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These are by no means the only "tricks" in the repertory of the Pueblo and Navajo conjurers, but they are sufficient to illustrate the marvellous magical education of these wonder-workers. Their performances have a deep interest beyond a mere bewilderment of the eye and the pleasing of a sense. Their magic is one of the potent factors in a religion so astonishing and so vastly complicated that whole volumes would hardly exhaust the interest of the subject.

Mr. Lummis' assumption that all of the mysterious performances witnessed by him while within the charmed circles of the Navajo and Pueblo Indians are mere "tricks," may not find general acceptance among readers of the *Theosophist*. The author of "Some Strange Corners of Our Country" was evidently a patient witness, but one whose organ of inquisitiveness was not thoroughly developed during the time of his stay in New Mexico. Investigation in this case might have led to circumstances justifying a separate work upon the subject that no doubt would have been of extreme interest to Eastern as well as Western students.

EXETER

*Ed. Note.*—If the described marvels were tricks in the usual sense of the word, *viz.*, deceptions, they are the finest experiments in a great chemist's laboratory: they certainly appear perfectly genuine. Hypnotism and control over elementals are the means employed for all the phenomena in question. Some interesting facts about the "fire elementals" will be found in the *Theosophist* for October 1891. The magicians, sorcerers and jugglers of the whole world employ but the one science, and acquire it by the same course of training.

#### COSMOGENESIS ACCORDING TO SÚRYA-SIDDHANTA.

THE above work is the most ancient of extant works on the subject of astronomy. The date of its composition is unknown. In the book itself, it is stated that about the end of Krita Yuga, which takes us to more than two millions of years, Máyá, the great Asura or Asura-Máyá, performed severe Tapas (austerities) to the God of the Sun from whom he got his knowledge of astronomy. This position of the Hindus is not likely to be conceded by the modern Orientalists and other men who do not fear to belittle the long periods of Hindu chronology. At any rate there can be no doubt about the fact that this work is the oldest on the subject and supposed to be a relic of the astronomical and astrological secret works of Máyá. H. P. B. says that he was a famous Atlantean magician, who wrote many books on astronomy, astrology and other secret sciences, a native of Romakapura, the seat of the great Atlantean empire in those days. "The Secret Doctrine," Vol. II, page 49, gives out that "the chronology and computations of the Brahmin Initiates are based upon the Zodiacal records of India and the works of the above-mentioned astronomer and magician—Asura-Máyá."

Even to-day this work is considered by Hindu astronomers to be a high authority on the subject. The author advocates the geocentric theory. Why such a celebrated astronomer who got his knowledge from a divine source should adopt this theory which the moderns have given up as erroneous, is indeed very strange. Perhaps he knew the right one, but did not give it out to the public, as it was then one of the secret tenets of the occult fraternity to which he belonged. His theory of Cosmogogenesis is exactly that of the Occult schools as given out by H. P. B. The symbology used in this work is that of the Vaishnavites of the Páncharátra school, which may give us a clue to the secret meaning of many Vaishnavite symbols.

The following is the translation of the stanzas that treat of Cosmogogenesis in SÚRYA-SIDDHANTA.

I.

1. Vásudeva<sup>(1)</sup> is Parambrahma. Its eternal manifestation is the highest Purusha or Paramátmá, inconceivable, devoid of gunas, unchanging, indestructible, beyond (or the substratum of) the 25 Tatvas.

2. He exists inside, outside, and everywhere in the manifested universe. He is called Sankarshana<sup>(2)</sup>.

3. This Sankarshana at the beginning evolved the (cosmic) waters, and poured out his energy into them and thereby endowed them with the power of evolving the universe.

4. This became a radiant egg surrounded on all sides by Tamas (chaos). In it Aniruddha<sup>(3)</sup>, an eternal Ams'a (essence) of Sankarshana, manifested itself.

5. Lord Aniruddha is called in the Vedas, Hiranyagarbha, being in the centre of the radiant egg: A'ditya (A'dibhútavát) being the first manifestation, and Súra (Prasutya) since the world evolved out of him.

6. He is the light of lights, far beyond Tamas, and is called also Bhuta-bavana, since he is ever in motion in the centre of the radiant egg, giving light to the whole universe.

7. Aniruddha, the glorious light and the destroyer of Tamas, is called Mahat in Puránas and other scriptures.

8. He is the Vedic (spiritual) Sun of three forms; the Mantras of the Rig (Rig-Veda) are his abode; those of Sáma are his rays; and those of Yajus are his outward expression.

9. He is the spirit of Kála (time)<sup>(4)</sup> and the cause of it, all-per-

(1). Vásudeva: lit. that which manifests everywhere and in everything. This refers to the unknowable Absolute about which all speculation is impossible.

(2). This word here applies to the unmanifested Logos, whose eternal modes are Purusha and Prakriti, the manifested Logos. The word means literally that which attracts best (the whole universe).

(3). Aniruddha: lit. that which cannot be obstructed. It is the Mahat or third Logos, *viz.*, the cosmic ideation.

(4). The conception of time arises only when Mahat reaches the state of Ahankára and differentiation begins with Brahma who personifies Ahankára.

vading, soul of all things, existing everywhere, subtle and imponderable. Everything exists in him.

10. The whole universe is his chariot; the human year of 12 months is the wheel of his chariot; the seven Chandas are the horses yoked to his chariot.

11. Three-fourths<sup>(5)</sup> of Him who is the A'tmá (soul) of the Vedas is manifested in the higher spheres and known only to the Devas. It is a mystery to us. A fourth part of Him is our manifested universe composed of things moveable and immoveable.

12. This Aniruddha created Brahma, the principle of Ahankára, for the purpose of creating the world. He placed Brahma in the centre of the egg and presented him with the supreme Vedas. He is ever in motion in his own sphere manifesting his glory to the whole universe.

13. Brahma<sup>(6)</sup> then willed to evolve the world and produced Chandra (moon) out of his Manas (lower), Súrya the giver of light out of his eyes; A'kás'a out of his Manas (higher), Váyu out of A'kás'a, Agni out of Váyu, Ap (water) out of Agni, and Prithivi (earth) out of Ap, each (of the last five) having one more attribute than the preceding one.

14. The globes of Sun and Moon are of Agni and Soma (fiery and watery); then the globes of other planets were formed; Mars of Tejas (light); Mercury of Prithivi; Jupiter of A'kás'a; Venus of Ap (water) and Saturn of Váyu.

15. He then divided himself into 12 parts, called the signs of the Zodiac, and subdivided the 12 parts into 27 composed of stars.

16. After having evolved his own system, he created this world of things moveable and immoveable, Devas first, then man, and lastly, Asuras, out of the three-fold Prakriti, high, middle, and low (Satva, Rajas and Tamas).

17. Having created them as before in accordance with the Gunas and Karmas, good or bad, (in the previous Kalpa) he prescribed their time and work as stated in the Vedas.

18. He then prescribed in order the duties of the planets, starry constellations and the whole world of Devas, men, Asuras and Siddhas.

19. This Brahmánda (Brahma's egg) is in space and like a hollow sphere; one-half of this sphere is empty. The equatorial circle in the sphere is called Vyomákáksha, which is the orbit of the Sun.

20. Below him, in order, Saturn, Jupiter, Mars, Venus, Mercury and the Moon revolve in their respective orbits: below the planet of the Moon live the Siddhas and Vidyádharas.

21. This globe of earth is in the centre of the sphere located in space and supported by the power of Parabrahm, which is itself without any support.

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(5). The three invisible universes are the higher planes of existence.

(6). The creation of Brahma here refers to a chain of planets, a Brahmánda, with a Sun, its life-giver. Brahma here represents the principle that presides over the evolution of a chain of planets.

### PROOF AS TO MASTERS.\*

ALWAYS since the first proclamation by Madame Blavatsky and Mr. Sinnett of the existence and work of Masters, there has continued a controversy as to the nature and sufficiency of the evidence. Most persons outside the Theosophical Society reject the doctrine and despise the evidence; many within it regard both as having some plausibility, though to be treated rather as a "pious opinion" than an actual fact; a few are convinced that Masters are an evolutionary necessity as well as a certified reality; and a still smaller number have had their belief fortified by a personal experience which is conclusive. To the first, Masters are a chimera; to the second, a probability; to the third, a truth; to the fourth, a certainty. Is there any reason to suppose that the assurance of the last can be made to extend to the others, and, if so, by what means and upon what lines? This raises the question of the evidence available in the specific case of Masters.

The asserted fact is that there exists a body of exalted men, with faculties, powers, and knowledge enormously transcending those we cognize, who, though usually unseen, are ceaselessly interested in the well-being of humanity and ceaselessly working to promote it. It is an assertion of much the same kind as that there are Angels, though somewhat more unfamiliar, and a not unnatural tendency to distrust novelty prompts to exaction of explicit evidence. Such evidence in such a case may be (a) direct sight, or (b) the execution of marvels impossible to ordinary human beings, or (c) the disclosure of truths unknown to humanity on our level, or (d) an interior influence or impression upon the soul referable to no other source. And yet it is clear that direct sight would not of itself identify a Master, since his physical body is like that of other men, and also that an interior influence or impression would prove nothing to one not already convinced. Hence the evidence demanded is a visible appearance of a Master, coupled with a conclusive display of Occult power or knowledge.

But even this evidence, in the form of testimony, is pronounced inadequate. Various witnesses have deposed to a sight of Masters—Col. Olcott having had repeated interviews with them—occult powers have been exhibited, and no small part of the early Theosophical literature is of letters written by them upon matters beyond the ken of any scientist or historian. The triple fact has received evidence copious in amount, more so, indeed, than have geographical explorations which the civilized world accepts as final. It is rejected, however, by very many readers because merely the assertion of others and therefore not demonstrative. "I must see for myself: if I am to believe that Masters exist, it must be because one has himself appeared to me or otherwise evidenced certainly his power. Testimony is not proof: only experience can be *that*." And so a frequent attitude is of entire incredulity until a Master gives direct and visible demonstration to each separate critic.

\* From Path of October, 1893.