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# THE THEOSOPHIST.

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

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# NOTICE.

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## THE JOURNAL OF THE MAHA BODHI SOCIETY.

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THE THEOSOPHIST.

VOL. XIII. NO. 12. SEPTEMBER, 1892.

सत्यात् नीस्त परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.\*

CHAPTER VI.

BY common consent the Western public have assumed that professional mediums, whose food and lodging depend upon their constant ability to produce psychical phenomena when patrons come to see the same, are greatly tempted in emergencies to supplement real ones with fraudulent imitations. Poor, almost without an exception; often invalids, yet obliged to support children and perhaps lazy or disabled husbands; their incomes extremely precarious, at best, because the mediumistic state depends upon psycho-physiological as well as atmospheric conditions beyond their control, it is not strange that, under the pressure of quarter-day or some other dire necessity, their moral sense should become blunted. Naturally, they yield to the temptation flung at them by credulous visitors who, apparently, ask nothing better than to pay to be duped. At any rate, that is how professional mediums have explained it to me. They have told me their miserable life-histories, how the fatal gift of mediumship embittered their childhood, made them shunned and persecuted by their schoolmates, sought after and run down by the curious, caused them to be used as a drawing sensation by travelling showmen, to the profit of their own parents (*vide* the tragical story of the Eddy children as told by them to me. P. O. W. chapter II), and developed the seeds of hysteria, phthisis or scrofula,

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

to the ruin of their health. Mrs. Hardinge Britten, than whom nobody has known more of mediums and mediumship, told me in New York, in 1875, that she had seldom or ever known a medium who was not of a scrofulous or phthisical temperament, and medical observation shows, I believe, that derangements of the reproductive organs are quite common among them. Genuine mediumship, promiscuously practised, is, I fear, a serious physical danger, to say nothing as regards its effect morally. Every physician tells us that to sleep in an ill-ventilated room in company with a mixed company of persons, some perhaps diseased, is most dangerous and may prove fatal. But this risk is nothing as compared with that run by the poor public medium, who has to tolerate the presence and be soaked in the magnetic aura of all comers, be they diseased morally or physically, or healthy; gross, sensual, irreligious, unspiritual, brutish in habitual thought, word or deed, or the opposite. Alas! poor things, their's is a psychical prostitution. Thrice happy such as can develop and practise their psychical gifts in the pure surroundings of a select and superior company; so were Temple seeresses guarded in the ancient times.

The above remarks are pertinent to the line of inquiry that H. P. B. and I had undertaken, at M. Aksakoff's request, on behalf of the St. Petersburg scientific committee. While we realised that we should have to choose among professionals, it not being likely that any private medium would consent to the publicity and annoyance of such an ordeal, we determined that we should be thoroughly satisfied of the real and reasonably available psychic powers of the male or female medium we should ultimately recommend. M. Aksakoff's desire that preference should be given to those whose phenomena could be shown "in the light," was most reasonable, for thus the chance of successful trickery is minimized; yet there were then—and are now, for that matter—few mediums who could count upon anything of a very striking character happening at their seances by daylight. Our choice would have been narrowed down to two or three like C. H. Foster, or Dr. Slade, who were equally indifferent whether they sat by day or night since their successes in giving "tests of spirit identity" were tolerably certain. We decided, therefore, to find a good medium at any rate, whether he or she came quite up to M. Aksakoff's ideal or not. Our inquiries extended over several months, to the May of 1876, if I am not mistaken, and as I may as well finish with this episode, now that it is taken up, even though it breaks in upon the chronological sequence of events in T. S. history, I shall recall the successive stages of the St. Petersburg mediumistic enquiry as best I can.

In the Summer of 1875, a woman named Youngs was practising mediumship for a livelihood at New York. She was, as I dimly recall her, a largely built person, of obstreperous manners and strong physical as well as psychical powers. Her tone of bullying towards her "guides in Spirit Land" was in amusing contrast with the honied accents commonly used by most mediums towards the invisibles. "Now then, spirits," she

would say, "don't be lazy: hurry up; what are you about? Move the piano, do this or that. Come, we are all waiting!" *And do it, they did*, as though obedient to her will. Her chief phenomenon was the causing of the spirits to raise a full-sized, heavy piano and making it tilt forward and backward in time to her playing of airs upon it. I heard of her and thought I would get H. P. B. to go with me and see what she could do. She consented, so I put into my pocket three things to be used as new tests of her mediumship, a raw egg and two English walnuts; the experimental value of which will be presently seen. Fortunately, I am not obliged to rely wholly upon memory since I find a cutting from the *New York Sun* of September 4, 1875, giving an accurate account of the seance and of my tests. Fifteen persons were present. The *Sun* reporter says:

"The performance began with the lifting of the piano by invisible powers, three times for 'yes' and once for 'no,' in answer to questions put by Mrs. Youngs; she resting her hands lightly on top of the music-rack. She then sat down and played various airs, and the instrument rose and fell and beat the time. She then went to one end of the piano and called up Colonel Olcott and as many more of the others as chose to make the experiment and, causing each to place his left hand underneath the case, laid one of her hands lightly under it, whereupon, at her demand, the end of the heavy instrument [He says elsewhere that he, the reporter, "could not lift one end of it" so great was its weight] was lifted off the floor without the slightest effort on her part. The Colonel here asked to be permitted to make a single test which should not injure the medium at all. Mrs. Youngs consenting, he produced a hen's egg from a box, and asked her to hold it in her hand against the under side of the piano, and then request the spirits to raise it. The medium said that, in the course of her mediumship, such a test had never been suggested and she could not say it would be successful, but she would try. She took the egg and held it as desired, and then rapping upon the case with her other hand, asked the spirits to see what they could do. Instantly the piano rose as before, and was held for a moment suspended in the air. The novel and striking experiment was a complete success.

"Mrs. Youngs then asked as many of the heaviest persons in the room as could sit on the instrument to mount it, and the invitation being accepted by seven ladies and gentlemen, she played a march, and the instrument, persons and all, were lifted easily. Col. Olcott now produced a couple of English walnuts, and asked the spirits to crack the shells under the piano legs without crushing the kernels, the idea being to show that some power beyond the one woman herself, and a power governed by intelligence, was exerting itself. The spirits were willing, but as the piano legs rested upon rolling casters the test was abandoned. He then asked to be permitted to hold an egg in his own hand against the under side of the piano, and have Mrs. Youngs lay her hand beneath and against his, so that he might have a perfect demonstration of the fact that no muscular force whatever was being exerted by her. This test was also agreed to and immediately tried. The piano rose the same as before. The manifestations of the evening were then brought to a close with the *lifting of the instrument without the medium's hands touching it at all.*"

This was certainly a very striking manifestation of psycho-dynamical power. Not only was a seven-and-a-half-octave piano, too heavy for one man to lift endwise, raised without the least expenditure of muscular force, by the medium or any other living person present, and in a fully lighted room, but an *intelligent comprehension of requests and compliance with them* was demonstrated. Let us admit that the medium's intelligence was alone in play, still we have the problem of how she could transform her thought, first into will and then into active force. The final test of making her lay her hand beneath mine, which held the egg, and then causing the ponderous instrument to rise as lightly as a feather, contrary to the law of gravity, was, to me, as well as to H. P. B., conclusive proof of her mediumistic gift, and we made her a conditional offer to recommend her to M. Aksakoff. The condition was that she should subject herself to a series of harmless, yet convincing tests, the successful passing of which would warrant us in thoroughly endorsing her. She, however, declined the offer on account of the long voyage and her unwillingness to leave her country to go among foreigners. I do not know what became of her, but I heard that she adopted my egg-test as her stock demonstration of her true mediumship. There was very little spirituality about it, but a good deal of revolutionising physics, that I thought might stagger Prof. Mendeleeff and his brother scientists.

A very much prettier and more poetical phase of mediumship was that of Mrs. Mary Baker Thayer, of Boston, Mass., to the examination of whose phenomena I devoted some five weeks of the same Summer season. She is, or was, what is called a "flower medium," viz., a psychic in whose presence rain showers of flowers, growing bushes, vines and grasses, and leaves and branches freshly torn from trees, perhaps of a kind that are exotics and to be found only in hot-houses in that cold country. When I knew her she was a middle-aged woman of winsome manners, very obliging as to tests, and always cheerful and friendly. Like many other public mediums, however, she drank to some extent; as she said—and I can quite believe it—to make up for the terrible drain of the phenomena upon her nervous power. That she was a real medium, I am fully convinced, but that she also supplemented by trickery her genuine phenomena, I also *know*. I know, because I caught her at it one evening, in the year 1878, shortly before our leaving for India, when she was trying to convince me of her ability to "pass matter through matter," in imitation of Professor Zöllner's celebrated experiments at Leipzig with the help of the medium Slade. I was very sorry that she tried the game with me, for until then I had had nothing but good to say of her. It is sad, I repeat, to know that these poor mediumistic martyrs to human selfishness and inquisitiveness are so often, not to say invariably, driven by necessity to practising on credulity for the lack of reasonable maintenance and surveillance, by properly constituted spiritualistic societies and committees, in command of adequate funds for the purpose. I have always pitied rather than blamed the wretched mediums, while laying the responsibility upon the Spiritualists as a body,

where it solely belongs. Let those who think differently try starvation and selfish neglect for a while, and see if they will then be so quick to condemn tricking psychics.

A long summarized report of my Thayer 'investigations—in part of which H. P. B. assisted—appeared in the *N. Y. Sun* of August 18, 1875, and was extensively copied throughout America and Europe, and translated into various languages.

The method of procedure at Mrs. Thayer's seances was this: The company being assembled, some respectable visitor agreeable to all was asked to examine the room and furniture, to fasten and, if he liked, seal the windows, lock the doors and take charge of the keys. The medium would also, if asked (provided that she meditated no trickery) suffer her dress to be searched for hidden flowers or other objects. She permitted me to do this whenever I liked, and willingly suffered me to tie and seal her up in a bag, a test I first invented with Mrs. Holmes. All present would then seat themselves about a large dining-table, join hands (the medium as well as the rest), the lights would be put out, and in perfect darkness phenomena would be waited for. After some delay one could hear a pattering on the bare table-top, the air would be filled with fragrance, and Mrs. Thayer would call for a light. Upon the room being illuminated, the surface of the table would be seen, sometimes, quite covered with flowers and plants, and sometimes they would be found thrust into the dress of the sitters or into their hair. Occasionally butterflies would come, or a rush of flying birds would be heard overhead, and there might be a dove, a canary, a linnnet, or some other bird, fluttering to the four corners of the room; or a gold fish would be flopping about on the table, wet, as if just taken from the water. Sometimes people present would cry out in pleased wonder on finding between their hands some flower or plant they had mentally asked might be brought them. One evening I saw in front of a Scottish gentleman a full grown heather plant of his native country, roots and all, and with the soil clinging to them as if it had just been uprooted. There were even three angle worms wriggling in the dirt. It was quite a common thing for smilax and other vines, seemingly just torn from their pots or beds, and with the soil amidst their roots, to be brought: I had them myself. But I had a better thing than that. One afternoon, I visited Forest Hills Cemetery, situate in a suburb of Boston, and, passing through the green-houses, my attention was struck by a curious plant with long, narrow leaves, striped with white and pale green, known in Botany as the *Dracæna Regina*. With my blue pencil I drew underneath one of the leaves the six-pointed star and mentally asked the spirits to bring it to me in Mrs. Thayer's next circle, on the following evening. On that occasion I sat beside her and held her hands to make sure of her good faith. In the dark, I felt some cool and moist object drop upon one of my hands which, when the room was again lit up, proved to be my marked *Dracæna* leaf! To make assurance doubly sure, I revisited the green-house and found that my leaf had actually

been detached from the stalk and the one I had in my pocket fitted the fracture! A number of similar facts, which I lack space to even cursorily mention, convinced me that Mrs. Thayer was a real psychic; there was, moreover, a certain physiological phenomenon which not only strengthened my belief but cast much light upon the whole problem of mediumship. Holding both her hands in mine, I noticed that just at the moment when the falling plants began to patter on the table, she would shudder as if chilly, sigh, and her hands instantly turned deathly cold, as though a flush of iced water had suddenly run through her veins. The next moment the hands would resume the normal temperature of health. I challenge all the doubting scientists in the world to imitate this phenomenon *in themselves*. It seems indicative of a total change of 'vital polarity,' in the making of phenomena, to use a necessary expression. When H. P. B. evoked the full-length spirit-form out of Mrs. Holmes' cabinet (P. O. W. 477) she clutched my hand convulsively and her hand grew icy cold; the hand of Signor B., the Italian sorcerer, was like ice after his rain-compelling phenomenon; and the passage of the hysteriac into the cataleptic trance and other deeper stages of physical unconsciousness, is attended with abnormal lowering of bodily temperature. Dr. A. Moll says ("Hypnotism," 113) that the "particularly surprising" experiments of Krafft-Ebing prove that "we must assume an astonishing capacity for regulating the temperature of the body" by hypnotic suggestion. It is fair to infer, therefore, that such a very marked change in animal heat as we have seen occurring in Mrs. Thayer and others at the moment when psychical phenomena are happening, indicates *bona fides*—the pathological change could not be simulated. Not to dwell too long on this medium's case, highly interesting though it is, I will merely mention that at one of her public seances I counted and identified eighty-four species of plants; at another, given under my own test-conditions, saw birds appear, caught and kept them; at another, at a private house and in broad daylight, saw flowers and a branch torn from a tree in the compound, brought; and at still another, in the same friend's house—where H. P. B. and I were both guests, she having come there from Philadelphia and I from New York, to follow out these investigations for M. Aksakoff—saw big stones and a quaint old table knife of an ancient pattern, dropped on the table. But one particular rose given me by Mrs. Thayer's benevolent *Pushpa Yakshini* (see Art. 'Fire Elementals,' *Theos't.* vol. XII, 259) was the vehicle for a phenomenon by H. P. B. that excelled all that I ever seen a medium do.

Our kind hostess, Mrs. Charles Houghton, wife of a well-known lawyer of Boston, living in the suburb of Roxbury, drove into town with me one evening to attend Mrs. Thayer's public seance. H. P. B. declined to go, so we left her talking with Mr. Houghton in the drawing-room. The carriage had been ordered to come for us at a certain hour, but the seance had proved a short one and all the assistants had left save Mrs. Houghton, another lady, and myself. As we had nothing better

to occupy ourselves with, I asked Mrs. Thayer to give us three a private seance, to which she obligingly agreed. So, we took places at the table, I held the medium's two hands and placed a foot upon her two feet, one of the ladies fastened the doors and saw that the windows were secure, and the other took charge of the light. This being extinguished, we waited in darkness for some time but heard no sound of plant-dropping. Presently we heard the carriage drive up to the door, and at the same moment I felt a cool, moist flower lightly dropped, as though it might have been a snow-flake, upon the back of my hand. I said nothing until the candle was lighted and even then continued holding Mrs. Thayer's hands, and called the ladies' attention to the fact. The flower on my hand was a lovely half-opened double mossrose bud, glistening with drops of dew. The medium, starting as though some one had addressed her from behind, said "The spirits say, Colonel, that that is a present for Madame Blavatsky." I thereupon handed it to Mrs. Houghton and she gave it over to H. P. B. on reaching home, where we found her smoking cigarettes and still talking with our host. Mrs. Houghton left the room to go and lay off her bonnet and wrap, and I seated myself with the others. H. P. B. was holding the rose in her hand, smelling its fragrance and with a peculiar far-away look in her face, that her intimates always associated with the doing of her phenomena. Her reverie was interrupted by Mr. Houghton's saying "What an exquisite flower, Madame; will you kindly let me see it?" She handed it to him, with the same dreamy look and as if mechanically. He sniffed its odor but suddenly exclaimed: "How heavy it is! I never saw a flower like this. See, its weight actually makes it bend over towards the stalk!" "What are you talking about?" I remarked, "There is nothing unusual about it; certainly there was not a while ago when it fell on my hand. Let me see it." I took it from him with my left hand, and lo! it weighed certainly a half ounce. "Take care; don't break it!" exclaimed H. P. B. Tenderly I lifted the bud with the thumb and finger of my right hand and looked at it. Nothing visible to the eye accounted for the phenomenal weight. But presently there sparkled a pin-point of yellow light in its very heart, and before I could take a second look, a heavy plain gold ring leaped out, as though impelled by an interior spring, and fell on the floor between my feet. The rose instantly resumed its natural erect position and its unusual weight had gone. Mr. Houghton and I, both lawyers, moved by the professional instinct of caution, then carefully examined the flower but detected not the slightest sign of its petals having been tampered with: they were so closely packed and overlaid that there was no possibility of forcing the ring under cover without destroying the bud. And, in fact, how could H. P. B. have played the trick, right before our two pairs of eyes, in the full glare of three gas-jets, and while holding the rose in her right hand for not above a couple of minutes before she gave it to Mr. Houghton? Well, certainly, there is an explanation possible in Occult Science: the matter in the gold ring and that in the rose petals could have been raised from the third to the fourth dimension, and

restored back to the third at the instant when the ring leaped out of the flower. And that, doubtless, is what did happen; and open-minded physicists should kindly note the fact that matter may have weight without physical bulk, as this charming experiment proves. The ring was found to weigh a  $\frac{1}{2}$  oz., and I am wearing it at this moment. It was not a creation out of nothing, only an *apport*: it belonged to H.P.B., I think, and it is "hall-marked," or otherwise stamped to indicate its quality. It was a great ring for phenomena, certainly, to judge from what happened to it a year-and-a-half later. The Theosophical Society was a year old then, and H. P. B. and I were living in two apartment suites in the same house. One evening my married sister, Mrs. Mitchell,\* came with her husband to visit H. P. B. and myself and, in the course of conversation, asked to see the ring and bade me tell its history. She looked at it and put it on her finger while I was talking, after which she held it towards H. P. B. in the palm of her left hand for her to take it. But H. P. B. leaving it lying as it was without touching it, closed my sister's fingers on it, held the hand for a moment, then let go and told my sister to look at it. It was no longer a plain gold ring, for we found three small diamonds embedded in the metal, "gipsy" fashion, and set so as to form a triangle. How was it done? The least miraculous theory is that H. P. B. had had a jeweller insert the diamonds previously, and concealed them from us by inhibiting our sense of perception until the spell was removed at the moment my sister's hand opened. As a hypnotic experiment this is perfectly comprehensible; I have seen such things done and can do it myself. One can not only cover a little diamond with the mask of invisibility, but a man, a roomful of people, a house, a tree, rock, road, mountain—anything, in short; hypnotic suggestion includes seemingly limitless possibilities. Well, let this particular experiment be explained as it may, it was a very perfect success, as the five eye-witnesses of the two phenomena would have declared under oath to the facts as narrated.

To return to Mrs. Thayer: we were so pleased with her phase of mediumship that we offered her the chance to go to Russia, but like Mrs. Youngs, and for the same reasons, she declined. Similar offers were conditionally made to Mrs. Huntoon, a sister of the Eddys, and to Mrs. Andrews and Dr. Slade, but all declined. So the affair dragged on until the Winter of 1875, by which time the Theosophical Society had come into existence; M. Aksakoff's committee had broken the original rules, framed to secure a thorough investigation of the phenomena, and, with Mendelayeff, an iron-clad materialist, at their head, had published a condemnatory Report, based on baseless conjecture, not evidence; and M. Aksakoff, with noble unselfishness and from sheer love of the truth, had determined to carry out the original programme at his own cost and risk. He writes to the London *Spiritualist* about that time:

\* If any one chooses to ask her she will corroborate my narrative, no doubt. Her address may be obtained of Mr. Judge.

"When I resolved to search after mediums to visit St. Petersburg, . . . I decided upon a line of action which I communicated to Colonel Olcott, whom I deputed to select mediums in America. I told him that I wanted our committee to have the means of proving the abnormal movement of solid objects in the light without contact with any living person. I further wished to find mediums who could get the movement of solid objects in the dark behind curtains, while they were seated in front thereof in full view of the sitters, etc."

This will give the Indian reader an idea of the extraordinary physical phenomena which were going on at the time in the Western countries. In the East, similar displacements of solid things, such as household furniture, cooking utensils, articles of clothing, etc., are occasionally heard of, but always with horror, and the eye-witnesses have scarcely ever dreamt of making them the subject of scientific research: on the contrary, they are looked upon as misfortunes, the work of evil spirits, often of earth-bound souls of near relatives and intimate friends, and their greatest desire is to abate them as unqualified nuisances. I only repeat what has often been explained before by all theosophical writers, in saying that intercourse between the living and deceased friends and connections is, to the Asiatic, an abhorrent proof that the dead are not happily dis severed from earthly concerns, and thus are hampered in their normal evolution towards the condition of pure spirit. The West, as a whole, despite its religious creed, is grossly materialistic, imagining the future life as but an extension of this in time, and in space too, if one comes to consider its physical conceptions of heaven and hell—and can only grasp the actuality of post-mortem conscious existence through such concrete physical phenomena as M. Aksakoff enumerates, and the many others which astonish the visitors to mediums. The East, on the other hand, is spiritual and philosophical in its conceptions, and phenomena of the above kind are to Asiatics but evidences of the possession of a low order of psychical powers by those who show them. The incident of my flower-born ring, of Mrs. Thayer's showers of plants, flowers, and birds, and of Mrs. Youngs' lifting of pianos on eggs, strike the Western materialist's imagination, not as horrors but simply as interesting lies, too scientifically revolutionary to be true, yet vastly important if so. I suppose I must have heard an hundred times if once, in India, that it was a great pity that H. P. B. showed phenomena, for it went to prove that she had not reached a high stage of Yoga. True, the Yogi is warned by Patanjali, as the contemporary *bhikshus* were by Gautama Buddha, to beware of vainly showing their wonders when they found the *Siddhis* had developed themselves in the course of their psychical evolution. Yet the Buddha himself sometimes displayed his transcendent powers of this kind, but improved the occasion to preach the noble doctrines of his Arya Dharma, and spur his hearers to the noblest efforts to spiritualise, after de-brutifying themselves. And so with most other religious teachers. Did not H.P.B. adopt the like policy? Did she not, even while doing her wonders, warn us all that they were a very subordinate and insignificant

part of Theosophy—some, mere hypnotic suggestions, others, physical marvels in the handling of matter and force, by knowledge of their secrets and acquired control over the elemental races concerned with cosmic phenomena? Nobody can deny this; nobody can truthfully aver that she did not invariably teach that the psychical experiment has the same relation to spiritual philosophy that the chemical experiment has to the science of chemistry. She, no doubt, erred in wasting power to astonish unimportant observers, that could have been far more profitably employed in breaching the walls of incredulous and despotic Western science: yet she did thereby convince some who were thus influenced to do good work for this great movement of ours; and some of the most tireless of that class among us, including myself—if I may be pardoned the personality—came into Eastern out of Western Spiritualism over the bridge of psychical phenomena. For my part, I can say, that the great range of marvels of educated will-potency she showed me, made it easy for me to understand the Oriental theories of spiritual science. My greatest sorrow is that others, especially those of my Eastern colleagues whose minds were thoroughly prepared, did not have the same chance.

The thoughts naturally suggested by the Thayer and other cases have led me too far to permit of my finishing the story of the St. Petersburg business this month, so I must hold over the Slade case to the next chapter.

(To be continued.)

H. S. OLCOTT.

## THE FAITH OF THE XXth CENTURY

BY

HELLENBACH.\*

(Translated for the THEOSOPHIST from the SPHINX of July 1892.)

HOURLY, several thousand beings press onwards into earth-life, and hourly do thousands of human beings pay for their entrance into this life by Death. On the whole, however, this life is a very passive business, as has been recognised by all philosophers and founders of religions of any importance; in particular, the balancing of their life-account turns out very unfavourably for the majority, while for a fraction it is positively unendurable. To what end this life, wherefore this pressing into it? Even should life *become* very different, how do billions of human beings come to be sacrificed to secure a questionably better existence for generations to come? Is there any answer to these questions which goes beyond the bounds of the thinkable, the possible, the probable or the reasonable and carries certainty with it?

There is an answer which fulfils this condition and allays every doubt. The reader will confirm this, but only on condition that he follows up the subject, should the proof given here leave the faintest doubt in his mind on any point; for no link in the chain must be lacking. To this end, in the text and in footnotes, the works and authors are indicated where the reader will find more voluminous or thorough proof of the point in question. Thus only is it possible, in a condensed and yet popular exposition, to answer the questions of most weight for humanity. These answers, it is true, will not satisfy the reader's curiosity, as, for instance, the Indian, Greek or Christian mythology does its faithful believers; for these answers are neither revelations nor inventions, but the results of sober reasonings, wherefore also they stop short where no material for reasoning is available.

I have preferred rather to admit my ignorance where adequate *points de repair* are wanting, than to think out a metaphysic, into which all the necessary assumptions are first smuggled, in order to have them nicely at hand in the explanation of the phenomenal world, as is the manner of the scientists and philosophers of the present day. On the contrary, what is here offered rests upon a firm foundation, and is, further, sufficient to answer the above questions. There will never, it is true, be any

\* This is the second of a series of seven essays found among the posthumous papers of Hellenbach, one of the most original and open-minded of recent German thinkers. It has been prepared for publication by Dr. Carl du Prel.

Hellenbach is remarkable among contemporary workers from having emphasized the importance of "Individuality" in opposition to the Pantheistic tendency of German thought since Hegel, wherein the (human) individual was regarded as a mere passing manifestation with no ulterior significance or destiny.

Hellenbach is further one of the few prominent thinkers in Germany who has given any weight to the phenomena of Spiritualism. These he investigated personally with great care and patience, and satisfied himself of the genuineness of the phenomena as such. He thus shares with Du Prel the honour of having inaugurated a new and very fertile line of philosophical thought.



lack of doubts and unsolved problems in this domain; but what must be placed beyond all doubt is the temporary character of our earth-life and the continuity beyond it of individual evolution, if the struggle for existence is to assume milder forms and selfishness is to be guided into other paths.

#### I. HOW DO WE ARRIVE AT THE RECOGNITION OF TRUTH ?

A child enters upon life provided with its organs, and yet at first it knows nothing of its surroundings, although the latter act upon its senses. Only gradually does it feel the difference of the impressions made upon it; it seeks their cause and so arrives at the recognition of the outer world. Reasoning from effect to cause is thus the source of our insight, and it is precisely to the necessity with which effects follow upon given causes that we owe the progress of the natural sciences and of our civilisation. We know therefore with certainty that every change, every effect must have an adequate cause.

When we find ourselves confronted with a complicated phenomenon in nature, the actuating causes of which we are unable to discover, we resort to hypotheses which explain the occurrence without contradiction, and satisfy our need for finding a cause, which need may vary very largely—as best we can. In course of time, these hypotheses are partly set aside, partly corrected, until the truth so far forces its way as to be more or less recognised by all. This is the path which all the sciences have followed. It can and will hardly be otherwise, when we come to deal with problems, which in part reach over into the super-sensuous, the metaphysical, as for instance, the problem of the purpose and destiny of the human race.

The great number of revelations and philosophical systems proves, alas, that this riddle is not yet finally solved; or even should one of the existing hypotheses be the correct one, yet it does not yet enjoy general recognition, and therefore has not yet been so grasped and formulated as to be the best solution of the problems of Biology and Psychology, thus satisfying our need for finding a cause and at the same time meeting the demands of Reason.

Yet only a small fraction of mankind *judges* about such questions, the vast majority *believes, on faith*, what supposed divine revelation and tradition have handed down, or what public opinion puts into its head. If the question is raised as to what mankind has believed, and in part still believes, as to the purpose and future of its existence, it is undeniable that the majority of men regard earthly existence as a temporary condition, and that the principle of soul-transmigration, Palingenesis or Metempsychosis, even if in very childish forms, formed the kernel of the oldest and most wide-spread belief. But not only the believing, but also the judging majority of men has—either in the individualistic (Leibnitz, Herbart, Drossbach) or in the pantheistic sense (Schopenhauer, Hartmann)—expressed itself in favour of the view that man has a transcen-

dental, whether monadological or pantheistic, basis, which enters the phenomenal world, and whose repeated entrance into the biological process is admissible and assumable. With one, it is a Monad which appears as man, with another, it is an impersonal God, who tortures himself through life in order to lose his taste for it. Only a small fraction of mankind believes in a creation, at some definite moment, followed by an eternal duration of existence, and another, still smaller fraction, sees in man a chemical product, which disappears with each individual just as it arose. Hereafter we shall apply the fitting criticism to these views; for the present the statement of all thinkably possible cases may suffice, because one among them must accord with the truth, if none of the thinkably possible cases has been overlooked.

Either the real essence of the human being comes into existence at birth or it does not, it ends or it does not with his death; this yields four possible cases. The one possibility: that the soul pre-existed before the birth, but is destroyed by the death, of the body, is not accepted by any one, and thus there are only three hypotheses left: the materialistic theory, that birth and death are the alpha and omega; the theory of creation according to which man comes into being at birth by the power of God's command, but lives on after death; and the theory held by the majority of human beings (Hindus, Chinese and almost all peoples except those of European race), for whom birth and death are not the alpha or omega of the human appearance on earth, this appearance being on the contrary regarded only as a passing condition, as a dream—under the most varied modes and forms, it is true. The possible repetition of this passing condition is ascribed partly to chance, partly to an intentional education or trial, and partly to the "will to live" of a god. If we should select among these hypotheses that which eventually will be found to be the correct one, its establishment might arouse conviction in one or another of our readers, but a certainty for all could not be reached, for this can only arise if we can prove the inadequacy or impossibility of all the others. Let us strengthen this argument by an example.

Lessing believed in the re-entrance into the earth-life we know, of the forces causing that life, and explained this neither as the result of chance nor of the "will to live," but as a necessary postulate of the "education of the human race." He gives, it is true, no reasons for his view, but at the close of his essay he throws out a dozen queries from which his intention becomes perfectly plain, and no less so his conviction that his contemporaries had nothing more reasonable to oppose to him.

It is certainly reasonable to assume that our short, often violently interrupted, existence here has our education as its purpose, and that this purpose cannot easily be attained by one single life. But is what seems to us reasonable, therefore correct? The reasonableness of an idea is sufficient to set aside an unreasonable one, but yet not to secure certainty; for certainty we require other support, otherwise mankind, in part, would never have deserted this oldest belief.

Lessing's conviction is based upon his firm belief in a divine Providence and guidance, whence therefore the irrational cannot lastingly maintain itself, but must be regarded only as a, perhaps necessary, state of transition. One can *believe* in a divine guidance, but it can neither be proved nor disputed, for in order to do so one would first have to possess a clear conception of the God-head, which human understanding is incapable of forming. Nevertheless one cannot deny some practical value to this chain of reasoning. A Lessing might have prophesied on the same grounds, centuries ago, the abolition of slavery and serfdom, and would have been right. In like manner one may maintain, and that with perfect right, that war and warlike preparations must cease within a given time in consequence of the fearful burden they impose upon labour, even that of future generations, for the benefit of capital.

On the tomb stone of a philanthropic dreamer in Paris stand the words: "*Les passions sont proportionnelles aux destinées.*" Like Lessing, in noble trust in a Providence, he could not believe that human passions are the sources of our misery, but accused our institutions. He held it ridiculous to suppress them and opined that they were the source of our happiness. Was he mistaken? Is ambition, as such, to blame for the misuse which a Napoleon made of it? Must it only find expression in athletics, in racing and in pigeon shooting? Is, perchance, love to blame for the deeds of an Henry the Eighth? What is rational, right, and to the purpose will in time, even without divine intervention, gain the victory over what is irrational, false and not to the purpose, wherefore also the rational always remains the acceptable.

None the less, the reasonableness of an hypothesis alone cannot establish a firm conviction, or produce certainty; for what has not in the past been accounted reasonable or moral? We only need to turn over the pages of history for a century back, to grow distrustful of human judgment as to reason and morality. We must follow another course.

The return of the subject that dwells within us, or of the human soul, into earth-life has, as a prior condition, its survival after death; its survival, however, implies its *existence* during life, which, even to-day, is denied by superficially thinking scientists! It is therefore clear that light can only be shed upon this problem and certainty introduced into our conviction, by following the opposite path and testing the tenability of these two fundamentally opposed views. We must, in the first place, prove beyond a doubt the inadequacy of the mechanico-chemical explanation of the origin, growth and function of organisms. Natural science has, it is true, discovered many of the determining conditions of organic life, yet it has never occurred to its leaders to confuse these "conditions" with the true cause of organic growth, as naïve materialism has done. Yet the latter denies *à priori* the existence of a soul or of any sort of "*qualitas occulta*"; according to its teaching such an hypothesis is superfluous, unscientific, unworthy of a strong mind.

Thus it is necessary, in the first place, to securely establish the existence of a factor causing life and organisation, because it is only then that the discussion as to the survival of this factor and of its return to earth-life can be profitably and successfully carried on.

Our task is accordingly threefold: we have first to demonstrate the *existence*, then the *survival* of a transcendental basis, before we can place on our agenda the possible return into earth-life of the subject lying within us. With this last hypothesis we shall deal in a similar manner, *viz.*, by setting aside what is untenable, and then experience, our need for finding a cause, and our reason may decide as to what remains. Thus only can we attain to the truth, to a certain conviction.

If we assume the existence of an unknown force in those organisms which are endowed with the power of will, sensation and thought, a force distinguishable from the known chemical forces, and if we give this unknown force, without prejudice, the name "Soul," so as to employ a term in common use, then the question may be very simply stated: Has man such a soul, or not? Does this soul survive death and exist before birth, or not?

If these questions have to be answered in the affirmative, then we may perhaps form a well-grounded judgment with regard to the possibility, probability or necessity of a return to earth-life, and also with regard to its thinkable forms, or, on the contrary, as to this theory's being unacceptable. It must not surprise us that our forefathers could not definitely answer these questions, because the natural laws which are here decisive have only been recognised and established during the present century.

#### A STUDY OF "MAINYO-I-KHARD."

(Continued from page 660).

WE shall now take note of some of the philosophical and miscellaneous contents of the book that are worth being recorded.

1. The seat of understanding and intellect is in the brain, that of wisdom is in the heart. (Chap. 48).
2. The soul's dwelling is in the whole body just as the foot's shape is in the boot. (Chap. 48).
3. Good and evil exist in nature, and man becomes good or bad in accordance with his partaking of the one or the other from nature. "Whoever joins with the good will bring goodness with him; and whoever joins with the bad will bring evil with him; just as the wind which, when it blows over a stench, will bring a stench with it, and when it blows over a perfume, will bring a perfume with it." (Chap. 60).
4. It is not so much the external form as the inherent quality that makes the man. The man who performs the affairs of the world and the spirit self-conceitedly and in a self-willed manner is a "semi-man

and one who is demoniacal in every deed and action is a "semi-demon". A true man is he who is endowed with right belief. What beliefs are needed in a true man, is a point which every bigot explains in his own bigoted way, and so does the author of this book. (Chap. 42).

5. There can be no wisdom without goodness, in other words, goodness is an essential mark of wisdom, so that a man who is not good in thought, speech and action is not a wise man, however learned and worldly-wise he may be. "Wisdom that has no goodness with it is not to be considered as wisdom." (Chap. 11).

6. "Every good and evil that occurs to man, and also the remaining creatures, occurs through the seven planets and the twelve constellations. And those twelve constellations are called in the religion the twelve commanders who are from the side of Hormazd, and those seven planets are called the seven commanders who are from the side of Aharman." Those twelve constellations probably mean the twelve zodiacal signs. We fail to grasp the deeper meaning and occult significance of this important statement.

7. "The creator Hormazd produced these creatures and creation, and the Ameshashpends, and the Spirit of Wisdom, from that which is his own splendour and in the glory of boundless time." By boundless time is implied Eternity. A more correct rendering of the Zend expression "Zewan-e-Aparne" would be "time beyond bound" as distinguished from time in the ordinary sense of the word. It is identical with Parabrahm, Hormazd with the Logos, His own splendour with the Light of Logos, the seven Ameshashpends with the seven Universal Principles, of which Hormazd Himself is the First or the Highest. As for the Spirit of Wisdom it is mentioned elsewhere in the book as one of the Ameshashpends, and, in that case, it is identical with Brahman, the principle of Divine Wisdom which is the highest Ameshashpend after Hormazd and corresponds to the principle Buddhi in theosophical literature.

8. The doctrine of Duality, which the author has carried to extremes, plays a very important part in Zoroastrianism. The fundamental conception is that there are two sides to everything in nature. Dualism is an important phase of nature, it is the very law of manifestation. It is observable everywhere in the visible universe, and is traceable to the unseen universe, nay, to the ultimate causes of things. Opposed to light there is darkness; to life, death; to virtue, vice; to good, evil. There is, as it were, a conflict everywhere; nature is the play-ground of two opposite and opposing forces, the agencies working on each side being the creatures and the agents of the force-centre on that side. The centre of good, the source of all good influences is Spenta-Mainyas, that of evil, Angra-Mainyas. These two terms are translated "Good Spirit" and "Evil Spirit"; we think a more philosophically significant rendering would be "The Spirit of Good" and "The Spirit of Evil". They are identical with Gnyanam and Avidyâ. They are no mere arbitrators, but are facts in nature. These two Spirits are

traced further back to Ahura-Mazda and Ahriman, the ultimate source of Light and the ultimate root of evil. The expression Ahura-Mazda has not always one and the same significance. It is used for the Root of All. That root has two off-shoots, one white, the other black, one good, the other evil. And the same expression is also used for the good off-shoot as contradistinguished from the evil-bearing one. It has other meanings as well to which we need not refer in this place.

9. The Zoroastrian belief in the existence of the soul is clearly expressed in chap. 48, where it is explained as dwelling in the whole body just as the foot's shape is in the boot. Thus the soul is not believed to be absolutely immaterial. It has a distinct objective existence, defined by a distinct form similar to that of the physical body; and it is framed of a material sufficiently refined to enable it to permeate the whole body and to prevent it from being seen by the physical eyes. Thus it is not material in the ordinary sense of the word, it belongs to a plane of objectivity quite different from the one usually recognised as matter or as the material side of nature. The term soul is used in this book in the sense in which it is popularly used. It stands for the intermediate principles in the constitution of man and not for the highest ones. Hence what is stated about the fate of the soul after death or cessation of earth-life refers to those intermediate principles. In particular it applies to the lower phase of the fifth principle, known in theosophical literature as "lower Manas."

10. The theosophical idea of the influence of man's conduct in this life upon the fate of the "lower Manas" after death, or we may say, the doctrine of Karma with reference to the "lower Manas," is figuratively, but quite unmistakably, enunciated in this book. In the first place, we are told that "Grosheh the pious," the guardian-angel of Piety in Zoroastrian Cosmogony, assists the soul of every pious man, on the occasion of the trial that takes place at the Chandor bridge (popularly known as the Chanwad bridge). This means that the passport to the heaven of a blissful post-mortem state is piety or righteousness in thought, speech and action in this life. And it is a hint worthy of note that "Grosheh the pious" is, according to Zoroastrian belief, the guardian-angel of purity in general and *that of chastity in particular*; thus showing that amongst the different forms of purity, chastity holds the most important place. That idea is indirectly endorsed in this book in chap. 36, where the thirty-three sins or "acts to be avoided" are enumerated. Sexual sin is placed at the top of the list as the most heinous of all offences; even the most hideous crime of murder being placed after it. To understand the spirit of this we have to note well that in the subsequent chapter the thirty-three virtues or "acts to be done" by a Zoroastrian are given, and liberality heads the list and is distinctly called the most important virtue, "the first good work." Thus certain acts of commission are enjoined along with certain acts of omission; amongst the former, which we may call active virtues, liberality is the first and the most important one; amongst the latter, which may be called passive virtues, chastity holds that place of honour.

11. About the Chandor bridge we are told: "When the soul of the pious passes over that bridge, the width of that bridge becomes about one league, and the soul of the pious man will pass over with the assistance of Grosh the pious." This is a faithful echo of a genuine Zoroastrian belief. The widening of the bridge to allow passage to the soul of the pious is a figurative expression for the facility afforded by virtuous acts done in this life to the passage of the soul from Kama-loka to Devachan. It is these experiences that partake of the nature of "higher Manas" or "higher mind," and are on that account capable of being assimilated into it. Ascending to the plane of "higher Manas" to which they belong, from that of "lower Manas" to which they were temporarily attached by virtue of their having emanated in earth-life, they fill up, as it were, the gap between the two, thus widening the intermediate bridge and making it more passable for the soul, which is the centre of consciousness of earth-life.

On the other hand, earthly desires invigorated by sinful life survive after death, in Kama-loka, and, by their survival as well as by their power of attraction exercised over the soul, interfere with its passage into Devachan. That idea is figuratively expressed in the book as follows:—

"And on the 4th day, Vizarsh, the demon, comes and binds the soul of the wicked with that which is an evil chain."

12. And we are told that, during the time of the trial of a pious man, his good karma appears before him in the form of a beautiful damsel, and informs him, "I am not a damsel, but I am thy good deeds..... Lo! I am this of thee, the good thoughts, and good words, and good deeds, that were thought and spoken and done by thee." On the other hand, an evil man has to face his bad karma, which appears before him as a most hideous damsel.

13. Humat (Good Thought), Huptit (Good Speech), Hooresht (Good Action), these three form the groundwork of Zoroastrian ethics. There are, we are told, three footsteps in heaven corresponding to them, and the soul of the pious "rests the first footstep on Humat (the place of good thoughts) and the second on Huptit (the place of good words) and the third on Hooresht (the place of good deeds). This is highly suggestive. It suggests that good thought is the first step, the stepping stone to post-mortem bliss, but not the only one; that in order to take another step, it is necessary to give definite expression to good thought; and to take the third step, it is necessary to make the good thought and good speech fructify and bear good fruits.

14. What follows the mention of those three footsteps deserves careful consideration, "and the fourth footstep will reach that which is eternal light, the all-radiant." The question naturally arises, "what is it that gives the lift from the third to the fourth step?" Humat gives the lift to the first step, Huptit to the second, Hooresht to the third; but we are not told what gives the lift to the fourth which is "Eternal Light."

Here we see quite clearly that the real good is not enjoyment in the three heavens, but Eternal Light; and we further notice a sad want of information in this book as to the circumstances under which the soul can pass from the three heavens to Eternal Light.

In conclusion, a few words are needed to avoid a misunderstanding in the reader's mind. We have said so little about the bigotry and worldliness of the book, and then dwelt at such length upon the choice selections made from it, that the reader may think our opinion unjust. We are therefore compelled to add that the book is replete with specimens of bigotry and worldliness, which we have not freely quoted, since they do not deserve such treatment. The book contains excellent moral aphorisms and philosophical ideas that are in harmony with the spirit of Zoroastrianism, to which we have given the prominence they deserve; but it contains a good deal besides these that is not in harmony with it. The former we accept; while, as for the latter, we take them for what they are worth.

D.

#### PIONEERING.

IN the early years of the settlement of the Western States in the great North American Republic, the pioneers found nothing but the soil and the seasons. In some regions stretched vast prairies covered only with grass; in others dense forests broken only by brief tracts of bushes. The former case presented difficulty as to preparation, though it might mean infertility of land. But the latter was thick with obstacles exacting protracted labor, this consideration always cheering—that a soil so prolific must repay regular cultivation. Selecting an area near to a stream and with, if possible, a spot having but partial vegetation, the settler began the construction of his future farm. Space for hut and barn must be immediately cleared, bushes and undergrowth cut away and burned that a vegetable garden might be planted. Then came the slow work of removing the forest. Some trees could be successively felled; others could only be "girdled" by cutting away a ring of bark near the root, ensured death, thus slowly drying the fibre and making the removal easier thereafter. Perhaps an unusual drought might have made a whole tract of forest inflammable, and then, after due precaution against unlimited spread, all might be burned off and the ground be bared. Deep-rooted stumps must be twisted from the soil, the plough toilsomely tear up the uneven surface, the seed sown by hand alone, the scanty crop laboriously gathered in. Years needed to pass before a clearing became extensive, decades before the forest could be transmuted into a well-ordered, fully-provisioned farm. There had been a choice between a soil already open but of only moderate fertility, and one requiring long preparation because of the luxuriance which demonstrated its wealth.

The pioneer work of the Theosophist in the United States has analogy, I take it, in the pioneer work of the agriculturist. There are stretches of indifferentism from which no strong growths of prejudices or dogmas need to be cleared, but only because the religious principle has been too sterile to produce much of vigorous outshoot. Yet these areas are exceptional. The local soil, so rich in elements of thought and purpose, so vitalized with pervading tendency to rapid germination, has special evidence of a vivid religious quality, and hardly a hamlet is without a chapel or a "Union Church". All over the land religious questions enter into the life of the people, sects differentiate off and exist long after their *raison d'être* would seem to have expired. Churches grow at a greater rate than the population, doctrinal controversies evoke interest from the purely secular press. A mighty outgrowth of deeply-rooted beliefs, conspicuous creeds, far-branching propaganda, vigorous prejudices, thriving ecclesiasticisms covers the surface of society, many of them as sturdy and as colossal as the primeval forest of the Western pioneer. They by no means represent a corresponding amount of piety, they do not always certify to careful research or intelligent conviction, they may not mean scholarship or acumen or discriminated result, they may not even imply more than family habit or the influence of association, but there they are,—firm, deep-set, towering, persistent.

It is a dense outgrowth such as this that the Theosophist confronts when he schemes to plant Theosophical thought and raise a Theosophical crop. And he has to do as did his analogical pioneer. He begins by selecting an area where the local conditions are most favorable, where there is a spot somewhat open to the sky and the breeze, and whence openings into the circumjacent density may most hopefully be attempted. The very simplest of elementary ideas are all that can at first be sown, and those only within the narrow limits of personal surroundings. Then with great policy and care the work of clearing is begun. Sometimes some vigorous old superstition is "girdled" with a gentle sarcasm,—not attacked at all, but quietly left to wither till ready for combustion. Sometimes a correction of mistake or an apt exposition of fact may fell a notion which has grown firm with years. Sometimes the action of outside agencies has prepared the way for a holocaust of nonsense,—a Church scandal, perhaps, or a popular book, or a sectarian quarrel, or a feeble sermon against "infidels." The match is applied, and venerable follies soon totter and crash. Lingering stumps of dead dogmas may have to be removed, pointed thoughts rip up the surface of indurated minds, seed be sown in the most unpromising quarters, every upshoot of interest dexterously watched. Slowly the accessible area widens, indications of a spreading topic gradually multiply, there is a call for books, the local press refers half-respectfully to Theosophy, the local clergy vouchsafe it an attack. The harvest is approaching.

But all this is of exceedingly slow progress. It is hardly possible to overstate the strength of religious conservatism. Serenely complacent over the certainty of its own beliefs, it has no wish for any change

or enlargement, and so is suspicious of any new thought and resentful at the suggestion that there is a presumption in favor of the new. Whatever seriously modifies, much more whatever explicitly denies, a conventional belief arouses vehement hostility. There is even a frantic clinging to phrases and forms and hallowed names. Deliberate attack upon this frame of mind only intensifies it, and the politic Theosophist avoids controversy or antagonism, simply putting thought into the air, and letting it be absorbed slowly, perhaps unconsciously. Transmutation of attitude from rancor to disapproval, from disapproval to toleration, from toleration to sympathy, from sympathy to welcome, cannot be rapid. Self-esteem and the consciousness of infallibility must weaken, a suspicion that one is yet narrow be aroused, desire for investigation formed. To sap the rigidity of dogmatism and transform it to the flexibility of docility needs the passage of many suns.

Now the conditions, the requirements, the possibilities of Theosophy in its pioneer stage point out the great present duty of Theosophists. It is work. Study, except so far as fitting for that work, is a minor aim. The perfected tools, the refined processes, the varied activities, the culture, daintiness, finish of a long-cultivated region, are not the immediate purpose of the early settler. He has to clear the ground, sow the seed, reap the slim returns, only prepare for a future which shall contain every factor in a rounded life. There is no time for rest or polish: the one present obligation to open up the way overbears all consideration of a later elegance. The simplest doctrines have to be stated in simple language and so illustrated as to be intelligible to the populace. Their conformity to reason and the moral sense has to be shown, their support from fact and analogy and tradition be exhibited, the community familiarized with terms and truths and modes of thought which are strange or foreign. Daily incidents must be interpreted by a fuller philosophy, common problems have attention on different principles. Leaflets, essays, pamphlets, the whole apparatus of elementary instruction, find place in this early work. Items must be pushed into newspapers whenever practicable, for newspapers go where teachers do not, and carry germs of thought into regions otherwise inaccessible. Gradually the vital truths in Theosophy are made comprehensible to the community, some hearts respond to them, a demand for books arises, the Society is inquired after, a person here and there joins, he interests others, a Branch is talked of, then formed, a Library is begun, new topics emerge from it, study is undertaken, classes organized.

Although this stage is an advance, two things are as true as at the outset;—the study is upon themes more immediately practical, and the main function of a Branch is propaganda. There are regions and there are eras where and when recondite investigations may be fitting, perhaps even direct experiment in psychic phenomena. But where vast areas of ignorant superstition and disastrous theology surround a group of Theosophists, the spirit of true altruism forbids conse-

cration to selfish lore instead of the active circulation of truth valuable to all. Subtler studies and individual satisfactions may await a time when acquaintance with Theosophy has become general, even as the refinements of a settled community follow long after the struggles and the successes of pioneers. The present duty is WORK.

No one can realize the true handiwork of Theosophy in the West who does not realize what is the West and what it needs. And it is exactly here that misconception is certain to the Hindu who has not himself seen the other hemisphere. He errs in his estimate of what is best, and he errs in his estimate of what is applicable. The product of generations familiar with both the root thoughts of Theosophy and their efflorescence in elaborate speculative philosophies, he cannot easily comprehend the state of those to whom the very simplest doctrines are unknown or misinterpreted, to whom the commonest of terms—Karma and Devachan, for instance—are either new or meaningless, and who are filled with ideas, prejudices, mental fittings the reverse of all his own. Moreover, the history of religion in Hindustan is exactly what it is everywhere else. The original spiritual impulse has combined with brain-thought to produce a double system of creeds and rites, and its energy gradually been transformed into defence of doctrine and observance of form. These things have assumed the place of first importance, while the vital essence of all religion—devotion—recedes from thought. Asked, then, to furnish what he conceives the needful teaching for the material West, the specific for a revival of right living, he naturally proffers what he has always been accustomed to emphasize and uphold. With one hand he holds out a complicated metaphysical treatise, and with the other an elaborate system of ceremony, expounding subtle distinctions, caste rules, mechanical observances, the value of talismans and rites. And all this for precisely the same reasons and on the same principles as a Western Christian of sectarian affiliations, invited to furnish his recipe for converting "heathen", would respond with a "Confession of Faith" propped with Bible texts, and a sacramental system of Baptisms and prayers and Church membership. Each expresses what is natural to his training; both illustrate the workings of the ecclesiastical spirit; both fail to see that truth is far deeper than any creed or rite, and that it is only fundamental truth which will appeal to fundamental man.

So, too, does our Eastern brother err in his conception of applicability. The work in the United States is pioneering. Among a people of intense practicability the cry "cui bono?" is ever on the lips. Hence only doctrines and usages which vindicate themselves to common-sense can obtain a hearing, and these must dissociate from whatever seems artificial or fantastic. Such matters, even when they do not excite ridicule, receive no interest. The age when a Brahmin boy is invested with the holy thread, the question which side of the body should be washed first, how many times daily certain prayers are to be said, the lunar epochs for marriage and feasts and starting business, genealogies

of gods, caste distinctions, mythological tales and quotations from local sacred books, these and a hundred other items of Oriental importance are absolutely without interest ten thousand miles away, and are totally worthless to a Western eye. It is for precisely the same reasons as would make a Hindu utterly indifferent to the distinctions of belief among the Christian sects in America, the usual age for Baptism, controversies over the sign of the cross, the Real Presence, and what constitutes heresy, quotation of Bible texts as if final in disputes. If a Christian supposed that his system could make progress in Hindustan through promulgation of such matters, he would only need to ask what impression would be made on America by the promulgation of analogous matters from Hindustan. Absolutely none. Even if treated with sobriety, not to say solemnity, they would not arouse a thought or a care.

In the great pioneering work peculiar to the American Section, the first need is for ample equipment wherewith to meet the exigencies of the case. Simplicity and variety of tools are the primary requisite. Elementary doctrines—notably Karma and Reincarnation—appeal for every support which can be drawn from analogy, history, authentic tradition, scientific fact, ancient teaching, and a catena of authorities. Any literature which can contribute such may be a benefactor. As the soil is cleared for larger sowing, varied crops will doubtless come. Those profounder truths which, we are told, await the day when their welcome is assured, will in time appear, and the philosophic side of Theosophy share that attention now given mainly to the ethical. Grand indeed will be the conquest when the tireless energy of the West weds the acute thinking of the East, and their progeny of right conviction, right principle, and right act control the land. In that far-off, yet approaching time, we whose names will long have disappeared may be reborn in a Theosophized nation, and revel in the luxuriance of a soil we once helped to clear, a climate we once helped to form.

ALEXANDER FULLERTON, F. T. S.

### THE GAYATRI.

(Concluded from page 619.)

IT has been a peculiarity with our ancients to express in an unveiled language every occult truth, however trivial it might be. The only motives assignable for this procedure seem to be that these truths should not be known to one with an impure heart, and that they can only be best understood by means of a second person. The latter of these motives can be discerned even in works on black magic, and much more will it be the case in those writings which treat of the higher forms of occultism. No wonder then that such should be the case with Gáyatri. Its exact nature has nowhere been clearly explained. All the accounts, or rather nearly all the more important ones, appearing in the Vedic Literature have already been given.

The only statement in the Vedas that gives any clue as to the nature of Gáyatridevata is, that from the Pranava came the seven Vyáhrities, and from these the Gáyatri sprang. This has already been given out while speaking of Pranava, and it has been explained that the Gáyatridevata is the Logos itself working on the seven planes, as denoted by the seven Vyáhrities. This idea will be found expanded in the Puranic and Tantric writings. These do not say in so many words that the Gáyatridevata is the Logos itself, but the several names—1,008 in number—by which the Devata is termed, enable us to come to such a conclusion.

The only Purana that devotes a sufficient space to the question of Gáyatri is the *Devibhágavata Purana*; there is very little difference, as regards information about the Gáyatri, between this Purana and *Vásishtasamhita*, and *Visvámíttrasamhita* among Vaishnava Tantras, which also speak of Gáyatri. Among these again, it is from those portions which explain to us “Gayatrikavacha,” “Gáyatrihridaya,” “Gáyatristôtra,” and lastly, “Gáyatrisahasranáma” and “Ashtôttarasatanáma”, that we can form any consistent theory as to its nature. Among its more important names may be noticed over one hundred and twenty. The rest of them have been omitted being either equivalents of those now selected, or explanatory of the special characteristics of the various manifestations of the Gáyatridevata. The names themselves are simply given out in an alphabetical order, naming at once *Avidyá* (ignorance) and *Virát* in the same breath. The only way we can consider those names as consistent with one another, is in that they denote the various manifestations of the Gáyatridevata.

In its inmost nature it partakes of the nature of both matter and spirit; and hence called *ádyáksharasamyuktá* (*ádyá*=*Prakriti*, *Akshara*, spirit, and *samyukta*, joining) and is thus the Manifested Logos, which is the life or the spirit of the universe. It is therefore unthinkable (*achintyá*), without or beyond any qualities (*alakshaná*), and is that which is denoted by the last “instant” of Om (*arthamátriká*). It is the eternal *Hamsa* of the Indian occult writings, which cannot be repeated (*ajapá* mantra) and which denotes Brahman (*Brahmarúpá*), and hence rightly, though figuratively, called “the rider of Hamsa” (*Hamsaráhiní*) and existent in that Hamsa (*Hamsastá*). Being of the same nature as Om (*Omkára*, *ekáshara*, *ekamátra*), it is said to preside over it (*Garudárúdhá*). It is Truth itself (*ritam*) and, in short, it is Náráyana himself, in that unmanifested condition in which he is exoterically described as lying on a *Ficus religiosa* leaf (*Bodhidrumavásini*), and it is particularly on account of this one of its names that I am inclined to think whether the real nature of Gáyatridevata may not be what is described in Theosophical writings as the Unmanifested Logos. Being of the nature of the Unmanifested Náráyana, known in Indian writings as Parabrahm, it is said to be beyond *Náda*, *Bindu*, and *Kalá* (*nádabindukalútítá*) and therefore capable of destroying ignorance (*avidyádhvamsini*), of bestowing Nirvána (*ámushmikapradá*) or Truth itself (*ritupradá*).

Being thus of both matter and spirit its immediate manifestation is the second Logos, *i. e.*, matter and spirit. In its manifestation as spirit, it is justly described as unborn (*aja*) and of the nature of Parabrahm (*Parabrahmátmiká*), beyond the five sheaths of matter spoken of by the Vedantins as enveloping the *A'tmá* (*panchakosavinirmuktá*), and also the destroyer of the six passions mentioned in our writings (*arishadvargabhedini*), or briefly beyond matter of any description (*máyátítá*).

It is Time itself (*kálarúpini*) and it now represents, in one aspect, the *Virát* (*virátrúpini*) and *Nári* in the other, and as it envelopes a *Brahmánda*, or a solar universe (*brahmándabakirantastá*), it is said to support all the worlds (*lókádháriní*). Indra, and in short, all the devatas are its manifestations (*daivatádisvarúpini*).

In its manifestation as matter it is described as *Prakriti*, *Avyakta*,—two well-known synonyms—and as hence living (latent) in the bosom of the first manifestation of Parabrahm (*adinártimivásini*). *Aditi* (unborn), and *avidyá* (ignorance) are the other names: and the three gunas of Satva, Rajas, and Tamas spring from *Prakriti*, which is hence known as the causer of gunas (*gunakara*). It can therefore also manifest itself in any desired form (*kámarúpá*). It is almost impossible to overcome (*ajítá*) surrounded as it is by these three gunas (*gunatraya vibhávítá*). It is the source of all the manifestations represented by the female deities or consorts of the more important among the male members of the Indian Theogony, and hence called the primary Sakti (*A'disakti*) which contains the other Saktis, Lakshmi, Párvati and Sarasvati (*Trisakti*) in its womb, so to speak.

Let us now take each of these three manifestations. In its manifestations as Lakshmi, the consort of Vishnu (*A'dilakshmi*), it is justly styled the mother of the Indian God of Love (*Kámamátá*). Agreeably to our Puranic accounts, she incarnates herself as *Rukmini*, as becomes the beloved of Dámodara (*Dámodarapriyá*). Another of the manifestations is Párvati, who is well-known as the consort of Siva, and otherwise also spoken of as *Máhésvari* (consort of Mahésvara), etc.; and a third manifestation is that of Sarasvati, the consort of Brahma (*bráhnú*), who has for her conveyance a parrot (*kíraváhini*). These are the most important of her manifestations. The others are, the consort of Indra (*Indráni*, *Aindri*), *Rambhá*, the divine nymph, *Chhágyádevi*, the consort of Surya (the deity said to preside over the physical sun), and lastly, *Irávata*, the divine white elephant on which Indra rides. It is either identical with, or manifests itself as, the *Sandhyádevatá* in her three forms as *Sávitri*, *Gáyatri*, and *Sarasvati* (*Trisandhyá*), who is said to be located in the Sun (*arkamandala stithá*, *údityamandala gatá*), and hence also called *úditya padavichárá*. Coming to this world we find here some of the lowest manifestations, these being the devatas presiding over this *Jambúdvipá* (*jambúdvipá*), over the Ganges (*jáhnavi*) and over the Jumna (*kálini*, and *yamuná*). Perhaps the worst of such manifestations is the one as the elemental presiding over that troublesome ailment known as fever (*jvaradévatá*).

So far as to the manifestations of Gáyatri-devata in the macrocosm. In the microcosm, its manifestations are as follow; the force in the *Múlá-dhára chakra* spoken of by Yogis (*nuládhàrà stithá*) and in the *mánipúrákachakra* from which Idá and Pingala Nadis take their rise (*idúpingala rúpiní*); the private parts, which every student of occultism knows to contain some of the most spiritual of forces (*guhya mandalavartini*); in short the forces in the six chakras are her manifestations (*shadádhára stitá*). That condition of a Yogi that makes the nearest approach to its real nature is *Virajá* also known as *Unmanyavasthá*. This the Yogi experiences only just before he becomes a real Jivanmukta, thus literally clearing the way for the higher path (*urdhvagati bhedini*). There appears to be one more view from which Gáyatri-devata was conceived. Being identified with the Logos or the Indian Sabdabrahman, it has to undergo all the manifestations which the Logos is said to have undergone. There is then a *para* form of Gáyatri-devata which may be parallel with its manifestation as the second Logos, a *pasyanti* form corresponding to the evolution of Prakriti as Lakshmi and other deities, a *madhyama* form, such as those of the lower powers, *e. g.*, the *Jvaradevatá*, and lastly, the *vaikharí* form corresponding to those on the physical plane. Originally it was beyond Náda, Bindu, and Kalá (*Nádabindukalátítá*), but in its manifested stage it is of the nature of Náda, Bindu and Kalá (*Nádabindukalátmiká*)—being a Logos. Sabda (sound) takes its origin from Kundalini (*Kundali*), a force located a little above the anus. The sound which thus takes its rise from Kundalini passes through the three stages of *para*, *rasyanti*, *madhyama*, and at last comes out as the *vaikharí*, which we all speak of and hear, comprising the fifty letters of the Sanskrit alphabet (*akarádikshakárántá*). The highest form in which these letters could be combined was naturally the Vedas, and pre-eminently the *Rig Veda*, which is one of the names of that devata. Composed as it is of twenty-four letters, each of which was seen (in revelation) by a Rishi, it is rightly called *Rishi mandalacháriní*. It is also described, figuratively of course, as “a face of Brahman” (*ajamukhá*), following the *Brihadáramya-kopanishad* VII. 14); and besides possessing all the eight Siddhis (*animádíguna dháriní*) appears as if with the avowed resolution of making a devotee obtain Brahman (*Brahmakankana sútriní*). It is probably for these reasons and similiar ones that the modern Sanskrit authors made Gáyatri-devata identical with Brahman: at any rate the statement of Gopatha Brahmana, that from the Pranava sprang the seven Vyáhrítis, and from these again collectively the Gáyatri took its rise, seems to be borne out by these names, so far as its universality is concerned.

This highest of all mantras, then, requires a correspondingly intricate and highly occult method of practice, and this is as might naturally be expected. For this purpose one should be initiated into it; our initiation during the thread ceremony, which all we Brahmins pass through, would appear to be of little or no use whatever. The qualifications

exacted of one who comes as a Guru to initiate the pupil are those that can be expected only in the highest adepts; for one who has obtained Mantra Siddhi in this Mantra could be a Jivanmukta alone. This process of initiation should last a month at the lowest estimate. After this is over, the pupil should begin to practise it himself. He should select an unfrequented place where he should make a Japa 10,000 times. This should be followed by one of 300,000 times with a view to the purification of the mind. This is much insisted upon. Then begins the purification of the body. The devotee should beg for food: he is to divide it into four parts, three of which should be distributed among Brahmans, guests and cows, and take a fourth part himself. He should make the Japa proper with a concentrated mind 24,00,000 times, or, according to Visvámitra, 32,00,000 times, which, at the rate of 1000 (this should not be exceeded) a day, would take more than eight years and six months. This is the figure given in *Devibhágavata*. But according to the general rule of Mantra Sástra, that one should make Japa four times the allotted number in Kaliyug, it would come to 96, or 128 lacs of times which at the uniform rate of 1000 *per diem*, would take 12,800 days or more than 35 years!

Besides these, oblations into fire and water will have to be made several lacs of times. If, even after doing all this, he has not been able to obtain *Mantra Siddhi* he should continue the same until he is able to obtain it. Any of the occult powers known as *anima*, &c., will be obtained only after a further continuation for not less than three months but not more than a year. The result of all this seems to be, at any rate to my mind, that with whatever object one wishes to practise it, he must invariably, at the end, become an ardent desirer of *gnána* and hence Moksha. The reason is simply the fact that abstemiousness, self-abnegation, in short, all kinds of self-denial undergone by the devotee will make him more and more selfless. *Vidyáranya* seems to have been the only exception to this rule as he desired wealth: but unfortunately this is the only case of a devotee known to us within historical times: for such cases cannot but be extremely rare.

#### APPENDIX.\*

RIG VEDA, III MANDALA, 62ND SÚKTA, 10.

*Tatsaviturvarenyam bhargo devasya dhimahi dhiyojonah, prachodayat.*

SÁYANA'CHÁRYA'S COMMENTARY.

1st.—Interpretation in favor of Brahman:—

“*Yah*=which sun; *nah*=our; *dhiyah*=intelligence; *prachodayat*=enlighten; *tat*=that (spoken of in the Vedas); *devasya*=shining; *savituh*=creator and all-pervader (*i. e.*, Brahman); *varenyam*=he who is fit to be meditated upon and is well-known; *bhargah*=(the Divine light)

\* In this is given a free translation of Sáyanáchárya's Commentary on Rig Veda III, 62-10. and Sankaráchárya's on Gáyatri as given in Mr. Tukaram Tatya's Edition of Sáyanáchárya's *Rig Veda Bháshya*. The technical and grammatical parts have been omitted as being of no use to non-Sanskritists.



that destroys (*avidyá* and its effects); *dhímahí*=(we) meditate (as on ourselves).”

2nd.—Interpretation in favour of the sun :—

“*Yah*=(the splendour of) which sun; *nah*=our; *dhíyah*=understandings (and works); *prachodayát*=enlightens; *devasya*=shining; *savituh*=the sun; *tat*=that (*i.e.*, well-known); *varenyam*=that which can be desired by all; *bhargah*=the destroying splendour; *dhímahí*=meditate as an object for worship.

3rd.—Another interpretation in favour of the sun, the same as No. 2, except—*bhargah*=food; \* *dhímahí*=obtain.

These three interpretations would respectively mean :—

1. “Let us meditate, as on ourselves, on the shining (Divine) Creator and All-Pervader: that Divine Light that destroys *Avidyá* and its effects: (may) that (sun) enlighten our intelligence (understandings).

2. Let us meditate, as an object of worship, on the destroying splendour of that (too) well-known sun, which every one desires. May that sun enlighten our understandings.

3. Let us obtain (from) the sun the food which every one desires. May that sun enlighten our understanding.”

#### SANKARA'CHA'RYA'S COMMENTARY.

“Here I shall explain the *Upásana* of the *Gáyatri* which is all pervading. The object of such an explanation is the knowing of the Brahman who is all-powerful, who is that splendour which makes everything shine, who is of the nature of devatas and of all the world. The *Gáyatri* when preceded by the Pranava (*Om*) and by the seven *Vyáhrítis* and followed by the *Gáyatrisiras* (*omápojyotirasomritambrahma bhucarbhuvassuvarom*), should be used for *pránáyama*. When preceded by the Pranava and the three *Vyáhrítis* (*bhucarbhuvassavah*) and followed by Pranava, it should be used for *Japa* (repetition while meditating). The *Gáyatri*, pure and simple, denotes the identity of Jiva and Iswara.

*Yah*=that which; *nah*=our; *dhíyah*=understanding; *prachodayát*=enlightens. What is it that enlightens? the *Pratyagátma*, enlightens the *Gnána*, *Buddhi*, and the *Antahkárana*, and which is the All-witness. *Tatsavituh* refers to *Paramátma*, which is of the same nature as *Pratyagátma*. It is said (in the *Bhagavad Gíta*) that *Om*, *Tat* and *Sat* refer to Brahman. *Tat* here refers to that (form of) *Paramátma* (which is *Pratyagátma*). *Savituh* is that which presides over that illusion (of duality) of the world and which is of the nature of creation, support and destruction: in other words, Parabrahm is here meant. *Varenyam* refers to that unsurpassable nature (*svarúpa*) which is desired by all. *Bhargah* means that *Gnána* which can destroy *Avidyá*, and other impurities. *Devasya* is that *Chitsvarúpa* (of the nature of *Gnána*) which is undiffer-

\* *Sáyanácharya* quotes a passage from *Atharvaveda* in support of this interpretation (*Bhargodevasya kavayonnamáhu.*)

entiated (*akhanda*), and which can enlighten all. *Savituh* and *Devasya* are both in the genitive case and here imply identity, just as in the case of *Ráhu's* head, (*Ráhu* being the same as the head).

In other words :—I (the *Pratyagátma*), who am a mere witness of things seen by *Buddhi*, &c., meditate on my nature as that Brahman which is well-known, which presides over everything, which is of the nature of the highest bliss, which is not the cause of sorrow, which is self-luminous, and which is of the nature of *Gnána*.

The idea (involved) in *Gáyatri* is the meditation of *Jivátma* as *Paramátma* as “*Soyamátma*” (I the *A'tma*, am That). Inanimate objects are manifestations (of Brahman) according to (the well-known illustration of) the rope and serpent. From the first of these (sentences) identity is established between *Jivátma* and *Paramátma*. From the second that of inanimate objects and Brahman. In other words, Brahman is everything. This Advaita conclusion is the meaning of *Gáyatri*.

*Bhuh* is *Sat*: *Bhuvah* is the nature of *Chit* (from *Bhúvayati* = that which enlightens); *Suvah* means well desired, *i.e.*, that bliss which is desired by every one, in other words, *A'nanda*; *Mah* (*Mahiyati*) means that which is praised by every one, and hence superior to everything; *Janah* is that which creates, *i.e.*, the cause of all; *Tapah*, comprehending all splendour; and *Satya* means Truth. Thus the seven *Vyáhrítis* refer to Brahman who is represented by *OM*. All this implies that there is nothing except Brahman. Now as to *Omápojyotiraso*, &c. *A'pah* (from *ápnótá*) means all-pervading; *Jyoti* is all brilliant; *Rasa* is superior to everything; and *Amritam* means no death.

Thus the highest (or inner) meaning of *Gáyatri* is :—I have become that Brahman, which is of the nature of that *A'tman* which is all-pervading, all-brilliant, which is superior to everything, of the nature of eternal freedom from bondage; and which is of the nature of *Sat*, *Chit*, and *A'nanda*, and which is denoted by (the syllable) *Om*.”

\* \* \* \* \*

S. E. GOPALACHARLU, F.T.S.

#### HIMALAYAN FOLK LORE.

THE other day a cow was sent me in charge of two lads. On arrival it was seen that she had fallen down a *khud*. She died the next day, or the day after. Each boy accused the other of having caused the mishap to the cow. As there was no evidence of any kind it was determined to eliminate the guilty lad by the ordeal of the goddess. Each boy brought a young goat to the shrine of *Irma Devi*.\* The goats were placed before the shrine by the *pujari* (officiating priest) and the *gúr* (medium) besought the goddess to cause the goat of the guilty lad to fall to the ground. A group of some forty persons sat round in a circle

\* Mother-Goddess.

to watch the result. Almost immediately the goat of one of the boys fell to the ground, as if thrown down by an invisible power. These ordeals are held in high favor by the Kulu people, and the justice of the verdict of the goddess is never questioned. The question arises—for question of fact there can be none—does the occult power that throws down the goat proceed from those present as spectators, or from the goddess and her surroundings? I, at least, cannot answer; perhaps, some of the Illuminati at the Adyar Head-quarters can tell us.

In the Himalayas, as in most other parts of the world, a sneeze is considered an evil omen. In England, when a person near us sneezes, we say, "God bless you," evidently to ward off the evil prognosticated, should a person express a wish, or a hope, for something, and he, or some one else near him, sneeze, then it becomes a certainty that that wish or hope will never be fulfilled. I have seen this so often, that now there is no longer any doubt of this in my mind. They have a pretty superstition in Ireland. If one, unpremeditatedly, is gazing at night up into the starry firmament, and wishing for something or other, and he suddenly sees a shooting star, it is a sure sign that his wish will be granted.

This has been a year of great drought and want of rain throughout the Himalayas. When forty days had passed without a drop of rain falling, the people round about collected all their gods and goddesses and imprisoned them, telling them that they should remain shut up till it rained. The gods replied, "it will rain within three days, but for this outrage numbers of you shall die from plague." Sure enough it rained a couple of days afterwards, and the gods and goddesses were released with much music and feasting. The second part has also come true, for the people are dying in all the villages round from cholera. The word "murree" in the Pahari language does duty for both cholera and plague. The infallible remedy in these parts for cholera is donkey's urine. A very nauseous and repulsive specific, but perhaps it is the ammonia that effects the cure. Every year in the spring, word is sent round from somewhere or other—Kashi (Benares) they say—foretelling the events of the coming year, such as eclipses, harvests, etc. This year, in the spring, we were warned against famine, plague and sudden death, viz., war! We are certainly having the two former, pretty nearly over all India, though I trust we may be spared the latter. But still there is a general feeling of uneasiness throughout the country that the series of peaceful years is coming to a close. This year the red planet Mars remains more than six months in the sign Aquarius which rules Russia, and its entry and exit are signalled on both occasions by eclipses of the sun and moon. In August next, this harbinger of war, will have approached his nearest to our globe. The last time he paid us so near a visit was in September 1877, when the battle-fields round Plevna were dyed red with blood. Then he was in Capricornus, the ruling sign of Bulgaria. Ptolemy says, Capricornus rules India, so we may hope, in this case, to escape dread Mara. A

year or two ago, I met a very celebrated astrologer at Calcutta, who hailed from the Punjab. Everything he told me of the future proved completely wrong, though he was not quite so unsuccessful in predicting the past. This is rather an Irish bull, but it exactly describes our present day Indian astrologers. Their gifts lie altogether in their undoubted ability "to predict the past." This, a friend from the Adyar Head-quarters, would not admit when we argued the question in a friendly way at the beginning of the year at Nagpur. But as he has not yet produced the astrologer who can predict the future. I consider the honors of war remain with me. But it is a pity, for I want to find an astrologer collaborateur to bring out an Indian edition of Zadkiel's Almanac. The columns of the *Indian Mirror* form amusing reading, for every budding chela of an advertising Calcutta astrologer uses, or rather abuses, them to praise his Guru; and not an event happens but half a dozen notices appear to claim the merit of having foretold it. I will be altruistic and offer my silver mine of an Indian Zadkiel's Almanac, in embryo, to the Adyar Head-quarters as a means of raising funds.

Mr. Stead in his extra Ghost story numbers of the *Review of Reviews* has much to say on the "Double," and has clearly proved its existence. The general idea is that to see a living man's double is a presaging of his approaching decease. This is very prevalent in backward agricultural districts in England; and it is also very prevalent here. Before the approach of our present cholera epidemic, which has killed off a fifth of the population of the neighbouring villages, many cases of the seeing of the doubles of persons who soon after died of cholera were told me. Sometimes instead of seeing the "Thought Body," the "Thought Voice" is heard. A man who used to cut wood for me repeatedly heard his brother's voice calling to him in the forest on two successive days, while his brother lay dying of cholera. Speaking of the double I once heard an interesting story of its projection (several years ago from a hardened old veteran). My friend commenced life in a whaling ship and finished as a high military officer, with a sovereign contempt for the occult. Yet he admitted he could not explain the following occurrence in his life. Very many years ago he was with a sea captain in New York, who urgently wanted news of his brother whom he had lost sight of for some years, and who was also a sea captain. Making enquiries from everybody he knew, one man advised him to consult a wise woman whose address he gave. Having failed everywhere else in his enquiries, the sea captain as a last resource went there with my friend. They explained their errand to the old lady and paid her her fee. She then put herself off to sleep on the sofa, telling the two whaling skippers to wait patiently till she came to. After having thoroughly tried their patience, she, after an hour or so, got up and said she had hunted the person wanted over the whole world, and after a great deal of difficulty had found him in a coffee house at Liverpool, breakfasting prior to sailing for New York. She gave the name of the vessel and

the date of arrival. On the given date the vessel duly arrived at New York and the two brothers met. On comparing notes the now found brother said that on the morning of sailing, while he was breakfasting, an old lady came up to him and asked him a lot of questions about himself and his ship, and that as soon as she got the information she wanted, she disappeared.

Besides the ordeal by goats before the goddess, the following procedure is often adopted. If a false claim is brought against a person, he deposits the money at the shrine of the goddess and tells the other person to take it, and the consequences, if his claim is not just. Last year a sum of 140 rupees was deposited in this way, and the person who made the unjust claim and took the money died this year of cholera, together with seven others out of the total family of nine, before he had spent a single penny of the money. This may only be a coincidence, but it will have an excellent moral effect hereabouts.

I have chosen a very misleading title for this article, for there is next to no folk lore in them, but a jumble of odds and ends, for which a better title would have been "Olla Podrida."

I was reading in the "Secret Doctrine," the other day, about the 'third eye' and Lemuria and Atlantis. Now Easter Island was a part of Lemuria and the Images found there represented the Lemuro-Atlanteans, when they were 27 feet high. Do these statues show any trace of the 'third eye'? And if not, why not? For when these statues were made the 'third eye' must have been something more than a mere tradition. But if these Easter Island images of the Lemuro-Atlanteans show the 'third eye,' then there could be no gainsaying the statement in the "Secret Doctrine." And as some of the statues are in the British Museum the fact as to whether or not they have the 'third eye' could easily be settled. We learn also from the "Secret Doctrine" that the sixth sub-race of the fifth race has commenced in America, but if we are to believe Blackwood it has not commenced well. As Mr. Stead says, probably the writer has been as reckless with his blacking brush on America as Lanin on Russia. It is a pity that it is not given out in the "Secret Doctrine" where the seventh sub-race will originate. I suppose Africa, Northern Asia and Australia would all have a claim. Perhaps the third volume of the "Secret Doctrine," when published, will settle the point.

A. BANON, F. T. S.

### THE HOUR OF INDIA'S NEED.

IN the Sixth Book of Plato's world-honoured Dialogues on the nature of the true Republic, the conversation turns, in one place, upon the influence of philosophers in cities. Socrates is asked how he can justify his statement that cities will not cease from evil until philosophers rule in them, seeing that it is acknowledged by the present company that philosophers are of little or no use. Socrates replies in a parable: There was a ship whose captain was a strong and powerful man, but he was unfortunately deaf, and had an infirmity in his sight nor was his knowledge of navigation very extensive. The sailors, none of whom had the smallest knowledge of the art of navigation, being dissatisfied with the captain, mutiny and take possession of the ship. They appoint one of their number, who had been a leading spirit in the mutiny, the pilot for "they have not even a notion that the true pilot must pay attention to the year and seasons and sky and stars and wind; and they think that to combine the exercise of command with the steerer's art is impossible." Thus the noble captain is deposed in favour of an upstart "who must and will be steerer, whether other people like or not."

Socrates then proceeds to suggest as an answer to any one surprised that philosophers have no respect paid to them, the following: "Say to him, that, in deeming the best of the votaries of philosophy to be useless to the rest of the world, he is right; but he ought to attribute their uselessness to the fault of those who will not use them, and not to themselves. The pilot should not humbly beg the sailors to be commanded by him—that is not the order of nature; neither are the wise to go to the doors of the rich . . . . and he who is asking to be governed must go to the door of him who is able to govern. The ruler who is good for anything ought not to ask his subjects to obey him; he is not like the present governors of mankind, who may be compared to the mutinous sailors, and the true helmsman to those whom they call good-for-nothings and star-gazers."

This illustration of Plato's seems to apply peculiarly well to the present state of our Theosophical movement in India, as also in a great measure to all movements now being carried on for India's benefit.

Any Theosophist, who has taken a prominent part in our Indian work, if honest to himself and others, will readily admit that a large amount of his work is rendered useless by an utter lack of response on the part of the Hindus.

Political reformers and others will all reply in similar terms. And they are right, as every thoughtful man who knows India will confess. Consequently, upon this one point, at least, all workers and reformers out here agree: and put into plain words, the consensus of opinion is this: *the majority of Hindus neither know nor care about many of the efforts that are being made on behalf of themselves and their country.* This ignorance and indifference are in the main the result of centuries of selfishness. I wish one could honestly feel and think otherwise, but it is impossible; and any

uncertainty on the point, both as far as our own movement is concerned, as also as regards others, is soon removed by the outspoken opinions of some of the few really hard-working Hindu Theosophists and philanthropists. Indeed, the indifference of the Hindus to their own and their fellows' benefit, be it social, intellectual or spiritual, has now become almost a proverb; so much so that the *Madras Mail* adapts some lines of Rudyard Kipling, which do but express the general feeling, in describing the end of the struggles of the earnest worker for India.\*

"And the end of the fight is a tomb-stone white, with the name of the late deceased

"And the epitaph drear: a fool lies here, who wanted to serve the East."

To confine ourselves at present to our own movement. No Theosophist would, of course, be disposed to regard things in quite such a despairing light as Mr. Rudyard Kipling. Serving the East is work we value highly, nor would we categorize as a fool a man who had given his life in its behalf. We realise too much what we owe to India, to do this. Yet at the same time there is sufficient truth in that couplet to cause it to rankle in our hearts, to make us to feel that all is not as well as it might be. We must be honest to ourselves and above all honest to India. By the term ourselves, I refer to the small band of Eastern and Western Theosophical *workers*, as opposed to the large mass of mental, moral and spiritual *drones*. The former are in the position of the philosophers of Plato, to a great extent useless, because those for whom they would work will not employ them. On the part of the workers we have earnestness, sincerity and zeal, the last occasionally misplaced no doubt; but better misdirected enthusiasm and unselfishness of purpose, than listlessness and indifference. On the other side, and we cannot deny it, exist callousness, selfishness, an absolute want of intellectual activity and too often, like Plato's mutineers, needless criticism of those who are endeavouring to carry on a work with no response or encouragement from the other side. Of cheap encouragement we have had more than enough, but honeyed speeches, flattery and empty show will not suffice. We may appreciate the kind remarks, the flattering speeches of the Hindus, we feel honored when decked with wreathes and garlands, it is pleasant to hear one's praises sung, no doubt, but—we are not deluded. We none of us feel in our inmost hearts, that a large concourse at the railway-station, numbers of smiling faces, their owners all anxious to say something pleasant, a crowded lecture-hall, a flattering vote of thanks; I say, we none of us feel that any of this can, in the least degree, be taken as a criterion of the well-being of Theosophy, or of the real earnestness and deep-rooted sincerity of our Hindu Brothers. It is so easy to flatter people, far pleasanter to sing the praises of the Hindu nation, to speak of their spirituality and freedom from Western vices, their simplicity of habit and simple manners of life, but it is far more important, and better becomes an earnest Theosophist, to speak

\* I quote the couplet even at the risk of giving offence, because it so well expresses the general feeling outside our own movement of the hopelessness of "serving the East."

the truth and to tell of things as he finds them, even at the risk of personal unpopularity. Better for us all to realise exactly how we stand, as regards our duty to ourselves, our fellow Theosophists and the world at large, than to delude ourselves by outward show and to accept pretty sayings and empty talk instead of solid work and definite results.

And now to enquire more deeply into the causes that call forth this protest. Examine the work and results of this Indian Theosophical movement of ours. Let us test for ourselves and see how much India values this organisation instituted for its welfare. We have heard much in the way of complaint of the exclusiveness of the Anglo-Indian community, of the unapproachableness of Europeans, of their want of sympathy with the Hindus and the consequent impossibility of bringing about a union between the East and the West, anything in short approaching the nucleus of an Universal Brotherhood. How many of our grumblers, I wonder, are to be found in the ranks of the workers? But few, I take it, for our real labourers have no time for useless complaining. They recognise that the much-desired union lies only at the end of years of patient toil and unselfish work. They know that there is much to be done in the field of intellectual activity and in other directions, before the West and East can learn to appreciate one another. How many purposeless complainers have ever given a thought to the fact, that in the field of what is usually termed Orientalism, a vast amount of work is waiting to be accomplished? Circumstances tend to show that mutual relations between East and West must, from the nature of the age, be ushered in by a new intellectual departure, and the success of this lies, more or less, in the hands of the East. This it is that rouses one's resentment against those who scarce open their mouths but to deplore the present relations of Europeans and Hindus. Here are men well-versed in the writings of their country, conversant with English, realising too the intense intellectuality of Western thought and its present leaning towards Orientalism, and yet these very men would no more think of lending a helping hand by translating Hindu literature into English, or fitting themselves for work in this field by a thorough study of Western literature, than they would of trying to ascend Kinchinjanga or Mount Everest. And the cause is not far below the surface, it does not require much searching for,—it lies in the fact that intellectual eagerness is becoming as rare a virtue as self-sacrifice. There is, I grant, a certain amount of intellectuality in itself, but it is mouldy, it has been slowly decaying through years of useless word-weaving and empty, meaningless talk. Consequently the Hindu of to-day seldom *thinks*; he exists on the mind-productions of his predecessors, he is intellectually impotent, entirely incapable of producing for himself. Visit the Branches of our Society out here, and it is the same with all of them. one or two members think, the minds of the rest are "replete with thoughts of other men," when they are not entirely empty: and it is even worse than this, for there is no apparent desire for study on the part of the majority. Theosophical Books are left unread "because they are too diffi-

cult ;" Western Literature in general is wholly neglected, and the spare time of our members is either hopelessly wasted, or given up to absurd discussions on topics as old as the Vedas and as productive of real good as a flint of water. These pseudo-Theosophists, when not wholly indifferent, will listen to a lecture, are even energetic enough to ask questions, especially if there be a chance of worsting the lecturer on some subtle-but trivial point of philosophy ; but earnest protracted labour, productive of solid results, is unknown to them. In one desire all classes meet on common ground, the wish to obtain Yogic powers, with the least amount of trouble to themselves. Poor, blind visionaries who think that divine wisdom is to be learned, like a special subject for examination, through a process of cramming ! The superficiality of the age has permeated even our Hindu Theosophists.

To take another issue. Members of our Society, more particularly those in the West, are often apt to under-estimate the value of Modern Science, and the Hindu Theosophist hearing his Western Brothers sneer at, and observing that they often write against, the scientific thought of the day, are satisfied to allow this to serve as their excuse for inattention to scientific methods of thought and research. Now if there is one important work to which our Hindu Brothers should address themselves, it is in connection with the scientific study of psychology, the third object of our Society. And yet scarcely a single effort has been made, no series of carefully tested experiments planned, no particular line of research followed up ; the spirit of scientific enquiry, like that of intellectual curiosity, is dead. It is unnecessary to point out how large a field of research there is in India, and yet up to the present scarcely one Hindu Theosophist has taken up any line of work, such as the comparative study of Eastern and Western Psychology, a work the importance of which cannot be over-estimated.

Now whatever may be the auxiliary causes, which I shall discuss later, it is certain that innate selfishness and the absence of the higher qualities of altruism are, in the main, responsible for the state of things which I have sketched above. The Hindus have no idea of sacrificing anything for their country, let alone the world at large, and though their own books constantly reiterate the old saying "nothing can be done without sacrifice," scarcely a single one is prepared to toil, and it may be suffer, in the cause of intellectual freedom or scientific enquiry. Every one who knows India, knows this and has repeatedly asserted it till probably every Hindu knows it now.

A few words as to the secondary causes which have added to misfortunes already sufficiently heavy. Prominent among these stands the terrible struggle for existence, which demands almost the entire strength of a people, not, as a general rule, of hardy robust constitutions, with the result that but little energy is left for application in other directions. The lack of encouragement given to study, the absence of such intellectual stimuli as are to be found in museums, art

collections, libraries, institutes, &c., must also be taken into consideration. Again, we have a great lack of what may be termed "courage of convictions:" there is ingrained in the individuals of the nation through years of foreign rule, a somewhat contemptible desire to stand well in the opinions of others. As long as this exists, intellectual freedom and activity are absolutely impossible. Closely allied to the foregoing is a lack of perseverance, especially in the pursuit of knowledge when difficulties present themselves. Yet in spite of these and other causes, among which may be mentioned early marriages, it cannot be denied that the Hindus are intellectually slothful and at the present time are neglecting great opportunities of self-improvement more particularly within the ranks of the Theosophical Society. In the West, where a man's time is quite as much occupied as here, by the struggle for existence, among our Theosophists, hardworkers, who have but a few hours they can call their own, we find the early hours of the day snatched for study and the few evening ones set aside, it may be for intellectual improvement or for Theosophical work of some sort. The poorest, the most time-ridden and the most care-worn Theosophists of the West consider it an almost sacred duty to themselves, their Society and their fellows, to devote what time they have to intellectual cultivation, to the spread of Theosophical ideas or to altruistic work. How many Hindus do this, how many have the devotion, the earnestness of purpose and the self-sacrificing spirit of the poor, *unspiritual* Westerner ? Hindu Theosophists you may prattle on the subtleties of your metaphysics, you may criticise the distinctions of your various schools, you may find fault with the few workers in your midst, you may despise Western learning, conscious of the superiority of your Shâstras, you may do all this, but you will never come near earning the name by which you call yourselves—Theosophists. If among the better-circumstanced, both as regards time and leisure, one could see some activity, in any direction, the bitterness that a working Theosophist feels might be somewhat lessened ; but it is not so ; and it is a fact that the few real workers and supporters of the Society in India are to be found among the most over-worked and poorest of our members.

Have I not ample grounds for comparing our workers in the East to Plato's rejected philosophers ? We are, indeed, if not rendered useless at least hampered on every side by want of support. Our records we can scarce look at without a blush of shame, for they are stained with a series of broken promises and unfilled obligations. Donations offered voluntarily and never paid, assurances of help never realised, promises to study our books and to work for our movement never fulfilled, such are some of our wounds ; and they never heal for they are constantly opened afresh. The Head-quarters' staff may write till their pens drop in sheer weariness from their hands ; lecturers may travel from branch to branch, exhorting members to be true to their cause ; the word Theosophy may become known throughout the length and breadth of the land ; but it will never be practically realised while Hindus sleep in idleness as they do now,

That workers, in a movement like ours, must of necessity sow much and reap comparatively little, we know, and also that results must be patiently waited for in the distant future. Considering, moreover, the far-reaching nature of the reforms we aim at, it is not to be expected that we shall meet with a complete success within the first few years of our work. But quite apart from this, we are entitled to expect in India, more support, sympathy and individual earnestness than we find at the present time.

And now how can we to judge as to the future of the Society in India from the above facts? What honest, unbiased opinion can we arrive at as to the success of our movement in the coming years? There are two possibilities open to us. Either by coöperation and unselfish work, by intellectual and spiritual growth, we shall construct a fortress which shall endure throughout the coming years, resisting all outward shocks. Or, we shall have to devote ourselves, a small band of devoted workers, to simply repairing the breaches in our meagre fortifications, made by materialism and intolerance, and, worse still, by the disloyalty of our comrades, to ultimately die, like the Three Hundred at Thermopylæ, fighting to the last, leaving our worn-out bodies and the crumbling ruins of our movement as a memorial for the world, and a mournful trophy of the selfishness and indifference of Hindu Theosophists, *who have not done their duty*. Which of these foreshadowings is likely to be the reality, it is not for me to say, nor am I in a position to take into consideration any external forces working for the Society. But whatever may happen, and whatever aid may be sent to us, it is certain that India will scarce deserve to participate, if its sons have acted as cowards, and in a manner unworthy of their noble ancestry.

The sun-lit hours are flitting away, golden opportunities are passing, and the next few years will probably decide our fate. No written words can over-emphasise the crisis at which we now stand, one which is causing thoughtful Hindus hours of anxious thought. The serious importance of the present time can but be once more pointed out, and, if our Hindu Brothers, who have hitherto slept the sleep of selfish indifference, have left in them one spark of manhood, one ray of self-respect and unselfishness, they will stand forth and declare themselves ready for action. That there will be some who will object to much of the foregoing I have no doubt. One objection, which may be raised—that I have dealt too much with our own movement, I must meet by saying that the problem of our own work here applies equally, if not more, to our fellow-workers in other organizations, for if India looks with listlessness and indifference on work in the cause of its Religion, what can be expected as regards social and political reforms. The following words, I think, apply to Hindus, all India over, in whatever work they may be engaged for their country's welfare. Give up procrastination, Hindu Brothers, be no longer satisfied with making empty speeches, with meaningless compliments, turn your energies from vain discussions to useful realities; and, above all things, realise in your lives that

nothing can be done *without sacrifice*. Let Carlyle's noble words be our watchwords in the coming years, not as mere sentiments but as incentives to action, which shall make us stronger morally, intellectually and spiritually.

*"I would that I could now say to myself: be no longer a chaos, but a world or even a worldkin. Produce! Produce!! Were it but the pitifullest fraction of a product, produce it, in God's name! 'Tis the utmost thou hast in thee: out with it then. Up, up! Whatsoever thy hand findeth to do, do it with thy whole might. Work while it is called to-day; for the night cometh, wherein no man can work."*

SYDNEY V. EDGE, F. T. S.

### THE ARYA DHARMA OF LORD BUDDHA.

THE Hindus, as a rule, and especially the Brahmins, are under the impression that the religion of Sákya Muni is something very different from their own, nay, antagonistic to the doctrines of Hinduism; that the Buddhists are their great enemies, and that they have always proved inimical to them and to their best interest in bygone days. For these reasons the very name of Buddhism is unpleasant to a Hindu ear, and, up to the present moment, it has a curious effect on a Hindu mind. Being born in the family of an orthodox Brahmin, I was, as it were, born in the same prejudice, brought up under the same impressions, and consequently shared the same opinion and views regarding Prince Gautama and his religion.

I recollect full well words that a friend of mine once said about Lord Buddha: this friend was supposed to be well versed in Sanskrit and possessed all that was necessary to make a thoroughly typical, orthodox Brahmin. On one occasion when there was some dispute going on between the Jains and Vaishnavas in Upper India, I was deputed by the latter to draw up a Memorial to the Hon'ble the Secretary of State for India, and, while conversing with this friend on the subject in question he remarked, to the best of my recollection, that "that ungrateful child of the Hindus, Sákya-Muni, was the founder of this branch (Buddhism or Jainism) from the parent stem of the great Arya Religion: had it not been for him, this branch would never have existed." Having very little knowledge of my own religion, and knowing absolutely nothing about the other, I took my friend's words as gospel truth, and a stronger feeling of hatred remained in my mind regarding the Prince of Wisdom and his sublime teachings.

The truth must be told at any cost, and I will not hesitate for one moment to admit very frankly that I never formerly cared to know my own religion, much less that of others. Except for what I learned in my childhood, before I was put into an English school, till I joined the Theosophical Society, a couple of years ago, it was so. I was very fond of reading books like Lewis' translation of Auguste-Comte, Col. R. Ingersoll's Lectures, tracts of the London Free-Thought Society and books of a similar

nature, and devoured their contents with all zeal and fervour. I mention this fact simply with the view of showing how mistaken I was to take cut glass for a real diamond, and shining, polished brass for true gold. But Theosophy has now opened my eyes to a certain extent, and I believe that I know something—though, may be, very little—of my own religion. I have had opportunity also to know something of the religion of Gautama Buddha, and, therefore, I consider it a duty to lay before my Hindu co-religionists my opinion of the teachings of Sákya Muni. This opinion of mine is, and will be, not a mere baseless surmise on my part, but founded on facts and, above all, on the teachings I received from my spiritual preceptor. But I shall cheerfully court any criticism on points where I may be deemed wrong, or supposed to have gone out of my way to grasp the rationale of any particular theory or doctrine of either religion.

The first question, therefore, that presents itself for our consideration in treating the subject, is, who was Lord Buddha? Was he one of ourselves, or a foreigner who came from a distant country to preach his teachings amongst the people of India and convert the natives of Aryavarta. It is a fact well known to everybody that Lord Buddha was none other than a scion of the Royal Family of the Sákya, the reigning monarchs of Kapilavastu, near Nepál. King Suddhódana was his illustrious father, and the name of his virtuous mother was Máyá. He was a Súrjavansi Kshatriya. There is no room to dispute any of these facts. Gautama was called Sákya Muni because he was considered the crest-jewel of the Sákya Family; he was called Siddhartha because he accomplished his Siddhi in Yoga and became an adept of the highest order; he was termed Buddha because he acquired the knowledge of universal wisdom. Thus Gautama is known under different appellations according to his different accomplishments. That he was not a foreigner nor a stranger to the soil, differing from the natives in caste, creed, color, customs, manners and habits, there is not the least doubt: on the contrary, he was one of the twice-born, a descendant of the most powerful and proud monarchs of the Solar Line of Kshatriyas, and considered by us—the Hindus—as our Ninth Avatar, on account of his divine knowledge, super-human powers, divine acts of self-sacrifice and universal compassion. Thus, it is conclusively proved that, so far as Lord Buddha himself is concerned, he is more near and dear to us than we are taught by prejudice and ignorance to consider him, because he is *from us* and *one of us*, as are our other Rishis and Munis.

The next questions are, what did he teach, whence did he derive his knowledge, and was his doctrine different from and hostile to our Aryan religion? These questions may be answered as follows:—Lord Buddha taught the real scientific philosophy of wisdom—the real Brahmagnánam of the Vedas and Upanishads, the true Advaita philosophy of the ancient Aryan religion. Any person who will take a little trouble to compare his teachings with those of our own Shastras, will find it impossible to come

to a different conclusion than what is stated above. I mention here a few instances to support the truth of my assertions.

“OM AMITAYA! measure not with words  
 “Th’ Immeasurable; nor sink the string of thought  
 “Into the Fathomless. Who asks doth err,  
 “Who answers, errs. Say nought.  
 “The Books teach Darkness was, at first of all  
 “And Brahm, sole meditating in that Night:  
 “Look not for Brahm and the beginning there;  
 “Nor him, nor any light  
 “Shall any gazer see with mortal eyes,  
 “Or any searcher know by mortal mind;  
 “Veil after veil will lift—but there must be  
 “Veil upon veil behind.”

“The Light of Asia,” Book VIII.

Just compare this with the sloka or question of *Nirálambópanishada*, in which Muni Bharadvájá questioned what is Brahm; to which Brahman replied saying that, that *Chaitanya* is called Brahm, which is understood by the following terms, viz: unknowable and unthinkable, without beginning or end; *Sudha*, i.e., devoid of *Ahankára*; *Shánta*, i.e., devoid of passions and desires; *Nirguna*, i.e., above the three attributes of *Swata*, *Rajas* and *Tamas*; *Niravayava*, i.e., without form; *Nityánanda*, always free from pain and pleasure; *Akhandáikarasa*, i.e., one whose eternal gnyanam and happiness cannot be separated for one moment; and *Advitíya*, i.e., without the second.

And now what is *all* Brahm?

Ans:—Nature, *Jivátman*, the great *tatvas* of *Ahankára*, the five elements of earth, &c., the various *Karmas*, the different *Gnyánams*, the *Rúpas*, and forms, &c., all that are manifested in this vast, all-powerful cosmos, are called Brahm.

In the *Gnána Sankalini Tantram*, in sloka 3, the Deva, in answer to Párvati's question, replied: “The world comes out of the Unspeakable, to which it again reverts at Pralaya; the knowledge of that Brahm which is above creation and destruction is also unspeakable.”

So, also, in *Yájnavalkya-Samhita*, chapter IX, the Rishi Yájnavalkya, in explaining one of the Vedas of meditation to Gargi, said speaking of Brahm, said: “One eternal, without beginning, middle or end, all glorious, all purity, all pervading like A'kása, endless, immoveable, unsurpassed, great, small, not comprehensible by the eyes, not even of the form of A'kása, without smell or taste, incomprehensible, free from change, all bliss, ever new, neither being nor not being, the cause of all causes, the support of all, one with cosmos, formless, without parts, unseen, within, without, everywhere, all feet, all touch, all head.”

If I were to multiply questions or extracts from our Vedas, Upanishads and other Shâstras, this would require numerous volumes of works. But it is enough for our present purpose to show that Gautama Buddha did not preach a new doctrine of his own, nor in fact had anything new to preach, except the true Advaita philosophy of the ancient Vedas. What more evidence is necessary to prove this fact than the comparison

of his system of teaching and that of the great Saiva mystic-philosopher, our well-known and ever-distinguished Sankarácárya, the latest propounder and preacher of the Advaita system of Vedanta philosophy. In almost every line of his *Vivéka-Chidámáni* and other works, he confirms and endorses the teachings of Gautama Buddha, while throughout his teachings he bases his philosophy solely and entirely on the authority of the Vedas. Is it not absurd to suppose, in the face of these facts, that the great Shankarácárya was hostile to the doctrine preached by Gautama Buddha, and that the former, in the course of his religious conquest throughout India, directed his attention to disprove and defeat the rationale of the teachings of the Prince of Kapilavastu? Shankara, whom we Hindus look upon as Saiva-Avatára, was, I am given to understand by a person, whom I believe to be an authority in practical occult science, the re-incarnation of Buddha-Deva; the latter had to come back in the shape of the great Saiva philosopher simply to undo the mischief that was done by the misunderstanding of the sublime teachings of Advaita philosophy, which he preached during his incarnation of Buddha-Deva.

If the Brahmans of his time were hostile to him, it was simply because he let out too much of the secret knowledge that had heretofore been kept hermetically sealed and scrupulously hidden from the general public; the result of this too much liberality of his was, that hundreds and thousands of people became Nástikas for want of proper understanding and grasp of his sublime teachings. Even up to the present day, there is that Hináyana School among the Buddhists, whose votaries do not believe in anything; and this fact presumably accounts for the reason why the Hindus call the Buddhists Atheists; but this is a sweeping remark after all, because all the Buddhists are no more Atheists than all the Hindus Tántrikas. The fact is that the Hindus of the present day, being totally unacquainted with, and ignorant of, the history of the Buddhists and their religion, cling tenaciously to their prejudiced opinion, based on no historical facts, but purely on hearsay and questionable, vague tradition.

However, while on the one hand, the too great generosity of Lord Buddha had the effect of establishing a Nástika School amongst his misguided followers, so on the other hand, the too greatly extended secrecy of the Brahmans, in keeping the Brahmagnyanam and Gupta Vidya sealed up and inaccessible to all, produced a still worse effect: the Vidya disappeared altogether from India. The Brahmans of the present day and the sons of the Tírthikas are the best living proofs that can be adduced in support of this assertion.

Lord Gautama taught the theory of Karma and philosophy of Re-incarnation. But are they new to the Hindus; did they not exist in their own religio-philosophical books, or are they hostile and antagonistic to the principle on which these doctrines are based in their own Shâstras? No one who has had the opportunity of studying and

comparing both the doctrines, will hold any doubtful opinion on the subject. He will have to admit that both are based on the same one and true universal law of Nature. There may be differences in interpretation, and as centuries go by, they are differently interpreted by different persons; partly from their own opinion and partly from that of others. This, of course, has made confusion, and fantastic led to and fanciful interpretation of these sublime doctrines, unaccompanied by any rational and scientific exposition, which has made the intelligent classes of our people discard the theories of Karma and Re-birth and look upon them with mingled feelings of unbelief and distrust.

Sákya Muni preached:—

“That which ye sow ye reap; see yonder fields!  
 “The Sesamum was Sesamum, the corn  
 “Was corn. The silence and the darkness knew!  
 “So is a man's fate born.”  
 “He cometh, reaper of the things he sowed,  
 “Sesamum, corn, so much cast in pas: birth;  
 “And so much weed and poison stuff, which mar  
 “Him and the acing earth.”

Then, speaking about a good and virtuous man, he goes on to say:—

“He—dying—leaveth as the sum of him  
 “A life-count closed, whose ills are dead and quit,  
 “Whose good is quick and mighty, far and near,  
 “So that fruits follow it.”

After describing Nirvâna, as “the dew-drop slips into the shining sea,” he said:

“This is the doctrine of the Karma. Learn!  
 “Only when all the dross of sin is quit,  
 “Only when life dies like a white flame spent,  
 “Death dies along with it.”

For the rest of this beautiful exposition of the Law of Karma, *vide* pp. 224-225, of “The Light of Asia.”

Now compare this with the following from the *Mahánirvâna Tantra*, Sloka I:—

“A man may pass through hundreds of incarnations, but he will not attain Moksha as long as his Karmas, good and bad, are not annihilated.” Sloka II, “As a chain will bind a man equally, whether it is of iron or gold, so a man is equally fettered by his Karmas, good and bad.”

In *Adhyátma Ramáyana* and Tantra, it is mentioned that one's own past Karma is the cause of his pain and happiness in this life, because every one is bound by the thread of Karma; the body dies but his Karma takes hold of him in his next birth: even as a calf recognises and traces its own mother amidst thousands of cows, so the good and bad Karmas of a man follow him without mistake. This Karma must be worked off in order to destroy it.

In the *Yogopanishad*, it is clearly stated that this thread of Karma, although spun in one life, produces pain during hundreds of births; similarly, the Karma acquired during hundreds and thousands of past births can be destroyed by the Karma of one life.



Now, compare this also with slokas 1, 2, 3, 7, of *A'tmagnānanīrṇaya*; slokas 53 to 56 of *Gnāna Sankalini Tantram*; and chapters 3 to 6, and 17 of *Bhagavatgīta*, and it will be evident that the Karmic Theory and philosophy of Re-incarnation, preached by Lord Buddha, was not only not hostile to that inculcated in our own Shāstras, but perfectly in accordance with them.

The Nirvāna preached by Lord Gautama is the same as that mentioned as Kaivalya Mukti in our Shāstras. For further information on this point, I refer my readers to that learned work, by Professor M. N. Dvivedi, called "Monism or Advaitism."

So much regarding the main features of his religion, if we may call it a religion at all—for really Sākya Muni never preached any religion, or religious dogma of any type, but the universal Brahmgnyanam, the principles and truths of the scientific philosophy of knowledge and wisdom. From the whole course of his preaching it never appears that he once intended or meant to propound a different system of religion or desired any set of religious dogmas to be presented to the world, in antithesis to the great Aryan system of religious philosophy. Nor does it appear that he ever called himself a Buddha, or desired that his teachings should be subsequently called Buddhism, in the sectarian sense of the word as it is now understood by the generality of the Hindus. If he is called Buddha, it is because he was the *Wise One*, as the meaning of the word itself implies; and if his teachings were called Bud(d)hism, by his followers, it is because they (the teachings) were founded on wisdom.

Sākya Muni's teachings about the one Absolute Divine Principle—the Brahm or Parabrahm of our Vedānta Advaita philosophy; his theory of the Law of Evolution and Involution—the *Sristi* and *Pralaya*; his doctrine of the Law of Universal Causation—Karma—and Re-incarnation—*Punarjanma*; and his teachings about *Nirvāna-Kaivalya Mukti* are, therefore, the same as ours, because he derived all his knowledge from the same source from which the other Rishis and Munis had derived theirs. Where is the point of antagonism now, when we are all one and the same in these main and cardinal points?

Regarding the minor points, let us see how far his teachings agree with those of our Shāstras. In a Nepālese Buddhistic work called *Vyākaraṇa* (in Sanskrit), various forms of meditations are described at length. I quote here only one or two illustrations.

*Para. IV.* "The real nature of the Samādhi is that the mind, unclouded by ignorance, should be fixed on one point. The knowledge of restraint put upon by ignorance, removal of the burdens of the world, the control of passions, and the correction of faults—these also are essential to the Samādhi."

*Para. VII.* "Three Kshāntis are indispensable to the Samādhi. The first Kshānti is that one should not quarrel with another, and should not speak unnecessarily. He should be intent on the acquirement of merit, and should consider all phenomena as illusions. The

second is that the mind should be full of goodness (Satvaguna); it should be persevering in doing good to others, and should consider all creatures as equal. The third is that the devotee should perceive the Lokanātha in all the quarters of the universe." "(Nepālese Buddhist Literature," by R. Mitra, pp. 208-209.)

I cannot refrain from quoting a few more lines from p. 178 of the above work.

"The name of the work is 'Rakshābhagavati.' It comprises 72 chapters, or *Parivartas*, divided into four parts, or *Khandas*. It is pre-eminently a work of the Māhāyāna class, and its main topic is the doctrine of *Sūnyavāda*, or the evolution of the universe from vacuity, or nothingness..... The system of Hinayana is especially noticed, and refuted repeatedly. True Buddhism is declared to be founded on the theory of nihility, and the attainment of the highest perfection is made to depend on the performance of meditations of which the object should be *Sūnyata*, or nihility. The meditations enjoined are the same as are described in the *Sāṅkhyā Sūtra* of Kapila, and in the *Yoga Sūtra* of Patanjali, and most of the technical terms used are evidently borrowed from the Hindu systems. All the duties enjoined in the Vinaya are repeatedly advocated, and their philosophical bearing on the vacuous doctrine is expounded."

The translator was Mr. Hodgson, and it is no wonder that he should translate the word *Mahākāsa* into *nihility*, which means nothingness. This work, mentioned above, is full of the teachings of Sākyaśinha, and a perusal of it and other works such as *Lalīta-vīstara*, &c., will no doubt give the reader a clear idea as to the true teachings of Gautama Buddha.

Now let us look to our own records and see what our own Shāstras say about Samādhi and the process of meditation.

In *Uttara Gīta*, ch. I, the following slokas occur:—

SLOKA 9.

"Far as you can behold the form of A'kāsa, consider it to be the undivided form of Brahm itself; after which, merge your own A'tman in the A'kāsa, and the A'kāsa in your own A'tman: this done, do not think any more."

SLOKA 10.

"The Brahmgnānee, after merging himself into the Brahm, and making himself steady by holding to Gnyānam and discarding ignorance, should consider the indivisible Brahm, as it were, resting on the outer and inner A'kāsa, at the tip of the nose, where the breath dies away."

SLOKA 31.

"He, who has been able to free himself from the bondage of desires and non-desires (Sankalpa and Vikalpa), and identify himself with the all-pervading A'kāsa, has succeeded in knowing the immoveable *Sat-chit-ānandaparamātmam*. This state of his is called the state of Samādhi."

## SLOKA 33.

"That state is called the state of *Nirálamba* (unsupported) *Samádhi* in which the *Yogi* perceives the all *Súnya*—*Paramátman*—*Súnya* above, *Súnya* below, and *Súnya* in the middle."

## SLOKA 46.

"Arjuna asked, 'O Deva, this world is pervaded by the A'kása that pervades the whole cosmos; therefore, if this A'kása exists both in and out of this world, then tell me about that *Paramátma* that is beyond this A'kása.'"

## SLOKA 47.

"Ans.—'This A'kása looks like vacuum, but in that vacuity there exists something unseen which is the basis of sound (as sound cannot exist in emptiness), therefore, this unseen object is called A'kása; A'kása has only the sound-qualities, but that which is soundless and on which the A'kása rests, is called the *Brahm*.'"

I do not wish to multiply instances, but refer the reader to slokas 9, 34 and 38 of *A'tma Bodha*; sloka 26 of *A'tmagnána Nirnáya*; verses 33, 34 and 86 of *Gnána Sankalini Tantram*; slokas 10, 12, and 14 of *Jivanmukti Gita*; and to *Kapila's*, *Patanjali's*, and *Sankaráchárya's* works.

These, therefore, ought to set at rest all the doubts that may arise in Hindu minds regarding the *Súnya-Samádhi* doctrine preached by the Prince of *Kapilavastu*. It is, moreover, shown that his system of practical occultism is the same as practised and laid down by the other *Rishis* of still older days. We are accustomed to call *Buddhists* *Súnya-Vádís*, whereby we mean *Nihilists* or *Atheists*, but we are wrong to call them so. *Súnya* here means the *Mahákásha*, the receptacle of all the *Mahá-Bhútas*; and this is considered to be the highest state of abstract meditation, even by our own *Shástras*, for persons who are *Jivanmuktas*.

If still minor points are compared and taken into consideration, it can be clearly shown and well proved on authority, that the philosophical and esoteric rationale of the two systems, *viz.*, the teachings of Lord *Buddha* and the *Yoga* philosophy of the Hindu *Shástras*, are one and the same, that they agreed with each other in every detail.

The fourteen cardinal and fundamental *Buddhistic* beliefs, drafted by *Col. H. S. Olcott, P. T. S.*, and published on page 242 of the January number of the *Theosophist*, 1892, conclusively prove that, so far as the moral, metaphysical, and scientific basis of the religion is concerned, there is no difference between *Esoteric Buddhism*, and *Esoteric Hinduism*, but both are one and the same. An *Esoteric* side of a religion can never apparently agree with the *Exoteric* side of it, and when measured by this standard, it is no wonder that *Exoteric Buddhism* should appear to differ so widely from *Exoteric Hinduism*, even as each differs from its own *Esoteric* side.

Look at our own system and see how the *Adhyátma* side of our religion condemns all outward forms and ceremonies of our *Exoteric* side: *vide* slokas 1, 2, 6, of chap. III, *Uttara Gita*, slokas 1 to 14 of *A'tma-Gnána Nirnáya*, and verses 7, 53 to 57, and 96 of *Gnána Sankalini Tantram*, and all other works of similar nature. No *Mantram*, no *Púja*, no *Tapas*, no *Meditation*, and no *Sanyása* for a *Brahma-gnánee*.

I think I have thus far been able to show that Lord *Gautama's* teachings are not at all hostile to the great *Arya* religion of the ancient *Rishis*; on the contrary, it is one and the same with the latter, because it sprung from the latter and is a true offspring of thereof.

I remember that I once asked a *Swamijee*—a real *Yogi* of a higher order—to tell me the difference between real *Hinduism* and real *Buddhism*, and why the West understands and appreciates *Buddhism* more easily and better than *Hinduism*. His reply to the first was—none. To the second part of my question, he answered, because no one cleared the dry leaves from our garden which made it look dreary and dismal, whereas the plants that the *Buddhists* have transplanted into their garden are kept free from dry leaves and, consequently, look fresh and green to the eyes of the strangers.

Hence, the conclusion is that the followers of Lord *Gautama* are neither strangers nor hostile to us, nor should we be to them considering the common basis of our respective religions; and, therefore, we should hail the *Buddhists* in *India* and receive them into our arms, as long lost but now recovered Brethren.

RAI B. K. LAHERI,

(A *Brahmin F. T. S.*)

### THE IDYLL OF THE WHITE LOTUS.

AN ATTEMPTED INTERPRETATION.\*

IN the "Idyll of the White Lotus," but a few sparse clues to the meaning of its figurative language are to be found. The author has abstained from detailed explanations; for they would have prevented

\* I translate this article from the *Sphinx* for January 1890, because it seems to me by far the best and most complete interpretation that has yet appeared of one of the most suggestive, the most beautiful of books. A similar attempt was made by "Solar Sphinx" in the *Theosophist*, vol. VII, pp. 656 and 705, but it has always seemed to me unsatisfactory, because it was incomplete, failing to interpret or explain many details and showing inconsistencies in important points. The interpretation of any truly mystic work, to be worth anything, must be complete and leave nothing, no single detail even of the text, without a meaning in full harmony with the entire scheme of the rendering. B. K.

EDITOR'S NOTE.—The reader should not fail to read the late T. Subba Row's analysis of "The Idyll of the White Lotus," written under the *nom de plume* "Solar Sphinx" in the July and August (1886) Numbers of this Magazine. He interprets the work from the point of view of Hindu Esotericism; so that, by comparing his views with those of the *Sphinx* writer, one ought to get a pretty deep insight into this charming and most subtle allegory, whose visible author only held the pen to transcribe another's thoughts. There is a curious history connected with the writing of this book, its completion having been coincident with our visit to London in 1884, and brought about by it. I must tell the story in my "Old Diary Leaves." H. S. O.

independent search by leaving no room for doubt. It is otherwise with an attempt which is devoid of any claim to correctness. Perhaps the very lack of authority and the defects of this attempt may call forth corrections and needful additions; perhaps too some of our readers may receive from it their first impulse to seek for themselves and to penetrate into the deeper meaning of this work—which, probably, is susceptible of different interpretations, according as the rendering aims at embracing higher or lower stages, longer or shorter periods of the same course of development.

The Temple I regard as the barrier that separates the inner life of the individual being from the Spiritual All = “the free heavens”—and “the country” = the thought-domain of the world of sense. It is man’s own peculiar self-hood, which bounds his powers and impulses = the dwellers and the priests in the Temple. In the country, the hills represent man’s relations to his own body; the city with its suburbs is the domain of the feelings and endeavours directed to the outer world. The aspiring consciousness—“Sensa”—can attain to the inner life by two roads: on the “stream” of sensation and over the “green plain” of thought.

The Temple leans against the rock—the root and starting point of the manifested being in the long evolutionary series of his lives. Again and again the Temple sinks into ruins, to rise anew on broader foundations. From the great Temple-gate, with its pillars of unhewn stone, there leads a broad road into the Temple, to the Holy of Holies = the inner growth and development,—and in the opposite direction a road leads to the portal in the temple wall = outward growth and development. Along the latter stand figures of stone and artificially trained shrubs—marks of earlier stages of growth, of petrified impulses and developed inner powers.

Sensa’s shepherdess-mother is the lower consciousness that clings to bodily life. She brings Sensa, who has out-grown her and is striving onwards towards the spiritual, to the gate in the Temple wall—to the portal of self-knowledge. At the gate, a woman = the religious instinct—is entreating the priestly blessing upon her flasks of water—the approval of religious doctrines cast into rigid moulds. The desire of knowledge opens the door for Sensa, whom the occupation of watching his sheep—the care for his bodily welfare—no longer satisfies.

Agmahd, the ruling priest in the Temple, is the feeling of self, the sense of separateness, the most deep-rooted feeling in man, the necessary basis of all development. Even the spiritual spark, which called the individual into being, was a striving after separateness, and the reflection of this rightful independence, of the divine, shows itself in Agmahd’s glorious appearance, in the gold of his beard and hair. His eyes are of changing colour—blue and grey—for in them is reflected the upward striving towards higher development and the lower instinct of self-maintenance.

The terror, that Sensa feels, is the sense of weakness, of threatening defeat. The look cast upon him, the touching, laying on of hands, the embrace, signify the influencing of Sensa’s feeling; the words spoken to him = the formulated thought—that of his thinking.

The two young men in the Hall of Knowledge are—the recording one,—memory, and—the drawing one,—comparison. The old bleary-eyed priest, whom Sensa only notices later, is experience, reaching in its undefined impressions much farther back.

Seboua, the gardener, with his expressive features and rough hands bearing the marks of labour, who works in the garden while the sun—wisdom—shines, is the power of thought directed towards the spiritual, the power of insight. The direction of its activity is imposed upon it by the impulses; therefore is Seboua clad in black, the colour of dependence, and calls Agmahd and Kamen Baka his masters.

The growth of the plants is the activity of thought. The flowers are enriching conceptions. The Lotus-blossom is the thought-image of the human soul; it is the link which points Sensa to the soul of the Lotus-blossom,—the Lotus-queen, = the Higher Self. The Lotus-flower grows only in Seboua’s garden. Up-born on the waters of truth it is nourished by life-giving thoughts. Torn loose from them, its freshness withers. Yet the zealously fostered thought of the soul unlocks the inner sense for the Higher Self; the Lotus-blossom which Sensa cherishes in his bosom streams forth its light and life into the Lotus-queen, who thereby grows more bright and distinct to his sight (p. 58).\* Sensa calls the Lily-queen his mother; for, from her proceeded the spiritual energy—on the descending arc of involution into matter; and towards her that same energy, evolved to human consciousness, now strives to return again.

The perceiving of the Lotus-blossom is a conclusion of the reason, the appearance of the Lily-queen a flash of spiritual light, an in-pouring into the inner feeling of the earthly man. Sensa swimming in the deep pool is the eager striving onward in—conditioned—truth: the perception of pure, undimmed truth is closed to human consciousness, unless that consciousness bursts the barriers of self-hood, which make it what it is. Hence the saying of the Lily-queen: “Thou wouldst die in the water where they (the Lotus-blossoms) dwell.” Sensa has ceased swimming and closed his eyes—the effort of the intellect has given place to yielding self-abandonment,—before he feels the kiss upon his lips and, holding the Queen’s hand, raises himself to higher truth.

By the two priests, who lead Sensa from the Garden of Perception to Agmahd and Kamen Baka, Ambition and Love of Praise are, perhaps, meant; the hem of their garments is black, and their proud appearance lacks perfect assurance, for they find their support not in man himself but in the opinion of others.

\* Reeves and Turner’s Edition.

The adornment of Sensa's robe stands for self-appreciation, the perfume = the deadening of the judgment, the incense = self-glorification. Kamen Baka, Agmahd's weaker brother, who desires to be loved without loving, is the love of self. He, together with Agmahd and the other nine servants of the dark Goddess,—the selfish impulses—bear the impress of rigidity on their features, for the endeavour of each is in but one single direction. The light of their torches, dim or blinding, is the deceptive shimmer of effort without wisdom. The priest offering water, between whom on the one side and Sensa on the other, the figure of the dark Goddess seeks to thrust itself, is probably to be interpreted as cunning.

The dark Goddess is Desire, the craving to possess. She lives only in the blackness of night—in illusion, and the light that proceeds from her = the thought awakened by her—illuminates nothing but the one thing momentarily craved for. She robs consciousness of peace. Once that man has given himself to her utterly, his conscience is deadened and he sees only with her eyes. The roses she strews are the hopes she awakens, the snakes are the gnawing cravings. The opening and shutting of her hands is the alternation of enticement and denial—the most effective means of stimulating desire. The dark Goddess' seat is in the inmost depths of the Temple and leans against the rock—the very being of matter.

Feasts and solemnities are the breaking through of the inner changes which are slowly preparing themselves; day and night are the fluctuations that occur regularly according to law in all stages of evolution, the alternation between tension and relaxation of force. Only when the light of wisdom does not shine, can the dark Goddess rule Sensa; and it is night when, after he has looked at the book of Magic, the dark, uncanny visitor approaches him,—the temptation to make selfish, fatal use of Knowledge and Power.

The various rooms, in which Sensa lives, are the views he holds for the time, conditioned by his impulses—the priests—who lead him into them; his couch is the disposition of his mind. From out of the narrowly shut-in conception of separated existence—the well-guarded room which Agmahd has assigned him—Sensa strives after a view through the almost inaccessible window. Step-by-step reasoning fails to lead him to the goal, and the out-look, when at last attained, shows him only the narrow interior walls of the Temple—a new view of his narrowly bounded self. Still the effort to know—Seboua's messenger, who stood already unobserved in Sensa's room—brings him the Lotus-blossom.

The merry child, shrinking from the drop of truth on the Lotus-bud, is the Imagination. She estranges the consciousness from the thought of the soul and leads it away into the flowery garden of thought-creation, into the turmoil of thoughts striving after intellectual beauty—the children at play. The prize that Sensa wins, the light

golden ball, which flies far, far up in the sky, is the inventive flight of the mind. And to yet another experience is Sensa led by the child, when the clear-toned bell announces the time for school—the in-pouring of inner experiences. Sensa's body alone—the sensitive part of the consciousness—remains; the aspiring part is flown. Priests stand around him, some, too, not belonging to the Temple and who appear again later on,—intellectual life lying outside of man's waking consciousness, influences his feeling and imagination. The child makes of Sensa's room a garden of flowers. The Imagination, by enriching his mental life enhances the consciousness of man, who only too readily fancies himself raised above his impulses, above the priests, who now kneel before Sensa; but the imagination enhances the strength of his impulses equally. Together with the priests, the child leads Sensa to the dark Goddess, who only now shows him Roses and Serpents, the tree of knowledge with its blossoms, and awakens in Sensa the longing for knowledge and admiration. Only now can Agmahd attain the crown of power—he has scornfully rejected the crown of self-renunciation,—and Sensa teaches Kamen Baka the magic power over his fellow-priests—love of self gains unrestricted dominion over the heart.

\* \* \* \* \*

The tree casting deep shade upon the grass is indolence. Sensa rests under it between two priests, the one fanning him = sensuous pleasure—and the other leaning upon one hand on the grass = the sense of beauty, the ideal of the beautiful in the human mind. The latter—Malen—who urges Sensa towards the outer world, could not lastingly dwell therein without being lost in mere externality—"I should have no place in the Temple, no place in the World."

The beautiful woman in the town is the inner reflection of external beauty, the sensitiveness to beauty in the outer world. She awakens to full life only when the consciousness unites itself to her. Since that alone is felt to be beautiful which accords with one's own sense of beauty, she appears familiar to Sensa, and he recognises in her beauty "in very deed his own." And his companion appears hourly more lovely, because, with the growing understanding of beauty, the capacity for receiving its impressions grows likewise. The jewel with which the lovely woman thinks to pacify Agmahd, is the beautifying and enriching reaction of the beautiful upon man, the return-love of the beautiful. The maidens of the town are the pleasing impressions and efforts in human intercourse, in art and nature.

The people, the docile masses, first blindly devoted to the priests and then turning against them, stand for the efforts directed towards the outer world. They are links in the chain of causes and effects, not only effects in the outer world, but also reacting inwardly upon him from whom they proceed, strengthening, elevating—paralysing, destroying.

The circle of priests standing round Sensa, after the Lotus-queen has announced to him his deliverance, is like the one which surrounded

him when, in the child's company, he taught from the throne. But then his eyes were closed; now the Lotus-blossom he received from Seboua has opened them. The priests who look upon him lovingly are the memories of former lives opening up before man, and the fruits of former toil and struggle which come therewith to his consciousness; led by the hand of these memories, Sensa learns to recognise the worthlessness of his own separated life. Yet one last stirring of the sense of separateness—Agmahd's attempt to over-persuade him—is conquered, and the hitherto closed door of his prison—the narrowing conception of separate existence—opens of itself before Sensa, as he, following the blazing star of wisdom, applies the truth he has recognised in the inmost depths of his being to his efforts and endeavours.

The development of the selfish impulses has reached that height, which demands either the killing out of the aspirations or the purification of the soul from the lower nature. "Thou has entered within my atmosphere," the Lotus-queen had said to the intellectually awakened Sensa, when promising him protection. The battle, the separation of the inwardly irreconcilable, begins. The reacting power of effort directed only towards truth, destroys the selfish impulses. Sensa sees his life-blood flowing from him, but it is only the strength of the defiled body—of the lower capacity for sensation. His inner life remains strong, and a pure body—a purified sensibility—is now his lot. That which formerly dwelt only as an ideal of intellectual beauty in the soul, has realised itself,—Sensa purified, has become the en-souled Malen.

#### A TRANSLATION OF THE SA'NKHYA-TATTWA-KAUMUDI OF VA'CHASPATI MISRA.

(Continued from page 548.)

Having thus described the forms of the eleven organs, the particular functions of the ten are next stated.

#### KA'RIKA' XXVIII.

The function of the five senses, in respect to colour, &c., is mere observation; speech, handling, walking, excretion and generation are (the functions of) the other five.

The functions of the external organs.

Observation—the function of the five intellectual senses.

Speech, handling, walking, excretions pertain to the senses of action.

By "observation" here is meant the primary unqualified perception (*Nirvikalpa*) through the intellectual senses.

"Speech, &c., are of the other five," i. e., of the organs of action. The vocal organ is located in the throat, the palate, &c., whose function is speech. The functions of the cognitive (intellectual organs) are clear enough. (a)

(a) That is to say, are denoted by their very names or by their definitions, e.g., the ear is defined as the sense for perceiving (or comprehending) sound—and thus the sense function of the ear is perception of sound, and so with the others.

The functions of the three internal organs are next stated.

#### KA'RIKA' XXIX.

Of the three (the three internal organs) the functions are their respective characteristics; these are peculiar to each. The function common to the organs is the five vital airs—breath, &c.

"The functions of the three are their respective characteristics." That is to say, the property which serves as the distinguishing feature of each of the internal organs, also denotes their respective functions; thus, ascertainment (determination) of *Buddhi*, self-consciousness of *Ahankāra*, and reflection of *Manas*. The double character of the functions based on the fact of their being specific or common is next stated—"These are peculiar," &c. "The five vital airs, form the common function." The function of the three internal organs is the (sustenance of life) and hence of the five vital airs, since the latter exist when the former do and cease to exist when these are absent. Of these the air called *Prāna* (Breath or Life) resides in the heart, the navel and the toes; that called *Apāna* resides in the back, &c., *Samāna* in the heart, the navel and the joints; *Udāna* in the throat, heart, &c., and lastly, *Vyāna* resides in the skin. These are the five airs.

The five vital airs, the common function of the three internal organs.

The author now states the order of the functions of these fourfold organs (the external organs and the three internal organs).

#### KA'RIKA' XXX.

With regard to visible objects, the functions of the four are said to be instantaneous, as well as consecutive; with regard to invisible objects, the functions of the three (internal organs) are preceded by that (i. e., the cognition of some visible object).

The instantaneous and the gradual character of these functions.

Instantaneous with regard to visible objects.

Gradual with regard to visible objects.

"Instantaneous"—"with regard to visible objects", e. g., when one sees in the dark by means of a flash of lightning, a tiger facing him, his observation, reflection and determination are instantaneous and accordingly he runs away from the place at once.

"Consecutive (i. e., gradual)", e. g., in dim light, a person has at first only a faint cognition of a certain object; then he looks at it more steadily and ascertains that it is a thief with his bow and arrow well-fixed; then the consciousness follows "the thief is advancing against me"; and he finally decides to run away from the place.

With regard to invisible objects, the operation of the internal organs independent of the external organs.

The functions of internal organs preceded by those of the external ones.

ground some sort of external perception.

Granted all this. But, says the objector, the functions either of the

Objection: Functions permanent or otherwise?

must be either permanent or transient; if permanent, then their functions also would be permanent; if transient, then the various functions would combine most absurdly, there being no restrictive agency.

KA'RIKA' XXXI.

Reply—Functions of the organs due to mutual impulse. Soul proposes the incentive.

caused to act.

The subject of the first sentence is "organs."

A number of persons, holding different weapons, unite for suppressing a common enemy, the one holding a lance uses that alone, and so on, each using his own particular weapon. In the same manner one organ operates towards the fulfilment of another's purpose which tends to help its own. And since this movement towards action is the cause (and hence the regulating motive power) of the action of the organs, there cannot arise any absurd mixture of the functions.

Another objection—The lancers, &c., being animate beings, can comprehend each other's motives and can act towards the fulfilment thereof. The organs on the contrary, are all inanimate, and as such can never act in the same way as the lancers, &c., do (and hence your analogy does not apply to the point in question). Consequently the inanimate organs must have an animate and intelligent supervisor over them, who is to understand their end and urge them to action accordingly.

Objection—How can the non-intelligent organs understand each other's motives?

hence your analogy does not apply to the point in question). Consequently the inanimate organs must have an animate and intelligent supervisor over them, who is to understand their end and urge them to action accordingly.

Reply—Soul's purpose urging them to action.

supervisor *ab extra*? This point will be further elucidated in Kārikā LVII.

(a) Davies restricts this to the internal organs; but there is no reason why the Kārikā should not apply to organs in general—as the Kaumudi takes it.

With regard to invisible objects, on the other hand, the internal organs operate without the aid of the external organs—"The function of the three is preceded by that", i. e., the instantaneous as well as the gradual functions of the three internal organs are preceded by some perception of a visible object; since Inference, Testimony and the other methods of proof operate only when they have for their back-

four or of the three (organs) cannot depend on themselves alone; for in that case (these organs)

We reply:—They (a) (the organs) perform, each its own particular function, which is caused by material impulse. The purpose of the soul is the motive; by nothing is an organ

It has just been laid down that "by nothing is an organ brought to act." The author next states the division of these organs:—

KAR'IKA' XXXII.

Organs are of thirteen kinds; they have variously the functions of seizing, retaining and manifesting. The objects of these are tenfold, that which is to be seized, retained or manifested.

The organs divided—their functions—seizing, retaining and manifesting.

The thirteen organs consist of the eleven sense organs, *Ahankāra*

The thirteen organs—the ten external organs, *Manas*, *Ahankāra* and *Buddhi*.

*Seizing*—the function of the senses of action.

*Retention*—the function of *Buddhi*, *Ahankāra* and *Manas*.

*Manifestation*—of the intellectual organs.

Since every action must have an object, the objects of the above-

The objects of these functions, tenfold.

mentioned functions are next stated—"That which is to be seized," &c. The objects to be acted upon by the thirteen organs are those that are to be seized, retained and manifested. By *seizure* here is meant

pervasion (or extension). The objects of this seizure by the five senses of action are speech and the rest; and each of these being both divine and earthly, these objects become tenfold. Similarly the object to be retained by the three internal organs is the body, which is fivefold being an aggregate of the five great elements, of which again the earth is an aggregate of the five subtle elements of sound, touch, colour, taste and odour. Each of these five being both divine and the reverse, these objects also become tenfold. Similarly the objects of the five intellectual senses also are five—sound, touch, colour, taste and odour; and each of these being both divine and non-divine, the objects manifested also become tenfold.

The sub-divisions of the thirteen organs are next stated.

KA'RIKA' XXXIII.

The organs numbered and the difference between the external and internal in point of time noted.

Internal organs are three, and the external ten, making objects known to the former three. The external organs act at time present; and the internal at the three divisions of time.

The internal organs are three. *Manas*, *Ahankāra* and *Buddhi* called *internal* because located *inside* the body. The external organs are ten, the ten sense-organs. These latter make objects known to the three internal organs, i. e., they become the means of reflection, con-

sciousness and determination of objects—the intellectual senses functioning by means of observation, and the senses of action by means of their respective functions.

The author next states a further point of difference between organs

The external senses acting at time present; the internal with reference to all three divisions of time. The internal and external—“*The external organs act at time present.*” By “present” is meant here the time closely preceding and following the immediate present; thus then, speech (*a*) also belongs to the present. “*The internal organs at the three divisions of time,*” e. g., the idea that “there has been rain,” since the river has risen—(for the past); “there is fire in the mountain, since there is smoke”—(for the present); and lastly, “we shall have rain, since we see collections of ant eggs”—(for the future).

Time—not a distinct principle according to the Sāṅkhyas. Time, according to the Vaisēshikas, being one, cannot allow such divisions as past, present and future. Hence we must have for the various units, the various conditions or specifications to which we give the names, past, present and future. So the Sāṅkhyas do not admit of a distinct principle in the shape of time.

The author next considers the objects of the external senses operating at time present—

#### KA'RIKA' XXXIV.

The intellectual senses touching specific as well as un-specific objects; speech touching sound; the rest regarding the five objects of sense.

Of these the five intellectual senses (those of sensation) concern objects specific as well as collective; speech concerns sound; the rest regard the five objects (of sense).

Of the ten external senses, the five intellectual ones concern specific as well as non-specific objects:—by *specific* here is meant *gross*—and such objects are sound and the rest (the *Tanmātras*), manifesting themselves as Earth, &c., (the elements) having the properties of calmness, turbulence and dulness. The non-specific objects are the subtle elements. The particle *Mātra*, in the word *Tanmātra*, serves to distinguish these from the gross objects. The senses of Yogis concern sound, &c., in their subtle as well as gross states, whereas the senses of ordinary men relate to sound, &c., in their gross forms only.

Similarly of the senses of action (the Motor Senses). Speech concerns sound, in its gross form, because speech is the cause sound. Speech, however, cannot be the cause of the subtle element of

(a) The special qualification is necessary for the case of speech, because no two letters can be pronounced at the same moment, and, as such, no word could be uttered at the time present if by this word were meant the present moment. This absurdity, however, is avoided by counting a few moments before and after the present moment as included in it.

sound, which is the direct effect of egoism (*Ahankāra*); and as such has the same cause as speech itself (which also being one of the senses, proceeds directly from the principle of Egoism).

“*The rest,*” i. e., the four other senses of action—the excretory organs, &c. “*Concern five objects*” because the different objects, e. g., jar &c., which are the objects of these senses, are all made up of the five subtle elements of sound, colour, &c.

Among the thirteen organs, some are said to be superior to others, reasons for which are given.

#### KA'RIKA' XXXV.

Since *Buddhi* with the other internal organs adverts to (comprehends) all objects (of sense), these three are said to be the warders (principal ones), and the others the gates (secondary).

*Warders,* i. e., chief ones.

*Gates,* i. e., such as are the external organs.

Since *Buddhi*, with *Ahankāra* and *Manas*, apprehends (i. e., determines) all objects exhibited by the external organs, these latter are said to be the gates (secondary organs), and *Buddhi*, with the other internal organs, the warders (chief).

*Buddhi* is the chief, not only in comparison with the external organs, but also with regard to the other external organs, *Manas* and *Ahankāra*. To this effect it is said:—

#### KA'RIKA' XXXVI.

These (the external organs together with *Manas* and *Ahankāra*), characteristically differing from one another and being different modifications of Attributes, resemble a lamp in action; (and as such) having first enlightened the soul's purpose, present it in its entirety to *Buddhi*.

As the village officer collects the rent from the different heads of families and delivers the collection to the treasurer, who again, in his turn, carries it to the head-officer, who finally makes it over to the king: in the same manner, the external organs, having operated on, (observed an object) present the observation to *Manas*, which reflects on it (and thereby imparts thereto its qualifications) presenting these qualified observations in turn to *Ahankāra*, which takes specific cognizance, and finally delivers such personal cognition to the head-officer, *Buddhi*. Hence it is said: “*These having enlightened the soul's purpose present it to Buddhi.*” The external organs together with *Manas* and *Ahankāra*, are various

In spite of diverse combination of the Attributes, yet the internal organs co-operate towards a single purpose like a lamp.

illumine (manifest) the different colours. The same is the case with the Attributes; such is the connection.

An objection is raised. Why should it be said that the other organs present their impressions to *Buddhi*?—Why should not we make it quite the other way: *Buddhi* subordinate to the others?

(To be continued.)

G. J.

## Reviews.

### OUR MAGAZINES.

*Lucifer*.—The July issue contains a most fascinating Zuni Folk-Tale of the Underworld, translated by Mr. Frank Hamilton Cushing, whose contributions to the reports of the (U. S.) Ethnological Bureau are so widely known and so much appreciated. The tale is charmingly related and the frequent use of poetical compound words in translation of Zuni expressions adds much to the attractiveness of Mr. Cushing's contribution. We hope *Lucifer* will be fortunate enough to obtain more contributions from this gifted writer. Mr. A. R. Webb's article, "Islam and Theosophy," is somewhat disappointing in that the writer's arguments are based rather on the life of Mahomed than on his teachings, and we cannot help thinking that Islamism will have to make a stronger case than Mr. Webb makes for it, before it can claim the serious attention of the modern Western World. Annie Besant contributes a "Rough Outline of Theosophy," most valuable for Branch meetings and discussions. H. A. V. adds some remarks on "The Word—" the "Vâch" of the Hindus, the "Logos" of the Gnostics. Some of the articles are a little too long and, if we may be pardoned the expression,—a little dry. With the exception of Mr. Cushing's article there is not much that would interest a casual reader.

*The Path*.—The July number of our American contemporary is an excellent one. Mr. Karr's article on the "Spheres of Inanimate Objects" is deeply interesting, and we look forward to further records of experiments in support of the writer's contention that inanimate objects have no aura "emanating from within and peculiar to their kind", but are "merely penetrated with the borrowed sphere of such persons or places, as they have chanced to be brought into close contact with." The "Delusions of Clairvoyance" is also an important article and especially valuable in an American publication. Mr. Mead continues his valuable study of Yoga, and further extracts from H. P. B's. letters are given, which will doubtless be read with deep interest.

*The Buddhist*.—The current number of our Colombo Journal opens with an interesting article on the *Visuddhi Marga*. "This grand work," we

affections of Attributes, *i. e.*, modifications of Goodness, Passion and Dulness, which, though constitutionally opposed to one another, are yet brought to co-operate for the supreme purpose of the soul; just as the wick, oil and fire, though separately opposed to the action of one another, yet join, under the form of a lamp, in removing darkness and thus

are informed, "though clothed in the garb of exotericism, unmistakably points to sublime truths of esoteric science. Thus the *Visuddhi Marga* would appear to be a fit and proper stepping-stone, as it were, for the uninitiated, to arrive at ultimate perfection and attainment of the highest bliss." A useful extract on Karma is taken from the "Secret Doctrine." An editorial on the late Archbishop Bonjean, the Catholic Archbishop of Ceylon, has the true ring of that unsectarian spirit which we hope will always be present in the pages of the *Buddhist*.

### SYMBOLICAL LANGUAGE OF ANCIENT ART AND MYTHOLOGY\*.

We have received through the courtesy of Mr. Bernard Quaritch a copy of the new edition of this valuable book. The present edition, with its beautifully designed cover, and tasteful binding and engravings should find a place in the library of every lover of art, while the large mass of information which it contains on the subject of Symbology, &c., renders it a useful cyclopædia for students of Occult Science.

### LOTUS BLUTHEN.†

This is a beautifully printed and charmingly bound translation into German of the first part of H.P.B.'s "Voice of the Silence." The original is too well-known and appreciated by all students of mysticism to need comment here. Of the translation as such, we need only say that it by the hand of Dr. Franz Hartmann, the learned author of "Magic: White and Black" and of so many other able works. The German language is specially well adapted for rendering such work as this, and Dr. Hartmann has made very good use of it. The translation is a most faithful and exact rendering, while retaining the swing and poetry of the original. The typography and general get-up of this book reflect great credit upon its Publisher: Wilhelm Friedrich of Leipzig, and we look forward anxiously to the issue of the two remaining parts of the original, which should not be long delayed, if the present instalment meets with any fair proportion of the success it deserves. We wish both publisher and translator their well-deserved reward, and hope this little book will find as many appreciative students in its German garb as it has in English.

### SIMPLE THEOSOPHY.‡

BY

M. J. BARNETT, F. T. S.

The four articles composing this booklet are clear, simple and well expressed expositions of the basic conceptions of Theosophy, dealing with the four great questions which all enquirers ask: What is Theosophy?; Reincarnation; Karma and The Purpose of Theosophy. Such work is much needed just now, and we hail with joy every addition to the simple popular explanations of these great truths. Many of our American brothers have done admirable work in this field and the pamphlet now before us is

\* By Richard Payne Knight. A new edition, with introduction, additions, notes translated into English and a new and complete Index by Alexander Wilder, M. D. New York, J. W. Bouton, 1892.

† Translated by Franz Hartmann, M.D. Leipzig. Verlag von Wilhelm Friedrich  
‡ Articles written for the Boston *Evening Transcript*, April 1891. Pub. by H. H. Carter, 3, Beacon St., Boston.



quite up to the mark. We trust that the author will carry on his work, and both in the daily press and in such little works render more accessible to the great nation of the West these grand conceptions of man and nature, their relations and destiny.

SPIRITISME ET OCCULTISM.\*  
LES OCCULTISTES CONTEMPORAINS.†

Both these pamphlets are expressions of the revolt of the Spiritualist party in France against M. Papus and his school. M. Papus, with his somewhat unscrupulous shrewdness, has been trying for some time past to annex to the chariot wheels of his own pseudo-occultism, the French Spiritualistic movement, and make it serve his own ambition and pander to his vanity. At the great congress of two years ago, M. Papus did very good work and his report, of which a long account appeared in these pages, was a very fine piece of work. But his quondam allies seem now to be objecting to his calm appropriation of them—and hence the present protests. The pamphlets themselves present nothing specially worthy of note, but they are the straws which show which way the wind is blowing.

CHARAKA SAMHITA.‡

We are happy to say that since our notice of the first fasciculus of this ancient work on Indian Medicine, two more fasciculi have been published. These, we need not say, are finished in a scholarly way. The second fasciculus contains, among other things, a list of six hundred purgatives, classed under several minor heads, also a very interesting lesson on the proper diet of a man, in the tropics. We read:—

“The paddy called Shashtika and Cāli, phaseolus mango, rock salt, emblic myrobalans, barley, rain water and dew, clarified butter, meat of wild fowls and animals and honey should be made habitual food.”

This is followed by a general rule:—

“That should every day be used as diet which is subservient to health, and which prevents the development of unborn disease.”

General readers will find it a most useful work devoid as it is of technical terms, and we heartily recommend the same to the public.

S. E. G.

## Correspondence.

### THEOSOPHY IN WESTERN LANDS.

*(From our own Correspondent).*

LONDON, July 1892.

Our second Convention has come and gone, and now members, delegates and visitors are all dispersing again, carrying with them, I think, a feeling of satisfaction in the thought of the work actually accomplished by the Section during the past year, and filled with hope and encouragement for the future. Our two days' Session has been very successful, and although the actual number of members attending each day has not been quite so large as last year's attendance, yet the proceedings have been none the less interesting and instructive; and especially is the feeling of Unity and Harmony which pervaded the Convention meetings to be noted.

\* By Rouxel; (†) By G. Palazzi, translated by A. Dufilhol; both published by the *Librairie des Sciences Psychologiques*, Rue Chabanais, Paris.

‡ By Kabiraj Avinash Chandra Kaviratna, Calcutta.

Our Brother, M. Coulomb, from the Paris Lodge, reports favourably and encouragingly of the fresh life and impetus given to Theosophical work and propaganda in France; a result to which he has himself very largely contributed, as much by his unflagging energy and devotion, as by his conspicuous ability; for who of us does not know and appreciate the writings of “Amaravella”. Other members from France were present, and M. Vescop read an able and instructive paper (in French), the second day of the Convention, on the Education of Children from a Theosophical standpoint.

The Dutch-Belgian Lodge was largely represented, and M<sup>de</sup> de Neufville, the President, read a most interesting paper on the work of the Branch, their successes, and their hopes for the future—justifiably great.

Spain was represented, as was the case last year, by Señor José Xifré, who—notwithstanding the check given to the progress of the movement in Spain by the passing away of our Brother Francisco de Montoliu—still works bravely on, nothing daunted, and fully confident of ultimate success; though this may take time, for the sad and tragic circumstances which surrounded the death-bed of our late Brother, prove beyond a doubt that the hand of Catholicism still lies heavy on the land of Spain.

The Vienna Lodge sent two delegates, in the persons of Herr Eckstein and Count Leiningen-Billigheim, the former of whom was with us at our last Convention, but the latter we have not before had the pleasure of welcoming. They report that the movement in Austria makes steady progress.

Although none of our Swedish Brethren were able to be present with us this year, yet they may be said to have been well and touchingly represented, inasmuch as the beautiful Dagoba executed (from a design made by Mr. Machell) by Herr Sven Bengtsson—of Lund, Sweden—arrived during the second day of Convention; and, after H. P. B.'s ashes had been placed therein, was brought into the Hall during the afternoon sitting and placed on the table, all present standing while the President of the Convention—W. Q. Judge—unveiled this lovely tribute to the memory of our late Teacher.

By the courtesy of the Blavatsky Lodge, the Convention held a meeting on Thursday evening in the Lecture Hall in place of the usual lodge meeting which should have taken place then. The subject chosen for discussion was “Mental Action,” and in addition to the names I have already sent you, M<sup>de</sup> de Neufville, and Mr. Kingsland contributed short speeches. Señor Xifré spoke in Spanish, much to the amusement and edification of the closely packed audience, but W. Q. Judge gave what appeared to be an excellent resumé of the purport of our Spanish Brother's discourse—a resumé which, Mr. Judge was careful to say, had been given him by Señor Xifré beforehand.

The proceedings of Convention were brought to a close on the afternoon of the second day by Herbert Burrows proposing, in heartfelt and moving terms, a vote of the most complete confidence in W. Q. Judge as President-elect of the T. S. The motion was seconded by Mrs. Besant, and received and passed with acclamation by the Convention. Mr. Judge, as President of the Convention, then spoke at some length and dissolved the meeting thus terminating the proceedings, so far as the convention sittings were concerned.

The evening meeting at Prince's Hall was a full one, and was, on the whole, well reported next day by the Press. Count Leiningen spoke in French, and Mrs. Besant wound up by one of her eloquent and stirring ora-

tions, carrying her audience with her as few speakers beside herself have the power to do.

We have Dr. Hübbe Schleiden, of Germany, with us at Headquarters just now, who, although not able to have been present at the Convention, has come over on a short visit to London. Dr. Schleiden is best known to us, of course, as the able editor of the *Sphinx*. He speaks most hopefully of the progress of Theosophy and of Occult thought in Germany; this he is well qualified to do, being—as he is—in touch with most of the leading scientists abroad.

News reaches us from New Zealand (though I am in doubt as to whether this may strictly be said to come under the head of "Theosophy in Western Lands"! ) of the activity of our Brethren at Auckland. They have taken a room, which is open every evening, and are holding classes for the study of "The Key to Theosophy," &c. It will be remembered that our Brother, E. T. Sturdy, was the first to start the Theosophical movement at the Antipodes, many years since.

The third issue of the Scottish Lodge "Transactions" contains the deeply interesting information that their President was recently invited "to explain the teachings of Theosophy to a gathering of some thirty of the clergy of the Scottish Church." An invitation willingly accepted; "his necessarily brief remarks," continued the report, "were most carefully listened to, and many most pertinent questions were asked." A notable sign indeed; the sequel of the lecture being that many then present have since read much of our literature.

\* \* \* \* \*

*The Asiatic Quarterly* for this month contains certain information specially interesting to students of the "Secret Doctrine," as to recent discoveries relative to the famous Easter Island Statues. In a paper on "Cyclopean Architecture in Polynesia," read before the last Oriental Congress, Mr. R. A. Sterndale, F. R. G. S., states that on one of the islands recently visited and thoroughly explored, "no less than 555 colossal images, the largest of which measured 70 feet," were counted. "But the most interesting discovery is, that the curved tablets which have hitherto been considered as merely ornamental are true hieroglyphics capable of translation, and a clue having been found, several have been deciphered." Certainly Mr. Sterndale goes on to add that nothing of historical importance has yet resulted from this translation, but it will be interesting, not to say more satisfactory, to know exactly what meaning he attaches to the phrase, "historical importance." Professor Huxley has, quite recently, published a volume of his essays, reprinted from magazines, &c., and prefaced by a somewhat lengthy "Prologue" an attentive perusal of which causes the Theosophical student profanely to exclaim, "Is Saul also among the prophets?" For, as I think you will admit when you have read certain extracts from the said "Prologue," which I will subjoin, after such momentous utterances, Prof. Huxley can no longer, or with any show of justice, chide Theosophists for their belief in Masters, and many other articles of their *Credo* hitherto labelled "wild absurdities." This is the passage which I refer to:—

"It is important to note that the principle of the Scientific Naturalism of the latter half of the XIXth Century, in which the intellectual movement of the Renaissance has culminated, and which was first clearly formulated by Descartes, leads not to the denial of the existence of any supernature; (Note.—I employ the words 'Supernature' and 'Supernatural' in their popular senses. For myself, I am bound

to say that the term 'Nature' covers the totality of that which is. The world of psychical phenomena appears to me to be as much part of 'Nature' as the world of physical phenomena; and I am unable to perceive any justification for cutting the universe into two halves, one natural and one supernatural; but simply to the denial of the validity of the evidence adduced in favour of this, or of that, extant form of Supernaturalism.

"Looking at the matter from the most rigidly scientific point of view, the assumption that, amidst the myriads of worlds scattered through endless space, there can be no intelligence; as much greater than man's as his is greater than a black beetle's; no being endowed with powers of influencing the course of nature as much greater than his, as his is greater than a snail's, seems to me not merely baseless, but impertinent. Without stepping beyond the analogy of that which is known, it is easy to people the cosmos with entities, in ascending scale, until we reach something practically indistinguishable from omnipotence, omnipresence, and omniscience. If our intelligence can, in some matters, surely reproduce the past of thousands of years ago and anticipate the future, thousands of years hence, it is clearly within the limits of possibility that some greater intellect, even of the same order, may be able to mirror the whole past and the whole future; if the universe is penetrated by a medium of such a nature that a magnetic needle on the earth answers to a commotion in the sun, an omnipresent agent is also conceivable; if our insignificant knowledge give us some influence over events, practical omniscience may confer indefinitely greater power."

There is much more that I might reasonably cite, but I have already given you a very long extract, as it is. The italics are mine; one passage alone might draw down on the Professor's devoted head an accusation of Theism; while to find Theosophists patting him on the back, and hailing him as of almost kindred faith ought surely not to astonish his mind—he seems to have executed a complete *volte face* in regard to these matters.

The familiar step from the sublime to the ridiculous is illustrated by the following. I happened the other day to see the Report of the School Board for London (December 1891,) on the examination in scripture knowledge. This was pronounced to be lamentably deficient; but private information which I received on the same report divulges the fact that, at a subsequent meeting of the Board, it was pointed out that the prevalent tone of scripture teaching in the Board Schools represented God too much in the character of an Avenging Deity; accordingly the Revd. Stewart Headlam moved that the Fatherhood of God be more insisted on in future—the motion was lost!

Lady Violet Greville had an interesting little article in the *Nineteenth Century* for last month on "Women and Workship in Burmah." She makes a great point of the extraordinary independence of the Burmese women as compared with the position of their sex in Western countries; and seems very much struck with the way in which "religion enters everywhere into the life of the people", using the comprehensive phrase, "all around speaks of religion." This religion is, of course, Buddhism, in praise of which Lady Violet waxes eloquent:—

"To reduce your personal wants, to practice benevolence, and to cultivate a habit of cheerfulness and patience may indeed be said to comprise the whole duty of man.....Buddhism possesses a high and pure morality, a code of active benevolence, a tendency towards the love of what is beautiful and to be venerated, and a spirit of universal tolerance that render it worthy of admiration and of careful study and sufficiently explain its popularity with vast masses of mankind."

A natural result of such a religion is the simple, kindly life of the Burmese, of which Lady Violet writes, and which seems so much to have impressed her. In amusing contrast to this come the words of Archdeacon Farrar, at Westminster Abbey, on the 24th instant:—He speaks, in the course of a sermon on Political and Social Corruption, of “heathen millions of Asia.....who still lie in darkness and the valley and shadow of death.” Verily herein is strikingly exemplified the truth of the words of the Initiate of Galilee:—“Seeing, they see not, and hearing they hear not, *neither do they understand*” (because as a rule they don’t want to!). On no other hypothesis can such apparently wilful misrepresentation be explained.

“Some recent discoveries,” runs a paragraph in a leading London daily, “have rather staggered the thick and thin exponents of the doctrine that man has been always advancing—never retrograding.” For the most ancient pottery found in the caves and rock shelters of Almeria, in Spain, is distinctly superior—and admitted to be so—in make and ornament to that of a later date; and the patterns of the Paleolithic or old stone age at Latirne, in Belgium, exhibit a fineness that we do not find in what appear to be later deposits. The same may be said with regard to the recent find, in the Thames Valley, of some smooth stone weapons which had apparently been overlaid by others exhibiting an earlier stage of culture. Indeed the later tribe not knowing how to use the store of polished implements into the possession of which they had come, actually rechipped the flint axes into the rude shapes to which they had been accustomed. Translated into terms of thought, this may serve as a pertinent and useful little allegory for the consideration of Prof. Max Müller and his *confrères*; for is not this rechipping, by a ruder and later tribe, of the polished implements of their long-perished predecessors almost identical with the treatment to which our Orientalists subject the magnificent metaphysical treatises of the ancient Aryans, the true meaning and spirit of which they vainly attempt to squeeze into the ruder mould of their own materialistic and narrow thought.

What next!—in the *Daily Chronicle* of the 25th instant I find, in one of the leaderettes, the following announcement, made in all seriousness apparently:—“It certainly is a very curious astrological coincidence that three times—in 1868, 1886, and 1892—has Mr. Gladstone become Prime Minister when Jupiter has entered the sign of Aries, and that twice has he quitted office when Jupiter has passed into the sign of Libra.....and, if we are not mistaken, the year of Mr. Gladstone’s birth—1809—was ruled by Mercury, and Mercury confers the gift of oratory.”—Things have indeed changed, with an almost miraculous celerity, since the dawn of the last quarter of this 19th Century.

A. L. C.

# SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1892.

EXECUTIVE ORDERS.

THEOSOPHICAL SOCIETY.

PRESIDENT’S OFFICE,  
21st August, 1892.

THE PRESIDENT’S RETIREMENT.

In January last, confined to my room by sickness, lame in both feet, unable to move about save on crutches, and yearning for rest after many years of incessant work, I carried out a purpose long entertained and sent the Vice-President my resignation of the Presidentship. I should have exercised my constitutional right and named him as my successor if I had not been told that the American and European Sections would not consent to having the office filled during my life time, this being, they thought, the truest compliment that could be paid me. Immediately, I began building the cottage at Ootacamund on land bought, in 1888, as a retreat for H. P. B. and myself in our old age.

On the 11th February, however, the familiar voice of my Guru chided me for attempting to retire before my time, asserted the unbroken relation between Himself, H. P. B. and myself, and bade me prepare to receive further and more specific orders by messenger, but without naming the time or place.

The Indian Section had, as early as February last, unanimously agreed to recommend that, if I were really compelled to retire, the Presidential office should not be filled during my lifetime, but my duties performed by the Vice-President, acting as P. T. S. Nearly all the Indian Branches and most influential members, as well as the Branches and chief members in Australasia and Ceylon, and many in Europe and America wrote to express their hope that I might yet see my way to retaining an office in which I had given satisfaction.

Under date of April 20th, Mr. Judge cabled from New York that he was not then able to relinquish the Secretaryship of the American Section and wrote me, enclosing a transcript of a message he had also received for me from a Master that “it is not time, nor right, nor just, nor wise, nor the real wish of the \*\* that you should go out, either corporeally or officially.”

The Chicago Convention of the American Section, held in the same month, unanimously adopted Resolutions declaring their choice of Mr. Judge as my constitutional successor, but asking me not to retire.

The London Convention of the European Section, held in July, also unanimously declared its choice of Mr. Judge as my successor and adopted complimentary Resolutions about myself, but abstained from passing upon the question of my remaining in office, under the misapprehension—how caused I know not—that I had definitively and finally refused to revoke my January letter of resignation. The fact being that the terms of my May note upon the subject (printed with the June *Theosophist*) left the question open and dependent upon the contingencies of my health and the proof that my return to office would be for the best interest of the Society.

A long rest in the mountains has restored my health and renewed my mental and physical vigor, and therefore, since further suspense would injure the Society, I hereby give notice that I revoke my letter of resignation and resume the active duties and responsibilities of office: and I declare William Q. Judge, Vice-President, my constitutional successor, and eligible for duty as such upon his relinquishment of any other office in the Society which he may hold at the time of my death.

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

## THE AUSTRALASIAN BRANCHES.

A slight misunderstanding having arisen as to the scope of the Order of 1st January, 1892, respecting the Australasian Branches, it is hereby notified that from and after the date of issue of the said Order, the Australasian Section provisionally formed by the Executive Order of the 27th May, 1891, became extinct, together with the offices of General and Assistant Secretaries. The Australasian Branches are now, and will continue to be, until they are constitutionally formed into a Section, classified as Branches Unattached, and are to transact all Headquarters official business with the Recording Secretary of the Theosophical Society at Adyar.

Provided, however, that they may for purposes of Theosophical instruction, correspond with the General Secretary of the Indian Section, and receive its publications, through their respective Secretaries, upon terms, to be arranged with him, for covering the cost of publication and postage.

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

## PANDIT BHAWANISHANKAR GANESH, F. T. S.

Pandit Bhawanishankar Ganesh, F. T. S., having applied for reinstatement as Inspector of Indian Branches, with satisfactory explanations and apologies for past regrettable circumstances, is cordially welcomed back and recommended to the General Secretary, Indian Section, for re-appointment in his old capacity.

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

## FINANCIAL STATEMENT.

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

## HEAD-QUARTERS FUND.

	RS.	A.	P.
Mrs. Newton, and Mr. and Mrs. J. Hampshire ( <i>Hartford, U.S.A.</i> ), £ 1 each, £ 3	47	4	0
Mr. N. H. Cama ( <i>Secunderabad</i> )	5	0	0
Received from Mr. W. Q. Judge:—			
Diploma fees for 100 members	50		
Charter Fees of Hotsprings T.S.;			
Sarasvati T.S. ; Kshanti T.S. ;			
Mount Royal T.S. and Cambridge			
T.S @ \$ 5 each	25		
DONATIONS:—E. A. Hill \$ 1, Mrs. Ida R. Patch			
\$ 5, Mrs. Mary J. Robbins, \$ 5.	11		
Total...	86	or £ 17-11-11	

## ANNIE BESANT TRAVELLING FUND.

"S" through Mr. W. Q. Judge \$2, Jubbulpore T. S. 1 0 0

## H. P. B. MEMORIAL FUND.

Amount already acknowledged...	1,528	8	0
H. H. The Maharajah of Kapoorthala, K. C. S. I.	2,000	0	0
Mr. N. H. Cama ( <i>Secunderabad</i> )	5	0	0
Total...	3,533	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	1,151	0	0
Surat Branch T. S.	15	0	0
Mr. D. B. Venkata Subba Row ( <i>Trivellore</i> )	5	0	0
" M. N. Dvivedi ( <i>Nadiad</i> )	15	0	0

Mr. B. E. Unwalla ( <i>Bombay</i> )	10	0	0
" Anantaram Ghosh ( <i>Chapra</i> )	25	0	0
" Y. Srinivasa Row ( <i>Kolar</i> )	25	0	0
" "Admirer" ( <i>Indore</i> ) thro' M. M. S. ( <i>Bombay</i> )	10	0	0
Hyderabad Branch T. S.	25	0	0
Mr. M. Umapathi Mudelliar ( <i>Madharantakam</i> )	3	0	0
" Sheriar D. Patel ( <i>Poona</i> )	10	0	0
" Behranji Dosabhoy ( <i>Karachi</i> )	10	0	0
" J. F. Madod ( <i>Bombay</i> )	5	0	0
" H. D. Santook ( <i>Do</i> )	3	0	0
" Priyanath Das ( <i>Kanchampara</i> )	5	0	0
" Raj Kissen Mukerji ( <i>do</i> )	3	0	0
" R. W. Nicholson ( <i>Aden</i> )	10	0	0
" D. M. Oza ( <i>Mangrol</i> )	7	0	0
" Navakrishna Roy ( <i>Ranchi</i> )	5	0	0
" Jubbulpore T. S.	36	0	0
Mr. S. G. Padsha ( <i>Calcutta</i> )	50	0	0
" Nanjundappa ( <i>Cuddapah</i> )	25	0	0
" K. Ramachandra Aiyer ( <i>Chingleput</i> )	10	0	0
" Sivasankara Saha ( <i>Bankipore</i> )	5	0	0
Total...	1,468	8	0

ADYAR,  
23rd August 1892. }

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

## AMERICAN SECTION.

NEW YORK, July 4th, 1892.

A Charter has been this day issued to a new Branch, to be known as the *Kshanti T. S.*, and to be located at Victoria, British Columbia. The Branch has 11 Charter-members, and is the 62nd on the roll of the American Section.

WILLIAM Q. JUDGE,  
General Secretary.

NEW YORK, U. S. A., July 12th, 1892.

On July 11th a Charter was issued from this office to the Mount Royal T. S., Montreal, Canada. It has five Charter members, and is the 63rd Branch on the American roll.

WILLIAM Q. JUDGE,  
General Secretary.

## ORIENTAL DEPARTMENT.

We have been asked to publish the following:—

In *Lucifer* for June, 1892, Bro G. R. S. Mead, General Secretary, European Section, gives notice on this subject and makes an apology referring to the Oriental Department and involving me in a confession of error in these words.

"But in the case of the Oriental Department both my respected colleague, William Q. Judge, the General Secretary of the American Section, and myself have erred through too great love for the East rather than from any other cause."

I beg to decline being involved in any such confession or in the apology found in the rest of the notice, and reiterate what was said in my annual report to the Convention of '92, in these words:

"I have had from many quarters in the Society expressions of appreciation of the work of this Department . . . In the course of time the work of the Department will be found to be of the greatest use. Meanwhile those Theosophists who do not wish to read the opinions of the ancient Hindus, from whom, indeed, the Theosophical philosophy has come, can easily refrain from reading the publications of this Department."

We must take the Indian works as we find them, being only compelled by our laws to omit such portions as appear to the hypocritical and over-prudish modern Western mind to approach the line of impropriety; and if the judgment of the Editor of this Department is against some or any Yoga treatises, those can be omitted. But I deny any error and make no apology.

All that I regret about this Department, in America, is its great lack of funds. The thanks of America are extended to the Hindus who have helped us.

WILLIAM Q. JUDGE,  
General Secretary,  
American Section, T. S.

### EUROPEAN SECTION.

#### SECOND ANNUAL CONVENTION.

Two or three days previous to the date fixed for the Convention, Headquarters was crowded to its fullest capacity with a most cosmopolitan assembly of delegates, including Mme. H. de Neufville, Mme. Meuleman, Mrs. Windust, Herr Meuleman and Herr Fricke from Amsterdam; Señor, Xifré, from Spain; Messieurs Coulomb, Vescop, Tasset, Bonsignorio, and Mme. Zambaco Cassavetti from France; W. Q. Judge, Dr. Julia Ford, Miss Kate Hillard and others from America; Herr Frederick Eckstein and Count Leiningen from Austria; besides many from various centres in Great Britain.

At 10 A. M. on Thursday, the 14th inst., the Convention was called to order, and after the preliminary business had been disposed of Bro. W. Q. Judge was elected to the chair and warmly welcomed; his opening address being received with loud applause, as was also the address from the American Section which he represented. The General Secretary's report, which followed, gave a most satisfactory account of the work done during the past year, the following facts calling forth a special recognition:

The number of diplomas issued amounted to 440, while charters had been issued to nine new lodges, and eighteen new centres had been formed. The H. P. B. Memorial Fund had reached the sum of £150 10s. 5d. Sixteen new Lending Libraries had been opened, and a Public Reading-room established at Duke Street, Adelphi, W. C.; about 1,000 open meetings had been held in connection with the lodges. The Press group, which numbers thirty-three members, had contributed no less than 2,005 articles and letters to the public press, this being exclusive of hundreds of others from members not in the list of the group. Public Lectures had been delivered to the number of between two hundred and three hundred during the year. The H. P. B. Press, with the pick of the women compositors of London, and under the able management of Bro. James Pryse, had printed no less than 300,980 sheets of paper, which, if in one piece, would measure fifty-four miles long and one yard wide; and the statement that this strip had been twice swallowed by our insatiable press excited mirthful applause. Our publications of books and magazines amounted to one hundred and fifty-six, English and foreign; there being besides eleven in the press, twelve translated and eighteen in process of translation, in all two hundred and seven published or in preparation. The League of Theosophical Workers had shown a very creditable record of useful philanthropic work, especially in the establishment of a successful Crèche or Day Nursery. Altogether the General Secretary's Report was one upon which we may well congratulate ourselves. The measures of the Executive Committee carried out during the past year were confirmed by the Convention. A letter of greeting from the Indian Section was read by E. T. Sturdy, and received with applause.

The election of the new President was carried by resolution, according to the votes of the Section lately taken, the vote being unanimously in favour of William Q. Judge. The result was received with hearty cheers, as were also the votes of confidence in the retiring President-Founder, the declarations of gratitude for his untiring services and appreciation of his unselfish life-work. The Resolutions of the American Section with regard to the retirement of Colonel Olcott were considered by the light of the President-Founder's reply to their propositions, and no further action was taken.

A committee was appointed to take into consideration suggestions for the amendment of certain of the General Rules of the T. S., and on making its report on the following day it was decided to recommend that a General Convention of the T. S. be held in India every third year, and that though no alteration should be made in the term of the Presidential tenure of office,

the Vice-President, Recording Secretary and Treasurer of the Society should hold office from one General Convention to another.

The officers of the preceding year were reelected, with the exception of one auditor; E. T. Hargrove taking the place of Herbert Burrows in this office.

Detailed reports of the prominent Continental Lodges were read by their respective delegates, and elicited much applause. Suggestions and plans for the new year dealt with the VAHAN and Oriental Department, the conduct of which met with the approbation of the Convention, and the discussion on the visiting of the Branches by members of the Headquarters' Staff was brought to a successful conclusion by Bro. Wm. Kingsland volunteering to devote three months of his time to the work.

A gift of £20 from the funds of the Section was voted to the new American Headquarters.

The evening of Thursday was occupied by a most interesting and instructive discussion on "Mental Action," which was taken part in by W. Q. Judge, several of the Continental delegates and the prominent speakers of the Blavatsky Lodge.

The afternoon of Friday was made memorable by the unveiling to the Convention of the Dagoba-Casket for the ashes of H. P. B.'s body, presented by Bro. Sven Bengtsson, of Lund, Sweden, the Convention rising while the cover was withdrawn by the Chairman. Votes of thanks and expressions of appreciation were made to the artist, as also to General and Mrs. Gordon for the gift of a portrait in oils of Col. H. S. Olcott, by a member of the Scotch Academy.

Among other resolutions, a declaration of the undogmatic nature of the free platform of the T. S. was put on record.

At the conclusion of the business part of the Convention, speeches were made and papers read on Theosophical subjects, and the private meetings were brought to a successful and harmonious conclusion by a vote of thanks to the Chairman, who finally terminated the proceedings with a concluding address.

On Friday evening the Prince's Hall, Piccadilly, was filled with a large and attentive audience, who listened with appreciation and applause to speeches by William Q. Judge, G. R. S. Mead, Count Leiningen, Herbert Burrows, and Annie Besant.—*The Vahan*.

### INDIAN SECTION GAZETTE.

#### FINANCE.

	RS.	A.	P.
Balance on hand on the 21st of July	1,374	2	10
DONATIONS:—"A Brahmin unit" Rs. 60; <i>Theosophist</i> Office Rs. 300; "Krisnarpanam" Rs. 15; Mr. S. J. Padsha (Calcutta) Rs. 10; Mr. A. Nunjundappa (Cudappah) Rs. 25;	410	0	0
ENTRANCE FEES:—Mr. D. Mohan Roy (Meiktila) Rs. 10; Mr. G. Narayana Row (Tinnevely Branch) Rs. 7; Mr. R. Balasubramania Mudaliar (Chandragiri) Rs. 10; Mr. Nath Mal (Ludhiana Branch) Rs. 10; Messrs. Moses Samson, K. F. Vakil, V. H. Shikari, and M. K. Kanthikar (Poona Branch) Rs. 40; Mr. D. E. Autia (Bombay Branch) Rs. 10; Mr. N. B. Kotwal Rs. 5; Mr. W. F. Carrol (Jamalpur Branch) Rs. 10; Mr. D. Dorasawmy Pillay (Bangalore Branch) Rs. 10;	112	0	0
ANNUAL SUBSCRIPTIONS:—Surat Branch Rs. 2; Bangalore Branch Rs. 7-4; Mr. P. Venkateswara Aiyer (Dindigal) Rs. 3; Negapatam Branch Rs. 16; Fategarh Branch Rs. 10; Bombay Branch Rs. 6; Kumbakonam Branch Rs. 24; Umballa Branch Rs. 10; Mrs. A. R. Nelson (Madras) Rs. 3; Dr. Pandurang Gopal (Kadi) Rs. 3-2; Cuddapph Branch Rs. 23-12; Coimbatore Branch Rs. 4; Mr. D. Mohan Roy (Meiktila) Rs. 3; Mr. W. F. Carroll and Mr. S. D. De (Jamalpur Branch) Rs. 1-12 and Rs. 2-2 respectively; Mr. B. Bujanga Row (Vayalpad) Re. 1; Mr. M. V. Jogayya (Guntur) unattached Rs. 3; Mr. C. L. Patel (Cambay) Rs. 3; Mr. R. Balasubramania Mudaliar (Chandragiri) Rs. 3; Barakar Branch Rs. 10;			

Tipperah Branch Rs. 22; Mr. Nathmal (Ludhiana Branch) Rs. 2; Poona Branch Rs. 8; Mr. D. E. Antia (Bombay Branch) Rs. 2; Masulipatam Branch Rs. 6; Ootacamund Branch Rs. 6-6; Jubbulpore Branch Rs. 4; Arrah Branch Rs. 7; Prof. M. N. Dvivedi (Nadiad) Rs. 3; Mr. C. Ramanjulu Naidoo (Gadag) Rs. 2-2; Mr. W. Beale (Ahmedabad) Rs. 2; 50 attached members by V. P. P. Rs. 106-4; 6 unattached members Rs. 18-12; ... ..	328	8	0
Total...	2,224	10	10

## EXPENSES:—

Salaries:—S. V. Edge for March, April and May Rs. 300; P. R. Venkatarama Aiyer (one month) Rs. 40; Kothandam (office peon) Rs. 5 ... ..	RS.	A.	P.
...	345	0	0
Postage ... ..	81	9	6
Printing charges ... ..	53	15	6
Telegrams ... ..	2	1	0
Stationery ... ..	5	6	0
Sundries ... ..	0	6	0
Total...	488	6	0
Add balance...	1,786	4	10
Grand Total...	2,224	10	10

## REPORT OF THE BANGALORE BRANCH.

The number on the rolls at the conclusion of this present quarter is forty-seven. There are five sympathizers. The attendance at meetings is not as good as it should be, though the library is in constant use, which is a good sign. In all, thirteen meetings have been held during the quarter. The Funds of the Branch are in a satisfactory state and there is a balance of some Rs. 300 in hand.

A. SINGARAVELU,

Secretary.

## THE OLCOTT PENSION FUND: A PERSONAL EXPLANATION.

In January last, upon the tendering of my resignation, some of my personal well-wishers, upon their own motion and without any hint from myself, publicly suggested a testimonial in the shape of a Pension Fund: the money to be invested, the interest paid to me, and the principal, at my death, to revert to the Society. This latter proviso strongly commended the project to me, and I made the mental resolve that, whatsoever part of the interest might not be needed for my current expenses, should go to swell the principal. Sanguine ones, who thought better of human nature than facts warrant, prophesied that a very large sum would be collected to buy the clover field in which the old wheel-horse was to be turned out to die comfortably. They were misled by the complimentary things written to and said about me. After eight months, only 1,468 rupees have been sent in to the Treasurer which, invested in Government Four Per Cents, will yield me an annual income of Rs. 58, or £3-10-0! I am told, and believe, that this arises from ignorance of my private resources, and it is requested that I should make this matter clear. The wish is most reasonable and I will, for the first and last time, address my colleagues upon this delicate subject.

It is pretty well known that, in 1878, to take up the unpaid work of our Society, I relinquished a sufficient professional income, a good social position, and excellent worldly prospects. That I have since given my entire and best service to its cause without one penny of personal reward, is also well known and I need not dwell upon it. Upon the money I brought to India, the Head-quarters was supported for some time, as it had been at New York exclusively for long before we started for Bombay. When my money ran out H. P. B. supplied the deficiency—not by extracting presents from our friends, but from sums given her by our Masters. In October 1879

seven months after our arrival, she and I, at our own personal risk, and with a twelve months' guarantee from the same patrons, founded the *Theosophist*. Thanks to the unselfish zeal of our Bombay members, subscribers multiplied so rapidly that the fourth monthly Number of the publication was issued to a paying list, and ever since it has yielded a small profit. Later on, to meet a clamorous call for theosophical literature, I organized the book-selling agency attached to the *Theosophist Office*; of which, again, we two assumed the whole risk and furnished the entire capital. By every legal as well as moral consideration, then, the magazine and book-agency were the private property of our two selves: Conventions have so unanimately affirmed, and no one ever disputed the fact. The private understanding between us two was that whichever of us died first should leave his or her share to the other, and the survivor bequeath the whole to the Society. Meanwhile, (a) the profits should be used so far as possible for helping to sustain the Head-quarters and its activities; (b) for our private charities; (c) for our support in emergencies—sickness, old age, enforced travel, etc. As regards the first item, the financial reports of the Society show that we have paid it, up to date, over Rs. 41,000, which is equivalent to about 67 per cent. of the entire profits. When Dr. Scharlieb ordered H. P. B. to Europe, in 1885, to save her life, I sent her by monthly remittances in all £612, after which time the Messrs. Keightley and other generous English friends had her over to London, and from that time forward saw that she lacked nothing. The long tour of 1887 knocked me up so badly that I spent three months at Ooty under the hospitable roof of those staunch friends, the Morgans, and while there, at Mrs. Morgan's suggestion and with her help, I bought (for Rs. 400) the acre-and-a-half of land now known as "Gulistan," as a retreat for H. P. B. and myself when we should be worn out in service. When, in January last, I decided to retire, I built my present three-roomed cottage, its barn, stable and detached cook-room; excavated the bank behind; made the embankment in front; had the water laid on by the Municipality; made my entrance-road; furnished and fitted the house. All this and the land has cost me about £400—a sum which, I hope, may not be regarded as extravagant, and which has been paid without taking even one penny from the T. S. treasury. Choosing to regard it, however, as but a loan, I have legally bequeathed the cottage and my every other bit of personal property, including the *Theosophist* and its appendages, to the Society. As I have never cost it anything while living that I have not more than repaid, so in dying I shall not even put it to the expense of my cremation out, on the contrary, leave it an addition to its income.

When leaving Adyar for Ooty and before making my Will, which was equivalent to my being on my death-bed, as it seemed, I thought it my duty to make some small cash gifts which I knew H. P. B. would have insisted on my giving outright instead of waiting to have it done after my decease as bequests. I did so, and thus, as it were, closed up my worldly affairs, only reserving for my support a part of the *Theosophist* earnings. The books show that during the previous seven years, I had drawn only about Rs. 100, from the journal, for personal expenses and about as much from the T. S.

It has been said that members of the Staff had given their unpaid help to edit the Magazine when H. P. B. or I were away, and thus created, as it were, a lien upon it for the Society. Certainly they did, and to Messrs. Damodar, T. Subba Row, Mohini, Bawaji, Vijiaraghava Charlu, Hartmann, Leadbeater, Cooper Oakley, Harte, Keightley, Edge and others, grateful acknowledgments are due and thus publicly made. But for their help, the Magazine could not have been uninterruptedly published throughout these past thirteen years, nor the Proprietors been able to contribute so large a sum towards the Society's upkeep. It is, therefore, under great obligations to them and the consciousness of this is, I know, all the recompense they ask.

As regards my personal support the case stands thus: if the income of the future equals that of the past, I may not need to draw upon the Pension Fund; if it does not, I shall. The outlook just now, is not too encouraging. The terrible depreciation of the rupee obliges us to pay heavily for exchange to buy printing-paper and books, and to increase wages of employes to meet enhanced costs of living. Since I left Adyar I have not dared to draw a rupee for private expenses which, with my pledged monthly payment of Rs. 100 to the Indian Section have had to be defrayed out of my small reserve. If I should

fall seriously ill, or have to take a long voyage, it is probable that the daily diminishing reserve would have to be drawn upon, especially since the T. S. Head-quarters Fund grows less and less. If things do not improve, I must sell or rent *Gulistan* and return to Adyar, however the climate may affect me; unless, indeed, I should consent to let either one of two generous Hindu friends, who have offered it, be chargeable for my entire support. If I can be spared that mortification, I should like it. I could certainly earn a more than ample maintenance if I chose to return to worldly occupations, but I think I should rather die than do that, at my age and with my whole life wrapped up in the Society.

Let it be understood, then, that it rests entirely with my colleagues whether this Pension Fund shall go on until its interest will amount to Rs. 150 to 200 per mensem, or be abandoned, and the various sums paid in be returned to the donors, or otherwise disposed of. It certainly puts one's mind at ease to know that at least his most necessary wants in old age will be provided for, yet I am not so fond of slavery that I would let anybody pay for my possible benefit one rupee or shilling out of pity or mere compliment; and in any case I shall do my best to support myself honorably and leave the interest to accumulate with the principal, so as to make a needed increment of the Permanent Fund, or place the library upon, a secure footing. This is my last word upon the present subject.

ADYAR, 27th August, 1892.

H. S. OLCOTT.

#### DEATH OF TWO AUSTRALIAN THEOSOPHISTS.

It is with deep regret that we learn from Mr. Joseph Benjamin, F. T. S., Hon. Secretary of the Hobart (Tasmania) Branch of the T. S., of the deaths of Bro. Edward Ivey, the President of the Branch, and of Bro. Richard Chick, a member of the same Branch. The *Tasmanian News* in reporting Mr. Ivey's death speaks in the highest terms of the usefulness and sincerity of his life.

Mr. John W. Beattie has accepted the post of President, made vacant by Bro. Ivey's death.

#### A FAITHFUL SERVANT GONE.

There has been mourning at Head-quarters over the death of one whom we all loved and who was closely associated with the memories of the past—Nawab, our lovely Arab horse. He was bought for Rs. 500 and presented by Damodar to H. P. B. in 1881, together with a phaeton, and since then has, at Bombay and Madras, drawn every one of us, in all weathers, without having given us the slightest trouble. So gentle, so kind, so faithful, so affectionate—where shall we find another so loyal and willing a friend!

H. S. O.

#### CEYLON.

#### GENERAL MANAGERSHIP OF BUDDHIST SCHOOLS.

PRESIDENT'S OFFICE.

25th August 1892.

The interests of our Educational movement in Ceylon requiring a more active supervision than Dr. J. Bowles Daly, L.L.D. has been able to give it during the past twelve-month, he is hereby relieved from duty as General Manager of Buddhist Schools and A. E. Buultjens Esq., B.A. (Cantab), F.T.S., appointed to fill the vacancy.

The thanks of the Society are due to Dr. Daly for the useful work he has done in the Island since taking up his appointment in the year 1890 and the great energy he has displayed.

The Recording Secretary, T. S. will officially forward copies of this Order to Dr. Daly, Mr. Buultjens and the Hon. the Director of Public Instruction of Ceylon, who is respectfully requested to recognize the appointment of Mr. Buultjens.

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

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THE

# THEOSOPHIST

A MAGAZINE OF

*Oriental Philosophy, Art, Literature and Occultism,*

CONDUCTED BY

H. S. OLCOTT.

VOL. XIII.

MADRAS:

PUBLISHED BY THE PROPRIETORS, ADYAR.

MDCCCXCII.

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