



THE
THEOSOPHIST

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CONDUCTED BY H. S. OLCOTT.

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THE THEOSOPHIST.

VOL. XIII. NO. 1. OCTOBER, 1891.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

ANNIE BESANT'S VISIT TO INDIA.

There is a tide in the affairs of men,

That, taken at the flood, leads on to fortune.

THESE are the words which have kept on ringing in my ears ever since the news of our revered H. P. B.'s departure arrived in India. Such a moment of opportunity had, I felt, come to us, members of the Theosophical Society in that great sorrow. Would it be seized upon, or let go by, for ever lost?

Reaching England, it was at once plain to even the most careless observer that there at least, the hour of "tide in the affairs of men," was being grasped and utilised to the utmost. On every side one found increased activity, greater exertions, better organised and more devoted effort. Public lectures, Branch meetings, articles in newspapers and reviews, clear, terse, simple expositions of Theosophical teaching—every means and channel of work was being employed with redoubled energy and ten-fold determination and perseverance.

On the public mind, especially as reflected in the Press, the effect of all this was marvellous. At first almost the entire Press predicted the complete and utter downfall of the Theosophical Society movement, and the religious papers rejoiced exceedingly in the prospect. But as weeks grew into months, and instead of slackening zeal and energy, instead of disunion, strife and decay, the public saw redoubled activity, a stronger and more united front than ever, and thorough harmony and unity of purpose—the Press changed its note. Finally many of our opponents finding that, after all, there was something more in "Theosophy" than H. P. B.'s mere personality, actually began to think of enquiring what that something might be. So much for Europe. From America too, however, mail after mail brought similar news. There also our members had risen to the occasion and displayed even greater devotion, closer union, and a more fiery energy than ever before.

Thus, as the outcome of the crisis caused by our Teacher's departure, the Theosophical movement in Europe and America has

gained much ground within the last four or five months, and the fact has been ineffaceably stamped on the public mind that the loss of H. P. B. has neither crushed the Society, checked the movement, nor disheartened those working in it. The Western world realises to-day that the Society exists and is stronger than ever, that the Theosophical movement is alive, growing and spreading, and—most important of all—that the message which the Society has to give to mankind is not the mere reflection of a personality, however great and powerful, but claims an attentive hearing on its own merits.

To sum up: we stand to-day in the West farther ahead than ever, instead of having a long space of lost ground to retrieve and two or three years of hard and most disheartening work to do, in order to remove from the public mind the false impression that the T. S. was dead, the movement collapsed, and H. P. B. hunted from the field, as had to be done when real work was resumed in London in 1887, and as would inevitably have had to be done now if any similar impression, however false and erroneous, had been allowed to take root in the public mind after her death.

This, as I have said, has been prevented by the well-timed efforts and prompt devotion of the members of the T. S. in Europe and America, and the problem which has occupied my mind ever since May 9th has been: How to accomplish a similar result in India; for I felt sure that this crisis would call out all the best enquiries and qualities of the workers in the West, though I must confess to the admiration and surprise I felt, on arriving in England, to find how much they had actually accomplished.

What has to be accomplished is briefly:—

I. To impress forcibly upon the mind of the Indian public in general, and particularly upon the press, the fact that H. P. B.'s death has *not* killed the T. S., *not* deprived the movement of its vitality and power, *not* diminished its importance as a potent factor in forming India's future. This is trebly necessary at the present juncture, because the long absence of H. P. B. from the country; the diminished activity and work of the Society here owing to the lack of a sufficiently numerous and energetic staff at Adyar; and the death of many leading and earnest members—all tend to foster and strengthen the growth of such false impressions.

II. The educated part of the Hindu community is yearly falling more and more under the influence of a hopeless materialism, thus becoming selfish, sensual and apathetic, owing to the lack of any sound intellectual basis upon which to found a nobler ideal. It is absolutely imperative to bring a powerful force to bear upon them, and Annie Besant is specially qualified to do this. Her past history, her close and intimate association with Mr. Charles Bradlaugh, her years of co-leadership with him in the secularist movement, her thorough acquaintance with the whole case of the materialists, and her personal labour at the very sciences on which that case is based—all combine to render her

voice one of the very few to which even the most opinionated and dogmatic of materialistic B. A.'s *must* listen with respect. Moreover her deep knowledge of Theosophy, her marvellous lucidity of exposition, and her unrivalled eloquence, cannot fail to be appreciated by the entire public, and to be of very great help and value to the members of the Society especially.

III. Lastly, the members of the T. S. themselves needed, urgently, a strong and powerful stimulus, which should impart to them new courage, fresh hope, and well-founded confidence in the future.

For the achievement of these objects, I felt myself incompetent. Having neither world-wide reputation, great oratorical ability nor power to impress large masses of men, however energetically I worked, the blows I struck would be too weak to then and there impress the public and press as was needed. Therefore I did all in my power to obtain her promise to visit India this winter. She consented, though after great difficulty; not because it was not the desire of her heart to visit this sacred land, but because her presence and help is so much, so constantly, so urgently, needed in Europe.

One difficulty remains: such a trip is a costly one; and when I state that Annie Besant has given up everything to devote herself entirely to the work of the Society, it will be plain that she cannot possibly pay her own expenses. Hence, I appeal now to all members of the Society, as well as to all who love India, to contribute as largely as they can to the fund now being raised for this purpose. I cannot think that the Hindus have so lost all patriotism, all spiritual insight and perception, all care for their religion and philosophy, all desire to help their brethren, as to fail to do their plain and obvious duty in the present crisis. For a crisis it is,—one which may well be epoch-making in the history of Aryavarta, determining its course of development throughout the new cycle, so soon to open. The time before us is short; our blow must be struck against the materialistic tendency; we must act at once, if false impressions are not once more to lay hold of men's minds in India. The unerring law records our deeds, whose effects we shall experience hereafter. Each of us has now a chance of associating himself with an immense karmic force for good—or he may refuse it. But remember: a lost opportunity never returns.

B. K.

ANTIQUITY OF THE ARYAN EVOLUTION.

INTRODUCTION.

A FASHION has, for many years past, come into vogue among Orientalists and Archaeologists in general, to cry down the great age which their scriptures claim for the Hindu civilization. Their traditions and astronomical observations are disbelieved, for the simple reason that they tend to show many more millions of years of the world's existence, than what the fragmentary records of the Jewish scriptures allow. Their

chronology is relegated to the region of myths; their lost arts have not come into proper recognition; their science and literature have been ignored, and later compressed into a bird's-eye view of less than one thousand years' production from a few centuries B. C. to some centuries A. D.—(See *Wheeler's Sanskrit Literature*).

But here and there scholars and scientists have raised their voices to doubt the current conclusion and cramped vision of the white *Pandits*. Geology now gives hundreds of millions of years to the world; and though astronomy has not definitely settled the point, yet its data warrant an even greater age. Comparative philology, backed by comparative mythology and ethnology, is slowly drifting towards an antiquity much beyond the Christian six thousand years since the creation. The theory of creation in six days, has been doomed for ever, and that of evolution has taken a firm hold, forming the threshold of whatever concerns science and history. The days of *Genesis* are the days of the Brahmanic *Brahmá* or the *Devas*, which are understood to be great geological ages.

Thus emboldened, I, an Aryan, or rather a descendant, frightened out his wits, to see so much of his nation's hoary antiquity robbed without a decent hearing or fair consideration, do now take courage to set myself to work out the problem to a solution that shall go against neither what his *Shastras* teach, nor what modern science has established.

Astronomy, along with Physics, teaches, as do our scriptures, that the whole solar system, like that of the Universe, was once a gaseous incandescent mass, a trail of milky cosmic matter in the form of the serpent (comet), whence the symbol of Eternity is a snake with its tail in its mouth. Then evolving into globular form (*Brahmánda* = mundane egg) this mass, differentiated into planets, which, in course of time, became liquid and then solid, then radiating and so losing heat,—while the parent sun, still the grand flaming orb, lost much in dimensions. Our mother earth was thus once in a spheroidal condition, glowing with fervent heat, which radiated in course of time, and then she passed into a liquid condition,—and, cooling still further, a superficial crust was formed, possibly in the form of rings and continental stripes, as we see in Uranus and some other planets,—the original idea of seven islands surrounded by seven oceans, of our scriptures (*Purānas*) which record these cosmic stages.

At this stage, geology comes to our aid to detail the formation of the earth. The great internal heat, confined within the crust of the earth, caused that crust to give way now and then at the end of cycles, in the shape of volcanic eruptions, which made mountains rise, continents submerge, and new lands appear. Thus once great seas were in Central Asia, north of Tibet, and in the Sahara in Africa, west of Egypt; as also in Rajputana and Lower Bengal; while continents existed in the Central Atlantic and Indian Oceans, the Indian Ocean

continent being the *Lemuria* of the scientists.¹ *Lanká* of the *Rāmáyana* was part of this continent, which was submerged, according to the Brahmanical traditions, at the end of the *Treta Yuga*, when the Rakshasas were conquered by *Rāma* of *Ayodhyá*. Legends in the Indian Archipelago and Polynesia point to an immense continent which extended toward Asia in two divisions, inhabited by black and yellow races, always at war, which the gods are said to have stopped by submerging it; only the high plateaus and mountains surviving as islands. The deluge of the Chaldean, Hebrew and Aryan scriptures, and the primeval flood in China, probably refer to the grand cataclysm by which the *Gobi* became a desert, and the water of that great inland sea escaped in different directions. The continent of Atlantis, of which a few mountainous peaks survive as islands, of which Plato records a tradition, extended from the Canaries to the West Indies. Thus the disposition of waters and configuration of lands have considerably changed since their first formation, and supposing a man, who lived in mankind's infancy, to appear now with a recollection of those days, he would hardly recognise this as the same earth on which he once played out an existence.

Prehistoric Archæology² aids in tracing the particular steps of man's progress:—how in the *Palæolithic* period he learns to dwell in mountain-caves and lives by hunting, leaving aside the tree habitation of his grand-father, the problematical monkey of Darwin, the *Dánavas* and *Rákshasas* of our scriptures. He uses rough-hewn stone-implements to kill different animals. In the *Neolithic*, otherwise called surface-stone period, man, still contemporary with the mammoth, the cave-bear and other long-extinct mammals, now slowly improves and polishes his stone weapons; learns to make wooden houses on lakes, and to use elementary architecture, of which traces are still found in Switzerland. The stone implements consisted of hatchet, adze, gouge, hammer, chisel, scraper, disk, axe, lance, spear, arrow-heads, &c. Pottery of the rudest type is now manufactured; various utensils and personal ornaments made of metals, especially brass, begin to appear, in which some ingenuity is shown. Rude pictures are scraped on rocks; whence pictographs and hieroglyphs are later developed.

In the third or *Megalithic* period, man makes an advance in civilization, of which traces are found in earliest written records; stone-implements are elaborately finished, simple monoliths or unhewn pillars of stone are raised as monumental memorials of important events, such as a victory, or as landmarks. The primitive architecture is now improved

1. *Lemuria*, an ancient continent now sunk beneath the waves of the Indian Ocean, lay east and south of the Asia of to-day, stretched to Upper India, and the Sunda Islands, and westward to Madagascar and Africa. Proof of the existence of this continent is purely geological. (*Vide* Haeckel's *History of Creation* or his *Essay on "Pedigree of Man."*) This description answers to the *Lemuria* of the Theosophical writings.

2. In these conclusions about Prehistoric Archæology, we may refer to Taylor's *Early History of Mankind*, and also to his *Primitive Culture*. The researches of the late Dr. Schlieman, made on the site of ancient Troy, are embodied in his work "*Troja*"—published by John Murray, London.

upon, in the form of cromlech, cairn, chambered barrow, and other sepulchral unhewn stone, and the subterranean dwellings, in India and North-western Europe. With the gradual mastery of the metallurgic arts, we reach the period of partially hewn and symmetrical structures like the Druidical temple at Stonehenge. This primitive structure developed in its turn and led to the production of the more finished and grander architectural examples of Egypt, Mexico, India and other ancient countries. The chronology of this period still links with the unmeasured ages of geological time, as evidenced from human cave-drifts, ancient mining shafts and sepulture. These show the succession of many old races, much differing in cranial formation. Fragments of pottery, exhumed from underneath the earth in Egypt, show an age of eleven thousand years, and the buried cities of Central Asia prove an equal, if not greater, antiquity.

In the *Bronze* period, copper is melted and an alloy of brass is produced by mixing metals, so as to obtain the requisite ductility and hardness. Old ornaments and beads of the goldsmith's art show some skill and beauty; while pottery and weapons, as also drawings and carvings, prove corresponding improvement in metallic forms and ornamentations. The recent excavations by Dr. Schlieman on the site of ancient Troy, show the layers of different settlements of men very definitely to a depth of 52½ ft.

The last age, called that of *Iron*, is the most important, owing to the discovery of iron that was smelted, and now superseded bronze, which however continued to be used to a limited extent. As it oxidises in a short time, unless protected from air and moisture, few iron relics of the prehistoric period have been found, though it is the latest. The iron age brought on the present age of arts and civilization, history and progress.—(See *Sir John Lubbock*).

The ages of man's evolution might thus be conveniently fixed as those of the (1) hunter, (2) nomad, (3) pastoral, (4) agriculturist, (5) commercial, (6) civilized, (7) luxurious and declining. Each nation, or rather group of nations, has several stages of progress. And as nations, like individuals, borrow benefits and form characters from their neighbours, it is not necessary that every one should pass these several stages from the very first. One might begin its career from the first, a second with the help of its neighbour start from the second, and so on. Thus the *Vedic* Aryans commenced life in India from the agricultural stage, while their predecessors, the *Daityás* and *Rákshasas* (Dravidians), from the very savage stage. The primitive Chaldeans were savages until Nimrod, "the mighty hunter" of the Bible, built towns for their settled life. The Egyptians appear to have commenced their career under Menes from a high state; while the Greeks, following the footsteps of the mercantile Phœnicians, largely drew the elements of civilization from the Delta of the Nile. Their predecessors, the Pelasgians, beginning with stone-implements, scarcely went beyond their Cyclopiian structures of Tyrene and Magna-Grecia. Examples might be multiplied. The

same holds true with regard to the nations of modern Europe, in a more complex and intricate way. In America, where antiquarian matters are misty and vague, the Tolmecs, emigrating from Talan, (Turan of Central Asia probably), and approaching Mexico, lent what they had acquired to the Aztecs of the Central region; who, advancing and making progress, taught the elements of civilization to the Chichemeks of Lake Titicaca; who, in their turn, made room for the Incas of Peru.

The savage has few physical wants; he is a hunter and a fisherman,—simply satisfies hunger, and takes shelter in caves or on trees. He never cares for the morrow, though his religion germinates from dread of the inclemencies of the weather, and nature-worship or the propitiation of evil elements develops, while his speech is formed by imitating the sounds of birds and other animals.

At the next stage man improving becomes a herdsman, leading a nomadic life and subsisting chiefly on the produce of herds, which he domesticates; flesh is still his food, milk his beverage, and skin his cloth. To supplement his means of living, fishing and the chase are now his occasional occupations. He leads a patriarchal life, living with families and children. Now he learns to live in huts or to make movable little tents, which he carries from place to place for pasturage. He emerges into the pastoral life, when he begins to aim at some sort of settlements, the patriarchal family becomes a clan;—he does not now move, so long as he can help it. He builds huts to sleep in; he begins to be tired of nomadic life; and experience teaches him the elements of agriculture.

Along with the development of agriculture, clans become tribes, still under patriarchal rule. Forest is cleared and field is prepared; while the former supplies the new villagers with fuel and materials for permanent dwelling. The words,—*mine and thine*,—become the basis of contract, the germ of the future law. In course of time the petty landmarks become *casus belli* of affrays; one tribe subdues its neighbours; the conqueror and the conquered form a fixed nation, and the chieftain turns out a king. He becomes a legislator and *government* is formed. Settled life develops manual labour; the periodical harvests yield more than the tribe wants; and the superfluities are utilized by barter. Thus barter becomes the root of *trade*, which, in its turn, develops *commerce*. Commerce begets additional wants, while it gathers experience and information from extensive voyages and travels, which teach *navigation* and *astronomy*. And as "necessity is the mother of invention," the inconvenient mode of barter dies out, and *coined money* and *standard weight* come into requisition; while transactions of sale and purchase, hitherto done by marks and scratching, quipers, &c., show the way to writing, which develops from pictographs and hieroglyphs. With coined money and written language, the nation is now fairly on the way of civilization, the sixth stage. Society is now better organised; the principle of the division of labour is well understood and applied to government; and the institution of *caste*-systems is the result. Priests

and literary men, warriors and the governing class, artisans and professionals, physicians and merchants, cultivators and labourers, each form a well-defined limit within the body-politic of the nation. Literature is developed, history and legends are written down, religious life is well formulated, architecture and the other arts keep pace with the æsthetic feeling of the nation.

But discontent with a peaceful national life begets ambition; a few aggressive kings become great conquerors, subjecting the neighbouring nations to their control. The original kingdom swells into an empire, and the nation becomes rich. The rulers become a class privileged above the ruled, and, with few exceptions, oppression is the result. Superfluous wealth originates luxurious habits, and the national energy shows perceptible decline. The genius of the people makes room for over-refinement, and the national taste is taken with what is short and sweet, slow and enervating, mean though pleasurable for the time being, till at last their ken gets confused. Action is supplanted by tall talk, called the *age of eloquence*. Now rebellion raises its hydra head around, and a foreign invader finishes the task of ruin by engulfing the whole.

Thus we find that the history of man, like that of the world, has cycles, each of which marks the period of the rise, progress, and fall of nations. At the very dawn of history from the western point of view, we find about 4500 B. C., Egypt.....Egypt in its full career of a civilization imported there by a colony of Ethiopians from the delta of the Indus, if we accept the Greek tradition. About two thousand years afterward, the Chaldeans, another branch of Indian Ethiopians, push forth in career and conquest, followed by the Zoroastrians of Persia; then Greece about 300 B. C. leads the physical and intellectual world. On its wane, Rome, earlier than the earliest centuries of A. D., comes forward with a bound and maintains the right of empire; the Islam reformer of Arabian pedigree sows about 660 A. D. the seed of a Mohamedan nationality, which in an extraordinarily short time brings everything under the crescent from the Atlantic to the Indian Archipelago. In 1500 A. D., the Christian nations of Europe spring into life; after several failures the cross prevails over the crescent, and spreads its civilizing agency within 400 years throughout the globe. All these events are the product of about 6000 years of known history.

Back beyond these six millenia, long before the Egyptians, many nations must have risen and fallen. Many grand events must have occurred and been recorded in the misty traditions and mythological lore of different nations, who allow vast ages in their legendary history. The Egyptians were said to be the descendants of a colony of Ethiopia, whose ancestors came from India. They appear to have another separate history,—now lost. The prehistoric Chaldeans, the Accadians, from whom the Phenicians descended, came from the Persian Gulf, and the seven Pan-fish-god-legislators probably represent different tides of immigration under different leaders. According to the traditions of

the Egyptian priests of the temple of Sais, recorded by Plato, there were highly civilized nations in the Atlantic continent, which is said to have been submerged about 11,000 years ago.¹ The prehistoric settlers of Southern Europe, such as the Iyapigians and Pelasgians, were presumably remnants of that mighty race. The Zoroastrian scriptures record sixteen stages of Iranian emigration from their cradle-land of Aryanam-Vaijo in Central Asia²; when a glacial cataclysm necessitated their new settlements. The ancestors of the oldest Chinese originally came from Central Asia, and they settled in many a land before they reached the "Celestial empire." The traditions of the savages of the Pacific and Indian Oceans point to a fabulous age, when their many islands were the mountain peaks of two vast continents, which touched somewhere near India, whence came their ancestors, the ancestors of the yellow and brown races.

The Cradle-Land of the human race is located by scientists in *Le-muria*,—a continent once existing in the Indian Ocean, whence streams of emigrations flowed in different directions and flooded the habitable portions of the globe. The Garden of Eden, the Paradise, is traced to the Arabian Sea. The original human family formed into four great branches; one went to Polynesia and Australia, the second to Africa, the third to India, Western Asia, South Europe, and Northern Africa, and the fourth to further India, China, Central and Northern Asia, thence by Behring's Strait to North and to South America; the four branches developed twelve races,—Papuan and Hottentots, Kaffirs and Negroes, Australians and Malays, Mongols and Polar tribes, Americans, Dravidians, Nubians and Mediterraneans.—(*Hækel's History of Creation*.)

Antiquarians, on the other hand, place the Cradle-Land in Central Asia, the southern coast of the then existing great Gobi Sea. The paradise of Jaina of the Zoroastrians, the Jama of the Aryans, identified with the Garden of Eden of the Bible, is traced somewhere in the north of Pamir. Now came the glacial period, an age of intense cold; and after a time a great cataclysm occurred, by which the Central Asian Sea flooded out, causing the deluge of *Manu* and of *Noah*.

In course of time the *Iran* colony multiplied, and Pamir, literally the roof of the world, could not contain them, and so the Indo-Aryans fought with their neighbours, the Turanians, who expelled their adversaries. A great portion thereupon migrated toward the north-west, sub-dividing into European (Greeks and Romans) and Germanic stocks. The remaining portion migrated to Sogdiana, Balk, &c., and split into two: the Iranians, and the Aryans of the Punjab, "land of the seven rivers," probably near the source of the Oxus, also called *Hapta-Hind*. The Iranians, under the first Zoroaster, went to Bactria and Persia; while the parent stock came *via* Cashmir, and settled between the Sutledge and the Jumna, where *Manu* lived. Some hold that he lived in Bactria.

(1). Plato in his *Timæus*. Jowett's translation.

(2). The Vendidad Fargard, Dr. Darmesteter's translation (Pht. 10).

The Puranic traditions of the Aryans are rich in historical legends, which commence with the creation of the Universe. Arranged in *Yugas* and *Manvantaras*, they record many races as settlers before the Aryans immigrated into the Punjab under Manu, the legislator from Central Asia, after the great deluge of *Satyavrata-Manu*. He procreated a human race and *Satya Yuga* followed—the age of equality and innocence, of the *Vedas* and Brahmins, when men lived a life of virtue, and had few wants.

Krita or *Treta Yuga* comes next in order; men grew active and religious; the great Bull of Justice lost one of its four legs; now kings and government were required. The Kshatriyas became proud and offended the Brahmans, who, under Parasu-Rama, chastised them, until they humbled themselves and followed the sayings of the priests. Rama of the Solar race of Ayodhya now extirpated Ravana and his Rákshasas, aborigines and enemies of the Aryans. This age closed with the submersion of *Lanká*, the continent once existing in the Indian Ocean.

In the *Dwapara Yuga*, the third age, the Aryan colony spread far and near, but aboriginal Rákshasas lived here and there. Now Justice lost two legs, and Vice competed with Justice in all affairs. The Aryans so multiplied that mother earth could not support them all; civil war resulted. Jarásandha of Magadha expelled the Yádavas from Mathura, who settled in Dwaraká and other lands. The Kurus exiled their brethren the Pándavas, who returned; a fierce battle of 18 days followed on the plain of Kurukshetra. Multitudes were killed, and the Pándavas were victors.

With the submergence of the western portion of Gujerat and the drying of the Rajputana Sea, when the Yádavas of Dwaraká massacred one another, Kali Yuga commenced its career, with only one leg left to the great Bull, Justice. These four Yugas comprise an aggregate of 12,000 divine years. Each divine year is supposed to contain 360 mortal years.

That long ages were required for these changes will be evident even to persons not conversant with geology. An innate law of cycles sways the existence of everything animate and inanimate. Hence everything dies or disappears after its allotted time. Therefore cataclysms and the like occur periodically, which the Wise Men of the primitive races were not slow to record. The *Yugas* of the Aryans, the *Soss*, *Ner*, and *Sar*, &c., of the Chaldeans, the Myriads of the Egyptians, and various systems adopted in China and other countries, were thus formed. Modern scientists may one day recognise and reconcile them with astronomical and geological ages.

A comparative statement deduced from the three sketches of man's history tends to prove effectively, in a bird's eye view, the vast period of time that his several stages on earth required. The *Vedic* period of the Hindus apparently synchronises with the fourth stage of human culture, being the same as the *Bronze* age. The autochthonic period of Greece corresponds with the *Palæolithic*, when man, emerging from raw savage

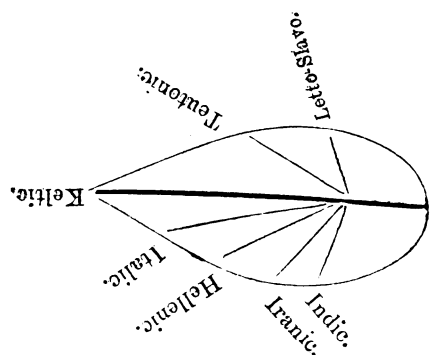
life, becomes a hunter and cave-dweller, the Daityas of the Hindus. The era of the Rákshasas in India is that of the Cyclops, both mighty builders—corresponding with the *neolithic* of geology. They advanced in elementary civilization, yet they did not forget to eat the dead bodies of their enemies, which some Africans still do. The *Megalithic* age may be synchronised with the Pastoral, when Nimrod, the "mighty hunter" of the Bible, built towns in Assyria, when Manu appeared in India, Menes in Egypt, Noah in Armenia, Minos in Greece, Moses to the Jews, Zoroaster to the Iranians. Similar examples of synchronism may be multiplied.

Since man's career has ups and downs, ebb and flood tides in progress and civilization, it naturally follows that he might have each different stage in more than one time and one place; in other words, a Race after achieving several steps of progress, might fall, to recommence its career, as in a circle. Leaving aside the various examples of history, we may cite the case of the Polynesian Islands and the American Indians, who, though they once reached a respectable height of progress, have fallen back to the stage of stone-implements. The descendants of the Zoroastrians are slaves in Persia, but in India have made rapid strides in commerce. Tibet and Central Asia were the seat of high civilization. That region was then relegated to barbarism. Under Buddhistic influence, it rose again and has maintained a stage of organization. The Assyrians have left to history a weak revival from a somewhat rude fall,—they being descendants of the once mighty Ethiopians. In ancient Egypt, it is generally observed that the older its arts are, the better are they found, which fact points to a higher stage of civilization before the time even of Menes. In India the Danus or Daityas, and Rákshasas, have traditions of high civilization before they were extirminated by the Aryan leaders of a then inferior race, who borrowed much from them. Civilization, while thus losing in some respects, gains in others; China, India, Egypt, Babylonia, and Greece, were superior to modern Europe in many points.

From these facts it is evident that the period of 6,000 years of the Bible chronology is not sufficient for the world's history and the evolution of the human race. So-called authentic history yields a result of 6,000 years, while the unknown quantity behind shows many times such integral figures. The growth of language, and writing, architecture, arts and chronology, gives conclusive evidence of a vast time; while geology oversteps all in antiquity, with its fossils and its stone implements. The science of language proves the great antiquity of man. Language develops very slowly. That it took a vast time to branch into about 6,000 tongues, is easily conceivable, when it is remembered that it takes 1,200 years to produce a new tone in a language. The *Accadian* of Chaldea, already a decaying speech 3,000 B. C., so says Sayce, must have had a long period of previous development; for during 4,000 years only slight changes are observed in Arabic; and China has used the same speech as now for thirty centuries. Aryan dialects are believed by Herr Poesche to have been spoken by cavemen. Therefore

it appears that a vast period was required for the growth and development from the rude cries of barbarians to form and to perfect *Sanskrit*, the master-piece, and the parent speech of a highly civilized, inflectionally speaking people.

The Aryan stem developed the following groups of languages :



Iranian, Hellenic and Italic, Letto-Slavo, Teutonic and Keltic, better shown in the diagram with regard to their proximity of time and space. In India, the Indic family with *Sanskrit* as parent, yielded numerous tongues, of which many have died, e. g., the Prakrit, the Bactrian, the Magadhi-Pali. These developments point to a long period of time.

The history of Alphabets, equally with the science of language, yields important marks of age in their development and descent from the parent stem. During the time of Menes, 4500 B. C. in Egypt, the hieroglyphic mother of all the alphabets of Europe and Asia, has already reached the *hieratic* and *demotic* stages. Since the rate of progress is slower, the earlier the stage is, it is evident that a far greater length of time was necessary to develop hieroglyphics from the rude sculpturings and pictographs of savages. The cuneiform characters of Chaldea, and the square forms of China and Mexico point to origins other than Egyptian. In India, *Manu*, the legislator, mentions a writing composed of letters the offspring of colours (*Varna*); and *Panini* records in his grammar a system of characters that have long since died out, called the *Bhutapurvalipi*. In describing the education of Ráma and his brothers, the *Ramayana* mentions 18 languages and alphabets. Sakya Singha, the Buddhist, the author of the *Lalita-Vistara*, says he learnt 64 sorts of alphabets, of Vanga, Huma, China, Anga, Kalinga, &c., beside Deva-Nágari, mentioned as "Divine characters" even in distant Japan. In China a primitive inscription that was made B. C. 2204 mentions a flood. The *Yi-King*, China's oldest book, points to a *pre-cune* form and pictographic writing in Central Asia. These different families of letters, and their growth, result from periods of time that were immensely long. The conclusion is inevitable.

Architecture and the arts, like language and writing, must also have had long ages to develop the several styles and branches. Need I dwell upon the gigantic ruins of Mexico and Peru, some of which the American antiquarians ascribe to ten thousand years ago. In Peru alone, five distinct styles of architecture are traced; skulls exhumed from burial grounds there show three distinct races. The dates of Cyclo-

pean structures in Greece and Italy, and of unexplored ruins in Mackran, and in the silent sands of Gobi, have not been determined; they belong to the prehistoric period. The Etruscan Catacombs, which are now subterranean towns with streets, show Turanian lineage. The distance of Italy from Tartary points to the long distance of time the immigrants travelled to settle in so far a land. The massive temple of Nagkon Wat in Eastern Siam is traditionally ascribed to the time of Ráma of Ayodhya, who conquered Ravana of Lanka. The rock-cut structures in Southern and Western India are said to be the work of the Pandus. The buildings of Egypt, Babylonia, &c., have been somewhat determined, dating from about 4500 B. C. downwards. Pieces of pottery, discovered underground in Egypt, show an age of 11,000 years. "Buried 62 feet deep on the Chinka Islands, stone-idols and water pots were found. Wooden idols were 35 and 33 feet below the surface..... Beneath the guano, on the Granapi Islands, just south of Truxillo and Macobi, mummies, birds, birds' eggs, gold and silver ornaments were taken."—(*Humboldt*). Now "the accumulation of the preceding 300 years, since the Spanish conquest, had formed only a few lines in thickness."—(*Madame Blavatsky*). Thus allowing 12 lines to an inch, we find an antiquity of 864,000 years, or increasing the rate of the formation of the deposit, 72,000 years are the least sum we are forced to admit.

Ethnology and geology lend additional and important evidence as to the expiry of the ages since man appeared on earth. Says Lyell in his *Antiquity of Man*, "If all the leading varieties of the human family sprang originally from a single pair, a much greater lapse of time was required for the slow and gradual formation of such races as the Caucasian, Mongolian and Negro, than has been embraced in any popular system of chronology."

Since man walked the earth, Wales has taken about 180,000 years to oscillate, in grand submergence and reemergence, excluding from calculation the stationary period intervening. The British Isles were then connected with Europe, and with extensive other lands lying around in the Atlantic Ocean.

"Three times the Andes sank hundreds of feet below the ocean level, and again slowly arose to their present height.....70,000 years must have elapsed before they reached their present altitude."—(*Dr. Heath of America*).

In America, man lived at least 53,000 years ago. Sixteen feet below buried forests near New Orleans, charcoal was discovered and a human skeleton, whose cranium resembled an aboriginal red Indian. Zumna, the Maya legislator of Central America after Voten, was buried near the sea-shore, around which grew up a town, *Itzimal*. The sea has since receded 30 miles, intimating a great length of time. The Platonic disturbance in Central Asia, also alluded to in the first note. Vargard of the Vendidad, is referable to the glacial period, when climatic changes culminated. It should be as much as 90,000 years ago. The river Saras-

wati in Northern India is described in the Vedas as flowing to the sea. In the time of *Manu* it existed as lost in the sandy desert, indicating that once Western Rajputana was sea. The submergence of part of Gujerat is referred to in the *Mahábhárata*.

If we take into consideration that man is like many animals, which have decreased in size, as proved by monstrous fossils, then gigantic human bones, found in Gibraltar caves and other places, it points to a vast antiquity, and supports the theory that they belong to an ante-diluvian race, and point to the ante-diluvian period. Traditions of every nation support the theory that men were originally giants. The Arabs believe that Adam was full 60 feet in stature, and the book of Enoch says that the giants were 300 feet tall.

Thus, from whatever point of view we look, we find that eras, aggregating hundreds of thousands of years, have been required to develop human evolution and civilization; we find also that the Aryan stock originated among the earliest. The traditions of several nation, support this conclusion.

The *Yuga* system of the Aryans, not to mention the *Kalpas* and *Manvantaras*, commenced about 432,000 years ago. The ante-diluvian period of the Chaldeans is 432,000 years. Their legendary and authentic history comprised 36,000 years, which ended with the Persian conquest. Egypt's authentic history comprises 25,000 years, terminating with Alexander. Primeval man is allowed to have flourished 8,000 years; and the Chinese allow myriads of years since that first man.

Collating the various legends of mankind, we can dimly trace the grand epochs of man's evolution, characterised by distinct types, (I) *Daityas*, the yellow and brown races of Lemuria in the Indian and Pacific Oceans; (II) *Rákshasas* and Atlantean; and (III) the Aryans in Asia, Africa and Europe, each of which has occupied vast periods of antiquity.¹

But before sketching the long period of man as deduced from traditions and legends and other evidences written and otherwise,—we can investigate further by examining minute facts under Comparative Folklore and Culture, Cosmogony and Theogony, Comparative Philology and Archæology. By these we hope to see how far the several systems of man's civilization correlate with one another in corresponding ages.

P. C. MUKHERJI, *Archæologist*.

Lahore, Panjab.

(1). This agrees with the "Secret Doctrine," which teaches that only the last three Root-races have been solidified, and truly material beings. Before that, mankind had an etherial, "astral form."

OUR TEACHER.

AN active Theosophist sends the following earnest expression of his grief at the death of H. P. B. :—

"I saw Jove's bird, the Roman eagle, wing'd
From the spungy south to this part of the west,
There vanish in the sunbeams.".....

She who taught us to sacrifice life at the altar of Humanity, and die a death of glory, that high Nature incarnate, who for a while halted during her elemental march to make mortal men immortal, sleeps gently in her own sweet elements before another awakening. After heroic conflict with the moral and mental shortcomings that hemmed her all around—single-handed, and with soul-stirring words and deeds, this Expounder of Life fought her onward way, to raise Humanity high on the ladder of Progress. The Teacher in flesh is dead, but the Teacher in her ever-burning, life giving words, will live till Time, on shores beyond, in a world unknown. Ye Brothers! for whom the dear departed toiled so hard, now is the moment to work right earnestly. To work for Humanity is to deify Humanity; this was the task in which was spent that precious life, whose like visits our globe only once in centuries. He who admires H. P. B. in her works or in her immaculate life, must closely follow her in the mission she was sent to accomplish. The call of Duty is imperious; the "Voice of the Silence" commands us to march already on the eternal bournes of spirit. No more can Death do its worst with us, for one life that was past all price is already taken away.

In the Sahara of our miseries and afflictions, the life of Blavatsky was a cheering oasis, where world-weary pilgrims quenched their thirst for spiritual knowledge.

Though we may try to keep the memory of the Heroine alive with portraits, of life-size and monumental busts; her personal memory must be kept fresh in our daily lives. This missionary of the Mahatmas filtered forth her philosophy, like the initiate of Iran, for the religions of the world in three holy words, *Humata, Hukhata, Huvarasta*, good words, good thoughts, good deeds. True philosophy understands the art of dying. She disarmed Death of terrors, and proved beyond doubt that so called Death is only a step in advance. Eminent men of science have been telling us that Nature is ready to give her children whatever they really stand in need of. We now stand in need of one to guide us through "the Gates of Gold." Let us, dear Fellows, then knock at the gates of Nature to give a second Blavatsky to chase away our *mayavic* bliss and woes, to bear us above the reach of those frequent turmoils, the birth-right of wearing a body. Has she not herself pathetically written in the last weary days of her existence: "Believe me reader; the luckiest ticket man can draw in the dark Lottery called human life, is an empty ticket."

We say to those who are busy with evil words and foul abuses—unfailing gauge of greatness—against a Lioness in the blissful folds of well-earned Rest, that the time is fast nearing when the very stones of

Earth shall rise in anger to revenge one whose divinity was far beyond the myopy of the spiritual dwarfs of this Kali Yuga.

Fear not, Prophet of generations to come, if thou wast unknown in thy days; of a truth, above all, thou didst "know thyself."

Warangal.

JEHANGIR SORABJI.

A MODERN RISHI.

A REMARKABLE man, and one of the most respected champions of Theosophy, is dead. Babu Kally Krishna Mitter, commonly called the "Sage of Baraset," was, as the papers from Bengal unanimously testify, a man to whom Bengal is indebted for setting an example of plain living and high thinking,—the achievement of a great mind without an infirmity—such as is rarely met with in these days. The sanctity of his character and his extensive learning were well-known to the generation that is now entitled to be called elderly, and the fame of his remarkable piety was the theme of admiration a generation ago. This was when he mixed largely in public affairs and his name was foremost in the rank of workers in the fields of educational and social reform. But for a quarter of a century past and more, the name of Babu Kally Krishna Mitter has only been before the public in connection with spiritual thought and work, which is very nearly an obsolete subject; and it must be confessed, therefore, that this good and great man may not have been known so extensively to the present generation as he certainly deserved to be.

The three great men whom Bengal has recently lost have left their places vacant, and it is not too much to say that the void cannot be filled up for long. As Rajendra Lala Mitra was great in the world of letters, as Vidyasagara was great in the world of piety, so was Kally Krishna Mitter great in the world of modern Indian spiritual thought. His place, indeed, is the most difficult of all to fill up. The conditions of modern life are not hostile to the reception of the man of letters. They are not so much opposed to the birth of the pious man either. The spirit of the age, however, represses the advent of spiritual Teachers among us, of the Sages and Seers whom we so urgently require to dispel the encircling gloom of our ignorance and set us free to walk in the right and true path from which we have strayed so far. The death of one of this race, therefore, is a national calamity.

Kally Krishna Mitter was born about the year 1822 in Calcutta, of an illustrious family, then however in reduced circumstances. His father was a quiet Bengalee gentleman of average education, against whom nobody had a word to say. His mother was a most remarkable woman: she was a disciple of Raja Ram Mohun Roy, and was well up in all that is best in Hindu teachings. To the last she read the *Bhagavatgita* and *Yogavasistha* and other famous books of the Hindu faith. She was the ideal of a high caste Hindu widow, whose mind was yet singularly free from prejudice. She took great pains to instil the highest precepts into the minds of her children, and was rewarded in Kally Krishna, who enjoyed the repute of being virtuous from his

childhood up. Kally Krishna Mitter was a pupil of David Hare. From Hare's school he passed on to the Hindu College and had a remarkably brilliant college career. It is said he was one of the very few who passed what was called the "Library Examination," which is as nearly as may be found now, the equivalent of the studentship examination for which the Roychand Premchand Fellowship is awarded at the Calcutta University. His college career over, Kally Krishna consecrated his youth and manhood to the service of his country—assisting Dr. Monant and the Council of Education in elaborating a scheme for the establishment of the Calcutta University; organizing and developing schools for higher and popular education; inaugurating the first 'female school,' as the schools for the education of female children were then called in Bengal; founding a Hospital and charitable Dispensary at Barant; inaugurating the widow re-marriage movement, and subsequently labouring with Vidyasagara to make it successful; organizing with the late Professor Peary Charan Sircar of the Presidency College the Temperance Reform movement; concerting charitable organizations with Vidyasagara and Professor Peary Charan Sircar; conducting educational magazines and contributing articles to the leading series of Text Books for the use of the schools; seeing patients at his house daily and distributing homœopathic medicines to them, and availing himself of that opportunity to exhort his patients to lead good and correct lives; to be faithful to the teachings, each of his religion; to further the cause of mutual amity and humanity on earth, and always give praise to his Allah or Brahma. Such were some of the activities of this worthy man; and though called into play a generation ago, it is still useful to recall them to the mind of the present generation. In his youth Kally Krishna Mitter lived in Calcutta, but even then he began to retreat to Baraset—a suburb of Calcutta—very frequently. He loved solitude, and amidst all his activities, his soul would fly from the bustle of the town to seek retirement in his wooded garden house at Baraset—a place fifteen miles N. E. of Calcutta and now an hour's journey from it by rail. In this rural retreat, frequented by the worthiest and the best, Kally Krishna Mitter passed fifty years of retirement as a devotee and scholar. During all this time people came to visit him from near and far to enjoy his high converse and observe the beauty of his life. He was the simplest of men, and preferred, especially in later life, to live in austerity—a hermit who had renounced everything excepting his books—which he kept for his own study and also for the service of his friends—and a stock of homœopathic medicines which he was daily engaged in distributing to the needy and poor and sick of all castes and creeds who came in crowds to him every morning. To these must be added a supply of paper, pen and ink, which, from a life long habit of making notes and observations, he kept always about him. Happy in the possession of his books, medicines and MSS., and in the exercise of the piety that the Mofussil afforded him the opportunity of exercising, Babu

Kally Krishna Mitter had made the suburb of Baraset the principal place of his residence. His charitable and patriotic exertions frequently called him to Calcutta, but, as a rule, he preferred to remain doing good to the rustics at Baraset, and it was here that all the talents and genius and philanthropy of Bengal met to mature schemes for the amelioration of society. It may be noted here that with politics, as understood to-day, Kally Krishna Mitter had nothing to do, as far as we are aware. All the politics of the period were education and reform, and we find Kally Krishna Mitter a most prominent figure in these branches of contemporary activity in Bengal, forty years ago. He was a man of scholarly tastes, and was, as the *Indian Mirror* observes, "one of the most up-to-date scholars of our country—keeping abreast of the latest contributions to human knowledge by an enthusiastic and unwearied application to books in more than one language." His visitors, it will be seen from all that has been written above, were of the most cultured kind. With them he would hold communion and converse, which was as high and full of distinction as would be expected from so remarkable a man. Time and space forbids our giving specimens of his conversation, which lives and stands out in relief in the memory of so many of us—in this brief outline of his life. Sufficient to say that the conversations of Kally Krishna Mitter during the last fifty years would fill up many a volume of the most interesting study—and make one of the most instructive books that has ever been contributed to any language. His letters are, if possible, more remarkable still. It is to be hoped that the public will be favoured with a selection from the letters and the large mass of MSS. which he is believed to have left behind.

Though always weak and poorly in health, this old man's spirit did not grow old. He was immersed in study and meditation, but in the midst of these, he retained abundantly the activity of his youth in the service of man, and in suffering and sickness there was not a better nurse. In every house he was the centre of attention and respect, yet he would not be prevented from keeping his vigils at the bedside of sickness and suffering. Whether it was the favorite of the family, whose illness was the subject of general concern and anxiety, or whether it was only a servant who was ill, it made no difference to him. Even up to a few months before his death, he continued this ministry with unabated vigour and punctuality. Most usefully and beautifully, indeed, did he employ his time, but it was primarily at the disposal of people who had need of a friend, and he never turned away from the need of those of whose necessity he had knowledge. Lovely communion was, however, the thing that he delighted in, chiefly in later life. Some of his daily duties have been sketched above; for the rest it may be said with absolute truth—

"With God he passed his days,

Prayer all his business, all his pleasure praise."

Naturally of a religious yet mystic turn of mind, a great portion of his life had been spent in study. His reading habits, as the *Hindu Pa-*

triot has it, were well-known, and he generally spent sixteen hours out of the twenty-four in study, up to the last. He was therefore full of the knowledge of the East as well as of the West, and some may regret that such a man did not leave any contributions to human knowledge behind him to light up our dusky paths. To this, however, may be opposed his own saying that "up to the age of forty one must be assiduous in gathering knowledge with an open mind. He must study facts till his intellect reaches maturity at forty, and it is after forty only that a man may take it upon himself to be a teacher in serious affairs." He was ever diffident of his own abilities, though it was universally held of him that he was a man of wonderful originality and uncommon vigour of intellect. Nobody was more fair in his discussions or possessed of more of that sweet reasonableness, which we seldom meet with in old men. Besides his diffidence and long continued ill-health, the incessant calls upon his patience in ministration to his relatives, for Kally Krishna Mitter's lot was cast in the midst of a family, whose members suffered from some of the most terrible maladies—besides all this he was constantly engaged in other people's affairs—healing the sick, interfering with the rich and strong in their oppression of the poor and weak, arbitrating cases, and many such other labours of love. His heart was as tender as a woman's. He could not turn away from the permanent and terrible sufferings which appeal to the man of feeling and make him miserable, and do not even spare the collected, materialistic utilitarian of the day. His nature and the conditions of our life thus prevented this great man from leaving some literary or philosophical writings behind to serve as a memorial of his great learning and talents. The sphere of his practical activities being so large, he had but little leisure for literary pursuits. And the whole of this pursuit consisted in writing for the Homœopathic Press. His contributions to this literature—always put forth to alleviate pain, always published anonymously—are, as the *Mirror* says,—“a monument of their author's learning and industry.” He had no time and no ambition to leave something behind worthy of his greatness. About the year 1860, Kally Krishna Mitter received a great blow in the death of his elder brother, Dr. Nobin Krishna Mitter, who was the sharer of his sympathies and activities. Nobin Krishna Mitter was a notable man, being the first graduate of the Medical College of Bengal. The elderly generation of Bengal have to recount many a deed of generosity and many an anecdote of his skill and success. It is well known how, on one occasion, when Kumar Krishna Nath, the husband of Maharani Surnomayi, c. i., offered him a lac of Rupees—he stuck to his generous refusal to receive the gift from a friend. As a consequence Rajah Krishna Nath left him, in his will, several lacs of Rupees to found a University, teaching English, French, and German literature on an elaborate plan, Dr. Nobin Mitter had the insight and intelligence to draw up at that early period. The story of Maharani Surnomayi's contesting that will and getting it set aside is well-known in Bengal. Nobin Krishna Mitter was in every sense a great man, though it is said also that he was somewhat eccentric, and

one who never would be led by others. He was the founder, in conjunction with his brother, of the first school in Bengal for teaching female children, and great, though short-lived, was the obloquy and persecution they had to suffer for it at that early and illiberal time. On the death of this brother Kally Krishna Mitter retired from the world. We must tell the reader what his retirement was. After teaching the young men of the town, and looking after the schools—for girls, for rustics and for the people—he had founded, supervising the model farming and scientific agriculture, for which he kept classes for the agricultural population in his own extensive garden house of fifty acres—Kally Krishna Mitter was busy examining the system of medicine, called Homœopathy, which at this time made its appearance in India. He soon discovered in it a potent means of allaying much of the distress of disease from which people suffer everywhere so grievously. He became an amateur and honorary doctor of this part of the country and remained so to the last. The numerous works he has left behind in Homœopathic literature in the vernacular tongue show the tender and anxious way he addressed the daughters of the land, and advised them to take it up for the good of their homes. He received much assistance from Vidyasagara in the coining of words, and the result is the simply worded and elaborate treatises so highly prized. That Kally Krishna Mitter—infirm and broken-hearted as he had become—was able to do so much and that so regularly, will tend to show the sort of man he was. That he turned from dealing with the distressful ignorance from which men undoubtedly suffer, but whose cure is the subject of never-ending debate—to dealing with the distress of disease, it is easy to explain from the circumstances adverted to above. There are numerous articles on Natural History and Anthropological subjects, on his dearest friend Prof. Peary Charan Circar's Temperance movement, on his other great friend Vidyasagar's widow-remarriage reform in the magazines and newspapers to testify to the qualities of his heart, his clear understanding and his talented and capable way of dealing with the subjects he studied.

It has been said that Babu Kally Krishna Mitter was of a mystic turn of mind. This is evident from the fact of his having been a devoted student, first of Spiritualism, then of Mesmerism and Yoga during the last thirty years of his life. His thirst for knowledge was indeed intense, and he drank copiously of the stream of this world's sciences. But it failed to satisfy him, as it must ever fail in satisfying deep-souled men and women everywhere. He constantly recited poetry, but the lines he would most often repeat are those in which the poet says that the much-belauded scientific knowledge of the day had

———“healed not a passion,
Or a pang entailed on human breast.”

The human questions were to him the great questions. The highest study was, he used to say, ‘undoubtedly that recommended in Socrates’ aphorism “Know thyself,”’ so it happened that after forty years

of a life spent in rapt investigation, a life of saintly purity and full of the illumination that immaculate virtue always brings to the soul—he turned from passive faith to study the human mind and find from within the revelation he wanted as to human destiny. The satisfaction that books gave him was not sufficient. Books only made “darkness visible.” If it had not been for the communion which he held with God, and which is always elevating, he would have been utterly miserable—to find all the knowledge of the world a mirage after all. Here was seen a noteworthy change in the history of this ever-progressive mind. It was a change from the ministry of faith to the ministry of knowledge, a change undertaken in the utmost sanity, and by one who had the deserved reputation of being the faithful of those full of faith. Who will decide which is the higher ministry? Perhaps such a comparison is inadmissible between the two.

Henceforth the human mind in all its manifestations—normal and abnormal—became all his study. Mesmerism and Yoga became his absorbing studies, and Yoga indeed, it is believed, he began to cultivate. This is certain, however, that he carefully compared all extant editions of the Yoga philosophy and became an implicit believer in the esoteric teachings and, that natural power, which though generally called supernatural, can be obtained by Yogic practices. He accepted the Law of Karma, and there did not remain much difference between his doctrines and the principles of Theosophic teaching. It must be said that he never repented of his choice ever since he elected to follow knowledge and met every domestic misfortune,—thickly as leaves in a storm though they fell over his life—with even fortitude and calm complacence. Happy in following knowledge to the last, he passed away to that sphere from which no messages come to us, but unseen to us though that world surely is, the Is appears to him to have been unveiled from his gaze,—whether by the power of knowledge or a high faith we cannot tell.

A few words as to his recognition of the truths of Theosophy will be all that time and space permit now. Ever since Madame Blavatsky and Col. Olcott came over to India, Babu Kally Krishna Mitter took an interest in Theosophy. He soon discovered in the founders of the movement powerful allies in the sphere of thought he had reached, for the great cause. With eyes intent on the great esoteric truths which he was competent to bring out with so much mastery, he began to dwell on them with so much earnestness that people soon came to think that there was more in them than met the eye, and from curiosity they soon came to conviction. Whatever he believed in, he could illumine, and by a continued labour and zeal that never abated, he went on interpreting and recommending to the highest and the lowest, those great truths discovered by the ancient Hindus, whose acceptance by the wide, wide world, it is the great mission of Theosophy to achieve. Unnoticed by the great organs of the Press, yet most effectively, he continued to assist in the propagation of spiritual truths and our cherished principles. He was never weary of defending and supporting the founders of the

Theosophic movement in India. He was himself venerated in every circle, and out of deference to him people would tolerate his earnest defences of Madame Blavatsky during the time of her trials. His faith never wavered for a moment in the saving character of the principle we all hold so dear, and which will yet prove the salvation of India.

At Baraset he had started the "*Truth-seeker's Reading Club*," adopting for it the motto "There is no religion higher than Truth." Here he interpreted *Lucifer*, the *Theosophist*, the *Platonist* and all the varied and valuable lore that lay around him in many languages. He indeed made Theosophy acceptable in many a seemingly hopeless quarter. Regarded by every one as saint, whom every one, Mahomedan, Christian or Hindu, delighted to honor, he carried into every circle, with his own people as with the world out of doors, his frank, urgent and often repeated calls on behalf of Theosophy, and need we say that his success was great. The reverence and thirst for more knowledge which he has so diligently and successfully cultivated is bound to bear a most wholesome and abundant crop, albeit on a soil whose aridity there are so few labourers to remove.

The spread of Theosophic teaching has received a very rude blow indeed at his lamented death. The task is not an easy one. To bring its lost glory back to India, to make all its diverse races and creeds accept unreservedly the law, is a task of appalling magnitude fit for Mahatmas to undertake. He who has passed away was a teacher worthy of the task. The fame of his piety, his unruffled sweetness of temper, his humility, his unceasing care and tenderness for all sentient creatures, his illuminating knowledge, his varied acquirements and the elevating magnetism of his presence—had spread far and wide, and all who approached him, learned or ignorant, aristocrat or poor, man or woman, found him wisest among men, yet poorest of all in spirit,—a teacher whom they could unreservedly accept and unstintedly honor.

It may be interesting to note that the last book this devoted student read and re-read, and caused to be kept opened on a chair before him,—was Madame Blavatsky's *Secret Doctrine*. This work he had read through and marked, and on his death-bed he read this book, propped up by pillows on all sides, every morning after he had heard the hymns his granddaughters sang to him at that time.

Babu Kally Krishna Mitter died on the morning of the 2nd August last in Calcutta, and the news, which attracted some little notice in the metropolis, fell like a thunderbolt on the people of Baraset, and on the destitute, poor and forlorn within many miles of it. He was seventy, or within a year of seventy when he died, and fifty years of his life—(with occasional breaks to Benares and Calcutta)—had been passed in Baraset.

The deceased had one of the first and most complete libraries of occult literature—including all George Redway's more important

and rare publications, the complete works of Madame Blavatsky, almost all the publications of the Theosophical Society, numerous Sanskrit and Prakrit Buddhist works, Vedas, Upanishads, Tantras and Darsans in several editions and languages. He had read every book and had marked every volume of it. A Bengal contemporary says that, up to the last, he drew upon all the public and many of the private libraries in Calcutta. But the subject of his devoted study in later life was chiefly Theosophical writings. His own collection he has left to his relatives, with this last exhortation: "Here are these books left, whoever may read them, is welcome. It is my earnest request that you will all try to read them, and find readers."

For a few days before his death, he had been dreaming, he said, pleasant dreams of *Devachan* and of Madame Blavatsky. He retained consciousness up to the last. Shortly before death, a wonderful peace came to him, and he expired so quietly and with such a resigned look, that all who noticed it were struck with the expression. For three or four days before his death, he had manifested a symptom or two which it may be worth while to record. His great friend, the late lamented Vidyasagara, had preceded him in death by five days only. This fact had been kept from him. Vidyasagara had been bedridden for about 2 months, and Kally Krishna was very anxious on his account. Up to the day of Vidyasagara's death, he used to enquire about him 4 or 5 times a day. Strangely, however, although the fact of his death was so carefully kept from him, and although a good report had reached him, he ceased to put a single question about Vidyasagara after the day of his death. Three days before his own death, and two days after that of Vidyasagara, he told his relatives that Vidyasagara had been sitting by him. On being questioned as to what he was saying—he enquired how Vidyasagara came to be there. Vidyasagara, it should be mentioned, was his great and lifelong friend, and just before becoming bedridden, when he was very weak and had to be helped upstairs, he had come to see Kally Krishna who was already ill. We make no apology for referring to this interview between two such great souls—so near to their dissolution. Vidyasagara stayed for three hours, and it was particularly interesting to see the two friends laughing in their emaciation, defying the death that they both knew to be near. They were engaged in high discourse, Vidyasagara,—with his powerful features as conveyed to every Indian province in a hundred illustrations and portraits, and Kally Krishna with his handsome, intellectual, Greek features, his long aquiline nose, his sweet smile, and the heavenly light of knowledge, subdued desire and peace reigning in his eyes. They had a short discussion too. Vidyasagara ever regarding the arrangements of the world as imperfect, said, "Nature is what would be called in human language imperfect. This must be patent and must be always patent." Kally Krishna, ever a believer in progress, not expressing the slightest surprise at the inequalities of nature, and pointing to the trophies of progress in the elevation of human

sentiment (which Vidyasagara did not accept) in so many ways, held there was every hope for men. To return to our narrative. The second symptom which has to be recorded is this. Kally Krishna had not been heard to refer to his father, dead some sixty years ago, for the last forty years. A day or two before death, he requested one of his attendants to open a door to admit his father, who was waiting outside. All this did not fail to be observed by the most eminent physicians of the town who attended on him, but they were explained by them as being due to the failure of circulation in the brain. The failure of circulation, may be true enough, yet the explanation hardly clears the mystery. It may be added that the deceased did not know his end was approaching, as the Hon'ble Dr. Máhandra Lall Sircar, M. D., C. I. E., and others in attendance had carefully kept him ignorant of the nature of his malady, which was *phthisis*. The deceased was also full of hope himself. He had indeed resolved, if he got well again, to translate all Madame Blavatsky's writings into the vernacular, believing that the teachings therein contained would do great good to the people. He ardently wished to see the memory of Madame, to whom he was not known, perpetuated with distinction. Referring to the difficulty of procuring reference books in occult literature even in Calcutta, he desired very much to see a Blavatsky Library opened to the public, where the student of mystic lore might feast himself on the most precious and select writings of the world.

Thus passed away from the paths of this world, this child of Time who shed such benignant lustre on kinsman, friend, and stranger all alike, on all who ever came within the sphere of his influence. All who had the privilege of knowing him, without exception, mourn his death as the loss of a *Rishi*, a *Mahatma* and a saint. How poor is the planet without such souls.

Truth claimed him and well and truly, and indeed with rare devotion has he served the cause of Theosophy. Such effective service, so silently rendered, we do not readily find and must miss for long. May his soul rest in peace! May the great Law-giver crown him with the peace that belongs to the Law-abiding, and may it be given to those who are heirs of the lore and the power such as he has left behind, to profit by the sainted example of Maharshi Kally Krishna Mittra.

INSTRUCTION: ORIENTAL, AND OCCIDENTAL.

IT is undisputed that all the occult knowledge in the world came originally from the East. So in all probability have the vast majority, if not all the peoples who form the present population of the world: yet their common origin does not prevent their being divided sharply into Eastern and Western, with racial characteristics clearly marked. So too their knowledge, esoteric and exoteric, is coloured by racial differences. So far as material brain and human speech are the vehicles of learning, this must be so. The exoteric arts, sciences, and philosophies all distinctly show this racial difference; and the

only premises on which esoteric or occult learning, should not show it, would be the assumption that such learning as a function of the reincarnating monad, is unaffected by its material envelope.

The idea that our race is subsequent to the other, is irrelevant. If any race has had sufficient force to develop a school of occultism for itself, that school is not to be overlooked; and the happiest results may be found in working along lines already thus self-developed. There has of late been much that tended almost irresistibly to keep this principle out of sight. The strong growth of materialism in the West overlaid its spiritual faculties till they were well-nigh smothered. The few who possessed occult learning became extremely reticent about imparting it, or even speaking of it. The charlatanism of impecunious adventurers who extracted a scanty living from the pockets of the superstitious, brought it into still more disrepute. In this state of things has come, at the proper cyclic epoch, a flood of light from the East, illuminating as it has illuminated at former epochs, the strong souls who are prepared to receive it, and making them torch-bearers to lighten the darkness of a people over whom the fogs of materialism were fast closing.

It is no wonder that the eyes of the Western world were forcibly turned in the direction of this new and brilliant blaze of learning, and that the plant of native growth was lost sight of, or treated as a useless weed. If I may use a floricultural simile, I would compare it to the brilliant and magnificent varieties of chrysanthemums imported from China and Japan, whose beauty made gardeners ignore our own marigold, the native chrysanthemum, and for years remain oblivious of what they at last recognize, *viz.*, the splendid results that may be attained by using in the cultivation of hardy native stock, lessons learned from the foreign flowers; blending, and grafting upon our native stock the best products of the East. So it is with schools of occultism. In every country they savour of the soil and of the race; and unless a race has had sufficient spiritual force to produce a school of its own, no foreign product will have much chance of surviving when transplanted.

It is somewhat the fashion to regard the Western schools as of small value and no originality; but to those who have studied the works of Jamblichus, of Agrippa, Michael Scott, Paracelsus, the Van Helmonts, down to Boehme, and Eliphaz Lévi, the slur is pointless. Of course it may be said that many of these were purely Eastern in their teaching; the impression which prolonged and careful study has left on my mind is, that when due allowance is made for difference of language, and when accurate translation of terms of art is made, and when peculiarities of race and climate causing certain points to be accentuated in certain countries rather than others, are taken into account, there is little, if any, difference. To prove this, would involve perfect acquaintance with both systems, to the smallest minutiae; and a comparison would fill volumes; meantime it is easy for the veriest

beginner to produce strings of superficial and seemingly irreconcilable differences, and to demonstrate the superiority of the East in each one.

It may be freely granted that for teaching the elementary principles, the Western schools are of little use;—this is true as to their written work, and is largely because the elementary oral teaching of these schools has been lost, or imperfectly recorded. A careful collation with Eastern methods will show how this elementary teaching may now be recovered.

It is claimed that the development of occult power is a special feature of the Eastern Yoga, and is unattainable by Western methods. I have known occult powers in Westerns who have had no knowledge or teaching from the East; of the powers of Eastern Yogis, save in a few instances, I only know by hearsay; but putting personal experience with authentic report, occult powers, Eastern and Western, approximate closely.

To some minds, Eastern channels of thought, and the technical terms of the Oriental tongues come with force, and even strike a responsive chord where nothing else can. I believe this the result of a dim, as if unconscious memory of prior life in an Eastern body. Similarly we see an Englishman take to the German language, literature, and customs, with avidity and a feeling of homeness, but find French a weariness and labour, or *vice versa*,—traits hard to account for except on some theory of a prior experience. Eastern souls in Western bodies, though the expression is not strictly accurate, would naturally be the first to hail the light from the East, and be the most appropriate instruments for disseminating it; but their usefulness in so doing is diminished if they forget or ignore Western peculiarities which their Western constitution enables them to understand.

Such must have been one reason which made H. P. B. the chosen of the Masters to bring to the West the teachings which they thought fit to give out; and if this was the case, it was not her great mission to take much account of the Western schools. *Ex oriente lux*. She was the Light bringer, holding aloft a torch that shed its rays into windows open to admit them. Thus naturally those whose minds had a distinctly Eastern proclivity, should be the first to rally round her and receive that light. They must not only absorb; their duty is to diffuse the light she brought, and to study men's idiosyncracies, to spread it as widely as possible.

Within my observation, innately Eastern minds are rare. Four persons out of every five, find Eastern terms and phases of thought at first repellant and impossible. Address them on the lines of Western occultism; an answering chord awakes at once, and in a short time there is a healthy growth on which the sublime doctrines of the East may be engrafted. Such minds ought not to be neglected. We should not persist in using Sanskrit terms and leaving in the dark all who have no will or power to learn them, while we can translate what we have to say into their own tongue, perchance with less beauty and power, but still sufficient to give the idea.

The Theosophical Society stands between East and West, knowing no distinction of soul by colour, caste, or creed; it should be our task to interpret for the two,—not repeating the mistake of Christian missionaries who have striven to occidentalize the Orient. We cannot orientalize the Occident, we cannot make Occidental people into Oriental people, but we can make them good Occidentals, and not only good, but wise, fit to exercise any occult powers they may acquire; an object entirely secondary. Finally, they will be able to see the oneness of Occultism East or West. So will Theosophy's torch of learning and beneficence be known as bearing a flame identical throughout the world, shining the same wherever it burns, the final bright inheritance of all.

J. W. BRODIE INNES.

TEJO-BINDU UPANISHAD OF KRISHNA-YAJUR VEDA.

(Translated by two Members of Kumbakonam T. S.)

(Continued from page 743.)

CHAPTER V.

THE sage named Nidhāgha addressed the venerable Ribhu—O, Lord; please explain to me the discrimination of Atma from non-Atma. The sage replied thus:

The limit to all sounds (spiritual or otherwise) is Brahm; the limit to all thoughts is the Gurn. That which is of the nature of all causes and effects but yet without them, that which is without Sankalpa, of the nature of all bliss and the auspicious, that which is the great one of the nature of bliss, that which illuminates all luminaries and that which is full of the bliss of Nada (spiritual sound), without any enjoyment and contemplation and beyond all Nadas and time—that is Atma, that is the "I," the indestructible. Being devoid of all the difference of Atma and non-Atma, of heterogeneity and homogeneity, and of quiescence and non-quiescence—that is the one Jyotis (spiritual effulgence) at the end of Nada (spiritual sound). Being without the conception "I am the partless non-dual essence" or "I am the blissful," and being of the nature of the one beyond all—that is the one Jyotis at the end of Nada. He who is devoid of the signification of Atma (*viz.*, motion) and devoid of Sachchithananda, he is alone Atma the eternal. He who is undefinable and unreachable by the words of the Vedas, who has neither exteriors nor interiors, and whose symbol is either the universe or Brahm—he is undoubtedly Atma. He who has no body, nor is a Jiva made up of the elements and their compounds, who has neither form nor name, neither the enjoyable nor the enjoyer, neither Sat nor Asat, neither preservation nor regeneration, neither guna nor non-guna—that is undoubtedly my Atma. He who has neither the described nor the description, neither Sravana (bearing, &c.) nor Manana (meditation), neither guru nor disciple, neither the word of the gods nor the gods nor Asuras, neither duty nor non-duty, neither immaculate nor non-immaculate, neither time nor non-time, neither certainty nor doubt, neither mantra nor non-mantra, neither science nor non-science, neither

the seer nor the sight which is subtle, nor the nectar of time—that is my Atma. Rest assured that non-Atma is a misnomer. There is no manas as non-Atma—there is no world as non-Atma. Owing to the absence of all Sankalpas and to the giving up of all actions, Brahm alone remains and there is nothing like non-Atma. Being devoid of the three bodies, the three periods of time, the three gunas of Jiva, the three pains and the three worlds, and following the saying “All is Brahm,” know that there is nothing to be known through the absence of chitta. (Then) there is no old age through the absence of body,—no motion through the absence of legs—no action through the absence of hands—no death through the absence of creatures—no happiness through the absence of Buddhi; no virtue, no purity, no truth, no fear, no repetition of mantras, no guru or disciple. There is no second in the absence of one. Where there is not the second there is not the first. Where there is (no) truth there is no non-truth possible. If you regard a thing auspicious as inauspicious, then auspiciousness is desired from inauspiciousness. If you regard fear as non-fear, then fear will arise out of non-fear. If bondage should become emancipation, then in the absence of bondage there will be no emancipation. If birth should imply death, then in the absence of birth there is no death. If “thou” should imply “I,” then in the absence of “thou” there is no “I.” If “this” should be “that,” “this” does not exist in the absence of “that.” If being should imply non-being, then non-being will imply being. If an effect implies a cause, then in the absence of effect there is no cause. When there is no duality, there is non-duality; but where there is no duality, there is no non-duality. If there should be the seen, then there is the eye (or sight); in the absence of the seen there is no eye. In the absence of the interior there is no exterior. If there should be some fulness, there non-fulness is possible. Therefore (all) this exists nowhere. Neither you, nor I, nor this, nor these exist. There exists no (object of) comparison in the True one. There is no simile in the unborn. There is (in it) no mind to think. I am the Supreme Brahm. This world is Brahm only. Thou and I are Brahm only. I am Chinmatra simply and there is no non-Atma. Rest assured (of it). This universe is not (really) at all. It was nowhere produced and stays nowhere. Some say that Chitta is the universe. Not at all. Neither the Universe nor Chitta nor Ahankara nor Jiva exists (really). Neither the creation of Maya nor Maya itself exists (really). Fear does not (really) exist. Actor, action, hearing, thinking, measurer, the measure, Agnana and Aviveka (non-discrimination)—none of these exists (truly) anywhere. Therefore the four moving¹ considerations and the three kinds of relationship exist not. There are no Ganges, no Gayas, no Sethu², no element or anything else, no earth, water, fire,

1. The four moving considerations (of Vedanta) are subject (Brahm), object, relationship and the qualified person. There are three kinds of relationship in Sanskrit logic.

2. This means the bridge built by Hanuman and representing the bridge connecting the higher and lower mind.

vayu and akas anywhere, no gods, no guardians of the four quarters, no Vedas, no guru, no distance, no proximity, no tubular vessel (or time), no middle, no non-duality, no duality, no truth, no untruth, no bondage, no emancipation, no Sat, no Asat, no happiness, &c., no class, no motion, no caste, and no worldly business. All is Brahm only and nothing else—all is Brahm only and nothing else. There exists then nothing as that “Consciousness alone is”—there is (then) no saying such as “Consciousness is I.” The statement “I am Brahm” does not exist (then); nor does exist (then) the statement “I am the eternally pure.” Whatever is uttered by the mouth, whatever is thought by consciousness, whatever is determined by Buddhi, whatever is cognized by chitta—all these do not exist. There is no Yogi or Yoga then. All are and are not. Neither day nor night, neither bathing nor contemplating, neither delusion nor non-delusion—all these do not not exist then. Know that there is no non-Atma.

The Vedas, sciences, Puranas, effect and cause, Eswara and the world and the elements and mankind—all these are unreal. There is no doubt of it. Bondage, salvation, happiness, relatives, meditation, chitta, the gods, the demons, the secondary and the primary, the high and the low—all these are unreal. There is no doubt about it. Whatever is uttered by the mouth, whatever is willed by Sankalpa, whatever is thought through manas—all these are unreal. Whatever is determined by the Buddhi, whatever is cognized by chitta, whatever is discussed by the religious books, whatever is seen by the eye and heard by the ears, and whatever exists as Sat, as also the ear, the eye and the limbs—all these are unreal. Whatever is described as such and such, whatever is thought of so and so, all the existing thoughts, such as “Thou art I,” “That is this,” and “He is I,” and whatever happens in Moksha, as also all Sankalpas, delusion, illusory attribution, mysteries and all the diversities of enjoyment and sin—all these do not exist. So is also non-Atma. Mine and thine, my and thy, for me and for thee, by me and by thee—all these are unreal. The statement that Vishnu is preserver, Brahm is the creator, and Rudra is the destroyer—know that these are false. Bathing, utterings of mantras, Tapas (religious austerities), Homa (sacrifice), study of the Vedas, worship of the gods, Mantra, Tantra, association with the good, the showing of good qualities, the working of the internal organ, the result of Avidya (nescience) and the many crores of mundane eggs—all these are unreal. Whatever is spoken of as true according to the common verdict of all the people, whatever is seen in this world and whatever exists—all these are unreal. Whatever is uttered by words, whatever is ascertained, spoken, enjoyed, given or done by any one, whatever action is done, good or bad, whatever is done as Truth—know all these to be unreal. Thou alone art the transcendental Atma and the Supreme guru of the form of Akas which is devoid of fitness (for it) and of the nature of all creatures. Thou art Brahm, thou art time, and thou art Brahm that is ever and imponderable. Thou art everywhere of all forms and full of conscious-

ness. Thou art the real. Thou art one that has mastered the Siddhis (psychical powers), and thou art the ancient, the emancipated, emancipation, the nectar of bliss, the god, the quiescent, diseaseless, Brahm, the full, and the greater than the great. Thou art impartial, Sat, and the ancient recognized by the words Truth, gnána, &c. Thou art devoid of all parts. Thou art the ever existing—thou appearest as Brahma, Rudra, Indra, &c.—thou art above the illusion of the universe—thou shinest in all elements—thou art without Sankalpa in all—thou art known by means of Vedantas—thou art ever content and ever happily seated (in thyself)—thou art without motion, &c., in all things—thou art without any characteristics in all things—thou art contemplated by Vishnu and other gods at all times—thou hast the nature of Chit (consciousness)—thou art chinmatra—thou art unchecked,—thou stayest in Atma itself—thou art void of everything and without gunas—thou art bliss, the great, the one secondless—the state of Sat and Asat, the Knower, the Known, the Seer, the nature of Sachchithananda,—the lord of devas, all-pervading, the deathless, the moving, the motionless, the all and the non-all, with quiescence and non-quiescence, Sat alone, Sat commonly (found in all), of the form of Nitya Siddha (the unconditioned developed one) and yet devoid of all Siddhis. There is not an atom which thou dost not penetrate but thou art without it (atom). Thou art devoid of existence and non-existence as also aim and object aimed at. Thou art changeless, decayless, beyond all nadas, without Kala or Káshta (divisions of time) and without Brahma, Vishnu and Siva. Thou lookest into the nature of each and art above the nature of each. Thou art immersed in the bliss of self. Thou art the monarch of the kingdom of self and yet without the conception of self. Thou art of the nature of fulness and incompleteness. There is nothing that thou seest which is not in thyself. Thou dost not stir out of thy nature. Thou actest according to the nature of each. Thou art nothing but the nature of each. Have no doubt “thou art I.”

This universe and everything in it, whether seers or the seen, resemble the horns of a hare (or are illusory). Earth, water, Agni, Vayu, Akas, Manas, Buddhi, Ahankara, Tejas (spiritual effulgence), the worlds and the sphere of the universe, destruction, birth, truth, virtue, vice, gain, desires, passion, anger, greed, the object of meditation, meditation, wisdom, guru, disciple, limitation, the beginning and end, auspiciousness, the past, present and future, aim and the object of aim, mental restraint, intuitive deliberation, contentment, enjoyer, enjoyment, &c., the eight parts of Yoga, Yama, &c., the going and coming (of life), the beginning, middle and end, that which can be taken and rejected, Hari, Siva, the organs, Manas, the three states, the 24 Tatwas, the four means, one of the same class or different classes, Bhu and other worlds, all the castes and orders of life, with the rules laid down for each, mantras and tantras, science and nescience, all the Vedas, the inert and the non-inert, bondage and salvation, spiritual wisdom and non-wisdom, the enlightened and the non-enlightened, duality and

non-duality, the conclusion of all Vedantas and Shastras, the theory of the existence of all souls and that of one soul only, whatever is thought by Chitta, whatever is willed by Sankalpa, whatever is determined by Buddhi, whatever one hears and sees, whatever the Guru instructs, whatever is sensed by all the organs, whatever is discussed in Mimamsa, whatever is ascertained by Nyaya (philosophy) and by the great ones who have reached the other side of the Vedas, the saying, “Siva destroys the worlds, Vishnu protects it, and Brahma creates it,” whatever is found in the Puranas and whatever is ascertained by the Vedas and is the signification of all the Vedas—all these resemble the horns of a hare. The conception “I am the body” is spoken of as the internal organs; the conception “I am the body” is spoken of as the great mundane existence; the conception “I am the body” constitutes the whole universe. It is spoken of as the knot of the heart, as non-wisdom, as the state of Asat, as nescience, as the dual, as the true Jiva and as with parts, is certainly the great sin and is the disease generated by the stain of thirst after desires. That which is Sankalpa, the three pains,—passion, anger, bondage, all the miseries, all the faults and the various forms of time—know these to be the result of Manas. Manas alone is the whole world, the ever-deluding, the mundane existence, the three worlds, the great misery, the old age and others, death, the great sin, the Sankalpa, the Jiva, the Chitta, the Ahankara, the bondage, the internal organ and earth, waters, Agni, Vayu and Akas. Sound, touch, form, taste and odor, the five sheaths, the waking, dreaming and dreamless sleeping states, the guardians of the eight quarters Vasus, Rudras, Adityas, whatever is seen, the inert, the pairs (cold and heat) and non-wisdom—all these are the productions of Manas. Rest assured that there is no reality in all that is Sankalpa. The whole world, the guru, disciple, &c., do not exist, yea do not exist. Thus ends the fifth chapter of this Upanishad.

CHAPTER VI.

Ribhu continued again—Know everything as (Sahinmaya) full of Sat and Consciousness. It pervades everything. Sachchithananda is non-dual, decayless, alone and other than all. It is “I.” It alone is Akas and “thou.” It is I. There is (in it) no Manas—no Buddhi—no Ahankara—no Chitta or the collection of these—neither “thou” nor I, nor anything else nor everything. Brahm alone is. Sentence, words, Vedas, letter, beginning, middle or end, truth, law, pleasure, pain, existence, Maya, Prakriti, body, face, nose, tongue, palate, teeth, lip, forehead, expiration and inspiration, sweat, bone, blood, urine, distance, proximity, limb, belly, crown, the movement of hands and feet, Shastras, command, knower, the known and the knowledge, the waking, dreaming, dreamless sleeping and the fourth states—all these do not belong to me. Everything is Sahinmaya interwoven. No attributes pertaining to body, elements and spirit, no root, no vision, no Taijasa, no Pragna, no Virat, no Sutrátma, no Eswara, no going or coming.

neither gain nor loss, neither acceptable nor rejectable, nor censurable, neither pure nor impure, neither stout nor lean, no sorrow, time, space, speech, all, fear, duality, tree, grass or mountain, no meditation, no siddhi of Yoga, no Brahman, Kshatriya or Vysia, no bird or beast or limb, no greed, delusion, pride, malice, passion, anger or others, no women Sudras, cats or others, nothing that is eatable and enjoyable, no excess or decrease, no belief in the Vedas, no speech, no worldliness or unworldliness, no transaction, no folly, no measurer, measure or measured, no enjoyer, enjoyment or enjoyed, no friends, son, &c., father, mother or sister, no birth or death, no growth, body, (the conception of) "I," emptiness or fulness, (the) internal organs or mundane existence, no Brahma, Vishnu or Siva, no week, fortnight, month or year, no unsteadiness, no Brahmaloaka, Vaikunta, Kailasa and the others, Swarga, Indra, Agniloka, Agni, Yamaloka, Yama, Vayuloka, guardians of the world, three worlds—Bhu, Buvar and Suvar, Patala or surface of the earth, no science, nescience, Maya, Prakriti, inert, permanent, transient, destruction, movement, running, object of meditation, bathing, mantra or inaudible mutterings, no adorable object, anointment, Achamana (sipping with water), no flower, fruit, light waved before God, praise, prostrations or circumambulation, no void, conception of separateness even, oblation of food, offered food, house, actions, abuse, praise, Gayatri and Sandhi (period of junction, such as twilight, &c.,) no mental state, calamity, evil desire, bad soul, chandala (low caste person), Paulkasa, unbearable, unspeakable, Kirata (savage), Kaitaba (demon), partiality, partisanship, ornament, chief or pride, no many, oneness, durability, triad, tetrad, greatness, smallness, fulness or kindness, no Benares, Tapas, clan, family, Sutra, greatness, poverty, girl, old woman or widow, no pollution, birth, introvision, illusion, no sacred sentences, identity, or Siddhis: Anima, &c.

Everything being consciousness alone, there is no stain in anything. Everything being of the nature of Sat alone is Sachchithananda only. Brahm alone is everything and there is nothing else. So "That" is "I," "That" is "I." "That" alone is "I." That alone is "I." The eternal Brahm alone is "I." I am Brahm alone without being subject to mundane existence. I am Brahm alone without any manas, any buddhi, organs or body. I am Brahm alone not perceivable. I am Brahm alone and not Jiva. I am Brahm alone and not liable to change. I am Brahm alone and not inert. I am Brahm alone and have no death. I am Brahm alone and have no Pranas. I am Brahm alone and greater than the great. This is Brahm. Great is Brahm. Truth is Brahm. It is all-pervading. Time is Brahm. Kala is Brahm. Happiness is Brahm. It is self-shining. One is Brahm. Two is Brahm. Delusion is Brahm. Sama and others are Brahm. Badness is Brahm. Goodness is Brahm. It is of the form of restraint, quiescence, the all-pervading and the all-powerful. The loka (world) is Brahm. Guna is Brahm. Disciple is Brahm. It is Sadasiva. (That which is) before is Brahm. (That which will be) hereafter is Brahm. Purity is

Brahm. Auspiciousness and inauspiciousness are Brahm. Jiva is always Brahm. I am Sachchithananda. All are of the nature of Brahm. The universe is said to be of the nature of Brahm. Brahm is itself. There is no doubt of it. There is nothing out of itself. The letter Om of the form of Consciousness is Brahm alone. Everything is itself. I alone am the whole universe and the highest seat, have crossed the gunas and am greater than the great, the Supreme Brahm, Guru of gurus, the support of all and the bliss of bliss. There is no universe besides Atma, no happiness or motion besides Atma. The universe is of the nature of Atma. There is nowhere (or place) without Atma. There is not even grass different from Atma. The whole universe is of the nature of Atma. All this is of the nature of Brahm. Asat is not of the nature of Brahm. There is not a grass different from Brahm; there is not a husk different from Brahm; there is not a body different from Brahm. There is nothing different from Brahm like I-ness or you-ness. Whatever is seen in this world, whatever is spoken of by the people, whatever is enjoyed everywhere—all these are Asat (unreal) only. The differences arising from the actor, action, qualities, likes, taste and gender, all these arise from Asat and are (but) pleasurable. The differences arising from time, objects, actions, success or defeat and whatever else—all these are simply Asat. The internal organ is Asat. The organs are Asat. All the Pranas, the collections of all these, the five sheaths, the five deities, the six changes, the six enemies, the six seasons, and the six tastes, are Asat. I am Sachchithananda. The Universe is rootless. I am Atma alone, chit and bliss. The scenes of mundane existence are not different. I am the Truth of the nature of bliss and of the nature of the imponderable Chit. All this is of the nature of gnana (Divine wisdom.)

I am the secondless having gnana and bliss. I am of the nature of an illuminator of all things. I am of the nature of all non-being. I alone shine always. Therefore how can I with such a nature become Asat? That which is called "Thou" is the great Brahm of the nature of the blissful of consciousness and of the nature of chit having chidakas and chit alone as the great bliss. Atma alone is "I." Asat is not "I." I am Kutastha, the great guru and Sachchithananda alone. I am this born universe. No time, no universe, no maya, or no prakriti (in me). I alone am the Hari. Personally, I alone am the Sadasiva. I am of the nature of pure consciousness. I am the enjoyer of pure Satwa. I am the only essence full of chit. Everything is Brahm and Brahm alone. Everything is Brahm and is chit alone. I am of the nature of the all-latent and the all-witness. I am the supreme Atma, the supreme Jyotis, the supreme wealth, the supreme goal, the essence of all Vedantas, the subject discussed in all the Shastras, of the nature of Yogic bliss, the great ocean of the chief bliss, the brightness of all wisdom, of the nature of the chief wisdom, the brightness of the fourth state and the nonfourth, but devoid of them, the indestructible chit, truth, Vasudeva, the birthless, and the deathless, Brahma, Chidakas, the unconditioned,

stainless, the immaculate, the emancipated, the utterly emancipated, the soulless, the formless and of the nature of the non-created universe.

The universe which is assumed as Truth and non-truth does not really exist. Brahm is of the nature of eternal bliss and is even by itself. It is endless, decayless, quiescent and of one nature only. If anything is other than myself, then it is as unreal as the mirage in an oasis. If one should be afraid of the son of a barren woman, or if a powerful elephant be killed by means of the horns of a hare, then the world (really) is. If one (person) can quench his thirst by drinking the waters of the mirage, or if one should be killed by the horns of a man, then the universe really is. The universe exists always in the true Ghandarva city (merely unreal). When the blueness of the sky really exists in it, then the universe really is. When the silver in mother-o'-pearl can be used in making an ornament, when a man is bitten by (the conception of) a snake in a rope, when the flaming fire is quenched by means of a golden arrow, when milky food is obtained in the (barren) forest of Vindhya (mountains), when cooking can take place by means of the fuel of (wet) plantain trees, when a female (baby) just born begins to cook, when curds resume the state of milk, or when the milk (milked) goes back through the teats of a cow, then will the universe really be. When the dust of the earth shall be produced in the ocean, when the elephant is tied by means of the hair of a tortoise, when (mountain) Meru is shaken by the thread in the stalk of a lotus, when the ocean is bound by its rows of tides, when fire flames downwards, when flame shall become (really) cold, when the lotus shall grow out of flaming fire, when Indra-nila (sapphire) arises in the great mountains, when Meru comes and sits on the lotus-eyed, when that mountain (Meru) descendant of Bhrigu shall shake, when a lion is killed by a gnat, when the three worlds can be found in a hole which is an atom in area, when the fire which burns a straw shall last for a long time, when the objects seen in a dream shall come in the waking state, when the current of a river shall stand still (of itself), when the delivery of a barren woman shall be fruitful, when the crow can walk like a swan, when an ass can fight with a lion, when a great ass shall walk like an elephant, when the full moon shall become a sun, when Rahu (one of the nodes) shall abandon the sun and moon, when a good crop can arise out of the waste (burnt) seeds, when the poor can enjoy the happiness of the rich, when lions are conquered by the bravery of dogs, when the heart of the gnanis (wise men) is known by the fools, when the ocean is drunk by the dogs without any remainder, when the pure Akas shall fall upon men, when heaven shall fall on the earth, when the flower in the sky should emit fragrance, when a forest appearing in pure Akas shall move, and when reflection shall arise in a glass simply (without mercury or anything else in its back), then the world really is. There is no elephant in the womb of a sheep—there is no universe in the womb of Aja (the unborn Brahm)—there is no universe in the womb of Atma.

Duality and non-duality, which are but the results of differentiation, are really not. All this is the result of Maya. If misery should arise from the conception of "I am the body," then it is certain I am Brahm. The knot of the heart is the wheel of Brahm, which cuts asunder the knot of existence. When doubt arises in one, he should have faith in Brahm. That non-dual Brahm, which is eternal and of the form of unconditioned bliss, is the guard of Atma against the thief of the form of non-Atma. Through instances like the above is established the nature of Brahm. Brahm alone is the all-abode. Abandon the idea of the universe. Knowing for certain "I am Brahm" give up the "I." Everything disappears as the flower from the hands of a sleeping person. There is neither body nor Karma. Everything is Brahm alone. There are neither objects nor actions nor the four states. Everything is Brahm alone. Which is the three-fold wisdom. Abandoning all action contemplate "I am Brahm," "I am Brahm." There is no doubt. I am Brahm of the nature of chit. I am of the nature of Sachchidananda. This science of Sankara (Siva) should never be explained to an ordinary person, to an atheist, or to the faithless, ill-behaved or evil-minded person. It should be after due examination given to the high-souled ones, whose minds are purified with devotion to their gurus. It should be taught for a year and a half. Leaving off thoroughly and entirely the practice recommended by (all) the (other) Upanishads, one should study the Tejobindu Upanishad always with delight. By once studying it, he becomes one with Brahm. Thus ends the sixth chapter. Thus ends the Upanishad.

SRAVANAM.

THIS heading reminds our Hindu readers that the subject of this article is the important ceremony that Brahmins have to perform once a year in its fifth month. The ceremony falls this year on 19-8-91, though all do not agree about the accuracy of the date. A large number of Brahmins therefore are looking forward to the dawn of 19-8-91, some intent on perigrinating through the adjacent villages and making two annas by presenting to other Brahmins a sacred thread over which they chant a passage from the magic Veda, others intent on making use of their best clothes and jewelry and enjoying a festive day brought round by the revolution of the sacred year. Sacred year! Yes, sacred, for it is the atma of the Prajapati. He is the genius presiding over the evolutionary processes of our earth. His activity is measured by cycles of a year to us and only a day to him. On a certain scale, the world's destruction and reconstruction are included within one year. The seasons have rolled, and man has sown, reaped, and even eaten all within one year. The rivers have thrilled with the stream of life, even burst their banks and again become dry. The trees too have smiled and wept. All Nature within mortal ken has witnessed the round—the round of a Day and Night to our evolutionary genius. Who is this genius? Is it our Lord Brahma? No: it cannot be so high a spirit, whose single day

is millions of years to us. It is, if I am not mistaken, the Veda Purusha, an emanation of Brahma—a Purusha who has the four Vedas as his four mouths, and sustains the world by his constant recitation of the Vedic mantras.

A very authoritative passage in Harivamsa has the following:—“In that Brahmic light known as Akas, there was born Brahma the grand-father of all the elements. Even now this great supporter and Yogi sustains all this world by his Manas (mind) and his subtle spiritual vision, for the good of all beings. Breaking the middle of the earth, the sun with his burning rays gets his origin and sits on high. The lunar orb trickled down from the middle of the sun, and the Lord Brahma, the Son of the Eternal, obtained the being of the pleasing moon. The air sprang up from near the moon increasing with his own light, the light of the moon full of letters. This air of Yogic wisdom, on account of his innate nature and origin from Brahma, creates the eternal Purusha, the father of the Vedas, known as Bhutatma.”

From the above it will be seen that Veda-Purusha or Brahma of four paces is the psychical body of the world, or the place where all deva essence is transformed into physical structures, or the place of Yagna. The Veda-Purusha in his active aspect is the Yagna-Purusha, the Prajapati whose breath is the wind, whose sweat is rain, whose every vital process is a phenomenon to us. Yagna is oftentimes taken to mean puja; but a careful examination of the ancient metaphysical doctrine of India will invariably lead one to consider Yagna as the process of transformation or vital activity, be it in the body of man or in the body of nature. Yagna is essentially, therefore, evolutionary activity, and the natural powers that are associated with this activity are the great Rishis, who are ever engaged in sacrificial ceremonies, and who sustain the world by them. These are the Rishis who carry on dharma of Pravritti, who trace their lineage from the seven Prajapatis, or the seven natural powers required for every manifestation. These Rishis have for their guidance the earliest part of the Vedas, or the part devoted to sacrificial ceremonies. It will be granted that the life of a sacrificial ceremony is the mantric recitation or production of sound in a certain rythmical way. Such mantras are daily repeated by the natural powers called Rishis, and that repetition is the rythmical pulses of sound or rythmic pulses of life in the various tissues of the body of Veda-Purusha. Thus the various changes occurring during the course of a year, by means of which all this world is sustained, are all parts of a grand sacrificial ceremony. Since the plan on which this ceremony is to be conducted is fixed in all its macro-cosmical details, the mantras are also fixed. The Vedic mantras are therefore eternal. He who uses these mantras on a minor scale, with full knowledge of time and conditions, is acting on a minor scale in subordination to the great spirit of nature, or the Veda-Purusha. He therefore is a Siddha, in popular language, a Brahmin. A Brahmin is one who understands Brahm and his actions. He knows how to con-

duct a sacrifice. He understands the tones and music of nature in all her departments. He can sing in accord with nature. He can control the elements. He is a power to material good, this mighty Brahmin.

From the above it will be understood that the body of formulæ called the Vedas is a mighty instrument in the hands of the knowing. It is Brahman itself in the Sanskrit language. Now this instrument is supposed to have four parts, in accordance with the four parts of the sacred “Om,” the key of the universe. Our Hindu brothers will at once recollect that the four parts of this instrument are the four Vedas—the Rig, the Yajur, the Sama and the Atharvana. The first three are called the Vedas proper; the last is only a Veda by association. It is, strictly speaking, more a Yoga than a Veda. The material essence, whose transformations and changes constitute the ceremony of sacrifice or the employment of the three-sided Veda, is called technically Vishnu, a kind of superior light which is supposed to have emanated from the eternal grand-father Brahma. Hence the Sruti says that Vishnu is Yagna—Vishnu is the solar light by means of which all this is sustained, or rather which is all this. Vishnu is therefore the solar aspect of the Deva, or Suvar-lokic essence of this manifested world. It is the light in which the eternal Siddhas or Brahmins are clothed. It constitutes the right wing of the Mount Meru, the left wing being called Soma in the Sanskrit language, or the lunar essence in which our Pitris and all lunar Devas are clothed. This is the starting point of the ceremony of sacrifice, Soma is therefore the King of all Brahmins. It corresponds to the Veda of Rig. A recitation of a formula in Rig-Veda is a disturbance in the Swarga-lokic essence. The ceremony has begun. We now come to the critical loka called Bhuvor-loka, corresponding to the critical state of consciousness called dream and to the critical Veda called Yajur. The success of the magical ceremony depends mainly upon the Yajur-Veda. As soon as this critical state is successfully passed, the domain of Soma begins. Structures on the Linga-sarira plane are formed. We have but to use the Atharvana to give the mayavic cover or pluck the fruit and eat. Soma is therefore the manifested aspect of everything. Therefore in the chapter of Manifestations in Bhagavat Gita Sri Krishna is Soma-Veda.

On the above lines the question comes, “What is the use of the Sravana-ceremony?” Brahmins are the human entities whose business is identical with the business of Veda-Purusha. Therefore alone are they called Brahmins. Their treasure is the Veda. Their lords are the Pitris. They are therefore the sectarians of the Pitris truly. Their business commences therefore when the sun comes to the sign of Leo and is full of the essence called Vishnu. Therefore of the twelve sacred names, Vishnu is the fifth. When the sun comes to the sign of Virgo, the Vishnu essence becomes the Pitri-essence or the Soma. The whole world undergoes a change—a change which is known as the cultivating season. This Vedic chanting continues until the Makara or the first sign of the sun’s northern journey is reached. Before that all

the crops have become pregnant with the nourishment of life popularly known as food. The Vedic chanting is over. The Pitris have begun to sleep. The Devas have become awake, and the solar half of the year has begun. Then the Brahmins have no right to chant the Vedas as before. That will commence only when the sun comes back to the sign of Leo. The Sravana is therefore the preparatory ceremony by which the Brahmins enter upon their legitimate work of serving the Pitris. Not only by the sun is this important ceremony regulated. The moon is another important factor. According to lunar calculations this month is called Sravana month; for the moon obtains its full proportions near the asterism called Sravana. The presiding Deva of this asterism is Vishnu. The sun and the moon are both in accord during the first third of the lunar half of the year or the sun's southern journey. O, Brahmins! awaken! Be prepared for the Vedic chanting and care not for the trifle of two annas.

A. NILAKANTA SASTRI, F. T. S.

ASTROLOGY.

(As conceived by the Hindus).

VI.—THE SUN.—(Continued)

THE sun then is the author of the means of knowledge, sensation, inference, similitude, and words. Hence the following epithets of the mighty father of terrestrial life need no further explanation.

1. Mahábuddhi, having high retentive power.
2. Prájna, wise.
3. Parávarjuna, knower of all that is far and near.
4. Bhavitátma, with well-embellished mind.
5. Buddhimat, possessor of intellect.
6. Medhavi, possessor of the power of understanding.
7. Sarvagna, omniscient.
8. Bahujna, knows much that man does not.
9. Dhúnat, possessor of contemplative power.
10. Vidwán, learned.
11. Buddha, possessor of divine wisdom.
12. Kavi, poet.

All these qualities of the human mind flow directly from the sun, along the lines indicated in my former essays.

In connection with the sun being the author of the means of knowledge known as verbal authority (Sabda prámana), it would be interesting to note that the sun is given the following most important epithets.

1. Vedamurti. The sun is the personification of the Vedas.
2. Vedábdhi. He is the ocean of the Vedas.
3. Chaturveda. He knows all the four Vedas.
4. Vedapáraga. He goes through the Vedas.
5. Chaturvedadhara. He is the sustainer of the four Vedas.
6. Mantramurti. He is the personification of the mantras.

The Vedas, according to the Hindus, are the eternal knowledge of Brahmá. They are breathed forth to the world by the allegorical four mouths of Brahmá (the Logos) through Saraswati, the power of speech, who must be eternally wedded from the very nature of things to the Eternal Speaker. It is speech, this origin of all things, that is originally the Veda of the Aryans, eternal, ever present, rising from Him, like smoke from fire, or breath from an animal. It is in fact the law of the beginningless and endless working of the universe, which has its being in the Logos ultimately and absolutely, but which shows itself also in the minor creative centres, such as the *manas* and the suns.

The sun, as I have said, is the origin of the Cognitive faculties of the human mind; and I have indicated, what I shall further on discuss with greater detail, that solar life is the source of all our emotions, will and desires, as well as our physiological, social and moral life. All this life comes to our planet from the sun through ákasá, the solar soniferous ether. I have already said in many places that the solar ethers transform themselves into earth-life through ákasá. As I shall show further on, when I come to the genesis of planets, the solar prána, first transforms into ákasá, then into terrestrial Vayu (gas), and thus through Agni (igneous state) and Apas (liquidity) to the solid (prítivi) states. Upon this the same forces build the mighty kingdom of organic life. Hence the fact is patent that the beginning of all planetary life is the solar sound. It is the solar soniferous ether that manifests itself in the varied life of a planet.

It is solar soniferous ether, this sound of the solar dhyānis, that is primarily the Veda for our planet, which, however, it is easy to see is but a reflection of the sound which proceeds from the Logos (Iswara). Hence is the sun called the Vedamurti, the personification of the Vedas. And not only is the sun the Veda in general, he is as well the personification of every *mántra*. Every letter, every word, every sentence, has its origin in the sun, and this is not very difficult to see after all that has gone before.

The sun is also called the ocean of the Vedas. Like pearls from the ocean, the Veda has come to man from the sun. It is by the agency of the sun himself that all this eternal knowledge is, as I have shown, transferred to the human brain. All individuals of the human race are not equally developed; and all this solar knowledge is not equally transferred to the human race. In every race there exist individuals, who can see and hear more than their less gifted brothers. Such were the great seers of the Vedas, the ancient Rishis of India. They heard the creating, preserving and destroying phenomena of terrestrial life. This they called *Sruti*—that which is heard, the sound. And they saw the working of the whole law of life; hence were they called the seers (rishis). The Vedas were transferred to the brains of the highly developed rishis, by the sun, from the sun. Hence is the sun called the ocean of the Vedas.

The sun, it is also said, goes through the Vedas. This means that

the power of going through the Vedas, is also solar in its origin, and that the human race is bound in the end to acquire all that intuitive knowledge.

He is all the four Vedas in himself (Chaturveda, Chaturvedadhara). He is, as seen, the source of all terrestrial phenomena, concreté and abstract, physical and mental. The soniferous ether which lies behind these, is the Veda. The Veda exists now as divided into four *sanhitas*—collections—the Rigveda Sanhita, the Yajurveda Sanhita, the Atharvaveda Sanhita, the Samaveda Sanhita. The Rigveda Sanhita means a collection of (knowledge contained in) richas; Samaveda, a collection of (knowledge contained in) sámans; Yajurveda, a collection of Yajus; Atharvaveda, a collection of knowledge inherited from the Rishi Atharvá. The word *richa* means a composition in praise of something, any object of nature; the word *sáma* means a song; the word Yajur a composition for ritualistic purposes.

In fact there is no radical difference among the hymns of all the four Vedas, except in the purpose of their application. The Rik is meant simply to call attention to the qualities of all the forces of nature, and the nature of the Power behind the Universe. The *sáma* is meant by the powerful influence of music to bring the human mind *en rapport* with the high and the divine qualities of the things sung therein. The Yajur is meant for the symbolical representations of the workings of the laws of nature with a view to appeal to the mind through the object lesson of rituals (Yajnas). The knowledge of the Rishi Atharvá has exclusively to do with certain effects which it is possible by the power of a cultivated will to produce in the mind and body of others.

Now to say that the sun is all the four Vedas, means that the forces of life which create, preserve, destroy and raise humanity towards perfection and which are known as so many deities, are all solar influences on the lowest plane of their existence. The knowledge of these forces is solar in its nature; and the laws according to which it is imparted to the human brain, are all solar in origin. A rik, that is a verse of the Rig Veda describing any particular object, pre-exists in the solar prána, before it takes its place in the brain of man. As I have shown, every idea, every sound, every arrangement of letters, words and sentences in a language, has its origin in the sun. As I have said over and over again, every solar force that works on the earth is a sound. All nature has a certain sound, just as all nature has a certain colour, tangibility, or taste. It is this universal sound which informs life-organisms with the sense of hearing, and it is this universal sound which, with a certain degree of mental development, bursts into articulate speech. Every sound which an animal makes is an indication of some mental phenomenon.

The first transference of every idea from the storehouse of the universe to the brain mind, is always a revelation. It is a raising of Maya's veil, and offering the deluded soul a glimpse of the realities behind. When by long racial or individual experience any idea becomes native to the human mind, it ceases to be a revelation. The Vedas

are called a revelation, because they put you *en rapport* with the highest life, which it is possible for man to live. The Vedas, it has been said, contain many childish ideas. Very naturally, for they are meant both for children and adepts. What to a highly developed mind appears to be childish, is notwithstanding a revelation to a child.

As for the claim of scientific discoveries to be called revelations, I, for one, am not going to dispute the right of an Edison or a Graham Bell to be classed as prophets. But they must content themselves with being called simply the prophets of the physical world. Their revelations serve only the interests of the lower animal, and it is but to the credit of the generality of the human race that it cares more for its spiritual interests, and hence gives a higher place in its estimation to the seers of the world of spirit, than to the seers of the world of matter. As I am not writing an essay on revelation, I shall not further proceed on this line. Suffice it to say that the solar soniferous ether, as it creates, preserves, and destroys all terrestrial life, gives also the law of life to man, and that this sound having been heard by the seers of yore, has been handed down to us as the Vedas. Hence is the sun the ocean of the Vedas.

The foregoing remarks explain very well the well-known couplet with which Sayana introduces his commentary on the Rigveda Sanhita.

यस्यनिश्चितंवेदा योवेदेऽयोल्लङ्घ्यम् ।

निर्ममेतमहंवन्दे विद्यातिथिमहेश्वरम् ॥

I pay my obeisance to the great power, the sacred fountain of knowledge, whose breath are the Vedas, and who has made the whole world by the Vedas.

It is not very difficult to show in the light of the above remarks, how all the Vedic, nay, even later Puranic, deities are Solar Powers on the lowest plane of life (Prana). Thus, for example, we read of Saraswati in the Markandeya Purana :—

‘Says Ashwatara :—

‘Desirous of worshipping the auspicious goddess, I bow my head and praise Saraswati,—she who sustains the world and is the matrix of the Veda.

Every word,* O, Goddess! that exists as anything positive or negative, or denotes moksha, or any worldly object, is though separate in itself from the others, found existing in thee conjoined with all others.

O, Goddess! thou art the highest word in which everything is sustained, the highest word, Goddess, being as it were the ultimatum. The same indestructible Power is the Veda (or Parabrahma); while all this world is destructible. As fire lives in wood, and atoms in earth, so dost thou live in the Veda, and all this world.

Whatever of permanent or impermanent there is in the Universe, is present, O Goddess, in the Word Aum.

* Used here in a peculiar sense—that of the soniferous—akasic—representative of every phenomenal object.

The three letters of this word are all that is or is not—the three regions of being (lokas), the three Vedas, the three sciences, the three fires, the three lights,.....the science of ethics, the three tunes, the three states of consciousness, the *pitris*, Day and Night, &c., all this is in the three letters of Aum, and that, O, Saraswati, is thyself.

The remaining half-vowel (Ardhamatra) cannot be named; that denotes the changeless, the non-destructionless, the transforming, the highest. All this is thy own self that I cannot describe.

* * * *

All objects that are eternal or non-eternal; that are gross, subtle or very subtle, that exist on the earth, in the heavens or anywhere else—all and each of them receive their being from thee. All that has form or is formless, whatever exists of the Mahabhutas one by one; whatever of the beautiful exists on earth, in heaven, or anywhere else,—all is related to thee through vowels and consonants.

Thus praised Saraswati, *the tongue of Vishnu*, appears to Ashwatsara.

* * * *

It is evident from the above that Saraswati is the Akasic form of all those potencies which manifest themselves as the phenomenal universe. This evidently is a very substantial goddess, and on the lowest plane of existence this is the solar Akasa out of which and through which comes all planetary life from the sun. Saraswati pervades all the universe. But of the nameless half-matra, comes Brahma, and with Him though yet *in posse*, Saraswati. Both Brahma and Saraswati are thus born together, and yet later on, in the course of evolution, this Saraswati is born in manifest form out of Brahma! She is thus both the sister and daughter of Brahma, and yet she lives eternally with him and sustains for him the phenomenal Universe; the divine Son, is but a manifestation of Divine Thought or say the Divinity Himself. Saraswati is therefore said to sustain the Universe. The three remaining letters of Aum, which denote all that is in the phenomenal universe, subject to all the phases of creation, preservation, and destruction, are thus Saraswati herself. And here for the present I stop.

RAMA PRASAD.

KARMA AND FATALISM.

THE object of this paper is to show the difference between Karma and Fatalism. A superficial knowledge of the subject must inevitably confound the two. Karma may be defined as that natural law by which causes and effects are mutually adjusted; it may be described as a directing power by which every action, whether performed by man or brought into play by the development of macrocosmic forces, has a corresponding result upon the actor or the surroundings where the act takes place. Man, with his complex nature and body, is the child of Karma. Every event of his life is a karmic product. The objects in the world around him which give colour and fill in the details of the panorama which passes before the Ego during its incarnation, are visible testimonies to the power of Karma.

The Ego's position with regard to this law is, that by its attitude of silent attention during its captivity in the body of flesh, it gives conscious life to Karma's evolving causes and effects. The reason for its imprisonment is allegorised in the story of Prometheus, who raided heaven for the divine fire with which to animate the man of clay. The stealing of this spiritual essence and its enclosure in an earthly form may symbolise the descent of Spirit into Matter; and the Promethean individuality which enables the two to blend, finds itself straightway bound to earth by the bonds of Karma forged in the heat of earthborn loves which sprang from the union of the Divine with the material.

Our dear friend and teacher *H. P. B.* told us that man weaves a Karmic web around himself by his actions, from which there is no escape even in Death. It is evident that, if man surrounds himself in this way with a multitude of latent forces, whose determining action in his future he cannot destroy, he becomes every year of his life more a slave and less capable of taking the initiative—a fact evidenced even by casual observation on people around us; for do we not see the trader gradually losing his individual characteristics and becoming more and more lost in the character given him by his daily occupation; the soldier growing into a military type; the wise expanding under the influence of accumulated knowledge; we find men growing, as they advance in years, into grooves representative of types, and losing more and more their early individuality. Subtler effects of Karma are less obvious but more potent in their capacity to enslave and dominate the Ego whose involution in their fateful toils may be roughly traced.

The Ego is drawn toward re-birth by longing for fresh experience. It is guided in its passage from that other realm to this by the influence of the actions of its former life and by the attractive effect of the Karma of the race, the nation, and the family to which it gravitates under command of the immutable law.

The child enters on life as the centre of a whirl of forces within whose limits the Ego is free to act; and by mere birth its future is fettered by the action of the past. From birth to the age of seven we are essentially a Karmic product, living through influences acquired in an earlier existence; but at this period, becoming fully individualised by the incarnating Ego, we begin to produce fresh Karma; and though forced to use only the materials given us at birth by the recording angels, we now become the architect of a Future.

On reaching adult-hood we are more dominated by Karmic influences than we are as children, for, to our pre-natal Karma, we must add that acquired during our youth: so that we are fatally entangled in the lines of force which we have been laying down with the fresh energy of our earlier years. Where then is, Freedom necessary to the Dignity of Man? Manhood may be described as the period when the Ego has fully entered into its inheritance as an inhabitant

of the four macrocosmic planes of the consciousness of the Universe; and, with this evolution in himself of the lower quaternary of the macrocosm, he develops new means of obtaining the Freedom of conscious Immortality.

There is a four-fold field of action, a battle field whereon Karma and man strive for the possession of an immortal Soul. The Ego lives as the *consciousness* of Life. It is therefore the centre connecting and equilibrating the four planes which exoterically are called Physical, Emotional, Psychic, and Spiritual. We recognise these distinct aspects of conscious life within ourselves. On the physical plane the Ego lives with a material consciousness operating through the channels of the senses. On the emotional plane the consciousness takes the form of Feeling and lies back of the senses, bearing a relation to them such as Pure Consciousness on the Spiritual plane bears to the mind it vitalises. The first two are the objective side of the Psychic and Spiritually subjective consciousness. The medium of manifestation on the Emotional plane is substance, the basis of matter. The Psychic plane, subjective to the material plane, is that on which Man's Ego lives as an ideal counterpart of his coarser self, manifesting its consciousness in an etherial medium. On the Spiritual plane the Ego's consciousness answers to an impression made by the relation of his karma to the universe. It is hardly necessary to say that these impressions are dim and partially developed in our day.

Karma is made on each of these planes. A disturbance on one affects the relative value of all to each other; and because the Ego is a common factor, an act of consciousness carries with it a power of adjustment by which the proportion of energy on each plane is the same. Though it is often difficult to analyse the exact relation which each phase of consciousness bears to the four-fold karma of an action, yet the knowledge that there are these distinct divisions of life wherein consciousness may act with varying vigour and different effect, furnishes us with power to modify our future, which a want of this systematisation of the relation of Man to himself and his Universe must inevitably deny him. From all this it appears that an emotion, or a physical act, an idea, or a spiritual perception, are capable of evolving, not only trains of cause and effect on their own appropriate plane, but that they will correspondingly affect the karma of the other three planes. The Ego is the vitalising centre of four great karmic floods, which are centralised and endowed with a personal consciousness, by one Individuality. Ever on the whirl they envelope the captive Deity in a brilliant sparkle of changing action, and within these limits it is a free agent. Confined though it be, it may struggle to escape by skilful use of its power to vitalize or to withdraw vitality from these planes of action. We may choose to withstand karma on any of the four planes. Effort on a superior plane brings greater results than effort on an inferior plane. Energies circle through our being in the form of desires and thoughts and become active perceptions when

they are bathed in the consciousness of the Ego. Here we have the key to the situation, and it has become logically impossible to confound Karma with Fatalism, or the limited freedom of this life with its possible unlimited freedom in the future.

If karma is vitalised by the consciousness of the Ego, its reflections constitute the power which binds. If the main stream is cut off, the reflections die away; and herein lies the Power of Man to contend with karma. He may either deny consciousness to a thought, feeling, or sense perception which karma may arouse, or he may allow consciousness to flow onward along the broad straight way of evolving karma, or, by concentrating attention on a particular point in a karmic sequence, he may increase unduly the energy of life at this point, so that it shall have a modifying influence in the sequel. As an instance of modification by denial, let a certain object when seen arouse a thought which tends to visible effect in action. By mechanically denying consciousness to this thought and closing my mind to it through an effort of will, the desire to act, first loses its intensity, and then with continued denial, disappears entirely. As this thought and desire arose in me, because of karmic predispositions, and as the object finds no answering vibration in me now, my karma has thus far been modified. The reason of this modification is as follows: Psychic and physical planes are interdependent, because united in a common centre, the Ego. For the same reason the karmic energy on the one must bear a constant relative value to that on the other. But psychic is subjective to physical, and, if I withdraw conscious energy from the psychic, the physical is, by the necessity of making its relation constant, forced to modify itself to the requisite amount. If I had tried to restrain only the physical action, I should have effected no change; for, as it is objective, the mental effort to restrain the act instead of its idea, simply results in a suspending of karmic action, with a consequent accumulation of karmic energy; which, on relaxing the controlling effort, rushes onward again, unchanged, but with intenser purpose. Thus, by an effort of will on the psychic plane, I may modify the mental and physical influences in my life. I will not now enter into the subtle workings which may be evolved by this method of taking oneself in hand. Those who will examine further this field of thought, may find a system of practical importance.

All freedom is relative. Though we unwind the chains that cling to the will, our action is free only within the limits of our four-fold karma. The freedom which the Ego possesses to set its Will in motion, is in proportion to its development which allows a certain amount of judgment to bear on karmic presentations. This amount being limited by the individual development, and, as there is a constant relation between the judgment and the presentations, the Ego's power to discriminate will always equal the requirements of the circumstances imposed by its karma.

THOS. WILLIAMS, F. T. S.

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

REVERENCE to the one Prakriti unborn, red,† white and black, producing or creating many children! Reverence also to those unborn souls who have recourse to her, and renounce her, after having enjoyed the pleasures afforded by her! We next bow in reverence to the great Rishi Kapila and his disciple Asuri, as also to Panchasikha and Iswara Krishna.

In this world an expounder of only desirable doctrines is listened to by the audience; those, on the contrary, who expound undesirable doctrines, are given up like mad men, as being neither versed in custom, nor fully qualified philosophic investigators. That philosophical system or doctrine is to be desired by the people which, being known, leads to the final aim of man. The system to be treated of in the following pages is a means to this final aim, and the author, Iswara Krishna, thus introduces the desirability of the subject-matter of the system.

KARIKA I.

"There being in this world an impediment caused by the three kinds of pain, there arises an enquiry into the means of extirpating them; and if the enquiry be said to be superfluous, owing to the existence of obvious means, it is not superfluous: for the means are neither absolute nor final."

The subject-matter of science would not be enquired into—(1) if there were no pain in the world; or (2) if, though extant, its removal were not desired; or (3) even if desired, the removal were impossible,—the impossibility arising from two causes,—the eternality of the pain itself, or ignorance of means adequate to its extirpation; or (4) if, notwithstanding the possibility of the removal, the subject matter of the science did not afford the adequate means; or lastly (5), if there were another and an easier method than the one supplied by Philosophy.

There is pain. Its extirpation is desirable. Hence it is stated—
"There being an impediment caused by the three kinds of pain." The three kinds of pain are—
(1) the Adhyātmika (the naturo-intrinsic), (2) the Adhibhautika (the naturo-extrinsic), and (3) the Adhidaivika (the spiritual or super-natural). Of these, the first is either bodily or mental; bodily pain is caused by the disorder of the (humours) wind, bile and phlegm; and mental arises from wrath, avarice, affection, terror, envy, grief, and

Existence of pain asserted; its three kinds named and explained—(1) The Adhyātmika (the naturo-intrinsic); (2) the Adhibhautika (the naturo-extrinsic), and (3) the Adhidaivika (the spiritual or supernatural.)

* By GANGANATHA JHA, B. A., Member of the Kasi-tattwa-Sabha Theosophical Society of Benares.

† Standing respectively for the three qualities: *Rajas* (Foulness), *Sattva* (Goodness), and *Tamas* (Darkness).

non-discrimination of objects. All these pains are called 'naturo-intrinsic' on account of their admitting of internal remedies; pains admitting of extraneous remedies are two-fold, 'naturo-extrinsic' and 'spiritual' or 'superhuman'; where again the extrinsic pains are caused by men, beasts, reptiles and inanimate things, and the superhuman are occasioned by the evil influence of planets and spirits. That pain, a development or modification of the quality of Foulness (*Rajas*), is suffered by every individual, cannot be denied. 'Impediment' (*Abhigāta*) is the relation of the sentient faculty with the cognition of disagreeableness, caused by the three kinds of pain residing in the spirit. This consciousness of disagreeableness causes the desire for the extirpation of pain. The consciousness of disagreeableness, the cause of the desirability of the removal of pain.

Though pain cannot be altogether prevented, yet it is possible to overcome it; this will be subsequently explained. Thus it is settled that "*Enquiry is to be made into the means of extirpating pains.*" In "*Tadapaghātake*," 'tat' refers to the triad of pain, which, though the subordinate member of the preceding compound, is yet mentally the more proximate.

The means of extirpation too are those derivable from Science, none else. This is the implication of the text. But it is objected that "*in the presence of obvious means, the proposed enquiry becomes superfluous,*" that is to say,—granted that the triad of pain does exist, and also that its extirpation is desired; granted again that its extirpation is possible, and that the means derivable from philosophy are adequate to the extirpation—admitted all this,—still the investigation of philosophy, by those interested, is superfluous, on account of the existence of easier and obvious means of extirpation, and further on account of the extreme difficulty of the means to the knowledge of philosophical principles, attainable only by a long course of traditional tuition and study through many births; and says the popular saying—"When a man can find honey in the house, wherefore should he go to the mountains? So, the object of desire being attained, why should a wise man make further attempts?" Hundreds of remedies for bodily physical pains are indicated by eminent physicians; of the mental pains also, there are easy remedies, in the shape of the attainment of the objects of enjoyment, such as women, food, drink, unguents, clothes, ornaments, &c.; similarly of the extrinsic pains, there are easily-attainable remedies, e. g., acquaintance with the principles of moral and political science, residence in safe places, &c. Thus also of the superhuman affections, there are easy remedies in the shape of the use of gems, charms, &c.

The author refutes the objections—"Not so." Why? "*Because of these obvious means not being absolute and final*"—"absoluteness" is the certainty of the cure; and 'finality,' implies the non-recurrence of the cured pain; the non-existence of these two

The above objection refuted. Not so: the cures affected by these means are not absolute and final.

qualities is what is meant by *Ekántátyantatobhávaḥ*. The affix *Tasi*, capable of being substituted for all case-endings, stands here for the 6th or the genitive.

The upshot of the whole is this. On account of not observing the unfailing cure of pain of different kinds—natura-intrinsic, &c., even on the employment, in the prescribed manner, of medicines, women, &c., ethical and political knowledge, and charms, &c., the want of certainty of cure, is predicated; and similarly from the recurrence of pains once cured by the above means is inferred the non-permanent or transitory character of the cure effected. Thus, although easily available, the obvious means are not seen to bring out absolute and final alleviation of pain. Consequently enquiry into other means is not quite superfluous. This is the meaning of the *Káriká*.

Though the mention of the word 'pain' in the beginning is inauspicious, yet the extirpatory means as leading to its destruction are auspicious; and as such their mention at the commencement of a work, is quite appropriate.

Rejoins the objector. Be it so: granted that there are no obvious

But, continues the objector, the Vaidika means, sacrifice, &c., are much easier than the scientific. means; yet we have the scriptural Vaidika means in the form of sacrifices, &c., lasting a thousand years, making up the Vedic chapter on duties—and these means will extirpate the triad of pain absolutely and finally; and the *Sruti* says—"Deserving *Swarga* (heaven), one must perform sacrifices." And 'Swarga' is thus described in the *Bhattivartika* :—

"That pleasure which is neither intermixed with pain, nor is interrupted by it, and which is obtained by a desire for it, is what is denoted by the word *Swah*." *Swarga* thus is a kind of pleasure diametrically opposed to pain; and this by its very existence, can remove pain from its very root; nor is this pleasure transitory, for the *Sruti* says—"We drank the *Sóma*, and became immortal" [*Atharvasiras*, III]. If the pleasure were transitory, whence the possibility of immortality? Hence the Vedic means of extirpating the triad of pain, being attainable in a moment, a few hours, days, months or years, is easier than discriminative knowledge attainable by a long course of traditional tuition and study extending over many births, and as much the proposed enquiry is superfluous.

The above objection is answered in the following *Káriká*.

KÁRIKA II.

"The scriptural is like the obvious; since it is connected with impurity, destruction, and excess—a method contrary to both is preferable, consisting in discriminative knowledge of the manifested (*Vyakta*, forms of matter), the unma-

The objection met. The Vedic means too are impure, and their cures of pain are transitory and excessive.

nifested (*Avyakta*, primeval matter or Nature) and the knowing (Soul)."

'Anusrava' is that which is heard by any one from the teacher in the course of his tutorial lectures; by this is implied that which is only heard, not wrought (written or evolved) by any one: "*Anusravika*" relating to "*Anusrava*, i. e., that which is found in, or known from, the Veda. The list of duties found in the Veda is similar to the obvious means mentioned above, inasmuch as both are equally inefficient in extirpating pain absolutely and finally. Though the text uses the general term "*Anusravika*," (*Vaidika*), yet it ought here to be taken as applying to the Vedic chapter on duties; since discriminative knowledge also is obtained from the Veda, as says the *Sruti*: "The soul ought to be known and discriminated from nature (*Prakriti*); by so doing, the agent does not return, yea, he returns not."

Reasons for the above statement are given: "Since it is connected with impurity, destruction and excess." The impurity lies in the accomplishment of the Soma-sacrifice and others being due to the slaughter of animals; as says the revered Panchasikhácharya—"the pain attendant upon the slaughter is slight, mixed, destructible and patiently bearable." The "slight mixture" is that of the principal effect, *apurva*, i. e., merit, due to the Jyotishtoma sacrifice, with the other effect (demerit), the cause of evil, due to animal-slaughter. By 'destructible' is meant that it is removable by means of certain expiatory rites (*Práyáschitta*); but if, through negligence, the *Práyáschitta* be not performed, then at the time of the purification of the principal *Karma*, the evil element also bears its fruits, i. e., the effects of the evil *Karma* also have to be borne; and as long as the effects of the evil element are being brought about, it is borne with patience, hence it is called 'bearable.'

Experts, in action, dangling in the nectar-bath of heaven, obtained through innumerable virtuous deeds, have to bear the spark of the fire of pain brought about by the element of evil in their actions. Nor can it be urged that the general law "kill not any animal" is set aside by the specific one—"Eat of the animal killed in the Agnistoma," since the two laws do not contradict each other; and it is only when two laws contradict each other that the stronger suppresses the weaker. In the present instance, however, there is no contradiction, since the two laws treat of entirely different subjects. For the negative law "Kill not, &c.," lays down merely the capability of animal-slaughter of producing evil and thence pain; it does not do away with the fact of its being necessary for the sacrifice. Similarly the other statement "Eat," merely lays down the necessity of animal-slaughter, in a sacrifice; it does not negative the fact of its being productive of evil; since in that case the statement would become amenable to the fault of 'Duplicate Predication.' Nor is there any contradiction between being productive of evil, and being necessary for a sacrifice. Animal slaughter can produce an evil in a man, and at the same time, accomplish a sacrifice.

* This *Káriká* embodies, as Davies rightly remarks, the cardinal principle of Kapila's philosophy, according to which, final beatitude of the soul cannot be gained by religious rites. It is obtainable by knowledge alone,—and this too, of the philosophy expounded by Kapila himself.

The properties *transitoriness* and *excessiveness*, really belonging to the consequence, are attributed to the means. The transitoriness of *Swarga* is inferred from the fact of its being a caused entity. The *Jyotishtoma-sacrifice*, &c., are means to the acquisition of mere *Swarga*, whereas the *Vájapeya*, &c., are means to the acquirement of the Kingdom of Heaven; and in this fact lies the '*excessiveness*.' The greatness of another's magnificence pains the possessor of less magnificence. In the *Sruti* too, "we drank the Soma and became immortal," *immortality* merely expresses long durability; as has been said*—"Immortality is said to be durability till the dissolution of all the elements."

Hence the *Sruti*: "neither by deeds, nor by begetting children, nor by wealth, but by renunciation alone, did they get immortality;" (Mahanarayanopanishad x. 5); "Swarga shines in a farthest valley, which only renunciates (*yatis*) enter," [Ibid]; and again, "By action did sages deserving wealth and having children, get death; and those other learned sages, who were above all action, got immortality." Considering all this it is said—"a method contrary to both is preferable, consisting in discriminative knowledge of the Manifested, Unmanifested and the Knowing." '*Tat*,' stands for the *Anusravkai* means of the removal of pain. A method, contrary to the impure Soma sacrifice, producing transitory and excessive consequences, is the pure method unmixed with evils, such as arise from animal slaughter, and having its consequences permanent and non-excessive, as is declared by the *Sruti*, denies the return, even for once of those possessing the knowledge. The consequence being an effect, cannot be urged as a reason for its non-permanence, since this rule does not hold when the effect is an entity. In the extirpation of pain, however, the consequence—the removal of pain—is a negation, a non-entity. And further, in our case there is no chance left for another effect in the shape of further pain, on the cessation of the operation or activity of the cause, which lasts only till discriminative knowledge is attained. This will be explained later.

The literal meaning is,—the means for the extirpation of pain consisting in the knowledge of the soul as distinct from Nature, Pradhána, are distinct from the Vedic means, and as such is preferable. The Vedic means are good, inasmuch as they are authorised by the Veda and are capable of removing pain, in ever so small a degree; the knowledge of the soul as distinct from nature, is also good. Of these two the latter is better, and preferable.

Whence does this knowledge arise?

"From a discriminative knowledge of the Manifested, the Unmanifested and the Knowing (Soul)". The knowledge of

The knowledge of the soul as distinct from nature, arises from a discriminative knowledge of the Manifested, the Unmanifested, and the Knowing Soul.

the Manifested precedes that of its cause, the Unmanifested; and as both exist as for the purpose of a third, a further entity, the soul is known or inferred. Thus these are mentioned in the order of precedence of their knowledge.

* And this is the immortality which the Hindu gods possess.

The up-shot of the whole then is this: The knowledge of the distinction of the soul from Nature arises from a discriminative knowledge,—consisting in meditation and contemplation uninterruptedly and patiently practised or carried on for a long time,—of the Manifested, which must have been first heard of from *Srutis* and *Puranas*, and then established by philosophic reasoning. This will be further described in *Káriká* LXIV.

(To be continued.)

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REPLY TO "IS RETROGRESSION POSSIBLE?"

THE tenor of my article on the Retrogression of Man showed that I anticipated diversity of views on the subject. Accordingly I find two writers giving views contrary to mine in the August number of the *Theosophist*. In replying to them, I shall deal with the subject in the order in which N. D. K. has taken it up, meeting therein the objections of A. N. S., and shall try to show that the positions I have taken are in no way inconsistent with the theories given out in Theosophical literature and re-stated by my opponents.

Taking up the first exception, *viz.*, Bharata's case, our learned Brother N. D. K. says (a) that the principle which applies to all men, applies also to Bharata, therefore he sees no reason why a snake-charmer who spends all his life with a snake, should not be born in his next birth as a snake; (b) that the part of the story of Bharata which refers to his animal life, should refer to the Deva-posthumous life only and not earth-life; and (c) that the whole story may be a myth.

As regards (a): I fully endorse the general theories given out by N. D. K. as obtaining in the case of ordinary men in their devachanic state. But as regards retrogression of the ego in man, I do not remember having stated in my article that the real ego can at any time retrograde into the body of beasts, &c. Beyond N. D. K.'s statement that the ego can retrograde in a human body, I go further; I assert that retrogression, when applied to the real ego in man, is nothing but a misnomer. When once improvements are stamped upon the imperishable individual ego, no after-effort, nor thought of ours, can obliterate them, but new results only will be produced. Hence the natural meaning of the words "Retrogression of Man," refers not to the higher ego, but only to the body and lower principles, and this is what I meant. Hence in the life of Bharata as a physical beast, the individual ego was present, as there was a continuity of consciousness even then, and there was no retrogression of the individual ego in that state, but only retardation of its progress, as there occurs the same, according to N. D. K.'s view of the case, to the ego in its posthumous state, it being delayed in that state. Thus, according to my view, there was retrogression to the body only, the individual ego being not then able to work out its progress upward on account of its unfit environments. So also as regards Ahalya and other cases. Even in the case of soulless men, there cannot be any retrogression to the real ego in man.

Returning from the digression to (a), I laid special emphasis in my article, on the fact that a differentiation must be made between the case of an adept and an ordinary person, as to temporary retrogression; and yet N. D. K. introduces the case of a snake-charmer. Bharata was no ordinary personage. He was not only a Rajarishi, but is also mentioned as a Yogi along with Dattatreya, a divine incarnation, Ribhu, Nidhaka, and others in the Upanishads, such as the Naradaparivrajaka, which is a standard work for Sanayasis (ascetics). This Upanishad refers to him as Jadabharata, *viz.*, idiotic Bharata; this incarnation in a Brahman family being his last, after which we hear no more of him. It comes after the fawn life. After that he should either have attained the Nirmanakaya state, or Nirvana. Such being the case, it is no wonder that the potent will of such an adept was able to preserve in his Devachanic condition, the astral form of the deer which he had created during his earth-life, and which would form the basis for the next physical incarnation of the deer. Here our brother would ask me; "Does not the astral form (Lingasarira) perish with the gross body?" I answer; certainly in ordinary cases, but not in the case of an adept. Esotericists are aware that an adept in his Devachanic condition remains in the state of Nirmanakaya, when his astral form continues along with another principle of the lower quaternary. Therefore there is nothing unreasonable in my statement that the case of Bharata should be considered as different from that of an ordinary person, and that the astral form preserved in the Devachanic state, formed the mould upon which the next physical body was built. Here comes a side question—What is the proper degree of will requisite to produce this phenomenon? I should think it is the will of ordinary humanity, when they pass the critical point of the latter half of the fifth round, when they are, like Mahatmas, able to bridge the gulf of oblivion of the Devachanic state into which all men now go stunned, and to thus preserve a continuity of consciousness between the different physical lives; and when they are able like adepts to reduplicate a physical form by producing first a condensed astral form, to be a mould for the physical double to build itself upon. But I think Bharata was in a still higher state than this.

In the article on "The Transmigration of Life-atoms," in which a reply is given by H. P. B. to N. D. K.'s questions, I do not think she touches upon this point. She only explains the statement of Manu and other Hindu writers, who say that a man who commits murder or other offences, is born a beast, &c. Simply because H. P. B. explained the above in a certain manner, it is no reason why the same explanation should hold good for this case also. If a snake-charmer can, like Bharata at a very young age, give up all his sensual pleasures, when only strong will is developed to the proper degree, and devote himself to one object in view, say, in this instance, a snake, I do not see any objection to his being born a snake in the next birth. As regards the last thought at the time of death, that will of course be one thought only, and is only an indicator.

With reference to (b), that even if Bharata's life be construed literally, the fawn's life should have been enacted in the posthumous state, and not on earth. A careful perusal of Jadabharata's life will not warrant that conclusion, nor even the conclusion that the whole of his life is a myth, simply "to point a moral." Vishnu Purana does not contain his full life. It is dealt with in seven chapters in Bhágawata Purana, which chapters have been translated and sent to America. In that chapter which treats of his birth as a fawn in a certain place on earth (not the one he was before born in), his leaving that seat for Pulathya Asrama on earth where he was roving and spending the time, his refusing to eat grass, &c., and then dying in a certain place, the facts are too plain to be mythical. It is stated therein that he recollected his former state. This insertion need not find place there, if it was a Devachanic state, which is but a reflection of this physical life. Another statement by Vyasa, the author, is hard to be reconciled with the theory of N. D. K. It is said in the Purana that, before the fawn's life, Bharata died thinking of this fawn only. If this passage is to be interpreted as given out in Bagawatgita and other books, that a person will be born in his next birth according to his uppermost thought at the moment of death, which thought takes place only according to his true deserts, then the inevitable conclusion is that the birth as a fawn on earth was a logical necessity. Else this passage in the Purana when applied to Bharata's case, has no meaning if interpreted from the standpoint of N. D. K. Moreover it appears improbable that the life as King Bharata and that as Jadabharata should be real, while the intervening one is a myth.

Then to (c), that the whole of Bharata's story may be a myth—Bharata is not considered a mythical character. It was from his reign that India came to be called Bharatavarsha. If so, why should we be so uncharitable as to suppose that Vyasa, the author of the Purana, originated incredible events from his own brain, and attributed them to a great king that once lived, simply because we find difficulties in explaining the events recorded. On the contrary, the sages recorded only events which really happened, leaving each generation to find out their higher meanings—as is the case with Mahabharata, &c., which are historical and also are allegories.

Coming to the second exception of N. D. K., *viz.*, soulless men. Here N. D. K. says that it need not be introduced here. As I stated before, when a human being takes a downward step by losing his individuality, this case also should find its place under permanent retrogression. I never stated that Ghandarva-life is earth-life. I only trace the downward stages of a soulless man. Here A. N. S. challenges me with authorities for two statements in my article, *viz.*, that Ghandarvas obsess a person, and that a man goes down to elemental states, such as Manushy Ghandarvas. Atharva Veda treats of the first one. I have not the book here, and so cannot refer to the page. But in a lecture delivered by Mr. Chackravarti in the Psycho-Religious Association at Calcutta, extracts are given from

the Veda itself, of all cases of possession by elementals, and the symptoms displayed during such possession.

1. Possession by an Asura—constant sweating, doing evil, &c.
2. Possession by a Ghandharva—cheerful heart, love for music, sweet smell, occasional laughing and dancing, and then (3) Yaksha, (4) Pitri, (5) Deva, (6) Rakshasa, (7) Pisacha. The symptoms of the rest I do not mention as they are unnecessary for this discussion.

As regards the degradation of man into elementals, H. P. B., in her first Volume of "Isis Unveiled," in giving the definition of elementals, says at the end that very wicked men degrade themselves into elementals, and then still further, from which they have to begin evolution anew; the classes of elementals are the seven referred to above. Therefore what does Manushya Ghandharva mean? As regards degradation into the other elementals, I have not been able yet to find authorities. Mathuraviran's case, of which A. N. S. states that there is no harm in it, is also in point.

Third exception—Ahalya's and other cases. Here N. D. K. has not represented me properly. What I said was this: as there are seven keys, metaphysical, &c., physical being one of them, the Ramayana and Mahabarata stories have also to be explained from the physical standpoint. H. P. B. wanted her students to interpret these stories from the highest standpoint, but never said anywhere that the events recorded in Ramayana or Mahabarata did not occur. In reference to this a warning of the late Subba Row is given out by N. D. K. What did Subba Row say with regard to Mahabarata and some portion of Ramayana? He said that Mahabarata is a historical allegory. Its events, if they have a historical basis, were enacted on earth. If so, they will have to be explained on scientific grounds. Taking the warning as it is, which was given years ago when the Society was an infant, I do not know whether that warning should gag our mouths for ever, and we should not attempt any solution at all to the questions.

Finally, unless the sacred stories in our books are explained on rational grounds, I do not know whether the general public now will rest satisfied as before, with this halo of mystery which is ever sought to be thrown over these incidents and other stories recorded in our books.

K. NARAYANSAMI.

With reference to the above discussion, I wish to add one word from the standpoint of the esoteric teachings. H. P. B. invariably maintained and adhered under all circumstances to the statement, that a Monad which had once reached the *human stage*, (i. e., become the triad: Atma Buddhi-Manas) could *never*, under any circumstances, be reborn in animal form *during the same Manvantara* (consisting of seven planetary rounds), *in which it had reached the human stage*.

A positive and unequivocal statement to the same effect was made by Mahatma K. H. in one of his letters to Mr. Sinnett.

In explanation of such instances as those quoted above from the Shastras, she stated that they were generally to be explained in one of two ways:

1st.—The events referred to occurred in other Manvantaras.

2nd.—More frequently, she said, explanation was to be found in the secret meaning of the terms used, e. g., the Sanskrit word for "fawn" used in the case of Jadabharata, meant to the initiate not "fawn," but some special *human* state or condition. In seeking the clue to these expressions, we can employ the methods given by T. Subba Row in his article on the "Signs of the Zodiac" and others.

B. K.

Reviews.

Lucifer:—June, July, August, 1891.—The title page of *Lucifer* still bears the ever venerable name of H. P. Blavatsky as its founder and creator, but the Editorship is now in the hands of her appointed representative, Annie Besant, who will have the valuable assistance of G. R. S. Mead as Sub-Editor. We are informed that H. P. B. left behind a large accumulation of MSS., not forming part of the future volumes of the *Secret Doctrine*, which will suffice to provide a series of articles from her pen for the magazine she loved for several years to come.

In the three numbers under review, the most remarkable and interesting feature is the long series of articles by different people who have been closely associated with her, describing the impressions left upon them by H. P. B. These articles have been reprinted in pamphlet form with a portrait of H. P. B. and will shortly be obtainable from the *Theosophist* Office.

Of other articles, those on the "True Church of Christ," by Mr. Brodie Innes, and on "The Esoteric Christ," by Mr. Edward Maitland, the able collaborator of the late Dr. Anna Kingsford, will interest more especially those inclined to the Christian forms of mysticism; while "Fragments from an Indian Note-book," by K. P. Mukherji, will have special value for those who love Hindu forms of thought. All three numbers contain fine articles from the pen of H. P. B.; while in the last we rejoice to see a beginning made by the clear and lucid pen of the Editor of a series of simple, yet accurate, expositions of the fundamental tenets of the Wisdom Religion, the want of which has so long and urgently been felt.

Lucifer maintains fully its former high standard, and if only for the sake of the matter from H. P. B.'s pen, should be read by every Theosophist.

The Path:—June, July, August, 1891.—W. Q. Judge writes earnestly on H. P. B. in the June number of the *Path*, and his words should appeal to all Theosophists. The concluding words of the article summarise most accurately H. P. B.'s life work. Alexander Fullerton in the same number treats of H. P. B.'s character, and applies three tests thereto: her writings, her readers and her influence. Annie Besant's article on *Karma and Free-Will* is important. In spite of the brevity of the article, the subject is well treated. We extract a few words which we would recommend to perplexed students. "It is in our present acting that lies our freedom: to each at each moment comes this god-like liberty of choice...The choice once made is made for ever, and we have of free-will set agoing a cause, the effects are our Karma and will limit as in days to come. The more important remaining articles

in these three numbers are a *Theosophical Education*, by Jasper Niemand, and Mr. Connolly's amusing story *Calling Areminta back*. The former should be read by all Theosophists: the question is an important one, and one that will come to the fore in succeeding years. We should not omit to mention *Tea Table Talk*, for August, which gives an account of the excellent work done by the L. T. W.

Theosophical Siftings, Nos. 8, 9 and 10.—No. 8 contains a good article by G. R. S. Mead, on Eastern Psychology. The subject, as he says, is an important one, and we quite agree with his observation that a scientific basis of ethics is the crying need of the times. Until we get this, Science and Religion will be in a state of mutual misunderstanding to the end of the chapter.

The best, so far, of the present series of T. P. S. Pamphlets, is H. P. Blavatsky's *Alchemy in the XIXth Century*, translated from *La Revue Theosophique*. The article shows clearly the real and scientific basis of alchemy, and while affording a useful fund of information concerning this much misunderstood science, will also serve to warn students against the many *bogus* magicians and professors of Alchemy of the present day.

Light from the East, No. 10, contains the addresses given in the Portman Rooms, London, at the recent European Convention of the T. S.

We have received the first three numbers of a new publication—*The New Californian*, a monthly journal of Art, Literature and Ethics. The paper, which is conducted by some well known American Theosophists, appears to have in view the laudable object of bringing Theosophy into literary and social life, and showing its important bearings on the social and educational problems of the day. Dr. Anderson's articles on *Karma* and *Re-Incarnation* contain clear expositions of these leading Theosophical tenets. The *New Californian* should do good work in the new world, and we wish it all success.

Pauses is the title of a small Theosophical publication published in Bombay by some active Theosophists. Its object, as announced, is "to supply men and women with material for thought.....during the pauses that occur after a surfeit of work or amusement." The first number opens with an earnest letter addressed to the public on the Society and its works. There are several useful reprints also given. The Bombay Branch—one of the most active in India—has set a good example in issuing this small magazine. The articles are plain and simple, and the whole tone of the paper good.

Pauses should do a useful work, and we shall watch its career with interest. The price, which is only one anna per number, places it within the reach of all.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, August 1891.

I AM afraid that *Lucifer* has anticipated nearly all my home news; and our brother S. V. Edge will reach you, with Bertram Keightley, almost as soon as this does. You have indeed received a valuable addition to your working staff in the person of the former one, who will be much missed here, at Head-Quarters, and who has endeared himself to all by his cheerful unselfish readiness to do anything and everything that might be required of him at all times.

Mr. Judge, too, has left us, so we are feeling somewhat "forlorn;" more especially as we have the prospect before us of Annie Besant's probable departure for her Indian tour in November next. May the help that she will thus render to our Master's cause in the East be measured by that which it will be ours to lose, though but temporarily, during her absence from us in the West. I believe she is to be accompanied by Miss Henrietta Müller, a recent and most welcome addition to our band of workers, although—like some of us—not actually living at Head-Quarters, Miss Müller has rendered such splendid service to our Woman's cause here in England, that her journeying to India with Annie Besant seems only a natural sequence to all her previous work. She will speak to you about that work which lies so near her heart, *viz.*, the elevation and emancipation of women, not only here, but all over the world, and especially in India. Indeed, at a recent meeting of the Central National Society for Women's Suffrage, at which our P. T. S. was present, and spoke—giving a most interesting account of the work of women in Japan and Ceylon—he and Miss Müller (who also spoke) were charged to convey a resolution of heartfelt sympathy and good wishes from the meeting "to the Japanese and Singhalese women, who are thus working for the elevation of their sex." This will tend to still further unite the East and the West at all points, and to cement the bonds of Brotherhood—or, as we might say in this instance, "of Sisterhood"—between the two.

The speeches of Annie Besant and W. Q. Judge at Norwich last month were unusually well reported in both the *Eastern Evening News* of July 29th and the *Eastern Daily Press* of the 1st instant; nearly two columns being devoted to "Theosophy: What it is and what it is not." And so great was the interest evinced, so marked and sincere, that a Norwich clergyman thought fit to announce a sermon on Theosophy to be preached one Sunday shortly after the lecture. No account has yet reached me of what was said, but we may infer that it would not be of a specially favourable or impartial nature! This is not the only instance of the fear that the churches have of us; for not very long ago, a special lecture on Theosophy was delivered at Harrow (by a Church of England clergyman), "by request",—the said lecture being nothing but an ignorant and ridiculous travesty of H. P. B.'s teachings, coupled with jesting and would-be witty allusions to her and to our masters. This can surely only have the effect of making really serious and thoughtful people enquire at first-hand, and for themselves, as to "What is Theosophy?"

The H. P. B. press is bringing out a penny glossary of ordinary Theosophical Terms, compiled by Annie Besant and Herbert Burrows, which will be invaluable to poor students (and where is the Theosophist to be found who is not poor!), who will thus be able to become possessed of a handy glossary of their own to refer to while pursuing their studies.

The Working League is now almost completely organised and ready to commence work in real earnest. It is almost impossible to calculate the enormous impetus which this movement may give towards the spreading of the Theosophical spirit throughout the length and breadth of the land.

The *Pall Mall* having set the example of "interviewing" leading Theosophists, notably Annie Besant, other journals appear to be following suit; and the *Agnostic Journal* for the 22nd instant contains the first part of what promises to be a lengthy and exhaustive Theosophical catechism!

I may mention that all the papers on H. P. B. contained in the numbers of *Lucifer* since our beloved teacher left us, are shortly to appear bound up together, in convenient pamphlet form.

Mr. Kingland's able essay on "The Esoteric Basis of Christianity" has been noticed by upwards of fifty papers, and has in some cases given rise to much lively correspondence on the subject; ending, in one instance, in the Editor's asking one of the correspondents, on the side of Theosophy, to write a series of articles on the subject for his paper.

The current number of the *Review of Reviews* gives a prominent place—in the portion devoted to "Leading articles in the Reviews"—to a notice of the remarkable article by Annie Besant which appeared in the July number of *Lucifer*. Mr. Stead heads his notice "A recantation of Malthusianism," and quotes a good part of the article *verbatim* with comments; but the comments are tolerant and good-natured, therein representing the tone of most of the notices which have appeared in other newspapers and journals, on the wholly-to-be-praised and courageous spirit which dictated the article in question. Some journalists have even recognized and applauded this notable example of real "pluck"—moral pluck of the highest order. Others again express a pious hope that this change of front may only be one step in a series that will in the end lead to orthodox Christianity again, which would be a "vicious circle" indeed.

* * * * *

Professor Huggins' opening address to the British Association last week contained many admissions and speculations which indicate, very faintly it may be, the lines along which the science of the future may perchance travel, and which are of interest to us, students as we are of the "Secret Doctrine," always on the look out for confirmation in the discoveries of materialistic science of the teachings which it is our task not only to master but to verify if, and when, we can.

Speaking of the *aurora borealis*, with its most remarkable spectrum, Prof. Huggins confesses that the spectroscope has as yet failed to interpret it; and equally has it failed to render any satisfactory account of the "matter" of the sun's *corona*, the physical and chemical nature of which are almost entirely unknown to astronomers, he says. Again, it is suggested, and very truly, that all the heavenly bodies are seen by us through the "tinted medium" of our atmosphere; but that, could we free ourselves from "the deceptive influences of our surroundings" (a more really occult statement than Prof. Huggins would probably be prepared to admit), we should perchance see stars "in the solar stage" not yellow in colour, but of a "bluish white," which is curious, to say the least of it. The Professor, moreover, confesses to the complete ignorance of astronomical science as to whether the sun is at present getting hotter or colder; and appropriately concludes his able address with the suggestion that, after all, the ocean of ultimate reality and truth lies beyond the pebbles—in this case represented by man's sense-perceptions—of the beach with which they had been, and still are, playing. The principal and most important ideas to be gathered from the entire address are briefly, that enough has been done to prove that there is *one law* for the universe; the spectroscope having shown that matter is everywhere the same, composed of the same elements; and that the various systems are passing through similar stages of development and combination; therefore, this one law which reigns throughout the universe is—in the most important of all respects—the ultimate goal of the chemist, the geologist, and the astronomer.

Talking of astronomers, M. Camille Flammarion concludes his paper on "The Unknown," in the current number of the *Arena*. Therein he stoutly maintains that communication may, in some far distant future, be establish-

ed between us and the inhabitants of Mars! But his views on Telepathy have more interest for us than his astronomical speculations. He fully believes in the power of the mind to influence other minds, at considerable distances; and gives some very good illustrations of this. He holds that psychic force can transform itself into electricity, heat, light, motion; and in that it acts dynamically, is thus proved to be similar to other and better-known forces. Can M. Flammarion have read of Fohat and his sons?

Blackwood's Magazine contains an exceedingly interesting paper on "Telepathy," which shows how at the present time many minds are, from different directions, converging to a point where the realm of the occult must be entered in earnest, or further real progress will be impossible. Mr. Courtenay, the author of the paper, cites many examples of thought-transference and communication, and very rightly admits that "the action of mind on body, and that of body on mind, is far more mysterious than any action of mind on mind. For it is comparatively easy to understand that things of the same kind can affect one another directly. Yet to many persons mysteries with which they are familiar seem to be no mysteries at all: they wonder only at that which is unusual, and marvel at telepathic phenomena as savages at an eclipse." A very apt comparison.

I forget whether I told you, in my last, of Rudyard Kipling's extraordinary story, published in the *Contemporary*, in which the hero is a bank clerk, who remembers his past incarnations, uncertainly and fitfully, it is true. The most noteworthy thing in "The Finest Story in the World" seems to me to be Rudyard Kipling's own attitude towards the tenet of Reincarnation. Whether intentionally or no, he certainly manages to convey the impression that he more than half believes in it himself. To take the following as an example:—"Small wonder that his dreaming had seemed real to Charlie" (the bank clerk). "The Fates that are so careful to shut the doors of each successive life behind us had, in this case, been neglectful, and Charlie was looking, though that he did not know, where never man had been permitted to look with full knowledge since time began..... knowing now what the boy had been in his past lives..... I could not hide from him my respect and interest. He misconstrued both into respect for the present soul of Charlie Mears..... It was no consolation to me," &c..... "I also must have died scores of times, but behind me, because I could have used my knowledge, the doors were shut"—and so on.

"The Principles of Psychology" is the title of a book by Professor William James, which is reviewed at great length in the pages of *Harper's Monthly*; and if we may judge from the review, the book itself contains many ideas with which we are closely in sympathy. To take, for instance, Professor James' ideas on Habit, and on the Will. He distinctly avers—in relation to the former—that we are creatures of *our own making*, and that, so far as the will of the weak man is concerned, it is *not* free; only that will of the strong man, who has *got the habit* of preferring sense to nonsense, and "virtue" to "vice," may be said to be a *freed* will; and further insists that it is this preference which at last *becomes the man*—only another way of stating the fact taught us by Karma, that we are what we make ourselves. Professor James' idea that no one state of consciousness ever recurs, that all successive states are necessarily different, is well worthy of serious attention; for he argues that "every thought we have of a given fact is, strictly speaking, unique, and only bears a resemblance of kind with our other thoughts of the same fact. When the identical fact recurs, we *must* think of it in a fresh manner; see

it under a somewhat different aspect, apprehend it in different relations from those in which it last appeared. And the thought by which we cognize it is the thought of it in these relations.....Often we are ourselves struck at the strange differences in our successive views of the same thing."

The *Westminster Review* again contains notices of books sure to be interesting to students of Theosophy and Occultism. "Riddles of the Sphinx" is the title of the results of a masterly study in the philosophy of evolution, the special feature of which is the novel (novel only to Western Science) hypothesis that the riddles of existence can only be solved by Metaphysics, or what the author terms "concrete metaphysics, in opposition to abstract metaphysics on the one hand, and pseudo-metaphysics—that is the physiological method—on the other." He assumes the reality of the self, "on the basis and analogy of which the world must be interpreted;" and brings forward, as his own method of solving the problem, the basing of metaphysics on science, which "must proceed from the *phenomenally* real to the *ultimately* real, from science to metaphysics." Herein differing from current evolutionary philosophy in that he would interpret the lower by the higher instead of *vice versa*. Following this method, he arrives at the idea that (with regard to evolution) "the end to which it supposes all things to subserve is not the good of man, and still less any individual man, but the universal end of the world-process, to which all things tend, and which will coincide with the *idiocentric* end and desires of the sections of the whole, just in *proportion* to their position in the process." In fact, the world cannot appear perfect from the point of view of the imperfect; and we can never fully understand what or why anything is, until *we become* that thing; then the end will explain the means.

Another volume reviewed in the *Westminster Review* comes to us from Paris, and is by M. Plytoff. In *Les Sciences Occultes* we find information upon divination, the calculation of probabilities, visions, graphology, cheiromancy, &c., &c.: and although M. Plytoff is not himself a believer, he appears to have treated the subject—or subjects—in all good faith; and to stimulate enquiry and curiosity, rather than repel or disgust, by his accounts of *les sciences occultes*.

These subjects seem very much in the air, as the number of works of fiction published—in which they form the "staple commodity"—would serve to prove. For instance,—"*Magnetism and Mystery*," by Louis Creswick; "*I, Me, and Him*," all three one and the same person,—a story based upon the idea that man is a triple individuality; Mrs. Campbell Praed's last book, "*The Soul of the Countess Adrian*," in which the heroine is swayed by ghostly influences from "the other side," and finally, at the moment of death, projects her own evil soul into the body of another, but weaker personality, expelling the latter; "*The World's Desire*," by Andrew Lang and Rider Haggard, in which we can trace the mention of nearly all the seven principles of man taught by Theosophy,—above all that of the dual Manas, personified by the beautiful "Argive Helen," and the wicked Egyptian Queen; Odysseus standing between the two, as typifying the Will of Man—the power of choice. Last, but not least, we have Miss Olive Schreiner's beautiful "*Dreams*," which contain many reprints, among others that of "The Sunlight lay across my bed," which I have already noticed some time ago, when it appeared in the *New Review*. Miss Schreiner has the most wonderful power of conveying deep spiritual teaching through the medium of beautiful allegories, replete with lovely imagery, tinged with an inexpressible sadness—a cry from "that bitter sea of sorrow formed by the tears of men."

A. L. C.

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1891.

FINANCIAL STATEMENT.

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

HEAD-QUARTERS FUND.		RS.	A.	P.
Mr. T. W. Williams (<i>Sydney</i>) Charter fee £1 ...	=	14	2	0
„ Dubrai Mahipatrai Oza (<i>Mongrel</i>) ...	...	5	0	0

ANNIVERSARY FUND.

Mr. R. Caldwell (<i>Adelaide</i>), annual subscription for 4 years				
8 s.	5	9	0

LIBRARY FUND.

Mr. R. Sivasankara Pandya (<i>Madras</i>)	20	0	0
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H. P. B. MEMORIAL FUND.

Mr. B. Suria Row Naidu (<i>Masulipatam</i>) for a dagoba				
over H. P. B.'s ashes	25	0	0
„ P. Narayana Iyer (<i>Madura</i>) ...	...	5	0	0
„ D. N. Munshi (<i>Warangal</i>) ...	...	10	0	0
„ Nilmany Mitter (<i>Calcutta</i>) ...	...	10	0	0
„ Jehangir Sorabji (<i>Warangal</i>) ...	...	8	0	0
„ T. Ramachendra Row (<i>Kurnool</i>) ...	...	20	0	0
„ R. Surya Row Naidu (<i>Masulipatam</i>) ...	...	50	0	0

ANNIE BESANT'S TRAVELLING FUND.

Mr. Jehangir Sorabji (<i>Warangal</i>) ...	...	18	0	0
„ M. N. Divedi (<i>Nadiad</i>) ...	...	15	0	0
„ Adhyatma Mandala, T. S. (<i>Do.</i>) ...	...	10	0	0
„ T. Ramachendra Row (<i>Kurnool</i>) ...	...	10	0	0
„ R. Surya Row Naidu (<i>Masulipatam</i>) ...	...	25	0	0
Khan Bahadur M. D. Khandalvala ...	...	50	0	0
Mr. A. D. Ezekial ...	...	30	0	0
Honorable Oodharam Mulchand ...	...	25	0	0
Mr. Rajamah Lingu ...	...	10	0	0
„ Nowege Frange ...	...	10	0	0
„ C. V. Natta ...	...	5	0	0
„ G. Bhau ...	...	5	0	0
Dr. G. K. Gardy ...	...	5	0	0

The undersigned is also informed that the Bombay Branch has collected about Rs. 450, and the Bhavnagar and Poona Branches more than Rs. 200 each.

S. E. GOPALACHARLU,
Asst. Treasurer.

22nd Sept. 1891.

THEOSOPHICAL SOCIETY; INDIAN SECTION.

To all Members of the Section.

In announcing my arrival at Head-Quarters, it is my very pleasant duty to thank cordially and sincerely my Assistant Secretaries, and also Mr. S. E. Gopalacharlu, for the manner in which they have carried on the

work of the Section during my enforced absence. My gratitude is also due to Lieut. Peacocke of the Bombay Branch, who has devoted a month of his leave to the work of the Section, coming over expressly from Bombay to Adyar and rendering most valuable assistance in many ways during the months of August and September.

My trip to England has been successful beyond expectation. Much was done at the Convention to promote the harmonious working together of all Sections of the Society, and I benefitted greatly by the opportunity for conferring with Mr. Judge and Mrs. Besant, which it afforded me. The Convention itself was an immense success and obtained very wide notice in the Press. For the information of our Branches here, the European Section generously supplied me with a number of copies of the Report, one of which will be sent to each Branch in India.

There are two direct results of my journey which seem especially valuable. First: the promise obtained from Mrs. Annie Besant to make a rapid tour in India this Christmas, if the necessary funds can be raised; and second, a valuable addition to the permanent staff at Head-quarters in the person of Mr. S. V. Edge, who will act as the first Assistant Secretary of the Indian Section. In thus introducing Mr. Edge to his fellow-workers and brother Theosophists throughout India, I desire to bespeak for him their strong sympathy and hearty support. A Theosophist of some years' standing, Mr. Edge has enjoyed the advantage, for the last year before her departure, of direct training in Theosophical work under our beloved H. P. B. He was a resident member of the London Head-quarters staff, having abandoned a most promising cause in the law, to devote himself to our cause. This by way of introduction, for I feel sure that when he becomes known, he will earn and enjoy the respect, confidence and affection of every member of the Section.

The addition of Mr. Edge to the staff at Adyar will be of the greatest value in many ways, first and foremost in rendering it possible for me to carry through the work of systematically visiting all the Branches. Thus I am now enabled to fulfil a promise repeatedly made, and shall start early this month (October) on a tour through Bengal, N. W. P., Central Provinces and Bombay, during which I hope to visit every Branch in those districts which shows any signs of life and wishes me to do so. A very rough and approximate programme of this proposed tour is given below, subject to such variations and changes as I may find desirable.

Finally, I must once more express my deep gratitude to the Brothers of the Bombay Branch for the fine example they have once more given to all Branches and members of the Society in India. Not once have they failed to respond nobly and generously to any appeals for help in the work; and now with a promptness and energy deserving our fullest admiration, they have taken the initiative in collecting funds for Annie Besant's tour, heading the list with a donation of their own which should bring tears of shame and regret into the eyes of those wealthy members, in other important Branches, who grudge even their Re. 1 annual dues and give a paltry Rs. 4 or 5 out of an income of thousands.

Coming back to India is to me a coming home. I will not close with a bitter thought the announcement of my return. Let the thought of our shortcomings and failures be a stronger stimulus to exertion and self-sacrifice, let us work together earnestly and heartily, and let as large, influential and devoted a band of workers as possible assemble at this year's Convention to welcome Annie Besant and our President-Founder—even if to attend costs a heavy sacrifice in time and money—for such an occasion will not soon recur, rendered sacred, as it must be, in the eyes of us all, by the fact that it will be our sad duty to give fitting reception on the soil which she loved, and for which she worked so long and so devotedly, to the ashes of the noblest and most unselfish woman of the century:—our revered Teacher and guide H. P. Blavatsky.

BERTRAM KEIGHTLEY, *Genl. Secy.*

Outline of the General Secretary's tour through the Branches, from Calcutta to Lahore and Bombay. Reach Calcutta, October 1st. Visiting Branches in the neighbourhood, &c., till October 14th.

Berhampore	...	Oct. 15.	Delhi	...	Nov. 14.
Rajmahal	...	" 17.	Meerut	...	" 16.
Jamalpur	...	" 19.	Moradabad	...	" 19.
Durbhunga	...	" 20.	Loodhiana	...	" 21.
Mozufferpore	...	" 22.	Kapurthala	...	" 22.
Gorukhpore	...	" 24.	Lahore	...	" 23.
Bankipore—Patna	...	" 26.	Jeypore	...	" 28.
Gya	...	" 28.	Ahmedabad	...	" 30.
Benares	...	" 31.	Bhavnagar	...	Dec. 2.
Allahabad	...	Nov. 5.	Baroda	...	" 5.
Jubbulpore	...	" 9.	Surat	...	" 8.
Hoshangabad	...	" 10.	Bombay	...	" 9.
Agra	...	" 12.			

Letters on business connected with the tour, or on personal matters, should be addressed to me as follows:—

Bertram Keightley, Esq., care of the Post Master (such a place). They should in every case be so posted as to reach each place at least one day before the date given above for that place, excepting Benares and Lahore, where they may arrive up to November 27. Letters to Calcutta should be addressed care of Babu Norendra Nath Sen, *Indian Mirror* Office.

THEOSOPHICAL SOCIETY: INDIAN SECTION.

GENERAL SECRETARY'S REPORT.

BLAVATSKY LODGE T. S., BOMBAY.

OFFICE-BEARERS.—Rao Bahadur G. H. Deshmookh, *President*; Mr. K. M. Shroff, Mr. Tookaram Tatya, Mr. P. R. Mehta and Lt. C. L. Peacocke, R. A., *Vice-Presidents*; Mr. J. F. Madon, *Treasurer*; Mr. R. K. Mody, *Librarian*; Mr. M. M. Shroff, *Secretary*.

The abovenamed constitute the Committee of Management, including also the following names:—

Dr. J. K. Daji, Lt. W. Beale, 22nd N. I. (now at Rajkote), Mr. D. D. Writer, Mr. D. D. Jussawala, Mr. Khadabux Shirmohamed, Mr. S. Ragavendra Row and Mr. Martand Rao Babajee.

There were 12 regular Sunday meetings of the Lodge. In addition to these, some members of the Lodge meet twice in a week to read and study special subjects, embodied in the *Secret Doctrine* and *Key to Theosophy*.

The average attendance of members at the Sunday regular meetings is between 30 and 40, and of visitors and enquirers about 40.

The following papers were read during the period under report:—

Septenary Man; Man after Death; Branch Paper, No. III; Evolution of Man; Addresses on H. P. B. after her departure; A Sketch of Theosophy; Practical View of Karma; What has Theosophy done for the World; Theosophy and its Opponents.

Fraternally and sincerely yours,

M. M. SHROFF, *Secretary*.

THEOSOPHY IN BOMBAY.

BLAVATSKY LODGE, FORT, BOMBAY, *Sept 7, 1891.*

No such keen interest has been taken in Theosophy by the Bombayites for a long time past as is being done at present. After the removal of its quarters to Church Gate Street, the visitors poured in, and to fill up the gaps that are occasioned by the dropping down of the dross of the Society, new members join it. Having an experience in the indetermination of such retreating members, we allow much time to neophyte members who wish to join us, so as to let them know, as far as their capability goes, what the aim of the Society is; and fortunately, while some few have chosen again to return to their own centre of insignificance, those who joined us lately work well and ardently.

Means are developing themselves for the propagation of the ethics of Theosophy. The newspapers who were antagonistic to the cause have begun

to become indifferent if not friendly, except the *Times of India*, who, taking the opportunity of the news of the expected tour of Mrs. Besant to India, once more did the same service as is its wont to do. That paper again gave us an advertisement *gratis*: our enemies are our friends. The *Bombay Gazette* took a different view, and a sensible one. An Anglo-Gujerati monthly called *Gul-Afghan* has been converted into a Theosophic organ, to convey Theosophic thoughts among native families, specially the Parsis, who appear to have been taking more interest in Theosophy than any other class of people in Bombay. The *Gul-Afghan* (the diffuser of flowers) advocates theosophy, temperance, vegetarianism, and all other humanitarian movements. With *Pauses*, our new offspring, I hope we shall be able to establish our position, as we have now our own organs; but it all depends on our own efforts, individual as well as collective, to carry Theosophy on towards its goal.

Various tracts have been published and republished, and distributed gratis, by individual members as well as by the Lodge, among which I may mention the following:—

Why I became a Theosophist, by Mrs. Annie Besant; Objects of the Theosophical Society, by Bertram Keightley, M. A.; Aims and Objects of Theosophy, compiled from "Key to Theosophy," by M. M. Shroff; Karma as a Cure for Trouble; Necessity for Reincarnation; The Great Mare's Nest of the Psychical Research Society, by Mrs. Annie Besant; Universal Brotherhood, by Dr. A. Keightley; An Epitome of Theosophy, by Wm. Q. Judge; Do the Parsis Worship Fire? by N. F. Bilimoria; Zoroastrianism in the Light of Occult Philosophy; Testimony of Eminent Medical Men on Vegetarianism; The Drink-crave how to Cure, by Jas. C. Jackson, M. D., &c., &c.

I must not omit to mention about the very valuable tract of Bro. Fullerton, "Theosophy the Religion of Jesus," some copies of which were sent by the kind author for free distribution here.

The *Path* received this week brings news of the establishment of a "Vegetarian Hermitage" in Buxton, America; and yesterday Mr. D. Gostling and Mr. B. D. Panday, assisted by several brothers, succeeded, after their long efforts, in establishing a Vegetarian Society in a room in Church Gate Street, a few paces off the Blavatsky Lodge.

The H. P. B. Memorial Fund and the Besant Travelling Fund are progressing well.

Several visitors have become members of the Library of the Lodge here, who, on being convinced, sooner or later may join the Society.

N. F. BILIMORIA.

ADDRESS

delivered by Bro. Pherozshaw Rustumjee Mehta, Vice-President, Blavatsky Lodge, Theosophical Society, Bombay, at its meeting on the 17th May, 1891.

BROTHER THEOSOPHISTS AND GENTLEMEN,—A great soul has passed away in the death of Madame Blavatsky. She, who for a short while illumined with her spiritual light and intelligence the dark corners of the human mind and heart, she who sought to lift the thought and consciousness of men to a level with the high destiny of the human soul, has been summoned to a higher sphere of labour and duty. So let us see that the garden which she has planted and tended with unceasing love and industry during her busy life is not neglected; but that, if we are worthy of her care and teaching, we carry on our work on the lines laid down by her till our loyalty and integrity are proved in the sight of our Masters and her Master, and we establish our right to higher knowledge and illumination than we have yet received.

Madame Blavatsky has left us the legacy of a splendid example of what a Theosophist should be. She lived the life shadowed forth in her teachings. She had no ideals but what she assimilated in her thoughts and actions. Intellectual conceptions, however sublime they may be, only momentarily flash forth and die away like lightning flashes, until they take a firm hold of our souls and dominate our lives and actions. As we raise our ideals, we raise our characters; as we live the life of our ideals, we climb higher and higher the peaks of transcendental knowledge. This knowledge is not of recent birth, nor a new revelation of our late lamented teacher and guide. It lay for many centuries in its fossilized state, all freshness and vitality having departed from it; the spiritual light was over-shadowed by the dark clouds of material civilization with all its fascinations for sensuous enjoyment. The spiritual life which she abundantly possessed shed lustre on our path

and invested old forgotten truths with a freshness and vitality which at once commanded the assent and homage of all eager and aspiring souls. I need not dwell on the high conceptions of human life and duty as set forth in Madame's writings, because they can be learnt by anybody who chooses. What I wish to point out here is the model Theosophic life which she lived for our guidance and imitation. The Master mind, well stored with all mundane and spiritual knowledge which she possessed, was constantly placed by her at our service. She talked and wrote unweariedly for our illumination and instruction. No other care had she but for the Society, no thought of self but for Humanity. Tormented by constant physical ailments and infirmities, she rose superior to them, and serving humanity she was oblivious of them. India was the especial object of her care and compassion, because from India she received her spiritual illumination, and in India's children she saw the promise of a quick spiritual awakening. She sought to regenerate India and restore to her something of the glory of her long vanished civilization,—a civilization not based on the one-sided development of physical powers and enjoyments, but proceeding from spiritual enlightenment and growth, civilization not evanescent and delusive, engendering diseases and death and providing means of alleviation, but one of wholesome character, in which body, mind and spirit, had an equal play. Madame Blavatsky rose superior to the body; she almost ignored its claims. A strict vegetarian and teetotaler, she led the most austere and the purest of lives, denying to herself even the rest which her diseased and exhausted frame required, in order that her task in the service of Humanity and her Masters might be thoroughly accomplished.

Now that she is gone, our responsibility is the greater. We have to carry on her work and we have to prove ourselves worthy of our work and responsibilities. There is no cause to despond, as those with any spiritual intuition will know. She is out of our sight, but let her not be absent from our hearts and minds. For all loyal and devoted souls she still exists and is among us, watching our work and inspiring us with her thoughts. She has cast away her diseased vesture of clay, but her spirit still lives and overshadows us. Humanity will yet reap the fruits of her life and share her watchful care and compassion, though she has closed her eyes on this sublunary scene.

Painful, painful beyond measure it is to part with the servants of Humanity, but how harrowing is it to our feelings to remember the cruel persecutions, the malicious slanders, the reckless misrepresentations, the heartless perversions of facts, which reward her toils and sufferings in the cause of humanity.

Men boast of the enlightenment and freedom of thought of the 19th century, but how few of those who have joined the senseless chorus of her unscrupulous enemies and detractors, have cared to know her character or to understand her teachings! It seemed as if the century was characterized by the most advanced materiality, in which no teaching was of any account which did not point the ways and means to the unlimited indulgence of man's lower sensual animal nature. She was condemned, because her teaching was not in consonance with the spirit of the century. The low nature of men, in the pride of their so-called enlightenment, revolted against Theosophy and seemed fiercely determined to give no foothold to it. The knowledge and the teacher were both alike discredited without a thought, without a hearing: nay, all the evil armies of Mara stood arrayed against them. Yet she went on bravely doing her duty, sinking all personal considerations in the great cause of Humanity, of which she was the devoted servant, fighting, though in the weak body of a woman, like Hercules against all the evil forces of human nature. But in realising her sorrows and sufferings, let us not be oblivious of her gains. Her pious self-sacrificing labours have already commenced to bear fruit, the seeds of theosophy have been scattered far and wide, it has leavened the literature and philosophy of the age. Though its truths have not been acknowledged, its thoughts and ideas have irresistibly found their way into the minds and hearts of men. Her life and her work will form a thrilling story in the history of this century, and the revered name of Madame Blavatsky will yet find an honoured place in the roll of the world's greatest teachers and spiritual benefactors.

BANGALORE CANTONMENT THEOSOPHICAL SOCIETY.

Report of the 2nd quarter ending with the 30th June.

The number of members on the rolls remained the same as in the previous year, being 35.

The attendance of members at the Society premises to read journals, &c., was not very encouraging. Some visit regularly, but greater interest ought to be evinced by the members generally in this direction. The percentage of attendance at meetings however increased, due to wholesome advice from Brother Keightley in March last.

The ex-council held one meeting, but the greater part of the business was transacted by means of a minute book. Four meetings of the general body of members were convened; in two, Branch papers received from the Head-Quarters were read; in one the business of the Society was conducted; and in the other which took place on the 23rd May last, the most melancholy event of Madame Blavatsky's death was announced to the members, and resolutions, of which you are already aware, were recorded.

A few books were added to the library. An additional theosophical magazine, named *Lucifer*, was ordered. A class was formed to study the "Key to Theosophy." A few sittings were held, and it is expected that members will take active interest in it.

The balance sheet of the Financial Secretary will be found satisfactory. The quarter under report opened with a balance of Rs. 300-7-4 and ended with a closing balance of Rs. 329-0-6 or Rs. 28-8-2 in excess of the previous quarter. The receipts during the quarter amounted to Rs. 77-14-0, while the expenditure was Rs. 48-10-11. The statement was checked by the auditor, to whom the thanks of the ex-council are due for his able report. In this connection the ex-council must take the opportunity to notice the large amount of arrears outstanding. The sum recoverable on 1st July was Rs. 101-12-0.

The balance on hand, as above stated, was Rs. 329-0-6. Out of this sum Rs. 300, deposited in a local bank, cannot be touched in pursuance of a resolution passed by the members at a special meeting that that sum should remain as a funded capital, and that out of the income thereof a prize in the shape of a medal called H. P. B.'s medal, should be awarded to the recipient of Subba Row's medal. Virtually the balance on hand on 1st July was therefore 26-0-6. The ex-council will leave it to the consideration of the members whether it is safe in the interests of the Society that arrears should remain still outstanding.

The Executive trust that, with the hearty co-operation of the members, they will be able to lay before you a more favourable report for the next quarter.

By direction of the Council.

Yours fraternally,

A. SINGARAVELU, *Secretary*.

BHAUNAGAR BRANCH.

12th July 1891.

1. The office-bearers are the same gentlemen as reported in the last quarterly report.

2. In consequence of the absence of some of the leading members from here, the number of meetings held was only eight, exclusive of one held for the initiation of two Parsi gentlemen on the 6th of June last. These two members seem to be very enthusiastic, and when here regularly attend the meetings. Long before they were initiated, they, as sympathisers, took a keen interest in matters Theosophical.

3. The percentage of attendance, I am sorry to say, was only 33 against 50 in the first quarter. This may be partially attributed to intense heat during the day and the marriage festivities in the town. As the rains have now set in, we expect to have a greater number of members at our weekly meetings.

4. As last reported, we read and discuss matters Theosophical at our weekly meetings.

5. The Theosophical movement is still looked upon with indifference by the public, though I may make bold to say that the number of sympathisers seems to be gradually increasing.

6. I am glad to inform you that our esteemed President, Prince Harisingji has removed his Library, which, among others, contains many a Theosophical publication, from Varel to this place at his residence, to which every member and even a sympathiser has free access. The publications are such as will satisfy the wants of a beginner as well as those of an advanced student.

7. None of us appear to be in a position to translate into English any Sanskrit or vernacular Theosophical work.

BULWANTRAY P. OZA, *Asst. Secretary*.

TIPPERAH BRANCH.

This Branch was established on 26th May 1889. In it the "Tatwa Gnyan Sabha", which was started in 1885 and subsequently became extinct, was revived, its objects being identical with those of the Theosophical Society. Beyond subscribing and circulating certain Theosophical periodicals, it was doing little or no work till 15th March 1891, when it was stimulated to action by pressure from the Secretary to the Indian Section. Since that time it has been working with vigor.

1. Prince Navadvip Chandra Dev Bahadoor, President; Babu Chandra Kumar Guha, Secretary.

2. There were three meetings held during the quarter, in which there was an average attendance of about 10 members out of 20 on the roll.

3. The percentage of attendance stands at about 50.

4. As stated in para. 1. very little work was done beyond subscribing for a few periodicals and circulating them amongst the members. At a general meeting held on the 15th of March 1891, there were some important additions to the list of members and a change in the office-bearers took place. It was then that the system of holding regular fortnightly meetings was introduced, the constitution of the Managing Committee was altered and the use of the local "Town Hall" was secured for holding the meetings.

5. The Branch has not yet been able to enlist much active public sympathy, though it has succeeded in finding a prominent notice in the public mind.

6. The *Theosophist* and *Lucifer* are at present subscribed for. There is no library worth the name, but a few books have been purchased. The local Public Library has "Esoteric Buddhism," "Occult World" and a set of "Secret Doctrine," Vols. I and II, which the members have an opportunity of using for study.

A member of this Branch has undertaken the translation of "Ashtavakra Samhita," and he is in direct communication with the Head-quarters on the subject.

CHANDRA KUMAR GUHA, *Secretary*.

AMBASAMUDRAM T. S.

President, Mr. Madanasami Row up to 7th June last, on which day Mr. Varada Row was selected as President.

(The latter having been transferred, the former was reappointed President on 21-8-91).

Secretary, R. Subbier.

There have been five meetings with an attendance of 70 per cent. of the members.

Reading and discussing Prasnotara, Branch Work Papers, the *Path* and *Lucifer*.

Public sympathy is not great. Three members have put in resignations of Branch membership. The Branch holds meetings and does some work.

The local Jubilee Reading Room, to which the Branch members are also subscribers, has a good library, and it contains Theosophical books, the *Path* and *Lucifer* are subscribed for by the Branch, the *Theosophist* by the Reading Room and the *Pauses* by the members.

We are not in a position to translate.

R. SUBBIER, *Secretary*.

MANNARGUDI BRANCH.

7th September, 1891.

On the 30th August 1891, Mr. Peacocke, F. T. S., visited Mannargudi and addressed a large audience in the Town High School building. A paper on the nature and importance of "Sound" was read on the occasion by Mr. A. Nilakantha Sastrial, F. T. S., whose devotion to the cause of Theosophy deserves the highest admiration, and who is the life and soul of the Branch. After expressing his hearty approval of what was read out, Mr. Peacocke proceeded to put before the audience, in a persuasive manner, how it is now the duty, nay the indispensable necessity, of the East to heartily co-operate with the West in the acquisition of what is most sacred and sublime on earth—"Occult Wisdom." The next evening he explained to the audience how he, who was an Englishman and was bred up a Christian at home, joined the ranks of the Theosophical Society after his arrival in India, on a deep-rooted conviction that, at least at the present day, it is Theosophical works like "The Secret Doctrine," "Key to Theosophy," &c., alone that can furnish the common people at large with reasonable and satisfactory explanations concerning the serious problems of life and death, the laws regulating the creation, the existence, and the extinction of the world, &c. He also briefly touched on the Karmic doctrine and the post-mortem states. His lecture closed amidst the sympathetic cheers of the assembly. He left the place on the morning of the 1st inst., after a brief interview with some of the members of the Branch Theosophical Society here, and with expression of thanks to the Mannargudi public for their kind reception of him.

M. RAMASWAMI IYER, *Secretary.*

KASI TATTVA SABHA, BENARES

1. Babu Ram Mohan Banerji, B. A., *President*; Babu Jogendranath Ghosh, B. A., L. L. B., *Vice-President*; Babu Upendranath Basu, B. A., L. L. B., *Secretary*; and Mokshada Mittradas, *Treasurer and Acting Librarian.*

2. Only six meetings were held during the last quarter, ending 30th June 1891.

3. The average percentage of attendance at these meetings has been a little more than sixty.

4. Study and discussion of Branch Work papers, and miscellaneous business.

5. The Branch is held in high respect by the public in general and even by the Collector of the district. But the work of the Branch is mostly considered to be unsuited to the times, too high to attract men of ordinary pursuits. What the Branch did to popularize the movement only confirmed the above notion and hence very few join it.

6. The Branch regularly subscribes for the *Lucifer* and *Theosophist* on its own account, and two copies of the *Path* and two more of the *Theosophist* are taken by its members. The Library of the Branch is a fairly rich one, ever increasing its range and proportions.

7. Babu Ganga Nath Jha, B. A., a member of the Branch, is translating some important Sanskrit works into English, and has sent an instalment of his translation for publication in the *Theosophist*. Pandit Kali Beesant Strotuya has also promised some translations.

UPENDRANATH BASU, *Secy.*

INDIAN SECTION, FINANCIAL STATEMENT.

Last month's balance brought forward	...	...	1,918	10	1
Annual subscription of unattached members at Rs. 2-2-0,					
Rs. 97: 82 attached members at Rs. 1-2-0, Rs. 92-4-0;					
10 new members, at Re. 1. Rs. 10; 3 unattached members					
at Rs. 2, Rs. 6; Mr. M. S. (<i>Chandragiri</i>) Rs. 1-5-0; J. G.					
(<i>Kurnool</i>) Rs. 5:	...	...	211	9	0
Do. do. Cuddapah Branch Rs. 4-14-0; Krishna T. S.,					
Rs. 26; Bankura Rs. 2; Jamalpur Rs. 7; Karur Rs. 7;					
Sadicharu Rs. 25; Poona Rs. 15; Mannargudi Rs. 4;					
Bhavnagar Rs. 2; Sonichappara Rs. 3; Darjeeling Rs. 3;					
Gooty Rs. 2; Berhampore Rs. 13;	...	...	108	14	0

Donations from Messrs. C. Sambiah (<i>Mylapore</i>) Rs. 5; J. S.	Rs.	A.	P.
(<i>Warangal</i>) Rs. 5; C. Venkataramayya (<i>Kurnool</i>) Rs. 6:...	16	0	0
Entrance Fees of Messrs. M. R. (<i>Ludhiana</i>) Rs. 10; D. O. F.			
G. and M. P. B. (<i>Bombay</i>) at Rs. 10 each, Rs. 20; K. N.			
(<i>Gya</i>) Rs. 10; Ket D. and J. K. S. (<i>Ranchi</i>) at Rs. 10 each,			
Rs. 20; K. R. G. (<i>Rajpura</i>) Rs. 10; V. A. (<i>Mannargudi</i>)			
Rs. 10; S. S. P. (<i>Bhavnagar</i>) Rs. 10; S. N. (<i>Mylapore</i>) Rs.			
10; P. D. V. (<i>Ranchi</i>) Rs. 10; J. P. B. (<i>Bellary</i>) Rs. 5: ...	115	0	0
Commission for forwarding <i>Prasnotara</i> ...	...	0	2 6

Total... Rs. 2,370 3 7

EXPENDITURE.

Salaries	...	...	...	...	...	70	0	0
Postage	...	...	...	...	...	82	9	0
Printing	...	...	...	...	...	108	8	6
Sundries	...	...	...	...	...	2	10	0

Total... Rs. 263 11 6

Add Balance... „ 2,106 8 1

Grand Total... „ 2,370 3 7

THEOSOPHICAL SOCIETY: AMERICAN SECTION.

NEW YORK, August 24, 1891.

Recording Secretary and Assistant Treasurer T. S., Adyar, Madras, India.

DEAR SIR AND BROTHER:—

Herewith I enclose you a draft for \$ 104.50, being—

Diploma fees for 139 members	...	...	\$69.50
Charter fee for Dhyana Lodge T. S.	...	...	5.00
Charter fee for Gray's Harbour T. S.	...	...	5.00
Charter fee for "H. P. B." T. S.	...	...	5.00
Charter fee for St. Paul T. S.	...	...	5.00
Charter fee for Springfield T. S.	...	...	5.00
Charter fee for Salt Lake T. S.	...	...	5.00
Charter fee for Pleiades Lodge T. S.	...	...	5.00

\$104.50

Please acknowledge as usual in the *Theosophist*.

Yours fraternally,

WILLIAM Q. JUDGE, *General Secretary.*

Secretary, Theosophical Society, Adyar, Madras, India.

DEAR SIR AND BROTHER:—

Charters to Branches have been issued from this office as follows:—

July 10, Springfield T. S., Springfield, Mass, 7 Charter members;

July 21, St. Paul T. S., St. Paul, Minn., 8 Charter members;

August 24, Salt Lake T. S., Salt Lake City, Utah Terr., 6 Charter members;

August 24, Pleiades Lodge T. S., Soquel, Calif., 7 Charter members
There are now 58 Branches on the American roll. Please publish in *Theosophist*.

Yours fraternally,

WILLIAM Q. JUDGE, *General Secretary.*

ANNIE BESANT'S FAREWELL TO SECULARISM.

It will doubtless be of interest to members of the Indian Section to read Annie Besant's farewell address to the Secularists, which we give below. We may mention that Mrs. Besant's address has created an enormous interest in the columns of the English newspapers, and we have received by the last mail a large packet of cuttings relating to this and other matters connected with the Theosophical movement in the West. The *Daily Chronicle* of London, one of the leading papers, has been especially distinguishing itself in the cause of Theosophy. It is from this paper that we extract the report given below.

Mrs. Annie Besant spoke for the last time last night, where she has so often spoken, in the Hall of Science, Old-street, just off the City-road. Her address was entitled, "From 1875 to 1891: A Fragment of Biography." It was Mrs. Besant's farewell to the Secular Society, and, as could be imagined, there was a great anxiety to hear what she might say. The hall was crowded to its utmost capacity, and there must have been some who did not succeed in getting in at all. On Feb. 28, 1875 (said Mrs. Besant, in the course of her address,) I stood for the first time on the platform of the Hall of Science, and spoke from that platform to a Freethought audience. I was announced in my own name, added to which was the one under which I had written in the *National Reformer*. That was the name of "Ajax." I chose that name for writing in the *Reformer*, because of the words which were said to have broken from the lips of Ajax when the darkness came down on him and his army. The words said to have rung from the lips of Ajax out of the darkness and the danger were: "Light, more light." It is that cry of light which has been the keynote of my own intellectual life. It was, and is so—wherever the light may lead me, through whatever difficulties.

A TRIBUTE TO MR. BRADLAUGH.

Months before, in the August of the preceding year, I had come to the hall for the first time to receive my certificate of entrance into the National Secular Society. I received it from the greatest President the Society has had or is likely to have. (Cheers.) From that time there dated a friendship to which no words of mine can do justice or speak gratitude. Had he lived, this lecture would probably not have had to be given. If there was one thing above all others which Charles Bradlaugh did, it was to keep the Freethought platform free from any narrowness of doctrine or belief. I was elected Vice-President of the National Secular Society, a position I laid down when the President gave up office. I began my service in the Society under him, and I can serve no lesser man. From that time forward, I constantly occupied a part in the work, and they were rougher days then, than the freethought party in the provinces have to face now. Of that first year, I can remember some interesting things—stones thrown, broken windows, and walks through waving sticks. These are arguments people were readier to use then than now, for the party has grown much stronger during the sixteen and a half years which have elapsed. I remember that at a memorable conference in 1876, we had on the platform a Yorkshire miner who had been the first to spring into the cage going down a mine in which a great disaster had occurred. This was a proof of what courage and heroic self-sacrifice could do existing without faith in God or a belief in a hereafter—that these meant man's own nature springing up beautiful in every creed. (Cheers.) In two brief years that struggle came, in which Charles Bradlaugh and I defended the right to publish at a cheap rate information which we considered useful for the masses of the poor. How bitter that struggle was you all know. Its results were that no amount of slander or abuse could thereafter make much difference when one thought it right to take a particular line of conduct. When one has been once through the fire of torture, when everything a man or woman can hold dear have been assailed or maligned, all other opposition seems but poor and feeble.

FURTHER THAN EVER FROM CHRISTIANITY.

I do not regret the step I then took, for I know that the verdict of history is given, not on what one has believed, but on how one has worked. In 1872, I broke with Christianity, and I broke with it once and for all. I have nothing to unsay, nothing to undo, nothing to retract, as regards my position then and now. I broke with it, and I am no nearer to it now than I was when I first joined the ranks of the National Secular Society. I do not say my language then was not harsher than it would be now, for in the first moments after a great struggle you do not always think for the feelings of others with the charity and toleration which would commend you to them. But upon the groundwork of my rejection of Christianity then, I have nothing to alter, and I stand on that ground today as I stood then. A man by the force of logic may break with opinions long held, but I doubt if there be any woman who can break with any faith she has held without paying some heart's blood as the price of the change, some bitter meed of pain for what is broken.

Still people speak so lightly about change in theological belief. Those who speak lightly have never felt deeply. (Cheers.) They do not know what belief is to a life modelled round it, and those are not the feeblest free-thinkers, but the strongest who have been able to break with the faith they have outgrown, but who still feel that the intellect has been the master of the heart. In the newer light to which I have passed return to Christianity has become even more impossible than in any older days of the National Secular Society. Then I rejected Christianity seeing its illogical impossibilities; now I understand as I never understood before. As regards belief in the personality of God, I have nothing to say different to what I said many years ago: the concept of a personal God is as impossible to me now as it was then. Glancing back to the materialism to which I clung for so many years, and the steps by which I left it behind, there is one point I desire to place on record. You have materialism of two very different schools. There is the materialism which cares nothing for man, but only for itself, which seeks only personal gain, and cares only for the moment. With that materialism neither I nor those with whom I had worked had anything in common. (Cheers.) That is a materialism which destroys the glory of human life, a materialism which can only be held by the degraded; never a materialism preached from this platform, or the training schools which have known many of the noblest intellects and purest hearts.

MATERIALISM IS NOT ENOUGH.

To the materialism of such men as Clifford and Charles Bradlaugh, I have no sort of reproach to speak and never shall. (Cheers.) I know it is a philosophy which few are able to live out—to work without self as an object is the great lesson of human life. But there are problems in the universe which materialism not only does not solve, but which it declares are insoluble—difficulties which materialism cannot grapple with, about which it says man must remain dumb for evermore. I came to problem after problem for which scientific materialism had no answer. Yet these things were facts. I came across facts for which my philosophy had no place. What was I to do? Was I to say that nature was not greater than my knowledge, and that because a fact was new it was an illusion? Not thus had I learned the lesson of materialistic science. When I found that there were facts of life other than as the materialists defined it, I determined still to go on—although the foundations were shaking—and not be recreant enough in the search after truth to draw back because it wore a face other than the one I had expected. I had read two books by Mr. Sinnett, and these threw an intelligible light on a large number of facts which had always remained unexplained in the history of man. The books did not carry me very far, but they suggested a new line of investigation, and from that time forward I looked for other clues. Those clues were not definitely found until early in the year 1889. I had experimented then and before in spiritualism, and found many facts and much folly in it. (Cheers.) In 1889 I had a book given me to review—a book written by H. P. Blavatsky, entitled "The Secret Doctrine." I suppose I was given it to review because I was thought to be more or less mad on such subjects. (Laughter and cheers.) I knew on studying that book that I had found the clue I had been seeking, and I then asked for an introduction to the writer, feeling that one who had written it might tell something of a path along which I might travel. I met Madame Blavatsky for the first time, and before long I placed myself under her tuition, and there is nothing in the whole of my life, for which I am as grateful as the apparent accident which threw her book into my hand. I know in this hall there will not be many who will share the view I take of Madame Blavatsky. I know her; you don't—and in that may lie the difference of our understanding. You talk about a "fraud," and so on. I read the proofs of the supposed fraud; I judged those proofs false, and I knew them to be false when I came to know her.

IN COMMUNICATION WITH THE UNKNOWN TEACHERS.

You have known me in this hall for sixteen and a half years. (Cheers.) You have never known me tell a lie to you. ("No, never," and loud cheers.) My worst public enemy has never cast a slur upon my integrity. ("Never," and cheers.) I tell you that since Madame Blavatsky left I have had letters

in the same handwriting as the letters which she received. (Sensation.) Unless you think dead persons can write, surely that is a remarkable fact. You are surprised; I do not ask you to believe me; but I tell you it is so. All the evidence I had of the existence of Madame Blavatsky's teachers and of the so-called abnormal powers came through her. It is not so now. Unless every sense can at the same time deceive me, unless a person can at the same time be sane and insane, I have exactly the same certainty for the truth of the statements I have made as I know that you are here. I refuse to be false to the knowledge of my intellect and the perception of my reasoning faculties. Every month which has passed since Madame Blavatsky left has given me more and more light. Are you, I would ask, quite wise to believe that you are right, and that there is nothing in the universe you do not know? (Hear, hear.) It is not a safe position to take up. It has been taken up in other days and always assailed. It was taken up by the Roman Church, by the Protestant Church. If it is to be taken up by the Freethought party now, are we to regard the body as the one and final possessor of knowledge, which may never be increased. That, and nothing less, is the position you are taking at the present time. ("Yes," "Yes," "No," "No," cheers and hisses.) What is the reason I leave your platform? Why do I do so? I shall tell you. Because your society sends me off it. The reason this is my last lecture is because when the hall passes into the hands of the National Secular Society, I should not be permitted to say anything going against the principles and objects of that Society. (Hear, hear.) Now I shall never speak under such conditions. (Cheers.) I did not break with the great Church of England and ruin my social position in order that I might come to this platform and be told what I should say. (Cheers.) Our late leader would never have done it. (Cheers.) I do not challenge the right of your society to make any conditions you like. But my friends and brothers, is it wise? I hold that the right of the speaker to speak is beyond all limitation save of the reason. If you are right, discussion will not shake your platform; if you are wrong, it would act as a corrective. (Cheers.) While I admit your right to debar me, I sorely misjudge the wisdom of the judgment. (Hear, hear.)

SOME WORDS OF GRATITUDE AND OF FAREWELL.

In bidding you farewell, I have no words save words of gratitude. In this hall for well-nigh seventeen years, I have met with a kindness which has never changed, a loyalty which has never broken, a courage which has always been ready to stand by me. Without your help, I should have been crushed many a year ago; without the love you gave me my heart had been broken many, many years since. But not even for you shall a gag be placed on my mouth; not even for your sake will I promise not to speak of that which I know now to be truth. (Cheers.) I should commit a treachery to truth and conscience if I allowed anyone to stand between my right to speak, and that which I believe I have found. And so, henceforth, I must speak in other halls than in yours. Henceforth in this hall—identified with so much of struggle and pain, and so much also of the strongest joy nature can know—I shall be a stranger. To you, friends and comrades of so many years—of whom I have spoken no harsh words since I left you, for whom I have none but words of gratitude—to you I say farewell, going out into a life shorn indeed of many friends, but with a true conscience and a good heart. I know that those to whom I have pledged my services are true and pure and bright. I would never have left your platform unless I had been compelled. I must take my dismissal if it must be. To you now, and for the rest of this life, I bid farewell.

During the closing sentences of her address Mrs. Besant spoke under great emotion—an emotion which was reflected by not a few of her hearers. Having ended she left the platform with the friends who accompanied her. Meanwhile the place simply rang with cheers.

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