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THE
THEOSOPHIST.

A MAGAZINE OF
ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM.

CONDUCTED BY H. S. OLCOTT.

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THE THEOSOPHIST.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

CHAPTER II.

JOY be with the Good People of Fairyland, for helping me find a letter to myself from an older acquaintance of Madame Blavatsky's than even Miss Ballard, the existence of which I had forgotten. The last-named lady met her at New York within the first week after her arrival from France, but Dr. Marquette knew her in Paris, before she started on that long and brilliant career which led, *per aspera ad astra*, to end at Woking for the moment, and then keep on and ever onward. The dastardly innuendos about her having led a wild life at the French capital are answered by this frank statement of an educated lady physician, whom I personally knew at New York, but who, I understand, is now deceased. She says:

“NEW YORK, December 26, 1875.

DEAR SIR,

“In reply to your inquiries, I have to say that I made Madame Blavatsky's acquaintance in Paris, in the year 1873; she was living in the Rue du Palais, in an apartment† with her brother, M. Hahn, and his

* 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 from the same 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 things 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.
H. S. O.

†An “*appartement*” does not mean, as with us, a single chamber, but a suite of rooms, comprising reception, dining and bed-rooms, with a kitchen and servants' quarters.—O.

"intimate friend, M. Lequeux. I saw her almost daily and, in fact, spent "a good part of my time with her when I was not in the hospitals or "attending the lectures. I am, therefore, able to state from positive "knowledge, what her behaviour was. It gives me great pleasure to "say that that behaviour was *unexceptionable* and such as to entitle her "to every respect. She past her time in painting and writing, seldom "going out of her room. She had few acquaintances, but among the "number were M. and Mme. Leymarie. Mme. Blavatsky I esteem as "one of the most estimable and interesting ladies I ever met, and since "my return from France, our acquaintance and friendship have been "renewed.

Yours respectfully,

(Sd.) L. M. MARQUETTE, M.D."

A large proportion of the calumnious reports circulated about her in Europe for many years, arose from the fact that other ladies of the same surname—Mesdames Julie, Nathalie, Heloise, etc., etc. Blavatsky—were mixed up in adventures of various kinds, some not very creditable, and the enemies of H. P. B. attributed them to her. Her aunt, Mlle. N. A. Fadeyeff, mentions the circumstance in an explanatory letter quoted by Mr. Sinnett ("Incidents, etc.," p. 73) and I had from H. P. B. herself some of the stories, the foisting of which upon herself naturally aroused her fierce indignation.

In the preceding chapter of this narrative it was mentioned that she had left Paris for New York, by order of the Masters, on a day's notice and with barely enough money to pay her way there. It slipped my memory then to recall a circumstance of the journey which, as she told it, brings into high relief one trait of her many-angled character—her impulsive generosity. She had bought a first-class ticket from Havre to New York and had gone to the quay to either see or embark in the steamer, when her attention was attracted by a peasant woman, sitting on the ground with a child or two beside her, and weeping bitterly. Drawing near, H. P. B. found she was from Germany on her way to America to rejoin her husband, but a swindling emigrant runner at Hamburgh had sold to her bogus steamer tickets, and there she was, penniless and helpless: the steamship company could do nothing, of course, and she had neither relative nor acquaintance in Havre. The heart of our kind H. P. B. was so touched that she said "No matter, good woman, I will see if something cannot be done." She first vainly tried her powers of persuasion (and objurgation) upon the blameless agent of the Company and then, as a last expedient—her own funds being insufficient for the purpose—had her saloon ticket changed for a steerage berth, for herself, and for the difference got steerage tickets for the poor woman and her children! Many "proper" and "respectable" people have often expressed horror at H. P. B.'s coarse eccentricities, including profanity, yet I think that a generous deed like this would cause whole pages of recorded solcisms in society manners to be washed away from

the Book of Human Accounts! If any doubt it, let them go and pass a stormy day or night in the steerage of an emigrant ship.

We have seen how Miss Ballard found H. P. B. living in a wretched tenement-house in an East-end New York street, pending the arrival of money from home, and honestly supporting herself by sewing cravats. This was in July, 1873. In the following October her ever-indulgent, forbearing and beloved Father died and, on the 29th of the month, she received a cable dispatch from Stavropol, from her sister "Elise," conveying the news and informing her as to the amount of her heritage: adding that a draft for 1,000 roubles had been sent her. [I have the original dispatch before me as I write.] In due course of post she received all the money, and then shifted her quarters to better neighbourhoods in New York city—Union Square, East Sixteenth St., Irving Place, etc., and it was in the last-named I found her domiciled, upon returning from the Eddy Homestead. Her money did not stay with her long, however, for, as it is recorded in Mr. Sinnett's book, while she could endure with perfect patience the miseries of poverty if compelled, no sooner did money fall into her lap than she seemed to be unhappy unless she was throwing it away with both hands in the most imprudent fashion. A document in my possession illustrates this so well that I must quote from it. It is an agreement entitled "Articles of co-partnership entered into this twenty-second day of June, in the year One thousand eight hundred and seventy-four, by and between C.....G....., party of the first part, and Helen Blavatsky, party of the second part, to wit:" Clause 1 recites that the co-partnership is "for the purpose of working the land and farm at N—, in the County of—, Long Island," the property of C. G.; Clause 2 says "the said co-partnership shall commence on the first day of July, 1874, and shall continue for the period of three years." Clause 3 states that C. B. puts the use of the farm into the co-partnership as an off-set against the sum of one thousand dollars paid in by H. P. B. By Clause 4 "all proceeds for crops, poultry, produce and other products raised on the said farm shall be divided equally, and all expenses" equally shared. Clause 5, and last, reserves the title of the land to C. B. The document is duly signed and sealed by the parties, witnessed and recorded.

What anybody might have expected, happened: H. P. B. went to live on the farm, got no profits, had a row, acquired debts and a neat little lawsuit which friends helped her to settle long afterward. That was the last of her bucolic dream of profits from sales of garden-truck, poultry, eggs, etc.: three months later she met me in the Vermont Ghostland, and the wheels of our war-chariot began rumbling prophetically through the lowest levels of the Akaz!

In November, 1874, signing her letter "Jack the Pappoose," she wrote to ask me to get her an engagement to write weird stories for a certain journal, as she would soon be "hard up," and gave me a rollicking account of her family pedigree and connexions on both sides; talking like a

democrat, yet showing but too plainly that she felt that she, if any one, had reason to be proud of her lineage. She writes me how the *Daily Graphic* people had interviewed her about her travels and asked for her portrait. Considering how many many thousand copies of her likeness have since been circulated, the world over, it will amuse if I quote a sentence or two about this first experience of the sort :

“Don't you know, the fellows of the *Graphic* bored my life out of me to give them my portrait? Mr. F. was sent to get me into conversation after I came out [for the Eddys, she means] and wanted them to insert my article against...Beard. I suppose they wanted to create a sensation and so got hold of my beautiful nostrils and splendid mouth...I told them that nature has endowed and gifted me with a potato nose, but I did not mean to allow them to make fun of it, vegetable though it is. They very seriously denied the fact, and so made me laugh, and you know '*celui qui rit est desarmé.*'”

A well-known physician of New York, a Dr. Beard, attracted to Chittenden by my *Graphic* letters, had come out with a bombastic and foolish explanation of the Eddy ghosts as mere trickery, and she had flayed him alive in a reply, dated October 27th and published in the *Graphic* of October 30th. Her letter was so brave and sparkling a defence of the Eddy mediums, and her testimony as to the seven “spirit-forms” she herself had recognised so convincing, that she at once came into the blaze of a publicity which never afterwards left her. This was the first time her name had been heard of in America in connection with psychological mysteries, my own mention in the *Graphic*, of her arrival at Chittenden appearing, if I am not mistaken, a little later. However, be that as it may, her tilt with Dr. Beard was the primary cause of her notoriety.

She carried a tone of breeziness, defiant brusqueness, and *camaraderie* throughout all her talk and writing in those days, fascinating everybody by her bright wit, her contempt for social hypocrisies and all “caddishness,” and astounding them with her psychical powers. The erudition of *Isis Unveiled* had not yet overshadowed her, but she constantly drew upon a memory stored with a wealth of recollections of personal perils and adventures, and of knowledge of occult science, not merely unparalleled but not even approached by any other person who had ever appeared in America, so far as I have heard. She was a totally different personage then from what she was later on, when people saw her settled down to the serious life-work for which her whole past had been a preparatory school. Yes, the H. P. B. I am now writing about, in whose intimate comradeship I lived, with whom I was on terms of perfect personal equality, who overflowed with exuberant spirits and enjoyed nothing more than a comic song or story, was not the H. P. B. of India or London, nor recognizable in the mental colossus of the latter days. She changed in many things, yet in one thing she never improved, viz., the choice of friends and confidants. It almost seems as

though she were always dealing with *inner selves* of men and women, and had been blind to the weakness or corruption of their visible, bodily shells. Just as she chucked her money to every specious wretch who came and lied to her, so she made close friends of the passing hour of people the most unworthy. She trusted one after another and, for the time being, there seemed nobody like them in her eyes, but usually the morrow brought disillusion and disgust, without the bought prudence to avoid doing it all over again. I mentioned above the attempt to form a Miracle Club, for the study of practical psychology. The intended medium belonged to a most respectable family, and talked so honestly that we thought we had secured a prize. He proved to be penniless, and as H. P. B. in his hour of greatest need had no money to spare, she pawned her long gold chain and gave him the proceeds. That wretch not only failed utterly as a medium, but also was reported to us as having spread the most dastardly calumnies against the one who had done him only kindness. And such was her experience to the end of her life; the ingratitude and cruel malice of the Coulobms being but one of a long series of sorrows.

The subsequent history of that chain is interesting. It was, of course, redeemed from pawn, and, later, she wore it in Bombay and Madras. When, in the Ninth Annual Convention of the Society, held at Adyar, a subscription was started to create the Permanent Fund, H. P. B. put her chain up at private auction, and it was bought by Mr. E. D. Ezekiel, and the money handed over to the Treasurer of the T. S. for the Fund in question.

Before I had finished my series of *Daily Graphic* letters, seven of the largest American publishing houses applied for permission to bring them out in book form, and the offer of Mark Twain's firm, the American Publishing Company, of Hartford, Connecticut, having been accepted, I went to that city shortly after returning from Vermont, to superintend the publication. H. P. B., about the same time, removed to Philadelphia, and we were thus separated for some time. Readers of the American journals of that date will remember the great excitement which had been aroused in the United States by the Eddy phenomena and by the scholarly articles in the *Atlantic Monthly*, by the late Robert Dale Owen, describing his experiences in the seances of the notorious Holmes mediums (?) at Philadelphia; also the terrible reaction caused by his retractation, in a subsequent issue of that magazine, of his previous endorsement of the genuineness of their alleged materialisations. The effect was prodigious, the patronage of mediums fell away to almost nothing, the circulation of Spiritualistic literature temporarily ceased. The blight fell upon everything pertaining to Spiritualism and my own publishers, who had a week before declared that they should sell at least 40,000 copies of my book, now thought they would be lucky if it did not fall flat upon the market. A careful reading of Mr. Owen's narratives convinced me that he had twice erred—first, in accepting so trustfully the Holmes phe-

nomena, and secondly, in so precipitately falling into panic upon the first pretended exposure of the mediums' frauds. My publishers expressed a strong desire that I should go to Philadelphia, and investigate the facts. Accordingly, on the 27th December (1874) I wrote to Mr. Owen that, if the Holmeses would submit to such reasonable test conditions as I should prescribe, I would come and go thoroughly into the matter. In due course I received, through Mr. Owen, a written acceptance of my terms by the mediums, and on the 5th January, 1875, reached Philadelphia and took rooms in the same boarding-house where H. P. B. was putting up. By arrangement, Mr. Owen, Mme. Blavatsky and, later, General Lippitt, of Boston, assisted me in my researches. Not to repeat what is written at length in my book ("People from the Other World") I need simply say that I exposed a wretched conspiracy between local citizens and an abandoned female to get up this sensational exposé in the interest of the news-hunting journals, and did witness—as remarked in the previous chapter of the present narrative—a series of phenomena of the most convincing and sensational character. I did not then know, although I partly suspected, that to the developed psychical power of H. P. B. the chief credit should have been given for the materialisations and other wonders we all saw.

My case concluded, I went to the town of Havana, Schuyler County, New York, and saw the even more astounding phenomena of materialisation of phantom forms with disappearance of the medium, Mrs. Compton, from her 'cabinet,' full particulars of all which are given in my same book. Thence, I returned to Hartford early in February, finished my literary and editorial work, and saw the last of the forms through the press.

H. P. B. was still at Philadelphia, so I accepted her urgent invitation to come and take a few days' holiday after my long spell of work. Expecting to be absent from New York only two or three days, I left no instructions at my office or club about forwarding my letters, but, finding upon arrival, that she was not likely to let me go so soon, I went on the second day to the General Post Office, gave the address of my lodgings, and asked that any letters coming for me might be delivered there by carrier (postal peon, as we say in India). I expected none, but fancied that the people in my office, not hearing from me, might address me at the Philadelphia Post Office on the chance of my getting their letter. Now happened something which astounded me then—knowing so little as I did of the psychical resources of H. P. B. and her Masters—and which even now, despite so long an experience of phenomena, remains a world-wonder. To understand what follows, let the reader examine any letter he has received by post, and he will find two office stamps upon it: the one on the face, that of the office at which it was posted, the one on the back, that of the office to which it was addressed: if it has been sent on after him from the latter office, it will at least bear those two stamps and, in addition, those of any series of post-offices to which it was re-addressed

until it finally reached his hand. Now, on the evening of the very day on which I had left my address at the Philadelphia General Post Office, the local postman brought me letters coming from widely distant places—one, I think, from South America, or, at any rate, some foreign country—addressed to me at New York, bearing the stamps of the respective offices of posting *but not that of the New York Post Office*. Despite all post-office rules and customs, they had come straight to me to Philadelphia without passing through the New York Office at all. *And nobody in New York knew my Philadelphia address*, for I did not myself know what it would be when I left home. I took these letters myself from the postman's hand, being just on the point of going out for a walk when he arrived. So the letters were not tampered with by H. P. B. *Upon opening them, I found inside each, something written in the same handwriting as that in letters I had received in New York from the Masters, the writing having been made either in the margins or any other blank space left by the writers*. The things written were, either some comments upon the character or motives of the writers, or matter of general purport as regards my occult studies. These were the precursors of a whole series of those phenomenal surprises during the fortnight or so that I spent in Philadelphia. If I remember correctly, I must have had about fifty, and no letter of the lot bore the New York stamp, although all were addressed to me at my office in that city. As I sent a number of these letters back to the writers, as curiosities of literature, there must be some friends who are able to substantiate this narrative. Unless I am mistaken, my old friend M. A. (Oxon) has one or more of these documents in his collection.

The friends whom H. P. B. had attracted to her had a feast of phenomena in those bright days; I, myself, saw them almost daily. Unfortunately I kept no Diary then and but few of them, comparatively, linger in my memory, overburdened, as it has been, by the multitudinous incidents of the next seventeen years. Considering how industriously the opponents of H. P. B. and our Society have striven to discredit my accuracy as a witness, and to prove that I have been, from the first, her blind dupe, I might be advised by some to hold my tongue and let by-gones be by-gones. If I were the only one concerned, I might adopt that course, but the honesty of my closest friend, my teacher and oldest colleague in Theosophy, is at stake, and I deem it my duty as an honest man and a gentleman to testify to what I have seen, and trust to the calmer verdict of future times to do both her and her witness justice. I am an experienced observer of psychical phenomena, and left behind me in the military staff service, a good reputation for integrity, moral courage, and skill in judicial examinations. Nobody, throughout the several years of my connection with the staffs of the Secretaries of War and the Navy, detected in me that quality of mental imbecility and lack of astuteness which have been so freely attributed to me by Prof. W. B. Carpenter and the charmingly altruistic, unprejudiced and charitable gentlemen of the Society for Psychical

Research: nor has my truthfulness been called in question save by one or two persons whose motives or characters will not bear very close scrutiny. Even the Coulombs and the Missionaries declared me dupe, not knave. What I resent is the imputation of blind credulity, for that implies weakness of mind, a quality I have not shown. I would be the last to say that I *may* not have been unconsciously hypnotised to see, hear or feel non-existent things but, in that case, I would be but one of a large company of educated persons of many nationalities who, throughout a series of thirty or forty years, were convinced of H. P. B.'s phenomenal powers by the evidence of their senses. To my eyes, ears and other organs of perception, the occurrences were real, and as such will be described; and tested, as I may be able to explain them, by the theories of occult science.

When we come to analyze the psychical phenomena of or connected with Mme. Blavatsky, we find that they may be classified as follows:

1. Those whose production requires a knowledge of the ultimate properties of matter, of the cohesive force which agglomerates the atoms; especially a knowledge of *Akaz*, its composition, contents and potentialities.

2. Those which relate to the powers of the elementals when made subservient to human will.

3. Those where hypnotic suggestion, through the medium of thought-transference creates illusive sensations of sight, sound and touch.

4. Those which involve the act of making objective images, pictorial or scriptory—which are first purposely created in the adept-operator's mind; for instance, the precipitation of a picture or writing upon paper or other material surface, or of a letter, image or other mark upon the human skin.

5. Those pertaining to thought-reading, retrospective and prospective clairvoyance.

6. Those of the intercourse at will between her mind and the minds of other living persons equally or more perfectly gifted, psychically, than herself.

7. Those, of the highest class, where by spiritual insight, or intuition, or inspiration—as indifferently called; there being no real difference in the condition, but only in names—she reached the amassed stores of human knowledge laid up in the registry of the Astral Light.

Recalling my observations of the past seventeen years as well as I can, I think that all the tales I have ever told or shall henceforth tell, will drop into one or other of these classes.

The sceptic will certainly say that my groups are arbitrary and my hypotheses fanciful. He will ask me to prove that there are Elemental spirits; that there is such a thing as clairvoyance; that material objects called for can be brought from a distance; that anybody really knows the nature of the attraction of cohesion, etc. I shall, for my sole answer, tell what I and

others have seen, and then challenge the doubter to find in nature any thinkable law, outside those above enumerated, which explains the facts, the hard, undeniable facts. If the theory of miracle, or diabolism, be propounded then I shall be dumb, for that cuts off argument. I do not pretend to be able to explain the rationale of all of H. P. B.'s phenomena, for to do that one would need to be as well-informed as herself; which I never pretended to be. Take, for example, the phenomenon of the interception of my correspondence while passing through the mails from most widely separated dispatching post-offices, to converge in the General Post Office in New York. This fact came within the knowledge and observation of numbers of people at the time, who, if alive, can corroborate my story: therefore it is not merely a question of my veracity. How was it done, then? What hypothesis thinkable by a man of science will account for it. It involved (a) intelligence to select my letters out of the U. S. Mails, (b) the command of force to bring them into the city Delivery Department of the Philadelphia Post Office: *whose* the intelligence, and *what* the force? To me it seems, from the scientific standpoint, an unsolvable mystery. Judging from their highly spiritual and intuitive procedure in the Hodgson-Coulomb case, the S. P. R. savants would explain it in a monosyllable—"Trick"! Of course, they may say, since we proved (by pronouncement) the negative of the non-existence of magic and adepts, and the positive that Mme. Blavatsky was the most ingenious impostor in history, the explanation of this case is as easy as defamation itself: Mme. B. took the letters from the Post Office or postman, opened them, wrote some nonsense inside, re-sealed them, and some time later had them given to her dupe and future victim, Col. O., by the postman, whom she had bribed. This solution is no more stupid and no more proves the fatuous conceit of certain pseudo investigators than those adopted to explain some of H. P. B.'s and Damodar's phenomena, of which I shall have to speak in their proper place. Yet, stay a moment: I took from the postman's own hand, at the door of H. P. B.'s residence, the first batch of these mysterious letters, and on the very day when I had gone and given in my address at the Philadelphia Post Office: how, then, could she have (a) foreseen that on that day I would do that, and (b) have had time to discover that the postman was corruptible, or (c) arrange, within the very few hours between my call at the Post Office and the delivery of the letters, to pay him bribes? Still further; supposing this point met, *what about the absence of the inevitable New York stamp* from letters addressed to me at 7, Beekman St., New York city, by correspondents writing me from the four quarters of the earth, so to say, yet delivered to me in a city a hundred miles distant; in most cases even without my New York address having been erased, but only the Philadelphia one pencilled in the lower left-hand corner of the cover? The theory of fraud breaks down, it will be seen—as similarly baseless charges against honest persons always will when closely analyzed. The Philadelphia postal authorities, at all events, could not explain

the thing when I took those very letters to them the next morning, and asked them why the covers bore no New York stamp. They turned them over and over, consulted together, and handed them back to me, saying that such a thing was new to them, and they supposed there had been some negligence somewhere. Strangely enough, the "negligence" continued as to my correspondence so long as I remained in Philadelphia until, as I said above, I must have received about fifty such unstamped letters, with mysterious pencil or crayon writing inside, that had not been put there by the respective correspondents.

The phenomenon we have been discussing requires, for its execution, the powers classified under the above defined sections 1, 2 and 4.

We now come to a series of phenomena of other sorts.

H. S. OLCOTT.

(*To be continued*).

ANALYSIS OF RAMAYANA, 1st CANTO.

(*Continued from page 342.*)

7. Yagna, then, is a magical ceremony which, when conducted properly, has the potency of creating disturbances and changes in the body of Yagna-purusha and producing the desired phenomenal results. There are several kinds of these magical ceremonies, but the most noted of them is what is called the Aswamedha or the ceremony which has a horse for its sacrificial victim or, more appropriately, the ceremony which operates upon the horse-headed deva. So then Dasaratha resolved to perform a horse sacrifice. Though the king had many priests in his court to assist him in the performance of this sacrifice—a sacrifice that can be conducted only at the world's great junctures, to appeal to the Cosmic horse of life,—though the king had such priests, the law demanded that the principal priest should be other than the court priests. The reason is plain enough. A new order of things had to be introduced. A new fire had to be added on, to work on the old system of things. Who, then, is to be the priest? Sanatkumara had predicted that a descendant of Kasyapa, known as Rishi Sringa, would be the principal priest in the sacrifice. So it came to pass. He was appointed as the officiating priest. Now it will be remembered by the readers of the Puranas, that Kasyapa is the father of all adityas or Vishnu incarnated as adityas. The family of Kasyapa being very closely connected with Vishnu, his grandson Rishyasringa conducted the ceremony in due form. A fiery genius emerged on the scene and gave an immortal essence to Dasaratha with instructions to distribute it to his three wives. It is the same essence distributed in various degrees which produced the four sons of Dasaratha. The three wives of Dasaratha will of course be identified with the three gunas of Satwa, Rajas and Tamas that acted on the old lord of Ayodhya.

Splendid was the result. A perfect square was got out of a previously existing triangle. The animal man became vivified by the new flame called Rama. These are the circumstances that attended the incarnation of Rama on this earth. Some of you may remark that this is a forced reading of "The Secret Doctrine" in the Ramayana. I admit with pride that the Ramayana and Puranas became readable to me only after reading the writings of H. P. B. I request you will read that part of the Ramayana relating to the incarnation of Rama, ponder over it, and judge for yourselves if my interpretation is natural or forced.

8. To pursue the narrative, we all know that Rama and Lakshmana, Bharata and Satrugna are the four sides of the square known as man on earth. I have already given you my opinion of Rama as representing the human soul, and your knowledge of Lakshmana as an incarnation of Sessa, the serpent that supports Vishnu, will at once suggest to you that Lakshmana is that great power in the possession of the Raja-Yogees, the power that has been called by them the Kundalini, the fiery Fohatic power that, roused into action, works spirally. Now this power Kundalini is the noblest friend of the spiritual soul. As Lakshmana is a great Thamasi, he is apt to burst out into passion and do deeds out of the path of Dharma, or the law. But in subordination to Rama, he is an angel of energy. This power being so powerful in the hands of a spiritual man requires to be controlled. If not properly controlled, disastrous karmic results will ensue. If you carefully read in the Ramayana, the later cantos, you will find the peculiar characteristic of Lakshmana to get excited, to be ever hopeful, to lord over adversities. As a great friend of Rama he keeps him in high spirits. Be the difficulty what it may, "I shall tide over it and bring you victory" is the programme of Lakshmana. But this dauntless hero has no discrimination of the law which Rama alone understands properly. Because Lakshmana is a dauntless hero, you must not conclude that he is omnipotent. There are feats to which Rama alone is equal. Nothing which partakes of the nature of Dhyana can be done by Kundalini, and so in the Ramayana you find that Lakshmana is utterly powerless before Ravana, and he gets simply extinguished like a candle. I think a good deal of information about the nature of this power can be obtained by searching through the Ramayana on the lines that I am now pointing out. Rama and Lakshmana being considered as a higher pair of brothers bound in a common cause, ever go together. Rama has a holy affection for his brother whom he describes sometimes as his own life outside. Lakshmana too has a holy respect for his elder brother, and his glory is to work in Rama's behalf. The two other brothers who also go together are Bharata and Satrugna.

Bharata is the Manas, and Satrugna, meaning the conqueror of enemies, is his will. It is this Bharata that is the shadow of Rama in the phenomenal world. In order that a spiritual man may achieve his triumphs it is absolutely important that Kama and Manas should be entirely subordinate to the Higher Self. In the Ramayana, Bharata

is Rama's slave in spite of the fact that he is born of a lady of desire, the well-known Kaikeyi. In the quaint phraseology of our Puranic authors, it may be said, that man is a great bird representing the sacred syllable "Om." The unmanifested matra is the head, or Rama, Lakshmana is the M, or the tail. Satrugna is the U, the left wing, Bharata is the A, or the right wing.

9. I shall now begin the history of Rama's development—a development that is described as a sort of pilgrimage to various hermitages and a return back to Ayodhya, in the spiritual sense. This kind of description, as you may see, is peculiarly appropriate in view of the fact that the preliminary condition for all soul-development is the realization, by a man, of the fact that he is a divine breath chained to a body for purposes of his development. A man has to live in the body, yet out of it, and unless a disciple can dissociate the actions of his Nephesh from himself, very little improvement can be achieved. The first thing that occurs in the history of Rama is this. A great Brahma-rishi, known as Visvamisra, whose name resounds throughout the world, comes to the Court of Dasaratha. The king is very much pleased, shows the usual signs of respect and promises to do anything in his power on Visvamisra's behalf. The magician states that he has a sacrificial ceremony to perform, and that the sacrificial ceremony is disturbed by two rakshasas, and he wants the services of Rama to keep off or kill the enemy. The old patriarch wavers, points out his own old age and his son's youth as excuses for non-compliance. But Visvamisra is inflexible. He does not want an army to kill the Rakshasas, but wants Rama. He further states that he understands more of Rama than Dasaratha himself. Anyhow, the old man consents. The magician takes Rama as his disciple and walks out of the city. Before continuing the thread of the narrative, we may ask ourselves the question, who is Visvamisra? What are his capabilities, and what is his spiritual status? According to the accounts which he gives of himself, he is a great Siddha and his hermitage is called Sidhhasrama. He states also that he lives where Bali was humbled by Vishnu, in his incarnation of Vamana, the dwarf. If, on the lines that have been laid down previously, the Avatar of Vamana took place at the end of the third Round, it follows that Visvamisra occupies a place on the path of progress corresponding to the end of the third Round. He is, therefore, above the highest development attainable in this fourth Round, on even the seventh globe, and hence a great magician. If the question be asked is Visvamisra the name of a specified rishi, the plain answer is, it is not. Whoever reaches the holy hermitage of Vamana, the dwarf, and emerges out of it successfully is Visvamisra for the time being.

But for this reason you must not suppose that Visvamisra is not the name of a natural power, or the plane worked on by that natural power, or the patriarch who presides over that plane. The truth is, Visvamisra is also all these. There are numbers of formulæ in the Rig Veda over which Visvamisra presides, and the enunciation of any such mantra

provokes the Visvamisraic power and calls it into action. Whoever reaches that plane is, for the time being, identical with the power of that plane, and he is a Siddha, or Visvamisra.

10. To return to the narrative, Rama and Lakshmana obediently tread the path that Visvamisra was following, and reach the river Sarayoo. The Magician stopped there and, calling Rama in a sweet voice, asked him to wash his hands and feet and refresh himself by drinking a few drops of water, in order that he might teach him two superior mantras, which, on being pronounced, enable a man to sustain his strength on a spiritual journey. Visvamisra further states that the two mantras are born of the old grandfather, Lord Brahma, and that they are absolutely essential for Rama's progress. On hearing the words of Visvamisra, Rama washed his hands and feet and put himself in the proper mood to receive the instruction. Visvamisra imparted the two mantras. Those of us who believe in the efficacy of sounds can believe that there may be two such mantras capable of imparting spiritual strength. What those two mantras are is not for us to enquire into, for the simple reason that we are ignorant. We have only to rest content in learning that there are two such mantras to be imparted to a traveller in pursuit of Divine Wisdom as the initial step. The magician and the two lads halted on the banks of Sarayoo the next morning. It is extremely important for a student of Sanskrit Puranas to have a correct idea of what 'rivers,' are meant to convey. Sometimes the rivers are made to act and talk like intelligent beings and even as important dramatic persons. The ordinary explanation that is given in matters like these is that it is not the body of running water that acts and talks, but the presiding deva of the stream. I shall not go into an examination of the nature of this explanation, but if you rest content with this plausible answer a good deal of treasure that is hidden under symbology of this kind will be lost. In a most magnificent part of the Hari Vamsa, saturated with occultism, Vyasa gives us the required explanation. He informs us that after Maheswara was crowned as king of the Bhuloka by Lord Brahma, the latter made a tremendous sound, the notes of which are called rivers by the people of this world. Vyasa further states that the rivers are called Nadis, or variations of Nâdam, for the reason that they are the variations of the great sound made by Brahma. On these lines pointed out by Vyasa himself we may take Sarayoo as a sound or note. You may all remember having read in the notes by H. P. B. on the "The Voice of the Silence" a reference to the middle tone of nature recognised, as she says, even by modern science. I do not know whether Sarayoo is this middle tone. Most probably it is the tone of the human body, or of a particular part. Since the *middle tone in Nature* is symbolized as the Ganges, this river Sarayoo, flowing round the town of Ayodhya, must be the tone of the physical body of man. The side on which Visvamisra and Rama rested for the night is described as the hermitage of Kama-deva, before he impelled Rudra, the god of darkness, to construct this group of "stretch-

ing serpent coils" known as the body. As you all know, Kama is the principle that underlies the human body, and the river that flows close by Kama must be the note that I refer to. It is this note that seems oftentimes to have been caught hold of by the Hatha-Yogees, who boastfully talk of merging themselves in Náda-brahmam, while the Raja-Yoga system depicts awful heights lying beyond and to be scaled, with tremendous difficulties to be encountered and overcome. Let us see what explanation Visvamitra himself gives of this river. At the dawn of day, while Rama and his Guru were crossing the river, Rama asks his Guru the rationale of the sound which he heard. To this the Guru answers in the following significant passage. " Know, O! Rama that this river which goes circling round Ayodhya takes its rise from the Mánasa tank on the Mount Kailas, the great sound that you hear is caused by the waters of the river losing itself in the Ganges."

11. Let us now take a view of the other side of the river, where Visvamitra and his disciple had landed. A most unpleasant spectacle presents itself before them. A dark wilderness resounds with the roar of the tiger and the yell of the jackal. Not a single redeeming feature of grace is traceable. Visvamitra informs his disciple that that unpleasant wilderness was once a populated city. It was there that the thirst and hunger of Indra were once allayed by the tremendous quantity of water poured over him by the Brahma-rishis. On the grounds so watered a beautiful city sprang up. But it came to be depopulated in course of time by the terror inspired by the female rakshasa called Thátaka, who had taken possession of the city. The Guru further informs him that it was Rama's part to kill her without mercy by the power of his own independent arm. Having said this, the Guru keeps aloof without teaching Rama the mantras that he knew, by any one of which Thátaka might be killed in the twinkling of an eye. Rama receives the order in silence, and makes a tremendous sound with the cord of his bow. The resonant noise reached the den of Thátaka. She appears before Rama with all her brute force. A severe struggle takes place between the horrid woman and Rama, and in a short time she receives her doom. The silent watcher of the whole struggle, Visvamitra, gets very much pleased with his disciple, and imparts to him as a reward the entire secret of Astras, or occult combinations of sounds, which evoke wonderful potencies when pronounced on a prescribed rythmical intonated scale. This story is plain enough only, in illustration of the oft-repeated sentence in theosophical writings, that sleeping dogs lying unnoticed begin their furious bark only when roused. At the stage that Rama has reached, he has got at the sound that forms the key-note of his body and tries to make use of it. As a reaction, all the physical sensational centres cry for their wonted liberty. These jackals and wolves find a fit leader in the demon of physical desire. It is the business of the traveller to allay these jackals and to kill their leader by his own effort. No Guru can or will fight in his stead, and that accounts for the behaviour of Visvamitra. He, who succeeds in killing the

earthly desire springing upon the soil of hunger and thirst, can alone receive the true magic, and he who fails will return from foreign countries to reside once more at home, and if the moral sense be blighted, to revile his Guru. To return, then, to our narrative, the hero of our story did conquer, and was duly initiated by Visvamitra. All necessary instructions for doing and undoing work, with sound, were imparted.

12. The Guru and the disciple take one more pleasant walk. A short distance is crossed, and Rama discerns a beautiful cluster of trees. The question was raised by Rama as to whom belonged the nice-looking hermitage. The Guru informs him that the hermitage once belonged to Vishnu, prior to his becoming a Vámana, that it was called Siddha-hermitage, and that he himself was the Siddha who occupied it.

He further informs Rama of the nature of the sacrificial ceremony he has to conduct, and also the nature of the two enemies who come to spoil the sacrificial ground by their showers of flesh and blood. During the course of this explanation, they reached the pleasant hermitage. At the request of Rama and to prevent loss of time, Visvamitra entered upon his ceremonial programme—a programme that required absolute silence on his part. Before, however, beginning the active duty of silence, Visvamitra informs Rama as to the time when the enemies will appear on the scene and the place from which they will emerge. As in duty bound Rama respectfully received the instructions and kept vigil day and night. According to the unfailing word, at the exact time predicted, Máreecha, the Rakshasa, and his companion Subáhoo, began their attack with their usual unholy showers. But Rama lost no time, used an appropriate sound weapon, which dragged the former bodily to a distant sea. Nor was Subáhoo treated any better. He was literally chopped to pieces. The sacred hermitage had no more disturbance. Visvamitra was immensely pleased to see the feat of Rama. As you may grant, this feat is a higher one than the destruction of Thátaka. The rationale of mantras imparted by Visvamitra is of no use if it remains simply as a fact of knowledge. Rama had to pronounce them frequently and master the mantras before he could become a Siddha. If it be true that in ordinary life, no man can become a swimmer by the study of the muscular contractions described in physiological works, it must be equally true in the art of becoming a Siddha. If so, a constant repetition of mantras with a view to the mastery of them must act very positively on the physical constitution of man. Great and electric changes must take place—changes that rouse up a rakshasa on the scene. This rakshasa fighting with his weapons, flesh and blood, is like a bigoted conservative who fights change and desires to preserve the old order of things. Many of us who have experienced the difficulties attending the leaving off an old habit can realize the dead earnestness with which a student must work before he can become a Siddha. The subject of the article called the "Elixir of Life" relates, if I mistake not

to the nature of the sacrificial ceremony conducted by Visvamitra. All the difficulties that will present themselves before the student who lives the life suited to the evolution of the Siddha, constitute the rakshasa called Máreecha. This is the process of true Káya-sudhi or purification of the body. There are some cheap books sold in the bazaars in which a process of Káya-sudhi is laid down. On an examination of such works and personal inspection of some persons who practise it, I can pronounce without hesitation, that the whole thing is a bundle of trash, set on foot by Máreecha himself to decoy the traveller.

All these books, some of our minor Upanishads included, seem to have forgotten the fact that a man who sits on the top of a tree and cuts it underneath is sure to fall down and dash his brains on the ground below, and that no man can rise above matter by plunging more and more deeply into its coils. The few noble words including "a pure heart, an eager intellect", &c., &c., pronounced over the funeral of H. P. B.'s body, contain the whole secret of Káya-sudhi in a nut-shell, if only you apply the words to both mind and body. The rakshasa known as Subáhoo, whom Rama killed on this occasion, is one of long arm, as the name indicates, who constantly induces a man to use the secret powers of a Siddha when no occasion reasonably requires it. Right thinking is the one weapon required to kill this rakshasa. If the view that I have taken of the nature of the sacrificial ceremony in Visvamitra's hermitage be correct, the following statement can be safely made. He who seeks initiation under a Guru, moved by the thrilling words of some Sanskrit works, words which indicate that he who does so and so, will have the solar sphere as his path is sure to end in failure at the very threshold of the path leading to wisdom. He is sure to be dragged out of the Sidhhárama by Máreecha and Subáhoo. If you think over the subject, and if you realize that the ultimatum of man's efforts is wisdom, you will understand what injurious consequences follow in the track of a man who aims at phenomena.

A. NILAKANTA SASTRI.

(To be continued.)

THE QUALIFICATIONS NEEDED FOR PRACTICAL OCCULTISM.

THE following lines are addressed to all those who desire to follow the Path of PRACTICAL Occultism, especially to such as imagine that by paying an Entrance Fee and joining the Theosophical Society they acquire a *right*, or a *claim* to instruction in practical methods of psychic or spiritual development.

What follows has no reference to the Eastern School of Theosophy, or "Esoteric Section," as it was formerly called, so far as the conditions of membership in that school are concerned. For, the special aim and purpose of that school is to *facilitate the acquirement of the qualifications set forth below*, to impart, in its lower degrees, the necessary theoretical training and to afford opportunity, encouragement, guidance and assistance to the aspirant in the all-important, but most arduous task of *making himself ready and fit* for actual practical training. For this reason the conditions of membership in the Eastern School are limited

to the simplest and least arduous demands such as any one, whatever his previous life has been, whatever his present conditions of life may be, whatever profession he may follow, whether he is married or single, rich or poor, learned or unlearned, can comply with—if only he be sincere and in earnest.

Thus the qualifications about to be mentioned are demanded only of such as seek actual practical training and demand to be taught those *real* methods, by the assiduous use of which the higher nature and powers of man may be developed with comparative rapidity in the *properly qualified* student.

But the very fact that these methods bring about the rapid development and speedy unfoldment of such mighty powers, implies that the possession of the qualifications demanded will be most rigorously exacted. Were they not, the powers which naturally accompany advancing spiritual development, would inevitably be used for selfish and evil purposes, with the result of bringing the most tremendous catastrophies upon Humanity.

All Hindu Shastras with one voice, all the mystical works of other nations and religions, unanimously lay down the following five qualifications as the *indispensable requisites* which must be possessed by the aspirant before he can receive his first initiation into the real methods of practical Occultism.

The aspirant must:—

1. Love truth and be ever ready to sacrifice himself in order to uphold it.
2. Preserve purity of mind, speech and body.
3. Be ever active and industrious in helping others.
4. Sacrifice himself constantly and unhesitatingly for the good of others.
5. Strictly follow and practice justice.

As this statement of the qualifications is very abstract and general, there follows an elaboration of them in detail, setting forth *not* the full and perfect ideal of their attainment, but the lowest stage of their acquirement without which it is useless to demand even the first and simplest practical lesson in real Yoga, or "Practical Occultism."

SKETCH OF THE QUALIFICATIONS NECESSARY BEFORE ATTEMPTING THE FIRST STEP OF PRACTICAL YOGA.

I.—*Ethical qualifications.*

- (a) The aspirant must always cherish noble desires and be free from vanity. He must be ready and willing to learn from all, regarding all his fellow-men as teachers.

- (b) He must, above all, be *honest with himself*, and try to see his nature, his virtues and his defects, as they really are.
- (c) He must possess patience and perseverance, and *prove* these qualities by actual conduct and life.
- (d) He must strive to lead a pure life sexually, and must have succeeded to some extent at least, before he can take the first step in practice.

II.—*Karmic qualifications.*

- (a) The aspirant must prove by his actions in ordinary life that he is animated by a sincere, earnest and devoted desire to benefit Humanity.

This must be shown and proved, *not by words*, but by actual self-denial and self-sacrifice for the purpose of helping others. But it is no *real* self-denial to give, for instance, money whose want one does not *feel*: real self-denial in money-giving means that one shall give so much money in proportion to his income that he will have to *go without* things he wishes for, or pleasures he desires. Real self-sacrifice means the doing of things one dislikes, the giving up of what one likes, *in order thereby directly to help or benefit others.*

- (b) No arbitrary asceticism, performed for one's own self-advancement, and not for the good of others, is of any real use on the Path of true spiritual development.
- (c) The aspirant must, therefore, live a life of *active* work and exertion in helping others, spiritually, intellectually, morally, and physically by all the means in his power.
- (d) The aspirant must be, at least to some extent, master of himself. That is he must be able to control at least his bodily actions, *e.g.*, outbursts of anger, and so on.
- (e) The aspirant must have *proved* his possession of these qualifications by his actual conduct before he has any *right* to expect practical instruction; for these ethical qualifications are the most important of all.

III.—*Intellectual qualifications.*

- (a) The aspirant must have formed clear general ideas through intellectual study as to (a) the goal he aims to reach; (b) the means by which he is to progress; and (c) the facts in nature upon which these two rest: *i.e.*, the nature of man; the nature of the universe; and the relation between man and the universe.

- (b) He must therefore have studied well during his period of probation, and have thought over and assimilated his studies, before he is ready for practice.
- (c) He must—intellectually at least—recognise no difference between “self” and “others.”
- (d) He must be free from intellectual dogmatism and the sectarian spirit.
- (e) He must have trained his mind by constant practice to occupy itself *exclusively* with *one thing at a time*. That is, he must ceaselessly endeavour, from the time he rises in the morning till he falls asleep at night, to keep his attention steadily fixed upon whatever he is occupied with, and to constantly recall his attention to the subject in hand whenever it wanders. This he must do constantly, at every moment, however trivial or unimportant the matter may be which he is doing. Also he should never allow his mind to wander vaguely here and there, but always keep his attention steadily fixed upon some one subject or other.

Note.—This he must also continue to do, even more assiduously, after he has commenced actual practice.

IV.—*Physical qualifications.*

- (a) The aspirant must abstain entirely from all intoxicating liquors and drugs, such as alcohol in all its forms, opium, bhāng, ganja, &c.
- (b) He must abstain entirely from meat, and if possible, from fish*.
- (c) He must eat for the sustenance of his body, and *not* to gratify his palate.

These are the “preliminary steps” which *must* be taken; but it is NOT AT ALL either necessary or advisable that one should leave family, or active life in the world, either in order to accomplish them or when he has accomplished them. In fact they *must* be accomplished *in* the world, for there *only* is it possible to acquire the qualifications demanded for the higher life.

In order that one may judge his own qualifications and see how far he is fit and ready to take the first step on the road of practice, the following signs are the best indications.

* The reason for this is that animals and fish possess *mind*, so that in eating their flesh, one assimilates their “mind” also, and the first step towards occultism is to free the mind from animal tendencies. Eggs, however, are permitted as in them “mind” is only present in germ. In the order of the hindrance they cause to progress, meat is most injurious, then fish, while eggs are only slightly so. But the proper diet is the *least important* of all the steps towards the acquirement of the five qualifications.

The aspirant is ready when :—

1. He feels *as his own* the miseries of others, about which he was formerly careless ; and is indifferent to his own sufferings considering them in the same way he formerly regarded the sufferings of others.

When reached, this will show itself in the face and appearance of the aspirant.

2. He does *everything* concerning his outer life merely as a duty or for others, not from any desire of his own ; just as he formerly did certain things with complete indifference merely as duties or to give pleasure to others.

3. He has learnt to forget his own virtues and to magnify his own faults.

Finally, it must never be forgotten that all these qualifications, even the first five, express only the conditions requisite for actual *entry* on the path of practical training, and by no means cover all that the aspirant has to accomplish before he can graduate in Occult Science.

T. C. C.

A TRIP TO THE SEVEN PAGODAS.

ON the seacoast, near forty miles South of Madras, there is a remarkable town of religious ruins. It has a long, compound, and mythological name, Maha-Bali-puram. The Tamulians have softened the name into Mavali-varam, by which the place is known among Madras-sees. Mavali-varam has accent on the first and fourth syllables. No edifices built for commerce or manufacture remain, but the religious relics are too many to be counted.

The region thereabout is Tamul,—most numerous of South Indian peoples, and the richest of South Indian languages. Tamil euphony rejects the letter B from its alphabet, using V instead ; exactly the opposite of the Bengalees, who call the Vedas, “the Beds.” Nor do the Tamulians use the rough aspirate ; hence Mavali for Maha-Bali, which means Bali the Great. Mavali-ganga, the longest river in Ceylon, is the Ganges of the great Bali ; *ganga*, or *ganges*, literally means the go—go, the river. *Varam* means the place or town, like *puram*, and *waram*. Ramisseram is Rama’s waram.

Essayists have suggested other names and derivations for Mavali-varam. They have also conjectured differing theories of date for the scattered relics that enrich the coast for ten miles thereabout. The most probable, the most proven, as also the most poetical and legendary, supposes that for longer than the last thousand years, this point of the Coromandel Coast has been connected by name with the demi-god and royal hero, Maha-Bali ; who emerges out of Hindu myth and history, now as an Indian king of curious career, now as a military monkey,

marshaling hosts incarnate in that animal shape, the most agile and useful in the emergencies of a campaign ; now as an astral combatant in a wonderful war that was waged entirely in the sky, between good and bad forces among the clouds and the lightning ; now he comes in as a wit ; now as a great Angel ; and in all his characters, he is divinely fathered, and has famous fabled relatives.

Maha-baleshwar, the Spring capital of the Bombay Presidency, is another place named in honor of Maha-Bali-Ishwara, *ishwara* meaning lord, sovereign.

When Bali, the Great, had obtained universal empire through efforts that would occupy a long story, and when he had become self-important and tyrannical, Vishnu assumed the little form of a dwarfed man such as we see occasionally in Bombay or Madras. He was poor also, and looked pitiable enough, when he ventured into the royal presence. Bali, with the impulsive generosity of an Indian rajah, bade him say what he wanted most. The rajah would give him whatever he wanted. The little man, humbly and meekly, asked only for so much territory as he could cover at three steps. The rajah laughed ; for the little man could not step far ; and said : “Yes, you may have it.” Instantly out of the dwarf’s little figure, Vishnu expanded. With one stride he cleared the earth and the nether regions ; with the second stride he stepped across the sky ; then he asked the king—“where shall I place my foot for my third stride ?” “Upon my head,” answered king Bali, the Great, recognising the Omnipotent and Omnipresent, and acknowledging his own subjection thereto.

This attitude is shown in the complete series of Hindu mythological pictures, now published in good shape, by the Society of Associated Indian Artists ;—the king with reverent, folded hands, looking himself like a kneeling dwarf under the foot of the expansive Vishnu.

Bali, the wit, appears in his reply when Vishnu gave him the choice, to go to heaven with five ignorant persons, or to hell with five wise ones. Bali chose to go to hell with five wise ones ; because a bad place with good company, is preferable to a good place with bad company.

Among the military monkeys who fought and bled in the Rama-Ravana war, Griffith’s rhyming translation of the Ramayana tells us that

“Bali, the woodland hosts who led,
High as Mahendra’s lofty head,
Was Indra’s child.”

In a great supernal battle, Bali was fatally struck. Indra, the lord of the atmosphere, procured the body, and with his thunderbolt [the lightning], he cut it into many parts. “From the purity of Bali’s actions, the different portions of his body became the germs of the various gems. From his bones came diamonds ; from his eyes, sap-

phires; from his blood, rubies; from his marrow, emeralds; from his flesh, crystals; from his tongue, coral; and from his teeth, pearls."

To go to Mavali-varam from Madras, is easy. In January last, an accidental and Occidental party of five ladies and several men, started from the little pier at Adyar Head-quarters, in two canal boats, at five P. M., with servants and baskets of tiffin. We glided under the long high bridge that spans the fast diminishing river, and soon afterward passed out of it on the left, and when we emerged from the always interesting process of a lock, we were afloat for the night on the canal, with only the one interruption of tying up after an hour or two, when with hot coffee, cooked on the shore, we tiffined. In the morning, our two boats with three or four miles of difference in punctuality, arrived at Mavali-varam, at eight or nine A. M.

The surviving town is "a Brahman village;" that is, its inhabitants are exclusively or mostly Brahmans. It has fewer houses than there are vacant chambers from the unknown olden time. Fortunately, an ample, wholesome rest-house, maintained by Government, with everything about it spick and span, has airy, well-appointed sleeping-rooms, and eating-rooms. Here are costly volumes of Governmental maps, and a wide, long verandah, elevated some feet above surrounding beds of flowers, and thriving shrubbery. It overlooks an extended, tranquilizing view—all so pleasant and sanitary that a studious or a tired mind could remain days or weeks, contented in this house-of-rest; thirty miles removed from the possibility of visitors.

All who know Bombay, have seen Elephanta. So they who are at Madras, should go to Mavali-varam.—A rapid way to become familiar with the principal stories of Hindu mythology, is not only to analyse the names of Indians whom you know, but also while inspecting antique relics on the spot where they belong, to study simultaneously the few printed volumes necessary. This way has the agreeable and restful variety of outdoor pursuit and exercise, books, and the often explanatory social chat. These advantages cannot be furnished in museums and libraries far from the scene. Special points make special ideas suggest themselves on the spot. You are an original, not merely a second-hand learner. Books alone can do much, as we know from the works of the poets and novelists, but for very pleasurable learning, reside in the House of Rest at Mavali-varam. There we laved ourselves, had regular and fresh breakfast, spent the next several hours in reconnoitering the place, then dined, and some of us rambled again. At dusk we re-embarked on the canal, glided through the sleepy night, and in the morning were at Adyar.

The relics at Mavali-varam are of five sorts: excavated rooms in a long rocky hill; a constructed temple of stone; vast tableaux of sculptured pictures on precipitous rock; inscriptions; monolithic temples, standing out, each distinct,—and huge monolithic animals.

The relics are not all ruins. The five small monolithic temples, beautiful to a lover of architectural form, are intact. So are the noble animals of stone near them.—The most numerous relics are the excavations. A ridge, a quarter or perhaps half a mile long, is scooped out into temples with porticos, pillars; fabulous heroes and scenes, sculptured on the walls; niches, pedestals, some occupied by statues, and some deprived of the old occupant,—all originally a solid ledge of rock.

Here is Krishna, holding up the mountain Govardhana with his hand, with as much ease as though it were an umbrella. The story is that when "the milk and butter god" was a playful cow-boy, among a thousand boyish tricks, he advised all the herdsmen and the milkmen and the maids, instead of bestowing thanksgivings on the impalpable lord of the air, to direct their thank-offerings to the mountain. He said to them: "It is the mountain which supplies the cattle with food, and enables the cows to give milk. Bring, therefore, your offerings to the top of Mount Govardhana." Then the people came, bringing choice bits of their best food; while Krishna slyly established himself where he could eat it. Then Indra, the lord of the weather, sent down violent storms to flood the pasture and drown the cattle. When Krishna saw the gathering clouds, he ran down, and raised up the mountain, and stands holding it like an umbrella; and it sheltered all his friends, and their cattle. Moreover he doubled down his three large fingers, and held up the mountain with only his small finger and thumb.—This is one of the favorite pictures in Hindu mythology.

One exstructed temple, of an architectural style different from that now used in this part of India, is lofty, long, and broad. A niche in the verandah is occupied by Ganesha; who, with his elephant face, can always be recognised. When he was a baby, he lost his head, by a glance from Saturn. Saturn was one of the friends who gathered in to see the baby. Saturn looked only down upon the floor. Ganesha's proud mother said: "why do you not look at this baby?" Saturn answered: "because my glance would injure the infant." "Oh no," said the happy mother,—"look at it. Is it not a fine child?" Saturn then gave a shy peep, and the baby's head vanished. Flying off to heaven, it rejoined its soul-self. The father said: "we must have a head for the baby;" and he ran out to get one, feeling impressed to bring in the first one he encountered. The first face he met was an elephant. Ganesha has always remained a great character in Hindu popular esteem. In this niche, his fat statue is even fatty,—bearing evidence of the fire and smoke and oil of every Friday's rich lustration at the present day. When we think of the thousand or thirteen hundred years of probable unbroken continuance of these rites, this niche brings to mind the familiar old Testament phrase—"a perpetual sacrifice."

From the canal, either to the rest-house, or to the temples in the ridge, is only a ten minutes' walk, unless you lengthen it among the inter-

esting details on the way, tanks, and sculpture.—The first place we went to after breakfast, was the highest hill point. Rock-cut steps lead to it, and at the top there is a temple, which Government has sur-topped with an observatory, in charge of a courteous officer. The elevated and breezy view, looks over the near ocean, the pine trees, the hamlet, the long hill of artificial caves, the silvery canal, and tropical lands that are bounded by the sky.

Coming down we soon noticed “Krishna’s butter ball,” that has not yet rolled thundering down the hill, though evidence elsewhere implies that nature once gave Mavali-varam a violent jerk.—The legend is that this city was so celebrated, that its superiority was reported at Indra’s court; whereupon the god of the sea was ordered to let loose his billows and overflow a place that vied in splendour with the celestial mansions. At once the furious element despoiled Mavali-varam which has never re-established its previous greatness.

“Krishna’s butter ball” is a huge, quite regular, and somewhat egg-shapen rock, nearly seventy feet in circumference, and thirty feet in diameter. It rests upon a comparative point, and preserves immovable balance.

Many are the inscriptions; graven in more than one kind of ancient Sanskrit, and in Pali, and in Telugu, etc. Government has carefully copied them. One translation says: “The lord of kings built this place. May Shiva, the beloved, with Parvati of the snow-mountain, and with Kartikeya, and their retinue, be present here for ever.”

The consort of Vishnu, the Hindu goddess of beauty, remains in her ancient niche in one temple; and often appears elsewhere, with other feminine personifications. In Bengal she is called Lukkit, spelled in English, lucky;—the goddess of beauty being naturally the mistress of prosperity and cheerfulness. Her figure carefully cut in stone, inspires the question—did Lakshmi wear a corset! The wide deep breast and shoulders slope to a small girth around the belt, and immediately widen again to large hips. Even the pointed corsage or waistlet, a regular Parisian style, appears sculptured upon many of these womanly figures! The corset of modern Europe, must have been a fashion in ancient India, for Lakshmi and her suite have precisely the form which appears in modern dress in Occidental countries, wherever a large, healthy-born, voluptuously framed woman has passed all her adult and perhaps growing years within the limitations of a corset, until the corset-made form has become permanent. The ideal of which this figure is the exaggeration, is doubtless fine.

The same fashion and ideas did not prevail in Greek sculpture, nor in the Greek and Roman fashionable life. For the models, by which are framed the personifications of goddesses and gods, are simply the prevailing ideals of the perfected human being;—which corresponds with

the doctrine of mankind evolving into gods;—persons of to-day’s ordinary level, growing gradually into the Mahatmic race of the far future; and so onward through all the ascending Orders of personal existence.

We passed from temple to temple on the low ledge, and then crossed through the village and through the wide grove of fine Southern pine trees that are cultivated and grow well in the deep sand. So we came to the shore temple, the largest of all, and perhaps the oldest. It was constructed, not exstructed, and it probably inspired the verse of Southey:

“Now on the sandy shore, beside the verge
Of ocean, here and there a rock-cut fane,
Resisteth in its strength the surf and surge
That on their deep foundations beat in vain.”

On a former visit to Mavali-varam, there were only two Europeans in the party, and the villagers therefore being not shy, accompanied us around, in amiable and jolly retinue. After our labored foot-ploughing through the sand, when we reached the shore-temple, we all, including every boy and man of the town, dropped, literally dropped on the first available rock of the ruin-strewn shore, without stopping to say that it was the most delightful thing we could do. Then the best of fans was the ocean wind of that waning afternoon.

The sea spray sprinkles the Eastern door of the temple. A gigantic Vishnu reclines in a small dark room within. Around on the shore, are the tumbled and scattered stones that stood each in its proper place, for no one can say how many years. There is plenty to see, plenty to think about, if one strolls here leisurely. We had yet to go to the most pleasing of all that is to be seen at Mavali-varam. The sand is deep and the tropic sunbeam is torrid. The least fatiguing way to study Mavali-varam is to be carried in an arm chair everywhere, as was used by a Chicago lady of the late party; who though elderly and delicate, saw and enjoyed everything. In any other way, the place appears in its reality, deeply sandy and powerfully sunny.

Isolated figures, gods and animals, and Mahadeo’s symbol, stand here and there, both in the open part of the village, and among the pines, and in the unkempt stubble, in the sand.

The cluster of elegant temples, called Rathas, each a monolith, and each different in style and size from the others, their specially pleasing proportions, the large, noble, perfectly sculptured animals near them, the probably different age of this group, its apartness from the rest, make these the choice relics of all this interesting region.

On one side of the long ridge of artificial caves, two great tableaux of sculptured precipice are closely covered with figures of men, animals, women, ascetics, and deities, all in low relief. The larger wall is called Arjuna’s Penance, he being a central figure. His very emaciated body and extraordinary attitude illustrate the story that to obtain the power

to make an arrow when shot off, generate other weapons, and accomplish wide damage, he suffered a severe course of physiological treatment. In a part of his fast, his heaviest food was the withered leaves that fell upon the ground. The first month he ate only once in three or four days; the second month, once in seven days; the third month, once in fourteen days; and the fourth month, he fed on air. He obtained that for which he fasted;—a magic motto, to be uttered when he shot off the arrow.

More than one day can profitably be given to study these pictures. It is grand too, with the sky above, and all these life-like creatures intact upon the rock of ages.—The best description, a numbered explanation of the relics at Mavali-varam, was written by Kavali Lakshmayya in 1803, in Telegu; and is literally translated into English with some quaint, frank phrases, in the last pages of a book entitled “The Seven Pagodas,” compiled many years ago for the Madras Government.

The student-visitor who stays sometime, and goes out every day from sunrise until nine A. M. and again from four and a half P. M. until sunset,—should also have in the hand, Wilkins’ Hindu Mythology, published by Thacker, Spink and Co., Calcutta,—a book both portable and complete, and which has the great advantage of containing the chief conventional pictures in Hindu mythology, familiar to the Hindu, little known by the Western scholar. They are exactly repeated here in sculpture. Such a method of visit would soon graduate the freshest stranger in the myths interwoven with long names, that he will meet all over India; and the deeper student will be prepared to discover what meaning lies engraved within these fables in stone.

ANNA BALLARD.

THE INDIAN DOCTRINE OF REINCARNATION.

(Continued from page 358.)

THE 32nd Rik of the Rig Veda I, 164, is the one generally quoted in support of the doctrine of Reincarnation. The Sukta contains 52 *riks*, 1-41 being addressed to the Visvedevas, 42nd to Vách and Apas, 43rd to Sakadhúma and Soma, 44th to Agni, Surya, and Váyu; 45th to Vách; 46, 47, 52 to Surya; 48 to Kála; 49 to Sarasvati; 50 to the Sádhyas; 51 to Surya, Parjanya or Agni. The Rishi, is Dirghatamas son of Uchathhya. In the 32nd rik, the Rishi says,

Ya échakúra na soasya vedaya yen dadarsa hirooginná tasmát samasuryéná parivatrantah bahuprajá nirritimávivesa.

This may be translated :—

“He who produced him does not know him. From him who sees him is he concealed. He is hidden within the womb of his mother. Taking many births he has entered upon misery.”*

* This has been adopted from Mr. S. P. Faudit’s translation as given in the 3rd volume of his *Vedártheyathna*.

In the above passage, *bahuprajah* has been translated into “many births” or “he who produced many sons.” Sáyana-charya himself suggests these two alternatives, but the latter is the one that fits better, as it makes the Sukta more consistent. Yaska in his Nirukta tells us that the passage was in his days interpreted in both the ways above indicated.

We shall now pass on to IV. 27, I. The devata addressed is Syena, by Vamadeva Rishi. It is “*garbhénusnavéshám an vedamaham devánám janimáni vísvá satammápura áyasi rarakshannadhah syenojavasúniradiyam*”; and may be rendered into “being still in the womb I knew all the births of these gods. A hundred walls of iron protected me. Then I flew out as a falcon with rapidity.”

In Mandalas V—IX we find several references to the mode of birth, as for instance in VI, 16, but we are not in all these cases in a position to say exactly that the idea of re-birth in this world is involved.

Lastly, we shall pass on to the tenth Mandala.

Sukta 14. This Sukta consists of 16 *riks* and is addressed to Yama; from the 7th rik, however, the soul of the departed is addressed, as the Sukta is one to be repeated at a funeral. The eighth rik reads :—

Sangachchásva pitribhíh samyaména ishtápúrténa paramévyóman hítváya avadyam punar astam yehi sangachhasva tanvá svarcháh.

“Meet with the father, meet with (the recompense of) sacrifice thou hast offered and (other) good actions done well † in the highest heaven. Leaving off all sins again go to thy home. Become united to a body and clothed in a shining form” (a).

Sukta 16. 3. *Súrjyamshakshur gachchatu vátam átmá dyam cha gachcha prithvimschadharmanáh apová gachha yadi tatra té hitam oshadishu pratitishtha sariraih.*

4. *Ajo bhúgas tapasá tam tapasva tam te sochis tapata tam te archih yás te sivas tanvo Játavédas tábhír vahainam sukritám u lokam.*

5. *Avasrija punar agni pritribhyo yas te áhutas charati svadhábhíh áyur vasínah upavetu seshah sngachhataám tanvá Játavedah.*

† *Samyamena* has been rendered into “done well” or “well-discharged” whereas Dr. Muir translates it into “meet with Yama.” If that is the import of the expression, *sam* is quite useless, and has no meaning.

Ishtápurténa. Neither this nor “*púrta*” is to be found in the Nirukta, and Sáyana-charya says that the opinions of the ancient Acharyas were divided about the proper meaning of this word. It means “the recompense of what has been sacrificed”; also “the Srauta and Smarta offerings”; and also “such acts of philanthropy as the digging of wells and tanks.”

(a). Prof. Max Müller translates the passage, by connecting the word *punah* with *astam*. This has been considered by Dr. Muir as not bringing out a good sense, while he himself apparently seems to have followed the former. Dr. Roth connects *punah* with what precedes, but Dr. Max Müller’s translation is the one that is in accordance with the Pada Text.

Agni is here addressed by Damanomáyanah, the Rishi. The passages mean:—

3. "Let his eye go to the sun, his breath to the wind; go to the sky and to the earth according to the action of thy several parts; or go to the waters if that is suitable for thee; (or) enter the plants with thy members. 4. As for his unborn parts do thou (Agni) kindle with thy heat; let thy flame and thy lustre kindle it; with those auspicious forms (or bodies) of thine convey it to the world of the righteous. 5. Give up again, Agni, him who comes offered to thee with oblations. For (the purpose of attaining) the Fathers.* Putting on life let him approach his remains, let him meet his body, O Jatavedas."

X. 58†. The whole of this Sukta is addressed to a deceased man by Gaupáyana and is full of interest as it speaks of bringing back to this world a soul to dwell and live. The first rik is *yat té yamam vaivasvatam mano jagáma dívakam tat te avarttayámasi iha kshayáya jivase*. "Thy soul which has gone afar to Yama Vaivasvata, we bring back hither to dwell and to live". The remaining eleven riks in this Sukta speak to the same effect.

X. 59-6. This Sukta is addressed to Dyaváprithivi by Gaupáyana.

6. *Asunite punarasmásu chakshuh punah pránam íhanódéhi bhogam jyokpasyéma súryamuchcharantam*.

"You who are capable of giving life, give us the eyes back, the life, enjoyment in this world, (and) make us see for a long time the sun (who shines) over our heads."

Aitareyopánishad II, 3. *Itara atmá krita kṛityo vayógatah praiti saítah prayanneva pinarjáyate tadasya tritriyane janma*. The subject of discourse is a description of the father's handing over the charge of the duties of a house to his son. The passage means "He (the father) after performing the necessary duties, and attaining old age, dies; he, leaving this body, is again born. This is called the third birth." His birth as a father is here understood as the first birth; his son as the second, and his rebirth as the third.

Before going to the Yajur Veda—we may see that the idea of rebirth in this world is involved in the expressions of the Rishis above quoted; and that notwithstanding that the words *asu, prana, manas* are used for Atma, the Rishis had conceived the idea, less clearly in the hymns but more clearly in the Upanishad.

* Dr. Muir translates *pitríbhya* into 'to the Fathers' whereas it is "Chaturthi" and should therefore be rendered into "for the Fathers (or Pitris)." This has been done by Sáyanácharya who expands it to mean "for the purpose of attaining the fathers" under Panini's rule II. 3, 14.

† This and the two following Suktas are full of interest to a Theosophist containing as they do, a minute description of a kind of magic known to the ancients, by which they could bring back a soul gone to the other spheres. Among the methods employed may be noticed the mesmeric passes made over the body of the deceased. For further details we may refer the reader to the *Journal of the Royal Asiatic Society* Vol. II (New Series) which contains the different readings of these Suktas, and a translation thereof by Prof. Max Müller.

The following passages from the Yajur, White as well as the Black, will, I hope, go to show that the Rishis spoke out their ideas more clearly and in some of them they are expressed in very plain language.

Black Yajur Veda (Taittireya Samhita) 1 Kánda 4 Prapataka 22nd Anuvaka 1st Panchasat. *Katháchana prayachhasyubhé nípási janmani*. "You never did me harm, you protect me in this and the next birth." Indra is here addressed by a Rishi who prays to him to confer good on him. The next birth cannot here refer to the life the Rishi supposes he will enjoy in Swarga; for in that case there was no necessity for him to request Indra to protect him, it being supposed that he was to become one of the gods and enjoy the privileges due to his position. It may also be here observed, that "pra" in "prayachchasi" has the same meaning as "na" (not).

White Yajur Veda, Satapatha Brahmana VI, 2-27. *Tasmádáhu kritam lokam purushobhi jáyate*. "Hence they say that a man is born into the world which he has made."

Ditto X. 4-3-10. *Té yé stadviduré va état karma kurvaté mritvá punah sambhavanti té sambhavantah éva amritatvam abhi sambhavanti athaya évam na viduryevá état karma kurvatémritvá punah sambhavanti té éstasya éva annam punah punah bhavanti*.

Here Mṛityu (Death) asks the gods if all the men also should become immortal like themselves, what portion would remain for him. The gods replied: 'henceforward no other being shall become immortal with his body when thou shalt have seized it,' and added that every one who was to become immortal through knowledge and work (both the words here meaning Agni). The Brahmana says:—"Those who thus know this or who perform this rite, are born again after death; and being so born, they attain immortality. Whilst those who do not so know, or who do not perform this rite, are indeed born again after death but become again and again his (death's) food."

Katopánishad 5th valli 6-7. Yama tells Náchiketas who was born in the race of Gautama:—

6. *Yadúchamaranam prápya atmá bhavati Gautama*. 7. *Yoni manyé prapadyánte sariratváya déhinah*. "O Gautama I shall tell thee this mystery the old Brahman, and what happens to the Atma after reaching death. 7. Some enter the womb in order to have a body as organic beings, others go into inorganic matter according to their knowledge."*

Brihadaranyakopánishad VIII, Adhyaya, 2nd Brahmana. 15. *Athayé yagnena dánena tapasá lokán jayante té dhúmamabhi sambhavanthi dhúmadrátriam rátré rapakshiyamána pakshamapakshiyamána pakshádyán shan másan dakshinamaditya yéti másébhayah pitrilokam pitriloká chchandrán-*

* Dr. Muir remarks (*Original Sanskrit Texts*, Vol. V., 334 Note) that the ideas in these two verses are taken from the Bhagavadgita. Why not the reverse, which is more probable?

té chandram prápyanna bhavanti thágm tatra devayathá somam rájá namápyásuvápakshya svétyévaménám statra bhakshayanti téshám yadá tpryaváit'yadhema ménakása mabhi nishpadyanta ákásád váyum váyorvrishitim vrishte prilhvím téprithvím prápyannam bhavanti té punah purishagnou híyante tato yoshágnou jáyánté telokin (teloka) pratyuthaya-nasta yevamevam parivartantéatha ya yetoupanthánou naviduste keetáh patangá yadidam dánda súkam.

“Again those who conquer the worlds by sacrifice, gifts and austerity, obtain smoke, (i.e., the deities of smoke) ; after smoke, (they obtain night,) after night the dark half of the moon ; from the dark half of the moon, the six months when the Sun moves to the South ; from those months the world of the forefathers ; from the world of the forefathers the moon. Having obtained the moon, they become the food. As (the offering) priests consume (again and again) King Soma, saying, do increase, and do decrease, so the gods consume them there. When that (fruit of their works) ceases, then they obtain the ether, from the ether the air, from the air rain, from rain the earth. Having obtained the earth, they become food. Again they are offered on the fire of man ; hence they are born in the fire of woman. Proceeding from world to world they return in this way again and again. Again those who do not know those roads, become worms, locusts, and gnats.”

Ibid VI. Adhyaya 4th Brahmana 4. *Athmáitham sariram nihitya vidyám gamaitvá nyannavataram kalyanataram rúpam kurute pitryam vá gándharvamvá daivamvá prájápatyamva bráhmamvá anyéshamvá bhutúnám. 6. Tadéshaslokóbhavati tadevasak-tassaha karmanaiti lingam manoyathra nishakthamasya prápyántam karmanastasya yatkincheha karothiyam tasmállokát punatrásmai lokayakarmana.*

“ . . . So does this self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape whether it be like the father, or like the Gandharvas, or like the Devas, or like Prajapati, or like Brahman, or like other beings. 6. And here there is this verse, “To whatever object a man’s own mind is attached, to that he goes strenuously together with his deed ; and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which is the temporary reward of his deeds) to this world of action. . . .”

Chandogyopanishad V, 10-7. *Tadyáiha ramaníya charaná abhyaso hayaththe ramaníyám yonimápathyeran brahmana yonimvá kshatriya yonimvá vaísya yonimva atha íha kapúyacharana abhyaso hayaththe kapiyam-yonim mapathyéran svayonimvá súkarayonimvá chandála yonimvá. 8. Athaithayoh padornakatarenacha tanimani kshudranya sakrida vartini bhutáni bhavanti jayusvamriya svetye tatritiyam sthánam tenasou lokona sampuryate tésmát jugupse tatadeshaslokah.* “Those whose conduct has been good will quickly attain some good birth, the birth of a Brahmin,

a Kshatriya or a Vaisya. But those whose conduct has been evil, will quickly attain an evil birth, the birth of a dog, or a hog, or a chandala. 8. On either of these two ways those small creatures (flies, worms, &c.) are continually returning of whom it is said, live and die, there is a third place. Therefore that world never becomes full. Hence let a man take care to himself.”

Prasnopanishad I, 9. *Samvatsarovai prajapati stasyáyané dakshinan chottaram chétadyaíha vaitadishtapurté kritamityupásaté te chándramásamé-valoka mabhi jayanté ta yeva punaravarthante tasmadéte rishayah praja kama dakshinan srutipadyante éshahavai rairyah pitriyanah,* “The year is verily Prajapati. It (the year) has two paths, the one to the south the other to the north. Therefore those who worship it under the idea of work (that is to say, as duty) as oblations, or as pious gifts, obtain even the sphere of the moon, they return again. Therefore, those who are desirous of offspring, obtain the southern path (the moon). This food is verily the path of the forefathers.”

Ibid III, 7. *Athaíka yorthua udánah punyena punyam lokam nayati pápena papamubábhýmévamanushyan lokam.* “Again the ascending air (udána), leads (us) through one of them to the holy place by holy work, by sin to the place of sin, by both to the world of man.”

Ibid V, 4. *Athayathi dvimatréna manasi sampadyaté so antariksham yajurbhírunnnyate sasomalokam sasomaloke vibhati manubhaya punaradvartate.* “Again if he meditates in his mind on two letters (A. U.) he is elevated by the Mantras of the Yajur to the atmosphere ; he (obtains) the world of the moon. Having enjoyed power in the world of the moon, he returns again (to the world of man).

Mundaka I. 2-10. *Ishtapúrtam manyamánávarishtam nányachhréyo védayante pramoodhah nákasya prishté te sukrité anubhutte mamlokam hinataramchávisanti.* “Considering sacrifice and good works as the best, these fools know no higher good and having enjoyed (their reward) on the heights of heaven, gained by good works they enter again this world or a lower one.”

The above passages speak for themselves. The doctrine of reincarnation, enunciated in them is the same as is now believed by all the Hindus. It is to be found in the Samhita and Brahmana portions of the Vedas : and there in its developed form. The Upanishads, therefore, only repeat the idea ; and one of them, the Aitareyopanishad, actually quotes a passage from the Samhita (IV. 27. I) in support of its statements.

Sakyamuni found the doctrine already in a perfected condition. He, however, gave it a somewhat new garb, and preached it. With Buddhism it spread, and this perhaps accounts for the fact that it is a fundamental belief of nearly the whole of Asia.

THE MYSTERY CARDS.

"Without the Tarot, the Magic of the ancients is a closed book to us and it is impossible to, in any way, unravel the mysteries of the Kabbalah."—Eliphaz Lévi,—
"Dogme et Rituel de la Haute Magie."

"By means of the energies which he draws from Nature, Man is subject to Destiny; by the errors of his life to Justice."—Hermes Trismegistus—*Fragments*.

I. A SLIGHT SKETCH OF THEIR HISTORY AND ORIGIN.

BELEIVING that it is essential for an Occultist born in Western lands to know something, at least, of the Occult Science of the West, the writer of the present article has been induced to offer some remarks on a subject generally somewhat tabooed among British Theosophists.

The "Tarot" a name referring among other things, to a process of divination by cards, is not a pleasing sound to many members of our Society, for it is associated, and unfortunately often but too correctly, with charlatanry and fraud of the worst description.

It is, however, the duty of every Theosophist, before passing a sweeping verdict against the ancient Tarot, to ascertain what claims this method of divination has upon the student of Occultism and Psychological Science. Our Society having as its main object the theosophising,—(if I may be permitted such a word,) of the whole world, it becomes an important matter for consideration, whether some acquaintance with certain minor forms of magic, often incorrectly catalogued under the heading "*Les Sciences Maudites*," may not frequently be of use in introducing to average minds some of the deeper teachings of the Esoteric Philosophy.

As it is my intention to deal with the subject of Tarot divination, theoretically rather than practically, any general defence of the practice is not particularly necessary now. Purity of mind and sound moral worth, are as much a necessity in this lower branch of Occultism as in the higher, and without such, the practice of any form of divination is dangerous and can only result in moral ruin. Many of my readers have doubtless seen practical instances of this for themselves. The development of interior sight or conscious clairvoyance, to the attainment of which the Tarot is a help if carefully carried out, cannot fail to be of use, especially in the case of those who are following out the line of research included among the objects of the Theosophical Society. The whiteness or blackness of Magic, it should be remembered, depends on the purity of motive of the operator, not on the general opinion of occultists and; therefore, no rule can be laid down as to what is Black and what White Magic. Let the operator look to himself and judge his own motives whether they be pure or otherwise. If he knows beforehand the consequences of a taint of selfishness in the pursuit of Occult knowledge, he will assuredly suffer, if not, we cannot say, what will result, for we cannot read the past Karma of individuals. Assuming the foregoing to be true, we shall find ourselves taking up a tolerant

attitude towards all branches of Occultism, remembering that the proverb, "What is one man's meat is another man's poison", can be applied to the various branches of Occultism, when we shall find that what one student may find distasteful to himself, may be the very one thing which is necessary to the progress of his fellow.

For the benefit of the uninitiated, I had, perhaps, better explain at once that the *Tarot*, or *Taro*, as it is sometimes written, consists of a pack of seventy-eight cards, twenty-two of which are the *key* cards, *i.e.*, those cards which give the clue to the meaning of the general body of the cards, while the remaining fifty-six consist of four suits of fourteen cards each, corresponding almost exactly to the ordinary playing-cards of the day. The twenty-two *key* cards contain symbolical pictures, each of which represents an abstract quality, a force in nature, &c., while each card of the four suits has its own definite value. I shall hope later on in my article to give some further description of these cards. What has already been said will be sufficient to give the reader a general idea of what the Tarot is; concerning the manner of laying the cards I shall, of course, speak when dealing with the practical side of the question.

It is probably not generally known that the Tarot owes its origin to that land of Magic—Egypt. If this fact were common property, perhaps more respect would be felt for this ancient form of Divination.

The original Tarot, is generally ascribed to the mysterious Hermes Trismegistus, known to the Egyptians as *Thoth*. On account of his great learning and magic, it is supposed that the title *Trismegistus*—thrice-great—was bestowed on him. Writers speak of others bearing the name Hermes, men of mark, but none seem to have in anyway approached the Trismegistus. The latter, to ordinary minds, will appear in the light of a mythical personage, but to the Theosophist he will seem to be of the nature of a *Manu*—the Manu of the Egyptians in fact, for he seems to have taught the dwellers in Khem, all their arts, philosophy, and sciences. Most authorities seem to agree that it was Trismegistus who originally gave to the world the celebrated "Book of Thoth," the basis of the modern Tarot, though others may have transcribed the book at later periods,—as Hargrave Jennings suggests.*

M. Christian, the celebrated French writer and author of that fascinating book, "*L'Homme Rouge des Tuileries*," speaking of the origin of the Tarot cards, says: "There existed from time immemorial, in the country of Mizraim, which we call Egypt, among the priests of the town of Moph, altered by the Greeks into Memphis, doubtless for the sake of euphony, a species of book composed of seventy-eight flexible leaves (*feuilles*), which their author, the Magus. Hermes-Thoth, had written or rather engraved, on as many golden tablets (*lames d'or*.) The record of Hermes buried under the massive Pyramids, as mystic as their shadows, as silent as the granite that composed them, has left only a name without a date, and a work forgotten. . . .

* "*Divine Pyramider*." Intro.

"Each golden tablet contained a leaf of the hermetic book and had imprinted upon it several numbers and letters; and the significance of these numbers and letters, in their occult correlation with man and objects, constituted an arcane or secret, designated in the graphic and figurative language of the East—under the name—Portal. Between each letter and the number which was correlative to it, the holy artist had traced a combination of symbolical figures based on visible objects in the heavens and earth. There were also depicted the symbols of the twelve constellations of the Zodiac, of the seven planets, the thirty-six rulers (*décans*) and the three-hundred and sixty genii who mark the path of the Sun."

"The concatenation of these numbers, letters and hieroglyphs when the golden tablets were arranged round the circumference of a mystic circle, produced a series of ideas which was completed or modified according to certain fixed rules. The *arcana* unfolded by the tablets produced an infinite number of harmonising or opposing numbers, letters or hieroglyphs, or rather, interpretations of present or future events, which solved more questions than the most active mind could formulate in a century. An idea can be formed of the immense number of questions by calculating that the first twenty-two tablets only, the circle of the alphabet of the Magian priesthood, multiply combinations up to the ineffable number: 1, 177, 321, 905, 343, 428, 940, 313." *

There are many other well-known writers who give descriptions of the original Tarot cards of Hermes, but the foregoing extract contains, perhaps, as precise an account of these wonderful tablets, as any.

As already stated, evidence tends to show, that the tablets of Hermes were the foundation of the Modern Tarot. That this is so, there can be no reasonable doubt, but great difficulty is experienced in tracing the different channels along which the various streams originating from the one Hermetic source, flowed. Among writers a large amount of contradiction and divergence of opinion prevails, and the writer of a simple article like the present, which has no pretensions to scholarly merit, is forced to content himself with describing, in general terms, the phases through which the tablets of Thoth passed, without attempting in any way a thorough and masterly handling of the subject. We will take, therefore, some of the more important and marked developments in the history of the ancient Tarot with the view, if not of showing step by step the pedigree of the modern representative, of at least, offering some general information on the subject.

Every student of mysticism has probably read, or at least heard, of the famous *Isiac Tablet* of Cardinal Bembo. This tablet appears, undoubtedly to have some connection with those of the ancient Hermes. Eliphas Lévi, speaking of the latter, refers to them as, "being preserved to our time under the form of the *bizarre* card game called the Tarot."

* "L'Homme Rouge des Tuileries," "pp. 299, 300."

He then states that, the most mystic and complete key to it is to be found in the great work of Father Kircher on Egypt;* "and afterwards explains that in this work is the copy of an Isiac Tablet which formerly belonged to the celebrated Cardinal Bembo." †

Of the history of this famous tablet but little appears to be known, and the few meagre accounts that are forthcoming are mostly contradictory. The ultimate fate of the tablet appears also to be a question of some uncertainty. Eliphas Lévi says: "The tablet has unfortunately been lost," and Dr. Westcott, F. T. S., the learned Kabbalist, appears to incline to the same belief, as do many other writers. Murray, the celebrated writer of guide books, Dr. Westcott tells us, in his guide book to Northern Italy, states that the Tablet is now exhibited in Turin at the Museum of Egyptian antiquities. As regards the scanty history of the Isiac Tablet Dr. Westcott writes, "This most interesting and mysterious Tablet appears to have been treasured in one of the palaces in Rome at the time when the Constable of Bourbon, in command of an army of the Emperor Charles V. of Germany, over-ran Italy and sacked the City, in the year 1527."

It then fell into the hands of a blacksmith or iron-worker who sold it for a large sum of money to Cardinal Bembo. After his death it came into the possession of the Dukes of Mantua, in whose treasure-house it figured as a relic of the past until 1630, when Mantua was plundered and burnt by an army, under one of the generals of the Emperor Ferdinand. It was then once more lost sight of, and indeed many important authors state that it was never seen again, but was probably destroyed by some of the ignorant soldiery, in removing from its surface the silver plate for the purpose of sale. ‡ The Bembo Tablet, one feels, is as much enshrouded in mystery as its ancestors, the original tablets of Thoth, and we can only hope that the time is not far distant when some more light will be thrown on its antecedents. It would be out of place, in a general article like the present, to give a detailed description of the Tablet above referred to. Dr. Westcott's treatise is a most able one on the subject and will amply repay a careful study.

A few words should now be said concerning the mysterious Bohemians, for it is to them that we apparently owe one form of our modern day Tarot. The Bohemians, or *Egyptians* as they were called, from the title of their chief the "Duke of Egypt," first appeared in Europe at the beginning of the fifteenth century. They were experts in different kinds of divination and led a wandering, vagabond life. Eliphas Lévi in his "History of Magic" quotes from a chronicler concerning the first arrival of these wanderers in Paris, and affords some valuable informa-

* "Œdipus Egyptiacus."

† "Histoire de la Magic," p. 81.

‡ "The Isiac Tablet," p. 2.

tion. He speaks of a strange book which these Bohemians used to consult and also of cards with mystic figures drawn on them which he adds, "are without doubt the monumental summary of all the revelations of the ancient world—the key of the Egyptian hieroglyphs, the keys of Solomon, the primitive writings of Enoch and Hermes."

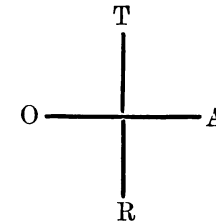
The real origin of these Bohemians, it is not our present task to consider, but the fact that their chief took the title "Duke of Egypt" and that they claimed an Egyptian origin is at all events worthy of consideration. Having regard also to the fact that this wandering tribe was well acquainted with various forms of magic and had, moreover, an intimate knowledge of the mysterious Tarot, we may decide for ourselves as to the probability that this card divination of theirs was learned at some time or other in Egypt or from some person or persons who understood Egyptian Magic.

It is, in the highest degree remarkable, how, in following out the history or origin of a branch of Magic like the one now under consideration, one finds evidence of its existence from times quite independent of the last point to which it has been traced. There are gaps between each discovery which it seems impossible to bridge over, and this fact points to the probable existence of a cyclic law which brings, from time to time, a wave of occult thought into the ordinary life of the world, furnishing us with certain landmarks by which we are able in some measure to test the continued existence of the science of Occultism. To fill in the missing pages of occult history is an almost impossible task for the ordinary student. The pressure of materialism and disbelief, at times, compels the custodians of the occult secrets, to dive beneath the surface and lie concealed with their treasures, in order to avoid molestation; and unless some clue is furnished, either by a member of the Occult Fraternity itself, or by the intuition of the student, the *unwritten history* of Occult Science will furnish nothing of the much desired information.

Another landmark in Tarot history occurs in connection with William Postel, a name which will be familiar to all students of Western Occultism. Postel lived in the sixteenth century and was a man of profound occult knowledge and wide learning. He published a small work entitled *Clavis absconditorum a constitutione Mundi*, "The Key of Things kept secret from the Foundation of the World," and claimed therein to have found the true signification of the Tetragram in a hieroglyphic book anterior to the Bible, and which he called the "Genesis of Enoch," doubtless, as it has been suggested, to conceal its real name. It is interesting to note with reference to the mysterious Enoch, the author of the *Book of Enoch*, called the "Second Messenger of God," that he holds very much the same position as Hermes, and is apparently quite as indefinite a personality. Eliphas Lévi says: "The personage of Enoch. . . . is, in short, identical with that of Thot (Hermes)

among the Egyptians, with Cadmus, among the Phœnicians, and Palamedes among the Greeks."* Murray, speaking of the Book of Enoch, says that in more than one of the books may probably be found the *originals* of writings ascribed to Hermes and Osiris. Kircher says: "The most ancient Osiris among the Egyptians was Enoch."† Iamblichus, the Neo-Platonist, states that the ancients called *all writings of the same nature* by the name of *Hermes*. Whether the book of Enoch antedates the writings of Hermes, or not, or whether they are from one and the same source, will perhaps never be definitely settled, but the evidence forthcoming that they are closely allied is important and quite sufficient to show us that Enoch and Hermes, if distinct beings, were *Manus* who taught their races something of Divine Wisdom.

To return, however, to William Postel. This occultist, we have seen, apparently started on a line of research of his own, supporting his theories on the supposed "Genesis of Enoch"—which we may surmise to have been a book of Egyptian hieroglyphics. On the ring of his symbolic key, whose representation Postel gives, as an occult explanation of his singular work, he traces a tetrad thus: .



From this we get, by reading from left to right, beginning below, the word *ROTA* or "Ezekiel's Wheel," by beginning at the top we get the word *TARO*, while read from right to left (Hebrew fashion) the tetrad gives the sacred word *TORA*, the name given by the Jews to their holy book. Commenting upon Postel's discovery, Eliphas Lévi says: "Let us compare with this enigma of Postel the profound observations made by Court de Gabelin in the sixth volume of his "Monde Primitif," on a book of the ancient Egyptians, which has come down to our own times under the futile pretext of a game of cards: let us examine the mysterious figures of these cards, of which the first twenty-two are evidently a hieroglyphic alphabet, where symbols are explained by numbers, while the entire game is divided into four tens, each accompanied by four figures with four colours and four different symbols, and we shall have the right to ask if the Tarot of the Bohemians be not the Genesis of Enoch, the Taro, Rota or Tora of William Postel and his initiates, the true Hebrew Kabbalists."‡

Before concluding this brief historical portion of my subject, reference should be made to one or two other names that stand out prominently in the history of the Mystery Cards.

* "Dogme et Rituel de la Haute Magie," p. 359.

† *Vide* "Book of Enoch."—Kencahy, vol. I, p. 232.

‡ "La Clef des Grands Mystères,"—pp. 321, 322.

Court de Gabelin has been already alluded to as the author of a large work entitled "Le Monde Primitif." In the eighth volume of this book he gives illustrations of the twenty-two keys of the Tarot, and shows the perfect analogy existing between them and the symbols of antiquity; to him is due much of the knowledge we have of the Tarot.

Etteilla or Alliette, as he is sometimes called, an *illuminé* hair-dresser, claimed to have reformed the Book of Thoth. Writers, however, appear to have formed but a low estimate of the erudition of Etteilla, and consider him as little more than a charlatan; Eliphas Lévi going so far as to say that his works, "have caused the ancient book discovered by Court de Gabelin to descend into the region of common magic and fortune-telling."

Unfortunately there are only too many professors of the Etteilla class, who, by their lack of real occult knowledge and boastful pretensions, have contributed largely to the degradation of the ancient Tarot, and caused it to be considered as charlatanry pure and simple. That it is anything but this, the foregoing sketch of its origin will, I trust, have convinced my readers, while they will at the same time see the necessity for making some study of a subject of this nature, before accepting the general opinion, which is always based upon superficial knowledge.

In my next I hope to give some account of the modern Tarot and the rules for its application, and also to furnish details of some interesting experiments carried on at the Adyar Head-quarters with the cards.

(To be continued).

SYDNEY V. EDGE, F. T. S.

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

(Continued from page 349.)

The Manifested and the Unmanifested have been described as having 'three Attributes' (a). Now the author names and describes these three Constituent Attributes.

(a). This word attribute requires some explanation. It stands for the *Gunas* of the Sankhyas—a term denoting the constituent elements of Nature or Primordial Matter;—as says Colebrooke—"These three qualities are not mere accidents of Nature, but are of its essence and enter into its composition." On this Davies very rightly remarks—"Nature or Primordial Matter is described, in the system of Kapila as formed by the *Gunas*, which were primarily in equilibrium, and so long as this state existed, there was no emanation into separate forms of matter." And, as we shall see later on, the inert condition of Nature is disturbed by the predominance of the Attribute of Passion (Rajas). Davies has rendered this important word—*Guna*—by *Mode*. I am afraid this is apt to mislead. For *Mode*, as understood by Western philosophers, is an affection of a substance, "a quality which it may have or not, without affecting its essence or existence." Now as we have seen the *Guna* of the Sankhyas is almost the reverse of this—it belongs to a substance as constituting its very essence. I have preferred to translate *Guna* as *Attribute*—using the latter term in the sense imparted to it specifically, by Spinoza, who thus distinguishes between *Attribute* and *Mode*: "By *Attribute*, I understand, that which the mind perceives of substance as constituting its essence. By *Mode*, I understand, the affections of substances, &c." (the italics are mine).

KARIKA XII.

The Attributes are of the nature of love, aversion, and stupefaction. They are adapted to manifestation, activity, and restraint, and they mutually subdue, and support, and produce each other and consort together (for one purpose).

These are called *gunas* (literally, subsidiary or secondary) because they exist for the sake of others (the spirits). The three Attributes will be named in order in the next Káriká. And according to the maxim of presight, common among writers, the "love, &c." of this Káriká are to be taken in the same order (as "goodness, &c." in the next). Thus then, "*priti*" (love) being (a form of pleasure), the attribute of goodness is of the nature of pleasure; "*Apriti*" (aversion) being (a form of) pain, the attribute of Passion (Rajas) is of the nature of pain; and, lastly, "*Visháda*" being (a form of) stupefaction, the attribute of Darkness is of the nature of stupefaction. The word '*átmá*' is inserted in order to guard against the theory that *pleasure* is nothing more than mere negation of pain, and *vice versá*. Pleasure and Pain are not negations of one another; on the contrary, they are entities independent of one another. Thus "*apriyátma*" means one whose existence (not non-existence) consists in love or pleasure, "*vishádátma*" and "*prityátmakah*" may be similarly explained. The fact of pleasure and pain being entities by themselves and not mere negations of one another, is one of common experience. If they were mere mutual negations, they would be mutually dependent; and thus the non-fulfilment of one would lead to that of the other.

Having thus described the nature of the attributes, the author next lays down their several functions—"They are adapted to manifestation, activity, and restraint." Here too, the three members of the compound are to be construed in the same order as before. Passion (Rajas), in accordance with its active nature, would always and everywhere be urging the buoyant Goodness (*Sattwa*) to action, if it were not restrained by the heavy (or sluggish) Darkness (*Tamas*)—by which restrained it operates only at times; thus Darkness (*Tamas*) becomes a restraining agency.

Having thus laid down their functions, the author lays down the method of their operation—"Mutually subdue and support, and produce one another, and consort together." The method of their operation. "*Vritti*" (action) is to be construed with each member of the compound. Now, to explain, "*Mutually subduing*." The Attributes are so constituted that when one is brought to play, by some external cause, it subdues the other, *e. g.*, Goodness attains to its peaceful state only after having subdued Passion and Darkness. Similarly do Passion and Darkness, in their turn, attain to their respective terrible and stupid conditions after having subdued the other two.

“*Mutually supporting*”—[*Anyonyásráyavrittayah*].—Though this statement is not applicable here, in the sense of *the container and the contained*, yet by ‘support’ (*A’sravya*) here is meant anything on which depends the action of another—as for instance, Goodness helps by its illuminative character, only when helped by Passion and Darkness through their respective properties of activity and restraint. [Or else Goodness, by itself, without the touch of Passion, would remain inert and never be moved to action.] In the same manner do Passion and Darkness help respectively by their activity and restraint only when supported by the functions of the other two. “*Producing each other.*” That is to say, one can produce (its effects) only when resting on the other two. By *production* here is meant *development* or *modification*, which is always of the same character as the parent Attributes, which latter are without any causal agency, differing essentially from the effect (their modifications); hence these Attributes are not caused; nor are they non-eternal, since they do not dissolve in an essentially different cause. “*Consorting together.*” That is to say, they are mutual companions, not existing apart from one another, *chah* has a collective force. In support of this, we have the following: “all (attributes) are mutual consorts; all omnipresent; Goodness is the consort of Passion, Passion of Goodness, both of these again of Darkness, which latter again of both Goodness and Passion. The first conjunction or separation of these is never perceived.”

It has been said—“*Adapted to manifestation, activity, and restraint.*” Now it is explained what are those that are adopted, and wherefore are they so?

KÁRIKA XIII.

Goodness is considered to be buoyant and illuminating; Passion is exciting and versatile (mobile); Darkness, sluggish and enveloping. Their action, like a lamp, is for a (single) purpose.

The three Attributes named and their nature explained.

Goodness alone is considered, by the masters of Sankhya philosophy, to be buoyant and illuminating.

The properties of Goodness (Satwa).

Buoyancy—as opposed to heaviness (or sluggishness)—is the property to which the ascension of objects is due; it is to this property that the rising flame of fire is due.

Buoyancy. In some cases this property also brings about lateral motion, as in the case of air. Thus generally, *buoyancy* may be said to be that property in the cause, which greatly helps its efficiency to its particular effects; sluggishness on the other hand would only dull the efficiency of the cause. The illuminative character

Illuminateness. of goodness has already been explained (Káriká XII.)

Goodness and Darkness being by themselves, inactive, stand in need of a force exciting their causal operation; this force is supplied by Passion, which excites them and rouses them from their natural passivity, and urges them on to the accomplishment of their respective effects. Hence Passion is said to be *exciting*. This exciting character of Passion is next accounted for—“*(it is) also versatile.*” This also proves the existence of Passion as a particular Attribute, for the sake of action.

Passion, in accordance with its versatility, would keep the triad of attributes in a continued round of activity, but for its being restrained by the “sluggish and enveloping” attribute of Darkness, which thus limits the scope of its actions. Thus in order to be distinguished from the active Passion, Darkness has been said to be the *restrainer*—“*Darkness is sluggish and enveloping.*” The particle *Eva* is to be construed—not only with “Darkness”—but with “Goodness” and “Passion” also.

Objection—The Attributes of contradictory natures cannot co-operate.

The enquirer objects: Instead of co-operating for a single purpose, the attributes, being endued as they are with contradictory properties, would counteract each other, like opposed wrestlers, (and thus there would be no effect emanating from them.)

The author replies—“*Like a lamp, their action is for a single purpose.*” We have all observed how the wick and the

Reply—they can, like wick and oil, in giving light.

oil,—each, by itself, opposed to the action of fire—co-operate, when in contact with fire, for the single purpose of giving light; and the various humours of the body—wind, bile, and phlegm—though possessed of contradictory properties, co-operate for the single purpose of sustaining the body. Exactly in the same manner do the three attributes, though possessed of mutually contradictory properties, co-operate towards a single end—the purpose (emancipation) of the spirit. This will be further explained in Káriká XXXI.

Necessity of postulating the three attributes, as causes of pleasure, pain and delusion respectively.

To return to our original subject—Pleasure, pain, and delusion, opposed to one another, lead us to three different causes connate to themselves respectively, (and as these causes we have postulated the three Attributes).

These causes too must be multiform, since, by their very nature, they are mutually suppressive. As an example of the multiform character of these various causes of pleasure, pain and delusion, we may have the following: A single girl, young, beautiful, high-bred and virtuous, is a source of delight to her husband, because with regard to him she is born with her essence consisting in pleasure. She pains her co-wives, because with regard to them, she is born with her

essence consisting in pain. And, lastly, the same girl stupefies another man who is unable to get at her, because with regard to him, she has her essence in delusion. All the different forms—pleasure, &c., have been explained by this single instance of a woman.

In the above, that which is the cause of pleasure, is the *attribute of Goodness* which is essentially made up of pleasure; the cause of pain is *Passion*, consisting in pain; and, lastly, the cause of delusion is *Darkness* consisting of delusion.

The properties, pleasure, illuminativeness, and buoyancy (the properties belonging to goodness) cannot be similarly said to be mutually opposed, and thus incapable of co-existing in a single Attribute. As a matter of fact, we find them actually co-existing. Hence, pleasure, illuminativeness, and buoyancy, being mutually consistent, do not necessitate the assumption of different causes (for each of them severally) as do pleasure, pain, and delusion which are mutually opposed, (and as such unable to co-exist in a single substratum). In the same manner, pain, versatility, and activity (properties of Passion) as also delusion, sluggishness, and envelopingness (properties of Darkness), do not lead to various causes. Thus the triad of Attributes is established.

Granted all this. As regards earth, &c., we actually perceive the properties of indiscreetness, &c., as belonging to them. But the Attributes, Goodness, &c., can never come within the range of perceptible experience. And under such circumstances, how can we attribute to these latter, the properties of indiscreetness, objectivity, &c., (enumerated above)?

To this objection we reply.

KARIKA XIV.

Indiscreetness, &c., are proved from the existence of the three Attributes, and from the absence of these (the three Attributes) in the reverse (of indiscreetness, &c., *i. e.*, *Purusha*). And the existence of the Unmanifested (Nature) too is established on the ground of the properties of the effect (the Manifested) being consequent on those of the cause.

By "*avivéki*" in the *Káriká* is to be understood "*avivékitva*", as '*dvi*' and '*éka*'—in "*dvékayordvivacha naikavachané*" [*Siddhánta-kaumudi* I—iv—22]—denote '*dvitva*' and '*ekatva*' respectively; or else it would be (a) "*dvéleshu*" (and not "*dvékayoh*":)

(a). For if the compound were analysed into "*dvi*" and "*éka*," the sum would be three, and would thus require a plural ending, and not the dual,—which is explained by making "*dvi*" and "*éka*" stand for "*dvitva*" and "*ekatva*" making only two nouns, and thus having a dual ending.

It being asked—How do you prove these, indiscreetness, &c. ?—the reply is:—"From the existence of the three Attributes." That is to say, we have found in common experience, with regard to the perceptible material existence, that, whatever consists of pleasure, &c., is qualified by indiscreetness, &c. This affirmative reasoning, being explicit enough, is not stated in the *Káriká*, which only mentions the negative reasoning:—"From the absence of these in the reverse"—that is to say, from the non-existence of the Attributes in the Spirit which is the reverse of indiscreetness, &c. Or again, we may have the *Manifested and the Unmanifested* (both together) as the subject (minor term) of the syllogism, and then we shall have the reasoning—"From the existence of the three Attributes"—as a purely negative inference (a) (*Avita*), there being no other case (besides the minor term) where we could have the agreement of the reason (Middle term—existence of the Attributes).

An objection is again raised—We grant all this; but the existence of the properties—indiscreetness, &c.—cannot be proved before the object possessing these properties (the Unmanifested) has been proved to exist.

To this we reply—"From being due to the properties of the cause"—the connection may be thus explained: All effects are seen to possess properties similar to those of their respective causes, as the cloth of the threads. Similarly we must admit that pleasure, &c., being properties of the Intellect (*Mahat*), &c., must be the outcome of similar properties subsisting in their cause. [And this cause is no other than Nature.] And thus we have proved the existence of Nature, as possessed of the properties of pleasure, pain, and delusion. (a)

(a). The syllogism has previously been explained as—"Whatever has pleasure, &c., is indiscreet, as the perceptible material substances:"—and here we have the agreement (*Anvaya*) of the reason in the "perceptible substances" whose connotation is different from that of the subject of the syllogism, "*All things* having pleasure, &c." Now what our author proposes is that we might explain the reasoning thus: "All things besides the spirit (the Manifested and the Unmanifested) are indiscreet, since they possess the three Attributes, and whatever is not indiscreet does not possess the three attributes." Thus in the latter syllogism we have for the minor term *The Manifested and the Unmanifested* which comprehend all cases where the reason (the presence of the three attributes) could be found; for nothing besides the Manifested and the Unmanifested can be said to have the three Attributes.

(a). And consequently *Nature* too is proved to have indiscreetness, &c., in accordance with the proposition laid down before—"whatever has pleasure, &c., has indiscreetness, &c., also." The reasoning may be rendered clearer by reducing it to the form of two Aristotelian syllogisms:—

- { Properties of the effect (Intellect) are properties of the cause (Nature).
- { Pleasure, &c., are properties of the effect (Intellect).
- { ∴ Pleasure, &c., are properties of the cause (Nature).
- And again:—
- { Whatever has pleasure, &c., has indiscreetness, &c.
- { Nature has pleasure, &c., (as first proved).
- { ∴ Nature has indiscreetness, &c.

I grant all this, says the enquirer; but the followers of Kanáda (the Vaiseshikas) and Gautama (the Nayáyikas) assert the production of the Manifested Earth, &c., from the binary compound downward—from homogeneous atoms, which too are manifested. The various properties in the effects are produced in accordance with similar properties of the primary atoms. (a) And thus finding the production of the Manifested from the Manifested, quite explicable, what is the use of postulating an Unmanifested, an imperceptible Entity (in the form of Nature)?

We reply—

KARIKA XV.

From the finite nature of specific objects, from homogeneity, from evolution being due to active (causal) energy, from the separation of cause and effect, and from the undividedness (re-union) of the whole universe.

Reply—we must postulate an Unmanifested Reality—Reasons given.

G. J.

(To be continued).

AN EVOCATION BY SORCERY.

A RECENT perusal of some spiritualistic books has attracted my attention to the fact that what is called materialization of spirit forms, seems to be accompanied by the same phenomenon of atomic concretion or agglomeration as the dabblers in sorcery have been familiar with from the remotest times in India. Let me make plain my meaning by quotations from standard books, supplementing them with what I have myself seen in company with others. Thus, I find in Col. Olcott's "People from the Other World," p. 127 :—that "one evening, in March 1872, the Eddy family were sitting about the fire, when an event occurred that ushered in the series of materializations which culminated in the public séances now given nightly. William had cut his foot very badly with an axe, and was confined to his bed in an adjoining room. Suddenly, without warning, the grand-mother's spirit in full materialized form ap-

(a). It will, I think, not be out of place here, to indicate, in brief, the atomic theory of Kanáda and Gautama,—which may be thus summed up.—In the beginning there existed only atoms of various substances (Earth, Water, Fire and Air) besides, of course, Akáśa, &c., which are in themselves eternal. These various atoms were respectively endowed with four different sets of properties, latterly perceived in their compounds. By some agency or other—mainly that of "Adrishta," the Unseen (Fate)—all homogeneous atoms combine, one with one, into couples and thus form binary compounds, which latter again combining in the same manner, but three at a time, give rise to tertiary compounds, and so on to the various objects of perception. These atoms are declared to be without parts, or else they could not be permanent. But, as far as I know, no Nayagika has even yet tried to show how two things devoid of parts, can combine—a point which affords the strongest handle to Sankarácarya in his refutation of the atomic theory.—See *Sáviraka-Bhashya* on the *Brahma Sūtras* II—ii—12/17.

peared at the threshold, and gave instruction for some salves to be applied to the wound, and a cooling draught to abate the fever that had set in: after which she disappeared. Shortly after this, when Delia Eddy was engaged in reducing some maple sugar over the kitchen fire, the spirit of a man of short stature suddenly materialized himself, frightening her so that she dropped a pan of sugar she was carrying." The author cites many other cases of so-called materialisation, but one will suffice.

I take from A. E. Waite's "Mysteries of Magic," an account of the evocation of Apollonius of Tyana by Eliphas Lévi. After describing all the paraphernalia required for the Ritual, he proceeds to say :— "I recommended the evocations, and placed myself in a circle which I had already traced between the altar and the tripod; I then saw the depth of the mirror which was in front of me, but behind the altar, grow brighter by degrees, and a pale form grew up there, dilating and seeming to approach more gradually. Closing my eyes, I called three times on Apollonius, and when I reopened them, a man stood before me wholly enveloped in a winding sheet, which seemed to me more grey than white; his form was lean, melancholy, and beardless, which did not quite recall the picture I had formed to myself of Apollonius. I experienced a feeling of intense cold, and when I opened my lips to interrogate the apparition, I found it impossible to utter a sound. I therefore placed my head on the sign of the Pentagram, and directed the point of the sword towards the figure, adjuring it mentally by that sign not to terrify me but to obey me. The form thereupon become indistinct, and immediately after disappeared. I commanded it to return, and then felt as it were, an air pass by me, and something having touched me on the hand which held the sword, the arm was immediately benumbed as far as the shoulder. Conjecturing that the weapon displeased the Spirit, I set it by the point near me, and within the circle. The human figure at once reappeared, but I experienced such a complete enervation in all my limbs, and such a sudden exhaustion had taken possession of me, that I made two steps to sit down. I had scarcely done so when I fell into a deep coma, accompanied by dreams of which only a vague recollection remained when I recovered myself. My arm continued for several days benumbed and painful. This figure had not spoken, but it seemed to me that the questions I was to ask it, had answered themselves in my mind. To that of the lady, an inner voice replied "Dead" (it concerned a man of whom she was seeking news). As for myself, I wished to learn whether reconciliation and forgiveness were possible between two persons who were in my thoughts, and the same interior echo impetuously answered "Dead." "

It was in the middle of 1883, when I had been to Pullampet, Cuddapah District, for the summer vacation, that I had an opportunity of witnessing a case of spirit materialization. Being then a little sceptical as

to the existence of anything beyond the physical world, a natural result of modern Western education, I challenged an acquaintance of mine to show me one of the spirits, his control over which he so frequently boasted of. He readily accepted my challenge, and fixed a full-moon day for the *séance*. This news was communicated to my relative, for whom I went to that town, and who was as sceptical as myself. Meanwhile, the sorcerer prepared himself for the *séance*, by pronouncing a certain mantra 500 times every day for five days, and fasting on the night previous to the evocation of the spirit. The appointed day arrived, and the magician informed us that he would begin after he had a view of the moon. At about 6-10 P. M. the moon appeared on the eastern horizon; and the sorcerer after gazing at her for a few minutes, with the object of deriving from that heavenly body additional strength for such experiments, took us to his house not far from our own.

The street in which he lived, was the busiest part of the little town. The bazaar was in that street, but his house was in the quietest part of it. His house was small, unpretentious, and of only one floor. Here, in India, the house of a middle-class man, cheap as it generally is, has outside the entrance, on both sides raised seats of stone or brick, or pounded clay, against the wall. These seats, or *pyals*, as they are called, are usually sheltered by the house-roof and are, of course, the most ventilated parts of the house. The houses in India save those of the poorest class are always either flat or tile-roofed, and when the *pyal* is covered, it is used in some parts of the country as a waiting or reception place. Our sorcerer's house was of this description, but for privacy, three bamboo mats were hung from the outer edge, or eaves, of the terrace, along the pillars which support it; while a fourth mat directly opposite the doorway was rolled up. To the larger of his two *pyals* we were led, and asked to take our seats, the sorcerer afterwards squatting on another mat on the smaller one. Presently he said, "I shall now begin to evoke the spirit; do not be afraid of it; but be bold. When it comes you will know it by its smell, which will be like that of a decomposing corpse. As soon as it fully appears to you, I shall tell you when to begin speaking with it. You can then speak, and if you like touch it. If you become frightened, take hold of me, and we shall feel it together." We waited. Presently there came the smell of a corpse being cremated in the burning ground*. We turned our attention to the direction from which the smell came, and observed a mist or something like it gradually forming before our very eyes. It thickened and seemed to be rising out of the ground slowly and slowly, it rose higher and higher, expanding at the same time in all directions. In a little while, the whole mass of vapour was reduced to a form not at first recognizable, but by imperceptible degrees slowly becoming more and more substantial.

* A charnel-house smell has been experienced by several trustworthy witnesses in the West, during "Spirit materializations," and recorded by them.

We now had before us the form of a gigantic human being, about 9 feet high, his head almost touching the ceiling, and his long hair falling in locks reaching the floor. The hands and feet were proportional to the gigantic stature, and so also were the other parts of the body. The complexion was the light brown color ordinarily met with in Southern India, but besides the usual moustache, there was a heavy beard extending to the chest. The Brahminical sacred thread, hanging diagonally over the left shoulder to the right hip, could be seen, as well as the *dhoti*, or lower garment, also the upper garment called *uttariya*, worn in orthodox Brahminical fashion, the whole man presenting the appearance of a Brahmin. We were now, after a somewhat long silence, asked by the sorcerer to question the apparition standing mute before us, he at the same time commanding him to reply to us. At first we were dumb with fear, but I soon recovered myself, and with a faltering voice asked, "Who and what are you? Why should you come here?"

There came a long answer. The spirit form described himself as a native of K... in North Arcot District. He was a Brahmin by birth, known in life by the name of S. He had studied the sacred books of the Hindus, the Vedas and the Vedangas, and conceived the idea of performing a certain sacrifice. He collected all the materials required therefor, and began the sacrifice, called *Varunaishiti*, the object of which is to obtain rain for the good of mankind. But while so engaged, he conceived a carnal passion, and gratified it on the 4th night of the sacrifice. This sacrifice was finished in due course, but there was no rain. He became therefore very much disgusted, knowing that the sacrifice did not yield the prescribed result, because he had done a thing prohibited for the time being by the *Shastras*. Nearly two years passed, and he died as a human being. He now became a spirit, or as these spirits are called in India, a *Brahmarakshas*. Henceforward he had inhabited a large peepul tree in the village of K.; and compelled by this magician to present himself before him, he obeyed his commands.

Q.—"How long will you remain in this condition?"

A.—"I cannot say."

Q.—"Since you say you were a Brahmin, and knew the Veda, recite a portion thereof, for instance, the evening prayer addressed to Varuna."

He repeated it exactly, with the proper *svara* (rhythm). The sorcerer then asked us to touch the body of the materialized spirit, but as we were not bold enough to do so, he led us by the hand up to it and we felt its hand. It was shining, and soft, and felt something like a piece of raw flesh. We dared not, however, look fully into the face of the spirit; and we resumed our seats.

The spirit was now commanded by the sorcerer to depart to his place. The original process of condensation was now reversed. The form before us gradually melted away, and became more and more transparent:

and so attenuated that we could see the bamboos interposing between him, and the street. The process took about 10 minutes, and afterwards for another 10 minutes, there was nothing but the smell of a decomposed corpse.

The sorcerer now began to boast of the various uses he made of this spirit, how he had succeeded in winning the favor of several nobleman and others, besides getting mistresses, how, by using his control over this spirit, he tried to seduce his master's mistress: and, lastly, how he was deceived by this spirit, and had brought ruin upon himself by acting upon false instructions. But all these relate to his private history, and I do not feel justified in narrating them here.

The Brahmarakshas—such as the one above described is said to be,—play a very important part in Hindu ghost stories. It may be described as a kind of elementary, generally a Brahmin who has become earth-bound by committing a sin during the performance of a sacrifice. There are several other kinds of elementaries, such as Pisáchas, Prétas, &c., but the Brahmarakshas (literally a rakshasa (demon) that was once a Brahmin) is the most terrible of them, answering very nearly to the description above given. A Brahmarakshas is always a male, and is therefore terrible in appearance, sometimes assuming gigantic forms. Only a very powerfully willed man can subjugate these beings, and they can help a man in danger. No difference can be made between the process of subjugation of these and the elementals (nature-spirits) as for instance, the elemental conquered by Govind Chetty, the famous soothsayer of Valangiman. This latter is known by the name of Karnayakshini, and is in itself one of the several kinds of Yakshinis that are described as yielding to man the most easily. The special feature in the action of the Karna Yakshini, is to whisper information into the master's ears; whence its name—from the Sanskrit *karna*, the ear. The Valangiman soothsayer is said to be prompted by this Yakshini, and the occasional errors in his written information, such for instance, as wrong transliteration of foreign names, are due, it is said, to an imperfect clairaudient hearing of the words of the elemental. A detailed description of the process of subjugating this kind of elemental, is to be found in the.....* one of the 64 Sákta Tantras, which speaks of 64,000 kinds of Yakshinis.

S. E. GOPALACHARLU.

* I shall not aid would-be sorcerers by giving the name of the book. EDITOR—THEOSOPHIST.

NOTE.—The well established reputation of Mr. Gopalacharlu as one of the most erudite Brahmins of Southern India, and Recording Secretary of the Theosophical Society, will cause the above narrative of his personal experience to have great weight among the Indian readers of this Magazine.

II. S. O.

SRI SANKARACHARYA'S MAHAVAKYADARPANAM.

OR

THE MIRROR OF MYSTIC EXPRESSIONS.

Translated from the original Sanscrit Text by B. P. Narasinumiah, B.A., F.T.S.

1. I shall contemplate that indivisible, blissful and calm (unaffected) Brahma; in whom one who is not Brahma has nothing to see, to hear, and to know.

2. *Sri Guru* says:—Dream the ignorant regard as a myth; waking they look upon as real; this is the play of a perverted mind; how wonderful is the ignorance of the ignorant!

3. They desire purity for the (naturally) impure; happiness for the ever-sorrowful (body); immortality for the mortal; how wonderful is the ignorance of the ignorant!

4. Making (rather—conceiving) *Anátma* (non-spirit) in *Atma* (spirit), and again *Atma* in *Anátma*, in books *Atma* is searched for; how wonderful is the ignorance of the ignorant!

5. Forsaking the ever-blissful *Atma*, with a desire for personal happiness, they worship *Devas* by means of sacrifices, &c.; how wonderful is the ignorance of the ignorant!

6. Not knowing the uncreated, self-existing, God-like *himself* (*i. e.*, without the knowledge of self), the ignorant serve the idols as gods; how wonderful is the ignorance of the ignorant!

7. Ignorant of the free and unconditioned status of *Atma*, they dwell in holy places for securing absolution to *Atma*; how wonderful is the ignorance of the ignorant!

8. Forgetting the all-knowing *Atma*, to know him they study the holy *Sastras*, &c., (such as the *Vedas*, *Upanishads*, &c.); how wonderful is the ignorance of the ignorant!

9. Though the separateness of *Atma* (here *Atma* probably means *Jiva* or *Linga-Sariva*) from the gross body (*Sthula-Sariva*) is seen in a dream, yet they will not give up the identification of their personality 'I' with the gross body; how wonderful is the ignorance of the ignorant!

10. Knowing that their own body, consisting of filth and flesh, is (therefore) impure, they try to purify it with water, &c.; how wonderful is the ignorance of the ignorant!

11. Though both (*Jiva* or *Prana* and gross body) are the effects of food, they see their personality in the filthy outer material coil—the gross body.

12. The whole world is known by the learned as the creation of *maya* and of *myth*, and as a dream and as the issue of fancy.

13. The desire to attempt to know *Atma* will spring in the minds of the good persons who are purified by the virtuous deeds of crores of (countless) incarnations.

14. The most important sentence or expression (Thathvamasi) here below explained, is dwelt upon at a great length in the 6th *Prapatka* (chapter) of *Chhândogya-Upanishad*.

15. The meaning of the second word (*tvam*) in the aforesaid expression is (*Pratyagâtma*), which is known as 'I'.

16. The meaning of (*Tat*) is the sublime *Brahma* who is typified by natural blissfulness; this *Brahma* is said to be the (*Paratma*)—the highest *Atma*.

17. The all-knowing and truth-telling *Sruti* often imports that, (*Asi*) means the oneness and inseparability of the two—(*tat*) and (*tvam*).

18. What is taught by *Srutis* will not be attended to (literally 'loved') by men owing to their ignorance. Hence, by their own folly, they, like blind men, fall into the ocean of *Sansâra* (worldly life).

19. When an Astrologer says that a certain day is the 8th, 9th or 14th day (in a fortnight) they observe such days most rigidly; but, behold, how wonderful it is that they will never like the saying of *Sruti* 'that thou art (literally,—becomest) *Brahma*.'

20. The wicked cannot understand the real meaning of the *Vedas*. He understands a contrary and unreal meaning; and the result follows such meaning alone.

21. I shall now tell you some pertinent thing; listen to it with an eager desire for *Moksha*. *Sravana* (i.e., attentive listening), &c., based on such a desire, is most effective.

22. The One *Brahma*, when enveloped by pure *Satva*, attains *Isatva*; and, when enveloped by impurity attains *Jivatva*.

23. Just as by his imperial power an emperor is superior to his servant, so by his envelope *Iswara* is superior to *Jiva*.

24. The bondage of *Sansâra* takes its rise from ignorance, is nourished by—actions, (mental or physical), and is the source of much sorrow and misery. An earnest seeker of *Moksha* can never be released from such bondage by countless actions, but by an initiation into the—Truth.

25. The knowledge of Truth will arise only by a deep inquiry into the nature of things with the help of *Sruti* and *Smriti*, and of *Buddhi*, and not by ablution, *Mantra*, worship, singing hymns, &c.

26. The shudder and fear resulting from mistaking a rope for a serpent will never be removed by numberless ablutions, but by knowing the true nature of the thing—i.e., knowing the rope as a rope and not as a serpent.

27. As mire cannot wash off mire, so *Sansâra*—breeding *Karma* (actions) cannot destroy *Sansâra*.

28. Without the all-pervading *Brahma's* grace, there can be no knowledge of *Brahma*; and without the knowledge of *Brahma*, *Mukti*—salvation—cannot be acquired by doing (physical) actions even for countless æons of *Brahma*,* one of the order of the Hindu Trinity.

29. By an intelligent investigation, the enquirer rejects the notion of non-*Brahmic* nature of self, and then holds to the firm faith of the *Brahmic* nature of self.

30. The misconception of things will be removed by their true knowledge; this true knowledge results from investigation and inquiry alone, and from nothing else.

31. Therefore, the bold man should give up *Karma* and set about inquiry to know the oneness of *Brahma* and self; by which knowledge *Sansâra* subsides.

32. The meanings of the two mystical words (*tat*) and (*tvam*) are worth deeply enquiring into by the seeker of salvation; and the rise of the knowledge of the meaning of those words is the fire that burns well the bonds of *Sansâra*.

33. He who, by enquiring into the meanings of the two mystical words (*tat*) and (*tvam*) and by realizing in himself his identity with *Brahma*, destroys the idea of self-will, he alone attains the heavenly happiness;—in other words he enjoys heaven upon earth.

34. Let the teaching of *Jivatatva*—the mystery of *Jiva*—now to be imparted by me, be heard by you; by which knowledge *Sansâra* will be eradicated completely.

35. He who, though knowing as an eye-witness the seat of the works of all senses (viz., the body), and of the different actions of *Prâna*, (life) *Buddhi*, and senses; yet always dwells in this body under the mask of *self* or *I*;—he is the great *Pratyagâtma* also known as *Jivâtma*. In himself, without the mask, he is pure *Gnyânasvarupi* or the personification of *Chit*—*Gnyâna*.

36. By whose grace the *Akasa*, &c., (i.e., the five primary elements—air, earth, &c.) in themselves mutable and transient, become immutable and eternal, and through whose splendour the Sun and other luminaries always shine, such a being (*Pratyak*)—is *Gnyânasvarupi*.

37. By whose grace the *Vedas* and *Sastras* become an authority to one who has not the slightest scent of *Sruthi*, he is the all-seeing *Pratyak*.

38. He who, as an unconcerned spectator, views the whole vista of the mind in its diverse bearings through the senses upon sensations, is immutable, and he is called *Viveki*, and he is free from the conditions of (*Sadasat*)—the real and unreal.

* One of the order of the Hindu Trinity.

39. By whose glorious grace the powerless *Buddhi*, &c., gain power, and who is all-permeating and is *untypified* by anything, him, O learned man, him understand to be that *Pratyagátma*.

40. He is known as *Atma* who is recognised here by *Buddhi*, &c., always as the cause of Evolution, (Existence), and Involution.

41—42. The powerless *Ahankára*, by screening or overshadowing *Atma*, as a cloud does the sun, assumes the qualities of *Chetanatva* (Power,) *Bhothritva* (Understanding), *Sarvagñyatva* (Omniscience), and *Nityatva*, (ever-existing); and it then performs *Agnýanic* actions. Know this *Ahankára* with the said actions, as *Pratyak* (*i.e.*, *Jiva*) alone.

43. Know that this *Pratyak* will not be understood by the ignorant as *Atma*. The dream-world does not shine with the help of either the Sun, the Fire, or the Eyes. But everything shines with the splendour of *Pratyak* (*i.e.*, *Atma*) alone. Therefore, *Chidátma* is self-fulgiant, self-shining.

44. This *Chidátma*, veiled by the *Upadhi* (*i.e.*, cover) of *Buddhi* shines in sleep. He can be known only by good *Mumukshus* (heaven-hunters.)

45. He stands apart from *Buddhi*, and shines independently of it; and this residual *Atma* is holy and of pure *Bodhasvarupa* (embodiment of intelligence.)

46. The sweetness in cakes is due to the presence of sugar in them. Take off sweetness, and what remains is flour, and never sugar.

47. So also here. That which is pure and brilliant is *Pratyak* (*Atma*). But that which is rendered shining is the action of *Buddhi* and not *Atma* who is self-shining.

48. When *Upadhi* subsides in sleep, the remaining pure *Bodhasvarupa* shines by the form of self-bliss as *Pratyak* (*Atma*).

49. Revolve that thou art he who is a mere spectator in sleep, is holy, is all *Chidrasa* (*i.e.*, mere *Gnyana*), is endless, is individual, and is *Atma*.

50. He who looks upon his body as *Atma* is a fool. If a learned man also follows the view of the fool, what is the difference between the two persons?

51. This filthy body is the object of praise and blame, from both of which the formless and changeless *Atma* is free.

52. Knowing *Atma* as not characterised by anything, pure, pacific, and *chidánandam* [combination of *Chit* (*Gnyana*-knowledge) and *Ananda* (bliss)], confound Him not with the body which is the seat of flesh; grey-and-white matter, dirt, and urine.

53. Know that it is sheer *Agnýána* (*i.e.*, ignorance that shows diversity in unity,—*Atma*.) And know also that it is ignorance to know that body is the cause of *Atma*.

54. The actionless and self-shining *Pratyagátma*, sheathed by this body, though not a *Sansári* really, yet shows himself as a *Sansári*.

55. *Karma* is the sum-total of cause and effect. Such a *Karma Atma* has not. Not knowing this fact, the ignorant think that "I am the doer," (while 'I' is *Atma*.)

56. Assuming the agency of *Karma* done by others (*i.e.*, *Indriyas* or senses), the men of untrained mind sink in the ocean of *Sansára*.

57. He who sees in the *Karmaless* (*i.e.*, actionless), *Atma* the agency of actions done by *Anátma*,—he alone is the most ignorant person; and not a *Gopa* (*i.e.*, one that watches cattle while grazing, or one that guards cattle), nor even a child.

58. He, who grieves by attributing the doings of *Anátmic Deha* (Body), *Indriya* (Passion), *Práne* (Vitality), *Manas* (Mind), *Aham* (*Ahankára*, *i.e.*, Vanity), &c., to the actionless and pure *Bodhasvarupic* self-*Atma*,—he is a fool.

59. As mind by its uncontrolled strong antecedent attachments, renders the imperceptible (to the senses) world perceptible in a dream; so also by its own inherent power mind creates everything for the man in the waking condition.

60. Mind alone creates the whole world; and not *Vidhi* (*Brahma*—creative faculty) in this case. The objects of dream are dream-like; and it will not be seen that (the universe) was created by *Brahma*.

61. Creating by the same peculiar power the shape, name, and caste or kind, *Chiththa* (*i.e.*, mind) lures even a *Brahmagnyanee*.

62. *Sansára* is created by mind. In reality there is no such thing as *Sansára*. For, in sleep, when there is no mind, it (the *Sansára*) will not be seen.

63. Wherever there is (extends) mind, there are the three *lokas* (*i.e.*, the upper, the lower, and the middle regions of the universe)—the whole universe; and wherever there is no mind, there is nothing whatever.

64. Lo! The view of everything as *Brahma* is always like the cloud of ambrosia; and it always rains bliss everywhere.

65. Mind is the source of all evils to man. (Cf. Pandora's box of evils in the Grecian Mythology). *That* mind should be curbed and controlled by him who is anxious to be free from bonds of evil.

66. *Sankalpa* (Resolution), *Vikalpa* (Forsaking it), *Kama* (Desire or Love), and *Krodha* (Hatred). Fear and sorrow, are the attributes of mind alone, and not of the spectators like *Chidátma* (*Brahma*).

67. *Athmalinga* (*i.e.*, *Sukshmadeha*) is full of *Gnyanic* actions, is within the *Sthuladeha*, is typified by *Vignyanam*, is the first manifestation of the invisible entity, is the nucleus to which adhere the attachments of endless *Sansára*, and is the origin of the three *Gunas* (*Satva*, *Rújasa*, and *Támasa*).

68. By its close proximity to, and by resembling the glow of, *Chidátma*, it (*i.e.*, *Athmalinga*), attains much splendour. As crystal beads in the sunshine, it shines like *Chidátma*.

69. *Ahankára*, who is known by *Vignána Sabda* (*i.e.*, the word *Vignána* = knowledge) is full of actions, is symbolised by agency, is the bearer of all *Sansára*, and a great personage.

70. *He* who always loves the body as *I* and *mine*, is known by the name of *Jiva*: *he* is the agent and the subject, the happy as well as the miserable being.

71. *He* does virtuous and vicious actions; in enjoying their consequences *he* himself both rejoices and suffers accordingly; and when the *gunas*, *satva*, &c., predominate, *he* alone will attain the conditions of waking, dreaming, &c.

(*To be continued.*)

Reviews.

THE OCCULT SCIENCES.*

Mr. Waite gives us in this volume an admirable compendium of his own works and those of other authors, upon the several branches of that department of experimental research known as Occult Science. His style of writing is classical and synthetic, his ideas clearly expressed, and his reader is led on through pleasant fields of thought, without fatigue or desire to lay aside the book. It professes to give an account of magical practices; of secret sciences in connection with Magic; of the professors of magical arts; and of Modern Spiritualism, Mesmerism and Theosophy. The 'secret sciences' enumerated and discussed are Alchemy; the Elixir of Life; Crystallomancy; the composition of Talismans; Divination; the Divining Rod; Astrology and Kabbalism. In his well-written Introduction, the Author says that the claims of Hermetic philosophy to the consideration of serious thinkers in the nineteenth century are not to be confounded with those merely of an exalted intellectual system, or of a sublime and legitimate aspiration. We are asked to deal with no merely fantastic speculations of dreamers, ecstasies, or charlatans. Quite the contrary, the claims put forward by its friends are that "it comprises an actual, positive, and realisable knowledge concerning the worlds which we denominate invisible, because they transcend the imperfect and rudimentary faculties of a partially developed humanity, and concerning the latent potentialities which constitute, by the fact of their latency, what is termed the interior man. In more strictly philosophical language, the Hermetic Science [a synonym for Theosophy in the sense in which Mr. Waite uses it,] is a method of transcending the phenomenal world, and attaining to the reality which is behind phenomena." It would be hard to synthesise the meaning and scope of Theosophy—apart from its Ethics—

* "The Occult Sciences: a compendium of transcendental doctrine and experiment." By Arthur Edward Waite. London, Kegan Paul, Trench Trübner & Co., Ltd. 1891.

more clearly than that. The experimental basis of occult philosophy and metaphysics is the sound argument which runs throughout the book. Upon that postulate we may invite the world's attention without the risk of posing as credulous theorists. If there be fact beneath Astrology, Divination, Magic and Sorcery, as there is beneath Modern Spiritualism and Eastern Psychology, then the several superstructures which have been erected over them may be discussed as calmly and fairly as any other branch of human research, without loss of self-respect, and without being forced to subscribe to the puerile theory of supernaturalism.

Mr. Waite's chapters are all good, especially his concluding one, on Theosophy. Our modern presentation of the subject, he says, "reduces the pretensions of the Western mystics within measurable dimensions; while it affirms the solidity of their psychic knowledge, it defines its limitations, and it claims to be in possession of the two keys—philosophical and practical—which give entrance into the secluded sanctuary of universal mysticism. The keys have been obtained from the East, to which in things psychic, as in things physical, we are told that we must turn for light. *Ex Oriente Lux.*"

Many recent occult publications are interesting only as glimpses of the present drift of the Western mind; Mr. Waite's is valuable as a book of reference wherein, in a series of nutshells, so to say, has been concentrated the essence of many thick volumes.

H. S. O.

THE LIFE AND TEACHINGS OF BUDDHA.

An important and very timely addition to Buddhist literature has just been made in the publication, at Calcutta, of a posthumous Bengali work by our erudite friend and brother Theosophist, the late Babu Ram Das Sen, F. T. S., of Berhampur. Among Orientalists he was known for his great erudition, and I can testify from personal inspection to the richness of his private library in works treating upon the Arya Dharma of Sakya Muni, which his large wealth and comprehensive knowledge had enabled him to collect. The present work seems likely to enhance his literary and scholastic reputation and, judging from the notice in the *Indian Mirror*, to reflect great credit upon the Editor, Pandit Kalibar Vedantabagis, who has written a learned and interesting preface. The researches of Babu Ram Das Sen, fully support the position taken by Babu Sarat Chandra Das and all really well-informed persons, that the teachings of the Buddha were not antagonistic to the pure primitive tenets of the Aryan religion of the Brahmans, but only to his travesties and corruptions as prevailing in his time, and even to our own days. Pandit Kalibar points out and his author proves by a wealth of quoted authorities, that India was then "deluged with rites in utter disregard of the dictates of reason"; and that if Buddha's teaching had been anti-Vedic "the Brahmans would not have regarded him as an *avatar* of Narain." This important book should be at once translated into English.

H. S. O.

OUR MAGAZINES.

LUCIFER :—In the March number of *Lucifer* the editor adopts a system now very much in vogue, namely, that of substituting in the place of the editorial a number of paragraphs relating to different events and subjects of interest. "On the Watch-Tower" is the title under which the *Lucifer* paragraphs are to be collected and the gaze of the Watch-Tower sentinel rests this month particularly on the retiring President. Every Theosophist must feel in his heart the re-echo of the following words :—" Theosophists all the world over, will join in sending cordial good wishes in his retirement to the man who was chosen by the *Masters* as the first President of their Society, and who for nearly sixteen and half years has borne the brunt of the battle and has loyally served the movement." The first instalment of one of H.P.B.'s best tales,—“The Ensouled Violin,” which originally appeared in the *Theosophist*, is given this month in *Lucifer*. Mr. Mead's article "The World Soul" shows much careful thought and research and its first instalment entitles us to look forward with interest to a further development of the subject. Dr. Coryn's paper on "The Eternal Cell" should be extremely interesting to those interested in the problems of Natural Selection and the theories of Weismann. The ripple of activity started by the two ever-active "Members of the Kumbakonam T.S." has extended to the pages of *Lucifer*, and we notice with much pleasure this month the commencement of a translation of "Vasudevamananam:" or "The Meditation of Vasudeva." To those who already have some acquaintance with the Adwaita philosophy, the article will prove of deep interest, but it is somewhat doubtful whether the translation in question is not a little above the heads of an average reader of *Lucifer*. We hope that "The Meditation of Vasudeva" will some day appear in book form. Mr. Kingsland concludes his series of interesting articles on "Theosophy and Psychical Research." The 'Blavatsky Lodge' under the head of "Activities" publishes an interesting programme of its meetings which includes lectures on *Mesmerism*, *Hypnotism*, *Spiritualism*, and *Yoga*; and we also note a long list of lectures by Annie Besant.

THE PATH :—The present number of the *Path*, (March,) concludes the sixth volume and the Editor in a few touching words speaks of the six years that have gone and the changes in the Society since the *Path* first entered on its mission. There is a more Oriental flavour than usual in this month's issue, and we have some very prettily told Hindu legends by Brother Jehanghir Sorabji of Warangal, and also the continuation of the "Catechism of Brahmanism." "The Future and the Theosophical Society" by William Brehon, an old and valued contributor to the *Path* and co-adjutor of its Editor, gives food for careful thought to those who are puzzled about the future of our Society. The concluding words of the article are worth quoting :—

"Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities, but always holding those who remain true to the programme and refuse to become dogmatic or to give up common sense in Theosophy. *Thus will we wait for the new messenger*, striving to keep the organization alive that he may use it and have the great opportunity, H. P. B. outlines, when she says, '*Think how much one to whom such an opportunity is given could accomplish.*'" The Italics are ours.

LE LOTUS BLEU :—The March number of our Paris organ, *Le Lotus Bleu*, is both interesting and valuable, and marks a great and rapid improvement in the Magazine. The typography is excellent, the paper substantial and the general appearance is one of prosperity. The chief drawback is the cheap and inartistic lithographed cover-design, which might profitably be replaced by some of those lovely type lines that one sees on most French publications. In the present number, 16 out of the 32 pages of space are given to a paper on "The Seven Principles of Man and the Universe," which was read by M. E. J. Coulomb, before the 'Ananta Lodge,' of which he is the Secretary. The essay is written in the usual clear and impressive style of this gifted expositor of Theosophical doctrine. A number of engravings help to illustrate the text. A leader whose Sanskrit title, *Subham Asta Sarvajagam* (Good-will to all beings) expresses the spirit of the *Lotus Bleu* congratulates its friends upon its having reached a third year of existence, and very properly speaks of the pilfering policy of the party of pretended French Occultists, who have stolen the theories of our Society, its terms of expression, its symbols, the titles of its books, and even the mistakes of its writers, while abusing it and us, but strutting about in our borrowed clothes. Other articles on Occultism and Jacob Böehme, a "Tribune Theosophique" or Question and Answer department, and one of Society doings and documents complete the Number.

PAUSES :—Judging from the reports which we frequently hear "Pauses" is doing a most useful work in India, a work, which perhaps none of our larger magazines could accomplish. The April number is a useful one, not so much on account of its high intellectual merit, but because the articles chosen are short, and suitable for those whose acquaintance with Theosophy is not very deep. We must, however, re-echo the words of the reviewer in a recent number of *Lucifer* :—"We should like to see those snakes off the cover."

S. V. E.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

LONDON, March 1892.

It is now definitely settled that our brother, G. R. S. Mead, attends the forthcoming American Convention at Chicago, charged with full power to act as our delegate; every one will feel glad that he has consented to represent us on that occasion, not only on account of his peculiar fitness for the office, but also because—like most of the hard-worked members at Headquarters—the strain of continuous work, without any adequate rest, is beginning to tell upon him. So we hope that the trip may benefit him in health; in addition to affording our American brothers and sisters, and the General Secretary of the newly-formed European Section, the opportunity of becoming mutually acquainted. He sails for New York on the 6th proximo.

Good accounts of Mrs. Cooper-Oakley reach us, and she is expected home about the end of next month. That she has not been idle during her enforced absence is already becoming very evident—even had we received no news from her personally—for already visitors have appeared at Head-quarters applying for information, and for tickets of admission to the Lodge meetings, who owe their newly-awakened interest in Theosophy entirely to chats with our sister on board the S.S. *Chimborazo*.

The exceedingly onerous duties of Secretary to the Blavatsky Lodge are, during her sister's absence, being discharged by Miss Cooper, who has a room at Head-quarters, where she often stays for days at a time. Our brother, Herbert Burrows, has now permanently taken up his residence at 19, Avenue Road; a great gain to all concerned.

The little staff at Duke Street has recently been reinforced by the addition of Mr. Richard Hill, a most earnest Theosophist, who has now determined to devote his life wholly to the cause. Giving up his business, he enters the office as book-keeper; which will, it is hoped, make somewhat lighter the heavy work until now performed entirely by the Countess Wachtmeister and her faithful co-adjutor, Mr. John Watkins.

The erstwhile Debating Club, which used to hold its meetings at Lansdowne Road when our revered Teacher was still with us (often in her presence, much to the confusion of new and nervous members), has reincarnated as "The Theosophical Discussion Club," which meets every Friday evening at 8-30, in what used to be the British Section Room, but is now the Theosophical Reading Room. "Members of the T. S. and their friends are invited," so runs the notice, "to attend and take part. Compulsory speaking is not insisted on." A list of the discussions now being held has just been issued by the Secretary, Mr. Percy Bullock; these range from "Hermetic Philosophy" to "Electricity and Occultism" and "Modern Philanthropy," taking *en passant* a dive into "Sir Edwin Arnold's Books" (by Miss Besant), and a disquisition on "Walt Whitman." The notice from which I have already quoted further states that the Society—under its present name—was formed in October 1891, "for the purpose of gaining knowledge on Theosophical and kindred subjects, while enabling its members to acquire facility of expression by affording them speaking practice." That every good luck may attend so worthy an object will, I think, be the fervent wish of all who deplore the comparatively small number of really good speakers of whom the T. S. in England can boast.

Mrs. Besant has recently attracted the notice of no less a person than the Bishop of London. It seems that an unusually broad-minded and enterprising Vicar, the Rev. H. L. Cart (of St. Luke's, New Kentish Town), had contemplated a somewhat daring parochial experiment in the shape of a lecture from Mrs. Besant to the members of his flock, on Theosophy—presumably as a Lenten penance! This roused the utmost indignation among the said flock, and so numerous were the complaints, &c., that the Bishop of London finally interfered, and prohibited the lecture. This "rejected address" is, however, to be given at the Athenæum, Camden, on April 4th; care being taken to announce in the bill that it is the self-same lecture "the delivery of which was prevented by the interference of the Bishop of London." Mrs. Besant's lectures, by the way, have been unusually successful lately; on the

21st instant, she lectured at Eastbourne to a large and attentive audience and the next day saw her at Southport (Lancashire) where her audience numbered no less than 2,000.

* * * *

The *Daily Chronicle* recently devoted nearly two columns to a very fair and—considering the point of view—impartial notice of Mrs. Besant's "Seven Principles of Man" and H. P. B.'s lately published "Glossary." The review actually admits that "in its fundamental principle Theosophy is at one with the highest form of modern Philosophy"! This, although to the Oriental mystic it might appear as faint praise, is yet a great advance in intelligent criticism of our tenets; especially coming from a reviewer for a great London daily. I have, naturally, selected quite the most favourable sentence from the review! But let us be thankful for even these small mercies; remembering always that when the average Western does not understand any entirely new idea presented to his notice, he almost invariably cries:—"humbbug"—"impossible"—"can it be done?"—or some other formula expressive of extreme incredulity, seen from this standpoint the review I speak of is entirely moderate and even commendatory.

The same paper, in its issue of the 5th instant, gives a really appreciative and broad-minded account of Colonel Olcott's labours in the cause of Buddhism. The article in the *Theosophist* for January ("A United Buddhist World") is quoted, and the "Fourteen Fundamental Beliefs of Buddhism" referred to; and then the notice continues:—

"These fundamental beliefs form, in fact, the constitution of what *The Theosophist* calls 'A United Buddhist World' and to have accomplished the fact corresponding to this title is amongst the greatest, as it is amongst the latest, of the achievements of Colonel Olcott in his administrative capacity as President of the Theosophical Society. Colonel Olcott indeed would seem to possess some secret of conciliation which might make him an object of envy to the promoters of organisations hitherto so comparatively resultless as the Home Reunion Society or the Association for Promoting the Unity of Christendom. For, at last, thanks chiefly to the success attending the charitable diplomacy—the strenuous efforts and the waving of the olive branch of Colonel Olcott—it has been found possible to offer to the public a platform of belief which has been officially accepted by the religious leaders of Buddhism, in Burmah," &c., &c.

And so on. It would thus almost seem that it is really beginning to dawn upon the Western journalistic world, what a work has been, and is being accomplished in the East, by our retiring President.

It is exceedingly curious to note how the idea of Reincarnation is gradually creeping into what may be called theological literature; the authors, in every case, claiming the tenet as a Christian one; *e.g.*, in a book called "From Death to the Judgment Day," recently published, the author, a Mr. Gerald D'Arcy, makes quite an elaborate defence of Reincarnation entirely from a Christian standpoint, claiming that the teaching is to be found in the Christian Scriptures. Mr. D'Arcy does not compromise his position as a devout Christian by giving the theory he puts forward its true name, preferring to call it the doctrine of Regeneration. But what matters the *name*, when the *ideas* are identical.

Another instance of the above is found in an article by Charles Schroder which appears in the current number of the *Arena*. The article is called "Christianity and Buddhism," and while fully acknowledging the theory of Reincarnation to be an essential part of the teachings of Buddhism, it is at the same time claimed for Christianity. "Reincarnation," says Mr. Schroder, "being based on Eternal Justice is *consequently* (!) a vital principle of the Christian religion." The "consequently" seems, to me most inconsequent, and of no value whatever. On the contrary, the idea of Eternal Justice is completely stultified by the very fundamental concepts of Christianity.

The same number of the *Arena* also contains two other articles, one of which is especially interesting to all true Theosophists, at the present time; and the other noteworthy principally on account of the testimony it contains to the reality of psychic phenomena. Though really, with Mr. Stead and his ghosts on the one hand, and the perfect plethora of tales based on such phenomena, which are now appearing, it seems scarcely necessary to go far afield in search of confirmatory evidence.

To return to the *Arena* articles, however; the former of the two is a very concise and able refutation, from the pen of our brother, W. Q. Judge, of the article by Mr. Moncure D. Conway which appeared in the October number of this Review, and which was a rather pointless and palpably biased attack on H. P. B. Mr. Judge meets statements fairly and squarely, proving conclusively how exaggerated and even untrue are most of them, and concludes by recapitulating the evidence—quoted by Mrs. Besant (in *Time* for March 1891)—which proves that the whole "Coulomb affair" was a plot, instigated by our amiable friends, the Christian Missionaries. Sooner or later the S. P. R. *must* meet this damnatory evidence.

The second article of which I spoke is a very readable account of certain psychic phenomena personally known to, or experienced by the writer—the Rev. M. T. Savage. Mr. Savage very rightly objects to the term supernatural, preferring to describe such phenomena as supernormal. In the course of his narrative he relates how "a world-famous man, Church of England clergyman and scientist in one, said to me one day 'I do not talk about my psychic experiences and knowledge with everybody. I used to think all who had anything to do with these things were fools; and I do not enjoy being called a fool.'" Which only goes to prove that it is nothing but the fear of being laughed at, so inherent in our so-called civilized Western society, which keeps untold numbers of people silent, who could—"an' if they would"—add their testimony to the reality of these supernormal occurrences.

Father Clarke, the Editor of the *Month*, has at last revealed himself in his true colours as a Jesuit priest, and true son of the Holy Roman Church; for the current number of his magazine contains his third and concluding article, to which he gives the somewhat ominous title, "The true character of Theosophy," and in which Theosophy, Theosophists, and all their works are of course—as I foresaw they would be—attributed to diabolical agency! There was absolutely no escape from the position which Father Clarke here takes up. Having admitted the genuineness of the phenomena, and much more beside, he must logically either bless us wholly or consign us, bag and baggage, to the devil—needless to say the latter is the course adopted by our opponent.

I very much doubt, however, whether, with every intention of cursing us—with which intention he obviously set out—Father Clarke has not, quite unintentionally, remained to bless. His frank admissions are distinctly damaging to his own cause, and his conclusions will only appeal to the more unthinking and superstitious portions of the Christian world who still remain devout believers in the devil of the Scriptures, the arch-traitor and fallen angel of Milton, with his legions of underlings, lesser devils. It is admitted, in this concluding article, that Theosophy is "a fascinating system, with its unbroken rule of law..... a fairly compact system, without any of those palpable inconsistencies which we find in so many of the multiform religious systems of the present day." The writer then adds that "it professes a lefty morality, and even a spirit of asceticism, that—and here he becomes slightly inconsequent and imbecile—"have for their object to throw into the shade the Christian morality and the asceticism of the saints." Could anything be more wildly untrue or absurd! This style of argument is, I think, scarcely calculated to advance the cogency of his deductions, which in this case are so extraordinarily childish and so purely arbitrary that they fall absolutely to the ground.

Father Clarke, however, gives a really excellent idea of the training of an adept which, he says, is continued through long centuries of self-denial, purity, and asceticism; for "entry into the Divine kingdom is only to be won after a life, or rather after many lives." The following passage, too, is well worth giving as it stands:—

"Such a system wakens curiosity and kindles the imagination. If it can perform all that it promises, it seems to open out a new vista in the varied landscape of human existence. It certainly cannot be passed over unnoticed by those who take an interest in the development of human thought. Its growing influence seems to point to it as destined to play an important part in the mental history of the coming generation. For just as it is one of the marks of genius to gather up the tendencies of the age, and to swim with the current even while directing its course, so it is the mark of a system that is destined to exert influence over mankind, that it assimilates the prevalent tendencies of the age, and does not run in opposition to them. And this Theosophy undoubtedly does."

In fact, as he elsewhere states, Theosophy flatters all sorts of tendencies in the human mind, *e. g.*, the desire to believe in immortality, combined with impatience of any personal interference; "therefore it is making steady advance"! After this we meet with many other incorrect statements; such, for instance, as that "The Theosophical Deity is like a big ocean of flame from which little morsels detach themselves, and are incarnated;" which is an almost comic travesty of the true teaching. The character of "the Mahatmas" is next investigated; and we are found fault with because the idea of Universal Brotherhood is nothing new! Proofs of our 'elaborate hypothesis' are required—"we are not prepared to accept their statements without rigorous proof," says Father Clarke. He again draws attention to the similarity of spiritualistic phenomena to those of Theosophy; declaring indeed that the latter fall short of the former. The invisible world is next interrogated "in search of an explanation;" and the worthy Father finally pours out the pent-up vials of his wrath and horror—waxing almost hysterically incoherent in the process—upon our devoted heads. Theosophy in short is "nothing else than a system of devilry, veiled under fair names, and hiding its true character behind the veil of a

Universal Brotherhood and the pretence of a superior knowledge of Nature's secret laws." And so on for a few paragraphs in which the words dangerous, detestable, hatred, abhorrence, devilry, plausible, delusive, occur with almost monotonous frequency, and which somehow seem to fall short of the mark. Father Clarke, indeed, came out to curse; but, behold, he has remained—if not exactly to bless, at best to find his curses so long delayed as to altogether fail in their intention of overthrowing the effect of his previous "blessings."

As an evidence of the penetration of ideas connected with Theosophy into every class and style of literature, I may tell you that a recent number of the *Strand* magazine contained a really clever little skit upon precipitation and materialisation; and that there shall be no mistake as to the source from whence the author draws his ideas (naturally these are more than a trifle hazy) he carefully drags in Mrs. Besant's name, and H. P. B.'s as well, simply giving it as the familiar "H. P. B." not even as Madame Blavatsky!

Palæolithic discoveries seem to be the order of the day in the special department of the scientific world; the most recent and remarkable appear to have been in the red quarry at Mentone, often called "Les Rochers Rouges," and which is close to the frontier line near Mentone. Penetration into the rocky cliff opened the entrance to a grotto—a subterranean chamber entirely encumbered with soft earth (I abridge from an account in the *Daily Graphic*). Under the rubble and soil of the cave lay three skeletons, of which the largest was of enormous size, while all three were abnormal. Measurements of the largest skeleton gave from heel to shoulder blade 6 ft. 5 in. with limbs of proportionate dimensions. I see, too, from *Science Siftings*, that some equally remarkable finds of fossil remains are just now being made in America. A new reptile having been found in Wyoming stated to be 60 feet long, standing 15 feet high (when alive), and weighing 20 tons! All which goes to vindicate H. P. B.'s assertion that discoveries of this and other descriptions would rapidly multiply as the century neared its close.

Mr. Sinnett's long-expected book on Mesmerism is just out. I have only glanced through it, but when I tell you that the contents of some of the chapters are as follows:—Nature of the Mesmeric force:—Real literature of Mesmerism:—Curative Mesmerism:—The Nature of Sensitiveness:—Clairvoyance:—Mesmeric Practice:—you may gather that the book will prove a valuable addition, not only to our distinctively Theosophical literature, but also to that of the world at large.

A. J. C.

THE VISUDDHI MARGA.

LONDON, 10th March 1892.

SIR,

With reference to the interesting article in your issue for February (just received here) on Buddhaghosha's great work the "Visuddhi Marga" or 'Path of Purity', it may interest your readers to learn that the Pali Text Society has already undertaken the publication of the whole work in the

original Pali. The work will be edited by Professor Lanman, and his pupil Mr. Henry C. Warren, whose names are a guarantee of the careful scholarship that will be brought to the task. As soon as the text is thus edited, the Society hopes also to bring out a complete translation into English.

I am,
faithfully yours,

T. W. RHYS DAVIDS,

(Chairman of the Pali Text Society.)

THE FEMALE EDUCATIONAL WORK IN CEYLON.

As your readers are aware, I arrived in this Emerald Isle four months and a half ago, and I feel sure that my brother and sister Theosophists will like to know something about the progress of my work in the East.

Nothing seemed strange to me here; the people as well as my surroundings seemed so familiar that I caught myself thinking a good many times: "Surely I have been here before"! Only lately, one of my teachers exclaimed, when we were out on a 'begging expedition,' among some of our poorer Sinhalese people, "Well, I declare, Mrs. Higgins, you seem to feel more at home among my own people than I." Yes, indeed, I feel quite happy in this beautiful Island, and I am glad that it was the spirit of Theosophy that brought me here, to love my little girls and work for them. My first walk round the school rooms and premises revealed a pretty confused state of affairs, owing to the lack of enough experienced workers, and I found that it was only because of the exertions of my dear Assistant Teacher, Miss L. Roberts, an experienced Sinhalese young lady, that the school had been kept up at all; not forgetting the invaluable assistance rendered from the very first and all throughout, by Mr. Peter de Abrew, one of the founders of the school.

I at once tried to secure the services of some more teachers and, as I did not want any but Buddhistic young ladies, I had to be satisfied with inexperienced ones. I examined all the girls, formed new classes, and set to work with Miss Roberts to frame time-tables. A pretty hard work, indeed! Now, full activity began in all directions: I taught the infant class, as well as the higher ones; because I had to teach my young instructresses how to teach a class. The number of pupils at first was fifty; it has now increased to seventy. Daily, new ones are coming to fill up the infant class. I have introduced object lessons, English conversation lessons, drawing, singing and systematic needlework; and after my four months' teaching and supervision, I find great improvement all around; a fact which was endorsed by the Government School Inspectors in a recent visit made by them. The children take an interest in their lessons, and their faces especially brighten up when I march them to the music room. I wish my readers could hear them sing, with sparkling eyes, "Glory to Buddha" the first English Buddhist hymn sung in a girls' school in Ceylon.

They also sing prettily home English songs from the American "First Music Reader."

Two well-known American lady doctors, Mrs. Stockham and Mrs. Ryder, and Mrs. Wesley Smead, of New York City, who were my guests lately, expressed their delight in what they saw in the Sanghamitta Girls' School.

Besides my day school, I have eight boarders, residing with me in the house. I have introduced Western discipline all round, but it was quite hard at first to make my little girls understand the necessity of obeying the sound of the big bell, calling them at six o'clock in the morning to rise, and at other times to work or play.

In order to keep up an Institution of this kind, it requires a considerable amount of money; the rent alone of the school building being Rs. 50. The school fees do not yet cover the rent, the boarding fees do not cover the household expenses, and the teachers have to be paid as well as the servants. Now how do we get the money for these expenses? Thanks to the generosity of our English, Australian and American brothers and sisters, we have been able to keep up this Institution so far, with the help received from some local friends of the cause. Our small band of workers try their best to interest the Buddhist public in this school and bring home to them the importance of the work now being done, and they do not often send us away empty-handed in our begging tours. But as the Sinhalese comparatively speaking, are a poor nation. I must appeal to the generosity of all friends of education to help, as much as they can, till the school is self-supporting, so that the girls of Ceylon can have a chance to be educated in a school where they are not forced to hate their ancestral belief.

Though I came here not only to be the Lady Principal of the Sanghamitta School, but also to supervise and found other girls' schools, it has been impossible for me to leave Colombo, except on one occasion, when I addressed a large gathering at Panadure, a seaside village, where there is a branch of the W. E. S. As soon as time permits, I shall take active measures to further Women's Education in the outlying villages.

SANGHAMITTA GIRLS' SCHOOL,
MARADANA, COLOMBO, CEYLON,
April 4, 1892.

MARIE MUSÆUS HIGGINS, F. T. S.

SUPPLEMENT TO THE THEOSOPHIST.

MAY 1892.

EXECUTIVE ORDERS.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 17th April 1892.

WHITE LOTUS DAY.

In her last Will, H. P. Blavatsky expressed the wish that yearly, on the anniversary of her death, some of her friends "should assemble at the Head-quarters of the Theosophical Society and read a chapter of "The Light of Asia" and [extracts from] "Bhagavat Gita,""; and, since it is meet that her surviving colleagues should keep green the memory of her services to humanity and her devoted love for our Society, the undersigned suggests that the anniversary be known among us as White Lotus Day, and makes the following official order and recommendation:—

1. At noon, on 8th May, 1892, and on the same day in each succeeding year, there will be held a commemorative meeting at the Head-quarters, at which extracts from the before-mentioned works will be read and brief addresses made by the Chairman of the meeting and others who may volunteer.

2. A dole of food will be given in her name to the poor fishermen of Adyar and their families.

3. The flag will be half-masted from sunrise until sunset and the Convention Hall decorated with White Lotus flowers.

4. Members living outside Madras can arrange for their food by applying to the Recording Secretary at least one week in advance.

5. The undersigned recommends to all Sections and Branches throughout the world to meet annually on the anniversary day, and, in some simple, unsectarian, yet dignified way, avoiding all slavish adulation and empty compliments, express the general feeling of loving regard for her who brought us the chart of the climbing Path which leads to the summits of Knowledge.

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

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 27th April 1892.

THE PRESIDENT'S RETIREMENT.

The legal advisers of the Society, in India and elsewhere, having reported that my relinquishment of official status before the Adyar Trust Deed is finally settled, the Australian legacy affair judicially arranged, and Mr. Judge released from his General Secretaryship by the American Section and made free to take over the Presidential duties, would be highly injurious to the Society's interests; and the Chicago Convention having caused Mr. Judge to cable me to that effect; and Mr. Mead concurring; and Mr. B. Keightley and some of our most influential Indian Councillors having written me in like terms; it is evident that I must once more postpone—if only for a few months—my long desired retirement, so far as the actual severing of my official tie with the Society is concerned. The T. S., not being a legal entity, its property interests

have of necessity been vested in me, and my signature, in both my personal and representative capacities, is needed to validate their transfer to a Board or Boards of Trustees; while, as regards the Australian estate bequeathed to me, no settlement can be made by a third party and, possibly, none even by myself without another visit to Queensland. For me to consult only my own wishes and break my official tie regardless of the evil effects that would befall the Society, would be an act of selfishness such as I cannot even think of for a moment.

Notice is therefore given that, without again vainly trying to fix an actual date for my vacating office, I shall do my utmost to hasten the completion of all legal business, so that I may hand over everything to Mr. Judge, my old friend, colleague and accepted successor.

Meanwhile, to protect the Society from the possibility of loss or trouble in case of my sudden death, I have executed a Will bequeathing all property whatsoever, whether real or personal, standing in my name or legally mine, including Head-quarters, the Permanent Fund and other Funds, the *Theosophist*, its good-will, stock in hand, book accounts, cash, etc., my Ooty cottage and plot of land, furniture, books, clothing, etc., etc., to the Society.

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

T. S. FINANCIAL STATEMENT.

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

LIBRARY FUND.

	RS.	A.	P.
"A Friend" (through Col. Olcott) a bank note for £100.			
Mr. R. Surya Row Naidu (<i>Masulipatam</i>) for July 1891 to March 1892	45	0	0
A gift from Kutch	6	10	0
Mr. C. Sambiah (<i>Mylapore</i>)	4	0	0

HEAD-QUARTERS FUND.

Mr. J. Sinclair Auckland Diploma and Charter Fees £ 4-10-0=67	10	0	0
Surat Branch T. S.	4	0	0
Mr. C. Sambiah (<i>Mylapore</i>)	3	0	0
Thro' Gen. Secy., European Section, Diploma Fees of 120 members @ 2s. 6d. each =£15	236	0	0
From the Proprietors of the <i>Theosophist</i> , as a gift for paving the Convention Hall	352	0	0

ANNIVERSARY FUND.

Annual dues of 14 members of the Auckland T. S. @ 2s. each £ 1 8 0	21	1	0
Do. do. of 24 members of the Adelaide T. S. @ 2s. each £ 2 8 0	38	9	0

H. P. B. MEMORIAL FUND.

Mr. N. Coyajee (<i>Bombay</i>)	3	0	0
" R. N. Coyajee (do)	2	0	0
" H. D. Sethna (do)	2	0	0
" M. M. Shroff (do)	25	0	0

COL. OLCOTT'S PENSION FUND.

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

Mr. B. E. Unwalla (<i>Bombay</i>)	10	0	0
" Jehangire Sorabji (<i>Hyderabad</i>)	20	0	0
" N. M. Desai (<i>Bombay</i>)	5	0	0
" Anantarai Nathjee Mehta (<i>Kundla</i>)	40	0	0
" Rameswar Prasad	5	0	0
" Nrisimha Prasad	0	0	0

	RS.	A.	P.
Mr. Devipada Roy (<i>Cawnpore</i>)	6	0	0
" Benimadhav Roy (<i>Calcutta</i>)	5	0	0
" Sivadatta Pande (<i>Chakrata</i>)... ..	10	0	0
" G. Subbaroyadu (<i>Pittapur</i>)	5	0	0
" Mrs. J. Sorabji (<i>Hyderabad</i>)... ..	5	0	0
" P. M. Ghadiala (<i>Bombay</i>)	7	0	0
" B. H. Mistry (do)	2	0	0
" F. D. Muthiavala (do)	3	0	0
The Hon. Maharaja Sir J. M. Tagore, Bahadur, (<i>Calcutta</i>) ...	100	0	0
Rai Baroda Prasad Basu, Bahadur (<i>Bezwada</i>)	50	0	0
Mr. D. D. Jussawala (<i>Bombay</i>)	50	0	0

S. E. GOPALACHARLU,

Treasurer T. S.

23rd April 1892.

AMERICAN SECTION.

GENERAL SECRETARY'S OFFICE,
NEW YORK, March 9th, 1892.

All letters for the General Secretary, American Section, the Editor of the *Path* and the Editor of the *Forum* should hereafter be addressed to 144, Madison Avenue, New York City, that being our Head-quarters. After May 1st no letters should be sent to Box 2659, or to 132 Nassau St.

WILLIAM Q. JUDGE,

Gen. Sec.

To the Rec. Secy., Theosophical Society, Adyar, Madras, India.

DEAR SIR & BROTHER:—

On March 2nd there was issued from this office a Charter to a new Branch to be known as the Atma T. S., located in New Haven, Conn. The Branch has nine Chartered members, and is the 61st on the American roll.

Yours fraternally,

WILLIAM Q. JUDGE,

Gen. Sec., Ann. Sec., T. S.

PACIFIC COAST COMMITTEE FOR THEOSOPHIC WORK.

The Pacific Coast Committee for theosophic work has appointed Dr. Allen Griffiths, F. T. S., Lecturer to, and Inspector of Branches on the Pacific Coast.

GERTRUDE PIPER,

Secretary,

Pacific Coast Committee.

EUROPEAN SECTION.

The following series of lectures by Annie Besant and Herbert Burrows are to be delivered at South Place Institute, Finsbury, London:—

April 24, "Theosophy and Materialism," ANNIE BESANT; May 1, "Theosophy and Science," HERBERT BURROWS; May 8, "Theosophy and Mysticism," ANNIE BESANT; May 15, "Theosophy and Religion," HERBERT BURROWS; May 22, "Theosophy and Ethics," ANNIE BESANT; May 29, "Theosophy and Modern Progress," HERBERT BURROWS.

Annie Besant is also delivering lectures at Hastings, Camden Town (London), West Southwark (London), Manchester and Frome.

MR. KEIGHTLEY'S TOUR IN THE PUNJAB.

Mr. Keightley arrived at Lahore on the 9th of March 1892, and I met him at Amritsur on the morning of the 15th March. As there is no Branch T. S. there, it was considered better to see some friends there, and try if we could succeed in arranging a lecture. Babu Narain Singh and Babu Kanhaya Lal, the well-known members of the Amritsur Bar, interested themselves in the matter, and it was by the kind efforts of these gentlemen that a Lecture was delivered on the evening of the 16th March in "Babu Kanhaya Lal's Hall." It was a spacious building; the audience were mostly the young English-knowing students of schools who evidently seemed to have taken much interest in the lecture, the subject of which was "Future Re-generation of India."

We started from Amritsur in the early morning of the 16th March for Kapurthala. By previous agreement the Kapurthala Branch had already made arrangement, with the permission of His Highness the Maharaja of Kapurthala, for our travelling from Jalandhur city station to the Territory of His Highness. The President of the Kapurthala Branch is Dewan Ramjas, c. i. e., the Dewan of Kapurthala, Sirdar Bhagat Singh, c. i. e., the Chief Secretary of H. H., is a Member, and Babu Harichund, Judicial Assistant, is the Secretary, all these gentlemen received us very kindly and seemed to take much interest in Theosophy. The next day we had an interview with His Highness the Maharaja, who, although still a young man, evidently appeared to take interest in spiritual matters. Mr. Keightley presented His Highness with a copy of the "Duty and Glory of the Indian Princes" in English and a Translation of that in Urdu, and also a catalogue of the Adyar Library. H. H. accepted them with pleasure and expressed his desire to help the Theosophical Society and also to read the Theosophical literature.

On the morning of the 18th, a private meeting of inquirers took place in the Council Chamber, and in the evening a public lecture was delivered by Mr. Keightley in the Durbar Hall of H. H. The Lecture was very impressive and mostly attended by the State officials and school students. Dewan Ramjas occupied the chair and the subject of the Lecture was "What are Theosophy and the Theosophical Society in India?" We left Kapurthala on the morning of the 19th for Jalandhur. Our best thanks are due to Evidur Sahib, Dewan Sahib and Babu Harichund for all their kind trouble.

We arrived at Jalandhur at about 10 o'clock on the morning of the 19th March and stopped at the "Kapurthala Bungalow" of H. H. There is no regularly constituted Branch there, but Babu Savan Mal and some other Brothers are very sincere members of the T. S. Babu Harichund of Kapurthala especially desired that Mr. Keightley should give a Lecture at Jalandhur, and with this view he managed through his friends to make arrangements there. The lecture took place on the evening of the same day in the Dharam Sabha compound, the Secretary of the Sabha, Lala Basant Rai, arranged everything. There was a very good gathering. The subject of the lecture was "Theosophy and Hinduism," I myself translated the lecture in Urdu for those who did not understand English. People were much pleased with the lecture and when we parted about 100 people came and stopped Mr. Keightley's carriage, requesting him to remain there one day more and give another Lecture, but it was unfortunately impossible to comply with their request. Babu Savan Mal and his friends at Jalandhur and Babu Narain Singh Bhaiver of Amritsur have promised to try their best to open Branches there.

We left Jalandhur on the evening of the 19th and arrived at Ludhiana on the same night. Mr. Keightley stopped here for four days from 20th to 24th March and left for Ambala on the morning of the 25th. There were four Lectures here, the subjects were varied, such as "Theosophy and the T. S.," "The Law of Karma and Reincarnation," "Theosophy, Religion, and Occultism," "The Path." The Lecture took place in the open compound of one Ragunath Doss in the heart of the city, where the Arjaya Samaj Anniversary took place. Every day there was a very good gathering, on the last day the European officers of the station attended the Lecture; Babu A. C. Biswas, the Vice-President of the Ludhiana Branch, translated each day's Lecture very clearly in Urdu and the people appeared to take much interest in the

matter. I may here observe that all the arrangements here were solely due to the energy and honest working of Babu Abinash Chander Biswas, the very intelligent and really energetic and self-sacrificing Vice-President of the Branch, it is through his efforts alone that the "Key to Theosophy" has been translated and he is ready to go on with the translation of other works such as "What is Theosophy?" "The Seven Principles of Man?" &c., &c.

Mr. Keightley started for Ambala on the morning of the 25th March and I accompanied him. On the evening there was a private meeting of the members and inquirers, on the next day Mr. Keightley delivered a Lecture in the Cantonment. The subject was "Theosophy and Occultism," on the 27th evening another Lecture on "The Law of Karma" was delivered by Mr. Keightley in the Salvationist Hall, now a Public Reading Room in the city of Ambala. I translated both the Lectures in vernacular. The audience was good and the last Lecture was very impressive. Lala Murlidhar, the well-known Member of the Local Bar there thanked Mr. Keightley on behalf of the Ambala people and made a very touching speech, showing the deplorable state of the Hindus before the Theosophical Society was established in India and what good the Society has done, especially to the thinking and the reading public. I parted with Mr. Keightley on the 28th March, he then went to Meerut and I returned to Ludhiana.

RAI B. K. LAHERI,

LUDHIANA, 2nd April 1892.

REPORTS OF BRANCHES.

BOMBAY BRANCH.

CHURCH GATE ST., FORT,

BOMBAY, 5th April 1892.

OFFICE BEARERS:—Mr. K. M. Shroff, *President*; Mr. Tookaram Tatya, Mr. P. R. Mehta, Lt. C. L. Peacocke, *Vice-Presidents*; Mr. M. M. Shroff, *Secretary*; Mr. J. F. Madan, *Treasurer*; Mr. R. K. Modi, *Librarian*.

There have been 12 regular Sunday meetings for the quarter ending 31st March, which were open to the public. The average attendance was 50 to 60. Besides this, Members meet in groups twice a week to study "Key to Theosophy" and once a week to study "What is Theosophy?" by W. R. Old. Dr. J. K. Daji continues his discourses on the "Key to Theosophy." There have been also 12 regular Thursday Meetings, open to the public, for the spread of Theosophical doctrines in Guzerati. *Pauses* is doing excellent work for the English-speaking public, and *Gulafsan* supplies the wants of the vernacular class. Free distribution of English and Guzerati pamphlets helps us a great deal in popularizing Theosophy.

The excellent results of the visit paid to this Lodge by Bro. Bertram Keightley have been already reported to you and published in the *Theosophist*.

M. M. SHROFF,

Secretary.

Blavatsky Lodge T. S.,

Bombay.

KUMBHAKONAM T. S.

First quarterly report for the year 1892.

8th April 1892.

President.—Mr. A. Nilakanta Sastriar, B.C.E.

Secretary.—Mr. K. Narayanaswami Iyer.

The Branch has been holding its meetings in the Porter Town Hall, as before, during January and February. Almost every Sunday a paper has been read, generally by the Secretary on some subject connected with Theosophy. But the Branch began to work more energetically from the beginning of March, when it secured a building of its own (built at the cost of the Secretary and M. C. Krishnaswami, one of its members). Just as this time our President was also transferred to this place, and we were able to

work more with his kind aid than before. Since then, I can say, a new era has dawned in our work. The new building is open daily from 5 to 9 p. m., when all interested in Theosophy, Hindu religion, &c., gather; and the Secretary or some other member reads and expounds regularly from the "Key to Theosophy" both in English and Tamil. Thorough popular appreciation of our philosophy and ethics being the key-stone to success, we have made it a point to dilate on a point as much as necessary, that the audience may be thoroughly convinced of the truth underlying it.

Every Saturday and Sunday, we have regular addresses prepared by some member, on subjects of Theosophy. These are usually followed by long and interesting expositions of the points involved therein, in the light of our Hindu books—by some one in the assembly and very often a non-member. The chief personage who does us invaluable help in this way is Mr. Sankara Sastriar, a great scholar in almost all departments of Sanskrit learning, and a splendid combination of modesty, patience, eloquence and clearness of expression.

The daily attendance is 10 on the average, while on the lecture days, it is from 50 to 70.

We are glad to see that the public are at last coming forward to assist and encourage us. Almost all the persons attending our rooms are right sincere men, fully impressed with the truths of our philosophy and trying to lead better and more useful lives hereafter than before.

We have also formed the nucleus of a library and reading room where all our magazines and pamphlets and the leading works, on Theosophy and Aryan Religion, both English and Tamil, are placed before the public. We have hopes of making our library ere long a good one.

The chief feature of the working of this Branch is translation and the expounding of everything in Tamil. Thus an attempt is being made to reconcile Theosophy with the homely conception of our religious teaching.

R. SUNDERASA SASTRI, B.A., F.T.S.,

for the Secretary.

GYAN MARGA T. S., FATEHGARH.

The Anniversary Public Meeting of the Gyan Marga Theosophical Society was held on the 21st February 1892 in the beautiful and spacious garden of Babus Doorga Pershad and Jwala Pershad which is situated in the heart of the city. A canopy was pitched on the large platform in the centre of the Bagh and seats were provided for about 500 persons; these were all occupied by gentlemen from the Cities of Farrukhabad and Fatehgarh.

The proceedings were opened by the President Pundit Raj Nath Sahib in an eloquent speech explaining the aims and objects of the Society, in the course of which he reminded the audience of the great services rendered by Colonel Olcott to the cause of the spiritual regeneration of the Indians. He was followed by Pundit Soonder Narain who in fluent and impressive Urdu spoke for more than half an hour on "Universal Brotherhood." Syad Sajjad Hussain then came forward and addressed the Meeting on "The Needs of India." All the speakers were heard with great attention, and it appears from the results that followed, that they made some impression on the public mind. About 600 copies of "The aims and objects of the Society" as well as of the *Rules*, which had been translated into Urdu and Hindi by the Joint Secretary, Pundit Soonder Narain and had been printed in book form, were distributed to the audience and the meeting was pronounced by all to be a very successful one. Before the above meeting was held a meeting took place at the premises of the President Pundit Raj Nath Sahib to initiate the following gentlemen who had applied for admission to the Society:—

Babu Badri Pershad Sahib, Chobey Baij Nath Sahib, Pundit Rupkishen Sahib, Lalla Har Prasad Sahib.

After the public gathering had dispersed, the election of the office bearers of the Branch was held and the following is the result of elections:—

Proposed by Syad Sajjad Hassan and seconded by Pundit Kamta Pershad that, Pundit Raj Nath Sahib be re-elected President of the Branch, the proposal was carried unanimously.

Proposed by Pundit Kundan Lal and seconded by Pundit Raj Nath Sahib and carried unanimously, that Syad Sajjad Hassan be elected Vice-President of the Branch.

Proposed by Syad Sajjad Hassan and seconded by Pundit Soonder Narain, that Pundit Kundan Lal be re-elected Secretary of the Branch, carried unanimously.

Proposed by Syad Sajjad Hussan and seconded by Babu Pridumna Krishen and carried unanimously, that Pundit Soonder Narain be re-elected Joint Secretary of the Branch.

Proposed by Pundit Lachman Pershad, seconded by Babu Badri Pershad and carried unanimously, that Babu Pridumna Krishen be re-elected Treasurer of the Branch.

Proposed by Pundit Kundan Lal, seconded by Pundit Kamta Pershad and carried unanimously, that Babu Har Prasad be elected Assistant Secretary of the Branch.

The President then on behalf of the Branch thanked Babus Durga Pershad and Jwala Pershad not only for placing their splendid Garden at the service of the Branch, but also for making all the necessary arrangements for holding the meeting and for looking to the comfort and convenience of the audience.

With a vote of thanks to the Chairman the proceedings were brought to a close.

(True copy).

HAR PRASAD,

Assistant Secretary.

16th March 1892.

INDIAN SECTION.

FINANCIAL STATEMENT.

	RS.	A.	P.
Balance on the 23rd March brought forward	885 6 11
ENTRANCE FEES:—Messrs. D. K. (Bangalore) Rs. 10; S. C. and D. S. S. (Poona) Rs. 20; K. R. B. (Killa-ab-dulla) Rs. 10; A. E. R., and G. T. (Bombay) Rs. 19-12-0; A. R. (Cuddapah) Rs. 10; M. V. (do) Rs. 4; P. G. (do) Rs. 8; F. S. K., and H. K. A. (Surat) Rs. 20; C. K. P. (Paramakudi) Rs. 2; A. S., and R. D. (Meerut) Rs. 20; J. N. K. (Nasik) Rs. 10; V. B. P. (do) Rs. 5; M. N. D. (do) Rs. 5; S. T. J. (do) Rs. 5; J. H. W. (do) Rs. 5; D. B. G. (Bankipore) Rs. 10; K. G. M. (Dehra Dun) Rs. 10; N. C. G. (do) Rs. 5; G. R. (do) Rs. 5; S. P. (Mozufferpore) Rs. 2; S. K. P., and G. P., and S. G. (Lucknow) Rs. 25; L. D. (Ludhiana) Rs. 10; F. K. L. (Bombay) Rs. 10; N. P. K., and K. M. G. (Calcutta) Rs. 20; S. A. (Kurnool) Rs. 6; I. N. (do) Rs. 4; P. B. B. (Nasik) Rs. 5	265 12 0
Contribution towards travelling expenses of Mr. Keightley:—			
Surat Branch Rs. 20; Umballa Branch Rs. 25; Meerut T. S. Rs. 9; Dehra Dun T. S. Rs. 15	69 0 0
DONATIONS:—Messrs. M. Vasudevayya (Cuddapah) Re. 1; B. K. Lahiri (Ludhiana) Rs. 50; Anantarai Nathji Mehta (Kundla) Rs. 21; C. Sambiah (Mylapore) Rs. 3; S. J. Padshah (Calcutta) Rs. 10	85 0 0
ANNUAL SUBSCRIPTIONS:—Warangal T. S. Rs. 14; Cawnpore T. S. Rs. 12; Tinnevely T. S. Rs. 10; 54 attached members of the Bombay Branch Rs. 108; Tiruvalur T. S. Rs. 21; Surat T. S. Rs. 42; Bengal T. S. Rs. 26; Kurnool T. S. Rs. 14; D. K. (Bangalore) Rs. 3; K. R. B. (Killa-abdulla) Re. 1; F. S. K., and H. K. A. (Surat) Rs. 6; A. R. Rs. 2; S. M., and S. R. (Jullandhur) Rs. 6; T. S. S. for 1889-91 Rs. 3; A. S., and R. D. (Meerut) Rs. 4; S. P. (Chakrata) Rs. 3; K. G. (Dehra Dun) Rs. 2; A. M. (Mysore) Rs. 2; B. M. P. (Mozufferpore) for 1891-92 Rs. 3; P. C. M., and B. R. P. (do) Rs. 4; B. S. (Jagalur) Rs. 3; L. D. (Ludhiana) Rs. 2; 2 unattached	

members of the Bombay Branch Rs. 6; F. K. L. (do) Rs. 2; T. RS. A. P. S. S. (Moradabad) for 1889-91 Rs. 3; K. N. (Chitaldroog) Rs. 3; J. E. C., and another (Calcutta) Rs. 4 310 0 0

Total... 1,615 2 11

EXPENDITURE.

Salaries:—P. R. Vencatarama Iyer Rs. 40; T. S. Kristnaswamy Iyer Rs. 27; Velu, office peon, for 12 days in January Rs. 1-12-5; Murugasam, office peon, for March, Rs. 6 ... 74 12 5
 Postal charges (stamps and cards for office use, and postage on covers) 86 3 0
 Telegrams 1 0 0
 Stationery 27 12 6
 Printing charges, including cost of paper for last year's reprints ... 269 8 10
 Sundries 0 10 3

Total Expenditure, Rs. 459 15 0

Add Balance... 1,155 3 11

Grand Total... 1,615 2 11

THE LATE BABU KUNJ BIHARY BISWAS, F. T. S.

We are asked to state that the late Kunj Bihari Biswas was not the President of the Seeti T. S., but only one of its members. The President of the Branch is Babu Raj Kishen Mukherji.

PANDIT TRIBUAN NATH SAPROO, F. T. S.

We have to record the death of Pandit Tribuan Nath Saproo F. T. S. at Fyzabad. Our deceased brother formerly belonged to the Lucknow Branch T. S. of which he was an earnest member. He was also an Urdu poet of considerable merit and amongst the best contributors to the Oudh *Punch*.

PANDIT BATUWANTADUWE.

The Colombo Theosophical Society and Ceylon Buddhism in general have just met with an irreparable loss in the death of Pandit D. A. deSilva Batuwantaduwe, President of the Branch in question. on the 21st ultimo, at the ripe old age of 73 and in the full plenitude of his intellectual powers. Next to Sumangala, Mana Nayaka, he was the most erudite Sanskrit-Pali scholar in the Island. A man of commanding presence, with an eye that beamed with the light within, and a manner full of dignity, he was looked up to as an ornament of his nation and a type of the class of great scholars which abounded at times under the Sinhalese kings and gave lustre to their reigns. When Lord Derby and Sir Arthur Gordon acceded to my request that the Sinhalese Buddhists should have Registrars of their own faith appointed for the celebration of their marriages, Pandit Batuwantaduwe was chosen as the Marriage Registrar for Colombo, and the ceremonies have ever since taken place in our Hall in Maliban Street. Now that he is gone, there is no equally learned lay Sinhalese scholar to take his place.

H. S. O.

Printed by THOMPSON AND Co., in the *Theosophist* department of the *Minarva Press*, Madras, and published for the Proprietors by the Business Manager, Mr. T. Vija Raghava Charlu, at Adyar, Madras.

NOTICE.

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

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

NEW BOOKS.

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

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

The Transactions of the Scottish Lodge of the T. S. Parts I and II ready. Price 8 ans. each. Each number published will contain papers by eminent scientific, and other writers on the connection between science and occultism.

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

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

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

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

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

Astrological Self-Instructor, by the same author. pp. 200. Price Rs. 1-8.

Tamil Translation of Vicharasagaram, by A. Siva Row, F. T. S. It will be one of the excellent books ever published in Tamil, size octave. pp. 500, in the Press. Price Rs. 2-8.

Bhagavadgita, Vishnusahasranamam, Bhismatwarajam, Anusmruti and Gajendramoksham—called *Pancharatnam*—bound in one book and printed in bold Devanagari character, purely Sanskrit. pp. 302. Wonderfully cheap. Every one must have a copy. Price As. 4.

SPECIAL NOTICE.

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

NOTICE.

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

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

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

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

Hindu Music and the Gayan Samaj is the only book, of its kind, which gives an insight into Hindu Music. The contents are very interesting. Music being a noble Science which is fast dying out, it well deserves to be encouraged. Contains 160 pages. Nicely bound. Rs. 2-4-0.

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

A Guide to Panini, being an English Summary of Panini's Aphorisms on Sanskrit Grammar. It is dedicated to all Students of Sanskrit as an humble attempt to facilitate their labours by the Author. The Sanskrit portions in this book are printed in Kanarese. It is a very thick book. Contains 1,244 pp. Exceedingly useful. Price Rs. 8.

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