

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM:
EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

SPECIAL NOTICE TO CORRESPONDENTS.

Adverting to articles and correspondence destined for the pages of the THEOSOPHIST, we would call the attention of intending contributors to the following instructions:—

(I.) *No anonymous documents will be accepted for insertion, even though they may be signed "A Theosophist."*

(II.) *Any contributor not desiring his name to be made public, should give the necessary intimation to the Editor when forwarding his contribution.*

(III.) *Contributors are requested to forward their articles, in the early part of the month, so as to allow the Editor plenty of time for correction and disposal in the pages of the THEOSOPHIST.*

(IV.) *All correspondence to be written on one side of the paper only, leaving clear spaces between lines and a wide margin.*

The Editors disclaim responsibility for opinions expressed by contributors in their articles, with some of which they agree, with others not. Great latitude is allowed to correspondents, and they alone are accountable for what they write. The journal is offered as a vehicle for the wide dissemination of facts and opinions connected with the Asiatic religions, philosophies and sciences. All who have anything worth telling are made welcome, and not interfered with. Rejected MSS. are not returned.

SIR RICHARD AND THEOSOPHY, AGAIN.

If the saying of the witty Sydney Smith, that you cannot get a joke into a Caledonian head without repanning the skull be true, no less certain is it that a false idea once rooted in certain minds, cannot be dislodged without decapitation. Our illustrious friend Sir Richard Temple would seem to be of the latter class. While at Bombay he conceived the absurd notions that the Theosophical Society and Brahma Samaj were somehow interchangeable titles, and that the former was a religious "sect." The President of our Bombay Branch, Rao Bahadur Gopalrao Hurree Deshmukh, was a member of his own Legislative Council, and would have told him the facts; and we took the earliest possible opportunity

(*Theosophist*, vol. ii, page 139) to undeceive him in these columns after reading his Sheldonian speech at the Oxford University. But with an amusing tenacity he clings to his misconceptions, and has just repeated them to all England [*Fortnightly Review*, Article: "Indian Mysticism"] as though he had never been contradicted! We fear he is himself past all remedy, and that he will go on speaking and writing about our new "sect" until he disappears from view under the Great Extinguisher that snuffs out every man's candle, sooner or later. Yet, as we have a character to preserve, we shall quote a paragraph or two from his latest magazine article, that we may once more enter our protest both against the imputation that our Society is in any sense a sect, and the still worse one that it has any connection with, or is responsible in any degree for, the vagaries of the Minister of the New Dispensation, of Kailas and Calcutta.

Sir Richard says of "that new school of Indian thought, which is the product of Western civilization":—

The Natives of this school have many religious convictions of a negative kind, but less of a positive nature. The Indian name assumed by the most prominent among them is "Brahmo;" some of them have adopted, apparently from Transatlantic quarters, the designation of Theosophists—and by the best English authority they are termed the Hindu religious reformers. The originator was Ram Mohun Roy, and the best expounder now living is Keshub Chunder Sen, both of Calcutta. But ramifications of this sect and kindred sects moving in a parallel direction, have spread, throughout the three Presidencies of Bengal, Madras, and Bombay. The intellectual tendencies of these sects have been described in the answer to the preceding question; and inquirers will ask whether the religion of these people is at all likely to be the religion of the future in India.

On its negative side this religion renounces superstition, paganism, monstrosities, and absurdities of all sorts. It abjures Atheism and Materialism. It repudiates Mahomedanism, Buddhism, and Hinduism. It regards Christianity not as a religion to be adopted, but as one of several ways leading towards pure and abstract truth. It looks towards the Vedas and other ancient writings, handed down from the Aryan Hindus, as constituting another of these ways. It holds the minds of its adherents as open mirrors ready to catch the rays of truth whencesoever coming. It fails to find that this truth has anywhere been finally and definitely revealed. Then, on its positive side, it is Theism, including faith in a Supreme Being, in the abstract principles of right and wrong, in the immortality of the soul, in the accountability of mankind during a future state for good or evil done during this life. The dictates of the conscience, the power of the moral sense, are fully acknowledged. But there hangs about all the tenets much of haziness, of dreaminess, and of mysticism generally. This faith is likely to become the religion of the immediate future among the educated classes of Hindus, but will hardly supplant Hinduism among the masses for a long time to come. Christianity has not as yet spread sufficiently to become an actual power in the country. It hardly possesses half a million of native adherents, but that number may, at an ordinary rate of progress, from conversion and natural increment, be augmented within a generation to something between one and two millions. Whether there will be any extraordinary accession from the ranks of the Hindu Theists it is impossible to hazard a prediction.

There are very conflicting opinions with respect to Sir Richard Temple's abilities as a statesman, but all must concede that no critic of the Theosophical Society has ever equalled him in the talent for totally misconceiving its nature, objects, and aims. His present article shall

have the prominent place it deserves in our scrap-book, among the comical excerpts from contemporary periodical literature. What fresh surprise has he in store for us ?

IN RE ADWAITA PHILOSOPHY.

BY THE SWAMI OF ALMORA.

WILL the Editor satisfy us by proving the assertion that "matter is as eternal and indestructible as spirit?" The assertion was made in the Editor's note to a correspondent's letter on 'Karma' (Vide page 89 of the *Theosophist* for January 1883). You should bear in mind that we are speaking of matter and spirit beyond the present developed form, or in the stage of perfect *Laya** according to Patanjali's second and third *Sūtras*, or, from the standpoint of the Esoteric Theosophy. Could you kindly explain what is meant by *Sattā Sāmānya* (सत्तासामान्या) and *Parampadam* (परमपदम्) of the Aryan adepts, Nirvāna of the Budhas, and the Philosopher's stone of the votaries of other occult Philosophies? As far as we understand the Aryan Theosophy, when the *Mahapralaya* takes place, matter is absorbed by, or dissolved into, *Mahat-tattwa* (महत् तत्त्वम्) and the same again into *Prakriti*, and the *Prakriti* finally into *Pūrūsha* or *Param-padam*.

In the same way of the components of the mysterious letter Om (ॐ). A (अ) is dissolved into U (उ) and the *raja* part of U (उ) into M (म्). You will thus see that matter and force can both be *layed* (or dissolved) ultimately into the Spirit which alone remains as "True," and should be called Eternal—which term neither matter nor force deserve—being liable to evolution from, and dissolution into, Spirit—or the Absolute. As you are well acquainted with the doctrines of the Adwaita Vedānta, it is needless to write more on this subject.

We would, however, call your attention to page 99 of the same number of the *Theosophist*, and entreat you to remove our doubt by establishing scientifically a certain point. Who was it that died as stated in the article "Can the Double murder?" According to our belief man exists in a three-fold way; 1st, externally; 2nd, internally; and 3rd, spiritually. (1) By externally we mean in gross body (स्थूलशरीरम्) or Annamaya (अन्नमय). (2) The internal fold is the astral body formed of the three koshas or cases, viz. :—Pranamaya (प्राणमय), Manamaya (मनमय), and Vignyanmaya (विज्ञानमय). (3) The spiritual fold is the Pragna state or Anandmaya (आनन्दमय). You say " * * * that a mortal wound may be inflicted upon the inner man, &c. &c." Now what do you mean by the inner man here? The question to be settled is whether the double murdered the double or treble. In our opinion the double murdered the treble and not the double—and in no case the spiritual—one. Our object in writing this is to ask you to kindly ascertain what is the extent of a human will's influence—or in other words—Can the *Mayavi Rupa* be also annihilated by mesmeric force or the material body only?

ALMORA, PATALDEVI, }
20th January, 1883.

EDITOR'S NOTE.—To our utter amazement, we are called upon to prove that matter is indestructible; at any rate, that "matter is as eternal and indestructible as spirit!" Though

the question and proofs as to the eternity and indestructibility of matter alone, might be safely left to the Royal Society to answer, yet we are fully prepared to satisfy our learned correspondent, and, with his permission, will answer all his queries.

We are asked to bear in mind that the *entities* in question are "matter and spirit beyond the present developed form, or in the stage of perfect *Laya*."

We are unable to understand what is really meant by "spirit beyond the present developed form." The sentence presents no sense to our mind, trained as it has been by our great masters to think of "Spirit" as of something formless and entirely beyond the ken of our sensual perceptions, and, therefore, not to be considered apart from, or independently of, corporeal existence. UNIVERSAL INTELLIGENCE and the ONE LIFE as we call it, conceived of, apart from any physical organization, becomes vital essence, an energy or force; and none of these we believe can be considered as a distinct entity, a substance, or, as having a being or even a form separate from matter. Locke's definition, that "Spirit is a *substance*, in which thinking, knowing, doubting and a power of moving do subsist"—would hardly be accepted by the average Vedantee, and would find itself absolutely rejected by every true Adwaitee and Eastern Occultist. The latter would answer that "matter alone is a substance, in which thinking, knowing, doubting, and a power of moving, are *inherent*, whether as a latent or active potentiality—and whether that matter is in a differentiated, or an undifferentiated state.

Thus, in our humble opinion, the something, or rather the *no-thing*, called Spirit, has by itself, no form or forms in either progressive or stationary "states of development;" and we say again that the expression is perfectly unintelligible to every real Adwaitee. Even supposing that the qualifying clause refers only to matter, the meaning conveyed by the expression "matter and spirit beyond the present developed form" is the same as conveyed by that of—"matter and spirit in the stage of perfect *Laya*?" We fail to see the point made, or even any sense in such a sentence as "matter and spirit in the stage of perfect *Laya*," implying as it does the possibility of spirit, a pure abstraction, being dissolved and annihilated—we will not say—as matter—since the latter in its primordial, cosmic state can be no more annihilated or even dissolved than spirit—but as a *thing* of matter having substance and form. Can a *void* be annihilated? And what is pure, *absolute* spirit but the "void" of the ancient Greek philosophers? Well says Lucretius: "there can be no third thing besides body and void; for if it be to the smallest extent tangible—it is *body*; if not,—it is *void*." And let it not be urged, on the strength of this quotation, that, because we quote the words of a great "Atheist," a *materialist*, as an authority, we are therefore a materialist and an atheist (in the usual sense of both terms) *ourselves*. We object to the very term "materialism" if it is to be made identical with, or a synonym of "corporealism," that is to say, an antithesis of, "Spiritualism." In the light we, Occultists, regard matter, we are all materialists. But it does not at all stand to reason that because of that, we should be, at the same time, "corporealists" denying in any sense or way the reality of the so called spiritual existence, or of any being or beings, living on another plane of life, in higher and far more perfect worlds than ours, or having their being in *states* of which no untrained mind can have the smallest conception. Hence our objection to the idea and possibility of "matter and spirit, in the stage of perfect *Laya*" unless it can be shown that we have misunderstood the latter word. According to the doctrines of the Arhat philosophy there are *seven* states of matter, the 7th state being the sum total, the condition or aspect of *Mulaprakriti*.*

Consequently the state of cosmic matter beyond its "present developed form" may mean any of the other six states in which it exists; and hence it cannot necessarily mean "matter in a stage of perfect *Laya*." In what sense then, does the learned querist want us to interpret the words "matter" and "spirit?" For, though we are aware that there exist, even in the present age of science and enlightenment, persons who, under the pretext of religion, teach the ignorant masses that there was a time when matter *did not exist* (since it was *created*)

* *Laya*, or a state of absolute dissolution, annihilation of all substance.—*Ed.*

* Undifferentiated cosmic matter,

implying thus that there will come a moment when it will be annihilated, we have never yet met any one, whether atheist or deist, materialist or spiritualist, who would presume to say that spirit—whether we call it “void” or “divine breath”—can ever be annihilated; and if the word *Laya* means *annihilation*, the very expression used by the respected Swami involves an assumption that “spirit” can be destroyed in course of time. In such a case, we are evidently called upon to demonstrate that matter and spirit are eternal on the supposition that both have a period of “*Laya*.” If we are to avoid this extremely—*awkward* conclusion, what is the purport of the Swami’s questions? Verily, it would have been better if he had allowed us the privilege of interpreting our own statements. Moreover, our learned opponent is not satisfied with merely giving us his own—begging his pardon—incomprehensible definition of matter and spirit, to enable us to prove our “assertion:” but we are asked to answer the question “according to Patanjali’s second and third *Sutras*, or, from the stand-point of esoteric theosophy.” How or why should Swami think, or know, that we made the statement in question on the authority of Patanjali’s treatise? Or is Patanjali’s philosophy identical with esoteric theosophy in his opinion? If not, why should our statement be *sine qua non* proved only “according” to that philosopher’s *second and third Sutras*? It would be just as reasonable to call upon us to prove the proposition under consideration from the stand-point of the Salvationists. As it is almost hopeless for us to understand his definition, or satisfy his curiosity under the extraordinary restrictions imposed, we shall with the venerable Swami’s permission, interpret our “assertion” in our own way, and *prove it agreeably* to esoteric theosophy, and we hope, in accordance with the Adwaita philosophy that our correspondent knows so well.

Our “assertion” then means the following: undifferentiated cosmic matter or *Mulaprakriti*, as it is called in Hindu books, is *uncreated* and eternal. It would be impossible to prove this assertion from *a priori* reasons, but its truth can be tested by the ordinary inductive method. In every objective phenomenon perceived, either in the present plane of consciousness or in any other plane requiring the exercise of spiritual faculties, there is but change of cosmic matter from one form to another. There is not a single instance, or the remotest suspicion of the annihilation of an atom of matter ever brought to light either by Eastern adepts or Western scientists. When the common experience of generations of adepts in their own spiritual or psychic field of observation, and of the ordinary people in theirs—(i. e., in the domain of physical science) points to the conclusion that there never has been the utter annihilation of a single material particle, we are justified, we believe, in saying that matter is indestructible, though it may change its forms and properties and appear in various degrees of differentiation. Hindu and Buddhist philosophers have ages ago recognised the fact that *Purush* and *Prakriti* are eternal, co-existent, and not only correlative and interdependent but positively one and the same thing for him who can read between the lines. Every system of evolution commences with postulating the existence of *Mulaprakriti* or *Tamas* (primeval darkness). Leaving aside the great authority of Kapila on this subject, we may refer to the celebrated Rik of *Rigveda* describing this Primeval Chaos, and using such expressions as:—

“*Tama eva purasthath abhavath viswarupam*” and—“*Asathva itthamagra Asith*” * etc.—

scattered throughout the *Veda* and the *Upanishads* in support of our assertion. All those great philosophers of India who have added the ancient wisdom-religion of Agasthya, Theerwasa and other Rishis to the pure Adwaita philosophy of Vasishtha, Vyasa and Suka, have recognized this fact. Goodapatha and Sankaracharya have given expression to their views on the subject in their works, and those views are in perfect accordance with the doctrines of the Arhat philosophy. The authority of the latter two great philosophers will, we believe, be sufficient to show to the learned Swami, since he is an Adwaitee, that our statement is correct. And primeval cosmic matter, whether called *Asath* or *Tamas*, or *Prakriti* or *Sakti*, is ever the same, and held to be eternal by both Hindu and Arhat philosophers, while *Purusha* is inconceivable, hence non-existent, save when manifesting through *Prakriti*. In its undifferentiated condition, some

Adwaitees refuse to recognise it as matter, properly so called. Nevertheless this entity is their *PARABRAHMAN*, with its dual aspect of *Purush* and *Prakriti*. In their opinion it can be called neither; hence in some passages of the *Upanishads* we find the expression “*Prakriti-layam*” mentioned; but in all such passages the word “*Prakriti*” means, as we can prove,—*matter in a state of differentiation*, while *undifferentiated* cosmic matter in conjunction with, or rather in its aspect of, *latent* spirit is always referred to as “*MAH-ISWARA*,” “*Purusha*” and “*Parampada*.” The description given by our learned correspondent and the very words used by him when he says, “when the *Mahapralaya* takes place matter is *absorbed* by, or *dissolved* into, *Mahat-tatwa*, and the same again into *Prakriti*, and the *Prakriti* finally into *Purusha* or *Parampadam*”—show that he is either waging a war of words, or seeking to draw us out (whether for friendly purposes, or otherwise, he knows himself best;) for neither the words “*absorbed* by,” or “*dissolved* into,” can mean *annihilated*. Why should he then use against his own argument the term “*Laya*,” since if he once calls himself an Adwaitee, he *must* know the doctrine, and therefore understand the various senses in which such specific terms are used. Thus, we shall feel grateful to our learned correspondent if he can quote to us a few authorities in support of his statement about the dissolution of *Mahat-tatwa** and *Prakriti* at the time of *MAHAPRALAYA*. We shall then be able to see what the Aryan philosophers really meant by such an assertion.

In reference to the real meaning of “*Satta Samanya* and *Parampada*” of the Aryan adepts, Nirvana of the Buddhas and the Philosopher’s stone, their meanings are identical in both the Aryan and Arhat secret doctrines. *Satta Samanya* sometimes means *latent spirit*. It also means “*Guna Samyapadhi*,” or the undifferentiated condition of *SATWAGUNA*, *RAJAGUNA* AND *TAMAGUNA*. † As to *Parampada* and Nirvana, both mean the same thing. From an objective point of view it is the condition of *Purush-Prakriti* as above described; from the subjective—it is a state of perfect unconsciousness resulting as bare *Chidakasam*.

If the Swami is desirous to learn more about the “Philosopher’s stone” of “the votaries of other occult Philosophies” then we may refer him to our foot-notes to the articles “Gleanings from Eliphas Levi,” published in the January number of the *Theosophist* and other sundry articles. If the “other Occult Philosophies” are worthy of their name, then the doctrines taught in them must not differ save in the names given to identical things. Truth is but one, and of two different versions one must be necessarily false. We are not prepared to accept the interpretation given of the word *Aum*, since the above interpretation is not quite consistent with the doctrines of the Adwaitee Vedanta philosophy. We shall feel grateful nevertheless, if the learned Swami can refer us to any great Adwaitee philosopher as an authority in support of his explanation.

No less puzzling are his curious ideas about our *supposed* meaning and views about the potentialities and nature of the human double.

The question is not “whether the double murdered the double or the treble,” for neither the “double” nor the higher “treble” (if, as we suppose the 5th, 6th and 7th principles are meant) can be *murdered* by living man or ghost. The fact we suppose to be that by the concentrated energy of implacable hate [of Prince Obrenovitch’s foster-mother against his assassin], and through the agency of the clairvoyant’s double, “the silver cord” of life was snapped and the inner-man *driven* out of its physical covering. The wound which destroyed life, i. e., broke up the relationship between the *Schoolsariram*, with its enforming *Jiv*, and those other component parts of the entire personality, was inflicted upon the lower “treble”—if the Swami of Almoraz must use the clumsy term, even in sarcasm—without first transpiercing the physical body. In a case of natural death the citadel of life is captured, so to speak, only by gradual approaches; in deaths of violence it is taken with a rush. If fright, or joy, or the lethal current of hatred

* *Mahat-tatwa* corresponds to the spiritual Light, or the *Sephira* of the Jewish Kabalists.—Ed.

† Literally—the most sacred place; means Nirvana or the condition of *Moksha*.—Ed.

‡ *Satwaguna*—the quality of passivity, or absence of any cause of disturbance; *Rajaguna*—the quality of activity, or that which induces to action; *Tamaguna*—the quality of ignorance, inactivity of mental and spiritual faculties arising from that ignorance.—Ed.

* “Primeval darkness resulted as the manifested universe” and “*Asath* or *Prakriti* existed first.”—Ed.

be the cause, the body will show no wound yet life be extinguished all the same. Sorcerers' victims usually appear as though killed by heart disease or apoplexy: chemical analysis will afford no clue to the assassin's method, nor the surgeon be able to find a suspicious mark upon the surface of the cadaver,

MR. COOK AT HOME.

AFTER circumbloviating the globe, the Reverend Joseph Cook has returned to his altars and his fires and begun to lecture upon his adventures among the poor heathen. In Framji Hall, Bombay, and the Royal College, Colombo, he seemed a very impressive personage; the shake of his head was vertiginous to a degree, and his heels crashed upon the floor like the trip-hammer of Vulcan. But in America he is seen without glamour, as many recently received newspapers show. From the *Bombay Gazette* we clip the following paragraph, taken from one of the most influential American newspapers, which is even less severe upon the reverend gentleman than the leading journals of his own city of Boston:—

A friend is good enough to enclose us (*Bombay Gazette*) a cutting from the *New York World* of the 22nd October, relative to the Rev. Joseph Cook, who so recently made our Framjee Cowasjee Institute ring with his eloquence. It would be unkind to publish the extract without warning the editor of the *Bombay Guardian* that he should carefully abstain from reading it. It is very dangerous to be in the way when the American leader-writer "slings ink." With this warning we give the cutting:—All reasonable persons must regret to see that the Rev. Joseph Cook has returned from New Zealand not only unroasted, but quite as raw as when he left his native shore. Humboldt's reported and unkind mention of Bayard Taylor as a "man who had travelled further and seen less than any one he had ever met," exactly fits the Rev. Joseph Cook. No one expected to find that Mr. Cook had made any acquaintance with the principles of science, or had arrived at an appreciation of his own intellectual unfitness for any task which requires sound knowledge and a respect for truth, during his voyage around the world; but it was not too much to hope that he might have acquired, by contact with polished races and by the sight of a larger horizon than that he had been accustomed to, some sense of his own insignificance and a corresponding measure of respect for names honored in all lands. But the homely proverb is justified once more. A silken purse is not to be made out of certain kinds of material, and no sooner does the Rev. Joseph Cook feel himself on solid ground within sight of his native heath than he takes up his parable against Herbert Spencer, whom he calls a charlatan, and against Professor Fiske, whom he reviles as but the echo of a charlatan. Mr. Cook must not misunderstand this brief notice. The *World* notices him, not because his opinions on any subject are of the slightest importance to serious people, but because being a harlequin, he is tolerable only when he is ridiculous, and needs to be corrected when he becomes impertinent."

At Bombay, Mr. Cook, with malicious glee, flourished before his sympathizing public an article from *Scribner's Monthly*, in which poor Mr. Bennett's character was infamously aspersed. This diatribe has been copied by the editorial admirers of Mr. Cook in many places. If they would shew a desire to do even-handed justice, they should copy also the above estimate of the noisy orator; and, since Mr. Cook delights in using American press comments upon his opponents, we recommend that he too should strike a fair balance by printing on all his future posters and hand-bills the following candid certificate to his actual merit by not only his countrymen, but also his fellow townsmen. Says the *Winsted Press*:—

Mr. Cook commands notice only as he is pressed forward by the pulpits in their defence; but we find he is getting more notice than we were aware of. So general is the unfavorable comment of the press in the West as well as the East upon this loud-mouthed incarnation of arrogance and scholarly pretence, as to have attracted the attention of the journals of Boston, Cook's place of residence. They are evidently indignant that he is regarded in other parts of the country as a representative Bostonian, and spurn the "soft impeachment." Perhaps the most compact and pungent thing which any of the Boston papers has had to say of Jo is this by the *Boston Post*: "What we object to in the things said about Joseph Cook is that they make Boston responsible for him!" This cleverness of sarcasm could not well be excelled; it nearly tells the whole story of how Cook is regarded where he is best known. Boston cherishes

beyond almost any other city in the world its really able men, its Emersons, Phillipsees, Lowells, Holmses, Walkers, Fields, Hales, etc., to say nothing of Longfellow, Alcotts, and others whose great names are written in her scroll of honor. If she could possibly find anything in the blatant Cook worthy her regard, she would not be slow to proclaim it.

Verily "a prophet is not without honor save in his own country."

THE SACRED TREE OF KUM BUM.

THIRTY-SEVEN years ago, two daring Lazarist Missionaries who were attached to the Roman Catholic Mission establishment at Peking, undertook the desperate feat of penetrating as far as L'hassa, to preach Christianity among the benighted Buddhists. Their names were Huc and Gabet; the narrative of their journeys shows them to have been courageous and enthusiastic to a fault. This most interesting volume of travel appeared at Paris more than thirty years ago, and has since been translated twice into English and, we believe, other languages as well. As to its general merits we are not now concerned, but will confine ourself to that portion—vol. ii. p. 84, of the American edition of 1852—where the author, M. Huc, describes the wonderful "Tree of ten thousand Images" which they saw at the Lamaserai, or Monastery, of Kum Bum, or Koun Boum, as they spell it. M. Huc tells us that the Tibetan legend affirms that when the mother of Tsong-Ka-pa, the renowned Buddhist reformer, devoted him to the religious life, and, according to custom she "cut off his hair and threw it away, a tree sprang up from it, which bore on every one of its leaves a Tibetan character." In Hazlitt's translation (London, 1856) is a more literal (though, still, not exact) rendering of the original, and from it—pp. 324-6—we quote the following interesting particulars:—

"There were upon each of the leaves well-formed Tibetan characters, all of a green colour, some darker, some lighter than the leaf itself. Our first impression was a suspicion of fraud on the part of the Lamas, but, after a minute-examination of every detail, we could not discover the least deception. The characters all appeared to us portions of the leaf itself, equally with its veins and nerves; the position was not the same in all; in one leaf they would be at the top of the leaf, in another in the middle, in a third at the base, or at the side, the younger leaves represented the characters only in a partial state of formation. The bark of the tree and its branches, which resemble that of the plane-tree, are also covered with these characters. When you remove a piece of old bark, the young bark under it exhibits the individual outlines of characters in a germinating state, and what is very singular, these new characters are not unfrequently different from those which they replace.

"The tree of the Ten thousand Images seemed to us of great age. Its trunk, which three men could scarcely embrace with outstretched arms, is not more than eight feet high; the branches, instead of shooting up, spread out in the shape of a plume of feathers and are extremely bushy; few of them are dead. The leaves are always green, and the wood, which is of a reddish tint, has an exquisite odour something like cinnamon. The Lamas informed us that in summer towards the eighth moon, the tree produces huge red flowers of an extremely beautiful character."

The Abbé Huc himself puts the evidence with much more ardor. "These letters," he says, "are of their kind, of such a perfection that the type-foundries of Didot contain nothing to excel them." Let the reader mark this, as we shall have occasion to recur to it. And he saw on—or rather in—the leaves, not merely letters but "religious sentences," self-printed by nature in the chlorophyll, Starchy cells, and woody fibre! Leaves, twigs, branches, trunk—all bore the wonderful writings on their surfaces, outer and inner, layer upon layer, and no two superposed characters identical. "For do not fancy that these superposed layers repeat the same printing. No, quite the contrary; for each lamina you lift presents to view its distinct type. How, then, can you suspect jugglery? I have done my best in that direction to discover the slightest trace of human trick, and my baffled mind could not retain the slightest suspicion." Who says this? A devoted Christian missionary, who went to Tibet expressly to prove Buddhism false and his own

creed true, and who would have eagerly seized upon the smallest bit of evidence that he could have paraded before the natives in support of his case. He saw and describes other wonders in Tibet—which are carefully suppressed in the American edition, but which by some of his rabidly orthodox critics are ascribed to the devil. Readers of *Isis Unveiled*, will find some of these wonders described and discussed, especially in the first volume; where we have tried to show their reconciliation with natural law.

The subject of the Kum Bum tree has been brought back to our recollection by a review, in *Nature*, Vol. xxvii, p. 171, by Mr. A. H. Keane, of Herr Kreitner's just-published Report of the Expedition to Tibet under Count Szechenyi, a Hungarian nobleman, in 1877-80. The party made an excursion from Sining-fu to the monastery of Kum Bum "for the purpose of testing Huc's extraordinary account of the famous tree of Buddha." They found "neither image [of Buddha on the leaves], nor letters, but a waggish smile playing around the corner of the mouth of the elderly priest escorting us. In answer to our enquiries he informed us that a long time ago, the tree really produced leaves with Buddha's image, but that at present the miracle was of rare occurrence. A few God-favoured men alone were privileged to discover such leaves." That is quite enough for this witness: a Buddhist priest, whose religion teaches that there are no persons favoured by any God, that there is no such being as a God who dispenses favours, and that every man reaps what he has sown, nothing less and nothing more—made to say such nonsense: this shows what this explorer's testimony is worth to his adored sceptical science! But it seems that even the waggishly-smiling priest did tell them that good men can and do see the marvellous leaf-letters, and so, in spite of himself, Herr Kreitner rather strengthens than weakens the Abbé Huc's narrative. Had we never personally been able to verify the truth of the story, we should have to admit that the probabilities favor its acceptance, since the leaves of the Kum Bum tree have been carried by pilgrims to every corner of the Chinese Empire (even Herr Kreitner admits this), and if the thing were a cheat, it would have been exposed without mercy by the Chinese opponents of Buddhism, whose name is Legion. Besides, nature offers many corroborative analogies. Certain shells of the waters of the Red Sea (?) are said to have imprinted upon them the letters of the Hebrew alphabet; upon certain locusts are to be seen certain of the English alphabet; and in the *Theosophist*, vol. ii, p. 91, an English correspondent translates from *Licht Mehr Licht* an account, by Sheffer, of the strangely distinct marking of some German butterflies (*Vanissa Atalanta*) with the numerals of the year 1881. Then again, the cabinets of our modern Entomologists teem with specimens which show that nature is continually producing among animals examples of the strangest mimicry of vegetable growths—as, for instance, caterpillars which look like tree-bark, mosses and dead twigs, insects that cannot be distinguished from green leaves, &c. Even the stripes of the tiger are mimics of the stalks of the jungle grasses in which he makes his lair. All these separate instances go to form a case of probable fact as to the Huc story of the Kum Bum tree, since they show that it is quite possible for nature herself without miracle to produce vegetable growths in the form of legible characters. This is also the view of another correspondent of *Nature*, a Mr. W. T. Thiselton Dyer, who, in the number of that solid periodical for January 4th, after sunning up the evidence, comes to the conclusion that "there really was in Huc's time a tree with markings on the leaves, which the imagination of the pious assimilated to Tibetan characters." Pious what? He should remember that we have the testimony, not from some pious and credulous Tibetan Buddhist, but from an avowed enemy of that faith, M. Huc, who went to Kum Bum to show up the hum-

bug, who did "his best in that direction to discover the slightest trace of human trick" but whose "baffled mind could not retain the slightest suspicion." So until Herr Kreitner and Mr. Dyer can show the candid Abbé's motive to lie to the disadvantage of his own religion, we must dismiss him from the stand as an unimpeached and weighty witness. Yes, the letter-tree of Tibet is a fact; and moreover, the inscriptions in its leaf-cells and fibres are in the *SANSAR*, or sacred language used by the Adepts, and in their totality comprise the whole Dharma of Buddhism and the history of the world. As for any fanciful resemblance to actual alphabetical characters, the confession of Huc that they are so beautifully perfect, "that the type foundries of Didot [a famous typographic establishment of Paris] contain nothing to excel them," settles that question most completely. And as for Kreitner's assertion that the tree is of the lilac species, Huc's description of the colour and cinnamon-like fragrance of its wood, and shape of its leaves, show it to be without probability. Perhaps that waggish old monk knew common mesmerism and "biologized" Count Szechenyi's party into seeing and not seeing whatever he pleased, as the late Prof. Bushell made his Indian subjects imagine whatever he wished them to see. Now and again one meets with such "wags."

SHAM ASCETICISM.

THE *Surya Prakash*, of Surat, says that a Hindu ascetic, in company with a few of his disciples, has recently arrived at that place. He does not receive alms, but only accepts drugs like *ganja* and *sooka*. He does not require any food. On the wooden shoes that he wears, and on the bench and on the planks of the cot he sleeps upon, are fixed "some hundreds and thousands" of pointed nails. A large crowd of people, among them being European ladies and gentleman, daily assemble to witness the self-imposed infliction. The ascetic appears to be a very learned man.

The *Indian Mirror* in noticing the case, sententiously remarks: "Such is asceticism in India. It is asceticism in name only." It is right; a *Sadhu* who uses *ganja* and *sooka*—intoxicant drugs—is but a sham ascetic. Instead of leading his followers to Moksha, he does but drag them along with himself into the ditch, notwithstanding his walking and sleeping on spikes. A pretty business that, for a religious teacher!

FRAGMENTS OF OCCULT TRUTH.

BY A LAY CHELA.

No. VI.

DEVACHAN.

It was not possible to approach a consideration of the states into which the higher human principles pass at death, without first indicating the general framework of the whole design which is worked out in the course of the evolution of man. The great majority of the blunders made by ordinary theological speculation on this subject are due to ignorance of this general design. People have been led to regard the present physical life as the only one of its kind which a human soul is called upon to pass through. They have next found themselves obliged to provide in Heaven or some sphere of punishment for all the rest of eternity, as they are reluctant to contemplate the notion of final annihilation even for their mere personal entities,—unable to understand that unless specially qualified for perpetuation, they might tire of such entities in progress of milleniums. Thus the Heaven of vulgar theology,—not to speak of the Hell,—is a congeries of inconsistent conceptions as fatally at war with each other as with the facts of the earth life they are supposed to supplement. Heaven is treated as a place in which life is infinitely prolonged—an eternity which has a beginning but no end—

and found enjoyable in the highest degree. But each person is simply himself or herself as on earth in a new spiritual body, with recollection of the past life on earth, and perception of the continued life in progress here for the living friends and relatives left behind. Now a Heaven which constituted a watch tower from which the occupants could still survey the miseries of the earth, would really be a place of acute mental suffering for its most sympathetic, unselfish and meritorious inhabitants. If we invest them in imagination with such a very limited range of sympathy that they could be imagined as not caring about the spectacle of suffering after the few persons to whom they were immediately attached, had died and joined them, still they would have a very unhappy period of waiting to go through before survivors reached the end of an often long and toilsome existence below. And even this hypothesis would be further vitiated by making Heaven most painful for occupants who were most unselfish and sympathetic, whose reflected distress would thus continue on behalf of the afflicted race of mankind generally, even after their personal kindred had been rescued by the lapse of time. The only escape from this dilemma for believers in a conventional Heaven, lies in the supposition that Heaven is not yet opened for business, so to speak, and that all people who have ever lived from Adam downwards are still lying in a death-like, annihilation-like, trance, waiting for the resurrection at the end of the world. [The resurrection by the bye has an occult meaning which the present explanations may help to elucidate, but of that more anon]. Which of these hypotheses is most favoured by ordinary theology we do not pretend to say, but Heaven must be recognised by that doctrine as either, open or not open yet for the reception of souls, and then one of the two lines of speculation above roughly indicated must be followed.

None the less, of course, would theology deny that either statement of the case was correct. No statement of any case which ordinary theology favours, ever is admitted to be correct by theologians if it is put in plain language which conveys a definite conception. Now this brings us to a point of great importance in regard to these fragmentary teachings. The statements which have to be made are susceptible of being expressed in the plainest possible terms. The language of occult philosophy may be as precise as that of physical science. It has not always been so, because a great deal of it has been employed to disguise the statements put forward, just as early astronomers would sometimes record their discoveries by means of anagrams perfectly destitute of meaning on the surface. But the obscurity of occult writing has never been due to the cloudiness or confusion of the ideas under treatment. Thoroughly understood, all occult knowledge, within the range of ordinary human understanding, can be presented to the reader in language as lucid as a diamond, and no more than the facets of the diamond, need the edges of its separate assertions be blurred to make them fit.

The facts about the spiritual condition of life which for each human individuality travelling round the great circle of evolution, intervenes between every one of its separate incarnations, are thus susceptible like the facts of objective existence, with which these essays have chiefly hitherto been dealing, of intelligible expression in terms which need not provide by intentional obscurity for any possible necessity of later withdrawal or qualification. But of course the conditions of lives which are not objective are not so easily grasped as those which are paralleled by our own, and statements which may be perfectly definite as far as they go, may nevertheless be incomplete. The world of effects is a strange and unfamiliar territory for most of us, and untrained imaginations might not follow a close description of its features. However, there are living men, be it remembered, to whom its territory is not unfamiliar to whom its

minutest details are no longer strange. From these the information comes, which we are about to lay before the reader.* Rejecting the unscientific name which has become encrusted with too many misconceptions to be convenient, let us keep to the oriental designation of that region or state into which the higher principles of human creatures pass at death. "Devachan," to begin with, makes no offer of *eternal* accommodation to the finite personalities of dying men.

It has already been explained that when the four higher principles escape from the body, *i. e.*, from the lower triad,—they divide in accordance with the affinities that have been engendered in them during their corporate life. The lower *reliquiae* remain in the *Kama loka* or immediate vicinity or atmosphere of the earth, and the higher two invested with a certain amount of consciousness by having assimilated all which is adapted to a superior state of existence, from the 5th principle, *Manas*, or "animal" soul, pass into a temporary period of oblivion† from which they are, so to speak, born into "Devachan." Now in Devachan, that which survives is not merely the individual monad, which survives through all the changes of the whole evolutionary scheme, and flits from body to body, from planet to planet, and so forth;—that which survives in Devachan is the man's own self-conscious personality,‡ under some restrictions indeed, which we will come to directly, but still it is the same personality as regards its higher feelings, aspirations, affections, and even tastes as it was on earth. Those feelings and tastes of course which were purely sensual will drop off, but, to suggest a whole range of ideas by means of one illustration, a soul in Devachan, if the soul of a man who was passionately devoted to music would be continuously enraptured by the sensations music produces. The person whose happiness of the higher sort on earth had been entirely centred in the exercise of the affections will miss none, in Devachan of those whom he or she loved. But, at once it will be asked, if some of these are not themselves fit for Devachan, how then? The answer is that does not matter. For the person who loved them *they will be there*. It is not necessary to say much more to give a clue to the position. Devachan is a subjective state. It will seem as real, as the chairs and tables round us;—and remember that above all things to the profound philosophy of occultism, are the chairs and tables, and the whole objective scenery of the world,—unreal and—merely transitory delusions of sense. As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go into that state.

Now we fancy very few Western thinkers at the first glance will welcome this account of the heaven awaiting them beyond the grave, but we are not weaving merely pleasant fancies, we are describing natural facts, and to say that a condition of things is unacceptable to the imagination, is to say nothing in disproof of its actuality. As regards Devachan, however, a patient consideration of the place in nature which it occupies will show that this subjective isolation of each human unit is the only condition which renders possible any thing which can be described as a felicitous spiritual existence after death for mankind at large, and "Devachan" is as much a purely and absolutely felicitous condition for all who attain it as "Avitchi"—is the reverse of it. There is no inequality or injustice in the system; Devachan is by no means the same thing for the good and the indifferent alike, but it is not a life of responsibility, and therefore there is no logical place in it for suffering any more than in "Avitchi" there is any room for enjoyment or *repent-*

* The information is supplemented by a copious appendix which please consult.—*Ed.*

† Called in No. 1 of Fragments "gestation."

‡ See Appendix A.—Perchance, the "essence" of self-conscious personality would be a more comprehensive term.—*Ed.*

ance.* It is a life of *effects*, not of *causes*; a life of being paid your earnings, not of labouring for them. Therefore it is impossible to be during that life cognizant of what is going on on earth. Under the operation of such cognition there would be no true happiness possible in the state after death. But there is no true happiness possible, people will say, in the state of monotonous isolation now described! The objection is merely raised from the point of view of an imagination that cannot escape from its present surroundings. To begin with, about monotony: no one will complain of having experienced monotony during the minute or moment or half hour as it may have been of the greatest happiness he may have enjoyed in life. Most people have had some happy moments at all events to look back to for the purpose of this comparison, and let us take even one such minute or moment, too short to be open to the least suspicion of monotony, and imagine its sensations immensely prolonged without any external events in progress to mark the lapse of time. There is no room in such a condition of things for the conception of weariness. The unalloyed unchangeable sensation of intense happiness goes on and on, not for ever, because the causes which have produced it are not infinite themselves, but for very long periods of time until the efficient impulse has exhausted itself. [See Appendix B.] As physical existence has its cumulative intensity from infancy to prime, and its diminishing energy thenceforward to dotage and death, so the dream-life of Devachan is lived correspondentially. There is the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into conscious lethargy, semi-unconsciousness, oblivion and—not death but birth! birth into another personality and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan.

"It is not a reality then, it is a mere dream," objectors will urge; the soul so bathed in a delusive sensation of enjoyment which has no reality all the while is being cheated by Nature, and must encounter a terrible shock when it wakes to its mistake." But in the nature of things, it never does or can wake. The waking from Devachan is its next birth into objective life, and the draught of Lethe has then been taken. Nor as regards the isolation of each soul is there any consciousness of isolation whatever; nor is there ever possibly a parting from its chosen associates. Those associates are not in the nature of companions who may wish to go away, of friends who may tire of the friend that loves them even if he or she does not tire of them. Love, the creating force, has placed their living image before the personal soul which craves for their presence, and that image will never fly away [See Appendix C.]

There is a sense of unreality about the whole affair, to some people, which is painful to their mind at first no doubt; but this is certainly much more due to an imperfect grasp of the nature of the existence described on the part of people used merely to objective experiences, than to any inherent demerits in the scheme of existence provided for souls in their transition state in Devachan.

And we must remember that by the very nature of the system described there are infinite varieties of well-being in Devachan, suited to the infinite varieties of merit in mankind. If "the next world" really were the objective Heaven which ordinary theology preaches, there would be endless injustice and inaccuracy in its operation. People to begin with would be either admitted or excluded, and the differences of favour shown to different guests within the all-favoured region, would not sufficiently provide for differences of merit in this

life. But the real Heaven of our earth adjusts itself to the needs and merits of each new arrival with unfailing certainty. Not merely as regards the duration of the blissful state which is determined by the causes engendered during objective life, but as regards the intensity and amplitude of the emotions which constitute that blissful state, the Heaven of each person who attains the really existent Heaven is precisely fitted to his capacity for enjoying it. It is the creation of his own aspirations and faculties. More than this it may be impossible for the uninitiated comprehension to realize. But this indication of its character is enough to show how perfectly it falls into its appointed place in the whole scheme of evolution [See Appendix D.]

Devachan being a condition of mere subjective enjoyment, the duration and intensity of which is determined by the merit and spirituality of the earth-life last past there is no opportunity while the soul inhabits it, for the punctual requital of evil deeds. But Nature does not content herself with either forgiving sins in a free and easy way, or damning sinners outright, like a lazy master too indolent, rather than too good-natured, to govern his household justly. The karma of evil, be it great or small, is as certainly operative at the appointed time as the karma of good. But the place of its operation is not Devachan, but either a new rebirth, or *Avitchi*—a state to be reached only in exceptional cases and by exceptional natures.* The subject being of paramount importance it may be left for a separate Fragment [See Appendix E]. Generally, the re-birth into objective existence is the event for which the karma of evil patiently waits; and then, it irresistibly asserts itself, not that the karma of good exhausts itself in Devachan leaving the unhappy monad to develop a new consciousness with no material beyond the evil deeds of its last personality. The re-birth will be qualified by the merit as well as the demerit of the previous life, but the Devachan existence is a rosy sleep,—a peaceful night with dreams more vivid than day, and imperishable for many centuries and ages, as the loftiest mountains of the earth for the time abandoned.

It will be seen that the Devachan state is only one of the conditions of existence which go to make up the whole spiritual or relatively spiritual complement of our earth life. Observers of spiritualistic phenomena would never have been perplexed as they have been if there were no other but the Devachan state to be dealt with. For once in Devachan there is very little opportunity for communication between a spirit, then wholly absorbed in its own sensations and practically oblivious of the earth left behind, and its former friends still living. Whether gone before or yet remaining on earth those friends, if the bond of affection has been sufficiently strong will be with the happy spirit still, to all intents and purposes for him, and as happy blissful, innocent, as the disembodied dreamer himself. It is possible, however, for yet living persons to have visions of Devachan, though such visions are rare, and only one-sided,—the entities in Devachan, sighted by the earthly *clairvoyant* being quite unconscious themselves of undergoing such observation. The spirit of the clairvoyant ascends into the condition of Devachan in such rare visions, and thus becomes subject to the vivid delusions of that existence. It is under the impression that the spirits with which it is in Devachanic bonds of sympathy have come down to visit earth and itself, while the converse operation has

* The fine parable in Luke about Lazarus, the beggar, the rich man, and "Father Abraham," would fall through, we are afraid, in the light of esoteric teachings. The only important truth therein contained is the statement about the "great gulf fixed" between Devachan, and Avitchi, and the earth. See Luke xvi. v. 20—30.—Ed.

* While the ordinary, common place sinner will reap the fruits of his evil deeds in a following reincarnation, the exceptional criminal, the—so to speak aristocrat of sin has *avitchi* in prospect. Most of our everyday transgressions being due rather to circumstances over which we have little or no control, as well as to the utter vanity of the request.—"Lead us not into temptation," the Law of Retribution is there, with its finer sense of discriminative justice than ever found on earth, to act always unerringly in producing effects strictly adequating their real causes.

really taken place. The clairvoyant's spirit has been raised towards those in Devachan. Thus many of the subjective spiritual communications—most of them when the sensitives are pure-minded,—are real, though it is most difficult for the uninitiated medium to fix in his mind the true and correct pictures of what he sees and hears. In the same way some of the phenomena called psychography (though more rarely) are also real. The spirit of the sensitive getting odylised, so to say, by the aura of the spirit in the Devachan becomes for a few minutes that departed personality, and writes in the handwriting of the latter, in his language and in his thoughts as they were during his lifetime. The two spirits become blended in one, and the preponderance of one over the other during such phenomena, determines the preponderance of personality in the characteristics exhibited. Thus, it may incidentally be observed, what is called *rapport*, is in plain fact, an identity of molecular vibration between the astral part of the incarnate medium and the astral part of the disincarnate personality.

Meanwhile the average communicating "spirit" of the seance room is the denizen of that intervening region between Earth-life and Devachan which has been already referred to as *Kama loka*. On the subject of "shells" or Elementaries, so much has been written of late that this branch of the subject may be passed over lightly now. The upper *duad* having won, in the struggle which takes place after death in the *Kama loka* between the two sets of principles, the lowest of all with a remnant of the 5th its more brutal memories and instincts alone remaining, continues to roam the earth's atmosphere for a time—an empty shell though alive for a while to a certain extent. A word or two of explanation however is required in reference to the complete two principled being which remains in the *Kama loka*, when the upper *duad* does *not* win in the struggle for possession of the late personality. It might be imagined that such a being would be far more potent for the purposes of communication with still living people, than the shell, and so it might be if it remained in "*Kama loka*," but the fact is that in such cases the surviving personality is promptly drawn into the current of its future destinies and these have nothing to do with this earth's atmosphere or with Devachan, but with that "eighth sphere" of which occasional mention will be found in older occult writings. It will have been unintelligible to ordinary readers hitherto why it was called the "eighth" sphere, but since the explanation in these Fragments of the 7 fold constitution of our planetary system, the meaning will be clear enough. The spheres of the cyclic process of evolution are seven in number, but there is an eighth in connection with our earth,—our earth being, it will be remembered, the turning point in the cyclic chain,—and this eighth sphere is out of circuit, a *cul de sac* and the bourne from which it may be truly said no traveller returns.

It will readily be guessed that the only sphere connected with our manwantaric chain, which is lower than our own, in the scale that has spirit at the top and matter at the bottom, must itself be no less visible to the eye and to optical instruments, than the earth itself, and as the duties which this sphere has to perform in our planetary system are immediately associated with this earth, there is not much mystery left now in the riddle of the eighth sphere, nor as to the place in the sky where it may be sought. The conditions of existence there, however, are topics on which the adepts are very reserved in their communications to uninitiated pupils, and concerning these we have for the present no further information to give.

One statement though it is definitely made, *viz*, that such a total degradation of a personality as may suffice to draw it, after death, into the attraction of the eighth sphere, is of very rare occurrence. From the vast majority of lives there is something which the higher principles may draw to themselves, something to redeem the page of existence just passed from total destruction, and here it

must be remembered that the recollections of life in Devachan very vivid as they are, as far as they go, touch only those episodes in life which are productive of the elevated sort of happiness of which alone Devachan is qualified to take cognisance, whereas the life from which for the time being the cream is thus skimmed, will be remembered eventually, in all its details quite fully. That complete remembrance is only achieved by the individual at the threshold of a far more exalted spiritual state than that which we are now concerned with, and which is attained far later on in the progress of the vast cycles of evolution. Each one of the long series of lives that will have been passed through will then be, as it were, a page in a book to which the possessor can turn back at pleasure,—even though many such pages will then seem to him most likely, very dull reading, and will not be frequently referred to. It is this revival eventually of recollection concerning all the long forgotten personalities that is really meant by the doctrine of the Resurrection of which the modern prayer books make so sad a hash. But we have no time at present to stop and unravel the enigmas of symbolism as bearing upon the teachings at present under conveyance to the reader. It may be worthwhile to do this as a separate undertaking at a later period, but meanwhile to revert to the narrative of how the facts stand, it may be explained that in the whole book of pages,—when at last the "resurrection" has been accomplished, there will be no entirely infamous pages; for even if any given spiritual individuality has occasionally during its passage through this world been linked with personalities so deplorably and desperately degraded that they have passed completely into the attraction of the lower vortex that spiritual individuality in such cases will have retained in its own affinities, no trace or taint of them. Those pages will, as it were, have been clearly torn out from the book. And as at the end of the struggle after crossing the *Kama loka* the spiritual individuality will have passed into the unconscious gestation state from which skipping the Devachan state it will be directly reborn into its next life of objective activity, all the self consciousness connected with that existence will have passed into the lower world, there eventually to "perish everlastingly;" an expression of which as of so many more modern theology has proved a faithless custodian, making pure nonsense out of psycho-scientific facts.

As already indicated, and as the common sense of the matter would show there are great varieties of states in Devachan, and each personality drops into its befitting place there. Thence consequently he emerges in his befitting place in the world of Causes, this Earth or another as the case may be, when his time for rebirth comes. Coupled with survival of the affinities comprehensively described as *karma*—the affinities both for good and evil engendered by the previous life, this process will be seen to accomplish nothing less than an explanation of the problem which has always been regarded as so incomprehensible,—the inequalities of life. The conditions on which we enter life are the consequences of the use we have made of our last set of conditions. They do not impede the development of fresh karma, whatever they may be, for this will be generated by the use we make of *them* in turn. Nor is it to be supposed that every event of a current life which bestows joy or sorrow is old karma bearing fruit. Many may be the immediate consequences of acts in the life to which they belong—ready-money transactions with Nature, so to speak of which it may hardly be necessary to make any entry in her books. But the great inequalities of life as regards the start in it, which different human beings make, is a manifest consequence of old karma, the infinite varieties of which always keep up a constant supply of recruits for all the manifold varieties of human condition.

We have spoken of the three conditions in the world of effects,—the state in which the principles liberated from the body are still in Kama loka, and physically in the atmosphere of the earth, the state of Devachan and the intervening state of gestation or preparation for the latter. But the reader's conceptions on the subject will necessarily be vague without some indications as to the periods of time with which passage through these states is concerned. Consciousness in the Kama loka even is not immediately reawakened after death. When a man dies, his soul or fifth principle becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in Kama loka has to last but a few moments, hours, days, weeks, months or years, whether he dies a natural or a violent death; whether this occurs in youth or age, and whether the ego has been good, bad or indifferent, his consciousness leaves him as suddenly as the flame leaves the wick when it is blown out. When life has retired from the last particle of the brain matter, his perceptive faculties become extinct for ever, and his spiritual powers of cognition and volition become for the time being as extinct as the others. His *mayavi rupa* may be thrown into objectivity as in the case of apparitions after death, but unless it is projected by a conscious or intense desire to see or appear to some one shooting through the dying brain, the apparition will be simply automatic. The revival of consciousness in Kama loka is obviously, from what has been already said—a phenomenon that depends on the characteristic of the principles passing, unconsciously at the moment, out of the dying body. It may become tolerably complete under circumstances by no means to be desired, or it may be obliterated by a rapid passage into the gestation state leading to Devachan. This gestation state may be of very long duration in proportion to the ego's spiritual stamina, and Devachan accounts for the remainder of the period between death and the next physical rebirth. The whole period is of course of very varying length in the case of different persons, but rebirth in less than a thousand to fifteen hundred years is spoken of as almost impossible, while the stay in Devachan which rewards a very rich Karma, is sometimes said to extend to enormous periods.

In conclusion it may be added that this is a mere sketch of the state of things under examination, as complete as the writer is in a position to make it at present, but requiring a great deal of amplification as regards details which will no doubt become possible at some future time. Meanwhile the outline, as far as it goes, may be relied upon as correctly drawn.

APPENDIX TO "DEVACHAN."

APPENDIX A.

It may be worth the reader's while to learn what Colonel H. S. Olcott has to say in his Buddhist Catechism (14th Thousand) of the intrinsic difference between "individuality" and "personality." Since he wrote not only under the approval of the High Priest, but also under the direct instruction of his Guru (Spiritual Master), his words will have weight for the student of Occultism. This is what he says, in his Appendix:—

"Upon reflection, I have substituted 'personality' for 'individuality' as written in the first edition. The successive appearances upon one or many earths, or 'descents into generation' of the *tanhaically*-coherent parts (Skandhas) of a certain being, are a succession of personalities. In each birth the *personality* differs from that of the previous or next succeeding birth. Karma, the *deus ex machina*, masks (or shall we say, reflects?) itself now in the personality of a sage, again as an artisan and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung like beads runs unbroken.

"It is ever *that particular line*, never any other. It is therefore individual, an individual vital undulation which began in Nirvana or the subjective side of Nature, as the light or heat undulation through æther began at its dynamic source; is careering through the objective side of Nature, under the impulse of *Karma* and the creative direction of *Tanha*; and tends through many cyclic changes back to Nirvana. Mr. Rhys Davids calls that which passes from personality to personality along the individual chain, 'character' or 'doing.' Since 'character' is not a mere metaphysical abstraction but the sum of one's mental qualities and moral propensities, would it not help to dispel what Mr. Rhys Davids calls, 'the desperate expedient of a mystery' [*Buddhism*, p. 101] if we regarded the life undulation as individuality and each of its series of natal manifestations as a separate personality? The perfected individual, Buddhistically speaking, is a Buddha, I should say; for a Buddha is but the rare flower of humanity, without the least supernatural admixture. And as countless generations ('Four Asankheyyas and a hundred thousand cycles.' Fausböhl and Rhys Davids' *Buddhist Birth Stories*, p. 13) are required to develop a man into a Buddha, and the iron will to become one runs throughout all the successive births, what shall we call that which thus wills and perseveres? *Character?* or *Individuality?* an individuality but partly manifested in any one birth, but built up of fragments from all the births?

"The denial of 'soul' by Buddha (see *Sanyutto Nikaya*, the Sutta Pitaka) points to the prevalent delusive belief in an independent transmissible personality; an entity that could move from birth to birth unchanged, or go to a place or state where, as such perfect entity, it could eternally enjoy or suffer. And what he shows is that the 'I am I' consciousness is, as regards permanency logically impossible, since its elementary constituents constantly change, and the 'I' of one birth differs from the 'I' of every other birth. But everything that I have found in Buddhism accords with the theory of a gradual evolution of the perfect man, viz., a Buddha through numberless natal experiences. And in the consciousness of that person who at the end of a given chain of beings attains Buddha-hood, or who succeeds in attaining the fourth stage of Dhyana, or mystic self-development, in any one of his births anterior to the final one, the scenes of all these serial births are perceptible. In the Jatakattahavannana, so well translated by Mr. Rhys Davids, an expression continually recurs which I think rather supports such an idea, viz: 'Then the blessed one made manifest an occurrence hidden by change of birth,' or 'that which had been hidden by, &c.' Early Buddhism then, clearly held to a permanency of records in the Akasa, and the potential capacity of man to read the same when he has evolved to the stage of true individual ENLIGHTENMENT." (pp. 54—57.)

APPENDIX B.

Having been asked:—"How then? Is there no change of occupation for souls in *Devachan*? Is one moment of earthly sensation only, selected for perpetuation?"—our MASTERS reply in the negative. No; *Devachan* is no monotonous condition, in which some one or even two or more moments of earthly sensations are indefinitely perpetuated—stretched so to say, throughout æons. For, this would be contrary to all analogies and antagonistic to the law of cause and effect under which results are proportioned to antecedent energies. There are two fields of causal manifestations—the objective and subjective. The grosser energies—those which operate in the denser condition of matter—manifest objectively in the next physical life, their outcome being the new personality of each birth marshaling within the grand cycle of the evolving individuality. It is but the moral and spiritual activities that find their sphere of effects in *Devachan*. And thought and fancy being limitless, how can it be argued for one moment that

there is any thing like monotony in the state of *Devachan*? Few are the men whose lives were so utterly destitute of feeling, love, or of a more or less intense predilection for some one line of thought as to be made unfit for a proportionate period of *Devachanic* experience,—beyond their earthly life. So, for instance, while the vices, physical and sensual attractions, say, of a great philosopher, but a bad friend, and a selfish man—may result in the birth of a new and still greater intellect, but at the same time a most miserable man, reaping the *Karmic* effects of all the causes produced by the “old” being and whose make-up was inevitable from the preponderating proclivities of that being in the preceding birth, the intermedial period between the two physical births cannot be—in nature’s exquisitely well adjusted laws—but a *hiatus* of unconsciousness. There can be no such dreary blank as kindly promised, or rather implied by Christian Protestant theology to the “departed souls,” which, between death and “resurrection” have to hang on in space, in mental catalepsy awaiting the “Day of Judgment.” Causes produced by mental and spiritual energy being far greater and more important than those that are created by physical impulses—their effects have to be—for weal or woe—proportionately as great. Lives on this earth or other earths, affording no proper field for such effects, and every labourer being entitled to his own harvest—they have to expand in—either *Devachan* or *Avitchi*.* Bacon, for instance, whom a poet called—

“The brightest, wisest, meanest of mankind”

—might re-appear in his next incarnation as a greedy money-getter, with extraordinary intellectual capacities. But, however great the latter, they would find no proper field in which that particular line of thought pursued during his previous life-time by the founder of modern philosophy could reap all its dues. It would be but the astute lawyer, the corrupt attorney-general, the ungrateful friend, and the dishonest Lord-chancellor who might find, led on by his Karma, a congenial new soil in the *body* of the money-lender, and re-appear as a new Shylock. But where would Bacon, the incomparable thinker, with whom philosophical inquiry upon the most profound problems of nature was his “first and last, and only love,” where would this “intellectual giant of his race”—once disrobed of his lower nature—go to? Have all the effects of that magnificent intellect to vanish and disappear? Certainly not. Thus his moral and spiritual qualities would also have to find a field in which their energies could expand themselves. *Devachan* is such field. Hence—all the great plans of moral reform, of intellectual research into abstract principles of nature, all the divine, spiritual aspirations that had so filled the brightest part of his life, would, in *Devachan*, come to fruition; and the abstract entity, known in the preceding birth as Francis Bacon, and that *may* be known in its subsequent re-incarnation as a despised usurer—that Bacon’s own creation, his Frankenstein, the son of his *Karma*—shall in the meanwhile occupy itself in this inner world, also of its own preparation, in enjoying the effects of the grand beneficial, spiritual causes sown in life. It would live a purely and spiritually conscious existence—a dream of realistic vividness—until Karma being satisfied in that direction and the ripple of force reaching the edge of its sub-cyclic basin, the being should move into its next area of causes—either in this same world or another according to his stage of progression. Therefore, there is “a change of occupation,” a continual change—in *Devachan*. For that dream-life is but the fruition, the harvest time of those psychic seedgerms dropped from the tree of physical existence in our moments of dream and hope; fancy-glimpses of bliss and happiness stifled in an ungrateful social soil, blooming in the rosy dawn of *Devachan*, and ripening under its ever fructifying sky. If man had but one single moment of ideal experience, not even then

could it be, as erroneously supposed, the indefinite prolongation of that “single moment.” That one note struck from the lyre of life would form the key-note of the beings’ subjective state and work out into numberless harmonic tones and semi-tones of psychic phantasmagoria. There, all unrealized hopes, aspirations, dreams—become fully realized, and the dreams of the objective become the realities of the subjective existence. And there, behind the curtain of *Maya*, its vaporous and deceptive appearances are perceived by the INITIATE, who has learned the great secret how to penetrate thus deep into the ARCANUM OF BEING.....

APPENDIX C.

Objectors of that kind will be simply postulating an incongruity: an intercourse of entities in *Devachan* which applies only to the mutual relationship of physical existence! Two sympathetic souls, both disembodied, will each work out its own *Devachanic* sensations, making the other a sharer in its subjective bliss. This will be as real to them, naturally, as though both were yet on this earth. Nevertheless, each is dissociated from the other as regards personal or corporeal association. While the latter is the only of its kind that is recognized by our earth experience as an *actual* intercourse, for the *Devachanee* it would be not only some thing unreal but could have no existence for *it* in any sense, not even as a delusion: a physical body or even a *Mayavi-rupa* remaining to *its* spiritual senses as invisible as it is itself to the physical senses of those who loved it best on earth. Thus even though one of the “sharers” were alive and utterly unconscious of that intercourse in his waking state, still every dealing with him would be to the *Devachanee* an absolute *reality*. And what *actual* companionship could there ever be other than the purely idealistic one as above described, between two *subjective* entities which are not even as material as that ethereal body-shadow—the *Mayavi-rupa*? To object to this on the ground that one is thus “cheated by nature” and to call it “a delusive sensation of enjoyment which has no reality” is to show oneself utterly unfit to comprehend the conditions of life and being outside of our material existence. For how can the same distinction be made in *Devachan*—*i. e.* outside of the conditions of earth-life between what we call a reality, and a factitious or an artificial counterfeit of the same, in this, our world? The same principle cannot apply to the two sets of conditions. Is it conceivable that what we call a reality in our embodied, physical state will exist under the same conditions as an actuality for a disembodied entity? On earth, man is dual—in the sense of being a thing of matter and a thing of spirit; hence the natural distinction made by his mind—the analyst of his physical sensations and spiritual perceptions—between an actuality and a fiction: though, even in this life the two groups of faculties are constantly equilibrating each other, each group when dominant seeing as fiction or delusion what the other believes to be most real. But in *Devachan* our Ego has ceased to be dualistic, in the above sense, and become a spiritual, mental entity. That which was a fiction, a dream in life, and which had its being but in the region of “fancy” becomes under the new conditions of existence—the only possible *reality*. Thus, for us, to postulate the possibility of any other reality for a *Devachanee* is to maintain an absurdity, a monstrous fallacy, an idea unphilosophical to the last degree. The actual is that which is acted or performed *de facto*: “the reality of a thing is proved by its actuality.” And the suppositious and artificial having no possible existence in that *devachanic* state, the logical sequence is that every thing in it is actual and real. For, again whether overshadowing the five principles during the life of the personality, or entirely separated from the grosser principles by the dissolution of the body—the sixth principle, or our “Spiritual Soul,” has no substance,—it is ever *Arupa*; nor is it confined to one

* The lowest states of *Devachan* interchain with those of *Avitchi*,

place with a limited horizon of perceptions around it. Therefore whether *in* or *out* of its mortal body, it is ever distinct, and free from its limitations; and if we call its *devachanic* experiences "a cheating of nature," then we should never be allowed to call "reality" any of those purely abstract feelings that belong entirely to, and are reflected and assimilated by, our *higher* soul, such : *f. i.*, as an ideal perception of the beautiful, profound philanthropy, love, &c., as well as every other purely spiritual sensation that during life fills our inner being with either immense joy or pain.

APPENDIX D.

"Devachan" is of course a *state* not a locality, as much as "Avitchi"—its antithesis [which please not to confound with *Hell*]. Esoteric Buddhist philosophy has three principal *lokas* so-called—namely (1) *Kama loka*, (2) *Rupa-loka*; and (3) *Arupa loka*; or in their literal translation and meaning—[1] world of desires or passions, of unsatisfied earthly cravings—the abode of "Shells" and Victims, of Elementaries and Suicides; [2] the world of Forms, *i. e.*, of shadows more spiritual, having form and objectivity but no substance; and [3] the *formless* world, or rather the world of no-Form, the incorporeal, since its denizens can have neither body, shape, nor colour for us mortals, and in the sense that we give to these terms. These are the three spheres of ascending spirituality in which the several groups of subjective and semi-subjective entities find their attractions. The time having not yet come to speak of the latter two, we will merely notice the first one, namely the *Kama-loka*. Thence it is, that all, but the remaining shells, the suicides and the victims of premature violent deaths, go according to their attractions and powers either into the *Devachanic* or the *Avitchi* state, which two states form the numberless sub-divisions of "Rupa" and "Arupa" *lokas*; that is to say, that such states not only vary in degree, or in their presentation to the subject entity as regards form, colour, &c.,—but that there is an infinite scale of such states, in their progressive spirituality and intensity of feeling; from the lowest in the *Rupa*, up to the highest and the most exalted in the *Arupa-loka*. The student must bear in mind that *personality* is the synonym for limitation; and that the more selfish, the more contracted the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse.

APPENDIX E.

To use an antiphrasis—"Avitchi" is a state of the most *ideal spiritual* wickedness, something akin to the state of Lucifer, so superbly described by Milton. Not many though, are there who can reach it, as the thoughtful reader will perceive. And if it is urged that since there is *Devachan* for nearly all; for the good, the bad, and the indifferent, the ends of harmony and equilibrium are frustrated, and the law of Retribution and of impartial, implacable Justice hardly met and satisfied by such a comparative scarcity if not absence of its antithesis, then the answer will show *that it is not so*. "Evil is the dark son of Earth (matter) and Good—the fair daughter of Heaven" (or Spirit) says the Chinese philosopher; hence the place of punishment for most of our sins is the Earth—its birth place and play-ground. There is more apparent and relative, than actual evil even on earth, and it is not given to the *hoi polloi* to reach the fatal grandeur and eminence of a "Satan" every day. See foot-notes in art. "Death," by Eliphaz Levi (October *Theosophist*, Vol. III,) the editorial answer to the art: "Death and Immortality" (November *Theosophist*, p. 28); and the words used by the author, when speaking of those who are immortal in good by identification with God (or Good), and immortal in evil by identification with Satan (Evil). Although the general rule applies but to "Sorcerers," *i. e.* adepts

in Black Magic, real Initiates and sons of Evil, generally known as "the Brothers of the Shadow," yet there are exceptions to that rule as to every other. Occasionally men reaching the apex of evil become "unconscious" sorcerers; they identify themselves with "Satan," and then *Avitchi* becomes their Fate. Happy they are when thereby they avoid a worse punishment—a *loka* from which indeed, no traveller—either returns or, once within its dark precincts—pursues his journey!

UNDER THE SHADOW OF GREAT NAMES.

THE common vice of trying to palm off upon the world the crude imaginings or rhapsodical concoctions of one's own brain, by claiming their utterance as under divine inspiration, prevails largely among our esteemed friends, the Spiritualists. Many clever persons known as "trance speakers" and "inspirational writers" keep the thing up at a lively rate, turning out oration after oration and book after book as coming from the great dead, the planetary spirits, and even from God. The great names of antiquity are invoked to father feeble books, and no sooner is it known that a prominent character is deceased than some mediums pretend to be his telephones, to discourse platitudes before sympathetic audiences. Shakespeare's imagination pictured to his mind the mighty Cæsar, turned to clay, being made "to stop a hole to keep the wind away"; but had he made a forecast of our Modern Spiritualism, he would have found an even worse satire upon the impermanency of human greatness, in the prospect of the dead Cæsar being forced to say stupidities that, alive, he would not have tolerated in one of his foot-soldiers. Some of our more optimistic friends of the spiritualistic party postulate a halcyon time when mediumistic utterances will be judged according to their intrinsic merit, like other oratorical and literary productions, and it is to be hoped they may not deceive themselves. The number of bright minds that are occupying themselves with this great subject is assuredly on the increase, and with such men as M. A. (Oxon), Mr. Massey, Mr. Roden Noel, and others of that class, spiritualistic literature is always being enriched. But at the same time we see no diminution as regards bogus platform sermons claiming to come from Judge Edmonds, Robert Dale Owen, Epes Sargent, and Professors Hare and Mapes, or books ascribed to the inspiration of Jehovah and his ancient Spirits. Our poor Mr Bennett, of the *Truth-seeker*, had scarcely had time to die before he was paraded as a spirit-control by an American medium. The future has a gloomy look indeed to us when we think that, despite their best endeavours to the contrary, the Founders of the Theosophical Society are quite as liable as either of the eminent gentlemen abovementioned—with all of whom the writer was personally acquainted, and neither of whom, in all probability, ever communicated one word that their alleged mediums attribute to them—to an involuntary *post-mortem* recantation of their most cherished and avowed ideas. We have been prompted to these remarks by a convincing demonstration, by the *Religio-Philosophical Journal*, that a recent "trance address" by our dear deceased friend, Epes Sargent, through a certain medium, was a sheer fabrication. A comparison of the same with Mr. Sargent's last and greatest spiritualistic work, "The Scientific Basis of Spiritualism," shows beyond question that he could never have inspired any such mediumistic oration. While it is yet time, both the founders of the Theosophical Society place upon record their solemn promise that they will let trance mediums severely alone after they get to "the other side." If after this, any of the talking fraternity take their names in vain, they hope that at least their theosophical *confreres* will unearth this paragraph and warn the trespassers off their astral premises. So far as we have observed the best trance speakers have been those who bragged least about their controls. "Good wine needs no bush," says the adage.

(Continued from the last Number.)

"A PERSONAL AND AN IMPERSONAL GOD."

BY T. SUBBA ROW, B. A., B. L., F. T. S.

BEFORE proceeding to explain the definition of *Parabrahmam* with which my last article closes, I beg to inform my readers that in the opinion of *Adwaitees*, the *Upanishads* and the *Brahmasutras* fully support their views on the subject. It is distinctly affirmed in the *Upanishads* that *Parabrahmam* which is but the bare potentiality of *pragna*,* is not an aspect of *pragna* or ego in any shape and that it has neither life nor consciousness. H. X. will be able to ascertain that such is really the case on examining the *Mundaka* and *Mandukya Upanishads*. The language used here and there in the *Upanishads* is apt to mislead one into the belief that such language points to the existence of a conscious *Iswar*. But the necessity for such language will be perceived on examining the following remarks.

From a close examination of Mill's Cosmological theory as explained in my last article, it will be clearly seen that it will be extremely difficult to account satisfactorily for the generation of conscious states in any human being from the stand-point of the said theory. It is generally stated that sensations arise in us from the action of the external objects around us: they are the effects of impressions made on our senses by the objective world in which we exist. This is simple enough to an ordinary mind, however difficult it may be to account for the transformation of a cerebral nerve-current into a state of consciousness.

But from the stand-point of Mill's theory we have no proof of the existence of any external object; even the objective existence of our own senses is not a matter of certainty to us. How, then, are we to account for and explain the origin of our mental states, if they are the only entities existing in this world? No explanation is really given by saying that one mental state gives rise to another mental state as may be shown to a certain extent by the operation of the so called psychological "Laws of Association." Western psychology honestly admits that its analysis has not gone any further. It may be inferred, however, from the said theory that there would be no reason for saying that a material *Upadhi* (basis) is necessary for the existence of mind or states of consciousness.

As is already indicated in my last article, the Aryan psychologists have traced this current of mental states to its source—the eternal *Chinmatra* existing everywhere. When the time for evolution comes this germ of *Pragna* unfolds itself and results ultimately as *Cosmic ideation*. Cosmic ideas are the conceptions of all the conditions of existence in the Cosmos existing in what may be called the universal mind (the demiurgic mind of the Western Kabalists).

This *Chinmatra* exists as it were at every geometrical point of the infinite *Chidakasam*. This principle then has two general aspects. Considered as something objective it is the eternal *Asath—Mulaprakriti* or *Undifferentiated Cosmic matter*. From a subjective point of view it may be looked upon in two ways. It is *Chidakasam* when considered as the field of Cosmic ideation; and it is *Chinmatra* when considered as the germ of Cosmic ideation. These three aspects constitute the highest Trinity of the Aryan *Adwaitee* philosophers. It will be readily seen that the last mentioned aspect of the principle in question is far more important to us than the other two aspects; for, when looked upon in this aspect the principle under consideration seems to embody within itself the great Law of Cosmic evolution. And therefore the *Adwaitee* philosophers have chiefly considered it in this light, and explained their cosmogony from a subjective point of view. In doing so, however, they cannot avoid the necessity of speaking of a universal mind (and this is *Brahma*, the Creator) and its ideation. But, it ought not to be inferred therefrom that this universal mind neces-

sarily belongs to an Omnipresent living conscious Creator, simply because in ordinary parlance a mind is always spoken of in connection with a particular living being. It cannot be contended that a material *Upadhi* is indispensable for the existence of mind or mental states when the objective universe itself is, so far as we are concerned, the result of our states of consciousness. Expressions implying the existence of a conscious *Iswar* which are to be found here and there in the *Upanishads* should not therefore be literally construed.

It now remains to be seen how *Adwaitees* account for the origin of mental states in a particular individual. Apparently the mind of a particular human being is not the Universal mind. Nevertheless Cosmic ideation is the real source of the states of consciousness in every individual. Cosmic ideation exists everywhere; but when placed under restrictions by a material *Upadhi* it results as the consciousness of the individual inhering in such *Upadhi*. Strictly speaking, an *Adwaitee* will not admit the objective existence of this material *Upadhi*. From his stand-point it is *Maya* or illusion which exists as a *necessary condition of pragna*. But to avoid confusion, I shall use the ordinary language; and to enable my readers to grasp my meaning clearly the following simile may be adopted. Suppose a bright light is placed in the centre with a curtain around it. The nature of the light that penetrates through the curtain and becomes visible to a person standing outside depends upon the nature of the curtain. If several such curtains are thus successively placed around the light, it will have to penetrate through all of them: and a person standing outside will only perceive as much light as is not intercepted by all the curtains. The central light becomes dimmer and dimmer as curtain after curtain is placed before the observer; and as curtain after curtain is removed the light becomes brighter and brighter until it reaches its natural brilliancy. Similarly Universal mind or Cosmic ideation becomes more and more limited and modified by the various *Upadhis* of which a human being is composed; and when the action or influence of these various *Upadhis* is successively controlled, the mind of the individual human being is placed *en rapport* with the Universal mind and his ideation is lost in cosmic ideation.

As I have already said these *Upadhis* are strictly speaking the conditions of the gradual development or evolution of *Bahipragna*—or consciousness in the present plane of our existence—from the original and eternal *Chinmatra* which is the 7th principle in man and the *Parabrahmam* of the *Adwaitees*.

This then is the purport of the *Adwaita* philosophy on the subject under consideration and it is, in my humble opinion, in harmony with the *Arhat* doctrine relating to the same subject. The latter doctrine postulates the existence of Cosmic matter in an undifferentiated condition throughout the infinite expanse of space. Space and time are but its aspects and *Purush*, the 7th principle of the Universe, has its latent life in this Ocean of Cosmic matter. The doctrine in question explains Cosmogony from an objective point of view. When the period of activity arrives, portions of the whole differentiate according to the latent Law. When this differentiation has commenced, the concealed Wisdom or latent *Chichakti* acts in the universal mind and Cosmic energy or *Fohat* forms the manifested universe in accordance with the conceptions generated in the universal mind out of the differentiated principles of Cosmic matter. This manifested universe constitutes a solar system. When the period of *pralaya* comes, the process of differentiation stops and cosmic ideation ceases to exist; and at the time of *Brahmapralaya* or *Mahapralaya* the particles of matter lose all differentiation and the matter that exists in the solar system returns to its original undifferentiated condition. The latent design exists in the one unborn eternal atom, the centre which exists every where and no where; and this is the *one life* that exists every where. Now, it will be easily seen that the undifferentiated

* The power or the capacity that gives rise to perception.

Cosmic matter, *Purush*, and the ONE LIFE of the *Arhat* philosophers are the *Mulaprakriti*, *Chidakasam* and *Chinmatra* of the *Adwaitee* philosophers. As regards Cosmogony, the *Arhat* stand-point is objective, and the *Adwaitee* stand-point is subjective. The *Arhat* Cosmogony accounts for the evolution of the manifested solar system from undifferentiated Cosmic matter, and *Adwaitee* Cosmogony accounts for the evolution of *Bahipragna* from the original *Chinmatra*. As the different conditions of differentiated Cosmic matter are but the different aspects of the various conditions of *pragna*, the *Adwaitee* Cosmogony is but the complement of the *Arhat* Cosmogony. The eternal Principle is precisely the same in both the systems and they agree in denying the existence of an extra-Cosmic God.

H. X. is pleased to inform his readers that the *Arhats* call themselves *Atheists*. They will be justified in doing so if *theism* inculcates the existence of a conscious God governing the Universe by his will-power. Under such circumstance the *Adwaitees* will come under the same denomination. Atheism and theism are words of doubtful import and until their meaning is definitely ascertained, it would be better not to use them in connection with any system of philosophy. The objections raised by H. X. to the *Arhat* doctrine, and the difficulties alluded to in his article in connection with the said system of philosophy, will be considered in my next article.

NOTICE.

The following mistakes have unfortunately crept in into Part I of the article on "A Personal and an Impersonal God," published in the last month's issue of the *Theosophist*:—

Page 104,	column 2,	para 1,	line 13,	For "of the doctrine," read "of the <i>Advaita</i> doctrine."
"	"	2,	12,	"plan of existence," read <i>plane</i> of existence.
"	"	"	23,	"nominal ego," read <i>noumenal</i> ego,
"	"	3	3,	"which are only realities,"
"	"	"	"	read which are the only realities.
"	"	4	1,	"claim of our mental states," read
"	"	"	"	chain of our mental states.
105	1	"	20,	"spiritual mind of man," read
"	"	"	"	spiritual <i>monad</i> of man.
"	"	"	47,	"Bahirpragna," read <i>Bahipragua</i> .
"	"	"	58,	"plan of consciousness,"
"	"	"	"	read <i>plane</i> of consciousness.
"	"	"	last but 6,	"universe of ideal," read <i>Universe</i>
				of <i>Ideas</i> .

MISSIONARY PROGRESS IN INDIA.

FROM the *Statesman* (Calcutta) we copy the following statistical summary of the progress of missions in India:—

The conclusion to be gathered from some recently published statistical tables for 1881 relating to Protestant Missions in India, Burma, and Ceylon, is that missionary effort seems at last to be attaining to some feeble grasp on these countries. This conclusion seems to come out not so much from the small number of Native Christians even now given in the returns, as from the larger measure of success that has of late years attended missionary toil as compared with the fruits of that toil in times more remote. In 1851, according to these tables, the number of Native Christians in India was 91,092; in 1861 the number had risen to 138,731; in 1871, to 224,250; and in 1881 to 417,372. The rates of increase per cent between these decades is 53, 61, and 86. Something under half a million converts, the impartial will confess, must be regarded as but a small result for all the labours these many years of Protestant missions in India. Even a complete half million among a people numbering over two hundred and fifty millions might provoke the comparison of a drop in the ocean. The decennial rate of increase is the point in which such satisfaction as the figures contain for the well-wisher of missionary enterprise, must be sought. A rate of increase which progresses from 53 to 61 and 86 per cent means large figures when applied to thousands and hundreds of thousands. If, for example, the ratio is maintained for the current decade, the Protestant missions will be able to boast in 1891 of over a million converts, and another generation may see the native convert recognized as a political factor.

Most progress in the way of conversion has been made in Madras. Indeed two-thirds of the converts are concentrated in that Presidency. In 1881, out of the total of 417,372, the Madras contingent numbered 299,742; having risen to that figure from 160,955 in 1871. The people who appear to have the least taste for Christian doctrine are the Punjabees; in all the broad

Punjab the Protestant missions could muster in 1881 no more than 4,762 converts. The total Native Christian population under charge of the missions in Ceylon, Burma and India in 1881 is given at 588,590, against 308,363 in 1871, 213,370 in 1861, and 102,951 in 1851.

The missions had in India in 1881, 569 mission stations, and a staff of 586 foreign ordained missionaries, and 461 native missionaries. All these figures show an increase compared with the figures of the last decennial period. In 1871 the stations are given at 423, the foreign missionaries at 488, and native missionaries at 225. The missions also counted 2,988, "lay preachers" in 1881, against 2,528 such agents in 1871. As the majority of the Native Christians may be presumed to be in humble circumstances as regards the goods of this world, it must be taken as a strong proof of the general earnestness of their convictions that the 528,590, of them existing in India, Burma, and Ceylon, in 1881 contributed Rs. 2,28,517 towards the support of their faith.

The above statistics are copied, not because they are trustworthy, but simply to show how our amiable friends, the managing missionaries, utilise figures to make a good showing at home. The *Statesman* concedes quite too much in admitting even that "missionary effort seems at last to be attaining to some feeble grasp on these countries." Feeble as it may have been in 1881, it is despite natural increase and the recruitments from famine waifs daily growing feebler, for the Hindoo educated class is becoming more and more alive to the merits of their ancient faiths, and using their influence intelligently to make them known to the illiterate. The missionaries have done much for Hindu Education, but their "converts" are, by their own admission, almost entirely confined to the outcast and grossly ignorant classes. Many a holy, sincere missionary has gone bravely to his death with the joy that fervid zeal imparts, and lakhs of kind Christian hearts at home have lavishly given money to the cause; but in spite of all there is no hope that the day will ever dawn when India will be christianized. The Census of the Native States of Rajputana, taken in 1811, has just been published. From it we find how the missionary statistics have been prepared and how utterly misleading they are. In the whole of Rajputana, out of a population of ten and a quarter millions, there are only 1,294 Christians, including 168 Europeans; "a fact" says the *Pioneer*, "which contrasts in rather an amusing way with statements embodied in certain tables [those quoted in the *Statesman's* article above] lately issued under the auspices of the Calcutta Missionary Conference." The Calcutta reverends are deft hands at statistics, in proof of which we advise the curious to compare the figures given by the Rev. Mr. Hastie in his edition of the able work upon the "Foreign Missions of Protestantism," by Prof. Christlieb of Bonn University. Every item in that book which tells against missions in general or against Mr. Hastie's sect in particular, appears to have been altered by some one. The *Pioneer* remarks of the Calcutta Conference tables: "According to that publication, there were no fewer than 919 Native communities in Rajputana in 1881,—not to mention any that Roman Catholics may have set on foot! As a rule good people interested in missionary enterprise in India innocently accept as so much gospel the estimates missionaries are pleased to make as to the statistics of their triumphs, and as nobody cares to check them, they are not often shown up with such startling effect as in the present case.

So damaging an exposure could not be passed over in silence, and so the issue of the *Pioneer* for Feb. 1 contained the following editorial comment upon a protest which had meanwhile been received:—

A correspondent explains that we have mistaken the missionary statistics about the number of Christian communities in Rajputana, as given in the tables lately issued at Calcutta under the authority of the Missionary Conference. Our correspondent says:—"He (the writer of our note) was probably led into this mistake by noticing the heading at the top of the columns. This is entitled 'Native Christian Communities.' But immediately below, the sub-heading gives *Native Christians* in 1881. Every page of the book is thus headed " and a very misleading way of heading every page this seems to be, reminding one of the London linen draper's system of ticketing goods 1s. a yard in large letters, with 11½d. added in small figures overshadowed by the 1s.

Letters to the Editor.

NO REVELATION INFALLIBLE.

It is with great regret that I notice in the *Arya* for February the following paragraph:—

"TWO BRAHMO GENTLEMEN:—Babu Siris Chandra Basu, B. A., and Lala Ramkishen, members of the Brahma Samaj, who signed the application forms for membership of the Lahore Arya Samaj, on the day of the last anniversary, have been declared ineligible by the Vice-President, Lala Jewan Das, so long as they would not, in common with other Fellows of the Samaj, accept the Vedas as infallible Revelation."*

Respecting and admiring Swami Dayanand, as we all must, as a gentleman of great learning, pure life and noble aims, it cannot but pain all lovers of the Truth, who have emancipated themselves from the fetters of Priestcraft, to learn that a Society over which he, Dayanand, presides, adopts as a basic tenet, the infallibility of any written documents.

Of all the erroneous dogmas that have showered their curses on the hapless race of men, no one has led to more disastrous consequences and no one more merits the reprobation of all who love truth or their fellow-men, than this pernicious and deceptive theory of the infallibility of sacred books, be they Bibles, Korans, Vedas, or what not.

This dogma is the evil soil out of which has ever sprung and flourished that monstrous and poisonous growth of Priestcraft, which has stained and sullied every page of Human History with degradation and misery, with blood and fire.

Were therefore the good swami, ten-fold as learned and as pure minded as he is, were his aims an hundred fold nobler, higher and more unselfish than they are, it would still be the simple duty of every man, however humble and unlearned, who has at least learnt from History the true bearing and inevitable outcome of this fatal Dogma, to withstand him boldly when he attempts to reinforce it with his great authority, and tell him, plainly, that though in other matters, he may be as a God, in this, he is alike a traitor to the cause of humanity and to the highest Truth.

These are strong words, but what words can be too strong, nay what words can be strong enough to condemn an attempt to reimpose upon mankind, that greatest curse of all past ages the dogma of the infallibility of written documents? That the attempt is made in good faith, cannot alter the position; it will absolve the agent from moral responsibility, but it cannot absolve us from the duty of opposing him and exposing the real character of his action. If, haply, having convinced himself that it was an universal panacea, some Swami, good, pure, learned, should, under some fatal delusion, set to work to mix with the waters of every stream and well to which he was able to obtain access, some substance that the whole past experience of the world had proved to be a deadly poison, could any words be too strong to reprobate his action, any warning, to all who might possibly become his victims, too emphatic? And, though it were but a poor labourer, who saw and understood what was being wrought by this great learned and otherwise good man, could we blame even him for lifting up his humble voice, to warn his fellows?

But there is no known poison of the mineral, vegetable or animal kingdoms which ever has, or ever could, work such wholesale destruction on the human race as has this mental poison, to which we owe half the wars, half the sin and misery, and all the religious persecutions, the massacres, burnings, torturings that have of times gone far to change this earthly paradise, this fair bright world, into a Hell?

Therefore an insignificant labourer as I am in this great vine-yard, and unworthy tho' I may be, morally considered, to loose the latches of Swami Dayanand's shoes, I offer no apology for thus raising my humble voice, against the pernicious, the deadly dogma, which it would seem that he has introduced as the basis of his teachings.

Let us first clearly understand what this dogma means—Infallibility of the Vedas (or any other scriptures) means nothing else, but the infallibility of the priest, whom each layman follows. It is not alone from History, *à posteriori*, that this is established; we can prove it, *à priori* from the conditions of the case.

No matter how clearly any scripture might be written, it would always contain passages susceptible of at least two

interpretations, and the priest becomes the arbiter of which of the two should be accepted. But as a matter of fact all sacred scriptures, contain much that is the reverse of clearly written; of most of them before they become widely acknowledged as infallible, the language had ceased to be generally spoken or understood; in the processes of repetition and reproduction an infinite number of various readings have crept in; contradictions and discrepancies have made their appearance in all parts; doubts have arisen as to what portions are really authentic and what have been added later, so that even assuming that in some remote past any sacred scripture really was an infallible revelation, at any long subsequent period, what is to be held to be the infallible revelation, must depend upon the views held by a particular teacher or priest, or by a school or body or "church" of such.

No man, therefore, understanding the conditions and capable of reasoning from these can fail to perceive that the dogma of the infallibility of any scripture necessarily leads to spiritual despotism, priestly rule and priest-craft—and no man who has studied History to any purpose can question the fact, that, despite the myriads of learned, pious, pure, and saintly men that all priestly bodies have contained, hierarchical organizations and priestcraft have entailed more misery on mankind than all other sources of suffering put together.

Even, therefore, were it certain that any scripture was, at its first appearance, an infallible revelation, it would be a wicked thing now to preach it as infallible, first because experience has demonstrated the inevitably fatal results of such preachings, and second because every honest scholar knows the impossibility, after the lapse of a couple of thousand years, of making at all certain what any scripture originally contained, or what its contents (the whole plane of thought having shifted) really signified.

If then Swami Dayanand is preaching the Vedas as an infallible revelation, he is, however good, pure and high his motives, doing a wicked thing and helping to reforge and reimpose the rusty fetters of a now growlingly obsolete priestcraft; and if he is preaching his remarkable, amplified (and I am bound to say after studying, the originals and literal translations by eminent Scholars, European and Native, of several passages, to my view, distorted) translations as infallible revelation, then he is claiming either equality with the Divine Source whence the Vedas, as he teaches, sprung, or a fresh plenary inspiration from that source—and I fearlessly challenge him, either to justify the evil dogma of infallible revelation or to substantiate his own plenary inspiration.

Let it be clearly understood that I do not presume to question his scholarship; he may or may not be the greatest living Vedic scholar; but unless he is inspired, his interpretations of the Vedas are only his opinions, which may be right or wrong, and which must like the opinions of all human beings, include some error, and to attempt to affix the seal of infallibility to any mere mortal's opinions is simply, to my notion blasphemous.

But if he claims plenary inspiration, where is the proof of this? What mighty works has he wrought? What evidence has he given that through him the Divine, and the Divine only with no intermixture of astral and earthly voices, is speaking? There are many others as learned, as earnest, as pure of life as himself who utterly repudiate much of his interpretations, what more reason is there for us to accept him as inspired rather than these?

But, to pass on, it is further clearly demonstrable to all who care to study and consider the subject, that no Scripture that we have in the world can possibly be an Infallible Revelation.

For there is no Scripture, that is not in many passages obscure, that is not open to numerous diverse, if not contradictory, interpretations, that is not pervaded by various readings, that does not involve discrepancies and contradictions and in regard to the significations of which the wisest and best men in all ages have not perpetually disagreed.

Now it seems to me self-evident, that had a Divine Omnipotent Ruler of the universe ever seen fit to promulgate to this world an infallible Revelation, He would never have done His work imperfectly; there would have been no obscurity in His words, no room for diverse interpretations; men would no more have been able to introduce various readings, than to alter the earth's orbit; nothing but harmony could have prevailed from the first to the last letter; and lastly an infallible revelation of the Divine Truth must be so clear that men could not always be differing about it? Furthermore

*The italics are mine.—A. O. H.

it may be reasonably argued that no infallible revelation of Divine truth would be of any use to us mortals; for as such a revelation must contain *all* truth, it would be incapable of realization by limited and conditioned human intellects, and it is therefore not only certain that no such revelation ever has been made but incredible that it ever should be made.

Is there then no truth for us, no inspiration? On the contrary, to every pure thinking mind, those fragments of the truth that it is able to realize and assimilate surely reach, and, as for inspiration, every pure and good man, speaking from his spiritual nature is more or less inspired. But all this is very different from *infallible* revelation and *plenary* inspiration.

If while, still, in "this life of error, ignorance and strife," it is permissible to hazard surmises, I would say that Divine Truth resides only with the ONE AND ONLY; that each man who develops and cultivates his spiritual nature, obtains, as he rises in the scale of spiritual evolution, less and less distant and distorted views of that truth, (or of such portions of it as his still earthly nature and limitations admit within his mental grasp); that this has been true in all ages and is so to this day, and that consequently while no sacred scriptures, which are all human products, are *infallible revelations*, all are more or less of revelations of truth, all have been more or less inspired, all contain, even as we read them, much spiritual food of inestimable value, and could we now fully realize what their writers intended, would doubtless yield far more of this.

But for each one of us, the only *infallible revelation* is that which reaches a man from his own spiritual nature, and which, as he ponders over the scriptures or abstracts his inner consciousness in meditation, suddenly flashes out the light of life upon the dead words of some old text or shadowy form of some wandering thought and wakes these thereafter into living truths and divine revelations—for him!

FOR HIM!—but by no means necessarily, or probably even, for all other men of even his own time, let alone of far distant ages.

Admitting that truth is infinite—and that our minds are finite—that not only is the point of view of each individual somewhat different from that of even his neighbour's, but that the stand-point of different nations and different ages are widely different, how can any really wise, spiritually minded man, contend that *any* SCRIPTURE, least of all one five thousand years old, can be an *infallible* revelation to mankind generally of the present day.

It may be true, at least it may faithfully reproduce some view of some portion of the truth, but it will be no revelation, least of all an infallible one, to any so placed that they are no longer able to see that particular portion of the truth or to see it from the direction in which it was originally psychographed.

Unquestionably many of the primary and highest (and therefore as it were most distant) truths are so situated that no local differences of position, not even the stupendous sweep of the world of intellect through its orbit during the last five thousand years, can materially affect the view, but with the great mass of secondary truths it is widely different, and what four or five thousand years ago were "saving" truths, (since a saving truth is one that the soul's eye can see) are many of them now no longer such, having sunk below the mental horizon of the age.

The higher each man raises himself spiritually the more and more he is able to grasp with Philosophic gaze the spiritual truths of the Past, age and of the Future, but to preach to the work-a-day world of today, either the Gospel of the dead Past or of the unborn Future as an *infallible revelation*, is not only to my mind wicked, as I have already explained, but vanity and foolishness; and even if the Vedas or the books of Genesis ever were (which I have shown that they never could have been) *infallible revelations* to the generation in which they were produced they could not possibly, from the conditions of the case, be infallible revelations for the men of today.

Now all this is an absolute truth to me; I know it as a certainty—but, it by no means follows, that it is a truth to others, and if therefore you or others dispute it I shall be

neither surprised nor vexed, though I shall be ready and anxious to defend my position, which I have now sketchily outlined, against all comers, with a mass of arguments with which I have not at present thought it expedient to trouble you or bore your readers.*

Yours truly,
A. O. HUME.

LIGHT WANTED BY A PARSI.

DEAR MADAME,—You advocate all ancient faiths and assert that they are all founded on occult science. Your columns have, up to this time, largely expounded Vedanta and Buddhist philosophies. But Zoroastrianism has received no such attention. The blame lies not with you, who have done more than your duty, but with the followers of the faith. The charge imputed to them, however, is greatly extenuated, when we take into consideration the strong materialistic influences with which Time has surrounded them.

Be that as it may, I, for my part, am greatly perplexed. I have no cue to read between lines the little bit of Zoroastrian scriptures now extant. Occult science hinges on the transmigration-of-souls theory, and I have still to find out whether the idea was accepted or rejected by Our Blessed Lord. I want also to know what Ahurmazd and Ahriman really mean, as seen from the stand-point of Occultism. This latter thing you seem to understand, as is evident from a foot-note in the *Theosophist* of October last. I am eager to know all your views on the point. An exhaustive treatment of the subject will doubtless benefit the Parsis in general and the little band of your Parsi adherents in particular.

BOMBAY, 14th Jan'y. 1883.

AN F. T. S.

EDITOR'S NOTE.—If our brother had been an attentive reader from the first, he would have seen that some very excellent articles upon Zoroastrianism by Parsis, have appeared. And our very first number contained an article—"Cross and Fire"—from which he ought to get important hints. Moreover Col. Olcott's lecture at the Bombay Town Hall, last year, (of which we can spare a copy if our correspondent has none) has been pronounced by Parsi scholars, including priests, a very valuable criticism upon "The Spirit of the Zoroastrian Religion." But, as our friend observes, it is only the laziness or indifference of his co-religionists (himself included) that has prevented a fuller exposition of the Masdikianian faith in these pages.

THE "BLESSING" OF THE BROTHERS.

[A CORRESPONDENT calls our attention to the paragraph on p. 66 of the pamphlet, *Hints on Esoteric Theosophy*, in which a person not mentioned by name is made to say that he came out to India with us, but "never heard a hint of the Brothers," until afterwards, and asks us to explain. We cannot identify the person meant by the author of the pamphlet, and hence conclude that he is purely imaginary—an effigy set up to hang an explanation upon. For nothing is more certain than that we spoke—too freely as they think—of the "BROTHERS" and their powers long before leaving America. In fact, Col. Olcott mentioned both in public lectures at New York and Boston in the hearing of large audiences. However, let us set the question at rest once for all by re-publishing from a London journal (the *Spiritualist*, for June 28, 1878) a most convincing testimony by an unimpeachable witness. The writer of the letter below was His Serene Highness the late Prince Emil von Sayn-Wittgenstein, A. D. C. of His Majesty the late Czar of Russia, and one of the earliest (and most earnestly interested) members of the Theosophical Society. That a nobleman of such exalted rank should have so openly acknowledged the protecting guardianship of our BROTHERS, was certainly a proof of great moral courage,

* Our learned correspondent ought to feel sure that we would be the last person in the world to dispute the right of any man to express his opinion upon the subject in question just in the very same words as used by him above. We agree with him heartily in every thing he says of the pernicious scheme of infallibility. But, unless Mr. Hume has entirely forgotten that the Founders of the Theosophical Society have been the first victims of Swami Dayanand's bigotry, and that he denounced and traduced them most bitterly precisely because they refused to recognize the infallibility whether of himself or of the *Veda*—his fear that the editor may dispute his position would seem uncalled for indeed.—Ed.

while his known character for personal devotion to the truth lends an especial weight to his testimony. It is the most usual of things for our Asiatic friends in writing to us to bespeak the "blessing" of the Mahatmas. This results from the surviving tradition of such personal interpositions, handed down from a hoary antiquity. This letter of Prince Wittgenstein ought to strike Europeans as a fact going to show that this inherited belief is not altogether baseless. We shall be more than satisfied if at the same time it does not prompt many of them—and many others who are not Europeans—to demand that the "blessing" may also be extended to them. It is only too common for persons who have never done one thing to entitle them to the slightest consideration by an adept, to put in a claim that their diseases shall be miraculously cured, their fortunes bettered, or their idle curiosity satisfied, as the price of their allegiance to the cause of Theosophy. Such persons were never taught, or at least never heeded, the time-honoured maxim of Occult Science, "First Deserve, then Desire.—*Ed.*"]

PRINCE WITTGENSTEIN'S LETTER.

TO THE EDITOR OF THE "SPIRITUALIST."

Allow me, for the sake of those who believe in spirit predictions, to tell you a story about incidents which happened to me last year, and about which I, for months past, have wished to talk to you, without, till now, finding time to do so. The narrative may perhaps be a warning to some of the too credulous persons to whom every medial message is a gospel, and who too often accept as true what are perhaps the lies of some light spirit, or even the reflection of their own thoughts or wishes. I believe that the fulfilment of a prediction is such an exceptional thing that in general one ought to set no faith in such prophecies, but should avoid them as much as possible, lest they have undue influence upon our mind, faith, and free will.

A year and some months ago, while getting ready to join our army on the Danube, I received first one letter, and afterwards a few more from a very kind friend of mine, and a powerful medium in America, beseeching me, in very anxious words, not to go to the war, a spirit having predicted that the campaign would be fatal to me, and having ordered my correspondent to write to me the following words: "Beware of the war saddle! It will be your death, or worse still."

I confess that these reiterated warnings were not agreeable, especially when received at the moment of starting upon such a journey; but I forced myself to disbelieve them. My cousin, the Baroness Adelpa Vay, to whom I had written about the matter, encouraged me in doing so, and I started.

Now it seems that this prediction became known also to some of my Theosophical friends at New York, who were indignant at it, and decided to do their utmost to make it of no avail. And especially one of the leading Brethren of the Society, utterly unknown to me, and residing far away from America, promised, by the force of his will, to shield me from every danger.*

The fact is, that during the whole campaign I did not see one shot explode near me, and that, so far as danger was concerned, I could just as well have remained at Vevey. I was quite ashamed of myself, and sought occasion, now and then, to hear at least once the familiar roar and whistle which, in my younger years, were such usual music to me. All in vain! Whenever I was near a scene of action the enemy's fire ceased. I remember having once, during the third bloody storming of Plevna with my friend, your Colonel Wellesley, stolen away from the Emperor's staff, in order to ride down to a battery of ours, which was exchanging a tremendous fire with the redoubt of Grivitsa. As soon as we, after abandoning our horses further back in the brushwood, arrived at the battery, the Turkish fire ceased as by enchantment, to begin again only when we left it half an hour

later, although our guns kept on blazing away at them without interruption. I also tried twice to see some of the bombarding of Giurgiewo, where all the windows were broken, doors torn out, roofs broken down at the Railway Station by the daily firing from Rustchuk. I stopped there once a whole night, and another time half a day, always in the hope of seeing something. As long as I was there the scene was as quiet as in times of peace, and the firing recommenced as soon as I had left the place. Some days after my last visit to Giurgiewo, Colonel Wellesley passed it, and had part of his luggage destroyed by a shell, which, breaking through the roof into the gallery, tore to pieces two soldiers who were standing near.

I cannot believe all this to have been the sole result of chance. It was too regular, too positive to be explained thus. It is, I am sure of it, magic, the more so as the person who protected me thus efficaciously is one of the most powerful masters of the occult science professed by the Theosophists.

I can relate, by way of contrast, the following fact, which happened during the war on the Danube in 1854 at the siege of Silistria. A very distinguished Engineer General of ours, who led our approaches, was a faithful Spiritualist, and believed every word which he wrote down by the help of a psychograph as a genuine revelation from superior spirits. Now these spirits had predicted to him that he would return from the war unhurt, and covered with fame and glory. The result of this was that he exposed himself openly, madly, to the enemy's fire, till at last a shot tore off his leg, and he died some weeks later. This is the faith we ought to have in predictions, and I hope my narrative may be welcome to you, as a warning for many.

Truly yours,

(Prince) E. WITTGENSTEIN, (F. T. S.)

VEVEY, SWITZERLAND, }
18th June 1878. }

AN EXCELLENT MAGIC MIRROR.

[OF the many kinds of divination glass or Magic-mirror that have been devised, the one described by a theosophical brother in the following note is among the best. It has the advantage over a goblet of water and other shining objects, that the eye of the gazer is not fatigued by a large body of white rays, while it possesses most of the good qualities of the ancient concave black mirror of the East. We recommend a trial of it to those who are investigating this most interesting field of "conscious clairvoyance." If a "carafe" is not available a clean, round, smooth inkstand filled with ink will do. It is always difficult for beginners to distinguish between subjective mind-pictures seen by the untrained seer or seeress and actual reflections from the akasa or Astral light: only long practice makes perfect. Without saying whether what our friend's wife did see in her mirror had or had not much importance, it will suffice to give the general assurance that every member of our society who earnestly makes researches in every lawful branch of occult science, has the chance of help from not only "chelas" but those who are higher than they. Provided, always that they are themselves "living the life" described in *Hints on Esoteric Theosophy*. Experimenters must however always avoid excessive taxation of the nervous system. A clairvoyant or psychometer should never be forced to see longer than they feel good for them nor what is distasteful. Violation of this rule may entail most serious consequences—*Ed.*]

Having read a great deal about magic-mirrors, I wanted to get one, but not knowing where to procure it, I thought of making one for myself. I took a smooth glass goglet (or *caraffe*) and filling it with black ink sealed the mouth. Afterwards I made my wife look into it when in a short time she began to see whitish clouds with white birds flying away. A few minutes later she saw the scene of a solitary place with trees, &c., and that scene changing, there appeared a most beautiful female form, of surpassing whiteness with hands and feet un-

* The friend and favourite Brother of Chohan Koot-Hoomi whom his Anglo-Indian correspondents have surnamed "The illustrious." Our guru wrote personally to the Prince.—*Ed.*

covered. She had a slight white covering over the body and her long tresses of hair fell below her waist....She was standing before a mirror, and when asked to give some communication made some unintelligible gestures. I told my wife to give up the scene and look for something else; when the scene changed and there appeared a brilliant rainbow. Next came the scene of a very peculiar house, and on investigating the inside there appeared an old man with a long white beard. His complexion was as white as that of an European, and he had a red tapering cap on his head with a long white gown. He was sitting on a little cushion in a contemplative attitude. A mental question was put to him as to who he was, when he pointed his forefinger upwards. Afterwards it suggested itself to me to ask him to write his name in English characters. When this request was made, the scene changed. Then came a flash of white light and on it rose in golden color the following letters "Sakh Breej Lal." The letters were in the running epistolary hand. I am not sure whether my wife read the first four letters quite right. "Breej Lal" is a common name among the *Kurjat* Hindus of Upper India. After reading these letters, the whole of the goblet seemed to have become enveloped with light and the seance closed. Half an hour afterwards I asked her to see again when the same picture appeared. I asked my wife to question the old man whether he could give us some communication. No distinct gesture was made. We waited for some time and at last asked him again to write something for us, when the flood of white came in again and then appeared the following words "Don't disturb me." After such a message we closed the seance. Again after some time my wife looked into the goblet, not wishing to see the old man when there came the scene of a jungle with an enormous tree covering a small cave in which there sat a Yogi with a dhotee, reading a large book. He was middle-aged, and some brass pots were lying about him. He was sitting down in a peculiar attitude and would not give his name or answer any question. Across his forehead there was some white sandal applied and in the middle was a red vertical mark.....At night we had another seance, and then my wife saw two large mountain peaks, half covered with snow, close to each other. Between these two was an arched entrance, and at first she could not get the scene of the interior. After a while the interior became a little accessible and she began to *smell some nice scent as of flowers*. The first room that she came across was full of books. In the next room she saw a young man sleeping. After a while the young man got up and showed that he had a white shirt on. He was asked kindly to write out his name and there appeared the following words "Jabhea." He was then asked who he was, and he wrote "Chela." He was asked to give his Master's name, but he shook his head. He was then requested to give some communication when he wrote "not now." After that he was asked whether he knew Madame Blavatsky and he wrote "yes." Here the seance closed. This is the first time my wife had a trial of a magic mirror and it was only for a day. I have read a good deal of the pictures that are seen in magic mirrors, but I have not read anywhere that intelligent communications are written in the way we got them on the goblet. The "Don't disturb me" completely astonished us; and I don't know how to account for such writing. My wife says that seeing in the mirror is far less fatiguing and more pleasant than psychometry in which the pictures are indistinct. This little description of our gropings in the dark will amuse you for a few minutes. We never wished for any particular picture, neither did we expect any of the communications. Perhaps you know of such writing and how it occurs.

[The following letters appeared recently in the *Poona Observer*. Were it not for a few flagrant misconceptions in letter the first and which it seems almost hopeless to dispel from the minds of

the average public, it would not be worth noticing. But since a *Theosophist* undertook the weary task, we republish it together with the answer.—*Ed.*]

A WORD WITH THE THEOSOPHISTS.

To The Editor of the Poona Observer.

SIR,—The anxiety of the Theosophists to overturn all existing religions, and first of all and especially the Christian religion, makes them not overscrupulous in the means used. Nothing could be more wild and absurd than their attempts to identify Jesus Christ and the Apostle Paul with the ancient adepts in Occultism. The Apostle of the Gentiles was converted to Christianity by a miraculous event, while on his way to Damascus. He was then a fierce soldier and was actively engaged in a cruel persecution of the Christians; after his conversion the whole course of his life was changed and he became an ardent propagator of the new faith. It may be said that he was an occultist when he wrote his epistles, and that when caught up in Heaven and was shown things that it was not lawful for men to mention, that he was simply in a state of self-induced mesmeric sleep and had released his soul from his body, to roam for a time in the realms of the spirit world; but if so he manifestly saw and heard such things which established his belief in doctrines which are rejected by the Thibetan occultists, viz., a belief in a personal deity and the divinity of Christ, &c. The attempts to prove Christ an adept is absurd equally. Christ gave up his life and took it again, raised the dead, and cured every description of malignant diseases by touch or word of mouth, and did other great miracles, great, not because they were done on a large scale, but from the nature of them. With regard to the loaves and fishes—it does not matter whether five loaves became five thousand or five loaves became six, miraculous power was still required; similarly, if a wine glass of water could be converted into wine, it is equally the same as if a large quantity of water had been changed and a large company supplied with the wine. To support the Theory that Christ and Saint Paul were adepts, the facts of their lives must be ignored as well as the doctrines they are reported to have taught.

Some Theosophists have probably recognized these difficulties, and seem to think the easiest way of disposing them is to deny that any such persons as Saint Paul and Christ ever existed. Sensible people should ask themselves this question: Are such Philosophers safe guides?

ZERO.

*. We think "Zero" has rather mistaken the Theosophical idea regarding Christ. The Theosophists do not, as far as we are aware, deny the possibility of the divinity of Christ; they only assert that he was so perfect a man as to have attained the highest possible form of earthly existence; in other words, something so akin to the godhead, as to be indistinguishable from it. Again, "Zero" may have heard the fundamental belief of the Theosophists is *nothing is impossible*. Thus, to deny the divinity of the Saviour would be to impeach their own watchword.—*Editor, Poona Observer.*

(Reply by a Theosophist.)

A WORD WITH "ZERO."

In the *Poona Observer* of January 26, one "Zero," rushing to the defence of Christ and Paul against the "Theosophists," who neither individually nor collectively had ever thought of attacking either, brings against that body several charges. Whether the pseudonym means an empty cipher, as defined in dictionaries, or the point at which water congeals, as shown by the Celsius and Réaumur thermometers, since it is a question left to the option and intuitions of the reader, I incline toward the first hypothesis as being more suggestive of, and in harmony with, this Christian Don Quixote fighting wind-mills. A Theosophist permits himself to correct some of the very wild assertions of the *Poona Observer's* correspondent.

He charges the Theosophists with the following *misdeeds* :—

- (a.) With a desire of overturning "all existing religions... especially the Christian," and being, therefore, "not overscrupulous in the means used;"
- (b.) With wildness and absurdity in "their attempts to identify Jesus Christ and the Apostle Paul with the ancient adepts in occultism;"
- (c.) With denying, "as some Theosophists do, that any such persons as Saint Paul and Christ ever existed."

The rest of the letter, and especially his arguments in refutation of the above, being a tissue of unwarrantable and

unhistorical assumptions, based on a personal and blind belief in his own special religion—hence no proof at all to any man but a Christian—are not a matter for the serious consideration of one who rejects, *a priori*, “miracles”—something entirely outside of the laws of nature. Let “Zero” remember that between a phenomenon, however extraordinary, yet based on such laws, and a *miracle* of the kind of those he mentions as a proof against the assumptions of the Theosophists, there is an impassable abyss, guarded on one hand by experimental physical science and on the other by simple common sense. A few words will explain our attitude. No Theosophist-Occultist will ever deny the *possibility* of “five loaves becoming six loaves” and even “five thousand.” In the first case the phenomenon may be produced by what is known among practical Kabalists as *exosmosis*, in the second, by throwing a mesmeric *maya*, a glamour, over the crowds. But no Theosophist, save a beginner or a greenhorn (of those who take things on blind faith and against the dictates of reason and thus show themselves unfit for Occultism) will ever accept as a *fact* either the resurrection of a *really* dead body, or the incarnation of God in a pigeon or a dove—for why should Christians, in such case, laugh at the Siamose white elephant?—or “an immaculate conception;” or again the miracle of the “ascension,” *i. e.*, the actual elevation to, and disappearance in, heaven, of a solid human body. With this short explanation I will proceed to demolish the three specified charges—the only points deserving a certain attention as calculated to lead the profane reader into very erroneous ideas about our Society in general.

(1.) What right has “Zero” to accuse so sweepingly “the Theosophists” of “unscrupulous means”? The first Theosophist he meets with might answer the charge by simply reminding the accuser that in his “Father’s house are many mansions;” in other words, that in the Parent Theosophical Society there are fifty-three Branches in India alone. Hence that the Society being composed of thousands of members of nearly every known nationality and creed, whose respective religious beliefs are never interfered with; and there being in the ranks a number of as good Christians as “Zero” ever was (aye, even Clergymen) this “Zero’s” charge against the Theosophists as a body, is proved absurd and falls to the ground. But even admitting that there are *some* Theosophists, who in their desire of seeing their cause triumphant and seeking to establish Theosophy, *i. e.*, a Universal Brotherhood on a firm basis, with a unanimous belief in that which they believe to be the *one* Truth, should seek “to overturn all existing (dogmatic) religions;” and even should deny the very existence of Christ and Paul (which is not the case as I will prove); why should such a policy be viewed, even in such a case, as more unscrupulous than the identical one used, with a vengeance, by the great body of bigoted Christians in general and the Missionaries especially? Is “Zero” prepared to affirm that there is one *Padri* in India who would scruple “to overturn every existing religion” but his own? or would feel reluctant to deny the existence of the Hindu gods; or, to denounce in word and print every other divine *Avatar* but that of Christ as a “myth;” or show himself shy to treat publicly, as well as in private, Zoroaster and Krishna, Buddha and Mahomet, with the long string of “heathen” miracle-working Saviors and Rishis, Prophets and Yogis—as “world impostors” and jugglers? When a dominant religion produces an Inquisition, and with its power on the wane, such writers as the Revd. Mr. Hastie of Calcutta, who, taking advantage of the natural timidity of a nation, of its lack of unity and solidarity of thought and action, insults it in its most sacred beliefs; spits on its religion, and throws mud on the honour of its women—then it behoves little indeed the votaries of that religion to call those of other creeds—“not over-scrupulous in the means used.”

(2.) We leave it to every impartial mind to judge whether Jesus is not more honoured by the Theosophists, who see in him, or the ideal he embodies, a perfect adept, (the highest of his epoch), a mortal being far above uninitiated humanity, than he is by the Christians who have created out of him an imperfect solar-god, a saviour and Avatar, no better, and in more than one detail lower, than some of the Avatars who preceded him. No Theosophist, of those who ever gave a thought to Christianity—for our “heathen” members, of course, do not care one snap of their finger whether Christ and Paul lived or not—ever denied the existence of the Apostle who is an historical personage. Some of us, a

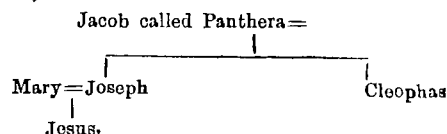
few learned Christian mystics among our British Theosophists included, deny but the *Gospel* Jesus—who is *not* an historical personage—“Zero” and *padris* notwithstanding,—but believe in an *ideal* Christ. Others are inclined to see the real Jesus in the adept mentioned in the oldest Talmudic as well as some Christian books, and known as Jeshu Ben Panthera.* They say that while the best authoritative evidence to the existence of the Gospel Christ ever offered by the spasmodic and desperate efforts of the Church to the crucial test of critical analysis, is of the weakest kind and fenced all round with difficulties, they find the solution of the problem in the testimony of the Jews and even of Irenæus. They maintain that this Jeshu (or Joshua), was the son of a woman called Stada (*alias* Miriam) and of Panthera, a Roman soldier; that he lived from the year 120 to 70 B. C. †; was a pupil of Rabbi Joachim Ben Perachia, his grand uncle, with whom during the persecution of the Jews by Alexander Jannæus (King of the Jews in 106 B. C.) ‡ he fled to Alexandria, where he was initiated into the Egyptian mysteries or magic, § and that upon his return to Palestine being charged with heresy and sorcery, he was tried, sentenced to death, and hung on the *tree of infamy* (Roman Cross) outside the city of Lud or Lydda. || This *historical* character (as historical as any other) was a great adept. As to Paul, no one, I know of, ever mistook him for an adept, and (since his history is pretty well known) least of all, our occultists. A simple tent-maker (not “a fierce soldier,” as “Zero” puts it), he became first a persecutor of the Nazarenes, then a convert and an enthusiast. It is Paul who is the real founder of Christianity, the Reformer of a little body, a nucleus formed from the Essenes, the Nabatheans, the Therapeutes, and other mystic brotherhoods (the Theosophical Societies of old Palestine),—and which was transformed over three centuries later, namely, under Constantine, into “Christians.” Paul’s visions from first to last point him out rather as a *medium* than an adept, since to make an adept requires years of study, and preparation and a solemn initiation under some competent Hierophant.

Charge the third, being logically refuted by the aforesaid proofs showing the inconsistency of the first two accusations, I might close the case and dismiss it altogether. And if perchance, “Zero” would persist in defending his Gospel Christ against those who call him a myth built on the historical Jeshu of Lydda, then I would fain ask him to explain to us the following:—

(1.) How is it that Philo Judæus, the most accurate as the most learned of the historians contemporary to the Jesus of the Gospels; a man whose birth anteceded and whose death succeeded the birth and death of Jesus, respectively, by ten and fifteen years; one who visited Jerusalem from Alexandria, where he lived, several times during his long career, and who must have come to Jerusalem but a few years after the alleged crucifixion; an author, in short, who in describing the various religious sects, societies and corporations of Palestine, takes the greatest care to omit none, even of those hardly worth mentioning—how is it, I ask, that Philo Judæus *never so much as heard* about a Jesus, a crucifixion, or any other event that would connect it with the so called *facts* of Theological Christianity?

(2.) Why are the sixteen famous lines of Josephus about Christ, lines appearing like a patch on a whole garment, and not bearing the slightest connection with either the preceding subject or the lines that follow in the text, why are these lines rejected by most of the Christian theologians themselves? The *bare-faced forgery* is attributed by them

* Epiphanius in his book against Heresies (4th century) gives the genealogy of Jesus, as follows:—



(See Mr. Gerald Massey’s “Jesus and the Records of his Time,” in the April *Spiritualist*, 1878.)

† See “Irenæus against Heresies” (Book 2, Cap. XXII. 5). Irenæus positively maintains that John (of the 4th Gospel) “conveyed himself the information,” and “all the Elders confirmed the statement” that “Jesus preached from his fortieth to his fiftieth year of age.”

‡ See the “Babylonian Gemara” (Tract *Sanhedrim*, Fol. 107, and *Sota*, fol. 47).

§ See, *Ibid* Fol. 47.

|| See *Babyl Gemara* to the Mishna of Tract *Sabbath*, Vol. 67—104.

to Eusebius, Bishop of Cæsarea, that, "prince of patristic liars" and "dishonest writers," as he is called by Baron Bunsen, Niebuhr, Dr. Lardner, and several others? And if these authorities are all wrong, and the lines are *not* an interpolation, as they think, how is it that Paley himself, an author so anxious that his "Evidences of Christianity" should be accepted, deplores and confesses that "evidence" (in Josephus) as far from being satisfactory, and very difficult of acceptance. The more so, since Josephus, after he had by the forger, thus been made to virtually recognise in Jesus "the Messiah of the Jews" and to show such a reverence for Jesus that he hardly dared to call him a man—died, at the age of eighty, a stiff-necked, orthodox Jew, disdainfully silent, if not entirely ignorant, of the appearance, the crucifixion, or any thing connected with that Messiah!

3. How would "Zero" explain the fact of the total silence of the "Mishna," its evident ignorance of Jesus and the crucifixion? The "Mishna," founded by Hillel forty years B.C., edited and amplified (till about the beginning of the third century of our era) at Tiberias, by the Sea of Galilee, the very focus of the doings of the Biblical Apostles and of Christ's miracles; the "Mishna," which contains an unbroken record of all the Heresiarchs and rebels against the authority of the Jewish Sanhedrim, from the year 40 B. C. to about 237 A. D.; a diary, in short, of the doings of the Synagogue and the History of the Pharisees, those same men who are accused of having put Jesus to death—how is it that, not one of the eminent Rabbis, authors of the "Mishna," seems to have ever heard of Jesus, or whispers a word in the defence of his sect charged with deicide, but is, in fact, absolutely silent as to the *great event*? Strange omissions of "universally recognised facts!"

Concerning the editorial remark in the *Poona Observer*, I have but a few more words to add. Those Theosophists who have studied the Christian Ecclesiastical history (?) and literature, and have read upon the subject, with the exception of a few Christians, *deny most emphatically* not only the divinity but even "the possibility of the divinity of the Biblical Christ." Quite true: "the fundamental belief of the Theosophists is that *nothing is impossible*;" but only so far as it does not clash with reason, or claim *any thing miraculous*, in the theological sense of the word. Otherwise, once that we admit Joshua's power over the course of the sun, Jonah's pleasure-trip into the belly of the whale, or the resurrection to life of the half decayed body of Lazarus, I do not see why we should be made to stop there? Why in such a case and under the penalty of inconsistency, we should not proclaim our firm belief in Hanuman, the monkey-god, and his strategical capacities; in the Arhat who made Mount Meru revolve on the tip of his finger; or in the actual gestation of Gautama Buddha and his subsequent birth in the shape of a white elephant. We Theosophists at least, without "impeaching our watchword," beg to be allowed to draw the line of demarcation at that point where a psycho-physical phenomenon ceases to be such and becomes a monstrous absurdity—a *miracle*, of which we find so many in the Bible. And now repeating "Zero's" words we too can say:—Let all "sensible people" ask themselves the question: which—the Christians or the Theosophists, are the more "philosophical" and safer "guides"?

THEOSOPHICAL UNIT.

SAUFI ODE.

In the *Theosophist* for August 1882, there appeared a short but interesting treatise on *Sufism* or Mahomedan Mysticism. It was said to be an extract from a paper written in the year 1811.

I beg to enclose the translation of an ode, from the Mystical Dimau of Mauláná Jaláluddin Rumi, in the hope that it will prove interesting to your readers.

Says Doctor Duncan Forbes: The translation was made by late friend, Professor F. Falconer of University College, and appeared in the *Asiatic Journal* about twenty years ago. It is a genuine Sufi Ode, and Mr. Falconer has admirably succeeded in seizing and transfusing the spirit and sublimity of the original into his English version. Sri William Jones himself could not have done it in more excellent taste. The original, no doubt, could not but have proceeded from the spirit of an adept of the first water. Your Vedantic friends will, on reading this ode, acknowledge the brotherhood of the Mahomedan Sufis. The song of Solomon, "I am the Rose of Sharon and the Lily of the Valley" was also a Sufistic effusion:

BAMACHARAN GHOSH,

Saran Bar,

1

I was ere a name had been named upon earth;
Ere one trace yet existed of aught that has birth;
When the locks of the Loved one streamed forth for a sign,
And Being was none, save the presence Divine,
Named and name were alike emanations from Me,
Ere aught that was "I" yet existed or "We";
Ere the veil of the flesh for Messiah was wrought;
To the Godhead I bowed in prostration of thought.
I measured intently, I pondered with heed,
(But all, fruitless my labour) the Cross and its Creed.

2

To the Pagod I rushed, and the Magian's shrine
But my eye caught no glimpse of a glory divine,
The reins of research to the Kaabia I bent;
Whither hopefully thronging the old and young went,
Kandahar and Herat searched I wistfully through,
Nor above, nor beneath, came the Loved one to view.
I toiled to the summit, wild, pathless, and lone,
Of the globe girding *kaf* but the *nuka* had flown,
The seventh earth I traversed, the seventh heaven explored
But in neither discerned I the Court of the Lord.

3

I questioned the pen and the Tablet of fate,
But they whispered not where he pavilions his state,
My vision I strained, but my God-seauning eye,
No trace that to godhead belongs could descry,
My glance I bent inward; within my own breast,
Lo, the vainly sought elsewhere the Godhead confessed;
In the whirl of its transport my spirit was tossed,
Till each atom of separate being I lost;
And the bright sun of Tabrez—madder than he,
Or a wilder, the world hath not seen nor shall see.

MR. ISAACS.

YOUR somewhat enthusiastic review of "*Mr. Isaacs*" in the current number of the *Theosophist* having attracted my attention, I have just risen from a perusal of the work with, if the truth must be told, a feeling of disappointment. I had expected to find the rich materials of the "*Occult World*," or those priceless truths which you have published under the modest name of "Fragments" woven into a thrilling romance. No such thing! and yet you close your flattering notice of the novel with the statement that "it is an intensely interesting fiction, based upon a few of the Grandest Occult Truths." I confess, I have failed to find these truths in Mr. Crawford's pages. Where are they, please? Is it in the Polo match; in the exciting tiger hunt; in the moon-lit scene of Shere Ali's liberation; in the outrageous love of a pure-minded English girl for a professed follower of Islam—"a true believer" and the lord of three wives,—in the prosaic death of that same girl from jungle fever; in the miraculous sustaining powers of the simple little block of "Menier" to which Paul Griggs bears such pleasing testimony; or in the sudden relinquishment by Abdul Hafiz of the world, wealth and Mahomedanism for the jungle, poverty and adeptship, that the "grand occult truths" are to be found. There is indeed a living adept in the romance, introduced apparently for no other purpose than to impart an air of mystery to incidents singularly devoid of any *mystic* interest. And such an adept! you are pleased to say that Ram Lal is an "attempt at Brother K. H." The attempt, if the author really meant it as such, is to my mind, a signal failure. It is true that Ram Lal indulges in mysterious exits and entrances, orders relays of horses with unaccountable despatch, sends messages to and fro with lightning rapidity, and sports in astral form on the heights of Simla, while his body lies asleep in a "lamasery in Thibet;" but beyond these minor points, this fictitious creation of Mr. Crawford's imagination appears to me to have nothing in common with the living-central figure of Mr. Sinnett's wonderful book. K. H., as I understand him, is not *merely a bundle of phenomena*; Ram Lal, on the other hand, is nothing else, and utterly fails to convey to the reader the idea, so prominent in Mr. Sinnett's book, of a union of knowledge with power, beyond *ordinary* human attainment. And thus while K. H. stands immeasurably apart from, and towers above, the other personages of the "*Occult World*," even yourself included, Ram Lal does not rise much, if at all, above the level of his companions in Mr. Crawford's story, of Paul Griggs, for example, of Abdul Hafiz, or of the Brahmin who, by a mere effort of the will, arrests the bucket of water in its upward course. If K. H. were not the intellectual and moral giant that he is, holding in his hands the key to the hidden secrets of nature, he would not be (both he and you will pardon my saying it) much better than a juggler, and

as a mere worker of phenomena like Ram Lal he would hardly command the reverential awe with which he inspires as well those who, like you, have seen him with the eye of flesh, as those who, like me, only see him with the eye or faith. The philosophy too of Ram Lal, with which the tale winds up, is hardly of a piece with occult philosophy as you have taught it. In his exposition of an after-state of continued identity, and of reunion in the regions above with those one has loved and lost, there is not a word or a sentiment (broadly speaking) to which on the one hand a Christian minister may not respond with a hearty *Amen*, but which Occult Philosophy will not, on the other hand, reject unhesitatingly as absurd and untenable.

Against the novel itself I have nothing to say. It is a clever story cleverly told, though some of the characters might have been more natural or life-like; and one meets, here and there, with passages of real merit, especially the descriptive passages of Himalayan scenery which will well repay perusal. But to compare "*Mr. Isaacs*" with "*Zanoni*" or "*A Strange Story*," especially the former, is to clearly underrate the intrinsic worth of some of the grandest conceptions of the human mind. And your stamping Mr. Crawford's work with the seal of your approbation, however *qualified*, besides giving it a character which the author himself is perhaps far from claiming for it, is calculated to mislead the general reader, if, with your editorial sanction, he runs away with the notion that Ram Lal is the prototype of K. H., and that his utterances are based upon a "few of the Grandest Occult truths."*

BOMBAY, 12th February 1883.

A ***8111.

DO THE RISHIS EXIST?

Following the example of the Parsi Gentleman whose letter you published in the *Theosophist* of January 1882, I am induced to enquire if there are Hindu Mahatmas among the Himalayan BROTHERS. By the term Hindu, I mean a believer in Vedas and the Gods they describe. If there are none, will any Brother of the 1st Section† be so kind as to enlighten the Hindu Community in general and the Hindu Theosophists in particular whether any Hindu Rishis of old still exist in flesh and blood? The adept Himalayan BROTHERS having explored the unseen universe must necessarily know the Rishis if they exist now. Tradition says that particularly the following seven are immortal, at least for the present kalpa.

Ashwathama, Bali, Vyasa, Hanuman, Vibhisana, Kripa, Parasuram.

A HINDU THEOSOPHIST.

Editor's Note:—In reply to the first question we are happy to inform our correspondent that there are Mahatmas among the Himalayan Brothers who are Hindus—i. e., born of Hindu and Brahmin parents and who recognize the *esoteric* meaning of the Vedas and the Upanishads. They agree with Krishna, Buddha, Vyasa, Sukra, Goudapatha and Sankaracharya in considering that the *Karma kanda* of the Vedas is of no importance whatsoever so far as man's spiritual progress is concerned. Our questioner will do well to remember in this connection Krishna's celebrated advice to Arjuna. "The subject matter of the Vedas is related to the three Gunas; oh Arjuna, divest thyself of these gunas" Sankaracharya's uncompromising attitude towards Purwamimansa is too well known to require any special mention here.

Although the Himalayan Brothers admit the esoteric meaning of the Vedas and the Upanishads, they refuse to recognize as Gods, the powers and other spiritual entities mentioned in the Vedas. The language used in the Vedas is allegorical and this fact has been fully recognized by some of the greatest Indian Philosophers. Our correspondent will have to prove that the Vedas really "describe Gods" as they exist, before he can fairly ask us to declare whether our Masters believe in such gods. We very much doubt if our correspondent is really prepared to contend seriously, that *Agni* has four horns, three legs, two heads, five hands and seven tongues as he is stated to possess in the Vedas; or that Indra committed adultery with Goutama's wife. We beg to refer our learned correspondent to Kulluka Bhatta's explanation of the latter myth (and it is a mere myth in his opinion) and Patanjali's remarks on the profound esoteric significance of the four horns of *Agni*, in support of our assertion that the Vedas do not in reality describe any gods as our questioner has supposed.

In reply to the second question we are not prepared to say that "any Hindu Rishis of old still exist in flesh and blood" although

we have our own reasons to believe that some of the great Hindu Adepts of ancient times have been and are reincarnating themselves occasionally in Tibet and Tartary; nor is it at all easy for us to understand how it can ever reasonably be expected that our Himalayan Brothers should discover Hindu Rishis "in flesh and blood" in their explorations in the "Unseen Universe," since astral bodies are not usually made up of those earthly materials.

The tradition alluded to by our correspondent is not literally true; then, what connection is there between the seven personages named and the Hindu Rishis? Though we are not called upon to give an explanation of the tradition in question from our own stand point, we shall give a few hints which may enable our readers to ascertain its real significance from what is contained in *Ramayana* and *Maha Charata*.

Aswathama has gained an *immortality of infamy*.

Parasurama's cruelty made him immortal but he is not supposed to live in flesh and blood now; he is generally stated to have some sort of existence in fire though not necessarily in what a Christian would call "hell."

Bali is not an individual properly speaking. The principle denoted by the name will be known when the esoteric meaning of *Thrivikrama Avatar* is better comprehended.

Vyasa is immortal in his incarnations. Let our respected Brother count how many Vyasas there have been from first to last.

Hanuman was neither a human being nor a monkey: it is one of the powers of the 7th principle of man (Rama).

Vibhisana. Not a *Rakshasa* really but the personification of *Satwaguna* which is immortal.

Kripa's association with *Aswathama* will explain the nature of his immortality.

Reviews.

MY VISIT TO STYRIA.*

MISS CAROLINE CORNER of London has given in a booklet of some thirty pages a pleasant narration of her visit, last summer, to the Styrian Mountain-home of the Baron and Baroness Vay de Vaya, both old members and the former a Councillor of the Theosophical Society. One gets from the story a fresh and vivid picture of what must be one of the most charming districts in Europe. At the same time the details of home-life in the residence of her host and hostess present us with ampler proof, if such were needed, that joy and peace sit by the hearth where life is consecrated to works of beneficence, and the chief pleasure is in filling each day with good deeds and kind words. The Baroness Adelma Von Vay is known throughout Europe and America as a psychometer and crystal reader of great endowment, a mesmeric healer of the sick poor, and a clever writer (in the German language) upon psychological subjects. Her family, as well as the Baron's, is one of very aristocratic relationships, but she has everywhere the reputation of being the incarnation of benevolent and unassuming kindness. Her portrait in our album had quite prepared us to accept as literal Miss Corner's description of her face and character—"a beautiful and charming woman—with a countenance bearing with benevolence, cheerfulness, and intelligence a veritable humanitarian, comforting the afflicted and distressed. The peasant population maintain an implacable faith in her power to alleviate pain. From far and near, they bring their sick for her tender ministrations..... It was touching to see this beautiful, high-born lady tending some poor unfortunate creature, bent and racked with pain..... The Baroness's bright face is ever a welcome sight in all the homestead of the poorest and lowliest in the district, and many lips breathe blessings upon her for her goodness and charity." Thanks, Miss Corner, for enabling us to hold up before her Asiatic brothers in Theosophy so sweet a portrait of this tender sister of humanity.

THE TRAVELLING TRUTH SEEKER.*

THE third volume of Mr. Bennett's *Narrative of his Voyage around the World to investigate the present state*

* We are sorry to see Mr. A. *** 8111 so under rating,—though we may have, in his opinion, over rated—Mr. Isaacs. There are two of the "grandest occult truths" in it, though neither our critic, nor even the author himself, may be aware of them.—Ed.

† No one's need answer this, except the editor. A. H. T.

* *My Visit to Styria* by Caroline Corner. London: (G. Burns, 1882.) Limp cloth—Annas twelve.

† *A Truthseeker Around the World*. Vol. III York, D. M. Bennett, 1882.

of religion, is as interesting as its predecessors, and calls for the same criticism. A fourth and concluding Volume, with a general Index of the contents of the whole series, is still to appear, but alas! the busy pen that wrote them will write no more. As was remarked in a previous notice, Mr. Bennett's style is more pungent than cultivated; a man of the people, he spoke like them as well as for them, and those who regard manner rather than matter, will often take a strong exception to his style as the friends of Western religious orthodoxy will to his ideas. But in a dishonest age like this,—an age of shams and cheating semblances, the friends of truth must relish an author like our poor, persecuted colleague, whose manifest honesty and indignation quiver in his every book. The present volumes of travel are crammed with quotations from the standard guide books of all the countries he traversed, and hence are themselves full of useful information about men and things, altogether apart from the religious question. They are therefore worthy of a place in every general library. To the full extent of the circulation the book may attain, Theosophy and its advocates will have the benefit of great notoriety, since Mr. Bennett devotes no less than eighty-seven pages of Vol. III to the subject. Though he was an ardent Freethinker and Secularist, he yet discusses Occultism with a judicial candour which might be profitably imitated by his famous contemporaries of the *National Reformer*. In the hurry of his brief stay at Bombay, he was not able to get every thing down correctly, and so it is not strange to find his chapter upon Occultism containing some errors. But we shall only point out a single one which might convey a very wrong impression to outsiders. He says (p. 94) about admissions into the Theosophical Society: "It seems that the desirability of every candidate for admission is referred to the Brothers, they approving of some and rejecting others. My case seems to have been laid before them, and they decided favorably upon it." No such general reference of applications has ever been made, the Brothers leaving to the Founders the entire responsibility in such cases; since it is we who are building up the Society under their auspices, not they who are selecting its membership, with us as passive agents. If the latter were the fact, many unfortunate misjudgments of candidates would have been avoided, and much vexation and scandal spared. Advice was indeed asked as to Mr. Bennett's admission, simply because we foresaw what has since happened, that whatever odium his bigoted persecutors had contrived to cast upon him would have to be shared by us, and this seemed an impolitic step for our young Society to take. The result of that appeal is above stated by Mr. Bennett; who adds that the "response was that I am an honest, industrious man, and fully worthy to become a member * * * I hope their opinion is well founded." It was so, as we have become more and more satisfied ever since, and now none regret him more than his cautious friends of Bombay—now of Madras. This is not the first instance in which our Masters have looked into the heart of a candidate whom we might have rejected, because of his being under the world's frown, and bade us remember that we ourselves were not so blameless when they accepted us as to warrant our turning our backs upon any earnest yearner after truth. Thousands have read with the thrill of sympathy the story of the adulterous woman whom Jesus is said to have abstained from condemning, when her accusers slunk away at the challenge he made to their own spotlessness from sin. The history of our Society contains more than one example of this identical loftiness of compassion having been shown to unhappy candidates, by our spiritual Masters and Exemplars, the МАНАТМАС.

THE SPIRITUAL REFORMATION.*

AMONG the American leaders of the movement known as Modern Spiritualism, Dr. S. B. Brittan has for thirty years been one of the most conspicuous. As early as 1851 or 52 he was editing a weekly journal called *The Spiritual Telegraph*, and, previous even to that we believe a magazine called *The Shekinah*. His *Telegraph* was especially noted as the leading organ of the then new movement, and among its literary contributors were some of the cleverest men of the day—Judge Edmonds, Profs. Hare, Thomas L. Harris, Drs. Dexter and Gray, Prof. J. J. Mapes, the agricultural chemist (and our Col. Olcott's preceptor), Senator Tallmadge, and others. In this galaxy Dr. Brittan shone brightly, and since then, through all the changes and phases through which that chameleon-like movement has passed, his pen has been employed in the same service. Three years ago the idea was suggested that the friends of Spiritualism should subscribe a fund to remunerate Dr. Brittan for giving his whole time to a propaganda of the movement in the columns of the secular press in answer to the frequent attacks which are always appearing, some from competent but more from incompetent and prejudiced critics. It was in time carried out, and Dr. Brittan has, first and last, published many articles of a controversial or didactic character, all bearing the marks of his trained literary skill and facility in pungent debate. These articles have now been gathered into a sumptuous volume of 500 pages, for a copy of which we are indebted to the courtesy of the Author or his publishers, our friends Messrs. Colby and Rich. The volume is embellished with an admirable portrait on steel of Dr. Brittan.

Since the above was put in type, the Americanⁿ post has brought us the sad news of the death of this gifted man. Dr. Brittan died on the 4th of January ultimo, at his residence in New York city of pleuro-pneumonia, after an illness of but a few days. In person he was extremely handsome, and in manner suave and well-bred. He could ill be spared by his party, of whose philosophical principles he was an eager and able champion. The Spiritualists have left to them several able writers, but Dr. Brittan had a peculiar talent for controversy and a happy faculty of wit and repartee which can hardly be matched among his surviving colleagues. Personally, the writer of this notice regrets his death, since his acquaintance with him dates back thirty years; and the beginning of his friendly association with the deceased and his then partner, Mr. Charles Partridge, may be said to mark the second important stage in his—the writer's—psychological evolution. Dr. Brittan was a Fellow of our Society though never anything but an "Orthodox" Spiritualist. We may note the coincidence that within a few weeks of each other, two well-known journalists and authors, among our members—Mr. Bennett and Dr. Brittan—died suddenly and just after completing their most important books.—H. S. O.

INDIAN DRUGS.*

THE pamphlet before us comprises a list of some 350 drugs that are on sale in the Bombay bazars and Chemists' shops, with description of their physical characteristics and the active principles of a few of the more important ones. The compilation is by Dr. W. Dymock, the Medical Storekeeper with the Government of Bombay, and the re-arrangement, revision and vernacular synonymical identification by our worthy brother Dr. Pandurang Gopal, a well known officer of our Bombay Branch.

* *The Battle ground of the Spiritual Reformation.* By S. B. Brittan, M. D. (Boston:—Colby and Rich—1882).

† *A Catalogue (Revised) of Indian Drugs.* By W. Dymock, B. A. (Arranged, revised, and corrected for Indian Synonyms, By Pandurang Gopal, G. G. M. C.) Bombay, 1883.

THE SATTYA PRAKASH.

THE first number of the new monthly magazine, in Hindi and Urdu, that has been established at Bareilly, N. W. P., by members of our local Branch and other gentlemen, has come to hand. It is a well printed and interesting journal, creditable to its projectors and calculated to do good to India in various ways. It should be taken in by all friends of our Society in upper India. Besides the usual Salutatory, the *Sattya Prakash* for January contains the following articles:—Aryavarta: Past and Present; Local Self-Government (Aryan); The Study of Oriental Languages; Correspondence; The Elixir; Editorial Notes.

THE GOSPEL OF THE FUTURE: OR THE
"REVELATION" OF (ST.) KESHUB.

"I (Keshub Chunder Sen), a servant of God, called to be an apostle of the Church'.....'heard behind me a great voice, as of a trumpet, saying, what thou seest (not) write in a book and send it unto the seven churches which are in Asia,' and unto the seventy times seven which are in Europe, America, Australia and Africa.....'Write the things which thou hast (not) seen, and the things which are (not), and the things which shall (not) be hereafter.'"

(Extracts from the Bengal Version of the Patmos Revelation.)

Wonders will never cease: the year 1883 opened with two miraculous events at Calcutta. A new Messiah was born unto the world to the great disgust of the Babu-Sadducee; and the "City of Palaces" and of whiskey dens awoke on New Year's day to find itself, to its own utter amazement and despite every geographical and historical expectation, proclaimed as "the holy city" and "the metropolis of Aryavarta." But thus saith the Prophet of the Patmos-Lily Ashrum, and the world must read, whether it will or not. Tired, evidently, of waiting for a star to leave its path, and of vainly expecting the appearance of the "wise men" of the West (Mr. J. Cook, though bulky, being anything but wise) to proclaim and crown him as King of the—Babu Sannyasis, the "meek and lowly" Minister took destiny into his own hands and has now virtually announced himself one. In the teeth of the nineteenth century, the sober Sadharan Brahmo Samaj, and all the *padris* of whatever creed, colour, and persuasion, the new Messiah of Hooghly has now notified the world at large of his own advent!

An edict in the manner of Papal—or shall we say Irish?—Bulls, appeared in the *New Dispensation Extraordinary*—which was extraordinary indeed in every sense. Teeming with sentences copied verbally from the Christian Gospels; written in the style of, and mimicking the phrasology attributed to, Christ, the said document is a curious piece of religious *fanfaronnade* to puzzle and perplex the future generations withal. This of course but in the case of a fresh miracle: that the said edict should not die a deserved death—at the bottom of the world's waste-paper basket. Yet it is a curiosity worthy of preservation. Indeed, since the days of the Encyclical Letter and the Syllabus of Pope Pius IX in 1864-8, the precursors of the famous Œcumenical Council, no single document ever published, that we know of, has contained so many gratuitous assumptions, nor involved a more impudent claim to *direct divine intercourse*! Proceeding from (as yet) comparatively obscure individual, instead of emanating from an autocratic Pope, it is but the more striking. Theocratic Rome, self-attributing to herself universal power and authority over the whole world—Kings and Emperors included,—to be consistent with herself, had to face the laugh of the non-catholic world by creating a dignitary whom she called "the Vicar Apostolic of Tibet"—a country with not one single Christian in it and which slams its door in the face of every foreigner that approaches it. Why then, with such a precedent, should not our saintly minister claim likewise authority and infallibility, even though these should never be recognized? Is not he as much as any Pope "the chosen servant of God," having *en plus*, than the Holy Father,

the rare privilege of holding daily and hourly intercourses with the Almighty who talks to, and with him, Moses-like, and "face to face, and as a man speaketh unto his friend"? And though adverse opinions—those of the Theosophists and Spiritualists, for instance—hold that this "Almighty"—if the said intercourse is based on some more solid ground than mere nervous delusion—may be no better than some Pisacha-spirit masquerading under false colours, yet the opinions are divided. At all events, that of the Minister's friends and well wishers, the Theosophists, as giving him the benefit of the doubt, ought to be more welcome to, hence better appreciated by, Keshub Babu, than that of some profane Sadducees, both white and dark, who openly attribute such claims to "divine intercourse" to ambition and imposture. Meanwhile, on January 1, 1883, the readers of a few pious Journals of Calcutta were staggered by the following:—

NEW YEAR'S DAY.

January 1, 1883.

KESHUB CHUNDER SEN, a servant of God, CALLED to be AN APOSTLE of THE CHURCH of THE NEW DISPENSATION, WHICH IS IN THE HOLY CITY OF CALCUTTA, the METROPOLIS OF ARYAVARTA.

To all the great nations in the world and to the chief religions sects in the east and the west.

To the followers of Moses, of Jesus, of Buddha, of Confucius, of Zoroaster, of Mahomet, of Nanac, and to the various branches of the Hinda Church.

To the saints and the sages, the bishops and the elders, the ministers and the missionaries of all these religious bodies:

Grace be unto you and peace everlasting.

Whereas sectarian discord and strife, schisms and enmities prevail in our Father's family, causing much bitterness, and unhappiness, impurity and unrighteousness, and even war, carnage, and bloodshed. *

It has pleased the Holy God to send unto the world a message of peace and love, of harmony and reconciliation.

This New Dispensation hath He, in boundless mercy, vouchsafed to us in the East, and WE HAVE BEEN COMMANDED TO BEAR WITNESS UNTO IT AMONG THE NATIONS OF THE EARTH.

Thus saith the Lord,—Sectarianism is an abomination unto me and unbrotberliness I will not tolerate. * * * * *

At sundry times have I spoken THROUGH MY PROPHETS, and though many and various my dispensations, there is unity in them.

But the followers of these, my prophets, have quarrelled and fought, and they hate and exclude each other. * * * * *

These words hath the Lord our God spoken unto us, and His new gospel He hath revealed unto us, a gospel of exceeding joy.

The Church Universal hath he already planted in this land, and therein are all prophets and all scriptures harmonized in beautiful synthesis.

And these blessed tidings the Loving Father HATH CHARGED ME and my brother-apostles to declare unto all the nations of the world, that being of one blood they may also be of one faith and rejoice in one Lord.

Thus shall all discord be over, saith the Lord, and peace shall reign on earth.

Humbly, therefore, I exhort you, brethren, to accept this new message of universal love. * * * * *

Hate not, but love ye one another, and be ye one in spirit and in truth even as the Father is one.

All errors and impurities ye shall eschew, in whatever church or nation they may be found, but ye shall hate no scripture, no prophet, no church.

Renounce all manner of superstition and error, infidelity and scepticism, vice and sensuality, and be ye pure and perfect.

Every saint, every prophet and every martyr ye shall honor and love as a man of God.

Gather ye the wisdom of the east and the west, and accept and assimilate the examples of the saints of all ages. * * * * *

Beloved brethren, accept our love and give us yours, and let the east and the west with one heart celebrate the jubilee of the New Dispensation.

LET ASIA, EUROPE, AFRICA, AND AMERICA WITH DIVERSE INSTRUMENTS PRAISE THE NEW DISPENSATION, and sing the Fatherhood of God and the Brotherhood of Man.

"The Editors of the leading journals in Europe and America, in India, Anstralia, China and Japan are respectfully requested to insert the above Epistle in their respective papers."

We have culled the choicest flowers from this *bouquet* of modest assumptions, and republished it nearly *in toto* with its best passages immortalized in capitals, and neither demand nor expect thanks for it. Whether the four quarters of the globe are quite ready to "praise the New Dispensation with diverse instruments"—street-organ included we suppose—is yet a matter for doubt. But, whether the future generations shall string on the name of Babu Keshub Chunder Sen to those of Buddha, Zoroaster, Jesus, and Mahomet, or not, no one will now be disposed to

deny that "cheek takes cities by storm and grinds strongholds to powder." It is this same *New Dispensation* (and *Liberty*), be it remembered, which now issues the above *Epistle*, that denounced repeatedly in its columns the claims of the Theosophists to an intercourse with the living, albeit mysterious, "Brothers" who are but mortals—as an imposture and a fraud. Look upon this picture, and upon THAT!

After the above was in type, the Indian world was again staggered though the medium of dailies and weeklies by another piece of extraordinary news. The minister has announced his intention of circumnavigating the globe and visiting Europe, America and Africa as an apostle of the New Dispensation. So far the intention can hardly be found fault with. But the Babu affirms again that he has received a divine commission from God himself, to go. Forsooth, the visits of the Almighty to the Babu are fast becoming a matter of quite a common occurrence now! "God"—goes "to and fro in the earth and walks up and down in it" after the manner of the rebellious Son of God in Job. We wonder whether it is the "Lord" who will defray Babu K. C. Sen's travelling expenses out of his own private treasury; or, is the burden—agreeably with the time-honoured policy of Churches in general—to be left on the shoulders of the too confiding believers in the new "Seer" and "Minister"?

A NEW THEOSOPHICAL SKIRMISH.

WE are born under a lucky star. An unknown Correspondent (of the *Pioneer*) who hails—or rather writes—from Bundelkhand, making us share the honor of being attacked and scoffed at by him in the goodly company of "Government" and of the "meek and lowly" missionary, makes short work—as he imagines—of the gods of Theosophy. Man, he tells his readers,—“has been defined as a laughing animal...,” and “what without the Government and Theosophy would there be in India to laugh at?” What indeed? unless, perchance, that some “laughing animal” as personified by the satirical correspondent. He “could not—,” you know, “argue with one who took Theosophy seriously; or, who believed in the existence of Koot Hoomi Lal Singh.” Having exhausted his blunted arrows upon invulnerable Government and Theosophy, quite as invulnerable he runs a muck among “the modern missionary,” who, he says, “harmless and unheeded, stands a living parody on Wisdom, at the corners of the streets, reviling, in bad Hindustani, a creed he does not understand.” The *Padri* feels hurt, and gives the too jovial correspondent—in plain English—the lie, in the same *Pioneer*. Indifferent to his abuse, we would have hardly noticed even such impertinent remarks as “the nursery conjuring tricks of Theosophy,” but for the unnecessary fling by that same Bundelkhand *wit* at one whom we all revere. Withal we feel rather grateful than otherwise for the attack, since it called forth an immediate reply in the *Pioneer* by its ex-editor, Mr. Sinnett, thus shewing the scoffer that Theosophy counts more of intelligent and highly cultured men than Bundelkhand is ever likely to see within its precincts. Feeling proud of our Vice-President's reply, we now reproduce it in full.

THE THEOSOPHICAL SOCIETY.

TO THE EDITOR.

SIR,—Your correspondent in Bundelkhand has made a gratuitously offensive attack on Theosophy, in revenge for the rough treatment his former letter on the government of Native States received at the hands of Mr. Hume. He has acted, apparently, on that vague desire to be disagreeable by insulting something his antagonist respects, which prompts the lower classes, in a quarrel in this country, to abuse each other's female relations, however irrelevant such abuse may be to the subject in hand. Of course Theosophists will be perfectly careless as to whether your correspondent believes or does not believe in the existence of a man whose intercourse with them is in no way impeded by incredulity in Bundelkhand. But your correspondent's ignorance of all

that has passed in connection with the progress of the Theosophical Society during the last two years has betrayed him into the public expression, in a conceited tone, of contempt for a movement which is not only one of the most elevating and beneficent influences at present at work among the people of this country, but is the subject of constant, anxious, and respectful discussion in all psychological papers at home, where a society, including men of the foremost intelligence in literature and professional life has been formed to study the teachings received through that agency with which your correspondent (and he is probably right there) feels that he has so little in common. In justice, therefore, I trust that you will publish this protest on behalf of the many readers of your paper who will be disgusted by the remarks which have evoked it. Your columns are not the place in which to vindicate the claims of Theosophy on the attention of thoughtful philanthropists of all creeds, or to show why at the present day, two years after the appearance of my book on the subject, expressions of disbelief in the existence of the revered friend with whose letters that book is chiefly filled, are simply absurd. To appreciate the extent of such absurdity it is necessary to be acquainted with the subsequent literature of occult inquiry. And surely the readers of the *Pioneer* will believe me when I say that in my opinion the discussion of such questions in detail does not come within the province of a political newspaper. But the uncalled for insult to Theosophists which has now found its way into your columns may certainly justify the acceptance of a few words from me, to explain that the existence of those whom students of occult philosophy speak of as “The Brothers,” is as certain now as that of the Governor-General's Agent in Bundelkhand (and for the world at large a very much more important fact.) This has been demonstrated by a flood of direct evidence from persons who know them, in various pamphlets and publications of the Theosophical Society, the head-quarters of which have now been established at Adyar, Madras, where the *Theosophist*, the monthly organ of the Society, is issued, and where information on the subject should be sought by any inquirers who may wish to treat a grave philosophical investigation undeniably absorbing the interests of many highly intellectual men, in a more appropriate spirit than that which your correspondent exhibits.

A. P. SINNETT.

“CAN THE DOUBLE MURDER”—OR PRODUCE RESULTS ON THE MATERIAL BODY.

(BY JOHN YARKER, *Hon. F. T. S.*)

I HAVE been much interested by the well-told narrative in the January number of the “*Theosophist*,” and hope the Editor will not be offended if I enquire whether all the particulars are accurate relations of facts. Especially I would ask,—is the closing newspaper paragraph a literal translation of what actually appeared, and were the names given by the entranced *Frosya* those of the Newspaper extract? The narrative, ordinarily speaking, is past belief, but in my own Mesmeric experiments I have met with cases almost analogous, except that in mine the action was inversely, that is upon the body of the entranced. In the Belgrade case there may also have been a predisposition to receive the action of the “double,” in the receptivity caused by a guilty conscience.

My entranced subject also had the faculty of projecting the soul and was punished with cancer, a subject of which I practically knew nothing. I tested the truth of the projection in some cases in England, and Madam Blavatsky did me the honour to examine one of these and verified it as an accurate description of certain existing subterraneans in India. It was seldom that I could see anything of the “double” as I can only see, hear, and feel in a limited degree, and this part of my nature (self-induced) is more manifest at one time than another, and I am apt to attribute it to an uncertain imagination.

Usually my entranced subject would—unless in the deepest of trances, in which case she would describe herself as absent a long distance—use the pantomimic action in her body that she after related of her project-

ed soul, exactly as described of Frohya. On one of these occasions she stated that her spiritual body had been sprinkled with some essence, which it was said would cause an eruption in 24 hours, and would bring away the diseased matter of the blood—for (it was said) a surgical operation on the projected soul would read on the material body;—I was astounded to find that the result predicted actually took place at the time, and the body exhaled an unknown aromatic perfume. On another occasion as predicted, after a surgical operation, said to be made upon the projected double raised about six inches, and in which the patient seemed to suffer great agony by cutting, a piece of hard tumour was brought away by the throat, which I saw. Relations were often made regarding a root from "Black Wilderness" said to be Indian, which was burned and inhaled, bruised, and the juice drank or otherwise applied, and my subject got entirely well without the aid of the medical men.

It is noteworthy that in making the passes the following was the result. I made them slovenly and was informed, with one pass you send me forward, with another you drag me back again. I made too many or too few, and was told,—you send me away beyond where my friends are waiting, or you do not give me strength to go far enough. All this is very apropos to what you relate of the Frenchman and Prohya.

I am aware that this is quite as extraordinary as your own relation, but I vouch for its entire truth, and made at the time the most accurate records of all my experiments.

WITTINGTON, NEAR MANCHESTER, }
January 17, 1883.

Editor's Note—We assure our learned correspondent that every word of our narrative is true.

COLOUR AND SOUND.

SOME time ago Oberlieutenant Scheffer communicated to *Licht Mehr Licht* the remarkable fact that a child of 7 years, of a family known to him, "at once learned numbers by a most curious natural method. She always distinguished them by their colours. Each invariably appears of its own certain colour to her, viz.: 1 always very white; 2, red, "spotty red" she calls it; 3, blue; 4, yellow; 5, yellow; 6, black; 7, yellow; 8, black; 10, bluish. These numbers are to her always the same, though varying in depth of shade." The harmonious relationship between sound and colour, and the mystical properties of numbers, are ancient Aryan and pre-Aryan discoveries. The subject comes to the front once more in *Nature* (Vol. 25, p. 339), in a letter from Mr. Karl Pearson, who says:—

Some weeks ago there appeared an account of a series of experiments connecting colour and sound; the following passage from Prof. Max Muller's *Chips*, ii. 104, may interest some of your readers:—"That Pararavas is an inappropriate name of a solar hero requires hardly any proof. Pararavas meant the same as polondenko's, endowed with much light; for though rava is generally used of sound, yet the root ru, which means originally to cry, is also applied to colour, in the sense of a loud or crying colour, i. e., red (cf. ruber, rufus, lith, randa, O. H. G. rôt, rudhira, erathros; also Sanscrit ravi, sun)." The following foot note occurs:—"Thus it is said R. v. vi. 3, 6, the fire cries with light, sokishâ rarapati; the two Spartan charites are called klotâ (kletâ inelutâ) and phaenna, i. e. clara, clear-shining. In the Veda the rising sun is said to cry like a new child (Rv. ix. 74, 1).—I do not derive ravas from rap, but I only quote rap as illustrating the close connection between loudness of sound and brightness of light." Both Greeks and Latins seem to have used the same words for colour and sound; cf. lampros, lenkos, nilas, somptos, phaios, &c.; clarus, fuscus, candidus, &c. Probably not only colour and sound, but smell, taste, and touch had in early times the like words to express degree; even as we find aspera lingue and odor asper; and as we say "a harsh taste" and "a harsh sound." Tastes and smells will be found to suggest colours to the mind exactly as sound do. If this be so, may not this apparently curious connection be explained as a sort of "unconscious philological memory?"

KARL PEARSON.

Inner Temple, January 28.

The Manager calls particular Notice to the fact that all Money-orders must now be sent payable at ADYAR P. O. (Madras), India.

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SPECIAL NOTICES.

It is now evident that the THEOSOPHIST offers to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, China, and on the Persian Gulf. Our paper also goes to Great Britain and Ireland, France, Spain, Holland, Germany, Norway, Hungary, Greece, Russia, Australasia, South Africa, the West Indies, and North and South America. The following very moderate rates have been adopted.

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TO SUBSCRIBERS.

The Subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience have convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

The THEOSOPHIST will appear each month. The rates for twelve numbers of not less than 48 columns Royal 4to each of reading matter, of 576 columns in all, are as follows:—To Subscribers in any part of India, Ceylon, Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £ 1. Half-year (India, &c.) Rs. 5; Single copies Rupee 1. Remittances in postal stamps must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for. Remittances should be made in Money-orders, Hundi, Bill, cheques, (or Treasury bills if in registered letters), and made payable only to the PROPRIETORS OF THE THEOSOPHIST, ADYAR P. O., MADRAS, India. Subscriptions commence with the Volume.

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SUPPLEMENT

TO

THE THEOSOPHIST.

VOL. 4. No. 6.

MADRAS, MARCH, 1883.

No. 42.

THE PRESIDENT-FOUNDER ON HIS ANNUAL TOUR.

Col. H. S. Olcott, President-Founder of the Theosophical Society, left for Calcutta by the French Steamer of the 17th February. Although she was expected to sail on the 16th, yet by a curious coincidence (?) number seven again asserted itself in the working of our Society! From Calcutta, the President will visit the several Branch Societies in Bengal and most probably go to other parts of that Presidency, where new Branches are in the process of formation. An account of his work will duly appear in our next.

At the time of our going to press, we are informed by telegram from our Brother Mr. E. J. Lopez of the Simla "Eclectic Theosophical Society", that Col. Olcott reached Calcutta safely on the evening of the 20th.

OUR BRANCHES.

THE ANNIVERSARY OF THE KRISHNA THEOSOPHICAL SOCIETY,

(Guntloor.)

I have the honor to submit the following report of the 1st anniversary of the Krishna Theosophical Society at Guntloor, celebrated on the 28th of December 1882.

Mr. Tholety Purushottamaya was voted to the chair; and the Proceedings commenced with the Pandit of the Branch reciting a *Slokan* in praise of *Parabrahman*. The chairman then called upon the President of the Branch Mr. Singaravelu Moodelliar to read his report, of which I give a short abstract. He said that it was the *Theosophist*, the able organ of the Theosophical Society, that first gave the public of Guntloor information regarding the noble objects and working of that society, and month after month, divulged the scientific truths of the Aryan philosophy and wisdom and awakened in their minds a deep love and veneration for their ancestors and their ancestral science and philosophy. Then the appearance of Mr. Sinnett's powerful and wonderful work, the 'Occult World', which marked an epoch in the history of the Theosophical Society, gave them most convincing proofs of the reality of the Aryan Occult science, which so heightened their interest in the grand movement set on foot by the respected Founders, that they resolved upon forming a Branch at Guntloor, and accordingly sent them an invitation to Guntloor. The Founders, having first opened Branches at Madras and Nellore, came to Guntloor on the 15th of May 1882, where they were received with a most enthusiastic welcome. The Krishna Branch was then organised on the 17th of May. The President then said that under the auspices of the Krishna Branch three Sanskrit Schools were opened; one at Guntloor, another at Amaravati, and the third at Vinukonda. With a view to encourage female education, the Branch opened also two Girls' Schools under its patronage, and had in contemplation the introduction into these Schools of small elementary treatises on Hindu Morals and Religion. A fellow of the Branch, an able Telugu Scholar and graduate, Vavilala Vasudeva Sastry Garu, was engaged in translating into Telugu (some) Sanskrit works and a lecture delivered by Col. Olcott, which would shortly be printed and circulated.

Having thus briefly sketched the working of the Branch, the President dwelt at some length upon the great amount of good the Theosophical Society was doing and the wonderful revolution it was working in the minds of the rising generation. He said that previous to the advent of Theosophy in India, the Hindus had begun to admire and almost worship every thing Western and lost all respect for their country and religion. The so-called scientific theory of Materialism that has been swaying the mind of the modern scientific world having gradually found its way into India, sowed the seed of scepticism every where and rooted out all spirituality from the land. And the denationalised Hindus, in the height of their admiration for, and their puerile imitation of, the European modes of thought and habits of life, began shamelessly to despise their own nationality and denounce Hindu religion as a degrading superstition and all

Yoga Vidya an idiotic illusion. Such being the exalted idea entertained by the Hindus themselves, the Christian Padri and the prodigy of modern science seriously held that the Hindu religion and philosophy is too absurd to deserve the respect of any civilized nation in this enlightened nineteenth century. But fortunately for India and for the World, things took a different turn. Just at this critical time, when the last spark of spiritual life was just becoming extinct in this venerable land, the revered Founders came to India and established at Bombay the Theosophical Society on the sublime principle of Universal Brotherhood and religious tolerance, so that people of all shades of opinion and beliefs, men of all castes and creeds without distinction might unite in one harmonious brotherhood and work for the good and welfare of humanity in general. The society is thus leading men to the long-scaled fountain-head of the true Aryan Philosophy and by reconstructing their crumbling faith is gradually endeavouring to extirpate the increasing materialism of the present age and to stem the torrent of scepticism that is spreading its baneful influence throughout the length and breadth of the land. While modern science materialised and almost brutalised human nature, Theosophy, by establishing the reality of Occult science has enabled and deified it. It has proved that man is not a mere sensual eating and digesting machine but something purer and nobler, with far higher aims and nobler aspirations, containing an inner ethereal principle with a potentiality of infinite progression and perfection, capable, when freed from this gross cover of matter, of soaring higher into the regions of infinite purity and of eternal bliss and beatitude. By pointing out Aryan and other Eastern literature as the repository of all occult truths, Theosophy has awakened in the minds of the Hindus a deep veneration for their ancestors and their sublime literature and philosophy and thus enkindled a hankering desire to search its profound and boundless depths. By pointing out India, to all the world, as the place where all the treasures of occult knowledge lie buried and where the profound mysteries of Nature and of man lie hidden, Theosophy is enlisting the sympathies not only of the Hindus but of many in all the highly civilised nations of the world, and is creating a strong impression in their mind that the Hindu religion is an embodiment of so pure a science and philosophy that it is capable of satisfying the moral and spiritual aspirations of all classes of men not only in India and Asia, but elsewhere.

For the information of that portion of the audience that were unacquainted with English, T. Anjaneyulu Sastry Garoo, another fellow of the Branch, clearly explained in Telugu the objects of the Society and in doing so he stated the several frivolous objections generally raised by the opponents of the movement as well as by those ignorant of its aims and answered them one by one consistently with the Hindu Sastras, which need not be detailed here as they will shortly be published in the Hindu Dosabhimani and other Telugu journals.

The next speaker was R. Surya Row Naidu Garu, a councillor of the Branch. He made a short but impressive speech on the principle of Universal Brotherhood and showed that this object was neither Utopian nor unattainable as many thought. He said nothing gave him a greater pleasure than to address the audience, composed as it was of Brahmins, Vyasias, Sudras and others by the word 'Brothers.'

There was a time when that simple but endearing term proved a friend to strangers in foreign lands and a safeguard to virtuous females. But times soon changed and wherever men go they meet with nothing but distrust and hatred. They see Humanity split up into innumerable divisions and the ties of mutual affection cut asunder. In no country in the world is such a sad state of things more glaring than in India. It was not necessary, he said, in order to cultivate brotherly feelings one should give up one's caste and religion. It might be easily done without any such sacrifice. He mentioned the recent Salem riots as an example of the absence of such a feeling. However attempts were being here and there made by philanthropic gentlemen to promote goodly feelings among their fellowmen. And the British Indian Association, the Madras Cosmopolitan Club and such other Societies were examples of such benevolent attempts. But being confined to particular localities, their operations were limited. On the other hand the Theosophical Society which has its origin in the Himalayan Brotherhood, offers a much wider field of usefulness than any of them. It numbers among its members, Hindus, Christians, Mahomedans,

Asiatics, Europeans, Americans and Anstraliains. Every Hindu, nay every individual that has the welfare of his country and of his fellowmen at heart, should join the Society and try to promote its noble objects.

The Secretary of the Branch made a few remarks regarding the third and the most important object of the Theosophical Society, viz., the exploring of the hidden powers latent in man. As an introduction to the subject he slightly touched upon modern Mesmerism and showed how, by developing clairvoyant powers in a subject, a mesmerist enables him to predict the future, (look back into the past) diagnose diseases, prescribe appropriate remedies; how by the influence of his Odylc force, a practised operator can cure diseases given up by the medical profession; how Mesmerism throws light on the heretofore despised customs of Hindu Yogis resorting to burning grounds for meditation, Brahmuns sitting isolated at dinner and refusing to be seen by other caste people; why eating flesh is to be avoided and the touching of flesh-eaters forbidden; how the so-called superstitions such as "the influence of the evil eye," &c. are perfectly scientific. He also showed how Mesmerism has given a death-blow to Materialism by proving the fact of Human soul being an entity quite independent of the body. He then pointed out that in India there is a far greater science than mesmerism, viz. the occult science, the noble inheritance of the great Rishis. For, while mesmerism enables one to develop clairvoyant powers in another in an inferior degree, occultism enables one to develop them in one's own-self in an extraordinary degree. It enables him also to know not only what is passing in this world but to soar into the higher worlds; and to know the secrets of the universe, and all the profound mysteries of Nature and Humanity, and thereby to become one with Parabrahman. The study of such a science is one of the objects of the Theosophical Society and the Masters of such a science are the originators of it. They originated the society in order to work out by its means the moral and spiritual regeneration of India and of the world at large. As they hope to begin this work through the Hindus he exhorted the audience to prove worthy of their ancestors by joining this movement and taking the lead in effecting the spiritual regeneration of this sceptical and materialised world.

The Pundit of the Branch then read a paper on *Karma* in Sanscrit and Telugu.

When this was over, one of the Sanscrit Pundits who were present on the occasion, having misunderstood the principles of the Society, took objection to some of its tenets and a somewhat spirited discussion ensued. But however the real objects of the Society being clearly explained to them, the Pundits unanimously declared the objects highly commendable.

The Chairman then offered his remarks in an elaborate and eloquent speech, after which a benediction was pronounced by the Sanscrit Pundit of the Branch and the meeting was brought to a close by proposing a vote of thanks to the Chairman and to the Gentlemen that kindly honored the occasion with their presence.

With best regards,
I am,
Yours Fraternally,
J. PURNAYYA,
Secretary.

No. 15.

Proceedings of the Anniversary Meeting of the Krishna Theosophical Society, Guntur, held on the night of 27th December 1882, C. C. V. Sitharamayya Garu, Vice-President, in the chair.

* * *

3. Resolved that the management of the Girls' Schools opened by Bhonegnagiri Pattabhirama Sastri Garu be undertaken by the Branch and that each School be examined every fortnight by the resident members in turns.

4. Resolved that a sum of Rs. 3 be contributed monthly to the Sanscrit School opened at Vinakondah under the patronage of the Branch.

* * *

6. Resolved that the services of Knppa Venkata Sastri Garu, the Master of the Sanscrit School opened by the Branch at Guntur, be dispensed with.....and that K. Lakshminaryana Sastri Garu be appointed in his stead on Rupees 10 per mensem if he is willing to accept the offer.

7. Resolved that the collections of the Branch be deposited in the Post Office Savings Bank.

* * *

10. Resolved that Paras Nos. 6 and 8 of the Rules originally framed for the administration of the Branch be altered as follows:—

Para. 6. The officers of the Branch shall be a President, two Vice-Presidents, a Secretary, two Assistant Secretaries and eleven Councillors. One of the two Assistant Secretaries is to have charge of the Library and the other of the Branch Society's Funds.

Para. 8:—The following part of para. VIII is to be considered as repealed:—"He shall also have.....the Council."

* * *

13. Resolved that the following be added to the rules.

Rule XVI. Five members shall form a quorum to commence business in the ordinary meetings of the Branch.

* * *

True copy sent for publication in the Supplement to the "Theosophist."

J. PURNAYYA,
Secretary.

THE BROTHERHOOD OF MAN.

Extracts from the Anniversary Lecture.

By DR. RAM DAS SEN, F. T. S.

[Following is a portion of a lecture delivered at the recent anniversary of the Berhampore (Bengal) Branch Theosophical Society, by Dr. Ram Das Sen, F. T. S., Author of the *Aitihāsik Rahasya* (Historical Anecdotes). Our learned Brother is the former correspondent of Prof. Max Müller and other European philologists, and received his title of Doctor from a German University in recognition of his ability as an Oriental scholar. We select his address for reproduction in preference to others delivered on the occasion, one of which, that of our very esteemed Brother Dinanath Ganguli, was both able and interesting—because its length does not exceed the limits of our space and we were glad to show to educated Hindus that an interest in Theosophy is quite compatible with much western learning. Ed.—]

Gentlemen, I do not wish to take up your valuable time with a long lecture. I am going to remind you only about the glory of ancient India, when Buddha Ghosh in his *Dhamma pada* explained to his Aryan brotherhood the principle of Sakkyā Muni the great moral guide to peace and happiness. It was the aim of the great Master Buddha Deva to bind us in one chain of Universal brotherhood. In the Buddhistic Convocations held under the auspices of the great monarchs of ancient India the *Sikavinas* of India, Greece, Bactria, Persia and China sat together as brothers to inculcate the doctrines of the great Master. There was no animosity or priestly prejudice in those days, on the score of creed or caste. All sat together as brothers in meditation, solemn and sacred, for doing good to humanity which was regarded as a common cause. All fought for the proletariat. It was a noble age indeed. Like the *yatis* of old, the incomparable master of the nineteenth century, Auguste Comte devoted his noble life to the good of humanity. His motto was 'Love'—'Order.' 'Progress' and 'Live for others.' He passed his solitary moments in meditating how to relieve the sufferings and promote the good of humanity. Humanity was his idol of worship, he dedicated his life to do good to others. Theosophy has the same basis of morality. Its aim is to give us in one chain of brotherhood.

Madame Blavatsky and Col. Olcott are also heroes of Humanity, and they have in this age of scepticism, unbelief and selfishness opened our eyes to our chief good and taught us to be humble—to love man and be happy. Let brother Theosophists heed their admonitions and unite together in one bond and make our lives sublime.

I cannot refrain from saying on an occasion like this a few words as to the nature of the soul, its future destiny and our duties in respect to it.

From Chemistry we learn that matter is indestructible. Bodies change their form, it is true; but the material element, the simple body is imperishable, and always to be found intact, notwithstanding the changes it undergoes. If it is true in the material world that nothing is ever lost, it must equally be true that neither is anything lost in the spiritual world, that only transformations take place. We know that we are not only material but spiritual beings, that we are not merely a mass of matter composed of earth, air, water, fire, &c., but that this wonderful composition of material elements is quickened, informed by something higher, nobler, sublimer, something which we feel is not material, to which we commonly give the name of Soul. This is not destroyed with death, but survives death, just as material bodies change form but exist nevertheless. If then we do not die outright with death, if the soul exists after death, the question we are confronted with is an awful one. It is then a question, not of death or annihilations, but of progress that we have to deal with. The soul enters another sphere of existence after the dissolution of the material body, and that sphere evidently must be a high or low one, happy or miserable, according to the degree of advancement, elevation, and purification the soul in its previous existence has been able to achieve. Our whole interest then centres in this one question—how we should regulate our life in this world that we may be prepared and fit for that higher state of existence which is reserved for us? This has been the question which has agitated the minds of men from the remotest ages. But our duty seems clear enough—to purify and elevate our soul. Purification means the removal of the grosser particles that attach to a thing otherwise clean. The impurities we gruel in our passions, abilities, affections and desire—our envy, jealousy, lust, hatred, vanity and pride. These must be cleared, these must be eradicated like weeds in a garden, before the soul can be freed into its normal condition, regain its native strength and develop its latent powers. It then behoves us while on earth not to be earth earthy—to live in the world, but not to be worldly,—to enjoy the things of the world, but not to let our hearts on them. We should think, reflect deeply and constantly, and be convinced of the utter nothingness of all worldly possessions—of riches—of pomp—of fame—of

glory—nay of life itself. For they avail us not, they stand us not instead—they are a hindrance—an encumbrance to our purification. We are as it were birds of passage here—destined for a higher state of existence; and our aim should be to make everything here subservient to that one end. Our conduct in life should therefore be to practice truth, beneficence and charity—to look upon all mankind as brethren, to love them, help them, and do them all the good we can.

“Think not, speak not, wink not sin,
But in body pure and pure within.”

“It is only thus that you can purify and elevate your soul and render it fit to enjoy that higher existence which awaits it in the ethereal spheres. For if your soul be vicious and corrupt, if during your terrestrial life you have been sunk in material interests, and exclusively given up to purely physical enjoyments which make you the fellow of the animals; if you have been hard, your conscience dumb; your instincts low and evil, you will be condemned to recommence your life on earth again and again, where physical suffering and moral evil have taken up their abode, where happiness is unknown and where happiness is the universal law.”—Louis Fignier.

To be learned, great or rich, is not given to all; but to be truthful, honest, and forgiving is denied to none. Let us then be up and doing. World and its cares have made slaves of us. Let us shake off its baneful yoke; extend our hand of love to all mankind, and do them all the good we can; for we are miserable, indeed. Our evil passions and propensities must be mortified and torn off from our heart, and truth, love and benevolence and self-denial must be planted instead. When these take root, when these grow and flourish in luxuriance and we have learnt the luxury of doing good, we shall have attained to peace and happiness, and our mission here will have been fulfilled. I have thus tried to explain briefly my views as to the nature and destiny of the soul and our duties in life; but how far I have succeeded will be best judged by you. So now I conclude, but not before I have wished you, Brethren a HAPPY NEW YEAR and with the advance of the New Year a steady advance in the path of rectitude, purity and peace.

GRANT HALL, BERMAMPORE, BENGAL.
The 1st January, 1883.

THE ADHI BHOUTIC BHRATRU THEOSOPHICAL SOCIETY.

The annual Executive Meeting of the A. B. B. Theosophical Society, Berhampore, Bengal, was held on the 31st December 1882, at the Grant Hall.

The following account was audited and passed, viz :

PRESENT :

Babu Dina Nath Ganguli, F. T. S.
,, Shyama Charan Bhatta, F. T. S.
,, Patiram Banerji, F. T. S.
,, Kusumvilas Ray Chaudhuri, F. T. S.
,, Kali Prasanna Mukerji, F. T. S.
,, Kamakshya Prasad Ganguli, F. T. S.

For the ensuing year the following officers were elected :

Babu Navin Krishna Banerji : President.
,, Dinanath Gangul, President *pro-tem* (during the absence of the President).
,, Dina Nath Ganguli : Secretary.
,, Kali Prasanna Mukerji, Secretary, *pro-tem*.
,, Patiram Banerji : Treasurer.

The following members were elected for the Council :

Babu Kamakshya Prasad Ganguli.
,, Nafardas Ray.
,, Shat Cowri Mukherji.
,, Shyamacharan Bhatta.

Resolved that the rules now in force be adopted for the coming year with one or two slight additions and modifications.

KALI PRASANNA MUKERJI,

Secretary.

BOMBAY BRANCH OF THE THEOSOPHICAL SOCIETY.

At the special meeting of the Bombay Branch of the Theosophical Society held on the 21st January 1883, the following annual Report of the Secretary was read :—

The balance in the hands of the Treasurer on the 31st December last was Rs. 283-6-0. The outstanding on the same date was Rs. 324; since the above date Rs. 38 have been paid up, thus reducing the outstanding balance to Rs. 286. Of this Rs. 138-8-0 seem to be recoverable; the remaining balance of Rs. 147-8-0, which is irrecoverable, I would recommend to be written off as bad debt.

During the past year about 14 meetings were held (in addition to the weekly meetings for reading works on Psychology) at which business more or less of a formal character was transacted. Two lectures were given on Vedantism by Mr. Gungadhur Keshew Athole. The President-Founder also gave two lectures on Practical Mesmerism. Dr. Pandurang Gopal gave a lecture, on the “Relation of Mind and Matter” and the definition of the so-called Psychic Forces. Mr. Tookaram Tatia, one of the Councillors, reprinted Patanjali’s Sutras on Yoga with their English translation which were out of print for many years. His service in the matter has been acknowledged by the President-Founder and will, it is hoped, be appreciated by the public at large. An event of great moment both to some of the members individually and the Branch generally during the last year must be noticed, viz., the departure of the Founders to Madras. During the time that they were here, the Head Quarters were at our disposal for holding our meetings, and were a help to us in various ways. By their departure from this city, we are thrown on our own resources, and the time has now arrived when our loyalty to our CAUSE and our capabilities of individual development and self-government will be truly tested.

It must be acknowledged that we have not yet succeeded in placing our Branch on as satisfactory a footing as one could wish. Although we are financially solvent, yet I think we have not yet devised means to provide intellectual food for our members. This is I think because on the one hand some members do not realize the principle that in giving we receive, and on the other that others expect a sudden development of our aims and the realization of objects in view. Those members who are intellectually gifted ought I think to instruct their brother members in subjects of which they have made a special study—be it physics or metaphysics. And it is a source of satisfaction to us all that we have among us three or four members already who have made the physical sciences their special study, and it is to be assumed that if they are keenly sensible of their duty towards the Branch, they will be able to take up such work with advantage to other members. The example already set by Dr. Pandurang Gopal in this direction ought to be followed by the other members. But are we to study physical science here, some members would say. The answer is, “Yes.” Because we are engaged here not in pursuit of partial truth but the whole truth. I think the principle the Founders wish on which we should work is that of co-operation. As the bees leave their hive and go out in different directions from flower to flower in pursuit of honey and return with their treasures to their common house, so should all the members work in different departments of knowledge and bring the fruits of their labours to their Branch for the benefit of us all. It must also be noticed that most of the members are business men, and it is perhaps too much to expect such work from them. As most of the members are more learners than teachers, I leave it to you to devise some means by which their craving for such knowledge can be satisfied. It cannot be denied that apart from those who have joined us with the object of satisfying an idle curiosity, most of us have joined the Branch with the object of studying spiritual science. The hard and uncompromising conditions exacted from those who are engaged in its study you are well aware. Perhaps all of us are not in a position for the present to enter upon such a life. It is a reasonable expectation, however; that each member should have frequent opportunity of being enlightened from time to time with the theoretical explanations and views of those who have made “man” and “nature” their study of a lifetime. It must be admitted that the subject of metaphysics is very abstruse and has to be systematically taught, and learnt, and there can be no doubt that it cannot be studied

thoroughly by one's self. This will be plain to you if you have read any one of the Nos. of "Occult Fragments." In this department of knowledge explanations *ex-cathedra* regarding one's difficulties are invaluable. So long as the Founders were here we had all the help we could wish in the matter—occupied as they were in the administrative work of the Parent Society. As Vedantism, if properly understood, is Occultism, I think if we engage a Pundit to study even its bare words thoroughly, I think we shall have equipped some of our members for prosecuting their studies in his direction with advantage.

In conclusion I beg to state that after payment of the cost of furniture, &c. (amounting to about Rs. 150) sanctioned by you at the meeting held on the 7th instant, I am glad to state that the Treasurer has still in his hands something like Rs. 200, out of which we may be enabled to lay the nucleus of a Library, and as funds increase provide for the purchase of scientific apparatus, &c.

After the report was adopted, the following office-bearers were elected for the current year:—

President.

Rao Bahadur Gopalrao Hari Deshmukh.

Vice-Presidents.

Mr. K. M. Shroff.

Dr. Pandurang Gopal.

Mr. Tookaram Tatya.

Councillors.

Mr. S. St. Lawrence.

Mr. Dinshaw Dorabji.

Dr. Vithalrao Pandurang Mhatre.

Mr. Nasserwanjee Coyaji.

Mr. Martandrao Babaji Nagnath.

Mr. Rastamji Nasserwanji Coyaji.

Mr. Dorabji Hormasji Bharucha.

Secretary & Treasurer.

Bal Nilaji Pitale.

By order.

BOMBAY, }
31st January 1883. }

BAL NILAJI PITALE,
Secretary & Treasurer.

MADURA THEOSOPHICAL SOCIETY.

(BYE-LAWS.)

1. The objects of the Madura Theosophical Society are:—
 - (1). To cultivate a feeling of Universal Brotherhood.
 - (2). To favor the diffusion of Sanskrit Literature and Aryan Philosophy.
 - (3). To enforce, on the part of its members especially, the leading of truthful, pure and temperate lives.
 - (4). To cultivate and promote, as far as practicable, a knowledge of the hidden laws of nature and the latent capacities of man.
2. This Society shall observe religious neutrality and abstain from Sectarianism.
3. The Society shall consist of a President, a Secretary and Treasurer, and members.
4. Any Fellow of the Parent Society or of one of its Branches may be admitted, as a member by the President.
5. Every candidate for admission to the Society must be recommended by two Fellows.
6. The President and the Secretary shall in future be elected for the term of one year in the month of December by a majority of the Fellows. The President may be re-elected with the sanction of the General Council obtained before the expiration of the year.
7. The President and two other Fellows, or the Secretary and two other Fellows, or any five Fellows shall constitute a quorum in all cases.

8. Every member shall pay in advance a monthly subscription of not less than half a rupee towards the expenses of the Society. The Society may exempt from payment a member who is unable to pay.

9. The Secretary shall keep a record of the proceedings of the Society and an account of its funds. He shall also correspond on behalf of the Society.

10. The members shall meet at least once a month on such day and in such place as may be found convenient and notified by the Secretary.

11. A small library to begin with of the books recommended by the Parent Theosophical Society shall be formed out of voluntary contributions by the members; while some periodicals, the "Theosophist" among them, shall be sent for out of the monthly subscriptions.

12. Each member shall select and study one of the books thus got out, and at the meeting communicate to others, as best he chooses, the portion he has studied, answering the questions put by them in view to a proper understanding of the subject.

13. Whoever infringes any of these bye-laws or the rules of the Parent Society, shall be called upon by the President to explain and defend himself. Should the President in Council with the Fellows think that the conduct is blameable, it shall be reported to the Parent Society for such action in the matter as its Founders may deem fit.

14. The above bye-laws may be modified from time to time as occasion arises with the consent of a majority of the members.

15. A copy of the bye-laws or of any alterations therein shall be sent to the Parent Society.

V. COOPPOOSWAMY,

Secretary.

MADURA, 14th February 1883.

THE BEHAR THEOSOPHICAL SOCIETY (BANKIPORE).
RULES AND BYE-LAWS.

IN addition to the Rules of the Parent Society, the following special Bye-Laws have been adopted.

(1) The President shall preside in the ordinary meetings of the Society, and discharge the ordinary duties of a Chairman. In the absence of the President, the Vice-President shall perform the duties of the President.

(2) A meeting shall, under ordinary circumstances, be called once in every month.

(3) An extraordinary meeting may be called by the Secretary, with the consent of the President.

(4) No resolution shall be passed, unless there be a majority of votes for it, the minimum number being seven.

(5) The President, in case of a tie, shall have a casting vote.

(6) * * * * *

(7) Each member shall pay at least four annas a month in order to raise a fund to be placed at the disposal of the Secretary, for the purpose of books and periodicals and for other necessary expenses.

PURNENDRA NARAYAN SINHA,

Secretary.

Approved by the President-Founder.

DAMODAR K. MAVALANKAR,

HEAD QRS., ADYAR, } *Joint Recording-Secretary,*
27th January 1883. } *Theosophical Society.*

THE BRITISH THEOSOPHICAL SOCIETY.

Important changes have just occurred in our London Branch. From a recent letter from our esteemed friend and Brother, Mr. C. C. Massey, we learn that on Sunday the 7th January, the annual election for officers resulted in the choice of Dr. Anna Kingsford as President and Mr. Edward Maitland, an eminent writer, and Dr. George Wyld, late President of the Branch, as Vice-Presidents for the ensuing year. Dr. Kingsford is perhaps the best person in England to head a moral and spiritual movement of the character of ours. Whether

considered as regards her practical knowledge of certain branches of physical science, her personal elevation of character, or her spiritual endowments, she is one to command universal respect. As to Mr. Edward Maitland it suffices to say that he is fully worthy and competent to be her coadjutor; as those who have read his "The Soul, and how it found me," will be ready to confess. The two are the writers of the "Perfect Way"—that remarkable book which has attracted so much attention in England, and was recently reviewed in these columns. Dr. Kingsford and Mr. Maitland are in sympathy with Asiatic thinkers, though the views of the philosophical school which they are founding are not quite identical with those of Indian occultists in all respects. And although their movement is, like that of the Parent Society, but fairly begun, it is already evident that it is destined to make a distinct impression upon contemporary thought. The British Theosophical Society will not, however, lose any part of its eclectic and tolerant character in taking new officers, but will continue to be, like its parent body, non-sectarian, the rallying-centre of minds in search of archaic truth, the lens for its conviction.

THE PARIS (FRANCE) THEOSOPHICAL SOCIETY.

OUR very valued friend and brother, Monsieur P. G. Leymarie, reports that our Branch in Paris "meets every Sunday as usual at 30 Rue Jacob, at the house of M. Evette, F. T. S. The usual routine is to begin with the reading of translated extracts from the *Theosophist*, which are discussed in a scientific and philosophical spirit. Then M. T.—(an eminent Engineer) who has discovered the key to some very ancient oriental writings, gives translations which embrace many rare and precious teachings in Philosophy, Ethics, Science, and particularly Astronomy." The work in question is attributed to a Sage named Gautama, as it would seem a predecessor of Sakya Muni—and our Paris colleague, M. T. affirms that his author, many ages ago, "knew the Absides, the Motions of the Stars, the Precession of the Equinoxes, by the help of astronomical calculations as exact as those of our days." Then M. T. M. a noble savant of 87 years, a Deputy in 1848, brings us into the discussion of Kepler's immortal works, in which the geometrical plan which pervades the entire universe, and its manifestations in all beings as well as objects, are exemplified with the power of a true revelator of Nature's secrets." Such is the lofty occupation of one of our most dignified groups of theosophists in Europe. In this Sunday gathering of thoughtful and able men (M. Camille Flammarion, the Astronomer, was at the latest reported meeting, as was also the venerable Alphonso Cahagnet) may also be remarked the tendency of our theosophic movement which, whatever else its opponents may charge it with, must at least be conceded to elevate the mind of its supporters above the puerile inanities of humdrum life.

ANOTHER THEOSOPHICAL SANSKRIT SCHOOL.

A CORRESPONDENT of the *Indian Mirror*, writing from Bhangulpore says:—

You will, perhaps, be glad to hear of the success which has attended the scheme of the Theosophists at Bhangulpore of founding an Anglo Sanskrit School teaching up to the Entrance Course, but with a far more extensive range in prospect for Sanskrit learning. The School was opened, on the 5th instant, with about a dozen students on its rolls. The number has since swelled to about a dozen times as many, and the classes, eight in all, from the highest to the lowest, have been put in working order. Babu Kunjalal Chucker Cutty, the late retired Head Master of the Bankurah Zilla School, has kindly accepted the post of Head Master to the institution, and has been discharging his duties to the satisfaction of the students, and the Managing Committee. Babu Manindra Nath Singh, of Champanagar, has set a noble example of disinterested zeal for public good by offering his valuable services gratis for one year as Honorary Second Master, which the Committee have gladly and thankfully accepted. This gentleman has himself read up to the B. A. standard in the Presidency College in the performance of his self-imposed work, the Committee is glad to find in him the high ability and devotedness of an experienced teacher.

The School owes its existence to the entire support of Babu Tej Narayan the wealthy Zemindar, who, at his own cost, has been providing it with the necessary furniture, books, and maps among sundry other things, and has kindly come forward to maintain it with a subscription of Rs. 100 a month to be supplemented by a growing collection amount in schooling fees, the rates of which in the several classes have been fixed at only one half of those prevailing in the Zilla School. The School is called after his name, "Tej Narayan City School."

THE NUMBER SEVEN.

A friend in England, noticing the strange association of the number 7 with events in the course of the Theosophical Society, calls our attention to the fact that "the late most important meeting of our London Branch, at which new elements were introduced, and a President of great genius and energy was elected, was held, quite undesignedly as regards date, on the 7th of January. And giving numerical values (according to order in the English Alphabet) to the letters of our President's name, I find that by the well-known method (called the St. Martin Theosophic arithmetic) of dealing with such numbers, they sum up to 7. Thus:—

Anna	=	30	1	Doctor	=	75	1
			3				7
Kingsford	=	103	3	Kingsford	=	103	8
			3				6
			—				—
			133			178	= 16 = 7
			= 7				

"From the occurrence of similar 'coincidences' lately in my experience, I have had occasion to pay great heed to them, and have satisfied myself beyond all doubt that they occur beyond the possibility of explanation by the ordinary doctrine of chances and probabilities."

A PRAISEWORTHY EXAMPLE.

Babu Anantram Ghosh, District Munsif of Amta, having in a most unprejudiced and liberal spirit donated to the Sinhalese National Buddhistic Fund, through Colonel Olcott the sum of ten Rupees, I am instructed to announce the fact through the *Theosophist*.

I am also to express the grateful interest felt by the Board of Managers in seeing this further proof of the kindly and tolerant spirit awakened by our Theosophical Society in all its members, irrespective of creed, caste or race.

GALLE, CEYLON, } G. EDREWERE,
26th January 1883 } Sec. Bd. Managers, N. S. B. F. (S. P.)

PERSONAL ITEMS.

On the 30th of January H. H. Daji Raj, F. T. S. Thakoro Saheb of Wadhwan, President of our Saorashttr Branch in Kathiawar, came to the Adyar Head-quarters on a visit to the Founders. He travelled incognito—that is, unofficially and as a private gentleman—and so brought but fifteen followers instead of 500, and did not take from the Madras Government the Salute of nine guns to which he is entitled as a reigning Prince of a Native State. His Highness was met at the Railway Station by Colonel Olcott and the principal officers and some members of the Madras Theosophical Society, who were all agreeably struck with his modest deportment and high-bred manners and appearance. He leaves for a tour in Europe by a late Mail Steamer in March, in course of which he will make large purchases for the new palace he is building at Wadhwan. We bespeak for him the polite attentions of our members throughout Europe.

Our valued friend and brother, Munshi Bishen Lall, M. A., President of the Rohilkhand Theosophical Society, at Bareilly, visited Chandausi, Moradabad, and one or two other places, for the purpose of promoting the cause of Theosophy by the formation of Branch Societies. He already telegraphs to us the establishment of a branch at Moradabad. Further particulars will appear in our next. If those who complain of not being favoured by the "BROTHERS" were to turn a leaf out of our respected brother's book, they would undoubtedly serve themselves by *unselfishly* serving the cause of the Society. Mere lip devotion is entirely useless; it is the practical work of a man, either for the good or evil of his fellowmen, that determines his future destiny. Those therefore who wish to advance on "THE PATH" must first acquire good *Karma*.

Our valued friends and members, Mrs. and Mr. Sinnett now at Calcutta are expected shortly to visit our new home. Those who are acquainted with the early history of our Society will remember that our distinguished friends have stood by our side and nobly helped us to win the battle. It is to them that we owe a large share of the success of our cause. Wherever they go our good wishes will always follow

them. They will most probably stop with us at our Headquarters for a few weeks before going to England.

Mr. J. C. Williams F. T. S., Collector and Magistrate of Etah, formerly of Saharanpore, goes on two years' furlough to England. On his way home, we hope to welcome and receive him in Adyar, since we heard that he will sail from Madras.

[From a letter of M. R. Ry. P. Iyalu Naida Garu, Vice President of the Madras Theosophical Society, we publish the following Extract, Ed.]

"It is with extreme sorrow that I have to inform you of the melancholy news that H. E. Nawab Sir Salar Jung Bahadur died here last night. On the night of the 7th instant he had some bad symptoms which turned out to be cholera yesterday, and which ended his life on the same evening. He leaves many thousands of friends and people to mourn for his loss. His truthfulness, generosity, tolerance, forbearance, magnanimity, mildness and wisdom were great and generally made a lasting impression on the minds of those who had the pleasure of conversing and associating with him. His premature death is the chief topic of conversation among the people, high and low and will not be so easily forgotten."

Our Colleague and Brother of *The Poona Observer* in his issue of February 21, kindly republishes the following witty thrust from an unknown "contemporary."

"THEOSOPHY—A contemporary says that the efforts being made to establish a branch of the Theosophical Society at Delhi are likely at last to be crowned with success. About thirty members have signified their intention to join the brotherhood, and a requisition has been sent to the head-quarters of the Society, to depute an enrolling member to open the Branch. *This must mean a collection of Rs. 300 by way of initiatory fees.*"

The italics are ours. Pity that the unknown witsnapper should have thus left his sentence incomplete. Were he as truthful as he is jocular, he might well have added—"and, it must mean an expenditure for the Parent Society of Rupees 600, for sending that enrolling member;" let alone the sad fact that out of 30 members, half are sure to avoid payment of the small fee by either pleading poverty or giving some other reason—often but a pretext. We invite the attention of both the Editor of *The Poona Observer* and his "contemporary" to peruse the yearly accounts of our Society in the *Theosophist*, before cracking jokes at the T. S.'s expense.

AN ENEMY TURNED BROTHER.

[Col. Olcott has received from one of the Western States of America the following cordial letter, which is as gratifying to all of us as it has been to the recipient. The writer—now, happily, a Theosophist—is a learned physician of German birth but long settled in the United States, where he is known and appreciated as a writer upon philosophical and spiritualistic topics. Hundreds now inimical to our society would, like the present correspondent, be converted into friends if like him they could but have the chance to inform themselves about the facts. In fact we find, as time goes on, that this change is actually taking place in many able minds. And among the vindictive agencies must be given a chief place to Mr. Sennett's *Occult World*, the circulation of which has now extended to probably every English speaking country on the globe. It will doubtless cheer our new Western friend to learn that other and perhaps far more (*Fragments of Occult Truths*, dropped from the table of the MASTERS, have been gathered into Mr. Sennett's basket, and may shortly appear in the form of another volume. Ed.]—

"Some months ago, being a little irritated, from reading Mr. Sennett's "*Occult World*;" (a book, which I took up with a great deal of expectation, and which gave me *then* very little satisfaction) I wrote to you, giving you and the "Brothers" a *piece of my mind*. I did not expect any answer then; believing that it would be entirely immaterial to you, whatever my opinions might be in regard to occult science. As you however kindly answered my letter, showing an undeserved interest in my instruction, I consider it now my duty, to recant and apologize for my former opinions.

In fact, since reading the "Hints on Esoteric Theosophy," and especially since studying the "Fragments of Occult Truth" in the "Theosophist" my views have been completely revolutionised. My faith in the reliability of spiritualism having been shaken some time ago, partly by reading "Isis Unveiled," partly by a careful review of my own spiritualistic experiences, which were not in every respect satisfactory, I was undecided what to believe, and almost made up my mind to cease investigating altogether, for the following reason.

It is self evident, that the all pervading intelligent principle, which we call "God," and of which every individual spirit is only a part, must be infinitely wise, and whatever exists, must therefore have been created or evolved according to the highest principles of wisdom and love. But if everything is made infinitely better, than we could make or wish it ourselves, then we may safely put our trust in God, and wait with patience until the Supreme Master of the Universe shall reveal to us more of the sublime mysteries of nature. To worry about our future, would be equivalent with acknowledging a suspicion, that the great architect might perhaps have made some blunder after all, or with asserting, that the egg can be wiser than the hen that laid it.

Although the above reasoning must be correct, still it did not satisfy the cravings of my inquisitive mind; but on further reflection I found, that man even here on earth is not condemned to perpetual ignorance in regard to his future destiny, and that with intuition and introspection as our aider, we are certainly enabled to learn a great deal, even without any extraneous assistance.

I have carefully read the "Fragments of Occult Truth," and it now looks as though those teachings were not entirely new to me. It seems as if the sun had suddenly risen over a well known landscape, illuminating with its glorious light those parts, which I had often before beheld in the misty twilight of imperfect day. I feel myself highly elevated by this knowledge. Although as yet I have obtained but little light, yet from what little I have received, it appears to me, as if I, with open eyes, were wandering among the blind, or as if from a lofty attitude of spiritual elevation I were looking down upon the ludicrous scuffles of children. I further feel, that a spiritual link has been established between your Society and my humble self, and with confidence I look for more light from the same source. Of course I do not expect, to be at once admitted into the inner chamber of the temple. I do not even presume to expect to arrive during this short life at a partial understanding of the secret workings of nature; but from what glimpses I had behind the veil, I have become convinced of the wisdom and goodness of the source of life.

The doctrine of reincarnation or transmigration of souls, upon which I used to look with horror and disgust, appears to me now perfectly natural, beneficial and wise, and I look forward to some future period of existence, to accomplish what cannot be accomplished in the present condition.

I am anxious to learn; yet there are many statements, that must appear extravagant and absurd to the uninitiated. Neither can the founders of the Theosophical Society become offended at the unbelief of the sceptic; because only the credulous fool would swallow every statement without masticating (understanding) the same, and such a one would be only a poor acquisition to your ranks.

There are many questions I am tempted to ask; but as this letter has already spun its length to an extent not intended, and as your patience must have certain limits, I will forbear at present, and wait a while, when perhaps I shall know more and have less to ask." * * *

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