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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

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OLD DIARY LEAVES.\*

CHAPTER XXI.

[T] would almost seem as if the Records of the Speer circle put our friends the Spiritualists in a dilemma. If they say that Imperator is a disincarnate spirit, insensible to any reactive influence of his medium, S. M.'s mind, then they must reconcile his very Theosophical teachings with those of other alleged spirits of an equally elevated character, which will be difficult; and with themselves, which is sometimes not easy to do. The venerable Mr. Luther Colby, Editor of the *Banner of Light*, and one of the most sincere men I have ever met, launched his heaviest editorial bolts, the other day, against Theosophy and our views as to Other World order. It was *apropos* of Mrs. Ella Wheeler Wilcox's article on "The Body of Desire" and cognate matters, in the *Arena* for September. He will have naught to do with the astral light; repudiates its picture-records of human experience; pishes and pshaws at the ethereal Double; indignantly denies that after death spirits ever pass beyond the attractions of kinship, friendship and other worldly concerns; and will not have the elementals and elementaries at any price.† Mr. Colby is the most orthodox among the leaders of the Spiritualists, and, as above stated, perfectly sincere in his belief as well as consistent

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

H. S. O.

† *Banner of Light*, Sept. 16, 1893.

in his acts. Yet we have seen Emperor corroborating our statements about the elementals, earth-bound souls, the projection of the double, the wisdom of the ancient sages, and other matters of great importance, that Spiritualists regard as heterodox. If, on the other hand, the Spiritualists deny that Emperor is a disembodied spirit, they must—since S. M.'s evidence to the facts is absolutely unimpeachable, and it is supported by that of several witnesses equally trustworthy—concede that he is an adept, who communicated with them as our Masters did with us. Let them choose either way, the facts inure to the profit of our movement. Of course, the answer will be that in the spirit-world there are as great diversities of opinion as in this, and that Emperor is alone responsible for his teachings. Admitted; yet nothing can be clearer than that, whatever he may be or have been, Emperor was a learned, high-minded, and most interesting teacher; and that he flooded the Speer circle with such a multitude of striking, instructive and beautiful psychical phenomena, as no other similar gathering of investigators has placed on record. If a spirit, he is a high one, and one to be listened to respectfully. The most prejudiced Spiritualist cannot afford to sneer at or ignore these facts; and so, as I say, their party is in a dilemma not easy to escape out of.

To still farther illustrate the Theosophical tone of some of Emperor's instructions, and make more conspicuous their resemblance to those which H. P. B. and I received in the early days, let us utilise some more quotations.

At the séance of December 21, 1875, (Record, LX) a question was asked Emperor as to the good of studying occultism. He replied:—

“It is a natural step, and helps in the study of the phenomenal aspect of spiritualism, in the spiritual communications of ideas, and is of assistance in diagnosing the nature of the communicating individualities. The occult helps in the gathering up of precious knowledge and evidence from the wisdom of previous ages; and it may help the medium to advanced experimental knowledge, but it depends upon his will-power, his faith, and his perseverance. *It is the complement of our teaching*, looking into the records of the past, and comparing them with those of the present. We wish every avenue of knowledge opened for him, and by so doing we shall have a more potent instrument for our work, and a stauncher advocate, as one who has looked at the question on every side, and is convinced that there is substantial truth in the cause that he undertakes to plead.”

But at the meeting of February 4, 1877, he said about S. M.: “He is concerned in an attempt to put together the relations of Spiritualism and what our friends have called Occultism, and *it is not possible to do so with his present information*. These relations cannot yet be established.” Could anything be clearer than that the confusion and unrest in S. M.'s mind alone prevented his getting the truth told him about Occultism?

How different the sentiments above expressed from the abusive language employed against us by nearly every other “spirit control” and public medium! In view of Mr. Colby's ardent protest against Mrs.

Wilcox's views in the *Arena* article, I should wish he might read and ponder the following words spoken by Imperator, July 16, 1876:—

"The medium's mind has also been turned to the existence of a lower form of spirits, *those amenable to invocation*—elementaries [elementals.—O.], whom we prefer to call undeveloped spirits—and he has rather lost sight of one element, namely, that of fraud, the action of the unprogressed spirits of humanity [our elementaries.—O.]. Spirits that have been incarnated, as well as *spirits inferior to man* [elementals—O.], are at work in the world, and they are cunning, evil, and dangerous. *These are now the spirits that are dominant; hence it is undesirable to seek for spirit communications at present. We speak from knowledge, and we urge upon you our solemn warning to beware of the adversaries [i. e., this class of spirits.—O.] in the near future.*"

This is just what we say, and surely we have had no motive to preach falsehood to our natural brethren, the Spiritualists, nor could we have reaped the least advantage from doing so. But our kind words and friendly warnings as to the danger of mixed circles and the untrustworthiness of mediumistic messages, and even of astral portrait forms have been repaid with insult and abuse. This great Unknown, Imperator, solemnly warns us that spirit communications should be avoided, because the depraved and otherwise most earthly spirits for the most part control mediums. Yet our respected Mr. Colby, in the leading article above-mentioned, prints, in small capitals, to give it greater emphasis, the following slogan :

"THE WHOLE HISTORY OF MODERN SPIRITUALISM, FROM ITS ADVENT TO THE PRESENT DAY, IS ONE UNITED TESTIMONY TO THE UTTER FALSITY OF THIS POSITION!"  
And adds—

"The multiplied thousands of honest, intelligent men and women, all over this continent and the world, who know that they have received direct and reliable messages from their 'loved ones gone before,' should hurl back with indignation this theosophic vapoing to 'the Hindoo huts,' wherein (as the veteran Eastern traveller, Dr. J. M. Peebles, rightly states,) it mainly originated!"

We may leave him to settle the question with Imperator and the other sages of S. M.'s "band." It is no concern of ours. And while he is engaged in this hard task, he may as well settle this point of Imperator's also:—

"Those who usually manifest [at circles are spirits who have lately left the earth and are not on a high plane. The higher spirits only communicate when it is their mission to do so." [*Light*, April 9, 1892]. "The higher spirits can only exist for a short time in your atmosphere, and it is often difficult for us to approach you. I myself am now far away from the medium, and unable to draw nearer to him on account of his mental and corporeal conditions. When out of health I cannot approach him."

Hindus who fret because the Mahátmás have not visited—or at any rate, made themselves known to them—will note this statement of a law which equally applies to the relations with living adepts as to progressed spirits. On another occasion Imperator stated a fact calculated to throw grave doubt upon the genuineness of every message or manifestation

through a medium. "Unfortunately," said he, "the lower powers can counterfeit almost everything that we can produce." That is just what the Roman Catholic Church has for ever been affirming in regard to mockeries of God's miracles by Diabolus Cornutus! And here is another crow to pick:—

"Some elementary [elemental—O.] spirits have progressed much more than others, previous to their incarnation. Deception by elementaries is part of the necessary training men have to pass through...It is not permitted that the departed human spirit should be dragged back at the will of any friend. In the majority of cases the communications at séances are *not from departed friends.*" [*Light*, June 17, 1893].

The Eastern idea of the unconcern of pure spirits with what passes among us, is supported in various passages in the teachings of the Speer circle. For instance, Imperator said at the meeting of July 12th (year not stated, but see *Light* for January 7, 1893):—

"Strange to say, we are as ignorant of the conditions of your earth as you are of our world."

My readers may recollect that I said in a former chapter, that I had been told that there were adepts who had had so little educational training, in the worldly sense, that they could barely write their names, if even that: while spiritually, they were possessed of all the qualities necessary for the attainment of *jñānam*. At the Speer séance of March 24, 1878, Imperator said:

"There are men who, though on a low plane of development intellectually, have done their duty to the best of their ability, and these rise quickly through the spheres [of adeptship?—O.]; while those who may be very intellectual, but of a low moral type, sink into states into which we cannot follow them [Avitchi?—O.]—*whether they are annihilated or not we cannot say.*"

Is "cannot" or "will not", meant? Would not a presumably very highly progressed spirit like this, be likely to know the truth about so momentous a question as this? Or does he use the "can" in "cannot" as meaning that it is not permissible for him to reveal this mystery?

And then he has a good word for us:

"The Theosophists say much that is true and right for men to know; the wise man [Mr. Colby, please observe.—O.] is he who takes the good and refuses the evil. There is no monopoly of truth, yet the more men learn the more dogmatic they often become. One thing we have learned through seeing your world in many of its phases, which is that a man is wise in proportion as he can throw himself into the position of others [even among the deeply learned Brahmans in 'Hindu huts'—dear me, what a biting sarcasm!—O.], not only in his own times, but in those of the past, and can estimate the motives and make due allowance for the failures."

At the same time he affirms—and it now seems to me with good reason—that some professors of the Occult philosophy push their assertions, especially their negations of spirit intercourse, too far. "If," says he, "the existence of the world of spirits is denied, the action of

the human spirit cannot take its place; as its action can only be studied in connection with the world of spirit." That is true, since the super-physical man is an astral-stuff-sheathed spirit, but I am not aware that Theosophists have denied the existence of the world, or plane, of spirits: they have only doubted the identity of the spirits communicating through mediums. And Imperator fully sustains us in this view—as will be seen from what has preceded. He makes, moreover, the following very important declaration:

"The higher spirits who come to your earth are influences or emanations. They are not what you describe as persons, but emanations from higher spheres. You must learn to recognize the impersonality of the higher messages. When we first came to this medium (S. M.) he insisted on our identifying ourselves to him. *But many influences come through our names.* Two or three stages after death spirits lose much of what you regard as individuality [personality.—O.], and become more like influences."

No Eastern religionist will contradict this: quite the contrary, the Hindu would define the three stages of posthumous existence as Antariksha, Pitri Loka and Svargam; the Buddhist, as Káma Loka, Rúpa Loka and Arúpa Loka.

Genius, he defines as "the power of receiving spiritual ideas, and working them out to perfection." "Intuition," he says, "is the highest of the spiritual faculties; it gives the power of discerning spirits and reading the thoughts of those men. A medium very often reads thoughts and discerns the motives of others." Which is what we have always believed, and which explains seventy-five per cent. of genuine spirit-messages, so-called.

"Malign spirits are ever trying to thwart mankind on their course towards excellence, as they love to check progress in all its forms.....They assume that their view of truth is the right one, and that all others must be wrong. You must bear in mind that there is always around your earth a dense ring of spirits on a low plane, who have no desire for progress, and who have a complacent belief in the fitness of things as they are. They are very terrible, and they cast around you a pall of darkness.....You do not sufficiently estimate the nature of this opposition, which we would characterise as a dead weight.....*Cultivate the power of the will, and discernment, in order that you may get a clear insight what to do and what not to do.*"

It is now currently believed among Theosophists that the close of every (spiritual) cycle is attended by physical, political, psychical, and other cataclysms and upsettings of the established order of things: such throes being the necessary precursors to the ushering in of a new and higher condition of humanity. That this belief is not confined to our party only, is clear from what Imperator [supposing him to be what S. M. thought him, *viz.*, a spirit—O.] said at the Speer circle, October 21, 1877, as follows:—

"Before each new epoch there comes a period of unrest, war, and tumult, social, religious, and political, and those who pass through it will suffer distress. *You know not the wide and far-reaching work which we have in*

charge.... You live in an age of dire disturbance, there is no sign of peace, and rest in the future; but in the far future the listening ear can catch the notes of the angels, and their hymn is the anthem of peace. There are hopes in the future, but between now and then there is the shadow of death."

S. M. and a brother clergyman once witnessed the extraordinary mediumistic phenomena of the noted Dr. Monck. A full-grown form condensed itself from a vaporous aura which poured out of the medium's side, walked about the room, and carried heavy objects—a musical-box among others—and, after awhile, dissolved again into mist and was re-absorbed into the medium's body. Once—if I remember aright—this male figure and another, of a little girl, were formed and walking about the room at one and the same time. Speaking of this circumstance, Imperator said:—

"When they are being materialised, the medium's astral spirit is withdrawn and a human form moulded."

Which is our explanation as well; is it not?

Compare, now, the following explanation with what I said about H. P. B.'s own self going away on other occult business that she could transact in the astral body, after having loaned her physical body to the Masters to write "Isis" through, as one might lend one's typewriter. (See *Theosophist*, June 1893, p. 518). Now Mrs. Speer's Record LXIII, was not published in *Light* until the following July 22nd, so I could not have taken my theory from it; yet here is Imperator's explanation of the state that S. M.'s "spirit" is thrown into, while his body is being used by his *band* for giving out their teachings, and doing their marvellous phenomena:

"While I control this medium," he said, "his spirit is removed from the body and passes through phases of education; sometimes it is simply lulled to sleep."

S. M. wrote us a most interesting account of what sometimes happened to him in his professorial line of duty. I now quote from his letter of September 4, 1876, from Loch Inver, Sutherlandshire: it is about the self individuality, the Ego. He says:—

"I have followed out the train of thought myself of late. Myself, what is it? I do things one day, and especially say things of which I have no remembrance. I find myself absorbed in thought in the evening, and go to bed with no lecture for the morrow prepared. In the morning I get up, go about my work as usual, lecture a little more fluently than usual, do all my business, converse with my friends, and yet know absolutely nothing of what I have done. One person alone, who knows me very intimately, can tell by a far-off look in the eyes that I am in an abnormal state. The notes of my lectures so delivered—as I read them in the books of those who attend my lectures—read to me precise, accurate, clear, and fit into their place exactly. My friends find me absent, short in manner, brusque and rude of speech. Else there is no difference. When I 'come to myself' I know nothing of what has taken place, but sometimes memory recurs to me, and I gradually recollect. This is becoming a very much more frequent thing with me, so that I hardly know when I am (what I call) my proper

self, and when I am the vehicle of another intelligence. My spirit friends give hints, but do not say much. I am beginning, however, to realise far more than I once could how completely a man may be a 'gas-pipe'—a mere vehicle for another spirit... Is it possible that a man may lead the life I do, and have no individuality at all? I lead three distinct lives, and I often think that each is separate. Is it possible for a man, to ordinary eyes a common human being, to be a vehicle for Intelligences from above, and to have no separate personality? [used here as a synonym for individuality.—O.] Can it be that my spirit may be away, learning perhaps, leading a separate spiritual life, whilst my body is going about and is animated by other Intelligences? Can it be that instruction is so ministered to my soul, and that growth in knowledge becomes manifest to me as now and again I return from my spirit life and occupy my body again? And is it possible that I may one day become conscious of these wanderings, and lead a conscious spiritual existence alongside of my corporeal existence?

"Once or twice—once very lately in the Isle of Wight—my interior dormant faculties awoke, and I lost the external altogether. For a day and a night I lived in another world while dimly conscious of material surroundings. I saw my friends, the house, the room, the landscape, but dimly. I talked, and walked, and went about as usual, but thro' all, and far more clearly, I saw my spiritual surroundings, the friends I know so well, and many I had never seen before. The scene was clearer than the material landscape, yet blended with it in a certain way. I did not wish to talk. I was content to look and live amongst such surroundings. It was as I have heard Swedenborg's visions described."

Is not this exactly like the experiences of H. P. B., as she has described them to her friends? (*Vide* Chapter XIV). She led the double life; she met and was instructed by her 'friends'; she was at such times an automaton as to the physical body; her eyes had the vacant look; her tongue uttered scarcely any words that could be avoided; and gradually she learned to keep her complete consciousness while in the extra-corporeal existence. The difference between the two psychics was in degree, not in kind. M. A. Oxon was in the primary school of occult education, and that he stuck there was due simply and solely, as I believe, to his pertinacious intellectual doggedness, which surrounded his higher spiritual faculty like an iron shell about a lighted lamp. This unsubdued pertinacity prevented his seeing clearly his spiritual surroundings, and caused him to mingle pictures of fancy with the realities amid which he psychically wandered.

"Was it a vision?"—he asks H. P. B. in the above quoted letter; "a subjective fancy? or was my spirit for the nonce awake (partly) to what it has often before seen, but which memory has not recorded? You can tell me: for you were there. You: yet changed. Not as your pictures show you. Yet, if I mistake not yourself—if you have a self. I suppose you have: but I am not sure whether what I have been saying about myself does not apply in far higher measure to you. The idea is not new to my mind."

In a letter of February 5, 1878, to H. P. B., he recurs to this topic. "What are you?" he writes—

“Heaven knows. A machine run by a Company who promulgate one nostrum. What am I? Perhaps another machine, driven by another Company, of whom your friend Imperator is Boss, and promulgating another nostrum. Which is right? Perhaps *neither*: perhaps *both*. Time will show, and you and I will one day know.”

Dear friend! if there was ever an honest man, who loved truth and hated deceptions, it was himself. He never said a truer thing than this—in his letter of 21st April, 1878, to H. P. B.: “But, Oh my dear Sphinx, what a problem we are! You and I!!” Well might he add: “Let us unriddle ourselves.” He concludes in his sweet way by saying: “For—, and for M., and for you, and for O. I do entertain profound affection. True Bill.”

I do not find that Imperator distinctly affirms the law of Karma, though the tone of his teachings supports the theory of inherent justice, which is Karma. At the Speer séance of June 1, 1879, he used language quite explicit enough—

“Not those who raise themselves in this world are the most spiritually advanced, and it is here *the law of compensation* steps in. The elements most favourable to worldly success are those least conducive to the progress of the spirit. This need not be so, but will be until men cultivate the highest part of their nature, as the spiritual element is antagonistic to the world’s present ideas.”

The above is not copied from Hindu S’ástras, although one would think it might have been; nor is the following passage taken from any of our Theosophical treatises or discourses upon human Brotherhood:—

“Your state of human life is all bad. There is yet little knowledge of true spiritual life, and in consequence the physical portion is not conducted properly. No one raises himself to any position without giving suffering to others. Each one presses upon another selfishly, and often raises himself at the other’s expense. Physical life so conducted is detrimental to the spirit.”

Here is some fair Vedánta from Imperator, which was reflected into S. M.’s mind, if I mistake not, from the *Magia Adamica*, which he read at my suggestion:

“Did you ever think that none of your fellow creatures have ever seen you? They have seen your body, but not yourself; they only see the veil of matter, not the spirit that underlies it; but when your eyes are purged you will see the spirit, and know that the spirit animates all: builds up the animal body, informs and controls it, and will remain when all that you now think so solid has vanished into space.”

Compare this with what Philalethes says on p. 11 of his great book: “The earth is invisible..... on my soul it is so, and which is more, the *eye of man* never *saw the earth*, nor can it be *seen* without *art*. To make this *element invisible*, is the *greatest secret* in *magic*..... as for this *faculent*, gross *body* upon which we walk, it is a *compost*, and no earth, but *it hath earth in it*..... in a word all the *elements* are *visible* but *one*, namely the *earth*, and when thou hast attained to so much



perfection as to know why God hath placed the *earth in abscondito*, thou hast an excellent figure whereby to know *God himself*, and how He is *visible*, how *invisible*." (Copied into "Isis Unveiled," vol. I, pp. 255, 256). Was it Imperator or S. M. who had read *Magia Adamica*? The latter, at any rate, writes me, August 10, 1875, as follows :

"Following in your track, I have had a great direction lately towards the Occult. If you read our papers you will have seen that I have been stirring up the British public in favour of the Sages of old. I have got a great number of books lent to me from many quarters, and am hard at them. I have got the *Magia Adamica*, etc., etc." And on the December 16th following, he wrote me : "I have also read *Magia Adamica*, and find in them much that H. P. B. has put on paper. I wish Occultism could be put in plain English.....At present I don't see an inch beyond my nose. The books which I have got are dry and chippy and manifestly written to bewilder."

Was it Imperator's or S. M.'s mind which formulated this prophecy, of July 7, 1878 ?—"Those who keep their eyes fixed upon the dawning light may see it *creeping over the Eastern landscape*, soon to flood it with a brilliant glow." This was shortly before our Head-quarters were shifted to India.

His explanation of the occasional appearance of forms of the dead upon photographic plates used in photographing living sitters is also theosophical. It is this :

"The forms you see on the plates are pictures made by the spirits and impressed on the plate. The spirits themselves are *not always present*, but very generally when a spirit wishes to manifest in this manner it gets other spirits to help it in making the form or face, as you see it on the plate. *Sometimes it is made from the thoughts* of those present."

Exactly : and since the creative power of thought is limitable only by the relative intensity and fixity of the thinker's mind, it easily follows that, with a certain definite power of thought conjoined with WILL, one person present, perhaps several, may be able to create and make objective full phantom forms of their personal friends or connexions, or of any historical personage of whose personality a vivid impression exists in the thinker's mind. This would be nothing more nor less than a normal extension of the present accredited phenomena of hypnotic suggestion. The principle covers, also, the weird tape-climbing and other "psychological tricks" of Oriental and African jugglers and *mantrikas*. The performer first creates his own mental picture of the successive details of the phenomenon, and then transfers this to the brain of every hypnotically sensitive person in his audience : but to no others, nor to any concealed onlooker whom his eye has not caught.

It may well be imagined that with so copious a correspondence to quote from and annotate, this study which has occupied the last two or more chapters might be extended until it became wearisome, but I forbear. Very reluctantly, however, for his letters contain many highly interesting points that I would gladly dwell upon. When I take up the incidents of our social life at the "Lamasery," and describe

H. P. B.'s phenomena, I shall have to tell about a most interesting feat of hers—the duplication of a long letter of Stainton Moses', which, I think, will compare with the most extraordinary of psychical marvels. Enough has been given above, I hope, to make it seem probable that Stainton Moses, his sages and circle, were in close psychical and spiritual relations with H. P. B. and myself. It appears reasonable to infer, also, that if one guiding Intelligence did not actually control and direct the personalities at the two centres, both were managed according to one plan and directed towards a common end. This goal was the checking of materialistic tendency, the ennobling of scientific ideas, and the revival of religious aspiration.

H. S. OLCOTT.

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### *CONVICTION AND DOGMATISM.*

NEVER was there an age more prone to confusion of thought than our own. In the rush and hurry of our "progressive civilization" men seem to have no time to think clearly, and they heap together incongruous thoughts and label them hastily, and then work on as though the labelling had been done after conscientious analysis. This superficial and mischievous habit has shown itself very clearly among the members of the Theosophical Society, some of whom are unable to distinguish between the holding of convictions and the desire to dogmatise as to the convictions that should be held by others. And by a quaint but not uncommon turn of fate, the very people who proclaim most loudly their detestation and fear of dogma are those who most dogmatically seek to impose their own vagueness of thought upon others as a thing necessary to salvation. "Whosoever will be saved, it is above all things necessary that he hold no belief with conviction and that he speak no belief with definiteness." So runs the modern version of the Athanasian Creed, and alack! I am among those doomed to perish everlastingly, for I not only have convictions and do not scruple to declare them, but I also hold the yet more damnable heresy of thinking that a life which is to be a force for good must believe firmly and speak clearly.

A "conviction" is a proposition held clearly and definitely in the mind, anything of the truth of which we feel sure. On such certainties we build our conduct, we mould our lives. By such certainties men's characters are formed. It is such certainties, and not all the drifting mass of thoughts that pass through our minds, that make us what we are. They are the anchors of the soul. Persons who have no certainties are swayed by every gust of feeling, changed in conduct by every passing phase of thought, swept hither and thither by every streamlet of opinion. Hence the enormous importance of right beliefs, for error in belief will inevitably bear fruit in error of conduct, and the usefulness of our lives be marred by intellectual mistake and spiritual blindness.

So also we see that all real science is built on certainties. Only when a fact is definitely established and its reality becomes a conviction, can it be of value to the world. A man of science, expounding scientific truths to the people, does not say, "It may be so, think as you like"; he says, "It is so; disregard it at your peril." All that still awaits verification in the realm of may-be can serve as hypothesis, as speculation, as perhaps interesting and stimulating material for thought, but it offers no sure basis for the guidance of men's lives.

What is a dogma? In one sense of the word it is nothing more than a formulated statement, a clean-cut, definite presentment of a fact. It is a teaching put forward by knowledge, not a hypothesis but a certainty. In this sense every science consists of a set of dogmas fringed round by hypotheses, and the advanced or elementary stage reached by the science depends on the proportion which its dogmas bear to its hypotheses.

But the word "dogma" has come to bear an evil connotation, and has come to mean in the popular mind an assertion which is forced on others, instead of the clear presentation of a truth. And in this sense dogma is bad, a barrier to true knowledge and a hindrance to progress. If truth is to fructify in the mind, the mind must welcome it, assimilate it, become one with it. A truth, however true, which is authoritatively forced upon the mind unprepared for it, and which remains alien amid its surroundings, such a truth is not only useless but is a positive source of danger. It cramps and fetters mental action, it produces bewilderment and confusion; instead of educating it dwarfs, and it beats back mental capacity instead of drawing it forth. Such a dogma cannot be a conviction, it can only be an assertion, and its reiteration only increases its benumbing force. No man has a right to enforce his conviction on another, to demand assent to his statements, submission to his certainties. True to his own convictions he may be, hold to them, live by them, die for them; but force them on others—No. Not though they be the truest of truths, the most certain of certainties.

And here, as it seems to me, comes in the rule of right conduct. When a man has found a truth, or thinks he has found one, which is calculated to be of service to mankind, he should speak it out. Without such speech no intellectual progress is possible, and, historically, all pioneers of thought have taken this course, and by clear and unhesitating affirmation of what they know to be true they have helped mankind to make a forward step. Men are struck by the clear assertion; it may awaken in them some response; they feel stimulated; they enquire, they investigate, they become convinced. But while the pioneer should thus speak out, he should not endeavour to coërcé others into acceptance of his truth. Let him speak it out clearly; whether others accept it or not should matter not to him. He is, for the nonce, the mouth through which Truth speaks, and his mission is fulfilled in the speaking. Let him tell forth the truth, let him show its bearing on life, the conse-

quences of its acceptance or rejection. Having thus done, his duty is discharged, and the word should be left to go on its way, to be freely accepted or freely rejected by each who comes in contact with it.

But, it is sometimes argued, if a truth be not capable of general demonstration, it should not be publicly stated. Why not? No truths, save the most elementary, can be demonstrated to every one. Each science has its abstruser verities that can only be demonstrated to those proficient in it, but none the less may it state these verities, assert them on the authority of the masters in science, state that the demonstration is beyond the reach of all save advanced students, and leave them to be accepted by the unlearned as reasonable hypotheses, congruous with accepted truths, or—if the unlearned so prefer—to be cast aside as unverifiable. The discovery and the assertion of discovered truths are not to be held back to suit the meagre efforts and capacities of the indifferent and the slothful; they have their right of rejection; let that suffice them.

The application of all this as regards members of the Theosophical Society is clear. We have no right to lay down dogmas to which we demand assent, be it explicit or implicit; we have no right to treat as less worthy members than ourselves any of our brothers who disagree from our views and who reject our statements. But we have the right to clearly and definitely utter our convictions, whether or not they are capable of demonstration to every one on whose ears they may fall. The demonstration is attainable by all who choose to devote energy, time, endeavour, to gather the necessary capacities and knowledge: those who do not so choose—and surely such are within their right—have no claim to make their lack of capacity and knowledge the measure of our assertion.

And let it be clearly understood that there are truths the demonstration of which must be directed to the spirit and not to the intellect, and that the evolution of spiritual faculties is as rigorously necessary for their comprehension as the evolution of intellectual faculties is necessary to the comprehension of intellectual truths. Every one admits that the demonstration of a difficult philosophical proposition cannot be appreciated by an untrained mind, and that intellectual capacity must be educed ere such a demonstration can be understood. It is equally true that the demonstration of a spiritual truth cannot be effectively made to anyone in whom the spiritual faculties have not been educed and trained. That there is hesitation in accepting this fact, that there is a general claim of ability to appreciate evidences addressed to the spiritual faculties, whereas all men admit that training is necessary for the intellectual, is part of that scepticism as to the reality of the spiritual life which is characteristic of our generation. If the spiritual life be a reality, then there must be conditions for its evolution, and until those conditions are fulfilled, the life will not manifest. To take but one illustration: the existence of the Masters can be proven to the spiritual faculties, and their existence as

*Masters* cannot be proven on the physical and intellectual planes. On the physical plane the existence of certain men with certain powers could be shown; on the intellectual plane, their possession of certain knowledge: but the Master is a spiritual life, the spirit triumphant, and only to the eyes of the spirit can he, as such, be shown. Let those who have been happy enough to catch but one glimpse of him keep that memory ever, and be willing at fit times to bear reverent witness to him. But what can avail words on this high theme? The eyes of devotion alone can pierce the darkness, but verily the dawn shall come and we shall see.

ANNIE BESANT.

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### THE TRUTH OF ASTROLOGY.

#### BHRIGUSAMHITA' HOROSCOPES.

SOME years ago I had read in one of the numbers of the *Theosophist*, an account of a member of the Theosophical Society having come across a horoscope of his at Meerut, N. W. Provinces, in which not only the general events of his life were correctly stated, but even the time when he would come across the horoscope was put down. This was one of the horoscopes prepared by the Rishi Bhrigu, who, it is said, at the beginning of the Kaliyug, wrote an elaborate treatise on Astrology, and indicated the would-be destinies of all persons according to the time of their birth. I had since that time intended to try, if I ever went to Meerut, to get a copy of my Bhrigusamhitá horoscope, in order to see whether the predictions in it tallied more with the actual events of life than those put down in horoscopes prepared by Indian astrologers of the present day. Such an opportunity offered itself to me during my travels through Northern India from February to July last, chiefly for purposes of pilgrimage. After finishing my visit to most of the holy places, I arrived at Meerut on the evening of the 30th of June 1893. Within a couple of hours after my arrival, I called on Pandit Ramprasad, M.A., Pleader of the High Court, N. W. Provinces, and President of the Theosophical Society, Meerut Branch. After a short conversation with him on different topics, theosophical and others, he insisted on getting me removed from where I had put up to a place near him, in order that we might be able to see one another frequently and utilize to the utmost the short time during which I had intended to stay at that place. That very night I had told him that the chief object of my visit was to see the astrologer who was reported to possess Bhrigusamhitá copies of horoscopes, and to find out, if possible, the one which corresponded with my *Janmákundali*, or delineation of the positions of the planets at the time of my birth.

Next morning, 1st July 1893, Pandit Ramprasad called at 8 A. M., the astrologer, Pandit Nandkishor, to his house where I was seated. When the astrologer came, I jotted down on a piece of paper my *Jan-mákundali*. I had with me a horoscope of mine prepared at Baroda by an astrologer from Tanjore. Pandit Nandkishor said that his *rumáls*, that is, the bundles of loose sheets of the Bhrigusamhitá horoscopes, arranged and tied up in pieces of cloth, were at his house. I volunteered to accompany him there, and we both immediately proceeded to the place. After conversing for about a quarter of an hour on different topics, he went into the room where these *rumáls* were placed, and in about ten minutes he came to me with a bundle. On opening it, I found on inspection that he had brought out a wrong bundle, and told him so. He ought to have brought the bundle which contained horoscopes in which the subject thereof was born in the zodiacal sign of Virgo (कन्या), whereas he brought out the bundle for the sign Leo (सिंह). On my pointing this out, he took the bundle back and brought out the one containing horoscopes for the sign Virgo. On opening it, we both began to turn over the loose sheets to find out the horoscope in which the *Jan-mákundali* corresponded with mine. Only a couple of minutes' search was enough to enable me to alight on a horoscope which answered the above condition. I told the Pandit that the horoscope I had found answered the description. He took out all the leaves, about thirteen or fourteen, containing the said horoscope, and immediately began to read it out, line by line, and explain the meaning, in order that I might judge whether the events of life detailed therein corresponded with the events of my life up till then. I need not say that Sanskrit is the language in which these Bhrigusamhitá horoscopes are written. As he went on reading and explaining the horoscope, I was wonder-struck to find how every detail of my life up to my present age was most correctly and accurately stated therein. I requested the Pandit to have a copy made for me as early as possible. It took three days to make the copy. I compared it myself with the original, and after making the necessary corrections and getting the necessary explanations of the technical things in it, I got my copy on the 4th of July, after gratefully paying to the Pandit his fee for the trouble he had had taken. The object of my stating these details is to enable the reader to judge for himself whether there was any room for suspicion of any fabrication or fraud on the part of the Pandit. The whole affair, from the broaching of the subject to the Pandit, to his reading and explaining the horoscope to me line by line, was got through in one sitting. The horoscope was found out within half an hour from the moment he and I reached his house, though the reading and explanation thereof took to the full two and a half hours. I shall proceed now to note the chief particular events mentioned in the horoscope, and state how far they agree with the actual past events of my life. I may mention that I am at present in the fifty-third year of my age.

EVENTS AS MENTIONED IN THE  
BHRI GUSAMHITA' HOROSCOPE.HOW FAR THEY CORRESPOND WITH  
THE ACTUAL EVENTS OF MY LIFE.

1. *The exact time of birth* :—from sun-rise, fifteen *ghatis*, ten *palas*, eleven *vipalas*, and two *trutis*.

Note.—Sixty *truties* (त्रुटी) = one *vipala* (विपल); sixty *vipals* (विपल) = one *pala* (पल), sixty *palas* (पल) = one *ghati* (घटी) = twenty minutes.

2. *The day of birth* :—the ninth of the bright half of the month of *A'shádha*, Sunday; the *Nakshatra* (constellation) being *Chitrá*.

3. The subject will be born a *deija* (twice-born).

4. He will be born south of the river *Káliná* (Jamná).

5. His chief malady will be pain in the head.

6. He will have one elder brother, who will be his guardian. One other brother will be born, but he will die in his infancy.

7. Between the second and sixth year of his age, his father will go away from home towards Benares, &c.

8. *The chief events of life between the 15th and 18th years of age* :—

(a). Death of father.

(b). First marriage.

(c). Commencement of gain from king.

(d). There will be obstacles to the completion of education.

1. In the horoscope prepared by the Tanjore astrologer, the time put down is fifteen *ghatis* and ten *palas*. He has not investigated the minuter portions of *vipala* and *truti*.

2. These details exactly tally with the details in the Tanjore horoscope.

3. I am a Konkanastha Dekkani Brahman.

4. I was born at *Vái*, near *Mahá-baleshwar*, and therefore of course to the south of the river *Jamná*.

5. The chief malady which caused reverses in my life was an affection of the brain, producing loss of memory, melancholia, &c., &c. It caused failures at examinations in the latter part of my college career.

6. Exactly so.

7. In the third year of my age my father went towards Benares and remained there for seven years, I being brought up by my elder brother.

8.

(a). My father died in the 15th year of my age.

(b). My first marriage took place in my sixteenth year.

(c). I got my first Government scholarship in my sixteenth year.

(d). The affection of the brain caused failures at examinations in the latter part of my college course, which forced me subsequently to take to Government service. I passed my B. A., after taking service, when the state of my brain was somewhat improved.

9. *The chief events of life between the 19th and 38th year of age:—*

(a). Will finish his education.

(b). Will get gain and renown by Government service, which, however, will have a break in the interval.

(c). The first wife will give birth to many daughters, all of whom will be short-lived; there will be several miscarriages; a son will be born, but he will die.

(d). The first wife will die, and the subject will marry a second wife, but he will have no issue by her.

10. *The chief events of life between the 39th and 48th year of age:—*

(a). Death of the second wife and the subject marrying third wife.

(b). The mother of the subject will die.

11. *The chief events of life between the 49th and 52nd year of age:—*

(a). Internally the subject will be disliking worldly pleasures.

(b). Daughter will die.

(c). There will be miscarriages and no son.

(d). In external relations of life, the subject will have greater honor and renown than before; will be loved by the good; will be deeply occupied in devotion to God; though in the stage of a *grihastha* (householder,—the married state of life), internally he will be as if free from worldly ties.

12. *The chief events of life in the 53rd year of age.*

(a). The subject will have two daughters living.

(b). No son, no parents.

9.

(a). I passed my B.A. and LL.B. examinations in this interval.

(b). I entered British Government service first, which I resigned after passing my B. A., in order to pass my LL.B., after passing which I commenced to practise as a Bombay High Court Pleader, but entered Baroda Government service in my 35th year.

(c). All this is literally true. Two daughters who survived infancy died, each about the age of twenty. The son died on the sixth day from birth.

(d). The first wife died in my 36th year, and the second marriage took place soon after. I had no issue by her.

10.

(a). My second wife died in my 42nd year, and the third marriage took place soon after.

(b). My mother died in my 39th year.

11.

(a). Just so.

(b). The surviving daughter by first wife died.

(c). Two miscarriages of third wife—both sons, who died within a few hours of birth.

(d). I was promoted to the post of Judicial Member at the Huzur in the Baroda State, for the rest it is not for me to say.

12.

(a). Just so.

(b). Just so.



1893.]

(c). The elder brother his helper.

(d). He will have become tired of State pleasures.

(e). His wife will be *enceinte*.

(f). In the above state, the subject will start on a long pilgrimage with the object of seeing holy places, when the Sun will be in the sign मृग (the tenth sign).

(g). While so travelling in foreign lands, my word, says Rishi Bhrigu, (that is this Bhrigusamhitá horoscope) shall fall into his ears when the Sun will be in the sign of Gemini to Scorpio.

(कामाकदिलिगेभागौ).

(c). Just so.

(d). I resigned the State service and retired on pension.

(e). Just so.

(f). I started on pilgrimage on the 30th of January 1893 = 13th of the bright half of the month of Magh Sháke 1814, 18 days after the sun had entered the sign I visited Benares, Allahabad, Gaya, Jaggannath, Ayodhya, Nimisharanya, Hardvár, Badri Kedár, Badri Náráyan, Kurukshetra and other holy places.

I arrived at Meerut on 30th June 1893 = the 1st of the dark half of Adhika Ashádhá Sháke 1815, that is, 17 days after the Sun had entered the sign Gemini. The word of the sage Bhrigu in the shape of this Bhrigusamhitá horoscope fell into my ears the next day, that is, as stated above, on the 1st of July 1893 = 2nd of the dark half of the month of Adhika Ashádhá Sháke 1815.

The above is a short outline of the chief events mentioned in the Bhrigusamhitá horoscope and their correspondence with the actual events of my life. Many minuter events were mentioned, and there is not a single event mentioned which has not turned out to be true. In the horoscopes prepared at present in India, I have not found, at the best, more than sixty per cent. of the events predicted turning out to be true, but in the case of this Bhrigusamhitá horoscope there is no discount to be made as far as the events up till now are concerned. I think it always a delicate matter to expose to public view the events of an individual's private life, and I should never have been induced to do it but for the consciousness that the cause of truth and science may be served thereby, especially as the subject of Astrology is attracting special attention in this magazine. From the facts mentioned above, the reader has to draw his own conclusions. One thing to my mind is pretty plain. If these Bhrigusamhitá horoscopes will assist in establishing the truth of the science of Astrology, they will also assist in establishing the truth of many other things doubted in these days. These horoscopes mention, in addition to other things, the lines on the hand treated of in books on Palmistry; and they also mention the ceremonies to be performed, the *Mantras* to be repeated, the medicines to be taken to avert the avoidable evil events in the life of an individual. Pandit Nandkishor has, as he mentioned to me, one hundred thousand of these horoscopes, and they are open to all by the payment of a reasonable fee.

In them are included horoscopes of all castes and creeds. I saw two horoscopes of Englishmen therein, who are described as *Mammás*. In *Shrímat Bhágvat*, 12th Skandh, among those who are mentioned as rulers of India, are mentioned the *Mammás*, and these are identified as Englishmen. These horoscopes throw light also on the question of past and future births, as they make mention of the past and future lives of the subject of the horoscope.

In the cause of truth and science therefore I place the above facts before the public; for the sake of those who may wish to make further investigations, I give the following address of Pandit Nandkishar:—  
Pandit Nandkishar, Bhṛigusaṁhitáwálá, Kanogoyán, Dhobioki Gali, Meerut, North-Western Provinces.

J. S. GADGIL, F. T. S.

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### IDEALISM.

(From "Light," October 14, 1893.)

IN *Light* of September 9th, a correspondent, "C. Y. L.," propounds the following questions: "Does Idealism imply a denial of any objective reality whatever of the seemingly external world, or merely an assertion that it is totally different from its sense-mediated representation in human consciousness—thus allowing our conceptions no other validity than *as idea*?" And: "Wherein does Idealism, as understood to-day, differ from that phase of it against which Kant wrote under the heading 'The Refutation of Idealism,' in the second edition of the 'Critique of Pure Reason'?"

Just 180 years ago, Berkeley, in the "Dialogues between Hylas and Philonous," very pithily met the objection that he allowed for our conceptions of an external world "no other validity than as idea." "Can anything be plainer," says Hylas (the opponent), "than that you are for changing all things into ideas?" "You mistake me," is the reply, "I am not for changing things into ideas, but rather ideas into things." (It will be understood that "ideas," in this phraseology, stand for percepts.) Now, although, as will presently be seen, this "idea," or percept-being, is by no means Berkeley's last word on the subject, it was for him exhaustive of reality as against any supposition of a material subsistence altogether out of mind. For it was this, and not a transcendental noumenal or "intelligible" world—a world of archetypal ideal reality—which the philosophy of his time conceived as the reality of objects. The idealism of Berkeley stands in opposition to every theory of representative perception which postulates an objective reality of things as distinct from percepts.

By Berkeley, as in all the philosophy of his time, the function of thought in relation to perception was conceived as entirely *a posteriori*. For although, in the "New Theory of Vision" (now "the acknowledged

modern theory"\*) he demonstrated the empirical-psychological processes which combine for the conception of distance, it is hardly necessary to say that those processes are quite different from *a priori* functions of pure intelligence in the presentation of an object of sense. It was from an analysis of the object into its elements (not yet distinguished into "formal" and "material"), as it exists for developed sense-consciousness, that the earlier idealism emerged as the proposition that *esse is percipi*. As regards the so-called "secondary" qualities, however (colour, sound, taste, odours, &c.), it had already been seen that they, as sensations, belong exclusively to the sensitive subject, and what Berkeley did was to extend the proof to the "primary" qualities, (extension, figure, solidity, &c.), which had been supposed independent of consciousness, and to be the "real" attributes of "things." The ideality of the percept-object was thus established, Berkeley's position being that ideality is the whole truth of things; in other words, that mind is their supporter, or substance; matter, as distinguished from sensible qualities, being the fiction of a false philosophy, not a postulate of common-sense. He claimed to be in agreement with "the vulgar," who hold that the things perceived are the very things that are, and who make no supposition of an unknown and not immediately knowable matter, without the sensible qualities which belong only to sensibility. Equally, too, did he repudiate misconceptions objected to his view, and which (he would say) are implied in the terms of "C. Y. L.'s" questions—"denial of any objective reality," and the qualification of the term, "external world," by the word "seemingly." What common-sense believes concerning the objective reality of things is that they are external to, and independent of, the individual percipient, and that our perception of them is the impression they make upon us. Beyond that, common-sense, left to itself, makes no assumptions, and asks no questions. Now on the point of "externality" it must be remembered that spatial externality is only predicable as between things which are themselves represented as in space. It is because we so represent ourselves, through our bodies, that the world is perceived as external. In short, as Professor Caird says, speaking of a later development of thought on the subject, "existence in space is not an externality *to* consciousness, but an externality *for* consciousness."† In other words, an externality which is wholly *within* the field of consciousness, and is thus "for" consciousness, is not an externality which can find a second term of spatial relation, in the fact of consciousness itself. Such second term is indeed found in the percipient *as an organism*, because that organism is itself within the field of spatial consciousness, being, as brain or percipient centre of that consciousness, itself the point in relation to which, primarily, other points of space are external. There is, as will presently appear, a most important sense in which Berkeley failed to perceive the significance of objectivity for the conscious subject; but his view is not in contra-

\* See Professor Fraser's Preface, Vol. I., of his Edition of Berkeley's Works.

† Caird: "The Critical Philosophy of Kant." Vol. II., p. 88.

diction to known externality. The "objective reality" of the world, conceived as out of relation to consciousness, is, of course, and rightly, denied by Berkeley. But equally of course did he, affirming the complete agreement of his philosophy with facts of experience, recognise the non-contingence of the objective world on the individual percipient. He was led immediately from the discovery that objects cannot exist otherwise than in consciousness, to the conclusion that there must be a Mind as permanent and universal as the world. "To me it is evident," he says to his opponent in the "Dialogues," "for the reasons you allow of, that sensible things cannot exist otherwise than in a mind or spirit. Whence I conclude, not that they have no real existence, but that, seeing they depend not on my thought, and have an existence distinct from being perceived by me, *there must be some other mind wherein they exist.* As sure, therefore, as the sensible world really exists, so sure is there an infinite, omnipresent Spirit, who contains and supports it."\* It is in this sense that *esse = percipi* is to be understood. It is true that we have here something very like a transition to a distinction between phenomena and noumena. For after seeming to waver for a moment between our particular percepts and their archetypes ("either themselves or their archetypes") as permanently subsisting in the Divine Mind, Berkeley becomes explicit: "Mark it well; I do not say, I see things by perceiving that which represents them in the intelligible Substance of God. This I do not understand; but I say the things by me perceived are known by the understanding, and produced by the will of an infinite Spirit."† The "Divine Mind" of Berkeley is the hypothetical "intuitive (perceptive) understanding" of Kant; the understanding which is not "regulative" only, but "constitutive." But it is not the equivalent of the Ideal of Reason, as that appears in Kant's *Dialectic*.

We now see, in general, what "Idealism" was understood to mean, at the time when Kant re-conceived the problem of knowledge, and made Epistemology (doctrine or critique of Cognition) the new departure for philosophy. I shall, of course, not consume the brief space at my disposal by an attempt to do more than indicate the main transitional moments in the conception of idealism. And, recurring to the second question of "C. Y. L.," I think the present standpoint of idealistic philosophy, as compared with the earlier, may be succinctly expressed in a single sentence which I take from a recently published essay by Professor Edward Caird.‡ We have seen that the old formula was *esse = percipi*. The correction of that formula, partially

\* "Dialogues between Hylas and Philonous." Berkeley's Works, Fraser's Edition, Vol. I., p. 304.

† Op. cit., pp. 307-8. According to Berkeley, the existence of things is "actually in the Divine Conception, and potentially, in relation to finite minds, in the Divine Will, the evolutions of nature being the constant expressions of that Will."—"Of the Principles of Human Knowledge," p. 178. (Professor Fraser's note.)

‡ Caird: "Essays on Literature and Philosophy"—"Metaphysic," p. 487 (Glasgow: Maclehose, 1892).

since Kant, and altogether since Hegel, has been: "the *esse* of things is not their *percipi*, but their *intelligi*." In other words, Thought has taken the place of Sense as the reality of the world, and is recognised as constitutive of Sense itself. By Kant, Thought was conceived as constitutive of "experience," that is, of the objective world as related in consciousness; by Hegel as constitutive of reality. I must try briefly to discriminate these two positions, and show how the latter has developed from the former, but for this purpose some general remarks must be premised.

The problem of philosophy is to resolve or explain the dualism of subject and object, intelligence and the world. At first sight, to this enterprise is presented only two alternatives: either to assume the reality of the world, and to bring the subject under the concept of the world, as a part of it; or to assume the reality of the subject, and to show the dependence of the world upon that. The first attempt is materialism, the second is the earlier form of idealism. Now, the mistake of materialism, as it is more gross and detectable than that of an immature idealism, seems to give the latter just such a triumph as was expressed by Hume, revolving it into Scepticism, when he said: "It admits of no answer, and produces no conviction." The reality of the world as perceived or conceived is certainly not a reality which can be attributed to it out of relation to consciousness. But the progress of thought consists in overcoming its own one-sidedness. And true though it be that the world presupposes consciousness, it is equally true that consciousness presupposes the world. The unity of the subject is an empty abstraction except in relation to the manifold of the world; identity is not known till it finds itself in difference. The affirmation of the subject (self-consciousness) itself emerges in relation to the object as its "other";\* and the true statement of Idealism does not negate this otherness by drawing it originally within the subjective sphere of the self thus known only in relation to it, but lays the stress on its relativity to and for the self. The object is in consciousness; but if we think only thus of its relation to the self, we have forgotten that its *otherness* for the self is nevertheless just the fact of the relation. "Berkeley," says Professor Caird :--

"Reflecting on the relativity of the object to the self, maintained that the *percipi* of things is their *esse*, in the sense that the real and only objects of our consciousness are our own "ideas" or sensations, as states of our own subjectivity. He did not see that a reflexion which would resolve our knowledge into the affections of an individual subjectivity, is in contradiction with itself. For the subject which is conscious of its idea as its own, and refers them to objects, is not the individual sensitive subject as such, but an ego which, as it is conscious of itself only in distinction from, and in relation to, objects, cannot reject the consciousness of objects as unreal. If the object be reduced to a state of the subject, the subject ceases *ipso*

\* "In Hegel's language, that which presents itself as other than mind is its other—an other which is not another."—Caird: "Essays," Vol. II., p. 525, "Meta-psychic."

*facto* to be an ego; and a self which knows nothing but its own states is an absurdity, a cross between a sensitive subject which does not know but merely feels, and a self-conscious subject which can be conscious of itself only as it is conscious of objects. If Berkeley had realised this, he would have seen that the true meaning of the reflexion that objects exist only for a subject is, not that objects are reducible to the sensations through which we know them, but that we know no objects except those which are relative to a self, which therefore require to be contemplated in that relation in order that their true nature may be seen. But this implies, not that the objective consciousness must be reduced to the merely subjective, but that we must retract the abstraction in which we regard it as merely objective, and correct errors into which we fell in so regarding it. Of course, at the same time, we must equally retract the abstraction in which we regard the subject as having a pure inward life of its own, or a consciousness of its ideas as mere states of itself apart from their reference to objects.\*—We may describe the error of Berkeley (says the same author further on) as essentially this, that he confuses the true Idealism, *i.e.*, the refutation of Materialism by the proof that matter as an object is relative to the conscious self, with the so-called Idealism which is really Sensationalism, and which is as inconsistent with the reality of spirit as of matter.†

The ordinary consciousness, with its ready-made distinction of Ego and Non-Ego, regards each in a false abstraction, as independent of the other. Intelligence demands a unifying concept, and this demand is at first interpreted as requiring the reduction or subjection of one of the contrasted terms to the other. But this is to do violence to the testimony of consciousness itself, and further reflection discovers it to be as fatal to the one antithesis as to the other, to the consciousness of the Ego, as such, as to the objectivity of the Non-Ego. Thought can only reconcile opposites through the recognition that their opposition is mutual relativity. To understand this relativity is really to conceive the underlying identity of Reason and the world, and the process by which the former comes to self-consciousness as the truth of the latter. The dualism of subject and object becomes intelligible by the light of the distinction between consciousness and self-consciousness, and its final resolution is only another expression for the perfect realisation of spirit as fully adequate to the world, for a knowledge comprehending the world, in which conscious reason no longer finds an alien element, but a universe without any alogical residuum—its own explicit word and revelation. Thus the opposition of the world to the Ego signifies nothing but the partiality of a self-consciousness which it at the same time mediates and furthers. Objectivity confronts the Reason already explicit in us with the Reason that is implicit without us. To overcome the world conceived as opposition is to find ourselves, as intelligence, in it, to raise the relativity of the object to the subject from the form of opposition to the form of expression.

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\* Caird: "The Critical Philosophy of Kant." Vol. I., p. 420.

† P. 664, note.

“All ignorance of the object (says Professor Caird) is ignorance of the self, all development of consciousness is also a development of self-consciousness. An object that we may, but do not, know has for its counterpart a potentiality in us of perceptions which we have not realised, a ‘faculty which we have never used.’ The consciousness of defect in our knowledge of the world is a consciousness of disunion in ourselves; or, what is the same thing, it is a consciousness of union with, and at the same time of separation from, a perfect intelligence for which the process of development\* is completed.”

And, again, (to quote further from this author, to whose penetrating and luminous expositions students of philosophy are deeply indebted):—

“The final interpretation of the world must be idealistic or speculative; it must correct, not only the materialism which springs out of our natural abstraction from the subject, but also the dualism which treats subject and object as co-equal factors, by showing that the correlativity of the object and the subject is a correlativity for the subject. Thus, it must ‘raise consciousness to the form of self-consciousness,’ and show outer experience to be an element in inner experience; or, what is the same thing in other words, it must explain the world as the self-manifestation of a spiritual principle, which, therefore, must be a manifestation not only to, but in, spiritual or self-conscious beings.”†

Let us now glance at the stage which Idealism reached in Kant, and then at its subsequent development. Kant distinguished his own idealism as *formal*, from that of Berkeley, which he called *material*. By formal idealism he meant that all objects are perceived by us under necessary *a priori* forms of sense and understanding (time, space, and the categories of pure conceptions), which are, however, “determined” for sense in relation to a “given” matter or material content. It must be well borne in mind that this “given” is nothing for consciousness till it has undergone the formal application to it of the *a priori* synthetic activity of the subject, by which it results in the “object” of perception. Kant, indeed, speaks of it as an original affection of sensibility, thus seeming to imply a sensation consciousness prior to all objectivity, as also to all self-consciousness, which, as he shows, arises first as a reflexion of consciousness on its own unity in the synthesis of the object. This was an incurable inconsistency, consequent on Kant’s insistence on the distinction of formal function and material element as final or insoluble. What he succeeded in proving was the presence of the concept in the percept, an original activity of thought in constituting the elements of experience. For it is not only that all objects, all the material manifold externally related in space, have a unity only in relation to the unity of the subject which finds itself as one and the same in relation to them; that statement, while it negatives the possibility of the object, as we can at all imagine it, existing out of consciousness, is still insufficient to show its possibility,

\* The process conceived logically, or *sub specie aeternitatis*, in which there is no temporal separation of the moments—the Divine Self-Consciousness—C. C. M.

† Caird: “The Critical Philosophy of Kant.” Vol. I., pp. 423, 424, 425.

as we perceive it, *in* consciousness. The mere unity of apperception—relation to the unity of the self—though a necessary presupposition for the determination of the object, is not alone adequate to such determination. This unity, to be brought into difference as objective, must have itself an internal principle of determination that the object may be *known*, as it is known, in and as the very fact of perception. For the object, as object, and prior to every empirical classification, is already quantified, qualified, and related. It is already brought under general concepts or forms of intelligence;—it has been “thought.” The following is a clear summary statement of Kant’s position:—

“It was Kant who first—though with a certain limitation of aim—brought this idea of the relativity of thought and being to the consciousness of the modern world. In the ‘Critique of Pure Reason,’ thought, indeed, is not set up as an absolute *prius* in relation to which all existence must be conceived, but it is set up as the *prius* of experience, and so of all existences which are objects of our knowledge. Experience is for Kant essentially relative to the unity of the self; it exists through the necessary subsumption of the forms and matter of sense under the categories, as, on the other hand, the consciousness of self is recognised as essentially dependent on this process. On this view, the *a priori* and *a posteriori* factors of experience do not really exist apart as two separate portions of knowledge. If they are severed, each loses all its meaning. Perceptions in themselves are void; categories in themselves are empty. We do not look outwards for one kind of truth and inwards for another, nor do we even, by an external process, bring facts given as a contingent under principles recognised as necessary; but the *a priori* is the condition under which alone the *a posteriori* exists for us. Even if it be allowed that the facts of inner and outer experience contain a contingent element or matter, given under the conditions of time and space, yet neither time nor space nor the facts of experience conditioned by them exist for us, except as elements of an experience which is organised according to the categories. This is the essential truth which Kant had to express. . . . The lesson of the ‘Critique’ may be gathered up into two points. In the first place, it is a refutation of the ordinary view of experience, as something immediately given for thought and not constituted by it. In the second place, it is a demonstration of the merely phenomenal character of the objects of experience, *i. e.*, the demonstration that the objects of experience, even as determined by science, are not things in themselves. Both these results require to be kept clearly in view, if we would understand the movement of thought excited by Kant. On the one hand, Kant had to teach that what is ordinarily regarded as real, the world of experience, is transcendently ideal—*i. e.*, is determined as real by *a priori* forms of thought. On the other hand, he had to teach that the world so determined is empirically and not transcendently real—*i. e.*, its reality is merely phenomenal. With the former lesson he met the man of science, and compelled him to renounce his materialistic explanation of the world, as a thing which exists in independence of the mind that knows it. The world we know is a world which exists only as it exists *for us*, for the thinking subject; hence the thinking subject, the ego, cannot be taken as an object like other objects, an object the phenomena of which are to be explained like other phenomena by their place in the connexion of experience. Having,



however, thus repelled scientific materialism by the proof that the reality of experience is ideal, Kant refuses to proceed to the complete identification of reality with ideality, and meets the claims of the metaphysician with the assertion that the reality of experience is merely phenomenal. Hence he rejects any idealism that would involve the negation of things in themselves beyond phenomena, or the identification of the objects of experience with these things. The reality we know is a reality which exists only for us as conscious subjects, but this, though it is the only reality we can know, is not the absolute reality."\*

Thus dualism survives in Kant, but not as the old dualism of subject and object, and in a form which itself suggests the development necessary completely to resolve it. Let us again listen to Professor Caird for an account of this transitional germ in Kant. After remarking that the truth in Kant "is marred in his statement of it by the persistent influence of the abstract division between contingent matter given from without and necessary principles supplied from within, a division essentially inconsistent with the attempt to show that the contingent matter is necessarily subsumed under these principles, and, indeed, exists for us only as it is so subsumed," he proceeds:—

"But Kant himself puts into our hands the means of correcting his own inadequacy, when he reduces the inaccessible 'thing in itself' (which he at first speaks of as affecting our sensibility, and so giving rise to the contingent matter of experience) to a noumenon which is projected by reason itself. The *Dialectic* exhibits the idea of thought as not only constituting finite experience, but also reaching beyond it, though as yet only in a negative way. The mind is, on this view, so far unlimited that it knows its own limits; it is conscious of the defects of its experience, of the contingency of its sensible matter, and the emptiness and finitude of its categories; and, by reason of this consciousness, it is always seeking in experience an ideal which it is impossible to realise there. Thought measures experience by its own nature, and finds experience wanting. It demands a kind of unity or identity in its objects which it is unable to find in the actual objects presented to it. It is this demand of reason which lifts man above a mere animal existence, and forces him by aid of the categories to determine the matter of sense as a world of objects; yet, as this finite world of experience can never satisfy the demand of reason, the consciousness of it is immediately combined with the consciousness of its limited and phenomenal character. The student of the 'Critique of Pure Reason' cannot but recognise the strange balance between the real and the phenomenal in which it ends, allowing to man the consciousness of each so far as to enable him to see the defects of the other—so that by aid of the pure identity of reason he can criticise and condemn the 'blindness' or unresolved difference of experience, and by means of the concreteness and complexity of experience he can condemn the 'empty identity of reason'."

It is possible that a reader unacquainted with the "Critique of Pure Reason" may fail to understand the full scope and significance of this opposition between the ideal of reason and what we call reality. We are wont to think of this opposition rather in its higher or distinctively spiritual aspect, in relation to the social and moral problems, than as

\* Caird: "Essays," Vol. II., "Metaphysic."

the ultimate embarrassment of *all* science or conception of the objective world. It is due to this partiality of our apprehension of the opposition in question that it is possible so to invert its true terms as to speak of an experience inadequate to its ideal as the "real." It is therefore necessary to understand that the demand, or "ideal," of reason is definable, not as any perfectibility which, for all we positively know, may not be in the nature of things, but as a *complete determination of the thing itself*, without which it is not really known at all. Thus, for instance, a real science of the world requires a thorough application of the principles of causality and relation. But we at once see that to this process we can set no limit in a possible temporal experience; we can find no absolute beginning or end, only an infinite regress and progress of causal conditions, and likewise an infinite extension of reciprocal conditions. Thus the world is not *res completa*, and cannot be known in the experience we call "real." If, on the other hand, the true real is the Reason which imposes its own logical demand as an "ideal," it follows that the complete determination of the world is the completion of the thought-process itself, in a self-consciousness of the world, identifying its own concreteness with the unity of Reason, and knowing itself now as Spirit for which no element or residuum of externality remains. All imperfect determination, whereby an alogical "other," or "matter" opposed to spirit, remains, is incompleteness of the thought-process, whose completion is consciousness raised totally and exhaustively to the form of self-consciousness. The essence of present-day Idealism may be described as the doctrine of knowledge as a self-identification of the principle of knowledge, which is Reason, with its own process; reflexion or return of that process upon itself, laden with the wealth of concrete articulation gained in its own external movement of differentiation and explicit relation. This return upon itself, as spirit or personality, is the progressive recognition of its own unity in difference, all externality being that difference as yet unidentified or unatoned. But what we are now concerned with is the transition of philosophy from the conception of this unassimilated crudity as "given" by a "thing-in-itself" heterogeneous to consciousness, to a conception of it easily capable of development into the conception of the unsatisfied demand of Reason itself. So we will let Professor Caird resume his account of this interesting logical moment in Kant:—

"The nature of this opposition, between phenomena and things in themselves, seems to change as we advance from the *Analytic*, where the existence of such things is presupposed, to the *Dialectic*, where the grounds of that presupposition are examined. At first the opposition seems to be between what is present in consciousness and what is absolutely beyond consciousness. The matter of experience is regarded as given externally in the affections of the sensitive subject,—affections caused by an unknown thing-in-itself, of which, however, they can tell us nothing. On the other hand, the form of experience, the categories and principles of judgment which turn these affections into objects of knowledge, are not pure expressions of the real nature, the pure identity, of the subject

in itself, but only products of the identity of the self in relation to the sensibility and its forms of time and space. Hence, on both sides, we must regard experience as merely phenomenal, alike in relation to the noumenal object and in relation to the noumenal subject, which lurk behind the veil and send forth into experience, on the one side, affections which become objects through their determination by the unity of thought, and, on the other side, an identity of thought which becomes self-conscious in relation to the objects so determined by itself.

"Kant, however, having thus answered the question of the possibility of experience by reference to two things in themselves which are out of experience, is obliged to ask himself how the *consciousness* of these two things in themselves, and the criticism of experience in relation to them, is possible. And here, obviously, the opposition can no longer be conceived as an opposition between that which is and that which is not *in* consciousness. For the things in themselves must be present to consciousness in some fashion, in order that they may be contrasted with the phenomena. If, therefore, phenomena are now regarded as unreal, it must be because we have an *idea of reality* to which the reality of experience does not fully correspond. In the *Analytic* Kant had been speaking as if the real consisted in something which is not present to the conscious subject at all, though we, by analysis of his experience, can refer to it as the cause of that which is so present. Now, in the *Dialectic*, he has to account for the fact that the conscious subject himself is able to transcend his experience, and to contrast the objects of it as phenomenal with things in themselves.

"Now it is obvious that such an opposition is possible only so far as the thought, which constitutes experience, is at the same time conscious of itself in opposition to the experience it constitutes. The reason why experience is condemned as phenomenal, is, therefore, not because it is that which exists for thought, as opposed to that which does not exist for thought, but because it imperfectly corresponds to the determination of thought in itself. In other words, it is condemned as unreal, not because it is ideal, but because it is *imperfectly* ideal. And the absolute reality is represented, not as that which exists without relation to thought, but as that which is identical with the thought for which it is. In the *Dialectic*, therefore, the noumenon is substituted for the thing in itself, and noumenon is, as Kant tells us, the object as it exists for an intuitive or perceptive understanding, *i.e.*, an understanding which does not synthetically combine the given matter of sense into objects by means of categories, but whose thought is one with the existence of the objects it knows. It is the idea of such a pure identity of knowing and being, as suggested by thought itself, which leads us to regard our actual empirical knowledge as imperfect, and its objects as not, in an absolute sense, *real* objects. The noumena are not, therefore, unknown causes by whose action and reaction conscious experience is produced; they represent a unity of thought with itself to which it finds experience inadequate."\*

The above must suffice, that quotation may not exceed allowable limits, for Kant's share in the development. One other passage shall be added as the best expression I can find, in brief, of the pure realistic idealism which inevitably followed:—

\* Caird: "Essays." Vol. II., pp. 405, 406; 400, 419, 411, 412.

"The great step in logical theory which was taken by the idealistic philosophy of the post-Kantian period, was simply to dissipate the confusion which had prevailed so long between the bare or formal identity, which is but the beginning of thought and knowledge, and that concrete unity of differences, which is its highest idea and end. It was, in other words, to correct and complete the two imperfect conceptions of thought, as analytical, and as externally synthetical, by the conception of it as self-determining, to show that it is a unity which manifests itself in difference and opposition, yet through all the antagonism into which it enters, is really developing and revealing its unity with itself. This new movement might, in one point of view, be described as the addition of a third logic to the logic of analysis and the logic of inductive synthesis, which were already in existence. But it was really more than this; for the new logic was not merely an external addition to the old logics, but it also put a new meaning into these logics, by bringing to light the principles that were involved in them. At the same time it broke down the division that had been supposed to exist between logic and metaphysic, between the form or method of thought and its matter. It showed that thought itself contains a matter from which it cannot be separated, and that it is only by reason of this matter that it is able to ask intelligent questions of nature, and to get from nature intelligible answers."\*

Not the least interesting part of the essay I have so largely quoted is that in which Professor Caird exhibits the relation of the Platonic and Aristotelian philosophies to this idealism. And it seems to me evident that future philosophy will tend more and more to conceive the problem of reality in a development of it. At all events it may be predicted with confidence that there will be no ultimate retreat upon an insoluble dualism, and that every reaction in this direction will serve only to make clearer the conditions on which it can be finally overcome.†

C. O. M.

## MODERN INDIAN MAGIC AND MAGICIANS.

### DEVIL-DANCING.

WHILE on tour in the South of India I had an opportunity of witnessing that remarkable psychological phenomenon known as *A'karshanam* or Invocation; by which a *pisácha* or demon is drawn into a body, whether that of a human being, an idol, effigy, or other lay figure. In the present case the patient was a boy of some 14 years, respectably connected, and pursuing his studies under the guardianship of an uncle who holds a high position in his profession.

\* Pp. 498, 499.

† Readers of *Light* who cultivate philosophy will be interested in an important work, just now published, by a young but accomplished metaphysician known in the columns of this paper—Mr. E. Douglas Fawcett. Without describing the purport of "The Riddle of the Universe," beyond the intimation that it is *in opposition* to the Hegelian idealism of Reason as the *prius* of the world, it may be said that the qualifications of study and thought brought to its production are of a very high order.

It was reported to me by a member of the T. S. that an invocation was to be performed on the morrow with a view to determine the cause of the boy's affliction. It appears that he had suddenly lost his moral balance and had several times attempted suicide while under some strange influence, his character at such times undergoing an entire reversal. Ordinarily he was a shy and quiet boy, very desirous of succeeding in his studies, and bearing himself with proper dignity while paying due respect to his elders and teachers. But when seized by this unknown influence he at once became crafty and subtle, insolent, obstinate and capable of all kinds of mischief and even violence.

Of course I did not lose the opportunity of seeing the invocation, and accordingly I went to the house of the boy's guardian at the appointed time. Arrived there, we found the boy in conversation with his guardian and we formed a circle in one of the rooms facing the street. I had opportunity for conversation with the boy and found him fairly intelligent. He spoke English very well indeed. I drew him out upon the subject of his "illness" which he lamented very much as he said it hindered his studies. In answer to my question he told me that when a seizure came upon him he first of all saw the gigantic figure of a black and hairy man, with red fiery eyes appearing from beneath a mass of matted black hair which fell over the face of the apparition; and then a giddiness would come upon him, everything would go black, and, after the last glimmer of light had gone, he would pass into an insensible state.

As we conversed I noticed that his eyes began to roll in an apprehensive manner and that he repeatedly cast a suspicious glance over his shoulder as if fearing the approach of an enemy. After a short interval his English began to break down, his answers became more guarded, and even equivocal; he began to show signs of restlessness and frequently half rose from his seat as if desirous of leaving us.

At this point my friend asked me to show him a *Yantra* which I had prepared and brought with me. I drew it from my pocket and passed it to him, telling him not to let it be seen. The boy's eyes were riveted on the paper as it passed from hand to hand; he was absorbed in it with a hungry and anxious curiosity which expressed itself in every feature. The brows were contracted and lowered, the eyes wore a hunted look like those of an animal at bay, the face visibly paled and the lips were drawn as if he were in pain. Suddenly he rose up, and half turning, yet keeping his eyes on the paper, he hastily made an urgent excuse and would have been gone in another moment, had I not stood up and commanded him to sit down, well knowing that his excuse was only a foil.

Just then, there was a stir outside and the boy immediately arose and went to the further side of the room, crouching rather than walking, and settled himself upon a chair where he remained huddled in a half-recumbent position, trembling from head to foot. In another moment, the *Mántrika*, who was to conduct the ceremony of *A'karsh-*

*anam*, entered the room, and without further ceremony advanced towards the boy and untied his hair, which fell to the waist in glossy black ripples. The Mántrika then took some white chalk and inscribed a *Yantram* on the floor in the following form :

Six parallel lines were laid transversely upon six others. The twenty-five squares thus formed were filled with the Tamil letters arranged in the form of a Mantram. The ends of the lines projected upon the four sides of the lettered square and were barbed like tridents. Upon the four diagonal squares nearest the central one, some red *kunkuma* powder was placed, and upon the four corner squares and the central one, some camphor. In front of the square was set a small brazier of burning incense, and upon either side of it the two halves of a broken cocoanut.

The Mántrika then seated himself upon the ground at the left hand front corner of the *Yantra*, and taking some holy ashes in hand, lighted the five pieces of camphor and began chanting his Mantram. I turned my attention to the boy. He sat upright now and his expression was savage and haughty, his eyes gleaming with a kind of malicious enjoyment. Suddenly, he rushed forward and threw himself upon the ground, beating out the lights with his hands; then, throwing himself into a sitting posture in the centre of the circle, he drew up his legs and span round and round for about 30 seconds, and coming suddenly to a halt in front of the Mántrika, he gave forth a series of diabolical howls like those of an infuriated beast, and then sitting bolt upright he stared defiantly at the Mántrika and said in Tamil, "Well, what do you want with me?"

"Who are you?" said the Mántrika.

"My name is Kölli."

"Where do you come from?"

"From *S'mashána* (the burning-ground)."

"What is your class?"

"I am a Tamil Korali" (a class of elemental demons).

"Why do you come here?"

"I have been bound to possess this boy."

"Why do you come to the boy at times when you are not called?"

"Because I am commanded to do so."

"Who commanded you?"

"One Kurupati Ramaswami, a magician, sent me to the boy."

"Why?"

"To induce love."\*

"With whom?"

"With——"

"Have you seen me before?"

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\* It is worthy of note that the seizures happened every Tuesday and Friday, the days said to be ruled over by Mars and Venus.

"Yes, at Maljaram."\*

At this point the Mántrika kindly handed over the interrogation to me, and I commenced by asking why the commands of the magician to obsess the boy were obeyed. My friend translated both question and answer for me.

The intelligence said that it was agreeable to his nature to do so, but he needed help from the magician. The following dialogue then ensued :—

"Who am I?" I asked.

"You are one like him!" (pointing to the Mántrika).

"Do you know I have come to help the boy?" "Yes, but please do not beat me."

It must be explained that the invocation of a *pisácha* is referred to by that intelligence as "beating." At times when the Mántrika, who all the while continued his recitations in a subdued tone, threw some holy ashes on the head of the obsessed, the *pisácha* would howl as if struck with a stick.

Suddenly the boy looked up and said, "Why do they make me dance now?" I said, "Because they say you uttered falsehood last time and so made you dance again."†

"Well," he said, "are *they* truthful people? They promised to feed me with a fowl and a sheep." By "feeding" he meant having the blood of these creatures spilt on the ground, a process sometimes used by the Mántrikas in order to give the *pisáchas* the necessary strength to respond to their calls.

I asked if such things had been promised, and on learning that it was so, I told them that the promise would have to be fulfilled if the *pisácha* was to be exorcised and expelled. It was then arranged that at 8 o'clock in the evening the "food" should be given, and I gave the intelligence notice that it would be the last meal that he would get in that place; for, at midnight, he would have to leave the boy and never return again. He said that he was bound to go at twelve, but that if he were expelled he would either kill the boy or the magician.

"You cannot kill the magician and you shall not kill the boy," I said. "Why cannot I kill the magician?" was the reply.

"Because he is your master."

"He is not my master!"

"Why then do you do his bidding?"

"Because it is agreeable to my nature and I gain power by it."

Finally, I told the intelligence that after 12 o'clock the boy would sleep, and in the morning, after his *Sandhyávandhanam* I should give him a *Yantra* which would effectually prevent him from molesting the boy

\* I cannot be sure of this name as I caught it but indistinctly.

† The process of interrogating a *pisácha* is popularly known as "devil-dancing."

any more. This was answered by one of those unearthly howls to which I think no amount of experience would entirely accustom one, and which, I fancy, owes its thrilling and horrifying nature to its demoniacal source.

Then, with an imperious snap of the fingers in the face of the Mántrika and a toss of the head, the devil resumed his "dancing." It may be explained that this "dancing" only extends to the head and reminds one somewhat of the 'whirling dervish.' The subject is seated on the ground in the *padmásanam*, the arms are folded and the body bent down so that the arms rest upon the legs. At the outset the head is swung round and round, its velocity increasing until the head seems attached to the body by a piece of string rather than a set of fleshy muscles. The long black hair, whirling in the form of a comet's tail, sweeps the ground at every revolution, scattering cocoanuts, powder, camphor and brazier in turn to various parts of the room, the smoke from the incense following the swish of the hair, and escaping from the little cyclone to float leisurely in the stiller atmosphere of our own circle.

The "dancing" ceases at one moment to permit of a question being put, and at another for the demon to give vent to his feelings in the manner already described. After each question the Mántrika, uttering his Mantrams the while, throws a little powder upon the head of the subject, who thereupon resumes his "dancing" and suddenly sits erect and answers the question put to him.

The séance was brought to a close in a manner I was hardly prepared for. The Mántrika changed his Mantram, and immediately the boy began to whirl round and round with his legs in the air; then, sitting erect, he raised three successive and deafening howls, sprang to his feet, and half turning as if to depart, fell at full length upon the ground, insensible. He remained so for some minutes, apparently lifeless, and then raised his head slowly while the Mántrika sprinkled some water upon him.

On the following morning the boy came to me with his guardian, who is a member of the Theosophical Society, and I attached a little silver cylinder containing a *Yantra* to his holy thread. He expressed his gratitude, with tears in his eyes, in a quiet way natural to him in his normal condition, and said that he felt as if a great weight had been lifted from his head during the night. I have since seen his guardian, and although several months have elapsed, the boy has not had a seizure since the day that the scene I have been recording took place.

W. R. O.

#### MENTAL MAGIC.

In the *Theosophist* of January 1886, there is a very interesting article by Col. Olcott, on the faculty of *Ashtáavadánam* or the doing of eight different things at the same time. It appears that there are in India to-day many professors of this mental art, and it was only the other day that I met two of them, while on a visit to Masulipatam, who



were kind enough to give me an exhibition of their talent. Most of the followers of the art have by birth a faculty in this direction, which they cultivate by assiduous practice ; but I understand it is possible for almost any one to develop the faculty after a time. There are also those who practice *Shodasávdhánam*, the doing of sixteen things at a time, and even those who, it is said, can do no less than one hundred !

The subjects of the present narration contented themselves, however, with eight different things, but the performance was sufficiently remarkable as both performers were very young men. Their training had commenced as early as fourteen, and even in their 7th years, they had the faculty of poetic composition partially developed. Their method seems to have been to go out of doors and picking out a large number of palmyra trees compose a set of verses in honour of each, gradually increasing the number. The programme was very much the same as that witnessed by Colonel Olcott and described very graphically in his article. The performance took place in a large *pandal* after one of my lectures and was witnessed by a very large gathering. The *repertoire* of the gifted performers included :

- I. Chess-playing.
- II. Counting the strokes made on a bell.
- III. Composing verses for six or more different persons on various topics.
- IV. Reciting other verses.
- V. Composing a verse on an outside subject.
- VI. Repeating a doggerel mixture of Latin, Greek, French and English given them piece-meal.
- VII. Teaching Sanskrit.
- VIII. Incidental conversation.

The gentlemen in question having as stated considerable poetic faculty can compose extempore verses on any subject, and in this case they had each six different sets of verses to compose. They proceeded to give the first line of the verse to each individual in turn, and then the second line, without forgetting the subjects chosen or in any way confusing them, and so on till the verses were completed. At the same time I was engaging one of them in a game of chess and close by another gentleman was ringing a bell. The doggerel mixture referred to was also being delivered, verses on another subject being composed, a Sanskrit lesson being taught and conversation going on. In the midst of all this, the performer whom I had selected was placidly playing chess, stopping every minute to bawl out the line of verse belonging to A. B or C., or to perform one of his other numerous duties, which he did without any hesitation. The whole performance was most successful, and the two young Pandits accomplished their tasks to the entire satisfaction of the large audience.

I tried to ascertain if they had any system of association of ideas, such as is prevalent in our modern mnemonic systems, but it seemed not ; in fact they appeared to have no idea of the subject at all. It is very evident to a spectator that *Ashtávdhánam* is a severe tax on the

brain, and I sincerely trust that these two gifted young gentlemen will take every precaution against a mental breakdown.

Any modern European cases of remarkable cases of memory would be valuable for purposes of comparison with these Eastern examples.

S. V. E.

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### THE GLOBES OF THE EARTH-CHAIN.

MR. A. P. Sinnett has lately contributed a remarkable article on "Esoteric Teaching"\* in which he tries to give a tardy reply to one of the alleged mistakes in "Esoteric Buddhism", commented on, and explained by Madame Blavatsky in the "Secret Doctrine." Speaking of the correspondence that he had with his Occult Teachers, he states that he gave copies of the greater part of these writings to several London Theosophists under a "solemn pledge" not to make use of them in any way without his permission, and he adds—"Several years later when Madame Blavatsky was living in this country she naturally acquired overwhelming influence over a great many members of the Society. She desired one of these to give up to her the copies that had been received from me. The member in question conceived her orders to over-ride the original pledge and gave them up. They were largely used in the preparation of the 'Secret Doctrine' and have since been scattered about the world." This statement does not appear to me to be quite correct. Madame Blavatsky came to live in London in April 1887. It must have taken some time after that for her to acquire 'overwhelming influence' so as to get from one of the members copies of the Master's letters, which, according to the statement of Mr. Sinnett, were then used in the preparation of the "Secret Doctrine." The fact however is that a goodly portion of the "Secret Doctrine" had been written out before she came to England.

It was in December 1884, when I went to Adyar for the Convention, that I saw the manuscript of the letters written to Mr. Sinnett. They were in the possession of a member of the Society and were lent to me without any condition whatsoever; neither was I aware that the copies thereof had been given to a few members only under a solemn pledge. A few other members also saw the manuscript which was quite accessible to Madame Blavatsky, and which, or a copy thereof, was sent to her in Europe a few months after she left Adyar in 1885. It is scarcely fair therefore to make the insinuation above alluded to. After her arrival in England it is just possible that some other member showed her his copy of the letters, but it is a fact that from December 1884 forwards she had at her free disposal a copy of the letters, and the possessor of this copy never made any objection to let his friends have the use of it. It was scarcely necessary therefore for Madame Blavatsky to use

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her "overwhelming influence," in 1887 or 1888 (Mr. Sinnett does not give us the exact time) to make a member believe that her orders must "override the original pledge."

Mr. Sinnett in his "Esoteric Buddhism" speaking of the seven globes which form the Earth-chain, over which Humanity is said to evolve in seven rounds, thus writes, "Besides the Earth, which is at the lowest material point, there are only two other worlds of our chain which are visible to physical eyes—the one behind, and the one in advance of it. These two worlds as a matter of fact are Mars and Mercury, Mars being behind and Mercury in advance of us." In the "Secret Doctrine" however it has been taught that "neither Mars nor Mercury belong to our chain. They are along with other planets septenary *Units* in the great host of 'chains' of our system and all are as visible as their upper globes are invisible." According to this teaching the six sister globes of the Earth are different states of the Earth itself, and all these six are invisible as they require states of consciousness different from our physical consciousness to sense them. Mr. Sinnett takes exception to the explanation of H. P. B. on this point. He writes:—"Now the original question relating to Mars was as follows: 'What planets of those known to ordinary science, besides Mercury, belong to *our system of worlds?*'\*" The question took that form because information concerning the association of Mercury with our chain of worlds, as the next planet on which this body of humanity was destined to evolve, had been given to me previously. The answer was, 'Mars and four other planets of which astronomy knows nothing. Neither A. B. nor Y. Z. are known nor can they be seen through physical means however perfected.'" A most important quotation however is wanting in Mr. Sinnett's article. Although he has quoted the question and answer regarding Mars, he has not given us the exact words of the question and answer wherein it was stated that Mercury was one of the planets of the Earth-chain. On the signification of the *exact* words of the Teacher on this point, a good deal would depend, and probably those words would throw some additional light on the laconic and somewhat confusing answer as to Mars.

In the manuscript of Mr. Sinnett's correspondence with the Teachers the question as to Mars quoted above is numbered 21. The next question and its reply, No. 22—are as follows: "Is the Sun the vertex of our manvantaric chain and of the other chains in the Solar system also?" *Ans.*—"Not unless we call it the vertex of an angle. But it is the vertex of all the chains, collectively. All of us dwellers of the chains, we will have to evolve, live, and run up and down the scale in *that highest and last of septenary chains\** (on the scale of perfections) before the Solar Pralaya snuffs out *our little system.*"

Reading these two questions and the replies thereto one cannot help remarking the difference in the phraseology. In the first question

\* The italics are mine.—N. D. K.

the words are: "*Our system of Worlds.*" Surely these words suggest a somewhat different idea than the words "*Manvantaric-chain*" and "*Septenary-chain*". The expression "our system of worlds" may have been meant by Mr. Sinnett as an equivalent of the "Earth-chain," but to others it would suggest a different ideal. Mars and Mercury may belong to "our system of worlds," meaning thereby an assemblage of globes which function under strikingly similar laws, which were closely interrelated; and yet these two planets would not thereby be the two immediately superior globes of our Earth-chain. Not only is each objective globe with its six higher states a septenary ring or chain in itself but probably seven such chains form a little "system of Worlds;" and the seven objective and most material globes of such a system may have a most intimate *relation* one with the other. The answer in the question as to Mars may very fairly be taken to mean that Mars, the Earth and Mercury, with four other material yet invisible planets, form a peculiar system of worlds, closely interlinked. The hint that has been given us as to a material yet invisible intra-Mercurial planet can very well suggest to us the existence of material, but invisible globes, A. B. and Y. Z., forming the topmost globes in our circle or system of worlds. It may probably be that some mysterious process of evolution takes place on the other globes of a "*system*" after the evolution on a single ring of united globes has ended. As to this we have something like a vague and dim suggestion in the reply to the 22nd question quoted above, where it is said of still *higher evolution*, that "all of us dwellers of the chains will have to evolve in that highest and last of the Septenary-chains before the Solar Pralaya snuffs out our little system."

In the "Secret Doctrine" H. P. B. states that "when the present work was commenced, the writer feeling sure that the speculation about Mars and Mercury was a mistake applied to the Teachers *by letter* for explanation and an authoritative version. Both came in due time and *verbatim* extracts from these are now given." In these extracts we find the following: "Again both (Mars and Mercury) are Septenary chains, as independent of the Earth's sidereal lords and superiors as you are independent of 'the principles of Daumling' (Tom Thumb)—which were perhaps his six brothers with or without night-caps."

Again in answer to 'certain scientific objections on this same point, raised by a young Theosophist,' H. P. B. received a second letter from the same Teachers, which has also been quoted in the "Secret Doctrine." In it we read:—"Our globe as taught from the first, is at the bottom of the arc of descent where the matter of our perceptions exhibits itself in its grossest form \* \* \* "Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short as Globes they are in CO-ADUNITION but not IN CONSUBSTANTIALITY WITH OUR EARTH, and thus pertain to quite another state of consciousness. Our planet (like all those we see) is adapted to

the peculiar state of its human stock, that state which enables us to see with our naked eye the sidereal bodies which are co-essential with our terrene plane and substance, just as their respective inhabitants, the Jovians, Martians and others, can perceive our little world: because our planes of consciousness, differing as they do in degree but being the same in kind, are on the same layer of differentiated matter."

These two letters fully and clearly support the teaching put forward by H. P. B. as to the Earth-chain not being formed of planets like Mars and Mercury. Regarding the first of these letters Mr. Sinnett remarks—"Here again minute comment upon the entangled situation—is very difficult. I can only say that the omitted passages would materially alter the interpretation, the letter seems to bear, and that some words obviously put in by Madame Blavatsky in parenthesis must not be understood to have existed in the original." Any one reading the first letter could see that the omitted passages must refer to side issues which are not exactly pertinent to the point, and it is scarcely likely that these passages would "materially alter the interpretation." The words "Mars and Mercury" put into parenthesis after the words "again both" exactly express and apply to the meaning of the context, and even if H. P. B. put these words in parenthesis she was not at all wrong in doing so. Mr. Sinnett wants summarily to dispose of the important statements in this letter and suggests that the letter would yield a different meaning with the omitted passages restored; but there appears no ground for forming such a conclusion. Mr. Sinnett has not noticed the second letter at all in which the same point has been explained in a different way, quite against him, and in favour of the view put forth by H. P. B.

Mr. Sinnett states that after the publication of his "Esoteric Buddhism" he got a letter from the great adept Teacher, saying—"Be certain that with the few *undetectable mistakes* and omissions notwithstanding, your *Esoteric Buddhism* is the only right exposition, *however incomplete*, of our occult doctrines. You have made no *cardinal fundamental mistakes*, and whatever may be given to you hereafter will not clash with a single sentence in your book, but on the contrary *will explain away any seeming contradiction*."\* In these generally commendatory words there is a good deal of reservation. "Esoteric Buddhism" was the first book written on occult teachings. It is the merest fragment of a fragment. The much larger and comparatively more exhaustive and suggestive work of H. P. B., *viz.*, the "Secret Doctrine," was not then written, the courage and ability that the writer of this book had shown, and the pains that he had taken to put forward a lucid and coherent exposition of the few teachings that he had got, needed a word of praise, and it was duly given by the Master.

Mr. Sinnett, to strengthen his position, quotes from a recent letter of the Master received by him "within the last few months since this

\* The italics are mine.—N. D. K.

subject has been under discussion." Herein we read:—"If I had been capable of paltering with the truth and playing with words in the way which has been attributed to me, not one line of all the manuscript of mine in your possession would have been worth the paper it is written on."

These words simply refer to the several attempts of H. P. B. and others to explain how the mistake as to Mars and Mercury arose out of the Teachers' short reply. These explanations as to the public occurrence of the mistake by misinterpretation may not be correct. Nobody said that the Teacher was "palttering with the truth." He alone knows the truth and yet does not choose to give it out *fully*, and it is preposterous to suppose that the whole of the truth in regard to the constitution of the Earth-chain is to be found enclosed in the few words of the reply to a chance question of Mr. Sinnett. The above words from the recent letter to him are a somewhat vague personal explanation, and they do not at all elucidate the point in dispute. After the two letters quoted in the "Secret Doctrine" from the same Masters, and the very clear and convincing explanation about the Earth-chains given by H. P. B., Mr. Sinnett's correspondent has thought fit to shirk the disputed question and to satisfy himself by showing a little displeasure at some attempted amplification of his former words. This shows that he is evidently disinclined to speak more on the point, as it would perhaps be treading upon forbidden ground. How complicated and recondite the subject must be, may to some extent be gathered from the following quotation from one of the Master's letters to Mr. Sinnett, wherein some explanation is given as to the passage of the monad in rounds, rings and sub-rings in the various kingdoms—"but besides all this being incomprehensible to you, volumes upon volumes out of the books of Kiu-te, and others would have to be written. Their commentaries are worse still. They are filled with the most abstruse mathematical calculations the key to most of which is *in the hands of our highest adepts only*. Since, showing as they do the infinitude of the phenomenal manifestations in side projections of the *One* force, they are again secret. Therefore I doubt whether I will be allowed to give you for the present anything beyond the mere Unitary or Root-idea."

It is easy to talk of the human tide-wave going from planet to planet, but we have first to know what this "tide-wave" is made up of, and how it is closely bound up with the life of the planet on which the wave evolutes. There is no satisfactory teaching given on this all important point. It is more reasonable to suppose that the human tide-wave bound up as it is with the very life of our Earth would go completely through all the seven different states of our planet before it was able to give up the attraction of our Earth, than that it would be able to break through the attraction and leave our planet in only a partially developed condition, to go to a different planet altogether.

It is not as Mr. Sinnett thinks that "some Theosophical students have felt bound by their loyalty to Madame Blavatsky to put aside the

earlier teaching of the Masters conveyed through myself and to argue that I misunderstood my instructions." In "Esoteric Buddhism" the statement as to Mars and Mercury stands bare and isolated, and it is somewhat in conflict with the author's statement in another place that "in reality the worlds with which we are connected are very unlike each other not merely in outward conditions but in that supreme characteristic, the proportion in which spirit and matter are mingled in their constitution." Spirit and matter are said to be equilibrated on our Earth, whereas in the two immediately superior planets, roughly speaking, there would be two-thirds of spirit to one-third of matter, and Mercury and Mars, so far as we know, stand on a level with our Earth as to the proportion of materiality to spirituality.

Not out of mere regard for Madame Blavatsky but from the whole of the logical teachings given in the "Secret Doctrine" the majority of the students of Occultism have preferred her teaching to the statement in "Esoteric Buddhism." In the "Secret Doctrine" the statements as to the peculiar constitution of the Earth-chain are not a bare assertion, but they go to the very root of the teachings and harmonize the whole. The teaching on this point has a far wider significance than would at first sight be supposed, and were that teaching not correct, several chapters of the "Secret Doctrine" would have to be rewritten. It was not a mere matter of explaining away a few sentences in "Esoteric Buddhism," but it was a point on the verification of which a most important doctrine of evolution depended, and we may feel sure that Madame Blavatsky must have had very strong grounds for putting forward her view of the teachings, and that she did not take up the task without fully informing herself on the point. Mr. Sinnett thinks that by means of his article all unbiassed minds will be brought to the conclusion "that Madame Blavatsky was capable of making mistakes when endeavouring to amplify and expand the occult teachings of the Masters." The capability of making mistakes in expanding occult teachings is an attribute that may apply to all writers on Occultism, but it may justly be said of H. P. B. that owing to her special training and natural intuition she was far less capable of making such mistakes than other writers.

Mr. Sinnett's article does not prove that she was wrong in this particular question about the Earth-chain and that he is right. There is a great deal of secret explanation behind the statement that Mars and Mercury belong to "our system of Worlds," and when some part of this explanation is forthcoming it will be found that the statement in "Esoteric Buddhism" and the different teaching on the same point in the "Secret Doctrine" are not parts of two opposing systems, but form allied portions of a harmonious chain of Esoteric knowledge not yet fully made known.

Col. Olcott in his note to the article rightly observes that Mr. Sinnett has rendered inestimable services to our movement in the past and in his present article—however we may differ from him in some

of the points noted above—it must be said that he has done signal service, in publicly stating, that apart from the letters that he got in the first instance through Madame Blavatsky, he had, during her lifetime, communications from the same Master through channels private and personal of which she knew nothing, and that since her death also he has very recently received fresh communications from the same source. This will go a great way to silence those unconscionable calumniators who by distorting facts and adding positive lies of their own try to keep up their public attacks upon the Society.

It is to be regretted that Mr. Sinnett should have for several years after the publication of the "Secret Doctrine," kept quiet and not tried to open the question during the life-time of H. P. B. Had he done so, some further explanation would certainly have been forthcoming. We may hope with him, however, that as it had been his duty in the past to put the teaching of the Mahátmas before the world, so it may soon be his lot to give out such further teachings which may, among other things, reconcile the seeming discrepancy to which he has now thought fit to allude.

N. D. K.

### KRISHNA'S JOURNEY TO MOUNT KAILAS.

(Continued from page 39.)

#### INTRODUCTORY.

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**W**HAT strikes us most in reading the first three chapters of this story, is the anxious solicitude with which Krishna tries to provide for the safety of the town Dvaraka during his absence. He says that disgrace will follow if anything miscarries in its administration, or if the watchers neglect their duty. The Indian tradition has it that a house long unoccupied by men is liable to become haunted, and the statement can with equal truth be applied to people who want to practice yoga, and thus try to divert the energies of existence heavenwards. To go heavenwards while still in the body and on earth! What a glorious idea! Who is there in the thinking section of humanity that is void of the divine spark—a spark that only needs fanning to develop into a flame? But how many have succeeded in the great quest? But few, must be the answer of any one who has studied India with its Sanyásís, Bairágís and Fakirs. And why? Is it from want of earnestness? Most decidedly not, for many of these people are quite unattached to objects of sense, and life to them seems useless if it cannot be used for yogic development. One of the most weighty reasons for their failure is their allowing their *homes to get haunted*. They imagine that Samádhi consists in withholding attention from every thing of the world. The mind is thus left blank, and is consequently open to all sorts of influences from the psychic plane. The mental faculties become deranged and the body itself gets out of gear.



Individuals of this sort are hence not highly esteemed and are void of all power for good.

The reader who thinks deeply on the dangers of keeping the mind blank, and also on the subtle connections that may exist between the different human principles in the state of Samádhi, may be able to appreciate to some extent the solicitude with which Krishna advised his followers to keep watch and preserve stability during his absence, and thus protect the town from the attack of, and occupation by Pundra, his worst enemy. The nature of this Pundra is not very clear from the passage under translation, but subsequent passages in the Harivamsa, in which Krishna is made to fight and kill Pundra on his return from Kailas, indicate that Pundra is a sort of counterfeit Krishna. He is an image made to resemble the eternal Lord and having his functions in the shadowy realm of nature. He is so mighty that none but the Lord can vanquish him. He is naturally anxious to oust Krishna from the city Dvaraka and become the ruler himself, but cannot do it so long as the Lord protects it. Before the nature of Krishna's protective influence can be properly understood, it is necessary to consider for a minute the nature of the Lord himself. Confusion is sure to arise in the reader's mind if he takes Krishna as one of the seven Logoi in the bosom of Parabrahmam, as a cursory reading of Mr. Subba Row's lectures might make one think. In spite of the tremendous significance generally attached to the word *Logos* in theosophical writings, I think I shall not be misleading the reader by informing him that the idea of seven Logoi is a perfect myth. The reader may seek among all Sanskrit works available, and he will nowhere find any mention of *seven* Logoi. Again nowhere in the Bagavad-Gîtâ does the teacher point out that he is a being associated with six other beings. The truth is that the Logos is treated in Sanskrit works as only-one. In the order of manifestation the One manifests the Three and the Three are called Trimúrti. When the Three manifests the Seven—the theosophical emblem of the interlaced double triangle with the point in the centre—the seven are called the seven Rishis, seven Prajâpatis (Lords of existence) or seven Brahmas—seeds for growth. Various may be the modes of expression, but the meaning is one. Nature is seven-aspected, each aspect having its physical and ideal sides. The “seven aspects of the eternal type” might be used to express the idea; but to call them seven Logoi against ancient usage, is a little misleading. The Eternal Lord is ever one, but works on a seven-fold basis. The seventh and last basis,—*i.e.*, the basis best suited for human life—which we all occupy, is the Higher Manas which sometimes guides a human being during his more spiritual moods.

Following out the above idea we have the unknowable Lord manifested as Krishna in the town Dvaraka, or the Father manifested as the Son. As already stated, the effort of the Son to ascend and make himself one with the one Father is the Samádhi effort. But here one very important point has to be borne in mind. It must not be supposed that a

town is absolutely ungoverned when the king is away, or that all physical energy completely ceases the moment the human Lord passes into a higher loka. Just as spiritual energies are not completely absent in an ordinary human being, living a physical life, so likewise physical energies cannot be entirely absent in a human being who has passed into a spiritual condition. The manifestation of such energies may be difficult to observe, and the human body may resemble a lifeless corpse when its owner is in Samádhi; but for all that the body retains its vitality. A certain physical adjustment is necessary before the mind can be raised to the Samádhi state, and this must be maintained to the last hour. We must remember this if we would understand the anxious solicitude with which S'rî Krishna impressed on his clansmen the importance of preserving strict order and discipline until his return, and the disgrace that would attend neglect of his injunctions, in the subjection of the town by a foreign lord and false king.

S'rî Krishna does not stop here. He requires (*Vide* ch. ii) that only one gate out of the many should be kept open for use. Our readers know that the human body is a several-gated city. Evidently it is one of these gates that Krishna wants to be kept open and used for purposes of going out and coming in. What is this gate is a question that is more easily asked than answered? I myself think that the most likely answer is that it is the navel. Several considerations lend themselves to this idea. It is the navel which is most connected with the nourishment of a fœtus in the womb of the mother, and it is likely to be the same plexus that has a connection with the nourishment of a human body from the womb of mother Nature, on a sub-physical basis. It is precisely that adjustment of the human body to the conditions of the surrounding world that is required to keep the body intact during the Samádhi period. Our readers may be aware of the common saying that the cosmic lotus grew out of the navel of Vishnu,—a saying that is to be found in almost all the Puránas. The navel therefore was connected by the ancients with the material and Kámic matrix of nature.

The Sanskrit original of the fourth chapter affords extremely interesting reading. It describes, as the reader will see, the symbol of the eagle—the vehicle of the Lord. It is the power wielded by a yogî, and by means of which he transfers himself to the higher spheres of nature. The first s'loka indicates that it is a motive power of the thought-plane capable of being summoned by intense concentration. It is a bird, for it flies, and in its flight carries the consciousness of the yogî to the highest point attainable. It is called the Vedic bird in India, for it is the form which the “speech of the Absolute,” or the *word* that was in the beginning, or the eternal Veda, assumed when preparing to construct the manifested universe.

In this connection, I may say in conclusion that the pastoral song theory of the Veda held by Max Müller and his school is simply child's babbling to the ears of a Brahmin. He who has learnt to believe in the possibility of mantrams will alone have a glimpse into the

grandeur of the Aryan Veda. What the Brahmins urge, is that their chanted Veda is a representation in human sound of the entire song of Nature. Whatever complicated groups of motions were produced by the Great Breath in primordial substance before the manifested cosmos in its complete form sprung forth, these same groups of motions are represented in the chanted Veda in miniature. Hence there are mantric formulæ in the Veda that can be applied to the influencing of every principle in Nature. While such is the claim of the Veda, what means the infant prattle of German professors to the effect that the Vedas are but pastoral songs?

I now give a translation of Chapters III and IV, asking my readers to read between the lines and not merely on the surface.

### CHAPTER III.

1. "Hearken to my words, O Sátyaki, best of warriors. Be ever watchful, armed with thy sword and club, thy bow and armour also.

2. "And with every effort, O best of Yádavas, protect this city, the abode of many kings, keeping thy watch even during the night.

3. "Well-versed though thou art in the S'ástras, yet spend not thy time in criticism or controversy.

4. "But since thou art strong, warlike and wise, well-instructed also in the Dhanur-Veda, act so that this city may not become an object of derision."

5. Sátyaki:—"I will carry out thy commands to the best of my power, O Lord, for thy word is ever fit to be obeyed by me.

6. "I shall act as a slave, O Lord, under the orders of Kámapála,\* and shall so continue with every effort until thy return.

7. "If only thy grace be extended unto me, O Lord, what is there impossible for me in war and conquest of enemies?

8. "Be the enemy whom he may, Indra or Yama, Várna or Kubera, I can subdue him. Why then should Pundra, the great king, merit consideration?

9. "Depart then on thy mission: and I—I shall ever be watchful, O Hari." Then Krishna of the lotus-like eye addressed Uddhava as follows:—

10. "Hear my commands, O Uddhava, and execute them with diligence. This city Dvaraka has to be protected by thy prudence.

11. "And so be ever watchful and alert, assisting the Yádavas. Yet, I am almost ashamed to give thee advice now.

12. "For thou art the leader of all and a master of S'ástras; and what clever man indeed is competent to speak in the presence of a man of knowledge like thee?

13. "You know all that ought to be done, or not, and from henceforth, O leader of Vrishnis, I need speak to thee no more."

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\* Balaráma—Krishna's elder brother.

14. Uddhava :—“ What is this, O Lord, that thou sayest unto me ? What shall I say of thy gracious kindness towards me ?

15. “ I see it all, O Lord of the world, the extension of thy grace. What can be wanting to one so blessed ?

16. “ Thou art the chief maker and unmaker of the universe, the origin of all effects, the speaker, the hearer and the knower of the law.

17. “ The knowers of Brahman say that thou art the object and subject of contemplation, even contemplation itself. Thou art the protector of the devas and the conqueror of their foes.

18. “ We live without foes (since destroyed) only that we are slaves unto thee, the Lord ; but this protection of the city, I think, is but an effort of policy of which thou art the originator.

19. “ Except thyself who is there that knows it ? It is my firm belief that thou art that policy itself which rules all actions.

20-21. “ The knowers of it say that its ways are inscrutable. Fourfold is its action, as conciliation, gratification, disorganization and punishment, in matters of attack and defence. Punishment is dealt out in the case of the punishable and conciliation in the case of equals.

22. “ Gratification is resorted to in the case of the stronger ; and in the case of men who cannot be reached by these three, disorganization is the only policy in the opinion of the knowers of politics.

23. “ But it is thought by the wise that thou art the authority followed in all these courses of action. What is the use of saying more ? All this is established in thee.”

24-25. With these words Uddhava, the best of the knowers of policy, finished speaking. Then, O King, Lord Vishnu spoke turning to Káma-pála of mighty prowess, the King Ugrasena and Hárdikya all sitting in the conclave of the Yâdavás.

26. Then turning to Káma-pála, the truth-knowing-Lord spoke as follows : —“ Let there be no negligence, be ever on the watch.

27. “ While thou art alert, O man of might, what harm can occur to the world ? Remain therefore ever armed with thy club, and let there be no amusement.

28. “ Protect, O my ruler, with all thy might the city of Dvaraka, and see that we fall not into disgrace. Ever remain armed with thy club.

29. “ Be ever cheerful, otherwise thou can'st not prevail.” To these words of Krishna, born in the family of Vrishnis, Ráma assented.

30. Then the Vrishnis all went each to his home, and the Lord of the universe determined to proceed to the glorious Kailas.

#### CHAPTER IV.

1. Then the Lord of the universe, Vishnu, concentrated his mind intensely on Garuda, the best of birds, saying within himself, “ Come soon, O son of Thârksya.”

2. Thereupon the lordly bird Garuda appeared. He, says the tradition, is the group of Vedic verses and a Yogî ruling over the S'ástras.

3. He is the form of Yagna, ancient-born. Sáma is his head and the Rig-Veda is his wing. He has a form covered over with matted hair and tawny-colored.

4. He has a copper beak, and it is he who brought down the Soma from heaven. He is the conqueror of Indra and the great enemy of serpents. He has lotus eyes and a magnificent head; in truth, he looks like another Vishnu.

5. He is the vehicle of the Lord of lords and the destroyer of the Asuras. He conquers with the power of his wing the hosts of Rákshasas and Asuras.

6-7. It is this mighty bird that appeared before Krishna and dropped down on the ground, kneeling and crying, "Salutation to thee, O Vishnu, King of the universe, Deva of devas and all-assimilating lord." Whereupon Krishna touched the bird with his hand and welcomed him.

8. And said unto him, "I am going to the Kailas Mount, anxious to visit S'ankara, the deva with the trident, and the producer of happiness."

9. Garuda said, "Be it so." Then the Lord mounted on him and said unto the Yádavas who were standing near, "Stop behind."

10. Then the Lord of the universe proceeded in a north-easterly direction, and the bird rushed along with tremendous speed, shaking the three lokas.

11. The flying bird bearing on his back the lord Janárdana, agitated the oceans with his feet, and shook the mountains with his wings.

12. Then the Devas and Ghandarvas residing in the A'kâsh, praised the lotus-eyed lord with suitable words.

13. "Triumph to thee, O Deva, and all-pervading lord of the universe. Salutation to the Cause of causes of manifested bhûtas.

14. "Salutation to the Supreme One, the destroyer of Asuras and Rákshasas. Triumph, triumph be to the all-assimilating deva, the object of yogic contemplation and the last abode.

15. "Salutation to Náráyana, Krishna, 'Ilari, the prime maker and ancient-born, the origin of the Vedas and the Eternal.

16. "Salutation to the Lord of all, devoid of qualities and yet their supreme factor. Salutation to Him who is full of kindness towards the devoted, and yet the devotee, the destroyer of Asuras.

17-18. "Salutation to the Lord of unimaginable form ruling over all." With such words was the eternal Ruler praised by the Devas, Ghandarvas, Rishis, Siddhas and Cháranas. Hearing those words of praise, the Lord of the universe proceeded to where, in times of yore,

He, Lord Vishnu, had performed most austere Tapas, followed thereunto by Devas and Rishis who had crossed the ocean of Vedic lore.

19-20. It was here that the potent Lord Vishnu, the cause of the world's growth, performed Tapas for 10,000 years for the good of that world.

21. It was here, too, that the Lord who had undergone a course of Tapas, divided himself into two, known as Nára and Náráyana.

22-23. That best of rivers, the purifying Ganges, flows right through the middle, and it is here that Indra, who himself killed Vritra, well-versed in Vedic meaning, performed Tapas for 10,000 years to eliminate the sin of Brahmin-killing. It is here again that Siddhas became such by the contemplation of Lord Janárdana.

24. It was here that Ráma performed the most austere Tapas, firstly to kill Rávana, and subsequently to eliminate the sin of killing.

25. It is here again that Devas and Munis attain unto the Siddhis by right observance, and here forever lives in person Lord Vishnu.

26. Here are set on foot by the hosts of Rishis the courses of Yagna, and the very thought of this holy place is sufficient to confer Svargam on men.

27. It is this holy place again that the Munis regard as a stepping stone to Svargam ; and here enemies ever remain as friends.

28. It is said that this is the resort of the righteous who tread the path of law, and this is the place from whence Devas attain unto Svargam after service rendered to Vishnu.

29. This place is called the Siddha town by Rishis void of all hostile elements, and towards this Badari hermitage Lord Vishnu, the Lord of all, proceeded now.

30. This most holy place full of Tapas and Rishis, was reached in the evening by Lord Krishna, accompanied by hosts of Devas and truth-seeing Munis.

31. Then the place was full of Agnihotrams and the sounds of birds that had come to their nests. The cows were being milked.

32. And all about the venerable Munis were sitting, and Siddhas were contemplating Janárdana in their Samádhi.

33. Fire-offerings were being consumed, and fires were burning, and new offerings were constantly being given.

34-36. Guests were being revered and the universe was plunging into Sandhyá. At such a time did the Lord, accompanied by the Devas, enter the Badari hermitage full of Rishis and Tapas. He proceeded to the middle of the hermitage and dismounted from the bird. Then the lotus-eyed one, in company with the Devas, sat down in a place illuminated by the light of many lamps.

A. N. S.

(To be continued.)

*THEOSOPHISTS AND INDIAN SOCIAL REFORM.*

RIGHTLY or wrongly an impression exists in many parts of India, that our Theosophists for the most part are not only indifferent to social reform but many actively oppose it. It may be useful perhaps in view of future developments of the Society's work in India, to consider in the first place how far the assertion that Theosophists discourage social reform, may be true; and, in the second place, to estimate to what extent a Theosophist can conscientiously lend his aid to the furtherance of the aims of the modern-day Indian reformers.

We may, I think, in studying Theosophists as regards their views on social reform, divide them into four classes under the following heads:—

(1). Those who have entirely merged the particular aims and objects of the Theosophical Society in their general reformatory efforts, and who, in fact, devote most of their spare time to the latter.

(2). Those who combine Theosophical work with practical social reform.

(3). Those who take no interest in general social questions at all, believing that reform must begin with the individual.

(4). Those who actively oppose all attempts in the direction of the betterment of social conditions.

It is but natural, perhaps, that those of the members of our Society who are by nature students, who are engaged more or less in abstract thought, should have but little interest in social questions. These are by their nature precluded from entering into the spirit of reform, and were they to endeavour to do so, they would be fishes very much out of water. We can hardly object to the attitude of these individuals, rather we may sympathise with it, if we recognise that it is far better to turn one's efforts where they will be appreciated, than, from a false sense of duty, to spend energy uselessly in aims and objects with which we are quite unfamiliar. Many of our members, on the other hand, have preferred the claims of public social work to the objects of the Theosophical Society, and we consequently find them at the head of the social reform movements in many parts of India. Of the class of those Theosophists who combine social and Theosophical work, we have not many representatives, and this is perhaps a matter for some regret, when we come to consider that it was the Theosophical Society which was one of the first bodies in India to strike the keynote of co-operative effort.

It has been frequently asserted that there are Theosophists who strongly and strenuously oppose all attempts at reform, who belong in fact to our fourth class. These individuals, it is stated, are wont to affirm that Theosophy teaches the absolute truth of the precepts of the Shástras, and demands that Hindu Theosophists shall adopt a conservative attitude in regard to their national customs and religious observances. Public opinion on this matter may be true or it may be

false, but certain it is that, in some parts of India, the name Theosophist is associated in the public mind with an attitude of stubborn and unbending orthodoxy and conservatism in regard to all progressive movements—the very reverse of the mental attitude that one would expect from a member of the Society. Now as the public opinion of the failings of any particular movement is usually an exaggerated one, we cannot believe that the above opinion concerning some Theosophists and their attitude to social reform, is entirely true, but we are forced to believe that there are grounds for the opinion, and that some individual Theosophists have used Theosophy in a way that it was never intended to be used: *viz.*, as a prop for orthodoxy. This is not, however, the fault of Theosophy, but of the individuals in question, who, without doubt, would as willingly use any other means that lay in their way for the furtherance of their particular ends.

Thoughtful observation shows us that the Theosophical movement occupies an unique position in India of to-day. At first sight this may appear but a quotation from the “Prospectus of the Company,” but it is not quite that; it is a plain statement of an actual fact. The Theosophical Society stands now between the extremes of materialism and utilitarianism on the one hand, and those of orthodoxy and superstition on the other, while the adherents of either would willingly open out their ranks for the reception and incorporation of the entire movement. The first object of the Society, its idea of Universal Brotherhood, seems to some reformers a sufficient reason why every Theosophist should be a reformer, and the “promotion of Aryan and other Eastern literatures, &c.”; the second object of the Society, is dextrously wielded by our extremely orthodox friends in defence of their own religious views. The position reminds one of a verse in Macaulay’s “Battle of Lake Regillus” :—

“ And fiercer grew the fighting  
 Around Valerius dead,  
 For Titus pulled him by the foot  
 And Aulus by the head.”

Except that in this case the *res disputandi* is very much alive. To put the matter more seriously: Theosophists have now, without merging their individuality, very many spheres of useful work held open to them, which they had not in the past; and they have need of considerable discretion in the making of a choice, if they desire a wider field of work. Though the Theosophical Society limits itself to certain declared objects, as every individual Society must, yet it is possible for every member by his individual good work to widen the sphere of the Society’s usefulness, and in fact, it is the duty of every member to do so. Or, to express it in other words, we might add, that the Society is concerned not only in the work falling within its declared objects, but also with all endeavours tending to promote the good of humanity; otherwise our idea of Universal Brotherhood would be a mere farce. A more general recognition of this by the members of the



Society, would perhaps do much to dispel the distrust with which our body is regarded by our fellow-workers in other fields.

Let us take, for instance, the first object of our Society—the formation of the nucleus of a Universal Brotherhood free from all distinctions. This is a very, very wide object, and doubtless many of us are often puzzled as to how we should act up to it, nor is our task made easier by the fact that this particular object has always been the subject of much adverse criticism. In the Society there is the greatest diversity of opinion concerning the best means to promote Universal Brotherhood in India, and this is only natural when we consider the existing difficulties in the shape of social and religious custom.

Many of us are very fond of asserting that Brotherhood does not mean eating together, living together and so forth, does not in fact demand any change in externals but in internal attitude alone; while, on the other hand, our reforming friends claim that Brotherhood, if it is to be a reality, must admit of no restrictions whatsoever. Between these two opinions there is necessarily a great gulf fixed and it would be interesting to show in what way, if at all, this chasm could be bridged over. This is, of course, the real question at issue, whether members of a Society which carries the word *Brotherhood* on its banner, ought not to work more practically towards its realisation. We are not now dealing with the other two objects of the Society, but with this its principal one, especially in its connection with what is ordinarily called social reform, since our friends the reformers have frequently called our attention to the fact that we would do well to pay more attention than we do, to practical work for the betterment of the social conditions around us. Should we not, they ask us, by doing so, add a greater dignity to the word Theosophy, increase the sphere of usefulness of the Society and enlist as sympathisers many outside workers, who are at present inclined to be hostile to those whom they believe to be talkers rather than doers? What have we to say?

Presumably most of our Theosophists believe that religious and social reform must go hand in hand, that the former is the stepping-stone to the latter and in consequence they find it somewhat difficult to work with those who rather incline,—setting on one side the religious side of the question,—to an absolute utilitarianism. It is to a great extent a fact that the Theosophists in India occupy a somewhat ill-defined relation as regards the practical work of reform in India, and it is also evident that, were their position more clearly defined, there would be less danger, on the one hand, of fanatical Hindu religionists, claiming the Theosophical Society as a special agency for the support and propaganda of their ideas, and, on the other, a smaller chance of alienating the sympathies of our philanthropic reformers.

Now the true criterion by which to judge of a movement like the Theosophical Society, is not so much the number of its adherents, but rather, the amount of influence which we can honestly assign to it, among the various agencies working to-day for the good of India.

If we can make the estimate honestly and without prejudice, and if we find, in dealing with this particular question of social reform, that the influence of our Theosophists is not so marked as it should be outside the sphere of mere individual improvement, considering the wide views which they hold, then it is evident that our members are not using to the full the advantages offered to them, by the sincere and honest efforts made by the social reformers. Should we not therefore seriously consider whether our sphere of Theosophic effort cannot be enlarged, cannot be made more practical, more sympathetic, more human? We probably most of us believe in what has been called the *festina lente* policy: for it seems to us that in making reforms in a country like India, we must "make haste slowly," and we at the same time probably consider that some people are going on too fast. But is this any reason why we should withdraw our sympathy, or withhold our aid? Would it not be better to work as far as we can, bearing constantly in mind—that after all our ends are one and the same. No one, it is to be presumed, actually believes that India will ever be the same as it was; history shows us otherwise as regards other countries, and every thoughtful Theosophist must see that the India of the future must necessarily be a new growth. Consequently much in the religious and social customs and observances of the past, will not reappear in the India of the future, for the simple reason that it is no longer wanted. Much too will remain, many fundamental ideas will stand, those ideas which are a part of the life and soul of the nation, which cannot be lost; and it is only on these pure and basic ideas of its religion, that a Theosophist believes that India can be truly reformed. But let us at the same time beware, lest, by reason of a mere sentimental regard for observances, which dispassionate reason would whisper have had their day, we throw stumbling blocks in the way of progress, we do anything to hinder the advancement of the race.

This question is one that seems to stand on the threshold of every Theosophist, demanding an audience. Surely if the Theosophical movement in India is to move with the times, its members must be found, not only in active service for the immediate objects of the Society, but sharing in the work of other good and noble causes. Theosophy should never limit us, the Theosophical Society by the very terms of its first object can never do so, and there exists no apparent reason why Hindu Theosophists should not combine a veneration for their ancient religion with a recognition of the fact that progress always involves change and readjustment.

Each one of us, without doubt, must have an absolute right of choice in these matters and this must be unbiassed by the opinion of others, unmoved by the weight of any written or spoken authority. Let each consider the obligations resting upon him, measure his capacity, and work wheresoever it seems to him he may do good. We cannot

all be active reformers, but many who have up till now been indifferent, who have used Theosophy as an excuse for idleness, rather than as an incentive to activity—while having the ability for public work, would surely do better to join in some such labour, bringing to bear thereon the spiritual truths which they have found through the light of Theosophy. The object of these few words, is not so much to ask Theosophists to work in the field of social reform, as to call their attention to the daily increasing importance of this work in India, to ask them to study more closely the relationship of the Theosophical movement to its fellow-movements of to-day and to strive that the influence of Theosophy in their lives and those of others, shall be towards open-heartedness and a sincere and liberal spirit, not towards dogmatism, selfishness and narrow-mindedness. Every good and honest work surely deserves our co-operation and at least our sympathy, and we cannot but feel that much good work is going on India among our social reformers which we might aid more than we do by that co-operation and sympathy. Let there be no pretence in our lives, no profession of what we do not practice, no needless criticism of others, but a steadfast adherence to our ideals, a warm sympathy for those of others and a fraternal feeling for all fellow-workers in the cause of PROGRESS.

SYDNEY V. EDGE.

### THE ESOTERIC SIGNIFICANCE OF THE TEN AVATARS.

(Continued from page 86.)

NARASIMHA.

Coming to the word Matter as opposed to A'tmá (Spirit), we find things are reversed. So it is that the order, Satva, Rajas and Tamas, is reversed to Tamas, Rajas and Satva in the seven Avatárs beginning with the present one. These seven Avatárs correspond to the seven principles of the esoteric classification. The first two refer to the Támasic stage; the next two, Paras'u-Ráma and Ráma, refer to the Rájásika stage; the third two, Krishna and Buddha, refer to the Satvic stage. The last, Kalki, refers to the Turiya or fourth stage, when these are destroyed and merge into one. As stated before, Hiranyakas'ipu refers to the vesture which each ego has to invest itself with, *viz.*, the physical body; he standing for the dress of the cosmic ego or the ego of humanity. Hiranyakas'ipu, the arrogant ruler over Pátála, had four sons, who were all named Hládas, with some prefixes before them, such as Annálhda, &c. Of these Prahláda was one who was always devoted to Vishnu even in his boyhood, in spite of the strict injunctions of his father not to meditate upon Vishnu. Prahláda not complying with his father's mandates, the father subjected his son to a series of ordeals by fire, water, &c., against all which the son was proof. After all these trials were over and the son returned unharmed to his father, the great Asura became reconciled to his son, and wishing to have a real test of his devotion to Vishnu—who, as the son said, was present in every

spot, whether in a pillar or any other thing, asked his son to bring out Vishnu from a pillar. Whereupon it is said that Narasimha issued out of the pillar and slaughtered the Asura father.

The significance of this story is clear. The ego encased in the physical body identifies itself so much with it that it is entirely oblivious of anything else. Out of this body arises Hláda or bliss which cognizes the spirit. But the physical body tries to torture this bliss, its offspring, in all possible ways; yet spirit eventually arises to slay this identification with the physical body; and in what form? In the form which is most suited to its present perception, *viz.*, a man-lion. This word is also spelt Nrisimha. Nara is from the root *Nri*, to lead or guide, and Simha is allied to Himsa, coming from the root *Hisa*, to injure. Hence Narasimha is no other than the torturer and the guide within. For, in the case of a person revelling in the material pleasures of the body and entirely oblivious of a higher influence, even intellectual, the mind is no other than the torturer of the body, though its guide.

#### VÁ'MANA.

Now that we have passed Pátála and Prithiví, or Bhúloka, which both represent the two poles of one and the same plane, the former representing in one view extreme selfishness and the latter perfect innocence, we come to the Astral or second stage, when the inner state is perceived and with it all the septenary divisions of the Cosmos. The great Asura, Bali—the grandson of Prahláda through his son Virochana—having been defeated by Indra, performed a sacrifice named Visvajit (*lit.* all-subduing) to conquer Indra. Accoutred with all the necessary implements, &c., furnished by Bhrigu-rishis and others in the sacrifice, he went and conquered Indra and drove him away from his kingdom. Aditi, the wife of Kas'yapa, invoked her husband for a son, in order to extirpate Bali and reinstate on the throne Indra and the other Devas who were the mind-born sons of Kas'yapa. Accordingly Vishnu incarnated in her as Vámana, the dwarf, otherwise called Thrivikrama (of three steps). He went to the As'vamedha-Yaga, performed by Bali in Bhrigu Vatsa on the banks of Nurmadá, and there implored of him three steps of ground. Bali having acceded to the request, S'ukra, his guru, dissuaded him from it, explaining to him the real position. Bali would not recant his original words. Thereupon the dwarf magnified himself everywhere, and having taken the first step he measured the whole earth. With the second step he measured all the seven Lokas. Then there was no space for him to measure with his third step. Bali asked Vishnu to put his feet on the Asura's head, which being done, the lower seven Talas beginning with Pátála, were also measured. After this, Vindhyávali, the wife of Bali, and Prahláda eulogised Vishnu, who on account of this remarkable devotion to himself locates Bali in Sutala, and places himself as a porter to him under the name of Upendra. It is stated that even now they are so situated, with the prospect of Bali becoming the Indra of the next Manvantara. It will be evident from

this story that it is at this stage that the idea of the higher and the lower worlds arises in man. Before this, there was an entire oblivion of such states. In the nascent growth of this second state, Spirit appears at first as a dwarf and then expands itself everywhere in all the worlds, higher and lower. That is to say, the Spirit potential became patent everywhere. Thrivikrama goes thrice or takes three steps. He is said here to stride the seven worlds with three steps for various reasons. The three steps may mean the three well-marked stages, as I stated before, of the spirit in man, or the three earths, Lokás and Pátálas. When applied to the earth-chain it means the four planes which can be passed over in three steps. As evolution proceeds in a cycle, the seven earths require four planes only, the higher three being Arúpa.

Man's progress lies in both spirituality and intellectuality. There cannot be even progress in him unless both sides are developed proportionately. In the phraseology of the Puránic writers, man has to develop his Deva side as well as the Asura side. The seat of Asuras is the Talas and that of the Devas is the Lokas. Man begins first with the spiritual stage and then goes down into matter, and again returns to the spiritual with increased experience. Likewise in the second stage of the Astral are these pairs of septenary differentiations generated for man to progress in. Bali is sacrifice. It comes from a root *bal*, to live. Hence it is the sacrificial ego which is hurled from the higher worlds into the lower for its own progress. It can go to the higher only after it has worked its way up in the lower. Bali as a personality will become Indra again after his experiences in the lower are worked out.

Now the place to which Bali is consigned is Sutala. Correlating, as I did before, Bhu with Pátála, Sutala corresponds with Janaloka. Vishnu Purána says that this Loka is the abode of Sanaka and other Kumáras. Whether Sanaka and others stand for the developed egos of great Jívanmuktas or the incipient egos ready to start on the pilgrimage of life, it does not matter; for both significations are admissible here. As a personality, Bali is the protector of the lower worlds from the high plane of Sutala in which he resides. In this stage it is that Vishnu is born in a yoni (womb). S'ukra stands here for the Fourth-Race men.

#### PARAS'U-RA'MA.

The third principle of the septenary classification should be Káma, as Prána is not strictly an individual principle but universal like A'tmá. Hence it is we find in this stage that a war begins, now that the Káma principle commences to wax. The Kshatriyas or the warrior class had begun to overspread the land and wrought tremendous mischief. Consequently we find Vishnu incarnating as a prince of warriors to set a limit to those extremes to which the Kámic tendencies in a person will lead him. If no check from the other side comes, then there will be no chance of oscillation to the side of the spiritual, and the ego in the man will be irretrievably lost in the folds of Káma. Paras'u-Ráma is com-

pounded of two words; this is evident. Paras'ú means axe and is literally killing another, and Ráma is the sportsman. Unless amidst the gust and tempest of passions and emotions within, the sportsman lays his axe upon our Kámic tendencies and produces a revulsion of feeling towards, or disgust in the same, there is no chance for the ego to progress. The sacrificial ego is here Kárta-Vírya-Arjuna. The story of this incarnation runs thus. The Kshatriyas had grown in great numbers and become quite insolent and intolerable. Their leader, Kárta-Vírya-Arjuna, instead of confining his ravages to ordinary people, went and invaded the privacy of Rishi Jamadagni, the father of Paras'uráma, by injuring his cows, &c., when the males of the household were absent. Paras'uráma on his return is apprised of the fact and at once rushes into conflict with this thousand-headed Arjuna and puts him to death. His sons in revenge killed Rishi Jamadagni, whereupon Paras'uráma vows to eradicate Kshatriyas from off the earth, and it is said that in the conflicts which took place the Kshatriyas were utterly annihilated. The parentage of Paras'uráma is also significant. Rishi Gádhi had a daughter by name Satyavatí, who was married to Rishi Richika. This son-in-law of a Rishi gave his wife and mother-in-law one charu each (*viz.*, a dish of rice, barley and pulse mixed with butter and milk). The charu in the case of his wife was intended to produce from her womb a son of great wisdom; and the other was intended to produce a son of martial prowess. The mother and the daughter exchanging their dishes, the former bore Visvámitra and the latter Jamadagni, the father of Paras'uráma.

Now that Arjuna is the ego is clear from Krishna's dialogue with him in Bhagavad-Gítá. It comes from a root meaning to gain. Hence it is the ego that gains its liberation. Prior to the ego becoming the pure Arjuna in the Mahábárata period, and able to sit in the "chariot of the body" with Krishna, the Paramátma, before it, it is Kárta-Vírya-Arjuna. He is the son of Kírta-Víryá, and as such is in this stage doing the duty of his life with the Vírya or energy of Káma. In the close of this Kámic stage, there is the perception of ego-hood amidst the coils of this Rájasic serpent, that is, Káma-Manas begins to germinate. He is said to have had 1,000 heads, probably referring to the thousand-headed Káma-serpent.

Coming to Rishis we find Visvámitra and Jamadagni appearing first in this period. In the Puránas the word Rishi has many significations according to the light in which we interpret a particular story. No doubt these Rishis were living personages who incarnated on earth in a particular period. Yet they have other meanings. For how are we to interpret passages from the Das'opanishads which run thus? There is a cup inverted. In its right and left eyes are Visvámitra and Jamadagni. In its two ears are Goutama and Baradvája. In its two nostrils are Vasishta and Kas'yápa. In its mouth is Attri. Regarding this cup as the head and correlating these Rishis with the seven

principles, we get this result in the case of Visvámitra and Jamadagni, that they represent Buddhi and the Higher Manas. Visvámitra is literally the friend of all and Jamadagni is the Jáma fire. Paras'úrāma, the son of the Higher Manas, therefore stands for the Lower or Kāma Manas, which is developed in the conflict with Kāma. As regards the other Rishis I shall reserve the question for a separate occasion. Rishi Richika is the uniter or divider of the Higher and Lower Manas as well as Buddhi, since the term Richika is from a root meaning to unite or separate. It should not be supposed that Buddhi or Higher Manas are developed in this stage, but they are only latent. In order to trace the genealogy of Paras'úrāma, this order of the Rishis comes in.

K. NARAINSAWMY IYER.

(To be continued).

## Reviews.

### OUR MAGAZINES.

*Lucifer*.—The October number gives some very interesting "Watch-Tower" notes upon "Prehistoric Giants," dealing with the account of the excavation of earth-mounds in the Ohio Valley near Toledo, O., in the United States. Some mention is also made of Sir Benjamin West Richardson's latest work upon "A Theory of Nervous Atmosphere," and some suggestive extracts quoted therefrom. Che-Yew-Tsang in an article entitled "Some Modern Failings," uses a good deal of old argument to prove that all men are not turned out of the same mould, or, in other words, that some prefer reason and others faith as the means to the knowledge of higher truths, and that few know how to combine them. It is a familiar but unpleasant truth that we are all a little lop-sided. Perfect symmetry is not the product of the age we live in. B. K. contributes the first of a series of articles under the head of "The Fundamental Problem of the Theory of Knowledge," beginning with a statement of "Naïve Realism." The series promises to be an interesting one. "Fierce Impetuosity," by G. R. S. Mead and "Elementals," by H. P. Blavatsky, are concluded. "Science and the Esoteric Philosophy," is as interesting as ever. "A Rosicrucian Adept," reprinted from an old alchemical work, by William Cowper, published in the year 1680, is highly suggestive and interesting, showing the perpetuation of the magic art among the Hebrews in Europe. "Karma and Astrology," by Rai B. K. Laheri, is a partial vindication of the Theosophic idea of Astrology, but is particularly weak in the effort to bring it into relations with the doctrine of Karma. Thus it is said:

"For instance, if a man, in his past incarnation, had struck another on the head and shed his blood, then by the Karmic law of retribution he will have to undergo similar suffering in his next or subsequent incarnation to that of his victim in the past. Thus if he receives a wound on the head by some one striking him, he has worked off his past Karma. This can be ascertained from his horoscope if the planet Mars (blood) is found to be in the sign Aries, which represents the head in the human system. If the man had struck his victim, say when the latter's age was only five, then in the next incarnation in which he is to suffer this result, the planet Mars will come to Aries exactly at his fifth year."

To all of which we say, 'pretty and convenient; but not in accord with facts.' Rai B. K. Laheri seems to forget that the karmic agent is the Ego itself, and has yet to learn that Mars in Aries signifies a good many things besides broken heads.

*Path.*—"Occult Arts"—*Precipitation*, is the first of what we presume will form a series of articles upon this subject. The present article is timely, but the subject is treated in a loose manner, far from systematic; many of the statements being of a type suggestive rather of a rabbit-warren than the groundplan of a person who is treating a familiar subject. "Faces of Friends" gives us the portrait and a short biography of Gnanendra Nath Chakravarti, who was lately at the Congress of Religions in Chicago, as the Indian Delegate of the U. S. "That everlasting Personal Equation," by J. D. Buck, is a well-written and stirring monograph upon work and ideals as opposed to dogmas and idols. "The Name of 'America' Indigenous," opens up the question of the derivation of the name, and Mr. John M. Pryse attempts to show in this article that the name has affinity with, if it does not take its origin from, many names formerly applied to the cities of the Incas.

*Le Lotus Bleu.*—"Notes on Nirvâna" comes to a conclusion. "Reincarnation," by L. D'Ervioux, presents a familiar subject in a vigorous and pleasant form. "Cycles," by E. J. Coulomb is continued. "Notes and Reflections," by Guymiot, is a new feature in our contemporary, which will certainly add interest to its pages. "The Fall of the Angels and the Fall of Man" opens up an enquiry into this much-discussed Biblical subject. "The Vishishtâdvaita Catechism" is continued.

*Sophia.*—The September number of our Spanish journal has two important translations, "Reincarnation," by Annie Besant, and "Thoughts upon Elementals," by H. P. Blavatsky.

*Irish Theosophist.*—The September number completes the first year of our plucky little Irish representative. Its promoters may congratulate themselves on a year of useful work well done. In the present number "Theosophy in Plain Language" is continued. Mr. Russell's suggestive article on "The Element Language" is concluded. The poetical contributions of G. W. R. to this journal are uniformly rhythmical and expressive. The October number contains a good article "Notes on the Advaita Philosophy."

*Theosophic Gleaner.*—The October issue has an original contribution from N. D. K., "From Materialism to Metaphysics." "Theosophy and Buddhism," by Zepher, and "The Magnetic Light and Human Aura," by D. D. Jussawala, follow in the November number. Both issues have a very entertaining and instructive series of reprints from Theosophical journals.

*The Buddhist.*—Vol. V; No. 41, contains a good article by Mr. C. W. Leadbeater, who quotes Kinza Hirai, the Japanese Delegate to the Parliament of Religions, to show the progress of Christianity in Japan. It is said, "Christianity had brought riot, bloodshed and rebellion in its train. Verily, it had brought, instead of peace, a sword. The Government was forced to drive out the missionaries in self-defence." Dr. W. A. English contributes a robust little monograph upon the question, "What shall we teach our children?"

*The Theosophic Thinker.*—"Faith, Reason, and Intuition," by N. R., is continued. The translation of "*Sîta Râmanjaneya Samradam*" is going forward in good form. "Parallel Texts from Scripture," by B. Everitt.



is a very interesting and useful work which, we are glad to see, is to be continued.

*Journal of the Mahabodhi Society.*—Vol. II, No. 5, contains an interesting article on "*Patic'ca-Samuppāda*—or the Chain of Causation, as explained by Mr. Henry Warren, of Cambridge, Mass.," wherein the "Insoluble problem" of Prof. Oldenburg, relinquished by Bishop Coplestone in despair, is dealt with in a very satisfactory manner. "The philosophical views of the six contemporary teachers with Buddha" also yields very useful information.

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#### PUNARJANMA.\*

This translation of Annie Besant's Theosophical Manual upon "Reincarnation" is the first of a Gujerati series published by the H. P. B. Theosophical Propaganda Society of Surat. As the opening of a newly-organised and practical system of Theosophical activity, this publication is most welcome. The book is neatly printed and will be a serviceable work for all our Gujerati-reading members.

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#### EVOLUTION ACCORDING TO THEOSOPHY.†

Katharine Hillard, F. T. S., has produced in this work a very useful compilation of Theosophical teachings in regard to (1) The evolution of the Earth, and (2) that of Man, under which heads the present pamphlet of some 40 pages is divided.

The work is really intended as an aid to students in the use of a much wider field of information on these subjects—the "Secret Doctrine." As such it is especially commendable, inasmuch as for every statement made the reference to the original work is given. Theosophic students will find this compilation very useful when studying the original work.

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#### REMINISCENCES OF H. P. BLAVATSKY AND THE "SECRET DOCTRINE."‡

The above work is mainly from the pen of the Countess Wachtmeister who was for so long a time the constant companion and co-worker with H. P. Blavatsky, and whose long and earnest efforts in the cause of Theosophy has made her testimony upon all Theosophical matters to be so much trusted and esteemed.

In the present volume the private life and correspondence of H. P. Blavatsky, and her relations with many earnest members of the Theosophical Society, are very candidly placed before the reader, and numerous remarkable and interesting incidents in connection with the writing of the "Secret Doctrine" are recounted from the personal experiences and correspondence of the Countess Wachtmeister. In an *Appendix* to the main record constituting this volume, several intimate co-workers, and also one or two of H. P. B.'s relatives, give additional experiences of their associations with H. P. B. during the period of the writing of the "Secret Doctrine." The records of Bertram and Archibald Keightley are particularly valuable, as

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\* H. P. B. Theosophical Propaganda Society, Surat.

† Published by the Path Office; New York: 144, Madison Avenue.

‡ Theosophical Publishing Society; London: 7, Duke St., Adelphi, W. C.; New York: 144, Madison Avenue; Madras: Theosophist Office, Adyar, Price eighteen pence.

those gentlemen had more to do with the arrangement and press work of the "Secret Doctrine" than any others, and moreover, were so closely associated with H. P. B. in her life at Maycot and in London.

We are sure that the book will be gladly welcomed and widely read by Theosophists and others, and possibly by many outsiders to whom the career of Madame Blavatsky is more interesting, and perhaps as marvellous as her voluminous writings.

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#### VICHA'RASA'GARAM.\*

This book is the Tamil translation of the original which was written in Hindi by Swami Nichal Das, a great practical Vedantin of Northern India. The title is aptly chosen and means the "Ocean of Enquiry". The subject-matter treated of in the book fully endorses the title. The author explains the system of philosophy he believes to be true, and thoroughly supports the views of S'ri Sankarácárya. He maintains that all the other systems are either defective or misleading and exhorts his readers to follow the Advaita School. The concepts of evolution and involution; Purusha and Prakriti; Méyá, its quality and function, bondage and liberation and many more philosophical points, are so lucidly expressed that the book may be called an epitome of Advaita doctrine. As to the work of translation which has occupied Mr. Siva Row for the last two years; the easy style in which he has rendered the profound metaphysical ideas; the lucid way in what he has explained the different points by copious foot-notes, and the excellent arrangement of headings, reflect much credit on the translator. The Tamil-reading public ought to encourage the translator and show their appreciation of his work by purchasing as many copies of this book as they can.

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### Theosophy in all Lands.

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#### EUROPE.

LONDON, *October, 1893.*

Since I last wrote Mrs. Besant and Mr. Chakravarti have come and gone. On Wednesday, 4th instant, they, Mrs. Cooper-Oakley and Miss Müller, all landed from New York, Mrs. Besant and Mrs. Oakley—who look immensely improved in health—coming straight to head-quarters, while Mr. Chakravarti went to stay with Mr. Bertram Keightley and his mother. As I told you in my last, Mr. Chakravarti was to open the new Syllabus at Lodge on the 5th instant, which he did in a wonderfully interesting speech, his voice alone being quite charming and holding one's attention rivetted, even if he were not—as he is—a master of the English tongue, and having much that was new and profitable to tell us therein. Our Indian brother was fortunately able to give us a few days at head-quarters before he left, a time which will ever be pleasantly remembered by all who had the good fortune to come in contact with him, and to feel the charm of his presence and conversation. He left us a week before Mrs. Besant, urgent business compelling his return to India, so that his short stay only numbered ten days in all; while Mrs. Besant was able to be with us just a week longer. She left on the 20th instant, and proceeded overland to Marseilles, where the Countess

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\*Translated by R. Siva Row and published by the Kumbakonam T. S.; S'ri Vidya Press. Price Rs. 2-6.

was to join her, and before this reaches you, I hope you will have welcomed them to India.

The quarterly conversazione of the Blavatsky Lodge was held on the second, instead of the first, Tuesday this month, in order that all might have an opportunity of seeing Mrs. Besant before her departure, and of meeting Mr. Chakravarti, as so many of our members were away when the special reception was held. The hall was full, and many strangers were present, amongst them a newspaper reporter, who recorded his impressions—eminently favourable ones—next day, in the *Western Morning News*.

Three Japanese, one a priest, visited us, and attended the Lodge meeting last Thursday. They were on their way home to Japan, and one of them proved to be the gentleman who acted as our President's interpreter in Japan; he alone of the three could speak English. The priest spoke at Lodge, however, being interpreted, in sections, as he went along. He expressed his great pleasure with all he saw and heard, and his delight at knowing of the Theosophical Society and how they would take the news back to Japan, where, he said, all would be so glad to hear of our Society and its valuable work. The Library has recently been enriched by a most valuable gift, from Mr. Moore, who has presented Trübner's Oriental Series—fifty books in all. For this our brother deserves, and will get, the grateful thanks of all Theosophists, such a series being priceless to students of Eastern literature.

Miss Stabler, who accompanied Mrs. Archibald Keightley from America, and is now living at No. 17, and working here, has suggested a new form of activity in the shape of the "Lotus Circle" for children, a mode of Theosophical work which has been immensely successful in America, where Miss Stabler has had great experience in the work. The idea was taken up by the League of Theosophical Workers—or rather by its Secretaries, Mrs. Oakley (who has resumed her place again) and Miss Hargrove—and Miss Stabler has, under its auspices, commenced her class here with nine children. In future I believe the class, which meets on Sundays, is to be held in the Lotus Club room, where the piano will come in most usefully for the songs, written and composed for the "Lotus Circle" work in America, and which will be taught the children. Every one seems delighted with the idea, which certainly ought to work well, in our American sister's experienced hands.

Southport centre has blossomed into a Lodge since last I wrote, and both the Southport and Liverpool Lodges have recently had the benefit and help of Mr. Bertram Keightley's presence among them for a few days, when much good propaganda work was done, and lectures delivered. A new centre has been opened at Streatham, under the auspices of Mrs. Raphael, an old and valued member and worker, who has generously thrown open her house for meetings, &c.

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There can be no sort of doubt that our Theosophical Congress at the Parliament of Religions was a phenomenal success, and Mrs. Besant's interesting article in the *Daily Chronicle* of the 18th instant amply confirms this, even if we had not the accounts published in the Chicago papers at the time, to judge from. The one great object for which our Society was founded, and exists, *viz.*, the formation of a nucleus of a Universal Brotherhood of Humanity, seems really to be coming to the front and to be meeting with intelligent sympathy and coöperation all the world over. A short leader in

the *Cincinnati Times Star* last month, headed "Universal Brotherhood," strikes a very significant note, and some of the sentences might almost have been written by the pen of a Theosophist, so entirely are we at one with the writer. He says:—

"No more inspiring scene has been witnessed since the present era was born than is now being witnessed in Chicago in the daily sessions of the Congress of Religions, *the initiatory steps possibly toward the establishment of a universal brotherhood*.....There is a bow of promise in this magnificent assembly that the fierce and relentless wars between creeds are forever over, that so far as religion is concerned the day of universal peace has come.....the delegates all stand on one common platform, that of humanity and mutual benevolence, and that kind of a platform is as wide as space.....Who shall measure the happiness, supernal and eternal, which may date from this universal grasping of the hand?"

And much more in the same strain. Then again, in the *Daily Chronicle* of the 23rd instant appears another account of the great Congress, this time from the pen of the well-known and popular London preacher, the Rev. H. R. Haweis. Naturally enough, his words have as distinct a Christian colouring as Mrs. Besant's may be said to have a Theosophical (using the word not in its very widest sense) bias; still both accounts agree upon the remarkable spirit of unity and harmony which characterised the meetings of the vast assembly, and point to the breaking down of prejudice, and the enlightenment of hitherto bigoted and invincible ignorance which has resulted therefrom. Says Mr. Haweis:—

"The spectacle of Christians, Jews, Turks, infidels, and heretics met together for a few brief days in fellowship, if not in unity, 'gives,' as the French say, 'to reflect.' The experiment, endorsed by the Pope, discountenanced by the Archbishop of Canterbury, embraced by the Heathen Chinese, welcomed by the Hindu, Parsee, Cingalese, and the chiefs of almost every acknowledged religion of the world, has resulted in a demonstration the like of which has perhaps not been seen since the days of Constantine, Arius, and Athanasius."

"Nothing succeeds like success, and all those, myself included, who attended these earnest and enthusiastic meetings, seemed to feel that the Chicago religious demonstration, with its cosmopolitan cry for unity and its practical plan for toleration, would leave a mark upon Christendom equal to, though differing from, the new departure created by the Protestant Reformation."

"Then, listening to the eloquent Dharmapala of Ceylon, and the subtle and incisive utterances of the gorgeously-robed Vivekananda, it dawned upon many for the first time that so much high Christianity having been taught before Christ did not cheapen the Christian religion, but merely pointed to *the divine Source from which both it and every other devout and noble teaching has come.*"

"Last, not least, people may feel together, even when they cannot think or believe alike, and there may be 'difference of administration,' and yet 'the same spirit.' *The brotherhood of man transcends all the 'isms'*.....These are some of the voices from Chicago, which no scorn of the world can daunt and no indifference of the Church will silence."

With all which we are most heartily in sympathy and accord. The italics throughout are mine, of course, and serve to mark the extraordinarily liberal spirit which now seems to characterise the utterances of many of the most advanced Christian thinkers of the day—more of true Christianity, and less of Churchianity, in fact.

The instalments of Mrs. Besant's wonderfully interesting autobiography which have been appearing in the *Weekly Sun* ever since the spring, have now

come to an end, and have formed the subject, not unnaturally, of a good deal of comment in the public press. Not unnaturally, also, much of that comment has been—well, not altogether—of a favourable character, especially that published in the various Christian organs; but a leader from the *Northern Echo* of the 19th instant has just reached me, which gives an entirely sympathetic, yet evidently unprejudiced, view of “Through Storm to Peace.” The writer, after briefly running over the salient points of the autobiography, speaks of “the significant evidence of the extension of Theosophy,” which is to be found in the notice which it now begins to receive “at the hands of clergymen and other representatives of recognised creeds”; of a certain uneasiness, “not to say alarm,” which marks the utterances of these representatives on the subject of Theosophy. Then we have a very fair testimony to the fact that Theosophists “do not violate their cardinal principle of ‘universal brotherhood’ by any attempt at retaliation”, in that “they fully recognise the splendid service which Christianity has already rendered in the cause of humanity”, and so forth. In conclusion the writer pens a most striking and impressive paragraph, in words which every Theosophist ought to take to heart, meditate over and act upon; for truly shall we so be judged. The paragraph runs thus:—

“It is the lofty assumption of Theosophists that they dispense with the concrete forms of Christian belief as being not so necessary for soul-growth as the abstract truths which have given these forms birth; and that they take for their guidance the primitive truth which they say underlies all forms of religion and is the sole possession of none. *It is by this standard that the world will judge them: greater things will be expected from those who, having thrown away as hindrances what the world has hitherto regarded as helps, walk the path of life with no other perceptible support than the strength gained from their belief that ‘Stronger than woe is will: that which was Good doth pass to Better—Best’.*”

The second number of *Borderland* is out, and it seems to be a decided improvement on the first issue. Mr. Stead, in the “Chronique,” only voices the Theosophical position in regard to the “Coulomb affair” when he says:—“I have no confidence in the administration of justice when a professor of the occult sciences stands before the judgment seat.” The occasion of this utterance is the recent prosecutions for palmistry, but the idea is the same. Under the heading “Has Man Two Minds or One?” are given “various views of multiple personality,” and among them H. P. B.’s, in a lengthy quotation from her article, “Psychic and Noëtic Action,” Part II (*Lucifer*, November 1890), which by the way is erroneously given as being found in *Lucifer* for June 1890. Turning to the section marked “Theosophy,” we find it to consist entirely of quotations from Mrs. Besant’s autobiography, to which I have already alluded—nothing else! Mr. Douglas Fawcett’s just published book, “The Riddle of the Universe,” is reviewed at great length; and an extremely interesting section on Coloured Sounds is given.

Mrs. Bloomfield Moore’s long-promised book, “Keely and his Discoveries,” &c., is at last out, and has been noticed here and there in the press. Mr. Stead gives a very sympathetic and peculiarly intelligent review of it in the current number of the *Review of Reviews*, saying that, with regard to the theoretical part of the book, many of the principles for which the authoress contends, have now been reckoned among the probabilities or even certainties of science. He very sensibly concludes by saying that “every great thing that has ever appeared on this earth began by being somebody’s ‘fad’ and somebody’s ‘eccentricity’”; therefore he feels that “we should be very receptive to fads and eccentricities, even when they don’t happen to

appeal to us personally"; adding, truly enough:—"In a universe where so many unknown powers surround us, it is possible there are more things in heaven and earth than are dreamt of in our philosophy."

I hope that Sir Edwin Arnold's inaugural address as President of the Birmingham and Midland Institute may already have reached you. He delivered it early this month at Birmingham, and a very full account was published in the *Birmingham Daily Post* of the 11th instant. I hear that the address was to be shortly issued in pamphlet form, so a copy may possibly have been sent to you. Needless to say Sir Edwin enlarges a good deal on the aspect of life and consciousness as it presents itself to the Hindu mind. Some of it is well worth giving *verbatim*. Speaking of the ever-pressing riddle presented to our minds by the Cosmos around us, he says:—

"No spot is empty of life to the Indian mind. India would never, indeed, have invented the locomotive or the Gatling gun; but her poorest peasants, by inheritance from profound philosophies, and by the religious atmosphere of their land, stand at a point of view far beyond the laboured subtleties of a Priestley or a Hegel. And if they could be familiar, as you are, with the splendid achievements and vast researches of modern science, they would not, any the more, abandon their fixed faith in the Unseen and the Unknown. Rather would they think it odd that Western savants should teach the law of the conservation of forces only to abandon it when the highest and most elaborated of all forces comes into question.....since it is not the eye which sees or the ear that hears, but the self behind those instruments, they believe in that self and discount by peace its assured perpetuity. Masters of metaphysics, they sweep the puzzle of Being aside with one decisive maxim—'Never can the thought know the thinker.'"

Much more there is, in equally delightful strain, but which the limits of this letter forbids my attempting to give; neither can I record much else of interest to us, accounts of which have appeared in the press since I last wrote; I am simply "crowded out" with news this month.

A. L. C.

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### AMERICA.

Mr. W. Q. Judge writes to us with reference to the report of the Theosophical Congress:—

"I desire to give notice that two earnest members of the American Section having given their services as stenographers freely at the Congress, I have thus been able to secure a *verbatim* report of the proceedings and speeches from beginning to end. As the event seems to justify the expense, I will issue, as soon as possible, a printed complete report of the Congress. The transcripts of the notes have been received and are now in the printers' hands; the number of copies to be printed is 2,500.

"One copy will be sent to each T. S. Branch in the world, several copies to each donor who gave \$ 25 or over, one copy to each of the other donors, and several copies to the different head-quarters.

"When the reports are all done and distributed I shall be able to issue a full statement of the fund and how it was disposed of."

A later letter informs us that "So generous has been the response of brethren to my appeal that there will be a surplus left over after all expenses, which will be sufficient to enable me to publish all the Theosophical addresses in full, and the pamphlet is now under way."

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## INDIA.

A new Branch has been formed at Bustee-Goozan, Jallandur, Panjaub, with eight members.

The Surat Branch has just issued a translation in Gujerati of Mrs. Besant's excellent little manual on *Reincarnation*. The work of translation was performed by Dr. Edal Behram. The Combaconam Branch has just issued from its press Mr. Siva Row's Tamil translation of the *Vichára-sigara*. The book is noticed in our Review columns.

Pandit Bhavani Shanker has visited the following Branches: Nassick, Nagpur and Jubbulpore, and after visiting several more places will attend at Adyar for the Convention.

Mrs. Besant and Countess Wachtmeister have arrived. An account of their work is given in the *Supplement*. We learn that Miss Henrietta Müller is to revisit India this winter, arriving in Bombay about November 27th. She will be present at the Convention in December.

The Bhárata Dharma Mahámandal at a general meeting recently held at Delhi has passed resolutions in appreciation of the Theosophical Society and its work in India, and invites the cordial coöperation of members of the Society.

## AUSTRALASIA.

## SYDNEY BRANCH.

The Sydney Branch slowly, but steadily, continues to grow. Since the formation of the "League" (by Mrs. Cooper-Oakley) all "Open" meetings have been left to it, the Branch giving itself to the study of the "Secret Doctrine" (conducted by E. W. Minchin, and well attended) and "The Key to Theosophy." Alternate Wednesday nights are for members' short original papers, and also readings from any of our Theosophical periodicals, or suitable articles, and followed by discussion. We have a weekly Library night, and already possess a very fair Library, which is being added to as the Executive find means, and by the unselfish consideration of one or two members. A monthly "Executive" meeting is a matter of course: but there is on five days a week a small gathering principally of prominent members of the S. T. S., including the President, and Vice-President, in the Branch room at lunch hour, at which all matters of general Theosophical Society interest come on for impromptu discussion.

The League has also its Debating Club, conducted by Mr. Rego, and fairly attended. Also a "Beginner's" class for study of the "Secret Doctrine" under another F. T. S. with very encouraging results. Another item is the collection and distribution of clothing for the destitute, under the management of Mrs. M. A. Minchen, who has found sympathetic contributors as well as needy clients in growing numbers. And still another item of importance indeed is the courageous work of this sister, who went out alone, and has by degrees drawn together over a dozen children from the streets, who now eagerly watch every Saturday afternoon for her coming. She has at least made in these young lives a little additional brightness. Bro. Chappell, and another good friend, Mr. Walden, are now taking active part in this loving labor. All Theosophists send them the help of good wishes!

The last item at present is the institution of "Social Evenings," to afford opportunity for cultivating and extending our fraternal activities, among inquirers who fear Theosophy is only suited to the solemnly intellectual. Our inaugural "Social" will come off on the 24th of the present month, and is to include music, singing, &c., as also the cup of tea so potent in sociability.

The S. T. S. and League quarters, and Theosophical Book Depôt of Messrs. Willans and Co., adjoin each other, at 91, Hunter Street, in the very heart of the city.

E. M., F. T. S.

### CUTTINGS AND COMMENTS.

"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

In last month's *Theosophist* under "Reviews" a question was raised concerning the age of the Solar System. The figures, which our reviewer states were furnished to Madame Blavatsky by the late Mr. Subba Rao, give the number of years as 1,955,884,693. In reply to the question raised as to the source from which this information was obtained, Babu Ishan Chandra Dev of Dehra Dun writes: "The numbers 1,955,884,693 seem to be wrong on comparison with the figures I supplied in the *Theosophist* for November 1888 (pages 99-100). These figures were taken from the *Sûrya Siddhanta*, 1st chapter." The figures given in this work are ; 1,972,948,990, and it is stated that the system has still 2,347,051,010 years to run.

The calculation worked out from another basis, that of the Manus, gives yet one more set of figures ; thus :—The present Manvantara is the 7th of the Mahámanvantara. The period of each Manu is 306,720,000 years, and the Sandhi between each is 25,920 years. Then, for 6 Manvantaras expired, we have  $306,720,000 + 25,920 \times 6 = 1,840,471,520$  expired up to the time of Vaivasvata Manu. Now, for the time expired in the present Manvantara, we must take the half of Manu's period for the outbreathing or manifestation and one-half for the inbreathing or retrogression. Each of these periods must then be divided into 4, 3, 2 and 1 tenths respectively, for the duration of the yugas. As we are now in the period of manifestation, not yet having reached the middle of the Kaliyuga, we must deal with that period only ; thus,— $306,720,000 \div 2 = 153,360,000$  years, the period of manifestation. This period, divided by 10 and multiplied by 4, 3 and 2, gives the durations of the Satya, Treta and Dvâpara yugas in the manifesting half of the whole Manvantara. The sum of these three yugas is 138,024,000 years. Then, to the sum of the six Manvantaras and Sandhis already expired, *viz.* : 1,840,471,520, we must add the sum of the three expired yugas of the outward arc of the present Manvantara, *i.e.*, 138,024,000, and also 4,990 years of



the Kaliyuga, expired to the year A. D. 1888. The sum total is 1,978,500,510 years, and this is the period of the Mahámanvantara expired ; leaving 2,341,499,490 years in which to think out our little problem !

It would be interesting to know which of these three sets of figures is entitled to the greatest credence. Those given by the late Mr. Subba Row and those by Mr. Ishan Chandra Dev differ by some 17 millions of years, while those of the latter gentleman and our own leave an interval of some 5 millions not accounted for, which may be of importance to some of us who have to make "a bold little run at the very last inch" of this long prospective journey.

*The Divining Rod.* It is some time now since we have heard anything in the public press about the "Divining Rod." The following from the *Westminster Budget* may be of interest to our readers :--

"A few weeks ago took place some operations with the divining rod by Mr. Stears, of Hull, who was called to Mr. S. Campion's farm at East Heslerton, near Malton, to search for a water supply. At that time he marked two places near the farm-house, where he said the presence of water was indicated by the rod. Since then Mr. E. Halliday, plumber, of Malton, has bored an artesian well at one of the places indicated, and found a very copious supply of water at a depth of 87 feet, after going through sand, clay, and a bed of what Mr. Halliday says is quartz and lead ore. Mr. Campion, who was previously without a supply of pure water, is delighted with the results of the visit of the "diviner," and has faith in his power with the rod. Mr. Stears has since been called in to experiment on several farms on the Birdsall estate of Lord Middleton, the operations being conducted in the presence of Julia, Lady Middleton, the Hon. Geoffrey and Mrs. Dawnay, Mr. Persons (Lord Middleton's agent), and others. Other farms were visited, and Mr. Stears, after employing the rod, indicated the presence of water at each. Mr. Halliday has also received instructions to make tests at these places, and operations are now in progress. Mr. Stears has successfully "divined" for water on two of Mr. Lett's farms in the East Riding, and also at Amotherby, near Malton; and his success is drawing fresh attention to the "divining-rod" and its capabilities in the hands of a duly "inspired" professor. Mr. Stears claims that he can also discover metals as well as water, and he alleges that not one person in 10,000 can use the rod successfully. His explanation of the power he possesses beyond the ordinary run of his fellow-men is that it is what he would call "animal electricity," because at times, after using the rod for a long period, he loses his power with it, and only recovers it after short rest and refreshment. In the presence of Lady Middleton and the rest of the company he made several interesting experiments—for instance, standing on a china dish, to show that china is a non-conducting agent (the rod ceasing to oscillate even when over water); finding metals hid in the ground, &c."

The late Mrs. Louise Cotton in her valuable book on Palmistry gives a useful list of books and magazine articles dealing with this

branch of divination. Speaking of the operation itself she says :—

“ When a sensitive person who has the power of feeling the existence of water or mineral under the surface of the earth, steps exactly over the course of a spring or running water, or metallic vein, &c., the piece of wood or other medium used, turns in the hands : in most cases upwards for water and downwards for minerals. The motion varies according to individual temperaments ; in some hands the turning is slow and but slightly felt, or scarcely perceptible by lookers-on ; with others it rotates rapidly, and when held tightly by the thumb, the bark of the branch, or twig, often peels off ; and with very susceptible operators, I have seen the rod fly out of the hands, or, if very tightly held, break.”

It appears that Mr. Stears explains his faculty as “ animal electricity.”

*Harmony  
and  
Discord.* A newspaper report of the undignified and inharm-  
nious proceedings of the recent Church Congress in  
England, affords a striking contrast to the accounts  
that have reached us from all sides of the harmony  
and fraternal feeling that have reigned supreme in the  
recent Parliament of Religions. Surely it is a striking sign of the  
times when we find on the one hand a sectarian and bigoted church  
divided against itself on matters of creed and ritual, while, on the  
other, a mass of earnest, truth-seeking enquirers meet together to  
discuss in a friendly spirit the different great religions of the world.

The chief subject under discussion by the present Church Congress was the possibility of its reunion on certain lines with other churches. However, we learn, that the presence of the celebrated Father Ignatius tended rather to prove the great disunion which exists in the church itself. The Reverend Father, it appears, saw fit to protest against the Rev. Charles Gore's right to speak, and in spite of cries of “ order” and “ chair,” advanced to the platform crying “ I say, Charles Gore has no right to speak. In the name of Jesus he has no right to speak.” Then followed “ the greatest confusion” for a considerable time. Further comment is needless ; for we all know that a house divided against itself cannot but fall ; and yet it was the Archbishop of Canterbury who refused to allow the Church of England to be represented at the Parliament of Religions. This is indeed a marked instance of the irony of fate ; but the Archbishop was surely wise in his generation in having taken steps to prevent a similar scene at the World's Congress.

*The Cha-  
raka-Sam-  
hitā.* Babu Avinash Chandra Kaviratna, who is now  
translating and publishing in parts this valuable In-  
dian work on medicine, seems to be receiving much  
encouragement from Western medical practitioners.

A well-known Philadelphian physician writes : “ As I  
go over each fasciculus, I always arrive at one conclusion, and that is

this:—If the physicians of the present-day would drop from their pharmacopœia all the modern drugs and chemicals and treat their patients according to the methods of *Charaka*, there would be fewer chronic invalids in the world.” This is indeed unstinted praise, and while we are not in a position to speak from a medical point of view, we may congratulate the translator on the warm recognition which his labours are receiving. There is much useful translation work being turned out just now by our Calcutta Hindu friends.

The *Madras Mail* has the following suggestive notice  
*Dream* of a curious psychological question connected with  
*Smells.* the sense of smell :—

“The nose is by many physiognomists accounted to be the truest index of character, as it is undoubtedly one of the most unalterable marks of race. The olfactory sense, again, stimulates the memory with extraordinary force, many of our most vivid recollections being associated with scents and smells. And yet, strange as it may seem, the nose plays no part whatsoever in the world of dreams. Such is at least the conclusion to which ‘G. P. W.,’ who communicates his discovery to the *Spectator*, has been driven, not merely by his own experience, but by that of a number of his friends. They all agree that one dreams of eating, talking, walking, flying, hearing both conversation and musical sounds, but never of smelling. As he points out, nothing would be more natural on the face of it than that the smell of cooking should conjure up a dream, say, of a delicious dinner. But it doesn’t. And yet it is possible to derive some negative consolation from this curious omission. Think, for example, how terribly tantalising would be the lot of the epicure, if he were doomed to dream of bouquets and aromas which he could never fully realise in his waking moments. Think, too, of the misery of a nightmare hinging on a concatenation of horrific odours! On the whole then we think it is better to bear the smells we have than dream of odours that we know not of. All this of course is based on the supposition that ‘G. P. W.’s proposition is based on a complete induction. It is a little early in the day to regard the question as settled.”

Baron Swedenborg affirms that the spirits (elementals) can obsess every sense but that of “taste.” Now smell may be regarded as a superior-taste sense, inasmuch as it depends upon a deposit of particles from an odorous body upon the olfactory membrane, and not upon a mere vibration of the conducting medium as is the case with hearing and sight. How often have we, dream-hungry, sat down to a feast which satiated the sight; but when did we ever recall the taste of a dream-pudding? We have heard of persons who have taken medicine in their dreams and have been thereby cured of long-standing sickness, but the dream-stuff thus taken was neither hot nor pungent, nor sweet, nor cold, nor insipid, nor sour. In fact, to the waking consciousness it was tasteless. And yet, curiously enough, the sense of smell is generally the first to become subjectively active, as many a student of occultism will certify.

There is a mode of incineration, says the "Little Electric Cre- Electrician," which surpasses in rapidity that which has been long practised in Italy. This system is employed in Philadelphia and is thus carried out:--The body, wrapped in an asbestos sheet, is placed upon a table of refracting terra-cotta. At the head and feet of the corpse are placed two plates of copper which constitute the poles of a powerful dynamo. The current is then set in circulation and traverses the body which takes the place, as it were, of the incandescent carbon of an electric-lamp. In the twinkling of an eye the carbonisation is complete; and this process of instantaneous volatilization is the more readily brought about on account of the air which freely surrounds the corpse and so assists combustion.—*Lux.*

The *Madras Mail* says:—

*The evidence of Specialists.* "In a recent number of the *Journal of the Franklin Institute*, Professor C. F. Hines suggests that scientific experts who are called upon to give evidence in courts of law on the merits or demerits of an invention and the infringement of patent rights, ought to be appointed by the Judge or Jury, and not subsidised by one or the other party to the suit. The latter practice is calculated to produce a bias, for, although science ought to be absolutely free from partiality, men of science are only human. It is no secret that scientific witnesses have gained a very bad name for romancing in the Law Courts.

In the Imperial Courts of Germany, such experts are temporarily employed by the State on the appointment of the judge. Such an expert must publicly follow the scientific art of which it is a question, as his means of livelihood, and not merely as a theorist for the time being, or for legal purposes. The payment hardly compensates him for his loss of time, and he has no obvious inducement to illustrate the proverbial three degrees of comparison—positive, Liar; comparative, D—d Liar; superlative, Scientific Expert."

The crusade against H. P. B. corroborates this theory. Mr. Nethercliff, retained by the S. P. R., certified that H. P. B. had forged the K. H. letters: Herr Ernst Schütze of Berlin, certified to Herr Consul Gebbard that there was no resemblance between the two handwritings. The German expert is even more renowned than the British one and, being a Government official, holds the higher social position. Moreover, the hired expert of the S. P. R. testified, as an expert fully competent to give an authoritative opinion as to handwriting, that the Pigott letters in the Parnell case were genuine writings of Mr. Parnell: whereas, they proved to be forgeries, and Pigott, the forger and perjurer, killed himself in prison after leaving a written confession of his crime.

# SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1893.

## THE PARLIAMENT OF RELIGIONS.

It would be impossible to give anything like a detailed account of the proceedings of this important Congress in general, or even of those of its Theosophical section in particular. We have received from Chicago a large bundle of newspapers containing very graphic accounts, which have naturally been read with great interest at Head-quarters. For the benefit of our readers, we republish below the greater part of a very excellent and concise account of the Congress from the pen of Annie Besant, which originally appeared in the London *Daily Chronicle*. From this it will be seen what a success Theosophy had, and how in truth, as said by one paper, it "rivalled the whole Congress":—

"This Parliament of Religions, gathered together in connection with the World's Fair, is certainly unique in post-Christian history, and significant in its bearing on the future of religious faiths. Here, in the most modern of modern cities, in the Chicago of rush and competition, of corn corners and pork factories, of Anarchism and repression, of sudden wealth and pauperism, of speculation and bankruptcy—here are gathered together the teachers and leaders of the world's faiths, from the dignified representatives of hoary Bráhmánism to the hasty exponents of the latest born of Christian sects. Of the many religious bodies that received invitations from the liberal-minded promoters of the Parliament, none seems to have refused save the Church of England. That very conservative body could not consent to stand on a platform which put the various faiths of the world on an equality with each other. It claimed that Christianity, being unique, could only stand as teacher, and could not consistently listen to the exposition of other religions, as though they also had a divine mission in the world. The more ancient historic Church of Rome made no such difficulties, but sent eminent prelates as her representatives. Rome is the most adaptable of churches, rigid at the core as to doctrine, but flexible externally as to methods. In an aristocratic age the most conservative of bodies, she becomes democratic in a democracy; at once pliable and elastic she is ever the same within while manifold without.

It was a wonderful gathering on the day of the opening of Parliament; a long procession of the delegates from the various countries filed into a hall crowded with some 3,000 people; dark-skinned faces, turban-crowned, side by side with white-faced prelates and dignitaries, the white skins looking somewhat pallid and washed-out contrasted with the warmer hues of India, China, and Japan. The Archbishop of Zanti draws attention by the gorgeousness and quaintness of his raiment; Cardinal Gibbons shone resplendent in the scarlet of a Prince of the Roman Church; brilliant orange robes, surmounted by the swarthy face of Swami Dvidi Kananda, draw passing gaze; the slight delicate form, draped in white silk, is a well-known Buddhist, H. Dharmapála, representing also the Theosophical Society in Ceylon; noticeable is the stately presence of the Indian Theosophical delegate, representing also some great Bráhmanical societies, Pundit Gyanendra Natha Chakravarti, son of an ancient Bráhman family, and one of the most brilliant graduates of Calcutta University. And so they pass, one by one, and fill the spacious platform. Mr. Charles Bonney, the president of the Department of Religion in the World's Congress Auxiliary, must feel repaid for his months of toil and anxiety as he gazes at the brilliant scene, and sees his laborious task brought to so successful and notable a conclusion. From every clime men and women have answered to his call, and this strangest and most significant of parliaments is filled with delegates representing the faiths of the world.

A prayer from a Christian prelate opened the proceedings, a prayer presumably pointed by each delegate to his own conception of the Divine. Dr. Barrows, the chairman of the Religious Department, gave an address of welcome to the assembled

delegates, and those selected to reply—among them Professor G. N. Chakravarti, the delegate of the Theosophical Society—spoke in turn to the vast assembly. The warmth with which the Eastern delegates were received was very noticeable, and, in truth, this cordiality was one of the most remarkable features of the parliament. The impression created on the great crowds of Christians who thronged the halls day after day, by the learning, gentleness, power, and lofty spirituality of several of the Eastern representatives was startling in its strength of generality. "We have been for years spending millions of dollars," said one man, "in sending missionaries to convert these men, and have had very little success; they have sent over a few men, and they have converted everybody." The phrase very well expresses the general feeling as to the noble types of the Eastern races who represented their ancient faiths in the most modern of Western cities. They converted everybody to willing esteem and cordial friendliness, making no effort to convert them to their own creeds.

The Theosophical Society was peculiarly fortunate in its two Eastern representatives. Pandit Gyanendra N. Chakravarti is the professor of mathematics at Allahabad University, and is held in high esteem, even in the Anglo-Indian community. Among his own people he is honoured and trusted, not only as a Brâhman, but as maintaining the Brâhman traditions in a careless and loose-living age. This trust received striking evidence in his delegation by important Brâhmanical societies to represent them, an unheard-of step from those conservative and dignified bodies. The professor is a very eloquent and polished speaker, his English classical, undisfigured by modern colloquialisms, and a peculiar musical charm being lent to it by a certain undercurrent of sustained monotone, difficult to describe, but easily traceable to the habit of Sanskrit chanting; in Sanskrit quotations this melodious monotone was very noticeable, and it governed the English speaking, giving a quite peculiar character to his oratory, much noticed in the American Press. This stately eloquence came well from the representative of the most ancient of Aryan religions, the religion whose lofty spirituality has been the source whence have come the impulses of spiritual life that have found embodiment in the great world faiths. Spirituality and learning have been the characteristics of Brâhmanism, and they were well represented in its delegate. A striking contrast to his Hindû brother was H. Dharmapâla, the delegate from the Southern Buddhist Church, and from the Theosophical Society in Ceylon—slight, fragile, "with the head of the Christ," as said one enthusiastic admirer, his speech impressive from his intense conviction and deep devotion, he was a centre of interest and attraction, a certain childlikeness of nature giving a rare charm of manner and grace of presence.

The Theosophical Congress, as said one of the leading Chicago papers, was a rival of the parliament itself in the interest it excited. The plan of the Department of Religion was a good one. Each body strong enough to hold one had a congress of its own on one or more days, fixed by the committee; in addition to this, chosen speakers occupied one session in presenting the views of their body to the parliament. The Theosophical Society was given two days for its congress, the evening of the second day being devoted to the presentation of Theosophy before the parliament. The hall originally granted to it seated about 300 people, but it was so densely packed before the first meeting opened that the managers gave us another hall, seating about 1,200. This was promptly filled, and at each succeeding session the crowds grew, filling passages and packing every inch of room, until at our fifth session two adjoining halls were offered us, and we held two overflow meetings in addition to our regular session. The sixth session was the presentation of Theosophy to the parliament, and some 3,000 people gathered in a huge hall. So intense was the interest shown that the management most generously offered us the use of the great hall for an additional meeting on the following night, and it was packed with eager listeners. In addition to the Indian and Cinghalese delegates above-named, the Theosophical Society sent from its European section Annie Besant, Miss F. H. Müller, and Mrs. Cooper-Oakley; the American section was represented by its general secretary, William Q. Judge, Dr. Jerome Anderson, of San Francisco, Mr. George Wright and Mrs. Thirds, of Chicago, and Claude F. Wright of New York; the Australasian branches delegated Mrs. Cooper-Oakley, who had been working among them for ten months, and who came direct from Australia to Chicago. Between the interest excited by the speakers and the far deeper interest excited by the subjects dealt with, the meetings were rendered thus successful.

ANNIE BESANT."

## T. S. FINANCIAL STATEMENT.

The undersigned acknowledges, with thanks, the receipt of the following sums since the date of the last report :—

## ANNIVERSARY FUND.

|                                                              | Rs. | A. | P. |
|--------------------------------------------------------------|-----|----|----|
| Mr. S. J. Neil, Annual Dues of 2 members ... ..              | 3   | 0  | 0  |
| Dr. W. A. English, Annual Dues of 7 members, Lanka T. S. ... | 11  | 6  | 0  |
| Mr. H. B. Leader, Melbourne, Annual Dues of 18 members ...   | 28  | 6  | 0  |
| Lt. H. F. Head, Annual Dues ... ..                           | 2   | 0  | 0  |

## HEAD-QUARTERS FUND.

|                                                     |    |    |   |
|-----------------------------------------------------|----|----|---|
| Mr. S. J. Neil, Entrance Fees of 2 members ... ..   | 7  | 14 | 0 |
| J. Van De Linden, Donation ... ..                   | 15 | 12 | 0 |
| Dr. W. A. English, Entrance Fee of 2 members ... .. | 8  | 2  | 0 |
| Mr. P. Nagesha Rao, Donation ... ..                 | 3  | 0  | 0 |
| Mr. C. Sambiah, do ... ..                           | 2  | 8  | 0 |
| Mr. H. B. Leader, Entrance Fees of 5 members ... .. | 19 | 10 | 0 |
| Lt. H. F. Head, Entrance Fee ... ..                 | 5  | 0  | 0 |

## LIBRARY FUND.

|                                 |   |   |   |
|---------------------------------|---|---|---|
| Box Donation ... ..             | 0 | 5 | 6 |
| Mr. C. Sambiah, Donation ... .. | 3 | 0 | 0 |

## SUSPENSE ACCOUNT.

The following subscriptions, towards the reimbursement of the defalcations of the late Treasurer, have been received up to the 21st November :—

|                              | Rs.   | A. | P. |
|------------------------------|-------|----|----|
| Already acknowledged ... ..  | 3,463 | 2  | 7  |
| Mr. C. Kotayya Chetty ... .. | 10    | 0  | 0  |
| Mr. Purmeshri Dass ... ..    | 25    | 0  | 0  |
| Mr. Dorabji Dhasabhoy ... .. | 100   | 0  | 0  |
| Mr. Ishwara Prasad ... ..    | 100   | 0  | 0  |
| Total...                     | 3,698 | 2  | 7  |

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

## ADYAR LIBRARY.

The following books have been added to the Library during the past month :—

DONATED :—*Kānchimahâtmya* and *Kāmâkshivilâsa*, by the Hon. S. Subrahmaniam Iyer; *Lalitasahasranâma* with Bhâskarâ's commentary, by Pandit R. Ananta Kristna S'âstri; *Principles of Pravara and Gotra*, by Hon. P. Chentsal Rao, c.I.E.; *Vichâra Sâgarâ*, by Mr. Siva Row; "Lists of Sanskrit MSS." in the Bombay Library and Deccan College, by the Government. "The Riddle of the Universe," by Mr. E. D. Fawcett.

PURCHASED :—Burnell's "Classified Catalogue," Index of Tanjore Library; *Pâdmasamhitâ*; *Ishvara Samhitâ*; *Lakshmi Tantrâ*; *Datakâimâmâmsa* and *Chandrika*, with commentary; *Jimutâvâhanasâgabhâga*; "The Pandit," Benares College Magazine, 25 vols.

EXCHANGED :—*Taitaréya Samhitâ* and *Nâmaka* for *Theosophist*.

The Madras and Bombay Governments have kindly consented to present the Adyar Library with their series of publications.

WALTER R. OLD,  
Librarian.

## EUROPEAN SECTION.

A charter has been issued [Oct. 13, 1893] to seven members of the Southport centre, to form a Lodge there, under the name of the "Southport Lodge T. S."

G. R. S. MEAD,  
General Secretary, European Section.

## INDIAN SECTION.

New Lodges have been formed at Busteegoozan, Punjaub, Prodatur, and Madras. The former under the title of the "Tatwa Jnâna Pracharini T. S." is under the control of Babu Sandee Ram, as President, and Babu Sawan Mull. The charter for this Branch was issued on the 18th November.

The Prodatur Branch, to which charter was issued on the 15th November, is presided over by Mr. T. Ramachendra Row, and Mr. G. Venkatarama Iyer is the Secretary.

SYDNEY V. EDGE,  
*Assistant Genl. Secretary.*

## ANNIE BESANT'S TOUR.

Mrs. Besant, accompanied by Countess Wachtmeister, arrived in Colombo on the 10th November and at once commenced the work of her tour.

The President-Founder writes :—

"The Ceylon visit was a huge success. Annie Besant was received with great affection, and her lectures at Kandy, Galle and Colombo were attended by crowds. The one at the Public Hall, Colombo, was crowded, H. E. the Governor and Lady Havelock, H. E. the Commander-in-Chief and most of the influential Europeans and inhabitants of the town were present. The lecture was listened to with the closest attention, and the applause at the end was vehement. There is the greatest disappointment because of the impossibility of her giving a second lecture. At Kandy she distributed prizes at our Boys' High School and lectured; at Galle addressed the two hundred pupils of Mahinda College, and lectured to a very large European and native audience. At the stations along the railway between one and two thousand Buddhist school children of both sexes met the train, handed Mrs. Besant brief written addresses and charming bouquets of flowers. At Panadure, on our return from Galle, we stopped over two hours and lectured to five hundred school-children and at least an equal number of adults.

We were accommodated at Colombo by Mrs. Higgins at the Sangamitra School and received most lavish kindness from her and her associates.

On the 15th, I took the ladies to pay their respects to Sumangala Mahâ Nayaka, the erudite Mr. Wijesinhe, translator of the *Mahâvams'a*, interpreting for us. Later, Mrs. Besant laid the corner-stone of a building for the Girls' Boarding-School that Mrs. Higgins hopes to open on a fine piece of land in Cinnamon Gardens given free of cost by Mr. Abrew.

On the 15th we sailed for India, after an exceptionally agreeable visit of a week in lovely Lanka.

For the sake of those horoscopically inclined, I may say that Mrs. Besant set foot on Indian soil on the 16th Nov. at 10h. 24m. A. M.

Countess Watchmeister is looking remarkably well, and has made a delightful impression on the Sinhalese and Hindus by her kindness and thorough devotion to the interests of our movement.

At Tuticorin we received at the jetty the greetings of the principal Hindu gentlemen, with the usual garlands, &c. By particular request, Mrs. Besant briefly addressed a gathering at the railway-station before entering the train."

Most favourable reports reach us from Tinnevely and Madura of the success of Mrs. Besant's lectures.