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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.

VOL. XIII. NO. 9. JUNE, 1892.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

CHAPTER III.

AN experiment, made by H. P. B., with myself as a passive agent, shortly after my coming to her house in Philadelphia, narrows the phenomenon of letter-transport, with precipitation of writing inside sealed covers, to very close limits. The facts were these: she was tipping tables for me, with and without the contact between her hands and the table; making loud and tiny raps—sometimes while holding her hand six inches above the wood, and sometimes while resting her hand upon mine as it lay flat upon the table; and spelling out messages to me from the pretended John King which, as rapped out by the alphabet, I recorded on scraps of paper that were subsequently torn up and thrown away. At last some of these messages relating to third parties seemed worth keeping, so one day, on my way home, I bought a reporter's notebook and, on getting to the house, showed it to her and explained its intended use. She was seated at the time and I standing. Without touching the book or making any mystical pass or sign, she told me to put it in my bosom. I did so, and after a moment's pause she bade me take it out and look within. This is what I found: inside the first

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

cover, written and drawn on the white lining paper in lead pencil:—

“JOHN KING,
HENRY DE MORGAN,

his book,

4th of the Fourth month in A. D. 1875.”

Underneath this, the drawing of a Rosicrucian jewel: over the arch of the jewelled crown, the word FATE; beneath which is her name “Helen,” followed by what looks, after the rubbing of these seventeen years, like 99, something smudged out, and then a simple +. At the narrowest point, where the head of the compasses enters the crown, are the initials *J. S. F.*; beneath that a monogram, blending the capital letters A, T, D and R, the T much larger than the others. At one foot of the compasses is my name, at the other the name of another man, a resident of Philadelphia; and along the segment of the arch connecting the two points of the pair of compasses run the words “Ways of Providence.” I have the book on my table as I write, and my description is taken from the drawing itself. One striking feature of this example of psycho-dynamics is the fact that no one but myself had touched the book after it was purchased: I had had it in my pocket until it was shown to H. P. B., from the distance of two or three feet, had myself held it in my bosom, removed it a moment later when bidden, and the precipitation of the lead-pencil writing and drawing had been done while the book was inside my waistcoat. Among Spiritualists this thing is called mediumship, it being their loose and unscientific custom to call everything in the way of psychical phenomena by that name, and to degrade the world’s great teachers and geniuses into passive mediums of disembodied “spirit controls.” But twenty-two years of familiarity with Spiritualists, mediums, circles, auras and controls did not give me the smallest proof that I had the mediumistic temperament, quite the contrary. Therefore, if my temperament was an element in the production of this phenomenon, I am warranted in thinking that the controlling force at work upon my nerve-system was one higher, stronger and of a different quality than that behind the manifestations of the spirit-circle. The other strong point in this case is the fact that H. P. B. (John King *alias* De Morgan being a nonentity, as such personality, as subsequently proven) knew the art of precipitation and could practise it at will. Now the writing inside the cover of my note-book is very peculiar; the e’s being all like the Greek *epsilon*, and the n’s something like the Greek *pi*: it is a quaint and quite individual handwriting, not like H. P. B.’s, but identical with that in all the written messages I had from first to last from “John King.” H. P. B. having, then, the power of precipitation, must have transferred from her mind to the paper the images of words traced in this special style of script; or, if not she, but some other expert in this art did it, then that other person must have done it in that same way, *i. e.*, have first pictured to himself mentally the images of those words and that drawing, and then precipitated, that is, made

them visible on the paper, as though written with a lead pencil. After seventeen years this psychograph remains legible, and some—not all—of the characters have the shine of plumbago: those that have not seem as though the lines had been sunken into the fabric of the paper. Hereafter, I shall have to record precipitations made in crayon, water colors, blue, red and green pencils, ink and gold paint, as well as the formation of solid substances, but one scientific principle underlies them all, *viz.*, the objectivation of images, previously “visualised,” or formed in the mind of the expert, by the employment of cosmic force and the diffused matter of space. The Imagination is the creative hidden deity, force and matter its working tools.

Another, and a very pretty example of precipitation, used in conjunction with manual skill, brings in the name of General F. J. Lippitt, a gentleman of excellent position at Washington D. C., and Boston, Mass., whom I mentioned above. He had come into friendly relations with H. P. B., Mr. Owen, and myself in the course of the tests of the Holmes mediums, and much good-natured banter had passed between “John King” and himself. Without his even asking, “John King” gave him a tangible memento of their intercourse. After the General’s return to Boston H. P. B. got a piece of white satin, 18 in. square, and on it—by order of J. K., as she said—began painting a picture which, when finished, gave the General great delight and made a good deal of talk. It was done for the most part during my visit to H. P. B., and to some of its phenomenally made details I was an eye-witness. A faded photograph of it, sent later to H. P. B., by General Lippitt, is before me now. As an artistic composition it is full of faults; its charm was in its colors and in some drawings in the background. The picture represents a bearded man in an oriental white robe and wearing a badly twisted *fehla*, or turban cloth, on his head; seated or standing—one can scarcely say which—in a sort of balcony, and holding in his hands a book with two metal clasps. Seven tall spear-headed rails, done in gold paint, and arranged in two sides of a triangle, of which the balustrade forms the base, enclose him in; vines climb up them, a huge wreath of leaves frames him, and on the ground below the balustrade is a mass of roses and other flowers of such mammoth proportions as to throw the whole picture out of drawing. In the background, coming out of a blue mass of clouds, appear glimpses of landscape, some temples, castles and mosques of sorts, one building bearing the Greek words *Pur asbeston*. The figure of John King is out of proportion to the balcony, the flowers to the figure, the perspective to the foreground: but it was a pretty picture as my memory recalls it, and I hope General Lippitt will one day send it to the Adyar Library, to be put along with other mementoes of H. P. B.’s wonderful powers, already there. The really beautiful feature of the painting was certain nude and diaphanously draped forms of elemental spirits, floating in the blue vapors of the background. In the number of the *Spiritual Scientist* of April 29th, 1885, General Lippitt describes them as: “spirit forms all floating here and there through the blue

ether, but all more or less veiled by a soft haze that pervades the atmosphere. Among them are a mother and child; and one, in a long, flowing white garment, is lifting up a torch towards one of the porticos bearing the inscription" [above given]. On another temple frieze is the Hebrew word "Esh," signifying "lightning, or the fire of God," as Professor Sophocles of Harvard informed Gen. L. In various parts of the picture are symbolical signs, Zodiacal, Geometrical, Masonic and others, including, of course, the interlaced triangles and the *Svastika*. It would be unnecessary for me to describe these mystical signs in full detail, even though I had the picture at hand. It may be well to mention, however, that Gen. Lippitt, upon expressing the desire to know their significance, was told that, combined together, they had a distinct purport; and he was invited to try and read the riddle, if he could. I saw parts of the picture done, and in this way: H. P. B., (at a signal, I suppose, received by her privately from "John King" or some other invisible co-worker,) would cease painting the flower she was at work upon, lay down her brush, cover the picture with a cloth, and step back with me to the other side of the room or go out: presently she would return, remove the cloth, and there we would find one of these exquisite, sylph-like forms or some other detail of drawing that was not there the moment before.* These sylphs were not drawn in outline as an artist, like Retsch, say, who was a master in this branch of art, would have sketched them, but they were formed by *simply omitting the blue background* and letting the white satin cloth under the painting show through. Does the reader understand? No brush or pencil tracing formed the figure's outlines, it was an objectivated thought, the visible projection of a painter's thought-image: outside the boundary lines of the body rolled blue clouds and masses of vapor, inside them

* Instead of trusting to memory, I had better quote a letter of mine to Gen. Lippitt, which he published in connection with his own article, headed "A Remarkable Picture," in the *Spiritual Scientist*, and which I have come across since the above was written. It is dated Philadelphia, April 20, 1875, and runs as follows: "In reply to your postal card, as well as to your letters to Madame de B., which she has shown me, I give you the following explanation of the way in which the John King picture was done. By John King's request, Madame de B. bought some fine satin, and a piece of the required size was tacked on a drawing-board. Dry colors, water, and an assortment of brushes were provided and placed in the room devoted to the spirits, and the whole left there over night, covered with a cloth. In the morning the whole upper portion of the picture and John King's face were found traced in faint outline; the spirit figures were surrounded with a faint body of color, which formed the outlines, as you see them now, without the usual sharp lines of the pencil. When Mme. de B., sat down at the table, John told her to begin the wreath of flowers and the vines which form the perpendicular supports of what may be called the central panel. Dissatisfied with her work, he bade her go away, after covering the satin, and when he called her back, she found that he had laid in the outlines of the perpendicular foliage and the marble balcony upon which he stands. She then went to work upon the large wreath below the latter, and thereafter confined herself exclusively to that, John doing everything else himself—piecemeal, sometimes by day and sometimes by night The Greek and Hebrew words and the cabalistic signs were put in last of all." Gen. L. quotes from a letter of H. P. B. to him the declaration that "except the flowers below and some leaves round the balcony, I did not paint or touch one inch of the picture." This statement may have been true as applied to the mechanical manipulation of the painting, but evidently was misleading as to the composition, if J. K. was but an elemental working out the images in her mind into pictorial visibility.

existed the graceful shape of an air-born sylph, the articulations of her lovely limbs indicated, in the style of Retsch, by single lines. To my somewhat trained artistic eye it was but too evident that the same hand which drew and painted the cabbage-sized roses and mammoth rose buds at the foot of the balustrade, could not have introduced those floating sprites, the artistic embodiments of grace and of true anatomical proportion. And even now, after reading my letter, which gives the facts, I cannot understand how the misproportioned human figure, the balustrade and wreaths could have been done by thought-precipitation: it looks more as if H. P. B.'s hand had drawn them and she had forgotten the fact when writing to Gen. Lippitt. Still, it may be the bad drawing was in her mind, not in her hand.

The days and evenings of my Philadelphia visit were symposia of occult reading, teaching and phenomena. Among H. P. B.'s most pleasant and sympathetic friends were Mr. and Mrs. Amer, and Messrs M. D. Evans and J. Pusey, in whose presence a variety of phenomena were wrought. I remember, among others, that one afternoon she caused a photograph on the wall to suddenly disappear from its frame and give place to a sketch portrait of John King while a person present was actually looking at it. By degrees my mind was taking in the Eastern theories of spirit and spirits, of matter and materialism. Without being asked by H. P. B. to give up the spiritualistic hypothesis, I was made to see and to feel that, as a true science, Spiritualism could only be said to exist in the East, and its only proficientes were pupils and teachers of the Oriental schools of occultism. With the sincerest desire to be fair to the Spiritualists, I must say that up to the present moment no scientific theory of mediumistic phenomena that covers the ground and is generally accepted among them, has been put forward, nor have I seen convincing proof that among Western adherents to the movement there has been discovered a system by which spirits may be evoked or physical phenomena compelled at will. Not a medium that I have ever met or heard of possesses a *Mantram* or *Vidya* (scientific method) for those purposes, such as are common and have been known for ages in all eastern countries. See, for example, the article "An Evocation by Sorcery," in the *Theosophist* for May. Thus, for instance, while I and H. P. B.'s other friends were made to believe the John King (almost daily) phenomena were done by a disembodied man, once the famed buccaneer, Sir H. Morgan, and that she was serving him as medium or, at least, contented helper. H. P. B. did things which implied a knowledge of magic. Let me give a homely example while at the same time remarking that great scientific inductions have been reached by the chance observation of equally common-place facts, e.g. the falling of an apple and the jumping of the lid of a boiling kettle. One day, bethinking me that a sufficiency of towels was but too evidently lacking in her house, I bought some and brought them home with me in a parcel. We cut them apart, and she was for putting them into immediate use without hemming but, as I protested against such bad house-

keeping, she good-naturedly set to plying her needle. She had hardly commenced when she gave an angry kick beneath the work-table at which she sat and said "Get out, you fool!" "What is the matter?" I asked. "Oh," she replied, "it is only a little beast of an elemental that pulled my dress and wants something to do." "Capital!" I said, "here is just the thing: make it hem these towels. Why should you bother about them, and you such an atrocious needlewoman as that very hem proves you to be?" She laughed, and abused me for my uncomplimentary speech, but at first would not gratify the poor little bond-slave under the table that was ready to play the kindly leprachaun if given the chance. I, however, persuaded her at last: she told me to lock up the towels, the needles and thread, in a book-case, with glass doors lined with thick green silk, that stood at the farther side of the room. I did so and resumed my seat near her, and we fell to talking on the inexhaustible and unique theme that occupied our thoughts—occult science. After perhaps a quarter of an hour or twenty minutes, I heard a little squeaky sound, like a mouse's pipe, beneath the table, whereupon H. P. B. told me that "that nuisance" had finished the towels. So I unlocked the book-case door, and found the dozen towels were actually hemmed, though after a clumsy fashion that would disgrace the youngest child in an infant-school sewing-class. Hemmed they were, beyond the possibility of doubt, and inside a locked book-case which H. P. B. never approached while the thing was going on. The time was about 4 P. M. and, of course, broad daylight. We were the only persons in the room and no third person entered it until all was finished.

Her house in Philadelphia was built on the usual local plan, with a front building and a wing at the back which contained the dining-room below and sitting or bedrooms above. H. P. B.'s bedroom was the front one on the first floor (the second, it is called in America) of the main building; at the turn of the staircase was the sitting-room where the towels were hemmed, and from its open door one could look straight along the passage into H. P. B.'s room if her door also stood open. She had been sitting in the former apartment conversing with me but left to get something from her bedroom. I saw her mount the few steps to her floor, enter her room and leave the door open. Time passed but she did not return. I waited and waited until, fearing she might have fainted, I called her name. There was no reply, so now, being a little anxious and knowing she could not be engaged privately since the door had not been closed, I went there, called again and looked in: she was not visible, though I even opened the closet and looked under the bed. She had vanished, without the chance of having walked out in the normal way, for, save the door giving upon the landing, there was no other means of exit: the room was a *cul de sac*. I was a cool one about phenomena after my long course of experiences, but this puzzled and worried me. I went back to the sitting-room, lit a pipe, and tried to puzzle out the mystery. This was in 1875, it must be remembered, many years before the Salpêtrière school's experiments in

Hypnotism had been vulgarised, so it never occurred to me that I was the subject of a neat experiment in mental suggestion, and that H. P. B. had simply inhibited my organs of sight from perceiving her presence, perhaps within two paces of me in the room. After awhile she calmly came out of her room into the passage and returned to the sitting-room to me. When I asked where she had been, she laughed and said she had had some occult business to attend to and had made herself invisible. But how, she would not explain. She played me and others the same trick at other times, before and after our going to India, but even the latest instance was long before the easy hypnotic solution of the problem would have occurred to me. As explained in the first chapter of this series, the superior neatness of Oriental over Western hypnotic suggestion is that in such cases as this, the inhibitory effect upon the subject's perceptive organs results from mental, not spoken, command or suggestion. The subject is not put on his guard to resist the illusion, and it is done before he has the least suspicion that any experiment is being made at his expense. Though cases like these come under her category of "psychological tricks," yet my narrative has already given some, and will contain many more accounts of phenomena where there was no illusion whatever.

Since I took no measurement at the time, I must concede that the following also may have been a case of suggested illusion. H. P. B. was wearing her hair at that time in a bushy mop, without comb or pins or twists, and in length it might have been about to the lobes of her ears. I came home to tiffin one day and, her bedroom door standing open as usual, stopped for a minute's chat, before mounting to my own room on the flight above. She was standing near one of the windows and her head, being in highlight, I noticed particularly the mass of her hair and its towzled appearance. I also observed the shine of the daylight upon the glossy, pale grey paper with which the ceiling was covered. After a few words together I ran upstairs but had not been there a minute before I heard her calling me to come down. I did so at once, saw her standing in the same place, but her hair was now so much longer that it almost touched her shoulders. She said nothing about that, but pointed to the ceiling over her head and said "Here is something that John has drawn for you." My recollection is now very dim as to what it was but, as I remember it, it was a huge sketch of a man's head, with some writing or symbols near it; all done in lead-pencil, at the spot where I had noticed the blank surface to be when I passed upstairs. I then took hold of the lengthened hair and asked her, laughing, where she bought her pomade, as it was certainly very efficacious if it could make hair to grow two inches within three minutes. She made some merry rejoinder, and said I should not meddle with things that were of no consequence; such freaks of nature sometimes happened to her; it was not to see that she had called me, but only to show me what John King had done on the ceiling. Considering the time that had elapsed from my leaving to my re-entering the room, and the fact that the ceiling was too high for her to reach,

even by standing on a chair or table, my present inference is that the drawing was done in one of two ways, *viz.*, either by herself at her leisure, while I was out, by mounting upon a step-ladder, and inhibiting me from seeing the work until she chose; or by the process of instantaneous precipitation while I was ascending and descending one short flight of stairs. That it was not visible to me when I was first in the room, I can positively aver, and if the reader chooses to speculate as to the rationale of the matter, he must take my statement as made for what it is worth. What makes me suspect that the apparent lengthening of H. P. B.'s hair was illusory, is the fact that, try as I may, I cannot remember whether it continued to seem long or apparently resumed its previous length that day or the next. People in India, and others subsequently, in Europe, saw her hair twisted up into a knot and confined by a comb, but it was years after we met before she would let it grow long enough for that purpose; I am not sure that it was not when we went to visit the Sinnetts at Simla; so I am probably right in suspecting that the apparent sudden lengthening was a *maya* done by way of a joke. But very very strange things happened with her hair on several occasions, to be hereafter narrated. And strangest of all, was that which happened to my beard one night, as we shall see in good time. Speaking of her jokes, it may be said that, throughout all our years of intimacy, she wasted enough psychic force on useless phenomena to have sufficed to convince the whole Royal Society if it had been judiciously employed. I have heard her ring astral bells that were drowned in the noise of conversation, make raps that nobody heard save myself, and do other phenomena that passed unnoticed, but which would have greatly strengthened her credit as a thaumaturgist if she had but chosen the favorable moment and given the right chances for observation. However, all that is past and gone, and my task is to record, as remembered, the psychical experiments which satisfied my critical reason as to the reality of the science of Eastern Magic. In doing which, shall I not be acting as a true friend to H. P. B., whose character has been vilified and whose occult powers denied because she fed rogues at her table and warmed traitors in her bosom? These days and events of which I write were in the pre-Coulombian era, when real adepts taught eager pupils and genuine phenomena happened. And they were days when I knew my colleague as a human being, before she had been half-deified by friends who had known nothing of her human failings, hence of her humanity. As I shall present her, the now fading ideal image of the writer of "Isis" and the "S. D.," will become clothed in flesh and blood; a real (masculinized) woman; living like other people, when awake, but going into another world and dealing with nobler people, when asleep or in waking clairvoyance; a personality inhabiting an enfeebled female body, "in which . . . a vital cyclone is raging much of the time"—to quote the words of a Master. So fitful, so capricious, so exacting, so tempestuous, as to call for heroic forbearance and self-control if one would live and work with her in an unselfish spirit. These phenomena of hers that I saw, the manifold proofs she

gave of the existence behind her of teachers whose feet she felt she was scarce worthy to dust, and the later *epistasis*, when the turbulent and exasperating woman became a writing and teaching sage and a benefactress to the soul-seeker;—all these, and the books she left behind her, combine to prove her exceptional greatness and make her eccentricities forgotten, even by those to whom they caused most mental suffering. In showing us the Path, she laid us all under such a weight of obligation that it is impossible to harbor any feeling save gratitude for her.

H. S. OLCOTT.

(To be continued.)

SRI SANKARACHARYA'S MAHAVAKYADARPANAM.

OR

THE MIRROR OF MYSTIC EXPRESSIONS.

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

(Continued from page 508).

72. He is *Vignyanakosa* (*i.e.*, of *Vignyanasarupa*), holy, and has the *Satwa* quality predominating; and as burnt iron shines like fire, so he, by the propinquity of *Chithi* (*i.e.*, *Chidatma*) gaining the power of *Atma*, shines as *Atma*.

73. This *Ahankara* (*i.e.*, *Jiva*), glowing with *Chidatma*, pervades the body from top to toe thereby this body becomes powerful.

74. As is the recognition of fire in an iron ball, so is that of *Ahankara* in *Ahankara*-pervaded bodies when viewed from the standpoint of *Ahankara*.

75. "I know *Ahankara*; it is a hindrance to *Mukti*; and it is characterised by *Ahampada*," (the word *aham*): thus understands *Atma*.

76. Therefore, *Atma* who is not signified by *Ahampada* becomes the knower; and, to the other knowing *Atma*, *Ahankara* becomes the known.

77. The knower can never become the known by any amount of skilful reasoning. For the same reason what is signified by *Ahamsabda* must be acknowledged as *Atma*.

78. The *Ahampadārtha* (who or what is signified by *aham*) is the teacher of indivisibility or unity, the spectator of the three conditions of *Sushupthi*, &c., the knower of all things, such as *aham*, &c., the pervader of everything like *akasa*, and eternal.

79. This *Chidatma*, like salt-pits or salt-beds where saline matter is both inside and outside, is always of one form in and out, mere *Chaitanya*, all-filling, and formless (or changeless), rather indivisible.

80. By a misconception and with the propinquity of *Ahankara* the idea of *Jiva* is conceived in *Prathyagatma* who is a pure being, *Chinmātra*, (mere *chith* = *gyana*), and *Kutasthla*.

81. As the redness of *Japakusama* (i.e., a red flower) is seen in the crystal by the vicinity of the flower to it, the nature of *Jiva* is cognised in *Atma* by the vicinity of *Ahankāra* to it.

82. What gives the colour of reality to a false thing is *Agyana* which is the embodiment of the *tamas* quality and the mainspring of *Samsara*.

83. Whatever is conceived in respective places through ignorance, or, by the vice of *Agyana*, is to be regarded as moonshine; as the conception of serpent, &c., in rope, &c., is false, so also is the conception of *Jiva* in *Atma*.

84. All that is conceived as cognised in, or attributed to, the unconnected, the formless, the actionless and the unaffected—rather unconcerned—spectator is always false like a dream.

85. The *Samsara* seen in a dream as composed of the agent and the subject is not seen in the waking condition. So also *Atma* has no *Samsara*.

86. Therefore, *Atma* himself being always free from the contact, *Avidya* and its effects become pure, immutable, and actionless.

87. Hence *Sruti* now and again alleges the identity of *Jivi* and *Brahma* by such expressions as: "Thou becomest (art) It (i.e., *Brahma*)."

88. Know that the effect resembles or will have the qualities of, the cause: for instance, the earthiness is in the pots. Thus all this universe is only *Brahma*.

89. Since the universe is *Brahma*, and since there is no room for the duality of *Brahma*, the *Adwayathwa*—the non-duality—is self-evident.

90. This is no wonder. The truth of this will be revealed by me. Listen attentively. As the sprout from the seed, as the son from the father, so is the world from *Brahma*.

91. We, the *Adwaites*, will never say that this universe is created; but what we say is that it is the *swelling out*, or *manifestation of Brahma*,—i.e., the result of evolution.

92. As a mirage, though deprived of the attributes of water, viz., moisture and fluidity or dripping, yet shines like water; as a rope, though devoid of the attributes of serpent, viz., the poison, the possession of fangs, &c., yet shines like a serpent; so shines the actionless *Brahma* like the world.

93. Just as the mirage in an unseen place beguiles a person, so the basic *Brahma*, being unseen, the world appears as real.

94. When once the one, holy and basic *Brahma* is known, this whole extensive universe itself becomes *Brahma*.

95. As the idea of the 'water' of a mirage becomes *marutha* (lit. wind), as the soil seen becomes mirage itself, as soon as the truth of the mirage

is perceived, so also the world, (i.e., as soon as the world is perceived as *Brahma*, the idea of world vanishes and becomes that of *Brahma*.)

96—97. By knowing its 'prop-like' *Brahma*, the world becomes *Brahma* alone; whether what is assumed in the basic *Brahma*, except its remaining as the base itself, merges away therein, or vanishes away therefrom, is unknown. By what reason the world has a different appearance from the form of its base—*Brahma*—by that reason does it resemble *Brahma*. There is no inconsistency here. (One is the result of a want of true perception; the other, the result of true perception.)

98. From this alone *Brahma* cannot become *Jada* (i.e., motionless or dull), visible, non-eternal, and form possessing.

99. Are the inherent qualities of moisture and fluidity seen in the self-created water-like appearance in a mirage? (No.)

100. If the world consisting of caste, &c., were to exist by its very form, do not then the *Jada*, &c., qualities ill-become the world-like existence of *Brahma*?

101. What physical form attaches to mental conception? (none); as the water of the mirage. What is seen in the mirage is not the real physical form of water, but our conception of it.

102. By the lallacy of the conceiver's conception, the actionless *Brahma*, as a serpent-like rope, shines as the world itself.

103. As no other than the common quality between a rope and a serpent, viz., lengthiness, can be seen in the misconceived serpent, so also no other quality will be proved by conception than what is already possessed by the base of such conception (i.e., the world only represents *Brahma*.)

104. Just as a serpent does not differ in form from a rope, even so the world does not in the least differ from *Brahma*.

105. Just as a wooden elephant does not differ in form from the real one, even so the world does not differ in form from *Brahma*.

106. If investigated by means of logic, *Sruthi*, *Smruthi*, &c., all this world by reason of its fountain head, is *Brahma* alone.

107. On the analogy of a serpent with attributes (and a rope), this universe, for want of a different form from its base—*Brahma*—is worthy of itself becoming one with *Brahma*.

108. Just as a pot, a swollen form of earth, does not differ from earth, even so the universe, the swollen form of *Brahma*, does not differ from *Brahma*.

109. This universe is not different from *Brahma*. For want of real stability in the assumed or misconceived qualities—such as silvery whiteness in a mother-o'-pearl, &c., and for several such reasons, the identity stands good.

110. By saying that all this universe is *Brahma*, and *Brahma* is all this universe, even *Sruthis* establish the identity of the universe with *Brahma*.

111. "All this is *chit*; all this is *Brahma*; Brahma is this all; this is world;"—All these *Sruthis* signify *Brahma*.

112. All this is *Vásudeva* (*Vishnu*); the whole universe is pervaded by *Vishnu*; all this is only *Brahma*; the whole universe is *Brahma* alone.

113. The numberless *Smruthis* which assert that all beings are *Vishnu* shine vividly in establishing the identity of the universe and *Brahma*.

114. To the pure-minded *Mahatma* the universe appears like *Brahma*; and to the impure-minded, earthly man *Brahma* Himself shines like the universe.

115. To the intuitive eye (literally, internal sight) an ornament appears like gold (of which it is made); but to the material eye (literally, external sight) gold appears like an ornament.

116—17. To the day-blind man, (*i.e.*, one born blind) everywhere darkness alone appears; and to the one who has eyes, everywhere there is light; similarly, to the ignorant both in and out, only the universe appears; but to the pure-minded man who knows Brahma and who looks upon everything equally, *Brahma* alone appears.

118. To the ignorant (*i. e.*, one who is not a lapidary) a precious gem is but a stone; but to the wise (*i. e.*, one who is a lapidary) that very stone of the ignorant becomes a precious gem. Similarly to one who has an unearthly or spiritual sight the universe is only *Sat* (*Brahma*); and to one who has an earthly or non-spiritual sight even *Sat* (*Brahma*) becomes only the universe.

119. While the base (*Brahma*) characterised by the qualities of *Sat*, *Chit*, and *Ananda* is being known, the whole universe consisting of the *enjoyer* and the *enjoyed* becomes only *Brahma*.

120. The five elements are *Brahma*; the three worlds (*i.e.*, the above, the below, and the middle) are *Brahma*; I am *Brahma*; thou art *Brahma*; and there is nothing whatever apart from *Brahma*.

121. It is by our conception that *Brahma* who is one *Chidvryoma* (*i. e.*, *Chidákása* or *Gnyánákása*), has neither end, beginning nor middle and is self-born,—that such *Brahma* appears to have a form, and as a male being; but really he has no existence like the offspring of a childless-mother.

122. The whole of this universe is pervaded by me. All things (literally, beings) exist in me; but I do not exist in them. (*Bhagavad Gita* IX. 4).

123. The beings do not exist in me. Behold the grandeur of my *Yoga*. Thus Hari (*i.e.*, Sri Krishna) (points out) his pervading the whole universe and his being a prop to the same. (*Ibid.* IX. 5).

(To be continued.)

FIRST CELEBRATION OF "WHITE LOTUS DAY."

Although hastily arranged, the first annual commemoration at Headquarters of the anniversary of H. P. B.'s death was very successfully carried out. The following account of the incidents of the day is copied from the *Madras Mail* of 9th May:—

"White Lotus Day" was celebrated yesterday at the headquarters of the Theosophical Society, Adyar, with much ceremony. It will be remembered that Colonel Olcott had arranged to carry out the wishes of Madame Blavatsky that the anniversary of her death should be annually observed by the reading of passages from the "Bhagavad Gita" and the "Light of Asia," at a meeting of friends at the Theosophical Society's headquarters, Adyar, and an executive order was issued by him only a few days ago arranging for a small gathering. Accordingly the celebration yesterday included the delivery of addresses, the decoration of the Convention Hall with lotus flowers, readings from the two works mentioned, the distribution of food to the poor and of copies of the text of the "Gita" among Sanskrit pupils, the recitation of Sanskrit *slokas*, or verses, etc. To this, as a testimony of affection of the Parsees of Bombay, was added a recitation of passages in the Zend tongue from the Avesta Scriptures of that ancient people, by Mobed Rustomji K. Modi, a priest who came all the way from Bombay for that purpose.

Comparatively few residents in Madras have any idea of the beauty of the old estate formerly called Hudleston's Gardens, as it has been developed by Colonel Olcott since its purchase by the Theosophical Society in 1882. It is one of the prettiest places in Madras with its shady groves, its river boundary, its fine ocean view. The spacious mansion, two adjacent bungalows, three Brahmin cottages, and the out-buildings are coloured terra-cotta and the contrast of that tint with the deep greens of the surrounding groves is very pleasant to the eye. The Convention Hall, where the proceedings were held, is a well-ventilated apartment, 100 feet long, tinted cream colour, and its walls are thickly hung with metallic shields inscribed with the names of Branches of the Theosophical Society in all parts of the world. At the east end there is a covered passage leading to the Library, a beautiful marble-paved room, containing an unique collection of Buddhist and Hindu MSS.

This hall presented a bright appearance yesterday morning, the tall pillars being enwrapped with palm-leaves and decked out with lilies white and red, and many kinds of Indian sweet-smelling flowers. Mme. Blavatsky's huge leather-covered arm-chair was placed just in front of the platform, ornamented with white lotus flowers, and to recall her to memory more vividly Colonel Olcott had placed in the chair her life-sized portrait by Messrs. Nicholas and Co. As Colonel Olcott's executive order recommending that the 8th May should be observed annually in memory of "H. P. B.'s" death was only issued late in April, the attendance was rather small, though there were a hundred present, among whom were Dewan Bahadur P. Sreenevasa Row, Dr. Miss H. Bouchier, Mr. K. P. Visvanada Iyer, Mr. Venkatalingam Chetty, Mr. Kuppasawmy Iyer, Mr. C. Subramana Iyer, B.A., Mr. Mobed Rustomji K. Modi (Bombay), Mr. D. Venkataramier, B. A., Mr. Chintamany Row, B. A., Mr. K. Veerasawmy Iyer (Tiruvellore), Mr. T. Sadasiva Iyer (Coimbatore), Mr. G. Subbiah Chettiar, Mr. C. V. Swaminatha Iyer, B.A. (Kumbakonam), Mr. S. Ramasawmy Chettiar (Gumtoor), Mr. Yagappa and such of the headquarter's staff as were at home.

The President took the chair at noon and opened the proceedings by explaining in a few words the object of the meeting, after which he requested some of the Brahmins present to recite some selected passages from the Sanscrit text of the "Bhagavad Gita." The President then read the English version of this Sanscrit recitation from one of the volumes of "*The Sacred Books of the East*" and called the Parsee Mobed Rustomji to the platform. That gentleman explained that he had been deputed by the Bombay Branch of the Society to attend as their representative to express their affectionate reverence for the memory of Madame Blavatsky and their determination to carry on the work, with all possible vigour, which she laid out for the

Society. He then read from the Zend Avesta some verses invoking the blessing of the *Fravashis*,—an ancient Zend word which has the same significance as the English expressions "Higher Ego," or spiritual self of man. It is the belief of the Parsees that these great personages who have passed through the limited circle of human existence still take an interest in the progress of mankind, and that their benign influence can be drawn to those who are pure in heart and have spiritual aspirations. It was remarked that the sound and rhythm of the Zendic language closely resembled those of the Sanscrit. The Parsee gentleman observed that inasmuch as Madame Blavatsky had unselfishly worked for the good of humanity, leaving behind her a great body of noble teachings, she might fairly be classed among the *Fravashis*, and that he had accordingly included her name and also that of Colonel Olcott under the category.

Mr. S. E. Gopala Charlu, the Recording Secretary of the Society and the adopted son of the late Pundit N. Bashya Chariar, then read a paper on the mystical significance of the white lotus. The paper was of an highly interesting and instructive character, and its reading was greeted with much applause. The white lotus, he said, was a flower full of mystical significance and to the nations of Egypt, India and Greece denoted the symbol of cosmic evolution, and the supremacy of spirit over matter. It was significant of the effect of Madame Blavatsky's teaching which had the tendency to vindicate the supremacy of the spiritual over the physical man.

Colonel Olcott then said that among the books which had done more than any others to win the respect of Western nations for Eastern philosophy, the two which Madame Blavatsky had designated in her will for that day's readings stood pre-eminent. They had heard extracts from the "Bhagavad Gita," and he would select those splendid passages of "Light of Asia" which described the joyous thrill that ran through Nature on the morning after Prince Siddhartha gained supreme wisdom, or *gnyanam*, and became Buddha. He had the good fortune to possess Sir Edwin Arnold's manuscript draft of those passages, which had been presented to him by the author in London several years ago. Each document, as they would see, was attested by Sir Edwin's certificate of its presentation to himself (the speaker). Colonel Olcott then read several passages, and his rendering of the concluding verse roused the enthusiasm of the meeting. The reader said that he doubted if in the whole range of literature there was a passage which so clearly and so beautifully expressed the idea common to both Hindu and Buddhist religions, that the miseries of life consequent upon the misery of re-birth in the physical body, are the result of ignorance, and that the only method of escape from this "vicious circle" is by the attainment of knowledge.

The President then called upon any friends of Madame Blavatsky who wished to make some remarks to come forward. The invitation was accepted by Mr. C. Kottayah, Retired Deputy-Inspector of Schools, and Mr. C. Sreenevasa Iyengar, of the Teachers' College, Saidapet, both of whom delivered appropriate addresses.

Colonel Olcott next delivered an address upon the life and work of the late Madame Blavatsky. They were met there not for the purpose of indulging in indiscriminate praise of Madame Blavatsky, for the true Theosophist knew that blind hero-worship and personal idolatry were the greatest of all obstacles in the way of spiritual advancement, which could only be attained by a reliance upon one's own self and an appeal to the saviour within man, that is, his Higher Self. No honest Theosophist would attempt for one moment to say that H. P. B. had been free from faults. It was not in the nature of humanity to attain to that degree so long as the human entity was still reincarnating itself in birth after birth upon the physical plane. The Scriptures of all nations showed that the spiritual guides and exemplars of our race had two aspects, the human and the divine. As human beings they had exhibited many different phases of human weaknesses. It was only when the human side of their character was in subjection that the diviner nature, or the life of the higher self, irradiated the personality and lifted the individual up as a true ideal. H. P. B. had her many faults,—faults of temper, faults of judgment, etc.—but when she died it appeared as though all her colleagues had wiped out the memory of her shortcomings,

and looked only at her great virtues, among which were chiefly to be noted her loyalty to truth as she saw it, loyalty to the idea of human brotherhood, loyalty to the Theosophical Society and implicit obedience to her Teachers, whom they called "The Masters." By common consent they seemed to have determined to

"Be to her virtues very kind
Be to her faults a little blind."

There was a story in the Mahabharata about a father named Yayati and his son. The father was anxious to enjoy for a certain purpose the strength of youth again, and the son, in a spirit of self-sacrifice, voluntarily transferred his youthful vigour to the parent. Now, the history of H. P. B. recalled that in a certain sense; for living, she had given her life to the Society, and in dying, infused into the whole Theosophical movement her own spirit of fiery enthusiasm and that had now become its soul. As Mr. Sreenevasa Iyengar had said, it was generally expected when Madame Blavatsky died that the Theosophical Society must cease to exist; but the public had within the last 12 months discovered that the Society was stronger than ever before, and now he (the speaker) had shown them the secret of that marvellous rejuvenescence (Applause). The Bible told them that Jesus was "a man of sorrows and acquainted with grief," and that expression was most appropriate in the case of their deceased colleague. Her life was a tragedy filled with the griefs of unjust treatment, of unexpected treacheries and of wicked misrepresentations. Of a highly sensitive organism, she felt acutely the attacks of the Press, and it mattered not whether the injury came from the most powerful or the most contemptible of public writers. Her strongly combative nature forced her into continual warfare, and made her, as it were, belabour with her club now one and now the other, person or class. She had of course every reason to count upon getting as good as she gave; but when her blows were returned with interest she seemed surprised that she should receive such treatment. No one, not even an enemy, could say that she had given herself up to Theosophy with a view of bettering her condition, for she had deserted a high social station and all its attending comforts and luxuries, to work, without hope of reward, for the public good. Pushed on by a craving for occult knowledge the ultimate use of which she seemed not to have foreseen until she took up Theosophy, she wandered over the earth in strange places, amid dangers, seeking out people who possessed occult powers or could impart occult information, and when she found what was going to prove her lifework, she gave herself up to it with a zeal and unselfish abnegation that had never been surpassed, to the speaker's knowledge. The speaker continued and closed with a touching peroration. He said that that might be the last address he would ever deliver as Active President of the Theosophical Society (cries of "No, no"). It did not rest with him, but with those unseen but living sages at whose feet he sat in the humble capacity of a pupil. He had resigned office because of the state of his health and for the fulfilment of a long cherished desire for retirement and study; but if his Teachers should order him to cancel his resignation to continue in office to the end of his life he should do it at once. He considered that he had almost finished his work and that younger men should replace him. Neither he nor any of them were indispensable for the movement; as their places were vacated they would be occupied by others. The cause of Theosophy was the cause of human progress and enlightenment, and under the eternal law of evolution workers would never be lacking for the doing of the world's work. He wished them to note the prophecy that within the next twelve months an impetus would be given to the Theosophical movement, such as it had not had since the appearance of "Isis Unveiled" in 1877, and since the arrival of the founders of the Society at Bombay in the beginning of 1879. In conclusion, Colonel Olcott bade his colleagues an affectionate farewell, and declared the meeting closed.

The proceedings concluded at 3 P. M.

The Brahmin friends present selected for the day's reading the Twelfth Chapter of "Bhagavad Gita," which runs as follows:—

ARJUNA spoke.

"Of those who, ever devoutly worshipping, do thee service, and those who serve the Imperishable and the Unmanifested, which of these classes is best acquainted with Yoga?"

THE HOLY ONE spoke.

"They who have stayed their hearts on Me, and do Me service with a constant devotion, being endowed with perfect faith, these I deem to be the most devout (*uttamas*).

"But they who serve the Imperishable, Unseen, Unmanifested One, All-pervading and Incomprehensible, who dwelleth on high, the Immutible and Eternal; who, subduing all the senses, are equal-minded to all around and rejoice in the good of all, these attain to Me.

"The trouble of those whose minds are fixed on the Unmanifested is the greater, because the unseen path is hard to be gained by those who are embodied; but they who renounce all works in Me, whose chief object I am, who meditating on Me, serve with an exclusive devotion:

"These I raise from the ocean of this mortal world without delay, O Son of Pritha! their minds being stayed on Me.

"Fix thy heart (*manas*) on Me alone; let thy mind (*buddhi*) be stayed on Me, then hereafter thou shalt dwell in Me on high: of that there is no doubt. But if thou art not able to fix thy thoughts constantly on Me; then by frequent devotion seek to gain Me, O Subduer of wealth!

"If thou art not equal to frequency (of devotion), be thou intent on doing works for Me; if thou doest works for Me alone, thou shalt attain to the perfect state. If this also thou art not able to do, then, having found refuge with Me in devotion, renounce thus the fruit of works with soul subdued.

"For knowledge is better than diligence, meditation is better than knowledge, and renouncing the fruit of works than meditation; to renunciation peace is very nigh. He who hates no single being, is friendly and compassionate, free from self-regard and vanity, same in good and evil, patient,

"Contented, ever devout, subdued in soul, firm in purpose, fixed on Me in heart and mind, and who worships me, is dear to Me.

"He whom the world troubles not, and who troubles not the world, who is free from the motives of Joy, Wrath, and Fear, is dear to Me.

"The man who is guileless, pure, upright, unconcerned, free from distress of mind, who renounces every enterprise and who worships Me, is dear to Me.

"He who has neither delight nor aversion, who neither mourns nor desires, who renounces good and evil fortune, and worships Me, is dear unto Me.

"He who is the same to friend and foe, and also in honor and dishonor, who is the same in cold and heat, pleasure and pain, who is wholly free from attachment.

"To whom praise and blame are equal, who is silent, content with fortune, home-renouncing, steadfast in mind, and worships Me, that man is dear to Me."

"But they who sit at (the banquet of) that sacred nectar which has been described before, endowed with faith, making Me their highest aim and worshipping (Me), these are the most dear to Me.

The passages were chaunted in Sanskrit with careful observance of the *Swara*, or rhythmic swing, which is heard in greatest perfection in Southern India, nine or ten Brahmin gentlemen taking part in the recitation.

The part of the "Light of Asia," read by Colonel Olcott from Sir Edwin Arnold's own manuscript, were those beautiful lines beginning on Page 183 (First London Ed.) and closing with the end of Book the Sixth. For the convenience of Branches which may like to read them on the

next White Lotus Day, and who have not a copy of the book to refer to, they are subjoined. Nothing more charming will ever be printed in the *Theosophist*:—

"Lo! the Dawn
Sprang with Buddha's Victory! lo! in the East
Flamed the first fires of beauteous day, poured forth
Through fleeting folds of Night's black drapery.
High in the widening blue the herald star
Faded to paler silver as there shot
Brighter and brightest bars of rosy gleam
Across the grey. Far off the shadowy hills
Saw the great Sun, before the world was 'ware,
And donned their crowns of crimson; flower by flower
Felt the warm breath of Morn and 'gan unfold
Their tender lids. Over the spangled grass
Swept the swift footsteps of the lovely Light,
Turning the tears of Night to joyous gems,
Decking the earth with radiance, brodering
The sinking storm-clouds with a golden fringe.
Gilding the feathers of the palms, which waved
Glad salutation; darting beams of gold
Into the glades; touching with magic wand
The stream to rippled ruby; in the brake
Finding the mild eyes of the antelopes
And saying "It is day;" in nested sleep
Touching the small heads under many a wing
And whispering, "Children, praise the light of day."
Whereat there piped anthems of all the birds,
The Koil's fluted song, the Bulbul's hymn,
The "morning, morning" of the painted thrush,
The twitter of the sunbirds starting forth
To find the honey ere the bees be out,
The grey crow's caw, the parrot's scream, the strokes
Of the green hammer-smith, the myna's chirp,
The never-finished love-talk of the doves:
Yea! and so holy was the influence
Of that high Dawn which came with victory,
That, far and near, in homes of men there spread
An unknown peace. The slayer hid his knife;
The robber laid his plunder back; the shroff
Counted full tale of cowries; all evil hearts
Grew gentle, kind hearts gentler, as the balm
Of that divinest Daybreak lightened Earth.
Kings at fierce war called truce; the sick men leaped
Laughing from beds of pain; the dying smiled.
As though they knew that happy Morn was sprung
From fountains farther than th' uttermost East;
And over the heart of sad Yasôdhara,
Sitting forlorn at Prince Siddârtha's bed,
Came sudden bliss, as if love should not fail
Nor such vast sorrow miss to end in joy.
So glad the world was—though it wist not why—
That over desolate wastes went swooning songs
Of mirth, the voice of bodiless Prets and Bhuts
Foreseeing Buddha; and Devas in the air
Cried "It is finished, finished!" and the priests
Stood with the wondering people in the streets
Watching those golden splendours flood the sky
And saying "There hath happed some mighty thing."
Also in Ran and Jungle grew that day
Friendship amongst the creatures; spotted deer
Browsed fearless where the tigress fed her cubs,
And cheetahs lapped the pool beside the bucks;

Under the eagle's rock the brown hares scoured,
While his fierce beak but preened an idle wing;
The snake sunned all his jewels in the beam
With deadly fangs in sheath; the shrike let pass
The nestling-finch; the emerald halcyons
Sate dreaming while the fishes played beneath,
Nor hawked the merops, though the butterflies—
Crimson and blue and amber—fitted thick
Around his perch; the Spirit of our Lord
Lay potent upon man and bird and beast,
Even while he mused under that Bôdhi-tree,
Glorified with the Conquest gained for all
And lightened by a Light greater than Day's.
Then he rose—radiant, rejoicing, strong—
Beneath the Tree, and lifting high his voice
Spake this, in hearing of all Times and Worlds :—

*Anekajâtisangsârang
Samhâwissang anibhisang
&c., &c., &c.*

MANY A HOUSE OF LIFE
HATH HELD ME—SEEKING EVER HIM WHO WROUGHT
THESE PRISONS OF THE SENSES, SORROW FRAUGHT;
SORE WAS MY CEASELESS STRIFE!

BUT NOW,
THOU BUILDER OF THIS TABERNACLE—THOU!
I KNOW THEE! NEVER SHALT THOU BUILD AGAIN
THESE WALLS OF PAIN,
NOR RAISE THE ROOF-TREE OF DECEITS, NOR LAY
FRESH RAFTERS ON THE CLAY;
BROKEN THY HOUSE IS, AND 'THE RIDGE-POLE SPLIT!
DELUSION FASHIONED IT!
SAFE PASS I THENCE—DELIVERANCE TO OBTAIN."

THE MYSTERY CARDS.

(Concluded from page 492).

II. SOME HINTS AS TO THE METHOD OF USING THEM.

IN my previous paper I endeavoured to give a general sketch of the history and origin of the Tarot. Necessarily fragmentary though that outline was, it will, I hope, have served to show my readers that the Mystery-cards have indeed an ancient lineage and are not merely the offspring of modern pseudo-occultism.

There are extant at the present time several different forms of the Tarot cards, all of which, however, as previously hinted, contain sufficient common resemblance to enable us to form the conclusion that they have but one ancestor. For instance, I have before me, as I write, two packs of Tarot cards, one is called the "Egyptian Tarot," the other the "Bohemian Tarot." These two packs though in many points dissimilar are in reality the same.

To attempt any explanation of the symbolism of the Tarot cards would be outside the scope of the present article and it would moreover require the services of a learned Kabbalist; I must refer my readers to Eliphas Lévi and other well-known writers. My remarks will, therefore, be confined for the present to a short general description of the Tarot

taking the Bohemian form for the purpose. As previously stated the Tarot consists of seventy-eight cards, twenty-two of which are the "Key" cards, or *arcanes majeurs*, as the French call them. These are the most important cards in the pack, for they form, as it were, the ground-work upon which the interpretation of the main body of the cards is based.

The following are the Key cards in the Bohemian Tarot:

- | | |
|---------------------------|------------------------|
| 1. The Juggler. | 12. The Suspended Man. |
| 2. The Female Pope. | 13. Death. |
| 3. The Conqueress. | 14. Temperance. |
| 4. The Emperor. | 15. The Devil. |
| 5. The Pope. | 16. The Hospital. |
| 6. The Lover. | 17. The Stars. |
| 7. The Chariot. | 18. The Moon. |
| 8. Justice. | 19. The Sun. |
| 9. The Ascetic. | 20. Judgment. |
| 10. The Wheel of Fortune. | 21. The Fool. |
| 11. Force. | 22. The World. |

At first sight, the above list of the key cards of the Tarot appears a somewhat incongruous collection of symbols, but the incongruity is not any more marked in this case than in most groups of symbolical figures at first sight. Take the seventh card in the above list, for instance,—“The Chariot” or “The Chariot of Hermes”—to give it its full name. A study of it will show us something of the beautiful symbology embodied in it. This is what Eliphas Lévi says in explaining its symbolism: “The hieroglyph consists of a cubical chariot with four pillars covered with an azure and star-spangled drapery. In the chariot, between the four columns, is a victor crowned with a diadem over which three golden pentagrams shine suspended. The victor has on his breastplate three squares (*équeres*); on his shoulders are the *Urim* and *Thummim* of the high-priestship, represented by the two crescents of the moon in Gedulah and Geburah; he holds in his hand a sceptre surmounted by a globe, a square and a triangle; his bearing is haughty and composed. To the chariot is yoked a double sphinx, or two sphinxes, who are fastened by the abdomen; they draw one on one side, the other on the other; but one of the two turns the head, and they both look the same way. The sphinx who has his head turned is black, the other white. On the front of the chariot is the Indian *lingam* surmounted by the “winged globe” of the Egyptians. This hieroglyph . . . given is, perhaps, the most beautiful and the most complete of all those which compose the key of the Tarot.”*

The remaining key cards of the Tarot are as equally symbolical as the one already described, and it will be seen that each card forms, as it were, a magnetic centre or focus of certain qualities or, we might say, —forces. Each of the key cards, as indeed every card in the Tarot,

* “Rituel de la Haute Magic,” vol. II, p. 349.

has, therefore, an individual significance based upon its symbolical meaning. The "Chariot" represents, *Triumph, Royalty, &c.* The "Wheel of Fortune," which is also known as "Ezekiel's Wheel," is symbolical of *Destiny*, and so on. So much for the key cards; and now a few words as to the remainder of the pack.

The main portion of the cards the "Lesser Oracles" (*arcanes mineurs*), 56 in number, are divided into 4 suits corresponding almost exactly to the ordinary playing cards of the day. In the Tarot the four suits are "Clubs," "Cups," "Swords," and "Coins" (*Deniers*),* corresponding to the "Clubs," "Hearts," "Spades" and "Diamonds" of an ordinary pack of playing cards. There are, however, four instead of three "Court" cards in the Tarot, the "Knave" being represented by two cards a "Knight" (*Cavalier*) and a "Valet." As to the general significance of the four suits: "Clubs" have reference to enterprises generally, to anything in fact which involves the creative (head) faculty; "Cups" relate to the emotions, the heart, love, &c. "Swords" signify change, hostility, &c., while "Deniers" relate to matters of commerce, business, money, and the general development of affairs. Each card of a suit has its own value, falling under the general value of its suit. In addition, each card, on interpretation, has to be carefully considered in relation to one or more of the key cards and also with reference to its fellows. I should state that I have given above, as far as I have gone, the more common interpretation assigned to the four suits, but one would be wrong, I think, in assuming that the cards can only be capable of one meaning or of one particular quality of interpretation. Most of the extant works on the Tarot are content to limit the interpretation of the cards to the ordinary affairs of life, money-getting, love, marriage, &c., &c., and it is, in a great measure, owing to this singular lack of true occult perception that the Tarot cards have gained the reputation of being a branch of common Fortune-telling. What has to be remembered as a general rule in studying occultism is equally applicable even to a small side-track like cartomancy—to get the highest meaning possible out of everything, and those who are unwilling to believe that there can be higher meanings in these Tarot cards and who deny that a more spiritual interpretation is possible, are surely guilty of neglecting a primary law of occult science. The writer of a short article in one of the pamphlets of the Theosophical Publication Society states wisely: "There are three ways of placing the Taro cards which may be considered as the Body, Soul and Spirit of the Taro. The first manner relates to the lower plane, and has reference to questions concerning every-day life, domestic matters, &c.... The second manner has relation to Science, Philosophy, Religion, &c.... For the third manner of placing the Taro, the twenty-two keys only are to be used when the knowledge sought for is assignable to the Divine

* *Deniers* is from the Latin *denarius*.

Wisdom, and the revelation and unfolding of the inner light, the sacred knowledge of the occult." *

There are many different methods followed in the laying out of the Tarot cards and it is consequently difficult to decide upon any one which is superior to any other. It should always be remembered that the intuition of the student is by far the most important factor in card divination, the manner of arrangement of the cards being secondary. Students would, I think, do better to choose some definite method which meets with their approval, and adhere to it. This need not be a method prescribed by any book, for I have known cases of persons who have followed a method of their own, and successfully. I am inclined to a great extent to agree with De Vere who says, "One of the most prolific sources of error in Divination has been the variety of means employed for the purpose of causing the preparatory state of trance. It is well-known in our day that the mind may be most strangely affected by innumerable agencies which are apparently purely mechanical and often utterly absurd. Such are an intent gazing at highly-polished surfaces of metal, or into the bright inside of a gold cup, at the shining sides of a crystal, or the varying hues of a glass globe; now vessels filled with pure water, and now ink poured into the hand of a child answer the same purpose. Fortune-telling from the lines of the hand or the chance combinations of playing cards are, in this respect, on a par with the prophecies of astrologers drawn from the constellations in the heavens... .. Their sole purpose is uniformly to withdraw the Seer's attention from all outward objects, and to make him, by steadily gazing at one and the same object, concentrate his thoughts and feelings exclusively upon his own self."† Though M. de Vere, perhaps, pushes his conclusions a little too far, every Occultist will admit the general truth of his remarks, which practically amount to what has already been said—that the Tarot cards are chiefly aids to intuition. Though a person may follow out the most elaborate and complicated methods of laying the cards and working out their combinations, unless he has the intuitive faculty developed in him to a greater or less extent, his efforts will meet with little or no success. Therefore, I believe, that by reiterating this simple statement, that Intuition is the key to the successful working of the Tarot, I am putting more students in the way of making the cards of use than if I enunciated an elaborate course of procedure and a list of rules for interpretation.

A few further hints useful for Tarot practitioners may be given. Assuming that the student recognises the necessity of regarding the Tarot as capable of at least three different qualities of interpretation, it will be better for him to keep three separate packs of cards to be used according as he wishes to obtain information on a purely mundane, an intellectual, or an entirely spiri-

* *Theosophical Siftings*, vol. I, art., "The Taro."

† "Modern Magic," p. 273.

tual matter. These three packs of cards should be kept entirely apart. The importance of always keeping the cards free from foreign magnetism cannot be over-estimated, and no hand but that of the operator should ever be allowed to touch them, otherwise the magnetic rapport existing between him and them is liable to be destroyed. The operator should also find out which part of the day is the most suitable for the carrying out of successful experiments; with some it will be the evening, with others, perhaps, the early morning. Operations should never be conducted unless the student feels in the right mood, otherwise discouraging failures will probably result. In consulting the Tarot, the operator should have his mind entirely free from prejudices against persons or preconceptions of events, for with such in his mind a sound judgment is impossible; for this reason it is extremely difficult to consult the Tarot successfully on questions concerning one's self or one's own affairs. Indeed the less the Tarot is employed for selfish purposes the better, and some practitioners, feeling this, are very loth to use the cards for the purposes of obtaining information about themselves.

It would be invidious, perhaps, to prefer any particular kind of Tarot cards, and impossible to recommend any one method of procedure before any other. The first is purely a matter of choice, and the second one of individual expediency. There are, as above stated, numerous methods of laying out the cards given in the different books that have been written, applying both to the Tarot cards and also to divination by ordinary playing-cards. There is the French method including that employed by Etteilla, of whom mention was made in my last paper; there are the Italian method and many others, and likewise methods for laying the cards according to certain numbers, by *sevens* or *fives*, as the case may be. All of these are given in the different works on the subject.

Some very interesting experiments with the Tarot cards were recently carried out by the residents at the Adyar Head-quarters, of which I promised in my previous paper to give an account. In most of these cases the cards were previously magnetised by a certain powerful talisman in the possession of one of the party, and it is doubtless owing to this fact that the results obtained were so striking. A certain member of the Head-quarters Staff had received, by occult means, information concerning a most important event in the future for the Theosophical Society,—this person may be conveniently referred to as A. A had given out to B. and others a little of his information, but kept back some of the most important details. He then asked B, who had been recently giving some attention to the study of the Tarot to consult the cards for him with a view of seeing whether anything interesting could be obtained. From the positions in which they fell was derived, not only a corroboration of A's occult message, but also to his surprise the details which he had suppressed, for fear that it might be indiscreet to impart them. But going even beyond what he had had in his mind, the Tarot cards gave

information of facts not then known to those present, but which was corroborated on the morrow by a telegraphic despatch. The cards were dealt again and again but always with the same result, the same identical cards repeatedly coming up, entirely contrary to the laws of chance, as given by the late Mr. Proctor and other Scientists.* The assembled party were astonished beyond measure and not the least astounded was A himself. The information obtained has now been corroborated from other quarters, but until the expected event actually happens it is, of course, impossible to speak more definitely.

On the 14th of May, a fresh deal of the Tarot cards unmistakably corroborated the prophecies they had made on the 10th of February. It would be premature for me to enter into further particulars, but I may at least intimate that the Tarot cards foreshadowed an event of great importance to the Society in the seventh month of the present year.

I give an account of another sitting with the cards for what it is worth. A Lady, a well-known resident of Madras, was dining with us at Adyar the other evening and after dinner, as we were sitting in the verandah of the river bungalow, the conversation turned to the Tarot. At the request of the visitor, B was induced to try the Tarot cards with a view to telling her something about herself. I cannot remember definitely all that B read; some events in the past life of the *consultante*, were, I remember, correctly given, and he then went on to speak of the future. In particular he told her to be very careful in money matters for she would very shortly lose money through her own carelessness. The visitor demurred to this and, laughingly said that she did not plead guilty to the impeachment of being careless of her money. Another of the party, however, who knew the lady intimately, testified to the truth of B's statements about money matters. That very evening a few hours after the Tarot experiment the visitor was actually robbed at her house in Madras of a large sum—several hundred rupees—which she had placed carelessly in an insecure place!

The above *may possibly have been a mere coincidence*, but, taking into consideration the fact that B was able to tell correctly certain events in the past life of the enquirer, the prognostication concerning probable losses of money is at all events worthy of note.

I am so much of a tyro in these matters that I dare not venture an authoritative explanation of the phenomena of these Tarot cards. Whether there is anything in the images they bear which acts upon the denizens of the elemental world, like the *Sriyantara*, or cabbalistic figure, which the Hindus place beneath the fixed idols in their shrines, the efficacy of which is believed to last so long as the copper plates are undisturbed; or whether the personality of an enquirer or dealer of the cards is a factor for producing occult results, I must leave cleverer experts than myself to decide. My task is simply to record facts historical and otherwise.

SYDNEY V. EDGE, F. T. S.

* Vide "Borderland of Science."

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

(Continued from page 498.)

Of specific objects, the primary cause is the Unmanifested (Nature).

First proof of the existence of Prakriti—
“Since there is separation of cause and effect, and re-union of the whole Universe.”

Because (1) “*There is separation of cause and effect, and re-union of the whole Universe.*” It has already been proved (in Kārikā IX) that the effect subsists (in its unmanifested form) in the cause; as the limbs of the tortoise, coming out of its body, are perceived as separate from the body, which again they enter and thus disappear (from view). In the same manner the various objects, jar, &c., are perceived as different from their causes clay, &c., when they come out of these (*i. e.*, are produced from them) when they have their existence, as the jar manifested out of the lump of clay, wherein they have all along inhered.) The same is the case with earth, &c., as effects of the primary elements, with these latter again as effects of Self-consciousness (Ahankāra), with this latter again as that of Intellect, and lastly, with Intellect as the effect of the Unmanifested, which is the final cause. This separation, from the final cause (the Unmanifested), of the various effects—either mediately (as with earth, &c.) or immediately (as with the Intellect)—related to it; is what is meant by the *separation of the cause and the effect*. In the same manner, at every dissolution, the various grades of effects—(1) Earth, &c., (2) The Elementary Rudiments, (3) Self-consciousness and (4) Intellect—lose themselves in their respective immediate causes—(1) Elementary Rudiments, (2) Self-consciousness, (3) Intellect and (4) The Unmanifested Nature. Thus we see that it is only a certain form of the cause which becomes imperceptible (at dissolution) as far as a particular effect is concerned. Ascending in the same order as before, we find the various effects up to the Intellect disappearing in their respective immediate causes—up to the Final Unmanifested—and thus rendering these latter imperceptible,—at least that form of the causes which concerns themselves respectively. Of this Unmanifested, however, there is no further recipient; and thus it becomes the receptacle—and hence an aggregate of the unmanifested states—of all the effects. This is what is meant by the *re-union* (in the final Unmanifested) of the whole Universe. In *Vaisvarūpya*, the affix *rupya* has a reflexive sense.

(2). “*Because Evolution is due to Energy.*”—It is a well-known fact that the Evolution of the effect is due to the active energy of the cause; for certainly, no effect can arise from an inefficient cause. This latent energy in the cause is no other than the existence therein of the effect in its unmanifested state; since on the hypothesis of the effect being an entity, there can be no other form of causal energy. The difference of sand from sesamum—the material cause of oil—lies only

Second proof: “*Because Evolution is due to Energy.*”

in the fact that it is only in the latter that oil exists in its unmanifested condition.

Granted all this:—But the above two reasons that you have urged might very well rest with Intellect—what is the use of assuming a further Unmanifested Reality?

Obj.: These two reasons might rest with Intellect.

We reply: (3) “*From finiteness*”—*i. e.*, from the fact of the effects being, in their very nature, finite. (In support of his ground, the author puts forth a syllogism). The specific objects in question, Intellect, &c., have an Unmanifested Entity for their cause (*i. e.*, they

have a cause in which they exist in their unmanifested state), since they are finite, as jar, &c. The finite objects jar, &c., as commonly seen, have for their cause, clay, &c., (in which inhere) the unmanifested (state of the effects); since we have already shown that the cause is nothing more than the unmanifested condition of the effect. And under these circumstances, the cause of intellect must be the Unmanifested which must be the *final* cause, for there is no ground for postulating a further Unmanifested Reality^(a).

(4). “*Because of homogeneity.*”—Homogeneity consists in the similarity of different objects. The intellect, &c., the rest—manifesting themselves as ascertainment, &c.—are seen to be similarly related to pleasure, pain and delusion. And whatever is invariably connected with a certain form must have, for its cause (wherein it inheres), something which has that form for its constituent element.^(b)

Thus it is decided that of the specific objects, the Unmanifested (Nature) is the cause.

Having proved the existence of the Unmanifested, the author next states the method of its operation—

KARIKA XVI.

The Unmanifested is the cause; it operates through the three Attributes, by blending and by modification, as water, on account of the difference arising from the receptacle of the Attributes, as they are variously distributed.

(a). Because the Unmanifested Nature (the cause of Intellect) is not finite as Intellect, &c. And further, because, by so doing, we would have to postulate causes *ad infinitum*.

(b). Thus we have in the present case: Intellect and the rest are invariably connected with pleasure, pain and delusion; and as such, must have for their cause, Nature wherein they all lie unmanifested, prior to their Evolution; and this Nature has for its Constituent Elements, the three Attributes which respectively consist in pleasure, pain and delusion.

“Operates, &c.”—At the time of cosmic dissolution, the three Attributes continue to be of similar modifications. Modified condition forms a part of the nature of the Attributes; and as such they can never, for a moment, remain stationary. Thus at the time of dissolution, the Attributes operate through their respective forms of Goodness, Passion and Darkness^(a).

Another method of operation is next stated—“By blending”.—This “blending” of the Attributes however is not possible without the relation of subserviency among them, and this subserviency again is due to a diversity among the Attributes—which diversity again is not possible without distinctibility (*i. e.*, unless the Attributes are so constituted that they suppress one another). Thus the second method of operation is through development into Intellect, &c.^(b).

Objection—How can an Attribute of uniform nature bring about diverse actions? The enquirer objects—How can diverse methods of operation belong to an Attribute which has been declared to be of uniform nature?

We reply—“By modification—as water”—we all know how the water shed from the clouds, though naturally of itself, having one taste^(c), becomes sweet, bitter, sour, &c., according as it comes into contact with different modifications of earth—such as cocoanut, wood-apple, &c. In the same manner owing to the blending and the mutual suppression of the Attributes, the Attributes occupying a subordinate position best themselves on the prominent one, and thus give use to diverse forms of cosmic manifestations. Hence it is laid down—“On account of the difference arising from the receptacle of the various Attributes.”

Now the existence of the spirit (Purusha) is laid down, in opposition to those self-contented (Materialists) who accept as spirit either Nature or Intellect, or Self-consciousness, or the sense-organs, or (lastly) the elements.

KARIKA XVII.

Since all composite (or compound) objects are for another's use; since the reverse of (that which possesses) the three Attributes with other properties (must exist); since there must be super-intendence; since there must be one to enjoy (experience or feel); and since

(a). This is the state of equilibrium of the Attributes, during which no evolution is possible.

(b). The various evolutions from Nature are due to the disturbance of equilibrium among the Attributes, which rouses the hitherto dormant, evolving energy of Nature, whence issue forth the various manifestations—Intellect and the rest.

(c). ‘Sweet’—according the Nayayikas.

there is a tendency towards final beatitude (abstraction of the spirit from material existence);—therefore, spirit^(a) exists.

Spirit exists, apart from Primordial Matter (Nature):—

(1). “Because all compound objects (objects made up of integral component parts) are for another's use.”—This reason, when reduced to the syllogistic form, would stand thus—Nature, Intellect and the rest exist for another's use, because they are compounds, as chair, bed, &c., and these latter are all compound, inasmuch as they are made up of pleasure, pain and delusion^(b).

But, says the objector, the compound objects chair, &c., are seen to exist for other objects which too are compound, such as men's bodies, and not for the sake of spirit as apart from Matter (the body). And as such Nature, &c., being compounds, should only lead to the influence of another set of compound substances (for whose use they exist) and not to that of an Elementary Non-compound Spirit (an “End-in-itself.”)

(2). We reply—“Since the reverse of that which possesses the three Attributes and other properties must exist.”—That is to say, if from the fact of Nature, &c., being for another's use, we were to infer only another compound substance, then in that case we would have to assume such compound *ad infinitum*; for even this latter compound must lead to another for whose use it will exist and this again to another, and so on *ad infinitum*. And when we can escape this regressus *ad infinitum* by postulating a reasonable resting ground, it is certainly, not proper to multiply unnecessary assumptions (in the shape of compounds *ad infinitum*). Nor can it be urged that multiplication of assumptions becomes excusable when supported by proofs; for in the above inference, the instance was to be applied only so far as “existing for another's use” was concerned; it can be extended no further. And we have explained in the *Nyāyavārtika-tātparyatika*^(c) that if the complete identification of every

Objection: The above reasoning would only lead to another set of compounds, not to an Elementary Spirit.

(a). Though hitherto *Purusha* has been rendered by *Soul*, yet it is now thought more appropriate to render it by *Spirit*—in contradistinction to *Matter*.

(b). This sounds rather absurd. But we must not forget that the whole set of material objects are mere emanations from Nature, whose constituent elements are the three Attributes, which latter consist in pleasure, pain and delusion, respectively.

(c). This is a commentary on the *Nyāyavārtika* (a gloss on the *Nyaya-sutras* of Gautama) of Pakshila Swami by Vāchaspati Misra. This work is generally counted as closing the epoch of ancient Nyaya,—latterly supplanted by the modern system, introduced and most extensively expounded by Gangesa Upādhyaya, in his *Tattwa-Chintāmani*. I may here point out a misprint in a footnote, (*Theosophist*, vol. XIII, p. 222), where this *Nyāvārtika-tat-paryatika* appears as “a refutation of the Baudha, &c.” (!)—which note apparently refers to the preceding sentence. Other typographical errors have also crept in, the correction of which I reserve for a reprint.

phase of the cited instance were to be looked for in the subject in question, then there could be no reasoning by inference. (a) Thus then, in order to escape the *regressus ad infinitum*, if we accept the non-compound nature of Spirit, we find ourselves constrained to attribute to it the properties of "being without the three Attributes," "discreetness," "non-objectivity" (subjectivity), "uncommonality" (*i. e.* specific character), "intelligence" and "unprolificness" (inability to produce). For these properties are invariably accompanied by that of *compoundness*, which latter being absent in spirit, must lead to the absence of the three Attributes, &c., as when a certain individual is not a Brahmana, he can never be a Katha (a special class of Brahmins). Hence the author—when he laid down that "the reverse of that which possesses the three Attributes, &c., must exist"—implied that this something which would be "the reverse, &c." must be an independent Elementary Entity—an "End-in-itself." And this is Spirit.

(3). For the following reason also there must be a spirit apart from Matter: "*Because there must be superintendence.*"

(3). Because there must be superintendence. That is to say, because the objects constituted by the three Attributes are such as necessitate the existence of a superintendent. For, everything consisting in pleasure, pain and delusion, is seen to be superintended over by something else—*e.g.* the chariot by the charioteer; and Intellect and the rest have been proved to consist in pleasure, pain and delusion; therefore, they must have a supervisor,—and this supervisor must be beyond^(b) the three Attributes and independent, an "End-in-itself"—and this is Spirit.

(4). Again the spirit exists "*because there must be one to experience (or feel)*"—That is to say, every one of us has an idea

(4). *Because there must be one to feel.* of pleasure and pain as something to be felt—as favourable or the reverse; and as such there must be some substance, beyond the feelings themselves, to which they (feelings) can be favourable or otherwise. Feelings cannot be pleasurable to the Intellect (Buddhi), &c., for that would imply self-contradictory actions, inasmuch as the intellect and the rest are integrally composed of pleasure, pain and delusion. (c) Thus, then, something else,

(a). Because there can scarcely be found any two occurrences in nature, which could be quite identical. Even in the stock example of the Nyayayikas—"Fiery, because smoking, as the culinary hearth"—we have a dissimilarity between the subject-matter of the syllogism and the instance cited. Thus, in the culinary hearth the fire is for cooking food, and proceeding from a house made by men, &c., &c., whereas these are not. So with the fire in the mountain.

(b). Otherwise the supervisor also will stand in need of another, for the presence of the Attributes in the former will necessarily lead to that of pleasure, &c., which again will necessitate its superintendence by something beyond itself. And so we shall be landed in a *regressus ad infinitum*.

(c). That is to say—Intellect, as made up of pleasure, pain and dulness, cannot be properly said to *feel* pleasure, &c., for that would imply the feeling of *pleasure* by pleasure;—or worse still—by pain; and *vice versa*, which is absurd.

which has its existence independent of pleasure, &c., must be the agent who feels—and this is Spirit.

Others, however, interpret the above reasoning of the Káriká thus:

Bhogyá (enjoyable) means *visible* and the visibility of *Buddhi* and the rest not being possible without an observer, there must be one outside of, and beyond, Intellect, &c.,—and this is Spirit. The visibility of Intellect and the rest can be inferred from the fact of their being made up of pleasure, &c., as earth, &c.

(5.) Again, spirit exists—"because there is a tendency towards action for final beatitude."—The final beatitude, treated of in

Because of the tendency of writers and sages towards beatitude. all the systems of philosophy, and mentioned by the great sages of divine insight—as the absolute and final alleviation of the three kinds of pain—can

never apply to Intellect, &c.; for these have by their very nature, pain as one of their integral components, from which, therefore, they can never be absolved; since a substance cannot be absolved of something forming its constituting element. Thus then, there must be something independent of pleasure, &c., from whose contact pain could be expunged. Consequently, as the various systems of philosophy have all along aimed at beatitude, therefore, there exists something beyond (pleasure, &c., and hence) Intellect and the rest—and this is Spirit.

Having thus proved the existence of spirit, the author next raises the question—Is this spirit one (a) (manifesting itself) in all bodies, or many, being different in different bodies? And in reply, he lays down the theory of the plurality of spirits.

KÁRIKÁ XVIII.

(1). From allotment of birth, death, and the organs; (2) from the non-simultaneity of actions (with different individuals); and (3) from the different modifications of the Attributes—the plurality of Spirits is established.

Plurality of Spirits
—Reasons.

"The plurality of Spirits is established"—How?

(1). "From allotment of birth, death and the organs."—Birth of the Spirit consists in its relation with the body, the sense-organs, third, Self-consciousness, Intellect and Cognition (b) (*viveka*)—all these latter forming into an aggregate of a particular character.

This is what is meant by *birth*—which does not mean *modification*;

(a). As the Vedantin asserts.

(b). "*Viveka*" might be taken severally with "body," &c. In that case the passage would be translated thus—"bodily, sensuous, mental, egoistic and intellectual cognitions"; but the translation given above is preferable: for, certainly, there can be no cognition through body, &c., taken singly. No cognition is possible in the body alone, without the aid of (the sense-organs) mind, &c., and so on with the rest.

since the spirit is essentially unmodifiable (unchangeable). And death too consists in the departure from the body, of the spirit, which cannot be destroyed, since it is Eternal. The "organs" are thirteen ^(a) beginning with the Intellect. The (diversified) "allotment" of these—births, &c.—is not explicable on the hypothesis of the unity of spirit. For if the spirit were one (in all bodies), the birth, death, blindness or madness of one individual would lead to exactly the same effects in others. This several allotment however becomes quite consistently explicable in accordance with the theory of the plurality of spirits. Nor can the Monist explain the above difference by attributing it to the spirit, as conditioned by contact with different bodies, &c. For in that case he would land himself on another absurdity—that of attributing birth or death in accordance with the different parts of the body!—which can never be. For a woman is not said to be born or dead, by the mere development or derangement of certain portions of her body ^(b).

(2). For the following reason also, the spirit is different with different individuals: "Since activity is not simultaneous."

(2). "Since activity is not simultaneous." Action, in the form of endeavour, is a function of the internal organs; still it is here attributed to the spirit. If the spirit were one, the activity of one man would lead to similar activity on the part of all other men; and thus the motion of one would lead to that of all others—a palpable absurdity, which is explained away quite reasonably, on the hypothesis of plurality.

(3). Again, the spirits are many—"because the modifications of the Attributes are different"—Some persons abounding

(3). Because the modifications of the Attributes are different. in the attribute of goodness, represent aggregates of that attribute—e. g. the gods ^(c) and saints. Others abound in Passion—such are men. The rest abound in Darkness—and these are the beasts.

This diversity in the distribution of Attributes would not be consistent, if the spirit were one. The hypothesis of plurality, however, makes it quite explicable.

G. J.

(To be continued.)

ELEMENTAL AND ELEMENTARY PRANKS.

READERS of the *Theosophist* who have been in the habit of perusing articles upon purely metaphysical subjects, will, no doubt, find a pleasing variety in an article of this nature, in which I shall endeavour

(a). Three internal and ten external, to be enumerated later on (Kārikā XXXII).

(b). If we attribute birth and death to the spirit as dependent on the body, then the disappearance of a certain part of the body—the hand for instance, would constitute the destruction of the body, in its former form, and this would be the death of the spirit—which is absurd.

(c). "Urdhvaratas" literally means—"those beings whose stream of life tends upwards."

to give out facts that have come under my own personal observation concerning the doings of Elementals and Elementaries.

Some years ago, my maternal uncle's wife happened to be going from her husband's house, in a country cart, to her father's house, for her *accouchement*; it being customary for Hindu women, on such occasions, to go to their father's house. During the course of her journey, a severe thunder-storm came on, and it became necessary for her to take shelter under the shade of a banyan tree which grew by the roadside. She stopped under the shelter of the tree for some 15 minutes, by which time the storm was over; she then continued her journey, reaching her destination safely. Things went on satisfactorily until some two or three nights after her arrival when the woman began to show undoubted signs of being possessed or obsessed. As usual in such cases, a *Mantrika** was procured. After the usual incantations and ceremonies, the *Mantrika* took a handful of holy ashes and threw them over the possessed woman, at the same time, demanding, who and what was the nature of the obsessing spirit. The spirit replied, through the woman, in the following words: "I am a Brahma-Rakshasa, residing in the Banyan tree under the shade of which, this woman took shelter. Finding her figure pleasing and attractive and she being pregnant† I possessed her at once." This was all that could be obtained from the Brahma-Rakshasa. A peculiarity, which has been frequently observed in several similar cases, was noticeable in the present one also; i.e., the obsessed party would remain for days together without eating a morsel of food, and afterwards suddenly demanding food, she would eat a quantity sufficient for 7 or 8 adults. Moreover she was able under the influence of the spirit to carry weights which would defy the efforts of ten strong men.

In addition to the foregoing phenomena and many others, which I cannot accurately remember, it should be remarked that since the time of the obsession, the woman was subject to bodily ailments, the basis of which was, no doubt, a miscarriage, which took place soon after the obsession.

This woman is still living in the Tinnevely District and the efforts of the different *Mantrikas* having failed, she is, still, unfortunately, suffering from complicated complaints owing to the continued obsession of the Brahma-Rakshasa.

In the year 1871, I was at a place known as Tenkasi, Tinnevely District, Madras Presidency, where I lived with my father who was in the Government service. A little girl who was fourteen years of

* A *Mantrika* is one who, by incanting certain mantras, and using peculiar rites exercises evil spirits.

† It is believed in India, even to-day, that pregnant women are very susceptible to obsession, and the Hindoos, therefore, never allow them to go into the unfrequented parts of the house and village. Women, in this condition, when they go out of the village, take a quantity of *margosa* leaf with them, as its magnetism is antipathetical to elemental influence.

age, and who lived in the same street, became suddenly obsessed. The Mantrikas were called as usual and in this case they had to use all their powers as the spirit was very violent and fierce. One evening in particular at 8 o'clock, the Mantrika was going through his process, during the course of which he muttered several mantrams and threatened the obsessing spirit with torture, if it would not leave the girl. The spirit did not appear in the least degree inclined to obey the commands of the Mantrika, who, after describing a circle on the ground with a stick, struck a blow on the floor. To the intense surprise, or, I may say—horror, of us all, we saw suddenly appear on the back of the obsessed girl, a long mark or weal, as if from the blow of a stick. The abrasion on the skin gave us the impression that a cane had been applied to the bare back of the girl. The spirit cried out with pain and implored the Mantrika not to torment it. In reply to a question from the Mantrika, the spirit said that it lived under the shadow of a fig-tree near the bridge of Amboor. The Mantrika demanded some proof of this and to the further astonishment of the audience, the girl, acting under the influence of the spirit, put her hand within the folds of her dress and drew therefrom the branch of a fig tree! The branch had the appearance of being freshly broken from the tree, for the milky sap was oozing from the end of it.

The third case that fell within my knowledge was this. The wife of one Mr.—at Pattamaday—my native place—became obsessed. I accompanied the Mantrika to her house and was, therefore, present when the following took place. The Mantrika asked the usual question with regard to the history of the obsessing elementary, and the following reply was given: "I was a Brahman Sanyasi in my last embodied existence, and, as I could not bear the internal pain I was suffering from, I threw myself into a well and ended my physical existence. This woman on her way to her husband's village quenched her thirst at this well and as I was seeking for an opportunity to terminate my earth-bound life, I caught this woman. I request you will, by mantras and other usual rites, relieve me of my pangs." The Mantrika asked the elementary to show proof that he was a Brahman and at once the latter began to repeat the whole of *Sandya-Vandhana*—the daily observances of the Brahmins—the possessed woman, it may be remarked, did not know a word of Sanskrit or anything of the *Sandya-Vandhana*.

I shall close this short article with one more incident. A relation of mine, one day, climbed up to the top of a mango-tree in search of fruit. Unfortunately he missed his footing and fell to the ground. He was carried to his uncle's house and died within a few minutes. A few days after his death, the house where he died, was reported to be haunted by his elementary. Noises and cries were constantly heard in the house and other manifestations also took place. A voice was heard warning the landlord to vacate the house at once. He, however, disregarded the warning and continued to live there and in consequence of

his having incurred the anger of the elementary, he died and shortly afterwards his four grown-up sons also died. Then his daughter and his grandson shared the same fate. The surviving member of the family—the widow—fearing a similar fate for herself vacated the house and is now living in Benares.

The above incidents are all well attested, the first three, I witnessed myself personally, and concerning the veracity of the fourth I have ample evidence.

P. R. VENKATARAMA IYER, F. T. S.

ANALYSIS OF RAMAYANA, 1st CANTO.

(Continued from page 342.)

13. Thus far we have got to the end of the Sidhasramam episode, and we have taken but a fourth part of the 1st Canto of the Ramayana! It is, therefore, plain that if I go very minutely through chapter by chapter to the end of the Canto, I shall be exhausting the patience of my readers. We shall, therefore, hasten on to the great hermitage of Goutama. From the time that Viswamitra, Rama and Lukshmana leave the Sidhasramam, to the time they reach Goutama-asramam, the time passes by in extreme pleasantness. Viswamitra relates many stories, and Rama hears them with eagerness. These are, of course, stories related not with the sole intention of wiling away the time, but with the intention of giving to Rama an idea of the workings of the phenomenal world in its triune aspect of Bhu, Bhuvan and Suvar. I shall merely touch upon a few leading points. The story of Maheswara and the birth of his six-faced son, Shunmuga, has reference to the origin of the worlds of devas, pitris, and men. You may remember the authentic sentence of our Sastras which says "Know that Maya is Prakriti, and that the Purusha of Maya is Maheswara." Whenever, therefore, the word Maheswara occurs in any authentic Sanskrit works, we may safely associate it with cosmic expansion or Maya. Shunmuga, the son of Maheswara, is the god that we call Subramanya, and who receives a shrine in every Shivite temple in India. We, Theosophists, can recognise in him the six-pointed star that is one of our Theosophical emblems. This god, corresponding to the planet Mars, is also known as the leader of all Sidhas or working powers, and he is therefore a six-spoked wheel of expansive energy. He ever lives in Maheswara, dormant during the time of Pralaya and active during the time of manifestation. This military hero, Subramanya, working in a certain base called Agni or fire is the life-wheel of deva-loka; subsequently working in a base called water he is the life-wheel of the pitri-loka; subsequently working in a base called earth he produces the six metals. From the metals all the objective world that we see has grown. For further particulars please see the Ramayana. There is another interesting story related by Viswamitra to Rama, which relates to the river Ganges. I have already said that the Ganges symbolizes the middle tone of all nature. Her permanent place of residence is

Brahma-loka. Her second place is the orb of the seven Rishis. Her third place is the moon. Her fourth place is Mount Meru. Her fifth place is the astral atmosphere of the coils of Maheswara's matted tresses. Her sixth place is the sacrificial place of Jenhoo Maharishi, which consists in the cloudy regions of our atmosphere. Her seventh place is the Patala where she works in cycles of 60,000 years. These 60,000 years are the sons of Sagara, and you may know that their mother is the sister of Garuda—"bird of time," as he has been called in the "Secret Doctrine." It is also very important for you to remember that the sage Kapila, who burnt these 60,000 sons, is Vishnu manifested on the dark or Maheswaric side called Patala. A man or tribe working too much in the sphere of matter and its properties and using those properties for the purely material comforts of men, is trying to measure the depth of Kapila's greatness. At a certain stage when evils preponderate, the eternal cyclic law destroys the old order of things to produce a new one. I request you will kindly refer to the Ramayana with these basic ideas. Please bear in mind that Kapila and the Rishi Gargya, so often referred to in our Puranas, represent the lower arcs in the evolutionary curves. It is also worthy of note that the cow of plenty which Gargya has in his possession is also called Kapila, and we all depend upon this cow for our maintenance. In good olden Yugas when men lived according to the laws of Cosmos, they had no necessity for this cow, and it did not exist as a Patalic cow. But times have changed. The body of man is too gross. Gargya and his cow are in the Patala or under our feet, and, as a result, we have to milk the cow by hard plantation processes.

14. With stories of this kind related by Viswamitra to Sri Rama one or two days passed pleasantly by. They at last came very near to the asramam of Janaka; but before going there Viswamitra took Rama to a deserted hermitage, where once Goutama performed Tapas with the lovely lady of his heart Ahalya. Here again we enter upon symbology. An apparently absurd story which relates to the beguiling of Ahalya is narrated. In brief the story is this. Once upon a time when harmony was the law of nature, when a transcendental passive holiness reigned over her face, there was a great patriarch called Goutama who had the same heavenly calm in the company of the lady of his love—the golden Ahalya of incomparable radiance. In course of time when new adjustments had to take place, as a result of the cycle of necessity, Indra, the lord of all devas, fell in love with this incomparable lady. By a certain trick Indra succeeded in beguiling the noble patriarch Goutama. In his absence Lord Indra exerted a fascination upon Ahalya, and seduced her. But as circumstances would have it, the great Goutama was returning to the hermitage at the very time that Indra emerged out of it. He was greatly enraged and pronounced a curse upon the beguiler and the beguiled lady. That curse made Ahalya a stone and deprived Indra of his productive power. No ancient patriarch was, however, without mercy. Goutama ruled that the day when Vishnu would visit the

hermitage in the form of Rama would also be the day of Ahalya's restoration to life and activity. The lady succumbed to the curse. She became petrified as a stone, and consequently led a dormant life.

To return to Indra, he too was not without resource. He appealed to the Pitri-devas who assisted him.* This is the gist of the story related by Viswamitra to Rama, who, therefore, felt it his duty to go to that deserted hermitage and restore Ahalya to life. He goes and treads on the stone and a most beautiful damsel rises into life and makes obeisance to our hero. Now in this narrative we have a beautiful account of an old power that is now absolutely dormant in man. Before we can get a proper idea of the true meaning of the story we must try to understand what is meant by Goutama. There is not a greater curse to our Indian literature than the poisonous habit that we have contracted of sticking hard and fast to the very letter. If Goutama be considered as one of the millions of men who had lived and died, not merely is this story absolutely useless, but the poet becomes open to the charge of having recorded stories of past follies that might as well have been left to oblivion and handed them on to posterity in the garb of holy poetry. Please, therefore, take Goutama as a patriarch who presided over a power in nature. If you interpret thus, Ahalya is not an individual woman, but the symbol of an active power in Goutama's keeping. If this petrified power be restored to life and activity and freed from all taints, it goes back to Goutama, as is said in the Ramayana itself. But then Goutama is no more his own simple self, but becomes Goutama the Buddha. If you grant so far, this petrified power Ahalya is none else than the principle Buddhi which is absolutely dormant in humanity. The stone which Ahalya is cursed to become, is none else than the pineal gland, whose functions are explained in the "Secret Doctrine." The story given is an account of the working of that Manvantric law which compels the universal life activity to exert itself from the deva existence towards the formation of the pitri-loka—a loka in which Buddhi has no place. Please take for granted, because there is no time for arguing out the case that a *sheep* † is the emblem *par excellence* of the existence of Pitris. Indra, the motor of the deva-wheel, was compelled by the law to transfer his own activity to a fresh wheel of the Pitris. His beguiling of Ahalya was the only way by which Indra could impart his life to Pitri-loka. I request those of you, who have leisure to search through the Indian Ethihisas and Puranas, to collate all the stories relating to Goutama, and I can assure you that this explanation that I have given will become much more vivid, and the seven principles of our Theosophical literature be much better understood. To take up the case of Rama, the step that he took was absolutely important. The thing that Rama sought was wisdom, and that remained beyond

* Certain incidents in the story are omitted in deference to *les convenances*. Ed.

† See the text of the story.

the confines of deva-loka. The only light that could guide him safely through the mysteries of deva-existence was the light of Buddhi, but the life that was the light had descended to the loka of the Pitris. But Rama had sufficiently advanced to understand the Pitris and their work. He had successfully so far, though partially, rebelled against the law of the Pitris, the law of birth and death. Just as a conqueror takes his booty from the enemy he subdues, likewise does Rama take the deva-life, working below back to the original fount, and when that is done the stone becomes imbued with life. I shall not weary you with further expansions of this idea.

15. The next step that Rama took was towards the asramam of Janaka. What happened in Janaka's hermitage was the most momentous circumstance in Rama's life, for the reason that it was there he was married. Every man who wants to liberate himself must pass through this sacrificial ground, produce the necessary credentials, take a pass from Janaka and then start alone on the solemn journey. To any who may be disposed to ask what the price of the ticket is, I answer, it has no price, it is simply invaluable. The ticket that I refer to is what is known as Sita. This Sita is the pure Alaya that emanates from the Ever Unmanifested Logos. It is a ray of what we call Mahalakshmi, who ever forms the body of Narayana. This sacred light, Alaya as it has been called by the wise, is surrounded by a dark pavilion. It is the great secret that exists somewhere within the dark room of the Chidambaram temple. He who is able to direct his spiritual vision right through the fortress of darkness, gets a ray of the eternal Alaya, and that ray must be his life guide. It is that ray to which a candidate for liberation or renunciation will have to be wedded in holy communion. It is that ray on which all the dark powers of this universe have their eye and which they would gladly wrest from the hands of an unwearied traveller. As the ray that has been described as so holy, is so invaluable, it is not imparted to an unfit student without a proper trial, and that trial it is Janaka's duty to conduct. Janaka, who is the battery on earth for the light of heaven, has a tremendous iron bow rolled on hundreds of wheels by thousands of men. The thing is altogether too tremendous. Numberless applicants had come and failed to bend the bow. Janaka had in his keep the holy product of his sacrificial ceremony, the matchless Sita of no form, and, therefore, called Vythahi, born of no flesh, called also Ayonija. It was Viswamitra's intention to get Rama wedded to this beautiful lady. He, therefore, takes Rama to Janaka's court. He meets there the important court-priest Sadananda, the son of Goutama by Ahalya. The first question the son asks Viswamitra is if Rama had restored life to his mother. Viswamitra gives the affirmative reply. The priest praises Rama and informs him of the greatness of Viswamitra in a long narrative for which I am sorry there is no space in this paper. Rama then is introduced to Janaka. The iron Naheswaric bow of massy proportions is rolled on wheels into the room

by a company of servants. Thereupon Rama advanced to the bow and surveyed the old iron instrument that once belonged to the Mayapurusha called Maheswara, the guardian of the impenetrable wall of darkness. Rama takes the bow and bends it, and lo! it breaks in the hands of the firm-willed hero of spiritual vision. The whole court trembles at the sound, but Rama shakes not. The trial is past, Janaka is pleased. Viswamitra's expectations are fulfilled, and the holy Sita becomes our hero's spouse. The victor turns home to Ayodhya to commence his arduous task through an ocean of pain and sorrow.

A. NILAKANTA SASTRI, F. T. S.

THE MYSTICAL MEANING OF THE WHITE LOTUS.*

THIS occasion demands a few words by way of explanation of the significance of the White Lotus, after which the Anniversary Day of the death of the revered Madame Blavatsky has been so appropriately named.

This name of the sacred plant is shared by three species, commonly called the Egyptian lotus, figuring in the ancient monuments of Egypt and India but still to be found in Egypt, India and the Southern Archipelego; a second species also known to the ancient nations; and lastly that used by the *Lotophagi*, or Lotos-eaters, the berries of which have intoxicating qualities. There is again, either the red or the white variety, which gives out a smell very agreeable, especially to the Hindu nose. Mention is made in the Ramayana of a large species of lotus having 1,000 petals. This is spoken of as abundant in Lanka, and every day offered to Siva during worship by Ravana. Perhaps the modern *Victoria Regia*, a very beautiful flower of two or three feet in diameter, which we can see in the Government Park at Guindy or the Horticultural Society's Gardens, is an allied species of this lotus. There is again the lily which looks at first sight like the lotus and for which it is substituted, but it belongs to a different *genus* altogether.

The beautiful appearance of the lotus so naturally attracted the eye, that almost all the ancient nations of Europe and Asia made the best possible use of it.

In Ancient Egypt, it was the favorite flower for making wreaths, and the priests took special pride in crowning with it, as an indication of purity. They pictured God as sitting on a lotus tree above the watery mud. The lotus and the papyrus were the greatest blessings nature produced for any people, and these formed the chief articles of food for the peasantry during and after the inundation of the Nile. The seeds were eaten either raw, roasted, or boiled. The guests in an entertainment were each given a flower which they held throughout the entertain-

* A paper read at the First Celebration of White Lotus Day at the T. S. Headquarters, Adyar.

ment.* It was sacred to Nafr Atmoo and was supposed to be also connected with Harpocrates.

These ideas seem to have been borrowed by all the three ancient nations which came in contact with the Egyptians. The lily spoken of in the Jewish Bible (I *Kings*, VII.) is now generally believed to be no other than the lotus. The Assyrians also spoke very highly of it, and connected it with some of the mystical ideas about creation, a double lotus being considered an emblem of female energy in the Universe. Mohamed, following the tradition of the Jews, located the lotus-tree at the right side of God in the Seventh Heaven. But it was the Greeks whose conceptions of the lotus were very high. It was always associated with their Pantheon, and we learn from Hesiod that the beautiful daughter of Neptune, Lotis or Lotus, transformed herself into a flower to avoid the advances made upon her by the God Priapus. Another case of transformation related by Grecian writers is that, Dryope of Æchalia was one day carrying her infant son when she plucked a lotus flower for his amusement, and was so struck with the beauty of the flower that she was instantly transformed into a lotus. While this story shows what sanctity was attached to it, Hindus will recognise some resemblance between the former account and the one related of Lakshmi, the goddess of wealth. She took her rise from the sea, being the daughter of Varuna, the Indian Neptune. But she is the model of chastity, and was not to be seduced by any one as in the case of the Greek nymph. Homer in the XIth Book of his *Odyssey* speaks of a lotus land where there were people who ate the lotus tree, the effect of which was to make them forget their friends and homes and to lose all desire of returning to their native land: their only wish being to live there in idleness. The Poet-Laureate in his beautiful poem "Lotos eaters" puts into the mouth of one of them:

"Hateful is the dark-blue sky,
Vaulted o'er the dark blue sea.
Death is the end of life; ah! why
Should life all labour be?
Let us alone.

Give us long rest or death, dark death, or dreamful ease;"

and this shows what sort of dreamers they were. Here probably we have a dark hint as to the power of the lotus in inducing clairvoyance.

The form of the lotus also seems to have given rise to certain conceptions of Grecian architecture. The *capital*, as the head of a column is technically called, was originally the seed-vessel simply copied with a little expansion at the bottom to give it stability enough to support the roof. The subsequent forms of capitals as seen in Doric columns are found a little modified, resembling a seed-vessel compressed flat, as it appears when dry.

It is also to be found in the heads of Fortune or Isis, Pluto, Serapis and Venus. R. P. Knight says that "the figures of Isis are represent-

ed holding the stem of this plant, mounted by the seed-vessel in one hand and the circle and the cross . . . in the other; and in a temple delineated upon the mystic tablet are columns exactly resembling this plant which Isis holds in her hand except that the stem is made proportionately large to give that stability which is requisite to support a roof and entablature. Columns and capitals of the same kind are still existing in great numbers among the ruins of Thebes in Egypt, and more especially among those on the island of Philae on the borders of Ethiopia which was anciently held so sacred that none but priests were permitted to go upon it." †

But it is with us Hindus that it is the most sacred, beautiful and the best of all flowers known. The highest gods of the Indian Pantheon are associated with it. Vishnu has a lotus in his navel out of which Brahma sprang up, and took his seat upon with his consort. Both Vishnu and Siva have each a lotus in their hands: while the former has a full-blown flower, and the latter an unblown one. Parvati too holds like her lord an unblown flower. Lakshmi, the Consort of Vishnu, is the very embodiment of the qualities of the lotus. She is the abode of the lotus (*Kamalalaya*), is as beautiful as the flower (*Padmasundari*) and is the lotus itself (*Kamala*), and, therefore, fond of the flower (*Padmapriya*). She possesses its smell (*Padmagandhi*), and her hands which are as soft (*Padmahasta*) hold a flower (*Padmakara*) and besides her eyes and those of Vishnu resemble in appearance its petals and hence named *Padmāksha*, and *Padmākshi*. The flower is so sacred that one should not touch it with the foot. Buddha too had a lotus in his hand, and Buddhists of all countries represent the Avalokiteswaras and other members of their hierarchy each with a lotus in hand; and the Chinese Vách, Kwan Yin, daughter of one of these, is also seated on a lotus. The Hindus also make use of the seeds for their rosaries. With regard to its signification, we must bear in mind that the ancients being very close observers of nature's working, always tried to represent the operations of the laws of Nature in the higher planes by corresponding operations in the vegetable or the animal world. The lotus, containing as it does an inverted cone in the centre and punctuated as it is on the surface of the top with little cells, in which the seeds grow, is a symbol with the Hindus of the Cosmos, as the germs of the future are in the womb of the present.

How the germ of the future is contained in the present is explained by the simile borrowed from the lotus. The orifices of these cells being too small to allow of the seeds being dropped out when ripe, they shoot forth into new plants in the places where they are formed. The bulb serves the purpose of a matrix until they become large enough to burst it open and force themselves out, when they sink to the bottom, and take root. This furnished a correspondence with the conception

† R. P. Knight, quoting Diodorus Siculus, in his "Symbological Language of Ancient Art and Mythology," edited by A. Wilder.

* Wilkinson's "Ancient Egyptians."

and birth of a human being, and hence also of the Cosmos according to the well-known philosophical law—as above, so below.

With ideas such as these it is easy to explain why Vishnu should be represented with a lotus growing from his navel. Vishnu represents Parabrahm, and the lotus, signifying the Cosmos, takes its origin from Parabrahm and is presided over in its full blown or manifested state by the Logos or Brahma. In its unblown state, *i.e.*, in *pralaya*, it is seen in the hands of Siva, the destroyer. Lakshmi being, in one of her aspects, the primordial matter which expands into the Cosmos, is thus connected with it. The other female deities being the several aspects of matter are all again related to it. Being considered again as the most excellent and beautiful of flowers the Hindus have connected it with all the excellent virtues. An elephant in the nether world is named after this flower. The best phalanx of an army is called *Padma Vyūha*. To a man or woman with a lotus-like smell is foretold a great future. Or even a few lines in the human hand or foot, resembling the lotus, are interpreted as marks of greatness. Lastly, the Padma or 'lotus' posture is the best for a Yogi. There is another standpoint from which it was looked upon. Being an aquatic plant, it was taken as a symbol for water itself by pre-eminence, and water thus became a symbol of the Cosmos. Narayana is floating on the waters. The Jewish Elohim generated all things by "brooding over the deep." Jehovah "sitteth on the flood," and is enthroned on the deluge.*

Knight, Fergusson and Forlong seem to think that the lotus was a phallic symbol with the ancients, who appear to have traced some resemblance of the flower to the male-female principle, as can be easily seen by ocular inspection. That these ideas were shared by the Hindus can be abundantly proved by a reference to our writings on Sakta worship.

That the Greeks seem to have been only superficial observers of this plant is apparent when we see that Jamblicus tells us that the leaves and the fruit of the lotus-tree being round, represent the motion of intellect; that its growing up through mud symbolizes the eminency of divine intellect over matter; and the deity sitting on the top implies his intellectual sovereignty.

It may, therefore, appear reasonable that the several ideas about the representation of the lotus, probably first sprang up with those people who observed it most, *viz.* the Hindu, and coupled with the fact that it is a native of India, and South Eastern Asia, may perhaps, be taken as a hint towards the solution of the emigration of the plant and its symbolism from the East to the West. There is again one point which the Egyptians and other Western nations do not seem to have noticed. They do not appear to have made any distinction between the virtues of the two varieties of the lotus, the red and the white, as we

* *Vide* Gen. Forlong's "Rivers of Life," vol. I, p. 51, and *Psalms* XXIX, 10.

have in India. The coloured is associated in the Indian writings on symbology with everything material. The female deities are all represented with red lotuses. Red lotuses, red flowers and fruits, and red articles including the blood, are objects fit for the worship of the *tamasic* deities.

The white color, associated as it is with the idea of purity, enters largely into the composition of articles used for the worship of Satwic, or benefic deities. Vishnu, Siva (in his quiescent state) are worshipped with the white lotus. The white lotus, therefore, is the symbol of purity and spiritual progress, and it was due to no chance that one of the most precious allegories in our Theosophical literature was named after it; and, what is more, the day on which a soul left the earth, who labored so much for the spiritual welfare of mankind and the resuscitation of the ancient world religions.

S. E. GOPALACHARLU.

A CATECHISM OF THE ARYA DHARMA OF GOUTAMA BUDDHA.*

1. Q.—Name a Philosophy, now in existence, which has been propagated beyond Indian doctrines akin to the Sankhya and Yoga Philosophies?

A.—The Philosophy taught by the Buddha.

2. Q.—Under whom did Sakya Muni, before he attained Buddhahood, read the Yoga Philosophy?

A.—Under the Brahmin Professors, Ramuputra and Alurka.

3. Q.—Can you tell me in one word what, according to Buddha, is the Secret of Human misery?

A.—Ignorance (*Avidya*).

* *Editor's Note*.—The following letter from Mr. Krishnama Charya, of Pondicherry, explains the nature and object of his present compilation. A Brahmin himself, while at the same time appreciative of the Buddhist system, he wishes to bring out the identity in many respects of the two Indian religious schools—a labor of the highest importance. H. R. H. Prince Damrong, of Siam, advised Mr. Dharmapala the other day, in Calcutta, to postpone the attempt to purchase the Buddha Gaya shrine until he and his colleagues had "prepared the way for the dissemination of the moral truths of Buddhism. Use your exertion," he said, "to popularise these moral truths before going into the deeper metaphysics. . . . By all means carry on your good work, and try to work in harmony with the Hindus. Concentrate your efforts on the diffusion of knowledge, for that constitutes Buddhism." A sagacious Prince is this: wiser words no Prince has spoken.

PONDICHERRY, 4th March 1892.

DEAR SIR,—I herewith send you a Catechism of Buddhism which is simply a compilation from your work "The Buddhist Catechism," with a few additions of my own to point out the resemblances between Brahmanism and Buddhism. I have adopted the name Arya Dharma at the suggestion of our friend Mr. Dharmapala who had the kindness to read and approve of its contents. The work should be published only with your full consent and approval, and not otherwise.

To
Colonel OLCOTT,

I remain,
Dear Sir,
Yours faithfully,
S. T. KRISTNAMA CHARYA.

4. Q.—Can you tell me the remedy ?

A.—To dispel Ignorance and become wise (*Pragna*).

5. Q.—Why does Ignorance cause suffering ?

A.—Because it makes us prize what is not worth prizing, grieve for what we should not grieve for, consider real what is not real but only illusionary, and spend our lives in the pursuit of worthless objects, neglecting what is in reality most valuable.

6. Q.—And what is that which is most valuable ?

A.—To know the whole secret of man's existence and destiny ; so that we may estimate at no more than their actual value this life and its relations, so that we may live in a way to ensure the greatest happiness and the least suffering for our fellow-men and ourselves.

7. Q.—What is the light that can dispel this ignorance of ours, remove all sorrows, and make us escape from rebirth ?

A.—The Knowledge of the Four Noble Truths, as Buddha called them.

8. Q.—Name the Four Noble Truths ?

A.—1. The miseries of existence.

2. The cause productive of misery, which is the desire, ever renewed, of satisfying one's self without being able ever to secure the end.

3. The destruction of that desire, or the estranging of one's self from it.

4. The means of obtaining this destruction of desire.

9. Q.—Tell me something that causes sorrow ?

A.—Birth, decay, illness, death, separation from objects we love, hating what cannot be avoided, craving for what cannot be obtained.

10. Q.—Are these individual peculiarities ?

A.—Yes ; and they differ with each individual, but all men have them in some degree and suffer from them.

11. Q.—How can we escape the suffering which results from unsatisfied desire and ignorant cravings ?

A.—By complete conquest over and destruction of this eager thirst for life and its pleasures which cause sorrow.

12. Q.—How may we gain such a conquest ?

A.—By following in the Noble Eight-fold Path which Buddha discovered and pointed out.

13. Q.—What do you mean by that word ; what is this Noble Eight-fold Path ?

A.—The Eight parts of this Path are called *Angas*, they are :

1. Right Belief.

2. Right Thought.

3. Right Speech.

4. Right Action.

5. Right Means of Livelihood.

6. Right Exertion.

7. Right Remembrance.

8. Right Meditation.

The man who keeps these *Angas* in mind and follows them will be free from sorrow and ultimately reach Salvation.

14. Q.—Can you give a better word for Salvation ?

A.—Yes, Emancipation.

15. Q.—Emancipation, then, from what ?

A.—Emancipation from the miseries of existence and of re-births, all of which are due to Ignorance and impure lusts and cravings.

16. Q.—And when this Salvation, or Emancipation, is attained what do we reach ?

A.—Nirvana.

17. Q.—What is Nirvana ?

A.—A condition of total cessation of changes, of perfect rest, of the absence of desire and illusion and sorrow, of the total obliteration of everything that goes to make up the physical man. A state imperfectly described as *Asankkata*, i. e., not subject to the law of causality, and fully comprehensible to the developed intuition of the Arahats only. Before reaching Nirvana man is constantly being reborn, for he has not rid himself of all those principles (elements) which give him the potentiality of re-birth in a physical body.

18. Q.—What causes us to be reborn ?

A.—The unsatisfied desire (*Trishna*) for things that belong to the state of personal existence in the material world. This unquenched thirst for physical existence (*Thara*) is a power itself so strong that it draws the being back into mundane life.

19. Q.—Are our rebirths in any way affected by the nature of our unsatisfied desire ?

A.—Yes, and by our individual merits or demerits.

20. Q.—Does our merit or demerit control the state, condition or form in which we shall be reborn ?

A.—It does. The broad rule is that if we have excess of merit, we shall be well and happily born the next time ; if an excess of demerit, our next birth will be wretched and full of suffering.

21. Q.—Is this Doctrine supported or denied by the teaching of modern Science ?

A.—It is in reconciliation with Science ; since it is the Doctrine of cause and effect. Science teaches that man is the result of a law of development from an imperfect and lower to a higher and perfect condition.

22. Q.—What is this Doctrine of Science called ?

A.—Evolution.

23. Q.—Has not the Buddha summed up his whole teaching in one Sutta or Verse ?

A.—Yes.

24. Q.—Repeat it ?

A.—Sabbapasankaranam.

Kusalasaupasampada.

Sachittapariyodapanam.

Etam Buddhánusasanam.

“ To cease from all sin.

To cultivate all that is good.

To cleanse one's own heart.

This is the advice of the Buddhas.”

25. Q.—Do these precepts shew that Buddhism is an active or a passive religion ?

A.—To cease from sin may be called a passive, but to get virtue and to cleanse one's own heart, are altogether *active* qualities.—Buddha taught that we should not merely abstain from evil, but that we should be *positively* good.

26. Q.—Who or what are the “ Three Guides ” that a Buddhist is supposed to follow ?

A.—They are disclosed in the formula called the Tisarana. “ I follow Buddha as my guide.—I follow the Dharma as my guide.—I follow the Order of the Blessed Ones as my guide.”

27. Q.—What does he mean when repeating this formula ?

A.—He means that he regards the Lord Buddha as his All-wise Teacher, Friend, and Exemplar, the Lower Doctrine, as containing the essential and immutable principles of Justice and Truth and the Path that leads to the *summum bonum*; and the Order as the teachers and expounders of the excellent Law revealed by Buddha.

28. Q.—But are not many of the Members of this “ Order,” men intellectually and morally inferior to ourselves ?

A.—Yes, but we are taught by Buddha that only those who diligently attend to the precepts, discipline their minds and strive to attain or have attained the eight stages of holiness and perfection, constitute his “ Order.”—It is expressly stated that the Order referred to in the “ Tisarana ” refers to the “ Attha Ariya Puggala ”—Noble Individuals who have attained the eight stages of perfection.—The mere wearing of yellow robes, or ordination, does *not* make a man pure, wise or entitled to reverence.

29. Q.—What are the five observances or precepts called Pancha Sila imposed on the laity in general ?

A.—They are included in the following formula which a layman repeats at the Viharas (temples).

1. I observe the precept to refrain from destroying or injuring the life of any being.

2. I observe the precept to refrain from unlawful sexual intercourse.

3. I observe the precept to refrain from stealing.

4. I observe the precept to refrain from falsehood, slander and idle talk.

5. I observe the precept to abstain from using *alcoholic* drinks.

30. Q.—What benefit does a layman derive from the observance of these precepts ?

A.—He is said to require more or less merit according to the manner and time of observing the precepts and the number of those he observes.—That is, if he observes only one precept, violating the *other* four, he requires the merit of the observance of that precept only, and the longer he keeps all the precepts inviolate, the more will he cause himself to have a higher and happier existence hereafter.

31. Q.—Are there any other observances which it is considered meritorious for the laity to undertake voluntarily to keep ?

A.—Yes. Atthanga Sila, or the “ Eightfold Precepts ” embraces the five above enumerated omitting the word ‘ unlawful ’ in the third, with three additional, viz :—

I observe the precept to abstain from eating after the sun goes down below the meridian.

I observe the precept to abstain from dancing, singing and unbecoming shows, and from the use of garlands, scents, perfumes, cosmetics, ointments or ornaments.

I observe the precept to abstain from using high, broad and luxurious beds.—To the above are added two other—making up the Dasa Sila or the “ Tenfold Obligation of a candidate to a higher life.”

I observe the precept to abstain from dancing, singing and unbecoming shows.

I observe the precept to abstain from taking gold and silver.

The whole Dasa Sila is binding on all Bikshus, Samaneras or Novitiates, but optional with lay devotees.

32. Q.—Are there separate Rules and Precepts for the guidance or discipline of the Order ?

A.—Yes: there are many, but all come under the following four heads.

Principal Disciplinary Rules.

Patimokkha Samara Sila.

Observance for the repression of senses.

Indriya Samara Sila.

Regulations for justly procuring and using food, diet, robes, &c. (*Paççaya Sammissitu Sila*).

Directions for leading an unblemished life, (*Ajiva pari Suddha Sila*).

33. Q.—Enumerate some crimes and offences that Bhikshus are particularly prohibited from committing?

A.—The Bhikshus ought to abstain from destroying the life of beings.

Stealing.

Sexual intercourse.

Falsehood.

The use of intoxicating liquors and eating at unseasonable times.

Dancing, singing and unbecoming shows, using garlands, scents, perfumes, &c.

Using high and broad beds.

Receiving presents gold, silver, raw grain and meat, women and maiden slaves, cattle, elephants, &c.

Defaming.

Using harsh and reproachful language.

Idle talk.

Reading and hearing fabulous stories and tales.

Carrying messages to and from laymen.

Buying and selling.

Cheating, bribing, deception and fraud.

Imprisoning, plundering, threatening others, and from the practice of certain specific magical arts and sciences, etc., etc.

34. Q.—In what books is written all the most excellent wisdom of Buddha's teachings?

A.—In the three collections of books called Tripitakas.

35. Q.—What are the names of the three Pitakas or groups of books?

A.—The Vinaya Pitaka, the Sutta Pitaka and the Abidhamma Pitaka.

36. Q.—What do they respectively contain?

A.—The first contains descriptive rules for the government of Bhikshus, the second contains instructions and discourses for the laity, the third explains the metaphysics of the Dharma.

37. Q.—Does Buddhism teach the immortality of the soul?

A.—It considers "Soul" to be a word used by the ignorant to express a false idea. If every thing is subject to change then man is included and every material part of him must change. That which is subject to change is not permanent, so there can be no immortal survival of a changeful thing.

38. Q.—If the "idea of the human soul" is to be rejected, what is that in man which gives him the impression of having a permanent personality?

A.—Trishna or the unsatisfied desire for existence.—A being having done that for which he must be rewarded or punished in future, and having Trishna will have a re-birth through the influence of Karma.

39. Q.—What is that which is born?

A.—A new aggregation of Skandhas or personality caused by the last yearnings of the dying person.

40. Q.—How many Skandhas are there?

A.—Five.

41. Q.—Name the five Skandhas?

A.—Rupa, Vedana, Sanna, Sankhara, and Viñana.

42. Q.—Briefly explain what they are?

A.—Rupa, material qualities; Vedana, sensation; Sanna, abstract ideas; Sankhara, tendencies of mind; Viñana, mental powers; of these we are formed, by them we are conscious of existence and through them communication with worlds about us is possible.

43. Q.—To what cause must we attribute the differences in the combination of the Five Skandhas which make every individual differ from every other individual?

A.—To the Karma of the Individual in the next preceding birth.

44. Q.—What is the force or energy that is at work under the guidance of Karma to produce the new being?

A.—Tanha—the will to live.

45. Q.—Upon what is the doctrine of re-birth founded?

A.—Upon the perception that perfect justice, equilibrium and adjustment are inherent in the Universal law of nature. There is no perfect justification to believe that one life, even though it were extended to one hundred or five hundred years, is long enough for the reward or punishment of a man's deeds. The great circle of re-birth will be more or less quickly run through according to the preponderating purity of the several lives of the individuals.

46. Q.—Is this new aggregation or Skandhas, this personality, the same being as that in a previous birth whose Tanhas brought it into existence?

A.—In one sense it is a new being, in another it is not. During this life the Skandhas are constantly changing and while the man A. B. of forty is identical as regards personality, with the youth A. B. of eighteen, yet by the continual waste separation of his body, and change of mind and character he is a different being. Nevertheless, as the man in his old age, justly reaps the reward or suffering consequent upon his thoughts and actions at every previous stage of his life, so the new being of rebirth being the same individuality as before, with but a changed form or new aggregation of Skandhas, justly reaps the consequences of his actions and thoughts in his previous existence.

47. Q.—But the aged man remembers the incidents of his youth despite his being physically and mentally changed; why, then, is not the recollection of his past life brought over by him from his last birth into the present birth?

A.—Because memory is included within the Skandhas and, the Skandhas having changed, the new reincarnation, a new memory the record of that particular existence, develops.—Yet the record of all the past lives survives, for, when Sakya Muni became Buddha, the sequence of his previous birth, was seen by him.—If their several incidents had left no trace behind this could not have been so, as there would have been nothing for him to see. And the Yogi who attains to the fourth state of Dhyana can thus retrospectively trace the line of his lives.

48. Q.—What is the ultimate point towards which tend all these series of changes in form?

A.—Nirvana.

49. Q.—What is the discourse of Buddha at Isipatnam called?

A.—The Dhammacakka-ppavattana Sutta which is the discourse on the Promulgation of the Law which rules the Universe.

50. Q.—What subjects were treated by him in this Doctrine?

A.—The “Four Great Truths” and the “Noble Eight-fold Path.”

51. Q.—Do they accept the theory that everything has been formed out of nothing by a Creator?

A.—Buddha taught that two things are eternal, viz: Akasa, and Nirvana; every thing has come out of Akasa in obedience to the law of motion inherent in it, and after a certain existence passes away. Nothing ever came out of nothing. They do not believe in miracles: hence they deny creation and cannot conceive of a creation out of nothing.—According to them Eternal Matter is Akasa.

52. Q.—How many people are there supposed to be living on the earth?

A.—About One thousand and three hundred millions.

53. Q.—Of these how many are Buddhists?

A.—About Five hundred millions—not quite half.

54. Q.—Is the Religion of so large a portion of Humanity necessarily opposed to Brahminism?

A.—Certainly not. The foremost disciples of Buddha were all Brahmans, Moggalayana, Sariputra, Kasyapa and a host of others.

55. Q.—Can you quote some passages from any writings now extant which teach respect towards Brahmanas?

A.—The Buddhist Scriptures teach that Brahmans ought to be respected, as in the following Stanzas:

“Do not violence to a Brahman,
But neither let him fly at his aggressor,
Woe to him who strikes a Brahman,
More woe to him who strikes the striker.”

The laymen and those devoted to Religion are commanded to minister to the Brahmans and other mendicants.—Again the edicts of Asoka strictly inculcate reverence towards Brahmans as one of the things to be observed by the laity.

56. Q.—Is Buddhism opposed to the system of caste?

A.—No. The early disciples of the Buddhist church were careful to note down their respective castes.

57. Q.—Can you point out any passage to prove that Buddha was not opposed to the caste system?

A.—We are told in the Lalita Vistara that Bodhisatvas are born only in the castes of Brahmanas and Kshatriyas and never born in low castes such as Chandala, or any one born by a Sudra female.

58. Q.—Can you point out from the life of Buddha as a Bhikshu, that he strictly conformed to the rules laid down by the Darma Sastras for the members of the Fourth order?

A.—We are told that he observed the rites of Chaturmassya Sankalpa. As laid down during the eight dry months of the year he went about from place to place. During the four rainy months he would remain in one place giving special instructions to his followers.

59. Q.—Do the Bhikshus observe this custom?

A.—Yes, all do.

60. Q.—Can you point out that some of teachings of Buddha are mere reproductions of Hindu Philosophy?

A.—Yes; a great many of the Buddha's teachings are borrowed from Hindu Philosophy.

61. Q.—Give us a few examples?

A.—In his discourse at Isipatnam he is said to have discovered the Four Noble Truths which are no other than the Chatur Vyuha of the Yoga Philosophy.

62. Q.—What is meant by Chatur Vyuha?

A.—The Chatur Vyuha or the “Four-fold Collection” is:

1. Samsara or miseries of existence.
2. The cause productive of misery.
3. Moksha or destruction of the cause productive of misery, and,
4. The means of obtaining this Moksha or the destruction of misery.

63. Q.—What is the Sanskrit term for Eight-fold Path?

A.—The Sanskrit word is *Ashṭāṅga Yoga* which word occurs in Yoga Sastras.

64. Q.—What according to Yoga Sastras is the cause of human misery?

A.—Avidya or Ignorance.

65. Q.—What is Avidya or Ignorance?

A.—A false notion of thinking:

1. What is not eternal to be eternal.
2. What is not pure to be pure.
3. What is not happy to be happy.
4. What is not soul to be soul.

66. Q.—Can you tell me the remedy?

A.—To dispel Ignorance and become wise.

67. Q.—What is the name given to this Doctrine in the Yoga Philosophy?

A.—The Chatur Vyuha was called by Buddha, Chatur Arya Satya or the "Four Noble Truths."

68.—Q.—Can you give a Sanskrit Origin of the Five Skandhas?

A.—Yes, in the Upanishads a phrase occurs—"Pancha Panchayana and Akasha are seated in God." The phrase 'Pancha Panchayana,' was translated by the Sankhyas as 'five times' or 'the twenty-fifth entity' or the Soul. According to the Vedantins, the phrase means the 'five and the five-fold composite.'—In the Sanskrit Language the Soul is called Panchayana or the 'five-fold composite,' which is certainly the origin of the five Skandhas.

69. Q.—Can you tell me the Forces which play an important part in the transmigration of souls?

A.—Yes, the Forces are three in number; they are according to the Upanishad:

1. Avidya.
2. Karma.
3. Trishna.

S. T. KRISTNAMA CHARYA.

(To be continued.)

SPIRITUALISM IN ITS RELATION TO THEOSOPHY.*

(From *Theosophical Siftings*.)

Nothing extenuate, nor set down aught in malice.

YOU will see, by the motto I have chosen for this paper, that I shall endeavour, in treating of this subject, to be fair to all sides. And I lay particular stress upon this because I know first, how beset with difficulties the subject is in itself, and secondly, because I myself stand

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

in a peculiar relation towards it. This relation has one great advantage attached to it and one equally great disadvantage. The advantage, as all my Spiritualist friends (and I hope there are some here to-night) very well know, is that having been for about five years officially connected with the National Association of Spiritualists, as the chief Society was then called, and for some four or five years before that intimately associated with some of the leaders of the movement, I had ample opportunities both of investigating its phenomena during what I may call its most phenomenal stage, and of observing its influence on those who practised it; and also the tendency of its teachings on the minds of those who tried to get at the force behind the phenomena, and to explain those phenomena by means of evidence culled from all parts of the world. These I call advantages.

My disadvantage may be considered by some to lie in the fact that, being now no longer in sympathy with all the explanations accepted by my Spiritualist friends, I may be a little inclined (though I have always carefully guarded against that position) to underrate the reasoning which seems to them, and once seemed to me, to be so cogent and all-sufficient to meet the difficulties of the case.

I must apologize for speaking so much of myself, but to those who do not know me, I think it better to justify my attitude towards this subject, and to account to them for what may seem a bold step in taking it up at all. I want them to understand that I am not speaking from hearsay or from second-hand information, but from actual knowledge founded on personal experience and personal contact with the facts and individuals concerned. I also want, if possible, to point out some things which seem to me to be unnecessarily dividing two classes of students who ought to join hands in a more friendly manner than they do at present, for I think the division between them is a good deal owing to a mutual misunderstanding of each other's position. There is much in common between Spiritualists and Theosophists, and I don't see why there should be now any antagonism between them.

In stating what I hold to be the truth about the whole matter, I shall doubtless (and unavoidably) say some things distasteful to both sides—but to heal a wound you must probe it to the core, in order to remove any matter which is an obstacle to healthy growth. I hope that I shall not give any unnecessary pain, and I hope that at the conclusion of my paper our Spiritualist friends, should there be any here present, will speak their minds freely and criticize my remarks on this important subject.

Now, on first coming face to face with the phenomena of Spiritualism, the effect they are likely to produce on the mind depends greatly on the experience that lies behind the investigator. In this paper I shall assume that he is honest himself and has to deal only with honest and honourable persons, and that the facts before him are real, and not fraudulent. The case of fraud or otherwise in mediumship is not

before us to-night; it is an unsavoury subject and need not here be considered. All that we need postulate is that the same care and caution are brought to the investigation as would be brought by any earnest student to experiments and research into other natural (so-called) physical phenomena—perhaps rather more. Take a man of trained mind—Mr. William Crookes, for example. After a sufficient number of trials under the strictest test conditions, electrical tests and others devised by himself, the *séances* being held in his own house, he was forced to the conclusion, which he nobly maintained in face of the ridicule of the Scientific Society of which he was even then the greatest ornament, that there is at work a force not hitherto taken into account by the world of Science at large (modern Science, of course) to which he gave the name of Psychic Force, governed by an intelligence, though he gives no opinion as to its nature. To this position I believe he still holds; publicly at least he has never gone back from it.

I pass over such fugitive experiments as those made by Professor Lankester and Dr. Donkin, which led to the celebrated Slade trial, which trial resulted, from the nature of the evidence given, in a complete victory for Spiritualism. Among the followers of Crookes was Serjeant Cox, founder of the Psychological Society, which died with him and was revived in the Society for Psychical Research, of which no more need be said.

But there were others, men of equally trained minds, of European celebrity, who could not rest in this hypothesis, but found themselves constrained to connect these phenomena with intelligences independent of the medium, basing their conclusions equally on long experiment and research, and pursuing the subject with equal earnestness. Among these were Mr. Alfred Russell Wallace, Mr. Cromwell Varley, F. R. S., Dr. Perty, Professor of Natural Science at the University of Berne; Prof. Hoffmann, of the Wurzburg University; Dr. Butlerof, Professor of Chemistry at St. Petersburg; Prof. Zöllner, of Leipsig, author of *Transcendental Physics*; Camille Flammarion, Astronomer Royal of France; Professors Hare and Mapes, of the United States, and numbers of others. All these were driven to accept the theory generally understood as "Spiritual," as the only one which covered the facts with which they had become familiar.

I do not now stop to consider the third class of believers, namely, the great mass of Spiritualists *par excellence*—not that I think their evidence unworthy of acceptance, but because I am concerned to-night more with classifying theories than with bringing forward individual witnesses. Their testimony may be found in innumerable writings. Among the best are those of Mr. W. Stainton Moses, on *Psychography*, or direct writing; Mr. Epes Sargent, a retired schoolmaster of Boston; Mr. Wm. Howitt, Mr. S. C. Hall, Mrs. de Morgan, whose book, *From Matter to Spirit*, published in 1863 and now out of print, opens with a preface by her husband, sometime President of the Mathematical

Society of London, and a recent work by Florence Marryat, entitled, "There is no Death"; also in the pages of the *Spiritualist* newspaper and of the *Spiritual Magazine*.

The names I have mentioned are sufficient guarantee that the Spiritualist theory was not adopted merely by the ignorant, the un-intellectual, or the untrained; still there were some among them those who, not being altogether satisfied as to the source of the phenomena, and being scandalized, or, rather, saddened by the low-class character of certain manifestations, and the deterioration of character among public mediums, began to look around for some new light on the whole subject, and were thus ready to welcome the doctrine which was soon to be given to the world. For it is a matter of history that the Theosophical Society drew the chief of its first adherents from the ranks of Spiritualism. In New York Colonel Olcott, the author of "People from the other World," and widely known as a pronounced Spiritualist, was chosen, doubtless, by "those who know," to be one of the founders and the President of the whole Society; Mr. A. E. Newton, at that time President of the Spiritualist Society of New York, was also one of the original members of the Theosophical Society; likewise Mr. C. C. Massey, and, for a time, Mrs. Emma Hardinge Britten. In England, four out of five of the original group were members of the British National Association of Spiritualists, as well as the first two presidents, Mr. C. C. Massey and Dr. George Wyld. During the first year of its existence, the English Theosophical Society continued to be recruited almost entirely, if not solely, from the Spiritualist ranks (Mrs. Edwin Ellis, Madame de Steiger, Miss Arundale are names which occur to me at this moment). After that time the outside world began to make enquiry and to join the Theosophical movement.

The reason for this is not far to seek, for there can be no doubt that Spiritualists, in consequence of their familiarity with the phenomena so largely commented on in *Isis Unveiled*, brought to the study of occult matters a certain preparedness of mind for the reception of the new teaching; while the materialist, on the other hand, had many a hard nut to crack before he could admit the reality of the marvels of Theosophy. But in the majority of instances a contrary effect was produced among Spiritualists, and for reasons which I will try to show.

H. P. Blavatsky had, by the publication of her great work, "Isis Unveiled," driven, as it were, a wedge into the very heart of the Spiritualist movement, by which it was split into two opposing camps. There were those who had either never been satisfied or were beginning to be dissatisfied with the Spiritualist theory of the return of their departed friends; the extraordinary development of the "materializations"—first, hands only, then faces and heads, lastly, the full forms, such as those of "Katie King," so amply attested by Mr. Crookes, the "Lenore" of Miss Showers and others, in England, not to speak of the countless mediums in the United States—this develop-

ment had reached its culmination in the home of the Eddy Brothers in Vermont, where Madame Blavatsky first met with Colonel Olcott, as related in his book above mentioned. To him was first given the explanation that the beings acting behind these masks were indeed "people from another world," but that they were by no means those whom they represented themselves to be. They were but the Kama-rupic dregs, or cast-off lower principles of former men and women, helped by certain elementals to utilize the vital forces of the medium, masquerading as the personalities of such departed friends as the persons assisting at the *séances* desired to invoke. This was proved to Colonel Olcott by the fact that from the moment Madame Blavatsky appeared on the scene, the so-called "spirits" of Cossacks, Kalmucks and various Russian or Tartar tribes likewise appeared in all the bravery of their national costumes, too correct and too extraordinary to have been conjured up by the imagination of the farmer's wife and her sons at Chittenden. Madame Blavatsky also explained to him that she had by her knowledge of the forces at work, and by the exercise of her will-power that certain spirits should appear, actually caused their appearance, and that many other persons unconsciously bring about that which she had consciously performed. Once this theory was made known, it acted as a spark to a train of gunpowder. Those who could not see its reasonableness, nor how completely it fitted the facts that lay so plentifully to hand, and to which no former explanation had ever fully sufficed, were roused to furious anger against one who came amongst them as a stranger, with her new-fangled teachings about masks and shells and false personalities, robbing them of their cherished beliefs and the hopes they had founded on too insecure a basis. The mothers who believed their little ones to be waiting for their arrival in the Summerland, and that they came rapping round on the tables and chairs in the home-circle, dear and familiar as ever, told H. P. B. that no woman would ever believe in her. Spiritualistic professors scoffed at her as a played-out medium, they would have none of her. The clamour and discussion that were raised now seem incredible, and from that moment to this their echoes have never died away. The wise were thankful that the dangers attendant on mediumship were pointed out to them, and even those who persevered in its development learned to be more cautious, but did not any the more acknowledge their indebtedness to Theosophic explanations; they had learned, they said, from their *own* experience, which was partly true.

I must admit that there is some excuse to be made for these people. It is annoying when you think you have made a new discovery—and it *was* new or had a new awakening as a systematic development in the West from the time of the Rochester rappings and the experiences of the Fox girls—it is annoying when you have worked patiently and doggedly at some new thing, when an unknown person from an unknown land and with an unknown past, suddenly drops down amongst

you and declares that it is all as old as the hills, and that she knows how it is done. And just because some of the deepest feelings of human nature are involved in these matters, and because their truth or falsehood is of such deep and vital import, just as in religious controversy, the fiercest passions are quickly aroused, and the world is set ablaze in a short space of time.

All these results were anticipated by H. P. Blavatsky, and in "Isis Unveiled" she makes various statements to this effect (*e.g.* vol. ii, p. 637).

But there were also those who, having applied the Theosophical key to the phenomena in question, and being convinced of its efficacy and truth, found themselves once more at the parting of the ways, and in danger of pointing out the road to others on which they dared no longer travel themselves. Such was my own position. When I looked round and saw the injury resulting from "physical *séances*" as they were called, to the mediums, both here and in America; when I saw them breaking down, some physically, others morally, all going sooner or later to ruin, it became to me impossible to continue on the same lines as before. The argument that these manifestations were necessary to break down the wall of materialism and thus to benefit humanity at the sacrifice of the mediums, seemed to me no more justifiable than the argument for vivisection. In fact the vivisectionists had the best of it, their work being on the physical plane only, while in the case of the mediums, higher parts of the nature are concerned; we were in fact, dealing with souls. And so I felt bound to sever my five years' official connection with the Spiritualist Association at Great Russel Street, and a much longer one with some valued friends, and to break down as far as possible the bridge which had borne me over the rising tide of materialism, but which I dared not recommend others to cross. This is perhaps not the place to make an *apologia pro vita mea* but I cite my own case, partly because my action was greatly misunderstood at the time on account of attendant circumstances, and partly because that case was typical of others, who being in a less prominent position in regard to the movement, their withdrawal from it was less remarked. Some again, remained in a dilemma out of which they did not see, and never have seen, the way to extricate themselves, and this partly for reasons the consideration of which brings me to the second part of my subject.

The Spiritualists felt, as a body, and I believe I am expressing what many of them feel to-day, that the explanations of Theosophy, however well they may have fitted the facts of the physical phenomena, do not explain a very large body of facts of a different and a higher order. And some of these are on that debateable ground which may be said to lie between Spiritualism and Theosophy. It is useless, nay more, it is unjust to tell Spiritualists that the facts which have primarily brought light and knowledge to them, and actual consolation to many are all the work of spooks, elementaries and elementals. Some of them have arrived at similar conclusions, in regard to certain phenomena.

partly from their own experience and partly by the light borrowed from Theosophy. They have learned to distrust the astral plane, which they have discovered to be not spiritual in the highest sense, and some have found out the delusiveness of much of that spirit-identity, on which such great stress was formerly wont to be laid. They know now that the astral sphere with which they have had such long dealing and with which they are so familiar, is an illusive sphere, and they are far more cautious in their instructions to inquirers than the days when all were invited to form spirit-circles in their own homes, and to investigate for themselves. But I take it, in common with my brother Theosophists, that they are not yet fully alive to the dangers of opening the door to astral influences, for that door once opened, the more malign among their astral visitors will take good care not to let it close again, and will in proportion as "conditions" are favourable, continue to "infest" rather than to visit the mediums, to the great detriment of all concerned. I would gladly see all our Spiritualist friends resolutely closing those doors, and I cannot help thinking that if they would study some of our Theosophical literature a little more assiduously, with the advice derived from Adepts with ages of experience in the subject, they would see ample grounds for the views held by the Theosophical Society.

And here I must make a remark which I hope will be forgiven me by my fellow-Theosophists, to the effect that I believe the attitude which some amongst them have taken up with regard to Spiritualism has kept back many from making further inquiry into the true explanations of Theosophy. They have applied what has been said about physical and low-class manifestations to the whole range of Spiritualistic phenomena, and by setting up their crude, second-hand opinions against the matured experiences of those older, and at least as well educated as themselves, have deeply wounded some and have made themselves ridiculous to others.

On the other hand there is amongst Spiritualists too much tendency to imagine that Theosophy is founded on the opinions of Madame Blavatsky; whereas her teachings are merely the outcome of the wisdom of generations of Adepts, with some of whom she came into personal contact, and from whom she received the knowledge she has endeavoured to transmit to the world in her writings. These are there for all to study; they can read, judge and form their own opinions, if they so prefer—but they should not judge without either reading or studying.

E. KISLINGBURY, F.T.S.

(To be continued.)

Reviews.

OUR MAGAZINES.

LUCIFER:—Theosophists, who are well-read students, will appreciate the April number of *Lucifer*. One of the best translations that has appeared for sometime is that of the "Jnâna Sankâlini Tantram," by Rai B. K. Laheri of Ludhiana. There is no danger to be apprehended from translations of this sort, if readers will bear in mind the reiterated sentence contained in the present Tantram, "but this can only be realised, O Devi, by the direction of a Guru." Verse 50 will no doubt be familiar to Eastern readers: "The Veda is no Veda, but the everlasting, eternal and unchangeable Brahma is Veda, and those that devote themselves to the divine knowledge, or the Brâhmans, are the knowers of the Vedas." Verse 51 informs us that, "The Yogis after churning the four Vedas and all the Shâstras have consumed the real butterlike portion of them, and left the unreal curdlike portion for the Pandits (book-learned) to drink." How many of us will be prepared to admit the truth of this? Again, verse 94 is worth repeating: "There is nothing in the world that a disciple can give to pay the debt to the Guru who has taught him One Letter." The "Philosophy of Perfect Expression" by the Countess of Caithness, though not, perhaps, the expression of perfect philosophy, contains thoughts which may appeal to the minds of some mystics. The "Uses of Magic" by G. E. Wright, and an article on "Brotherhood" by William Main are both worth reading. Annie Besant's article on Re-Incarnation is continued.

THE PATH:—*The Path* commences with the April number, its seventh volume, though why it should have chosen to celebrate its seventh birth-day by placing a species of tombstone, (*Dii avertite omen!*) on its cover, we are unable to surmise. In our humble opinion the original cover was all that could be desired. "Theosophical Symbols" by the editor is, interesting. The explanation of "Solomon's Seal" showing its origin from India is worthy of note. But after all, was there ever a time, we wonder, in the history of the world when the symbol of the 'interlaced triangles' did not exist. Bro. Alex. Fullerton treats of the "Seven Principles" by "inquiring what the constitution of man would seem of necessity to be, and not merely investigating what it in fact is." "Tea-Table Talk" is excellent this month and gives some of the experiences of a séance frequenter.

S. V. E.

THE NEW SERIES OF THE SPHINX.

It is with the most sincere pleasure that we welcome the re-appearance of this valuable journal in its new form. Its sub-title has been altered too so as to cover the life of the soul and spirit in all their varied forms and manifestations, and our valued colleague its Editor, Dr. Hübbe Schleiden, has placed upon its cover a new translation of the motto of the T. S.: *Satyat nasti para dharma*. This world-old text he renders "There is no LAW higher than truth," a translation open perhaps to criticism from the stand-point of strict scholarship, but certainly expressive of the inner sense of the original.

Some months ago it was announced that the publication of the *Sphinx* would be discontinued. This would have been a sorry omen for the cause of

reviving spirituality in Europe, for both in philosophical and scientific culture the Vaterland holds so high a position that, were so ably conducted, philosophic, and scientific a journal as that under notice to die from want of support, one would be almost forced to conclude that materialism had finally gained the upper hand in that great centre of Western thought. But happily these forebodings have not been fulfilled, and the *Sphinx* with its new and enlarged programme is, we trust, destined to see many more years of useful and helpful activity. The changes made in its programme may be best understood from the following extract from the opening editorial entitled "What we aim at":—

"We propose to regard everything treated of, or criticised in these pages from the stand-point of the *highest ideal*; and that is *perfection* in the True, the Good, the Beautiful, on the basis of NATURE. That this is, however, an evolutionary stage which every individuality must one day reach—the recognition, which is lacking in both the older idealism and the newer realism, this is the foundation stone of our ideal-naturalism."—"As in religion and in science, so also in the other forms of all human life, we seek only that Being which manifests itself to us everywhere in good-will and true action."

The new programme is to include all forms of spiritual life and work: music, art, literature, &c., &c., and many of the leading writers and artists of Germany have promised their co-operation. The artistic department is to be under the case of Germany's most spiritual painter: Gabriel Max, and the lovely engraving, "Thou shalt not kill", in the present issue, is an earnest of how much care will be bestowed thereon.

Among the articles in this number there is one from the pen of Dr. Carl du Prel which is well worth careful perusal, and the opening chapter of what promises to be a most interesting story, "The Truest Friend" shows that the interests of the general reader will receive due attention.

On the whole the *Sphinx* in its new issue ought to appeal to and interest a much larger class of readers than before, and we sincerely hope that it will meet with the success which the ability of its articles and the devotion of its Editor most assuredly deserve.

B. K.

THE BUDDHIST REVIVAL.

Mr. Dharmapala has brought out the first number of the *Journal of the Maha Bodhi Society* at Calcutta. It is interesting as a sign of the times and would have been more so in itself if it had not been hurried out to fulfil a premature announcement of the date of publication. Considering the gravity of the work cut out for the Buddha Gaya Society, and the imperative necessity that its Journal should rank from the first with the most serious organs of learned Societies, Mr. Dharmapala has been unwise to listen to unpractical advisers, and has shown that his enthusiasm far exceeds his practical judgment. However, the step has been taken and it is too late for regrets: the friends of Buddhism must do all they can to make the *Journal* what it ought to be. In its editor the most important religious movement of our times has a worker whose pure motives, marked intelligence and devoted zeal win for him all hearts, and for his cause a respectful hearing. The *Journal* is pub-

lished post-free, at the rate of Rs. 2 (in advance) and may be ordered of H. Dharmapala, 22, Baniapooker Road, Entally, Calcutta, or of the Managers of the *Theosophist*, *Lucifer*, *Path*, *New Californian*, *Lotus Bleu*, *Buddhist* or any other organ of the Theosophical Society.

H. S. O.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

LONDON, April 1892.

There is somewhat of a dearth of home news this month, the principle event which I have to chronicle being the safe return of our sister, Mrs. Cooper-Oakley, from her Mediterranean trip. She looks very brown and is fairly well, I am glad to say, although still suffering from the effects of an attack of fever which she unfortunately contracted on the homeward voyage. Mrs. Oakley reports well for Theosophy on board the *Chimborazo*, she having not only freely and continuously circulated our literature—which, by the way, she tells us was in great demand—during the voyage; but also left some books behind her to enrich the ship's Library. One "convert" indeed returned with her to Head-quarters, and is still staying there, constantly to be found deep in the study of the "Secret Doctrine."

I hear from Manchester that there are prospects, very favourable prospects, of the formation of a second Lodge there, which speaks well for the activity of the original Lodge; whose members have therein followed in the footsteps of the brethren in Edinburgh, where as you know—a second most flourishing Lodge has already been formed.

The Theosophical Book Exchange started by our indefatigable Brother F. W. D. Evelyn, in Glasgow, has succeeded beyond his original expectations; and I hear that he has his hands pretty full. It was indeed a most happy thought, and members owe him a debt of gratitude for the facilities thereby offered.

Mrs. Besant's recent lecture at Milton Hall, in which she took Ghosts as her subject, and Mr. Stead's two extra numbers of the *Review of Reviews* thereupon, as her text, has been extraordinarily widely reported; copied from paper to paper all over the country. The Theosophical explanation of apparitions, &c., must have thus reached thousands of readers who would otherwise never heard that there is a *via media* between the extreme of superstitious credulity on the one hand, and the self-imposed and ignorantly contemptuous denial of materialism on the other.

* * * * *

The *Nineteenth Century* for last month contains a deeply interesting account of the recent experiments and discoveries of the latest comer in the realms of electrical science, young Nikola Tesla. The writer of the article, a Mr. Gordon, begins by alluding to "the tendency of modern science to remove day by day the barriers between its different branches. Our views," he says, "of the phenomena of light and heat, of electricity and magnetism, and even of matter and motion, are rapidly merging into one general theory of molecular physics, which is perhaps best expressed by the vortex theory of Sir William Thompson." Touching upon Prof. Crooke's experiments on radiant matter—in which Mr. Gordon seems to think, we have been given

"the first hint of a method of directing what, for want of more exact knowledge, we will call the molecules of matter,"—he comes next to M. Tesla's recent advances in the field. This daring experimenter abandoned "the ordinary dynamo, which gives about 80 alternations per second, and the ordinary induction coil, which gives about the same number, and boldly constructed a dynamo which gives 20,000 alternations per second, and by connecting this to suitable condensers, he multiplied its alternations until they reached 1,000,000 or 1,500,000 per second"! No sooner were these extraordinarily, almost inconceivably rapid alternations per second reached, than, as Mr. Gordon says, "the experimenter entered a region of mystery and hope"; for an entire set of new phenomena at once appeared. One of the most remarkable being "that, either because these vibrations are too rapid to excite corresponding vibrations in the nerves of the body, or from some other cause"—I italicise this wise reserve—"no shock is felt from the current; and that though an ordinary current at 2,000 volts will kill, yet this current at 50,000 volts cannot be felt at all. It was also found that the vibrations keep time in some unknown way with the vibrations of solid matter." Again I italicise, for this last sentence appears to me to contain a most significantly prophetic note. The effect has now been observed, it only remains for Science to postulate the Cause; this it will doubtless be compelled to do in due course; and then the *Mysterium Magnum* of Paracelsus will once again be resuscitated; with a change of name, of course, to save the dignity of the scientists. None the less will occult Science be vindicated, and one more of its long known laws re-discovered.

To return to M. Tesla, however; Mr. Gordon further tells us that, "a Crookes' radiometer placed near a metal conductor from which neither spark nor glow is perceptible yet rotates as if it were placed near a lamp or heated body, but rotates in the wrong direction"; and last of all, *a true flame burns in which nothing is consumed*. "Curiouser and Curiouser," as Alice in Wonderland was wont to observe. A study of the "Secret Doctrine" might now appropriately come to the rescue of perplexed scientists. But alas! if they do study H. P. B.'s masterpiece, they never say so.

Mr. Gordon then enlarges on the probable results of the development of M. Tesla's discoveries, and hopes that "we shall some day harness to our machinery the natural forces, which from the beginning of time have literally been slipping through our fingers," &c., concluding with the following fine description:—

"But, whether these dreams are ever fulfilled or not, few who attended M. Tesla's lecture will forget the possibilities which seemed to open to their minds when they saw a living man standing in the midst of the electric storm, receiving unharmed in his hands flashes of veritable lightning, and waving above his head a tube, through which the very life-blood of creation pulsed, in waves of purple fire."

The current number of the *Strand Magazine* contains another amusing paper in which a little more mild fun is poked at us, *apropos* of "precipitations." This apparently is the writer's rendering of "Theosophy"; at least no other translation of the word seems to have occurred to his mind. One unavoidable result, I suppose, of promiscuous discussions in newspapers. "Precipitation" means good copy, *ergo* precipitation = Theosophy.

Some devoted admirer of Mr. Whistler has been expressing his veneration, in the *Novel Review*, in terms which leave no doubt in our minds that he at least—whether his master, Whistler, is or not—is a devout believer in

re-incarnation and the astral world. He speaks of "astral music; and if he who wrote it" (*i. e.*, Whistler) "has not lived aforetime in Egypt and in Syria, in violet-crowned Athens and Dante's own city of flowers, I have misunderstood the music." Nothing, as I think you will agree, could be clearer or more explicit, without the actual use of the word re-incarnation.

Mr. Stead gives some more interesting accounts of apparitions, and dreams fulfilled, in this month's *Review of Reviews*; which, taken in conjunction with two remarkable cases that have recently been reported in the daily press, serves to illustrate the continuance of the widespread interest that has been touched in these subjects of late. The cases which I allude are, (1) The prophetic and ghastly dream of the murderer Deeming's brother; and (2) The "Ghost story from County Tyrone," as the newspaper paragraphs had it. An inquest was held on the body of a man who had been thrown from a cart one night, about a week ago, and killed; the cart-wheel passing over his head, and fracturing the skull. One of the witnesses in giving his evidence "swore he was coming out of Coal Island, and at Clonoe Church a black man came out on the road, and walked noiselessly before him for some yards. He believed it to be a ghost. The ghost disappeared, and a few yards further he came on a black lump on the road, which turned out to be the dead body of Lynn." It should be mentioned that Lynn was accompanied by another man, who escaped unhurt, the horse having suddenly bolted, which threw Lynn out on to the road. No jocular or disparaging remarks accompany the report of this man's evidence, which cannot fail to strike the observant reader as not a little singular.

Dr. Lombroso, who has been writing lately on "The Physical Insensibility of Women," contributes a short paper to the March number of the *Nouvelle Revue* in which he points out the very great danger of crowds, with special reference to hypnotic suggestion. The peculiar magnetism in crowds, he says,—or, as we should say, mixed, or cross magnetism—renders those composing them specially liable to suggestions of crime and violence; in fact Dr. Lombroso does not, apparently, hesitate to say that most revolutionary crimes are committed by people in a more or less hypnotic state. Dr. Lombroso being a scientist may have some chance of obtaining a hearing for his very pertinent and timely warnings, whereas H. P. B. writing on the same subject, and in a similar strain, long before Dr. Lombroso published his article, is either altogether ignored or else contemptuously dismissed as a crazy Occultist!

Theosophists have always maintained that a love of fairplay, of justice, being one of the deepest and most ineradicable instincts in our common human nature; therefore, the twin doctrines of Karma and Re-incarnation must necessarily appeal with great force to this deep-rooted instinct, testimony to the reality of which I find in an article in the *19th Century*, called "Hodge and his Parson." The writer is one of the latter class, and manfully defends poor Hodge against the charge that the way to his heart is through his stomach. On the contrary, says the parson, "most emphatically do I deny it. The way to his heart is through *his sense of justice*," and for once the parson is in the right.

The pages of the *Westminster Review* devoted to notices of Contemporary Literature contain a short account of an interesting little work on "Architecture, Mysticism, and Myth," by Mr. W. R. Lethaby. He tries to shew that

the ideas which underlie architecture have "in all lands a common basis, and a common elementary form; and further, that this form is derived from contemporary conceptions of the universe." It is noticeable that the author speaks much of the number seven, and of its derivation from the seven planets; a theory which he, apparently, supports with a wealth of illustration and argument.

A. L. C.

AMERICAN LETTER.

NEW YORK, April 15th, 1892.

Just now we are busy in this country, preparing for our annual convention which, as you know, will take place in Chicago on the twenty-fourth instant. How many it will muster it is as yet impossible to tell. That it will be as greatly successful as that of last year, we scarcely dare hope. Then Madame Blavatsky was still with us all; and although since her death there has been more earnestness, force and unity in the Society than even before, still there was at that time a certain seriousness, concentration and intentness, due probably to coming events, which possibly we may not rival this year.

Brother G. R. S. Mead has now reached our shores, to represent the European Section. Last year this task fell to the lot of Mrs. Annie Besant.

Our Branches having about finished making out proxies, and electing delegates, the delegates are, presumably, busy getting out travelling caps, dusting off hand-bags, and searching for missing trunk keys. Some have already started on their way, as they propose to take the trip by easy stages. Others will follow on by fast expresses at the last moment.

A proposed programme has already been arranged, which will greatly expedite matters if adopted, as in all likelihood it will be. Last year the three days were all too short. There is too much work to be done at these yearly conventions to be attended to in the short time allotted to them, unless a good system is laid out and rigidly adhered to.

Just now the "Aryan Theosophical Society" is on the *qui vive* in regard to head-quarters. These have been procured, in the shape of a house, at 144, Madison Avenue, which has recently been bought, and is now being altered and fitted up. It will be ready for occupancy by the first of May. In it there will be a meeting-room for the Aryan Branch, working rooms for the general headquarters force of the American Section, a printing room, and living rooms for some of our members. So far, as at present decided, those who will live there are Brothers Claude F. Wright, recently from the household in London, John M. Pryse, and Praeter. Later you may look for a fuller report describing the place more in detail. Before leaving this subject you should be informed that though the house is taken by the Aryan Branch it is in reality for the American Section. The latter is not a corporate body, and as for this reason it cannot hold property, it was necessary that the deed should stand in the name of some one of the Branches that had been incorporated.

Then too the Brooklyn Branch is busy over its scheme for a little "household." One of its members has taken a house, and from her the Society will hire a floor for its weekly meetings which will also be kept open

on all other evenings for stray visitors. Several members of the Branch will also take up their home here; so that in a quiet kind of a way there will be a Brooklyn headquarters.

Miss Catherine Hillard, who, in the last few months, has delivered some forty lectures on Theosophy, and who is one of our most esteemed members, shortly leaves for a visit to England. So the threads are being carried to and fro, and the woof is being steadily woven since the days when H. P. B. landed on our shores, to go from here to your country and from thence to England. Think how that brotherhood, regardless of race, creed, sex or color, is ever growing. You now have Col. Olcott, Bertram Keightley and Miss Müller with you. In England they have James Pryse and Willis Brown from our Pacific Coast, and we have here in New York, Claude Wright and Archibald Keightley from London.

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

A BUDGET FROM CEYLON.

COLOMBO, May 12th, 1892.

"White Lotus Day" was spent here in a manner worthy of the occasion. It was observed both at the Head-quarters at Maliban Street and at the Sangamitta Girls' School. Mrs. Higgins, the Principal, decorated the music room with White Lotuses, and the large painting of H. P. B. brought out from America, and which is now hanging in a wall of the music room, was also decorated with flowers. At 10 A.M., Mr. Higgins assembled her pupils and their teachers in the music room. They were all dressed in white and the Principal explained to those assembled in a few words (she was not well enough to speak at length) the object of their presence. The proceedings then commenced by the singing of the Hymn "Glory to Buddha" which was followed by addresses from Mr. Robert de Fonseka, Miss L. Roberts and Mr. Peter de Abrew.

Mr. de Abrew then read select chapters from the "Bhagavat Gita" and the "Light of Asia," and the ceremony concluded by the chanting of the Jayamangala.

During the latter part of last month, Her Highness the Maharani of Cooch Behar and suite arrived at Colombo from Calcutta. Their visit to the Island was for the sake of the health of Her Highness. Shortly after the arrival of the distinguished visitors, Mrs. Higgins, the Lady Principal of the Sangamitta Girls' School, her first Assistant, Miss Roberts and Mr. Peter de Abrew, a founder of the Institution, called on the Royal Indian party, to pay their respects. Mr. K. C. Sen, the learned brother of Her Highness, received the visitors on behalf of Her Highness and suite and greeted them cordially. After a couple of hours' pleasant talk Mrs. Higgins and her party returned.

A few days later the venerable mother of Her Highness—Mrs. Keshub Chunder Sen—her daughters and Miss Hammond, the Governess of the family, accompanied by Mr. Sen, visited the Sangamitta Girls' School. Mrs. Higgins welcomed the distinguished party most cordially and they were entertained by her right royally. Her pupils sang for them some English and Sinhalese hymns and lyrics with which the Indian ladies were charmed

—they were so pleased with the music, that a sister of Her Highness is taking with her to Calcutta a copy of a Sinhalese lyric and its music composed by Mrs. Higgins.

After a tour round the Institution, the visitors expressed their delight at the work done by Mrs. Higgins and left the Institution. They paid a second visit on the Wesak Festival day—when Mrs. Keshub Chunder Sen became a patroness of the school, and Her Highness the Maharani, sent word that she would be very pleased to be *the* Patroness of the Institution, and that as soon she feels better she will pay the school a visit, which she looks forward to. Her Highness the Maharani is a great patroness of Women's Education, and it is hoped that under Her Highness' patronage the Sangamitta Girls' School will have a grand future before it.

The Wesak Festival was on May 11th, the occasion being the anniversary of the birth of Gautama Buddha. The day was a national holiday—(thanks to our dear Colonel Olcott) and the Buddhists of Ceylon had full liberty to celebrate the occasion. Colombo looked very gay—streets and roads were decorated prettily with beautiful cocoanut festoons and from the housetops waved the Buddhist flag. The temples were crowded with devotees and the scene on the occasion was one worth witnessing. Among the visitors to the Temples were Mrs. Keshub Chunder Sen and her daughters, whom Mr. De Abrew took round. They were much impressed with the scene they witnessed. At High Priest Sumangala's Temple, Mr. De Abrew introduced Mr. Sen and the party to the revered abbot, and at the shrine of the *Vihare*, Mrs. Keshub Chunder Sen paid her respects and homage to Buddha, by offering to His Memory some flowers. Mr. De Abrew then received the Pansil from the High Priest, and the venerable mother of Her Highness joined in the ceremony.

P. DE A.

ERRATA.

ELOHISTIC MYSTERIES.

The following paragraph was accidentally omitted in the *Theosophist* for April 1892, at p. 424, between lines 24 and 25:—

“Even the Jehovist affirmed the ultimate dissolution of fallen, that is of spirit-guided and spiritualized man. This is disguised in his narrative of “The Fall” by the literal rendering of the symbol of Spirit and the consequent transformation of the Tempter—the Great Ensnarer—into an actual serpent. In the language of those days, spirit-guided man was called the “Son of the Serpent,” to distinguish him from wisdom-guided man—the “Offspring of Wisdom,” whose symbol was the Dragon. When this is recognized it becomes self-evident that in making Jehovah say to fallen man: “Dust thou art, and unto dust thou shalt return,” the Jehovist intimated the final dissolution of the Offspring of the Spirit.”

P. 421, line 11, for “thereupon” read “therefrom.”

„ 425, „ 3, „ “ptiable” „ “viable.”

SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1892.

THEOSOPHICAL SOCIETY.

FINANCIAL STATEMENT.

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

LIBRARY FUND.

	RS.	A.	P.
Mr. C. Sambiah (<i>Mylapore</i>)	4	0	0
Dr. Henry Pratt (<i>England</i>) £10.			

ANNIVERSARY FUND.

Annual dues of six members of the Melbourne T. S. @ 2s. each	12s=	9	1	0
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HEAD-QUARTERS FUND.

Entrance Fees of six members of the Melbourne T. S. @ 5s. each	30s=	24	0	0
Mr. Ishan Chandra Dev (<i>Dehra Dun</i>)	10	0	0	
„ B. V. Ramanjulu Naidu (<i>Udayagiri</i>)	2	0	0	
„ C. Sambiah (<i>Mylapore</i>)	3	0	0	

H. P. B. MEMORIAL FUND.

Amount previously received	Rs. 1,094	4	0	
Poona Branch T. S.:—Messrs. N. D. Khandalvala Rs. 50; P. D. Khandalvala Rs. 25; J. D. Khandalvala Rs. 25; Gopal Rao Hari Desmukh Rs. 10; Y. M. Kelkar Rs. 10; K. P. Gadgil Rs. 10; P. Pallanji Rs. 7; Jeysinga Row Augri Rs. 6; B. M. Talukdar Rs. 5....		148	0	0
Tipperah Branch:—Babus N. C. Ganguli Rs. 50; Chandra Kumar Guha Rs. 10; Prince Navadvip Chandra Barman Bahadur Rs. 10; Messrs. K. C. Bhattacharya and Ananda Chandra Roy @ Rs. 5 each Rs. 10; Abhayacharan Paul, Girish Chander Sen, and Radha Charan Roy @ Rs. 2 each Rs. 6; Mohini Mohan Bardhan, Kailas Chandra Dutt, Sib Chandra Oich Rs. 5 each Rs. 15; N. C. Chakravarti, Kumud Bihari Banerji, Syama Charan Mukerji, Gogan Chandra Sen, and Moulvi Syed Mahomed Hussain Re. 1 each Rs. 5; K. B. Guha 8 as.; B. Ganguli 4 as.		106	12	0

Grand Total Rs. 1,349 0 0

COL. OLCOTT PENSION FUND.

Balance in hand, already acknowledged	333	0	0
Mr. Jai Narain Pandit (<i>Muttra</i>)	50	0	0
„ B. E. Unwalla (<i>Raja Nandgaon</i>) (2nd instalment.)	10	0	0
„ D. J. Soonwala (<i>Bombay</i>)	12	0	0
„ B. L. Mithiawala (<i>do</i>)	3	0	0
„ M. M. Shroff (<i>do</i>)	10	0	6
„ R. K. Modi (<i>do</i>)	10	0	0

Mr. Dr. Anantarat Nathji Mehta (<i>Kundla</i>) balance of his promised subscription...	RS.	A.	P.
„ C. Kotayya (<i>Adyar</i>)	60	0	0
„ Bipin B. Pramanik (<i>Bankura</i>)	10	0	0
„ Dhamji Laljibhai (<i>Bombay</i>)	3	0	0
„ A. S. Balakrishna Iyer	20	0	0
	3	0	0
Total Rs.	524	0	0

Dr. Henry Pratt (*England*) ... £ 5.

ADYAR, }
21st May 1892. }

S. E. GOPALACHARLU,
Treasurer.

AMERICAN SECTION.

ANNUAL CONVENTION.

No detailed report of the proceedings at the American Convention has yet been received, but the General Secretary of the American Section has forwarded copies of the following resolutions for publication:—

The President's Retirement.

Whereas—Colonel Henry S. Olcott, President-Founder of the Theosophical Society, has tendered his resignation of the office of President to take effect, May 1st proximo, and has requested that a successor be elected to the office of President of the Theosophical Society, and,

Whereas, the General Secretary and Vice-President has taken the votes of all the Branches of this Section on the question of who shall be successor to the said office of President of the Theosophical Society, the said vote being unanimously in favor of William Q. Judge: and they being now duly reported to and before this Convention.

Resolved: That the American Section in Convention assembled hereby tenders to Colonel H. S. Olcott the expression of its profound gratitude and sincere appreciation for his unselfish devotion and long and faithful services for the Society which he helped to found and which is so largely indebted to him for its beneficent work and the recognition it has won in every quarter of the globe.

Resolved: That in our estimation the position of Colonel Olcott as "President-Founder" of the Society is, and must for ever remain, unique. Another may succeed him in the office of President and assume the duties of the office, but can never be "President-Founder."

Resolved: That this Convention confirm and ratify the votes of said Branches, and as such the Convention declares its choice for President to succeed Colonel Olcott to be said William Q. Judge.

But it is further

Resolved: That the American Section in Convention hereby requests Col. Olcott to revoke his said resignation and remain President of the Society, this Section deeming that it is not yet time for him to retire from said office, and it being possible for him to remain in said official position, although his health may demand that the amount of his work be reduced to a minimum so far as travelling and speaking are concerned; and the General Secretary and Vice-President is hereby directed to at once notify Col. Olcott by telegraph and letter of this request, forwarding copies hereof, to the end that all further proceedings relative to said retirement be suspended until such time as the sense of the European and Indian Sections on this point be obtained; that in the meantime it is the opinion and desire of this Section that the said resignation be not yet accepted, but laid over for further consideration; and that, when the sense of the said European and Indian Sections hereupon shall have been obtained, the General Secretary and Executive Committee of this Section shall call a special meeting of the Council of the Section to consider the question upon the report to be made thereupon by the General Secretary and Vice-President, and—

Resolved: That this Section now declares its vote to be that when said office of President shall become vacant, the successor to said Colonel

Olcott shall be said William Q. Judge, who shall hold said office for life, unless removed for cause, and that he shall have power to nominate his successor as now provided in the General Constitution in respect to Col. Olcott; and that the General Constitution be amended so as to provide in accordance with the foregoing; and that when the office of Vice-President shall become vacant, the choice of this Section for said office of Vice-President is Brother Bertram Keightley.

Resolved: That this Section requests that Colonel Olcott when he shall have retired, if ever, be offered a life residence at Adyar Headquarters.

Resolved: That the European and Indian Sections of the Society be, and they are hereby requested to co-operate with this Section in endeavoring to carry out the letter and the spirit of these resolutions, and that the General Secretary of this Section immediately forward to said Sections an official copy of the same.

Resolved; therefore, that this Section hereby re-elects to the office of General Secretary of this Section, its present Secretary, William Q. Judge.

WILLIAM Q. JUDGE,

Gen. Sec., American Section.

To

THE SECRETARY, THEOSOPHICAL SOCIETY.

Adyar, Madras, India.

DEAR SIR AND BROTHER.

On March 15th, 1892, there was issued from this office a Charter for a new Branch to be known as the Boise T. S. located at Boise City, Idaho Terr., there being seven Charter members. Two Branches have relinquished their Charters and dissolved, the Oriental Club of Gilroy, Calif., and the Die Deutsche Theosophische Gessellschaft of Philadelphia, Pa. There are now sixty Branches on the American roll.

Yours fraternally,

WILLIAM Q. JUDGE.

General Secretary.

WHITE LOTUS DAY CELEBRATIONS.

BENGAL T. S., CALCUTTA.

The members of the Bengal T. S., Calcutta, by special request met at the residence of Bro. Devendra Nath Goswami, 59, Patnatolah Lane, to commemorate the first anniversary of the departure of our revered Teacher, H. P. B. A biographical sketch of her, specially translated into Bengali, was read before the meeting by Dr. Rakhal Chander Sen. Also a pamphlet containing portions from the *Vishnu Purana* printed at the expense of Bro. Goswami, for distribution, in commemoration of the day, was read by him. Extracts from the "Bhagavat Gita" and the "Light of Asia" were read by Bros. Shanker Nath Pandit, and S. J. Padshah. The President of the Branch, Norendra Nath Sen addressing the meeting said that they had met there that afternoon to celebrate the first anniversary of the departure of their revered Teacher, Madame H. P. Blavatsky. Her works and teachings had been a revelation to them. If it had not been for her, they would have been deprived of that vast store of knowledge, which had opened a world of new ideas to them, and not only they, but all succeeding generations would have lost it. In his opinion 'H. P. B.' was the greatest person born in the present century. She took her birth only that she might be the chosen of the great MASTERS for the purpose of imparting that knowledge to mankind which had been withheld from them for ages past. The great MASTERS found in her all the requisite qualifications to make her their elect and the medium of communication between them and the outer world. She was sent forth to this plane to enlighten humanity and to save them by imparting to them the life-giving knowledge which they had derived vicariously through her. She did not care for herself at all, but she cared only for humanity, for whom she made a complete sacrifice of herself. For the sake of humanity how many did she not suffer, how much persecution did she not endure, how much did she not do she not face? The speaker said that they could best commemorate the

services of 'H. P. B.' by trying to follow in her footsteps to carry out her teachings practically in life, to work as she worked, and be true to Theosophy which means to be true to Humanity.

NEEL COMUL MOOKERJEE,
Secretary, B. T. S.

BANGALORE CANTONMENT THEOSOPHICAL SOCIETY.

In accordance with the executive orders of the President, T. S., a meeting was held at 12 noon on Sunday the 8th May 1892, (White Lotus Day). Present, 16 members and about 10 sympathizers.

The Society premises was decorated with white lotus flowers obtained from a great distance.

The Ex. orders of Col. Olcott having been read, the Secretary explained in a few words the work done to the Society by Madame H. P. Blavatsky and then observed that they could read nothing better than the pathetic address of Mr. Mead, General Secretary, European Section, at the cremation of H. P. B.'s body at Woking. This was accordingly done, and Lord Goutama's code of morals in the "Light of Asia" was afterwards read by Brother M. Singaravelu Moodaliar. This was followed by the Secretary reading Lecture XIV of the "Bhagavat Gita."

It was announced that cloths were ready for distribution and members were invited to take as many as they wanted for presentation to the really needy people.

The meeting was closed with a reading of the concluding words of our illustrious H. P. B. in the "Key to Theosophy" about the future of the Theosophical Society.

A. SINGARAVELU,
Secretary.

MR. BERTRAM KEIGHTLEY'S TOUR.

MUTTRA T. S. REPORT.

Mr. Keightley arrived here from Agra by the 10 o'clock morning train of the 13th April 1892. On arrival at his Bungalow, he explained and gave some practical hints about Mesmerism and Clairvoyance at the request of the members then present, and asked them to come to him again for solution of the difficulties which they or other members might have found in their studies of the Theosophical literature. From 1 to 4-30 P.M., he talked with the members who went to him, very instructively on Mesmerism Concentration of Mind, Nature of Manas, &c.

At 6 P.M., he attended a public meeting, held for the purpose at the Government Zillah School building, and gave a lecture on "Has Man a Soul?" All the English-knowing native gentlemen of the station were present.

The Lecture was very lucid and the existence of soul was very clearly and scientifically proved.

On the 14th April 1892, Mr. Keightley again received the members up to 5 P.M. and answered a number of questions put to him regarding a number of Theosophical subjects and thus removed almost all the difficulties the members had met in their studies.

In the evening, he addressed a respectable audience on the subject of "Karma and Reincarnation." The lecture was very instructive and much appreciated by the general public.

On the evening of the 15th, a lecture on "Modern Science and Occultism" was given to an intelligent audience at the High School premises. In connection with the lecture, the General Secretary also explained the aims of the Theosophical Society and the objects of his taking this tour of inspection. At the close of the address each day, the lecture was translated into Vernacular by Pandit Jaynarain, F. T. S., District Engineer; and the lecturer was thanked on behalf of the general audience by Babu Madungopal Lal, a graduate of the Allahabad University, to which vote of thanks he replied in suitable terms.

RAMJI MUL,
Secretary.

FATEHGARH T. S. REPORT.

Mr. Bertram Keightley, General Secretary of the Theosophical Society, Indian Section, arrived here on the morning of the 16th April. On the same evening, he delivered a public lecture at Fatehgarh on "The Path." The meeting was very largely attended and did much to evoke an interest in Theosophy in the town.

The following day, that is, on the 17th April, a private meeting of the members of the Branch was held in the afternoon, when Mr. Keightley explained very ably to the members the meanings of the seal and signs of the Society. In the evening a public lecture was delivered at Farrukhabad on "Theosophy, Religion and Science," this meeting also proved a success, judging from the nature of the audience and the effect of the lecture upon their minds.

To give facility to the residents of Fatehgarh for the discussion of certain questions with Mr. Keightley, he was taken from Farrukhabad to Fatehgarh Dak Bungalow, on the morning of the 18th, where a third public lecture on "Karma and Rebirth" was arranged for this meeting, which was also very largely attended by the English-knowing public. All the three public lectures were briefly interpreted into the vernacular for the benefit of the non-English-knowing audience.

HAR PRASAD,
Assistant Secretary.

REPORTS OF BRANCHES.

BENGAL T. S.

22, BANIAPOOKER ROAD, CALCUTTA,
4th April 1892.

OFFICE BEARERS:—*President*, Babu Norendra Nath Sen; *Vice-Presidents*, Dr. L. Salzer, M.D., Babu Srinath Tagore; *Secretary*, Babu Neel Comul Mookerjee; *Assistant Secretaries*, Dr. Rakhachandra Sen and H. Dharmapala; *Treasurer*, Babu Balaichand Mullick; *Librarian*, Babu Beni Madhab Ray.

The acquirement of more commodious quarters to hold meetings of the Branch was one of the principal subjects taken up at the meeting. The President kindly promised to place one of the rooms of the *Indian Mirror* office at the disposal of the Branch, and it was resolved that as soon as the room was ready the meetings be held there.

Resolved that arrangements be made for the delivery of public lectures monthly, under the auspices of the Branch.

It was decided to form a library in connection with the Branch and the Members present subscribed Rs. 142 for the purchase of Theosophical books. Meetings held.—Two. Percentage of attendance.—Twelve.

NEEL COMUL MOOKERJEE,
Secretary.

POONA T. S.

1. The office-bearers in this Branch are the same as before.
2. There were in all sixteen meetings held during the quarter ending in March last and the percentage of attendance was 12.
3. The meetings are held weekly and Theosophical subjects from the journals as well as the "Key to Theosophy" are regularly read and discussed.
4. The Branch meetings are kept open to non-members, several of whom attend the meetings. The Branch was visited by the General Secretary in February last when public lectures were delivered and a great deal of interest was awakened. Several new members have joined this Branch and the prospect is much more hopeful than it was last year.

RAJANAH LINGU,
Secretary.

CHOHAN T. S., CAWNPORE.

Transactions of an ordinary meeting of the Cawnpore Chohan Branch Theosophical Society held at the premises of Baboo Devi Pada Roy. on Saturday, the 19th March 1892.

By the unanimous consent of the members present Baboo Uddhav Chunder Ghose was elected Secretary in place of Baboo Birreshwar Chuckurbutty leaving the station.

It was decided at the meeting that in addition to the annual subscription of Rs. 2, payable by each member to meet the expenses of the Headquarters, the sum of Rupee 1 be paid on account of Col. Olcott's Testimonial Fund, the meeting recording at the same time with regret its inability to subscribe as liberally as the case in view demands.

The meeting records with a sense of gratitude the services rendered by the late Secretary Baboo Birreshwar Chuckurbutty.

DEVI PADA ROY,
President.

LUCKNOW T. S.

A meeting of the local Branch Theosophical Society (the Satya Marga B.T.S.) was held on Sunday, the 8th instant, at the premises of Rai Narayen Dass Rai Bahadur, Judge, Small Cause Court, Lucknow. The Branch has hitherto been dormant and has done little or no work during the last two years.

The following resolutions were passed unanimously:—

1. That the meetings of the Satya Marga Branch T. S. be in future held every Sunday morning at the Jalsu Tabzib Rooms.

2. That during the year 1892, the following gentlemen hold the offices noted against their names:—

- (a) Rai Narayen Dass, Rai Bahadur, President.
- (b) Pandit Ambika Prasudu Dikshita, M.A., Secretary.
- (c) Pandit Suraj Narayen Bahadur, B.A., Joint Secretary and Treasurer.

3. That a monthly subscription be collected from the members to defray the current expenses of the Branch, and that accounts be kept by the Joint Secretary and Treasurer.

4. That this being the first "White Lotus Day," the Branch expresses its heartfelt regret at the loss the T. S. has sustained owing to the translation to another sphere of Madame Blavatsky, our revered and beloved sister, whose memory will never cease to ennoble us, and to light our path on the road to Salvation.

A. P. DIKSHITA,
Secretary, Satya Marga, T. S.,
Chavsk, Lucknow.

INDIAN SECTION.

FINANCIAL STATEMENT.

RECEIPTS.

	RS.	A.	P.
BALANCE ON HAND on the 22nd of April...	1,155	3	11
ENTRANCE FEES:—Mr. C. Canthimathinatha Pillay (Paramakudy Branch) Rs. 2; Mr. K. Visvanatha Sarma (Rangoon) Rs. 10; Nilphamari Branch: Babus Gopala Ch. Chatterji Rs. 10; Jamini Mohan Bannerji Rs. 10; Dr. Umesh Ch. Sen. Rs. 5; Ranjani Kanta Sircar Re. 1; Janakinath Bishwas Rs. 10; Poona Branch: Messrs. J. Heerjibhoy Rs. 10; Daso Rango Rs. 5; S. S. Desponde Rs. 10; R. Jivaji Rs. 10; and Balakrishna N. Bhut-hane Rs. 10; Mr. Bhashyakarloo Naidoo (Narasarowpet Branch) Rs. 5; Mr. Doulat K. Pandit of Rajkot Rs. 10; Babu Ram Ch. Sinha (Ranchi Branch) Rs. 5; Mr. M. P. Khareghat (Bombay Branch) Rs. 10; Bipin Biharrygupta (Calcutta Branch) Rs. 7...	130	0	0
DONATIONS:—Paramakudy Branch Re. 1; Mr. B. V. Ramanjulu Naidoo (Udayagiri) Rs. 2; Poona Branch: Rs. 6; Babu Ishau Ch. Deb. (Dehra-Dun) Rs. 10; "Krishnarpanam" (Hyderabad) Rs. 30; Mrs. J. Padshah (Calcutta) Rs. 10; Mr. C. Sambiah (Mylapore) Rs. 3...	62	0	0
CONTRIBUTIONS TOWARDS TRAVELLING EXPENSES:—Contributions towards Mr. Bertram Keightley's expenses—Muttra Branch Rs. 7; Fatehgarh Branch Rs. 7; Allahabad Branch Re. 1; Lucknow Branch Rs. 7; Bareilly Branch Rs. 17; Bombay Branch for Mr. S. V. Edge's expenses Rs. 30 ...	69	0	0

ANNUAL SUBSCRIPTIONS:—Mr. B. Ramasawmy Naidoo (Vencata-giri) Rs. 3; Mr. Raoji Ramji Povelicar (Palitana) Rs. 3; Durganarain Mittra (Mozufferpore) Rs. 3; Meerut Branch through Babu Ramaprasad of 12 members Rs. 24; Bangalore Branch through Mr. A. Singaravelu Moodaliar of 17 members Rs. 34; Mr. Edulji M. Modi (Surat) Rs. 3; Mr. C. K. Rajagopala Aiyer (Cuddapah Branch) Rs. 2; Berhampore Branch through Babu N. D. Roy Rs. 32; Babu N. B. S. (Berhampore) Rs. 3; Babu R. D. Jarafddhar Rs. 3; Thakore Sankar Sinha (Moradabad) Rs. 3; Babu J. Prasad (Sahaswan) Rs. 3; Muttra Branch through Dr. Ramji Mull Rs. 16; Nilphamari Branch through Babu Janikanath Biswas Rs. 7; Mr. Jambulinga Moodaliar (Bangalore Branch) Rs. 2; Poona Branch through Mr. N. D. K. Mandalaivala Rs. 56; Bombay Branch through Mr. R. K. Modi Rs. 14; A Parsi lady Rs. 5; Mr. B. V. Ramanjulu Naidu (Udaya-giri) Rs. 3; Mr. Dowlat K. Pandit (Rajkot) Rs. 3; Mr. N. Pitchu Pillay (Vedaraniyam) Rs. 3; Dr. K. L. Itchachand (Songod) Rs. 3; Simla Branch through Babu K. C. Mukerji Rs. 10; Mr. K. N. Raghavendra Row (Karwar) Rs. 2; Mr. A. G. Bala-krishna Aiyer (Thiruvadamuruthoor) Rs. 3; Babu N. N. Gupta (Cutlack) Rs. 5; Babu Gouri Shankar (Manipuri) Rs. 3; Bankura Branch through Babu I. N. Biswas Rs. 8; Babu B. B. Pramanik (Bankura) Rs. 3; Mr. M. P. Khareghat (Bombay) Rs. 2; Jubbulpore Branch through Babu Manohar Lal Rs. 24; Messrs. B. Aderji and K. Eduljee (Secunderabad Branch) Rs. 4; Messrs. A. S. K. Sastry and S. M. Sundramaiyer (Paramakudy Branch) Rs. 4; Pakur Branch through Babu P. Bannerji Rs. 16; Messrs. K. Rajoo and V. Naidoo (Secunderabad Branch) Rs. 4; Bangalore Branch Rs. 20; Calcutta Branch Rs. 16; Babu K. C. Roy (Santipore) Rs. 2 ...

Total...	1,670	3	11
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EXPENSES.

Salaries: P. R. Venkatarama Aiyer Rs. 40; T. S. Krishna-swamier Rs. 27; Kothandam (office peon) for 10 days in April, Rs. 1-10-8	68	10	8
Stamps	50	0	0
Telegrams	4	8	0
Printers' charges	100	4	0
Stationery	36	0	0
Travelling expenses of M. Bertram Keightley from the 10th January up to May 7th, not including wages of servant or any personal expenses	785	2	0
Do. of Mr. S. V. Edge	97	0	0
Total	1,108	8	8
Add Balance...	561	11	3
Grand Total...	1,670	3	11

IN MEMORIAM.

RUSTOMJEE ARDESHIR MASTER F. T. S.

We deeply regret to announce the death, on Tuesday the 17th May 1892, of our beloved and esteemed Brother Rustomjee Ardeshir Master. Our Brother had taken a very active part in the organization of our Society in this city under the guidance of our Founders. He had the good fortune to receive his initiation at the hands of our Brother William Q. Judge. He was one of the most enthusiastic and devoted band of Theosophists who first clustered round the founders of the T. S. on the Indian soil and by his exemplary life and pure character attracted many worthy souls to our cause. Whenever he spoke in public or private, he spoke with all the fiery

eloquence and fervour of a thoroughly convinced heart and exercised a great influence over his audience and left on them the impress of his convictions. In his intercourse with others, Theosophists and non-Theosophists alike, our Brother cared naught for praise or blame and was ever ready to sacrifice himself for the good of others. In short we may say that he was a true Theosophist in every sense of the word.

COL. OLCOTT AT OOTY.

The President-Founder was detained at Headquarters by business until the 17th May, when he quietly left for his mountain home, without giving his Madras friends previous warning of his intention and thus preventing any fussy demonstrations of which he has had more than enough. He made the ascent from Mettapalaiyam to Ooty in his own bullock coach, and writes that his journey throughout was very agreeable and that he found Babula hard at work getting things to rights, and the little cottage, "Gulistan," with its garden of flowers and its climbing roses, the paradise of rest and quiet he so much needs. The staff have heard from him frequently, and his descriptions of the place and its delightful influences make one yearn to straightway escape from the heat of the plains. When he went up in January to inspect the place he ordered a slice of the verandah to be cut off by a cross wall and made into a study for himself—only 6 x 12 ft., yet large enough. He has now installed himself there with H. P. B.'s old writing table, an old-fashioned rush-bottomed chair, sent him long ago from London by a friend, a range of library shelves full of books and documents, and the rest of the walls covered with portraits of notable public men of his personal acquaintance—Sumangala, Taranatha Tarkavachaspati, the late High Priest of one of the Japanese Buddhist Sects, Edison, Professor Max Müller, Prof. Leon de Rosny, M. E. M. Burnouf, Sir Wm. Hunter, M. Robert, the great French mesmerist, Drs. Babinski, Liebhaut, Bernheim and Charcot, Mr. Judge, Mrs. Besant, etc. Then there are pictures of the hypnotic clinics of Nancy and Salpêtrière, a 17th century trial of witches at Salem, Mass., two or three of the Colonel's diplomas from learned Societies, etc., etc. In a corner of the adjacent sitting room is a bronze statuette of Lord Buddha, on the walls the photographs of all the T. S. Annual Conventions at Bombay, Adyar and London, and a large number of other personally interesting souvenirs of his friends and his Theosophical work in different lands. Against one wall of the arch which connects the above two rooms is O'Donovan's medallion portrait of H. P. B., in bronze, taken from life in the old days at New York, from the ceiling hangs a handsome Burmese lacquered nest of *dânè* bowls, given him at Rangoon, and at the two sides of the large bow-window (from which one sees a magnificent landscape of hill and plain) are draped copies of the Buddhist flag, one in silk crape, the other in bunting, presented to him in Japan and Ceylon respectively.

The cottage contains a sitting-room, two bedrooms and the verandah study, and has the necessary out-buildings and offices. The work was at first kindly superintended by General and Mrs. Morgan, and, later, exclusively by Mr. T. C. M. Pillay, who, as well as the Hindu contractor, made every rupee of the small sum available (about £ 200) go as far as possible, out of regard for Colonel Olcott; thus earning the hearty thanks of all his colleagues and friends. As the President remarked in his address on White Lotus Day, his future movements entirely depend upon the orders he may receive from those to whom he owes a life-long allegiance; and, as he wrote us recently, although he would ask nothing better than to be left for quiet work at Gulistan, yet should he be called again to the field, he will instantly and cheerfully obey.

S. V. E.

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NOTICE.

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NEW BOOKS.

NOTE FROM COL. OLCOTT.

TO THEOSOPHISTS.

I have just received a digest of the Resolutions passed by the American Convention relative to my retirement and Mr. Judge's re-election as General Secretary of the Section. As my resignation was not thoughtlessly offered nor without sufficient reasons, I shall not cancel it—save as I have been forced to do temporarily in the financial interest of the Society—until a long enough time has been given me to see what effect the invigorating air of these lovely mountains will have upon my health, and I become satisfied that a return to executive work is essential to the welfare of our movement. Besides the meeting of the European Convention in July, I am expecting other important events to happen and I shall give no answer until then. Meanwhile, however, my heart is touched by the universal tokens of personal regard and official approval which have reached me from all parts of the world.

H. S. OLCOTT.

GULISTAN, OOTACAMUND, INDIA. }
25th May 1892. }

— *Pancharasagaram*, by A. Siva Row, F. R. S. It will be one of the most excellent books ever published in Tamil, size octave, pp. 500, in the Press. Price Rs. 2-8.

Bhagavadgita, Vishnusahasranamam, Bhishmatwarajam, Anusmriti and Gajendramoksham—called *Pancharatnam*—bound in one book and printed in bold Devanagari character, purely Sanskrit, pp. 270. Wonderfully cheap. Every one must have a copy. Price As. 8.

Bhagavadgita—Sanskrit Text in Devanagari type. Cheap Edition. price 4 annas.

SPECIAL NOTICE.

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NEW BOOKS.

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

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

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

Use of the Psalms for the physical welfare of man. Translated from Hebrew. Price 12 ans.

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 Niemand. Cheap Edition. Price 12 ans.

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

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

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 most excellent books ever published in Tamil, size octave. pp. 500, in the Press. Price Rs. 2-8.

Bhagavadgita, Vishnusahasranamam, Bhishmatwarajam, Anusmruti and Gajendramoksham—called *Pancharatham*—bound in one book and printed in bold Devanagari character, purely Sanskrit, pp. 270. Wonderfully cheap. Every one must have a copy. Price As. 8.

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SPECIAL NOTICE

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

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