoke a few words. After the singing of a hymn in English, the youngest child in the school presented Her Highness with an album of newspaper cuttings containing a record of her stay in Ceylon. The chanting of the "Jayamangala" brought this part of the proceedings to a close. A *conversazione* followed. Her Highness and suite left Colombo for Cooch Behar on the 9th June, Her Highness expressing her

pleasure at all she had seen, and declaring that the day she visited the school was the happiest she had spent in Ceylon. She presented Mrs. Higgins with a rich silken *saree* and Mr. Abrew with a gold watch-chain, as souvenirs of her visit.

Mrs. Higgins has now thirteen boarders and has found it necessary, owing to increase of work, to engage two more teachers. The fifth of November next will be the anniversary of her arrival in Ceylon, and it is hoped to have, on that day, a distribution of prizes. Needless to say, Colonel Olcott's presence is earnestly desired on that occasion, but, of course, it is impossible for him to fix an engagement definitely so far in the future. All earnest Theosophists must join in congratulating our self-sacrificing workers, Mrs. Higgins, Mr. Abrew and their colleagues on their success, joining therewith their sincere wishes that nothing may occur in the future to interrupt their noble work for the women of Ceylon.

A SCOTTISH BUDDHIST PRIEST.

Our Society, in addition to what it has already done for Buddhism, is about to contribute a white *bikshu* to the Ceylon priesthood. Mr. MacMillan F. T. S., of our Manchester Lodge, indulges his inclination towards the contemplative life of a Buddhist monk, by abandoning home, friends and worldly interests and placing himself under the discipline of the High Priest Sumangala's *pansala* at Colombo. After four months' preparation he will be admitted to the first stage of ordination, provided that he can pass the necessary tests.

A TRANSLATION OF THE "KEY TO THEOSOPHY."

The "Key to Theosophy" has been translated into Urdu by Bro. S. E. Biswas, the energetic Vice-President of the Ludhiana Theosophical Society. The price of the book will be eight annas only and it can be obtained from the Ludhiana T. S., Punjaub.

THE INDIAN CENSUS.

RETURNS BY RELIGIONS.—Hindus, $207\frac{2}{3}$ millions; Mahomedans, $57\frac{1}{2}$ millions; Christians, $2\frac{1}{4}$ millions; Jains, $1\frac{1}{10}$ millions; Sikhs, $1\frac{9}{10}$ millions; Buddhists, $7\frac{1}{10}$ millions; Jews, 17,000; Parsees, 90,000; Forest Tribes, $9\frac{1}{2}$ millions and Theists, Agnostics, Atheists, &c., 39,000. Total 287 millions.

In 1881 the number of persons in India enumerated as Christians was 1,862,625; in 1891, 2,284,191 came under the same designation. Ten years ago one person in every 36 called himself a Christian; but in 1891 one person in every 100 was a Christian. Christianity, though now but one per cent. of the population of India makes profession of it, is growing numerically at least; so is Hindooism, which, though its growth is not in proportion to the growth of population in the country, numbers twenty millions more than it did ten years ago. Mahomedans are increasing more rapidly in proportion than Hindoos, and Buddhists more rapidly than either of these two: while the Parsees just hold their own and no more. It is curious that so few describe themselves in doubt about all religions, but the very small number of 289 can scarcely represent all whose belief in the ancient religions of the country is shaken by the influence of education and contact with foreigners. The *Mirror* is nothing if not enthusiastic.

NOTICE.

Will be sent by V. P. P. on application to the Business Manager of the *Theosophist*.

Under the heading "*Theosophy*," in the New and Explanatory Catalogue, of seventeen pages, just issued, will be found the titles of a number of new pamphlets and re-prints by the Theosophical Publishing Society (London). Some new books have been Catalogued under other heads. Copies sent, free, upon application.

NEW BOOKS.

The Theosophical Glossary, by H. P. B. The same size as Secret Doctrine. pp. 389. Price Rs. 9.

Asceticism, by Col. Olcott. Reprinted from the *Theosophist*: a very important and instructive pamphlet. Price 1 an.

Transmigration of Souls by Pandit Srinivasa Sastriar. An important Doctrine of Hinduism. Price 2 ans.

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True Church of Christ, by J. W. Brodie Innes. Reprinted from *Lucifer* contains pp. 144. Price Rs. 2.

The Seven Principles of Man, by A. Besant. Being the Theosophical Manual No. 1. Price 12 ans.

Letters that have helped me, by Jasper Niemand. Cheap Edition. Price 12 ans.

The Rationale of Mesmerism, by A. P. Sinnett. Price Rs. 2-8.

Astrological Primer in English with a Zodiacal Map of the heavenly planets, in the Press, by Bangalore Suryanarain Row, B.A. Price 8 ans.

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To save one or two months time, Advance orders will be booked for all books announced as forthcoming in the *Path* or *Lucifer*, and filled as soon as the works are published at New York or London.

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Cosmology, or Universal Science—containing the Mysteries of the Universe regarding the Macrocosm and Microcosm, explained according to the Religion of Christ by means of the Secret Symbols of the Rosicrucians of the sixteenth and seventeenth Centuries, by FRANZ HARTMANN, M. D., author of *White and Black Magic, &c.*

This book contains 45 pages and twenty-five large plates of Rosicrucian symbols. They are important inasmuch as they show the connection between Western religious symbolism and that of our Hindu temples.

The size of the book is 17 × 12 inches. Our Catalogue price was Rs. 15. It was then reduced to Rs. 12. Now reduced to Rs. 10.

Mona Singh : a sketch by D. M. S., is a book intended to familiarize those who may care to look into it with some aspects of a movement which has, from time to time, been maligned by an irreverent Press. Contains 76 pp. Price Re. 1. Now reduced to Annas 12.

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The Principles of Astrological Geomancy or the Art of Divining by Punctuation, by F. Hartmann, M. D., treats about Astrology, the Seven Planets, Conjunctions, the twelve Signs of the Zodiac, the symbols of Geomancy, Instructions for Practice, Astrological Geomancy, &c., &c., and thus it is a very useful book. Contains 140 pp. Choice bound. Price Rs. 1-14-0.

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Five Years of Theosophy, comprising Mystical, Philosophical, Theosophical, Historical and Scientific Essays, selected from the *Theosophist* London Edition, paper cover. It is a thick Volume, containing 575 pages. Price Rs. 4—cheap.

The Theosophical Society.

INFORMATION FOR STRANGERS.

THE Theosophical Society was formed at New York, November 17th, 1875. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Sanskrit, Pali, Zend, and other ancient literature, and which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthen the waning religious spirit. The simplest expression of the objects of the Society is the following:—

First.—To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second.—To promote the study of Aryan and other Eastern literatures, religions and sciences.

Third.—A third object—pursued by a portion only of the members of the Society—is to investigate unexplained laws of nature and the psychical powers of man.

No person's religious opinions are asked upon his joining, nor is interference with them permitted, but every one is required, before admission, to promise to show towards his fellow-members the same tolerance in this respect as he claims for himself.

The Head-quarters, offices, and managing staff are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein the General Council meets annually in Convention, on the 27th of December. The European Head-quarters is at 19, Avenue Road, Regent's Park, N. W., London; the American Head-quarters is at 144, Madison Avenue, New York.

The Society is not yet endowed, but there is a nucleus of a Fund, the income from the investment of which will go towards defraying the current expenses; these are mainly, however, met by the proceeds of entrance-fees, donations, and a small annual subscription from each member. By the Revised Rules of 1889, the Society was placed upon a basis of voluntary contributions and made entirely dependent for maintenance upon the generosity of its Fellows and others. But a year's experience proved the old plan the better one.

The Official Trustee for all Society property is at present the President for the time being, and legacies and bequests *should invariably be made in his name*, in the legal phraseology of the Code of the country where the testator executes his Will. If left to the Society by name, the bequest becomes void in law. A legacy of £ 8,000 was thus lost. The President's full address is Henry Steel Olcott, Adyar, Madras, India. The T. S. Convention of December 1891 acceded to Col. Olcott's request and a Board of Trustees will be shortly announced.

The Society, as a body, eschews politics and all subjects outside its declared sphere of work. The Rules stringently forbid members to compromise its strict neutrality in these matters.

The *Theosophist* is private property, but under the Revised Rules it is the organ of the Society for the publication of official news. For anything else in the Magazine, the Society is not responsible.

Many Branches of the Society have been formed in various parts of the world, and new ones are constantly being organised. Each Branch frames its own bye-laws and manages its own local business without interference from Head-quarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1891, where all necessary information with regard to joining the Society, &c., will also be found.

Up to Dec. 27, 1892, 279 charters for Branches had been issued. For particulars, see the Rules, &c., to be had on application to the Recording Secretary of the Theosophical Society, Adyar, Madras; or to the General Secretaries of the Sections.

In Europe, to G. R. S. Mead, 19, Avenue Road, Regent's Park, N. W., London. In America, William Q. Judge, 144, Madison Avenue, New York. In India, to Bertram Keightley, Adyar, Madras. In Ceylon, to Mr. C. P. Weeresakara, Colombo.

NOTICE.

A New and Explanatory Catalogue of 17 pages, containing the titles of over 400 important and interesting works upon THEOSOPHY, RELIGION, MAGIC, SORCERY, PHANTOMS, SPIRITUALISM, THOUGHT-READING, PSYCHOMETRY, ASTROLOGY, PALMISTRY, HYGIENE, etc., may be had upon application to the Manager, *Theosophist* Office, Adyar, Madras. All books are sent by V. P. P. in India, Burma and Ceylon for the price marked in the Catalogue, with the addition of only V. P. commission.

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To save infinite trouble, always observe the following rules:

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2. Cable telegrams address "Olcott, Madras."
3. Letters to myself should be addressed to me at Adyar: confidential ones to be marked "Private."
4. All letters about Indian Branch work and Fellows, all applications for membership and for blank forms, and all fees and dues and donations for the support of the work in India, address to BERTRAM KEIGHTLEY, Esq., *General Secretary, Indian Section, ADYAR.*
5. All business relating to the *Theosophist* and to books and publications of all kinds, address to *The Business Manager, Theosophist Office, ADYAR.*
6. All matters for publication in the *Theosophist*, address to *The Editor of the Theosophist, ADYAR.*

ADYAR, January 1892.

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

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Edited and Published at New York, by WILLIAM Q. JUDGE, 144, Madison Avenue. TERMS.—2 dollars a year in advance. For India, including extra Postage. Rs. 6-8-0. Vol. VI commenced in April 1891.

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