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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

CHAPTER XIX.

THE poles are scarcely farther apart than the views of Western Spiritualists and Asiatics with respect to communion with the dead. The former encourage it, often try to develop mediumship in themselves or their family members to enjoy it, support many journals and publish many books to tell about and discuss their phenomena, and cite the latter as proofs of the scientific basis of the doctrine of a future life. Asiatics, on the contrary, discourage these necromantic dabblings as soul debaucheries, and affirm that they work incalculable evil upon both the dead and the living; obstructing the normal evolution of man's spirit and delaying the acquirement of *gnánam*, the highest knowledge. In Europe and America one often meets around the séance-table the noblest, purest, most learned, as well as their opposites; in the East, the mediums and sorcerers are patronised only by Pariahs and other degraded castes, as a general rule. At the West, in these latter days, families usually feel glad rather than sorry if a medium is discovered in their household, whereas in India it is thought a disgrace, a calamity, something to deplore and to abate as soon as possible.

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

H. S. O.

The Hindu, the Buddhist, the Zoroastrian, the Mussalman, are of one mind in the above respect, all being influenced by ancestral tradition as well as by their sacred writings. Dealings with the dead are not alone discountenanced, but also the exhibition of one's own psychical powers, whether congenital or developed later by ascetic training. The Indian Brahmin would, therefore, look with disfavour both upon the phenomena of M. A. Oxon, the medium, and those of H. P. B., the educated thaumaturgist. Not caring for the problems of Western psychology as intellectual stimuli, and having forms of religion which start with the basic hypothesis of spirit, they place but a minimum stress upon the psychic phenomena as proofs of immortality, loathe the obsessed medium as spiritually impure, and hold in diminished respect those who, possessing *siddhis*, vulgarise them by display. The development of a long list of *siddhis* occurs naturally and spontaneously in the progress of Yogic training, of which only eight, *Anima*, *Mahima*, *Laghima*, etc.,—the Ashta Siddhis, in short—relate to the higher spiritual state; the other eighteen or more pertain to the astral plane and our relations to it and to the plane of this life. Black magicians and beginners have to do with these; the progressed Adepts of White Magic with the nobler group. It is to be observed, then, that while H. P. B.'s phenomena commanded the adoring wonder of her Western pupils and other intimate friends, and caused the malignant scepticism of her opponents, they actually lowered her in the opinion of the orthodox pundits and ascetics of India and Ceylon, as marking an inferior spiritual evolution. With them, there was no question of the possible genuineness of the marvels, for all such are recognized and catalogued in their Scriptures; the mental aura of a Ray Lankester would asphyxiate them. At the same time, while the display of psychical phenomena in public or before the vulgar is condemned, the knowledge that a religious teacher possesses them adds to his sanctity, as being signs of his interior development: but the rule is that they are not to be shown by a teacher even to his pupils before they have become so versed in spiritual philosophy as to be able to understand them.

In the "Kullavagga," v, 8, 1, is related the story of the sandalwood bowl of the Setthi of Rágagaha. He had had a bowl carved out of a block of sandalwood, and lifted it high up into the air on the top of a bamboo tied to a succession of other bamboos, and then offered it as a gift to any Sramaña or Brahman possessed of psychical powers (*Iddhi*) who could levitate himself and get it down. A renowned monk named Pindola Bháradvaga accepted the challenge, rose into the air and brought down the bowl, after going "thrice round Rágagaha in the air." The onlookers, a great concourse, fell to shouting and doing him reverence; which noise coming to the ears of the Buddha, he convened a private meeting of his disciples and rebuked Pindala.

"This is improper," said he. "Not according to rule, unsuitable, unworthy of a Sramaña, unbecoming, and ought not to be done... Just like a woman who displays herself for the sake of a miserable piece of money, have you,

for the sake of a miserable wooden pot displayed before the laity the superhuman quality of your miraculous power of Iddhi. This will not conduce either to the conversion of the unconverted, or to the increase of the converted; but rather to those who have not been converted remaining unconverted, and to the turning back of those who have been converted." He then made this imperative rule: "You are not, O Bhikkus, to display *before the laity* the superhuman power of Iddhi." (*Vide* "Sacred Books of the East," Vol. xx, p. 79.)

In "Kullavaga," vii, 4, 7, Devadutta is said to have "come to a stop on his way (to Arahathship), because he had already attained to some lesser thing" (pothugganiká iddhi, or psychical powers)—and *being satisfied that he had reached the summit of development*.

In Dr. Rájendralála Mitra's note to Aphorism xxviii, of Patanjali's Yoga Sutras, speaking about the developed psychical powers (*siddhis*), he says:—

"The perfections described are of the world worldly, required for worldly purposes, but useless for higher meditation, having isolation for its aim. Nor are they simply useless, but positively obstructive, for they interfere with the even tenor of calm meditation."

It is not widely understood that the developed psychical powers, covering the whole range of sublimated degrees of sight, hearing, touch, taste, smell, intuition (prophetic, retrospective and contemporary), etc., bear to the awakened individuality a relation similar to that which the ordinary five senses do to the physical self, or personality. Just as one must learn to restrain one's perceptions of external things through the avenues of sense, to concentrate one's whole thought upon some deep problem of science or philosophy, so must the would-be *gnáni*, or sage, control the activity of his developed clairvoyance, clairaudience, etc., if he would not have his object defeated by the wandering of his thought into the bypaths they open up. I have never seen this point clearly stated before, yet it is most important to bear in mind. Through ignorance of this rule Swedenborg, Davis, the Catholic Saints and religious visionaries of all other sects have, as it were, staggered, clairvoyantly drunk, through the picture-galleries of the Astral Light; seeing some things that were and creating others that were not until they begot them; then giving out mangled prophecies, imagined revelations, bad counsel, false science and misleading theology.

Asiatics throng to a possessor or reputed possessor of *siddhis* from the most selfish motives—to get sons from barren wives; cures for diseases, often the fruit of vice; recover lost valuables; influence the minds of masters to favour them; and to learn the future. They call this "asking the blessing of the Máhátma," but no one is deceived by the euphuism in the least, and in ninety-nine cases out of a hundred, the begging hypocrite is dismissed unsatisfied. Even I, in my humble experience, came to know the meanness of this class, for out of the thousands of clamorous sick persons that I healed or relieved in my experimental researches of 1881, I doubt if one hundred were really grateful; and before the year

was up, I had practically learnt how a Yogi must feel about exhibiting his psychical powers. Truly indeed does the Sage declare in *Suta Samhita* that the true Guru is not he who teaches one the physical sciences, who confers worldly pleasures, who trains one's powers until he may reach the *gandarvas* or develop the *siddhis*, for all these are sources of trouble and sorrow: the real Teacher and Master is he who imparts the knowledge of Brahman. This is taught likewise in *Chandogya*, *Brahadaranya* and other *Upanishads*, where it is said that while the Yogi can by will-power make or destroy worlds, call to him *pitris*, *gandarvas* and other spiritual beings, enjoy the power of *Ishwara* in unalloyed *sathwa*, yet he should avoid all these vanities as tending to foster the sense of separateness and as being hostile to the acquisition of true *gnánam*. As for voluntarily consorting with the denizens of the astral spheres, invoking their favours and submitting to their behests, no right-minded, well-informed Asiatic would even dream of it. Sri Krishna sums it up most concisely in that famous verse of the *Gita* (Ch. ix): "Those who worship (invoke, make *pújá* to) the *Devatas* (higher elementals) go to them (after death); those who worship the *Pitris*, go to the *Pitris*. The worshippers of the *Bhútas* (here defined by S'ankara as the lowest nature-spirits; but the word is also a synonym of *Pisachas*, meaning the souls of the dead or astral shells) go to the *Bhútas*. Only my worshippers (*i. e.*, the devotees of *gnánam*, the highest spiritual knowledge), come to me." To repeat, then, H. P. B. would be respected as possessing *siddhis*, but blamed for showing phenomena; while M. A. Oxon, would be looked down upon as the medium of *Pisachas* and *Bhútas*, gifted as he may have been in mind, highly educated as the University may have made him, pure and unselfish as may have been his motives.

So much for the Asiatic view of our case. As for myself, I was through-and-through a Westerner in my way of looking at the wonders of H. P. B. and Stainton Moseyn. They were to me supremely important as psychical indications and as scientific problems. While I could not solve the riddle of her complex entity, I was convinced that the forces in and behind H. P. B. and her phenomena were skilfully handled by living persons who knew Psychology as a science, and by its practice had gained power over the elemental races. In Stainton Moseyn's case there was an equal obscurity. His rooted idea was that his teachers, 'Imperator,' 'Kabbila' [Kapila?], 'Mentor,' 'Magus,' 'Sade' [Sadi?], *et al*, were all disincarnate human spirits; some very ancient, some less so, but all wise and beneficent. They not only permitted but insisted that he should use his reason and work his own way upward; and with tireless patience answered his questions, solved his doubts, helped to develop his spiritual insight, aided him to project his astral body and, by multifarious marvels, proved the nature of matter and force and the possibility of controlling natural phenomena: moreover, they taught him that a system of impartation of knowledge by teacher to pupil existed throughout the Cosmos, in ordained stages

of mental and spiritual development: like the classes in a school or college. In all these respects his teachings were identical with my own; and he never could convince me that, if not the same group, at least the same kind of Masters were occupying themselves in forming these two reformatory and evolutionary centres of New York and London. What a noble soul animated his body; how pure a heart, how high an aim, how deep a devotion to truth! At once a scholar, a gentleman, a clear thinker and writer, he became the most eminent of all the leaders of the Spiritualist party; or, at least so it seems to me, and I have had the personal friendship of Davis, Sargent, Owen and many others. Before commencing this present chapter I have read and studied some seventy of his delightful letters to H. P. B. and myself—representing an interchange of above two hundred epistles; I have also consulted Mrs. Speer's "Records," and they have re-awakened the charm of our early intercourse. His close relation with us and the way in which our psychical experiences were interwoven, make it necessary that I should give more than a merely cursory glimpse of the man; and the best way to show what he was in thought, mind and aspiration, will be to publish in this connection some portions of an autobiographical narrative contained in one of his letters to me. It is dated from University College, London, 29th April 1876, and reads as follows:—

"My life has been cut up into 'junks'—generally of about five years' duration—and the discipline of each is peculiar: but all tends to the same. Illness in some form pervades all, and I seldom am left at one form of work more than five or seven years. I inherited good property: but it was taken from me. I lost it all in one day by an incursion of the sea. I was doing well at College—a likely First and Fellowship to follow. Ten days before examination I broke down from overwork, and was not able to read or even write a letter for two years, or rather I was obliged to defer work for my degree for two years, and then to take an ordinary one. During that two years I went all over Europe, and learned more really than I should have got from books. But it was a wreck of life's prospects.

"Then I had my five years or six rather at Theological work. I had a name in the Church, and was counted a preacher who would make a reputation, and get on. I was thoroughly orthodox, a more or less intelligent theologian who had really studied *all round*, and who had a knack of argument. I went to a wild country district, partly by doctor's advice, to have benefit by sea air and solitude to recruit my health shattered at Oxford, and then I read omnivorously, and worked hard. My people would do anything for me. I could lead them anywhere, and I got a reputation in Parish and Pulpit. I overdid myself again, and felt that I must get off the excessive work (30 square miles of district to work is no joke: and all in my hands). I came to the West of England, and was appointed to a grand position in the Diocese of Sarum—a sort of select preacher. I acted twice, and irreparably broke down. Doctors could make nothing of me. They said I was overwrought: that I must rest, &c. I did rest, and got no better. Physically I was not exactly ill, but I dare not try to do anything in public.

"Then I fell ill again, this time with a fever: and in a place where no good doctor was to be had. A visitor tended me—my life was barely

snatched out of the fire, and he became my fast friend—Dr. Speer. I came to London, and he asked me to live in his house and coach his boy. My property was gone, my position, my health. He took me in and I lived with him. But I could do nothing in public. He could not understand it. I could not explain it: *but it was an awful ever-present fact*. I felt my old life was done. Yet I had no doubts as to the faith I had always held not one, not a bit of one.

“ But by degrees I found the old landmarks getting fainter: the bread grew stale. Then one day a man broke down here [at the London Univ.] and the authorities wanted somebody to carry on lectures on Philology. Few could do it, for the thing requires preparation. I heard and offered. I have a way of pigeon-holing knowledge till it is wanted, and I had read Philology at Oxford. So I took up the thread, and they finally gave me a permanent appointment.

“ Another change, you see. I could lecture well enough, but could not do my old clerical work. When friends found me at work again, they said, now you'll take a Church in London, or So and So will be delighted to have you preach for him: but I *simply could not*. Yet I never write a lecture, and can go a session through without a note.

“ Queer, Eh ?

“ Well, Mrs. Speer fell ill with some serious ailment, and got hold of one of Dale Owen's books. As soon as she got down stairs she set at me. I pished and pshawed, but agreed to look into the thing. I went to Burns, got all I could, went to Herne and Williams, and in two months was in the thick of physical mediumship, such as is hardly credible. Our phenomena were far ahead of anything I have seen elsewhere. It went on for four years, and now it is dying out, and I am going into another phase—and there have been plenty more that I have passed over. Indeed I have said too much of self. But you may as well know what sort of man I am.

“ At the present I have lost all sectarian faith, *i. e.*, all distinctive dogmatism. You will see in “ Spirit Teachings ” how I fought for it. Now I have lost the body, and kept the spirit. I no longer count myself a member of any Church, but I have got all the good I could out of them all. I am a free man: with such knowledge as Theological systems can give. I have thrown the husks away. And now, as soon as I have been sufficiently purified, I humbly hope to be allowed to enter within the veil, hoping there to repeat a process which with some modifications will be unceasing. Endless progress, perpetual purification, the lifting of veil after veil until—Eh ? where have I got to ? God bless you.

“ Your friend and brother,

“ M. A. Oxon.”

At this stage had he arrived when we were brought together; thenceforth to keep in perfect sympathy and lovingly work together along parallel lines: our aspirations the same, our views not radically divergent. Often and often does he in his letters bemoan the fact that we were not living in the same city, where we might continually exchange ideas. I am convinced that if we had, he would have been a full Theosophist, and the same Masters would have avowedly taught and trained us both.

I promised to try and show what influence his correspondence with H. P. B. and myself had upon his own mind and how it apparently colored the teachings he was getting from 'Imperator' and other alleged 'spirits.' Let us see.

On August 1st, 1875—a few weeks after our correspondence began*—he wrote an important letter to Mrs. Speer [*Light*, Dec. 31, 1892], which seems to settle beyond doubt the fact that with the first exchange of letters between us his mediumship assumed a new and peculiar phase: until then, he had been dealing with Western ideas and influences, whereas now his strongest psychical currents flowed towards him from the East. He writes:—

"I am told [by his guides, apparently] that Mentor, Chom, Said, Kab-bila, Prudens, Philosophus, and Dr. Dee are acting together and influencing my mind in the direction of the stores of ancient knowledge that are laid up. It is a curious thing how completely my mind has been turned in that way, though I really know and care very little about the subject, and *a month ago had no desire to look into it*. It shows how completely these intelligences can direct and turn one's mind. I begin to think that they mould the mind as they will, *even in those who are unconscious of their influence*. Their band is a very powerful one—Mentor, an Arabian philosopher; Philosophus, the great Italian philosopher; Prudens, who was more skilled in the Occult Alexandrian and Indian lore than any who ever lived; Chom and Said, priests of Isis and Osiris, skilled in all the wisdom of the Egyptians; and Dr. Dee, the great Occultist of England. They ought to have enough knowledge among them to save me the trouble of wading through musty old tomes. But it does not seem to be part of their plan ever to save one trouble. It seems that the bringing of those gems has had to do with this phase of development. I see in all the books that I have read—especially in one of Paracelsus that I am now reading—very much about gems and their properties, and the aid that they give in intercourse with the world of spirits. Next to them they make most account of perfumes. It is curious how we have had these two things in such abundance. This knowledge of gems it was that caused the old Alchemists to be reputed as transmuters of metals and gems. It was not that they did really transmute or make gold and gems for themselves, but that they were requisite for promoting spirit intercourse. These old philosophers worked in secret, and the outside world knew nothing of what they did. They purposely wrote in a way that was intelligible only to the initiated, and which the outsiders misunderstood. The ancients seem to have known and understood every form of manifestation which we see and do *not* understand now. They could command them. We cannot. By a very careful study of conditions they arrived at a pitch far ahead of ours. A man did not hesitate to devote his whole life to the careful study of one point; and he would as soon have spoiled his conditions by the introduction of another person as Tyndall would scatter sand over his phials and crucibles, in the midst of some delicate experiments. They laboured so secretly that in many cases their learning died with them. But I can find traces in some of them of a knowledge of materialisation, both of crystals (that especially) and of animate bodies.

* May 18th 1875, I first called his attention to the occult writers and adepts. (Vide *Light*, July 9th 1892, Editorial article by M. A. Oxon himself).

“The difference between them and us is that they lived in ages when these things were of rare occurrence, and consequently they studied and worked at them, and dared not let people know what they were doing. They surround us on every side. We have no difficulty in observing them, and so they are made a mere gaping stock, and we surround them with conditions which, in other ages, would have prevented their occurrence. The result is that there is not a single man living who really knows how the physical phenomena are caused, or can get at the intelligence which moves behind them, so as to command them as the ancients did. I believe, as I said in my last letter to the “mediums,” that it depends on our acquiring this knowledge whether we fix the present wave of spiritual influence, or lose it when it ebbs again.”

Pretty good, this, for a beginning.

Writing to his beloved friend, Mrs. Stanhope Speer, in April 1876, he says that Imperator tells him that the circle is not to meet for some time, as his (M. A. Oxon's) “physical mediumship will either be absolutely under control so as to be no longer fraught with danger, or will have ceased.” A repetition, it would seem, of H. P. B.'s own experience: her physical “mediumship” also ceased when she got into close relations with our Masters; although the *power* to produce physical phenomena of the most startling kind remained with her to the last. Note, also, that this communication to “Oxon” from Imperator was given coincidentally with the beginning of our friendship, to which his own letter to Epes Sargent was the precursor. It really seems as if Imperator and his associates had pre-arranged our future alliance at a time when neither he nor I had the least idea that we should one day come together. And how simple the means: I am impressed to buy a paper containing an account of the Eddy wonders, he is impressed to address me through Epes Sargent! That is all: the rest followed of itself.

A month earlier than the above incident [*Light*, 10th December 1892] Imperator had told the Speer circle that:

“The oldest of the Brahminical philosophers propounded the true doctrine of the spirit enshrined in a body composed of five elements, within which was the spirit-body, indestructible through the ages.” He spoke of the ‘adversaries’ who were “on the alert, waiting and watching to bring discredit upon our mission,” *i. e.*, the mission of the high intelligences having the guidance of the Speer circle. He calls them “undeveloped intelligences.” On the evening of March 18th he said that “spirits never incarnated have sometimes communicated with men, generally as ministering spirits of love, sent for the education of the spirit to whom they are attached.” The angels of Christianity, Islam, and the higher devatas and other non-human spirits of Hinduism, Buddhism, Zoroastrianism, &c., answer to this description.

To show what annoyances and dangers Stainton Moseyn had to pass through, I quote the following incident. In the Speer circle, on February 21, 1874, S. M. was violently and most unpleasantly controlled by the spirit of a wretch who had that very day committed suicide in Baker-Street by throwing himself before a steam-roller and

getting crushed by it. "The medium had passed over the very place on an omnibus soon after the occurrence, when the suicide attached himself to him." A multitude of cases of possession in India confirm this statement. Until M. A. Oxon could be made absolutely insensible to such devilish influences, his spiritual progress would be stopped. Wiser Spiritualists have always recognized this danger, but for lack of familiarity with Eastern occult science have been powerless to avert it.

These 'adversaries' were described at some length by 'Imperator,' and the frequenters of mediumistic séances were earnestly warned against encouraging their approach and taking their help for the purpose of evoking marvels [*Light*, May 7, 1892. Record, xxiii: edited by M. A. Oxon.]. If Imperator had been copying his 'Teaching' out of a Hindu religious book, he could not have better defined the Asiatic view of the direful powers of the *yákshas*, *pisáchas* and *bhútas*—the lower races of hostile elementals and the degraded human souls in *Káma-loka*—to work evil upon us if we offer them the chance. As the advice is equally needed by Theosophists and Spiritualists, I shall give Imperator's message *verbatim*: with reserve as to the question whether he is a disincarnate spirit or a still embodied man:

"Did we not know how the legions of the evil ones are banded together to stop and thwart the purposes of the Almighty, it would be strange and inexplicable how mortals dare to place themselves in communion with a world of which they know nothing merely for the purpose of eliciting wonders or for the gratification of an idle curiosity. Such are under the direct influence of evil, subject to the allurements of the lower intelligences who hang round the movement, which comes from above, and is fostered by the angels of God. These evil agencies counterfeit that which we are able to do for the confirmation of man's faith, and draw away many to their serious harm. These are they who watch the progress of the soul, and do their best to hinder it. Suggested doubts, inspirations of uncertainty, direct insinuations of evil spring from them. The rising seed is choked, the budding faith is nipped, and the progressive soul is cast back into the mire of despondency and doubt. To these influences all are more or less subject. Those who place themselves in communion with the world from which we come, do it, or ought to do it, for serious and sacred reasons, far other than the gratification of curiosity or the wiling away of an idle hour. The evoking of the lower physical manifestations is always more or less fraught with risk—more especially when they are evoked, not even for the sake of extending scientific knowledge, but for the gratification of idle and doubtful curiosity. The spirits who are concerned in their production are of the lower and undeveloped orders, and, when not controlled by a higher influence, may unconsciously, or mischievously, or even maliciously, do much harm. And when in addition to this risk the circle is composed of incongruous elements the risk is increased a thousandfold. The spirits of evil who hover round find ready access, and the manifestations are of the lowest order, deliberately planned for the purpose of discrediting our work and damaging our influence. In no case should any engage in communion with us save for the purpose of enlightenment and information; for the purpose of drawing close the cord that links the world of matter to the world of spirits; for the development of holiness; for the eliciting of truth. In the case that has been referred to, the medium, undeveloped, and not guarded by powerful protection, has been surrounded by

deleterious influences, the carping, the doubting, the sneering, the proud, the frivolous, the earthly. Taking advantage of opportunity so given, the very powerful and malignant spirit whom he encountered and drove away, seized upon the medium. We released her from temporary danger: we were unable to guarantee her against coming peril—peril to which she must always be subjected as long as she is exposed to such influence as we have indicated. Of what sort is the evil influence? On your side persons with low, base, and undeveloped minds; persons in whom the animal passions and instincts predominate; persons with uncultured tastes, who lead evil or sensual, or even idle and useless lives—the impure, the untruthful, the earthly. On our side spirits who have been such in their earth-life, who hang around the scenes of their former vices and take a malignant pleasure in dragging all down to their own level. These live over again their own evil lives by attaching themselves to those who indulge in vice, and by leading them to gross and yet grosser sin. They find their recreation in temptation, their pleasure in suggesting thoughts which may debase and degrade, and fence the soul from good. They know the intricacies of the heart, the approaches which lie open. They are malignant by nature, powerful by practice, but they cannot come nigh the pure and good who guard themselves from evil, and keep the citadel secure. With those who throw open the gate their entrance is easy. They commence by being powerful tempters; they end by being possessing spirits. They are the cause directly and indirectly of much that makes your earth-life miserable, and shuts you out from that knowledge of God and of light which you might otherwise obtain.” “How resist them?” “Only in the strength of truth and sincerity, holiness and prayer. They can themselves be aided by firm treatment and careful education.”

Our Western friends will be interested in knowing that the Hindu who would enter upon a course of meditation, *i. e.*, of concentration of all one's mental faculties upon spiritual problems, has a triple system to observe. There is, first of all, to make the *Sthalla S'uddhi*, or ceremony, with the object of purifying the ground upon which he is to sit: cutting himself off from astral connection with the astral body of the earth and with the elementals which inhabit it [*Vide* “*Isis*,” I, 379].

This isolation is helped by first purifying the ground by washing, and by the person sitting upon a spread of Kusa grass, one of the group of vegetables whose aura resists bad and attracts good elementals. In this category are also included the Neem (margosa), Tulsi (sacred to Vishnu), and Bilwa (sacred to Shiva). Among trees infested with bad influences and which the ‘adversaries’ of Imperator are believed to frequent, are the Tamarind and the Banyan: they also infest old wells, long-empty houses, cremation-grounds, cemeteries, battle-grounds, slaughtering places, sites of murders and all other places where blood has been spilt: this is the Hindu belief, and in this connection see “*Isis*,” Chaps. xii and xiii, Vol. I. The ground having been purified and the operator isolated from terrene bad influences, he next makes the *Bhūta S'uddhi*, a recitation of verses having power to keep off the ‘adversaries’ dwelling in the atmosphere, including both elementals and elementaries; assisting the operation by making circular (mesmeric) passes around his head with his hand. He thus creates a psychical barrier or wall about him. After having very carefully performed these two indispensable pre-

liminaries—never to be forgotten or perfunctorily done—he then proceeds with the *A'tma S'uddhi*, or recitation of mantrams which assist in purifying his body and mind and preparing the way for the awakening of the spiritual faculties, the absorption called “meditation,” whose aim is the attainment of *gnanam*, knowledge. A pure spot, pure air, the absence of unclean persons, *i. e.*, the unwashed, the immoral, the unspiritually-minded, the overfed, the unsympathetic—are all indispensable for the seeker after divine truth.

Imperator's admonitions to the Speer circle and, in fact, those which have been given to all really choice circles of spiritualistic investigators in all parts of the world, substantially accord with the Eastern rules. In short, the closer these precautions have been observed, the higher and nobler have been the teachings received. The revolting scenes and disgusting language and instructions which have attended so many séances where unprotected and unpurified mediums have given their services to mixed gatherings of foul and pure inquirers, are traceable to neglect of these protective conditions. Gradually, things have been changing for the better within these past seventeen years; physical mediums and physical phenomena are slowly beginning to give place to the higher forms of mediumship and manifestations.

The views of Imperator about the evils of mixed circles were reflected in Stainton Moseyn's published writings and, if possible, more strongly in his private correspondence. He fully comprehended that the experiences of centuries must have taught the Asiatics this verity, that pure spiritual aura can no more be passed untainted through a vile medium and incongruous circle, than the water of a mountain spring be made to run pure through a foul filter. Hence their strict and stern rules for the isolation of the postulant for knowledge from all corrupting influences, and for the thorough purification of his own self. When one sees the blind ignorance and rash confidence with which Western people go themselves and take their sensitive children into the sin-sodden aura of many a séance room, one can feel how thoroughly just is the stricture of M. A. Oxon's chief guide, about the surprising fatuity shown with respect to dealings with the spirits of the departed. The most “orthodox” of the Spiritualist writers are now only, after forty-odd years' experience with mediumistic phenomena, partly realising this truth. Yet these same persons, yielding to a rooted hatred of Theosophy—which they excuse on the score of their detestation of poor H. P. B., as though she and it were one and indivisible—will not hearken to the voice of the ancients nor take the precautions which experience dictates against the perils of the open circle and the public medium. The improvement above noticed is due rather to the general interest created by our literature, and its reflex action upon mediums and circles, than to the direct influence of editors, speakers and writers. Let us hope that before long the views of the Theosophists respecting elementals and elementaries will be accorded the full attention they merit.

H. S. OLCOTT.

(To be continued.)

relationships with extreme readiness. Cancer confers upon its subject a discreet mind, the spirit of independence and eclecticism, and renders the native versatile and apt in many things. Extreme nervous irritability will make the native subject to unreasonable fits of anger; the nature being very impressionable and subject to extraordinary and unaccountable likes and dislikes, which may change on the instant. Cancer gives much ability for leadership and command; makes the native fond of acquisition; confers honour and renown; makes the native hardworking, industrious, capable of much application, commanding and wilful. The complex and changeful nature of its influence is such as to inspire either courage or fear according to circumstances, at one time timid, cautious and prudent, and anon light-hearted, reckless, wilful and enthusiastic; which effects are much influenced by the moon's phases and its affections from the planets. It is more fortunate for one born during the night time, *i.e.*, when the sun is below the earth. This influence excites to rapid emotions, and weakens action, anger disappearing as rapidly as it comes.

“Wealth is uncertain and acquired with difficulty, losses occurring through relatives and young persons or children. Losses are also shown by enterprizes and by theft; but the second part of the life will give better fortunes. Obstacles to the early career will come from relatives, and many troubles will proceed from them. Beside the family of birth, there will probably be a second one by adoption, and the native will live with it from choice. Children will cause some difficulties and embarrassment in the affairs of the native. The individual born under Cancer will have much support from the adopted family. There will be many troubles and hardships during life, and of more than one nature. Some will be mysterious, but at the critical moment some unexpected and providential help will always arrive.

“Cancer gives a distaste for marriage, or causes that state to be unhappy. There may be gain from a first marriage, but not without legal difficulties. There will be numerous and long journeys and voyages, one of which will bring about a certain fame, and the native will come out victorious from evils and dangers which they certainly will occasion. Some changes will cause evils either to the body or to the position in life, brought about by dangerous relationships or secret enemies. There will be grave dangers to the life at about 14, 26 and 38 years of age. Until the 35th year the position will be subject to many alternations of good and evil, but after this epoch it will become secure. The native will have many friends, followers, servants and useful supporters, especially among women; but one of the supporters runs a risk of reversal of fortunes which may affect the subject seriously. There are many indications of secret enmity or treachery. The arms, thighs, hands and eyes are most liable to suffer by accidents. There will be danger of a wound by the hand of a man.”

The foregoing general outline of the subject of Cancer, was written some years previous to the time when the writer first met H. P. B. In 1888 a general sketch of the life was given at her request, but she was then unable to state the exact time of birth. It has since been verified by events.

We may now consider in more detail the effects arising from the various positions of the planets. With respect to the *constitution*:—Cancer is by no means a strong sign, and were it not for the Moon being

well aspected by the Sun, Jupiter and Uranus, and supported by a conjunction of Venus in its own sign Libra, the native would not have lived even to maturity. That the *health* will be subject to grave fluctuations is shown by the Moon occupying the sign of the Balance, and being in square aspect to the ascendant. Moreover the Sun is afflicted by an opposition of Jupiter and Uranus, which will cause impurities in the blood and will affect the heart, since the Sun is in Leo, which rules that organ. Venus afflicting the Sun from the sign Libra will cause illness through some affection of the kidneys and other organs in the lumbar region of the body, ruled over by Libra. The system will be liable to irregularities. But as Jupiter rules the house of sickness (the 6th house) and afflicts the Sun from Aquarius, it is evident that the state of the blood will be the chief evil, and Uranus being a co-significator by its conjunction with Jupiter, the evil will be of a curious and exceptional character. A moveable sign rising, and the Moon also in a moveable sign, indicates that the native will be given to somnambulism or sleep walking, and Venus being with the Moon, she will come to no harm thereby. As the afflicting planets are in the occidental portion of the horoscope, there will be long standing and even chronic diseases. The chief points of affection are the heart, blood, kidneys and generative system.

Disposition and Mental Qualities.—The Moon governs the animal soul and Mercury the mental faculties. The former body is in Libra and supported by Venus, Sun, Jupiter and Uranus. These positions give generosity, eccentricity, suavity, and nobility of disposition; love of art, music and poetry; a keen sense of justice going to extremes in its methods of expression.

The position of the Moon in Libra gives great sensitiveness, both physically and psychically, disposing to sudden changes of temper, outbursts of pleasure and anger, &c. The majority of planets are in mutable and fixed signs, which indicates much flexibility of nature, versatility, a tendency to be influenced by others, and in a great measure to reflect the environment; great capacity to accommodate oneself to the natures of others; psychometric powers; intuitive likes and dislikes. To these must be added the influence of the fixed signs, which give patience, endurance, steadfastness and self-restraint in some measure. Mercury in its own sign Virgo, and joined to Saturn and Mars, indicates exceptional mental abilities, good memory, voluble speech, manual dexterity, inclination for history and the drama. Saturn gives depth, patience, reflection, steadfastness and concentration. Mars adds vivacity, acumen, penetration, energy, force and freedom to the mental powers. Had Jupiter been in conjunction with Saturn and Mercury, instead of Mars, it would have been a perfect Yogic satellitium. Mars disturbs the mental balance by its fiery and forcible nature. The Sun in the 3rd house gives ability in arts and sciences, and being in its own sign, it will cause renown through things ruled by that house, *viz.*, writings, travels, learning, &c. The strongest planets are the Sun (considered as a planet

in geocentric astrology), Venus, Mercury and Mars. These, according to their several natures, will act strongly in the mental conformation as they are all in their signs or exaltations.

The Sun confers dignity, nobility of feeling and sentiment, magnanimity and loftiness, but it also gives self-will, and love of magnificence and splendour, which will lend to much extravagance. Mercury gives good mental abilities, aptitude, insight into the natures of things, a great thirst for knowledge, and changeful disposition. Venus confers a love of beauty, the æsthetic principle being strongly represented in the use of the mental powers; amiability, playfulness, mirth, and a certain fondness for luxuries. Mars excites the mind, making the actions impulsive and turbulent at times; it gives freedom, frankness, courage, dexterity and force to the expression of the nature.

Her erudition, literary talent and inexhaustible memory, were dignified by the grandeur and majesty of the solar nature, and beautified by the refinement and delicacy of the Venus principle. H. P. B. was, to a much greater degree than even her writings indicate, under the influence of Venus. Her musical, poetic and artistic talents were prevented by circumstances, chiefly connected with her special mission, from ever having full expression; but there is no doubt that she possessed exquisite taste as regards form and colour; she could play with considerable brilliancy *impromptu* on the piano; and was keenly appreciative of good poetry. Mercury, in its own sign in the third house, conjoined to Saturn and Mars, gave, in addition to literary ability, a peculiar spasmodic impulse to the temper. At times she would fire into passionate protest against the restraint which circumstances put upon her actions, or into a magnificent burst of eloquent denunciation of injustice, in a manner which would have done credit to a Titan. Anon, she was deeply thoughtful, strangely taciturn, and as uncommunicative as a sphinx! To the fire and energy of Mars was added the patience and steadfastness of Saturn, the combination being such as to confer upon the mind an individuality as strong as it was unique.

With regard to marriage, the sign Capricornus is on the 7th, and Saturn, its cold ruler, is in Virgo. Both these are barren signs. Mars moreover is conjoined to Saturn. The Sun is in the occidental night quarter of the heavens and afflicted by Jupiter, Uranus and Venus; the two former being retrograde. This indicates that she would marry late in life, or if when young, to one very much older than herself, and the Sun being afflicted by a retrograde Uranus, denotes disagreement and separation. Yet, because of the positions of the planets Mars and Saturn, we can say that, in a natural sense, the native never married; and Venus being afflicted in Libra and the Moon there also, the reasons for these conclusions are evident. The rulers of the fifth house being afflicted, there would be no natural issue.

If we look through the planetary "directions" for the chief epochs in the life, we find them to be during the years from 11 to 20, during which the life appears to have been very unsettled; a journey to Lon-

don and Bath happened under Sun conjunction Mars and Saturn in the 15th year, and marriage took place under the evil influence of Moon semi-square Mercury and M. C. semi-square Jupiter. From 20 to 23 there must have been much progress in studies and in the line of special development, under the benefic influence of Sun conjunction Mercury, Moon sextile Mars and Saturn. From 31 to 32 was evil, the Sun meeting the semi-square of Saturn and Mars, and the mid-heaven the conjunction of Uranus at that time.

In October and November 1867, H. P. B. was engaged in the Mentana Contingent of Garibaldi's troops and as severely wounded in several parts of the body. At that time the Moon was directed to the exact conjunction of Saturn and Mars in the sign Virgo; and from that period onwards to forty years, she was leading a changeful and hazardous life under the directions, Moon square Jupiter, Sun sesqui-quadrate Uranus, Ascendant opposition Uranus, and Moon square Sun; all of which are evil, and indicate financial difficulties, loss of relatives, sudden estrangements, accidents and ill-health. The "Coulomb affair" which made such a great stir among the enemies of the Theosophical Society and produced such lasting benefits to the movement to which H. P. B. was devoted, took place under the following ominous influences:—Sun conjunction Moon, Sun sesqui-quadrate Uranus, Moon opposition Jupiter, Moon square Mars, Moon square Saturn, Sun square Ascendant; and indeed it must have been a troublous period while it lasted, though withal there was a hidden good which was destined to outlast it.

Finally death took place in the 60th year of life under the influence of Sun semi-square Mars and Saturn, and the Ascendant square Uranus. The fatal sickness came upon her during the decrease of the Moon and life waned with it, expiring at the conjunction of the luminaries on May 8, 1891.

SEPHARIAL.

Note.—The most striking feature to me in the foregoing character-sketch is the analysis of the effects of the sign Cancer upon those born under its influence. Though written with no thought of H. P. B. in his mind and, in fact, years before he ever met her, "Sepharial" could not have better described her general characteristics or sketched her life-history: in fact, he has even indicated certain details of experience of a very striking character. For example, he speaks of the native born under Cancer being in "danger of a wound by the hand of a man," and, in point of fact, H. P. B., besides the five wounds she got at Mentana, was once stabbed just below the heart with a stiletto by a man who had fallen in love with her and been laughed at. This is the wound that re-opened at Chittenden and that she consulted me about while we were there. It would not be convenient to give the space required for a detailed comparison of the alleged influence of Cancer with the incidents of her life and the aspects of her character, but the surprising general accuracy of the diagnosis will strike her friends in general and her nearest relatives in particular. As said above, I regard this portion of

Sepharial's article as better than the special reading of H. P. B.'s horoscope, because this latter has been written after several years of personal acquaintance with her, and when his mind would naturally be affected by his actual knowledge of her history and character, and perhaps even more than by the mere aspects of the astrological signs in her nativity. Of course, there are various points in the Cancer generalisation that do not agree with H. P. B.'s peculiarities nor are borne out by her experiences, but these are so evident that I need not particularise them. If the effect of the sign in question upon its 'natives' be really as described, then it would seem as though our departed colleague and teacher had been unmistakeably born under its mysterious influence and the events of her life dominated by the same.

H. S. O.

SELECTIONS FROM THE AVADHU'TA GITA'.

HE is an *avadhúta* who tranquil lives alone in this world as in an empty house, purified by the thought of one uniform principle, who wanders unclothed, free from pride and who knows that everything is in himself.

For an *avadhúta* there is no third or fourth stage, he being in the spirit; because in that state there is no virtue or vice, one cannot be said to be either emancipated or bound.

Where there is no necessity for invocations or Vedas, that is the state of an *avadhúta*, who is always deeply absorbed in the thought of the unity of everything and purified thereby.

The unworthiness of the Guru is never to be thought of, even if he be a young man or a householder, finding enjoyment in the evanescent things of the earth, or if he be generally considered ignorant; for who would renounce a gem, even though it were dropped into a foul place?

In this treatise grammatical accuracy or inaccuracy is not to be looked for, but only the supreme essence of truth is to be accepted by those worthy. Is not a boat, even though not painted in vermilion, and far from handsome, just as capable of carrying passengers to the other shore?

How can that principle be different from all this, who, himself immovable and all-pervading, has encompassed and moves this wavering cosmos without the slightest effort?

I am the supreme omnipotent goodness, the truest essence of everything, motionless and firm.

I am absolutely devoid of all forms and adored by the gods; when I am all-pervading, how can divisions, such as the abode of the gods and the like, be recognized?

As bubbles spring from, and again disappear into water, so all the states of matter beginning with *Mahat* evolve from and again dissolve into spirit. As softness, hardness, sweetness, bitterness, etc., are insepar.

able from soft, hard, sweet and bitter things respectively, so spirit and matter are inseparable from me.

What is said to be *ákás'a*-like is itself *ákás'a*, it is ceaseless, all-pervading consciousness.

That principle is not moved with the earth, nor carried by the wind, nor confined by water, nor located in heat and light.

The *ákás'a* is fully pervaded by it, but *it* is not pervaded by anything. Everything that has an inside and outside exists, held together by it.

Yogís have made mention of various substrata owing to the subtlety, invisibility, and attributeless state of the inmost essence; but these substrata can be dispensed with, one by one, as they are passed through.

When one by ceaseless practice weans his mind from all support, the mind becoming free from purity as well as impurity, becomes itself dissolved.

For the destruction of this dreadful poison of physical bondage, the begetter of infatuation and insensibility, this method alone is infallible, and it is the only natural producer of happiness.

As the one clear full-moon appears to be double by its own light to the double-sighted and the false-sighted, even in like manner takes place the perversion of true perception; but it is not general.

If, by the mercy of the Guru, an ignorant man obtains wisdom and peace, he should sing his praises in an hundred million forms.

He alone attains the supreme state, who has perceived the truth, who is dissatisfied with physical existence, free from attachment or hatred towards anything, bent on doing good to all beings, strong-willed and firm.

Just as the ether in a jar ultimately merges into the whole expanse of ether when the jar is opened, so Yogís, when free from the limitations of the body go unto Paramátmá, their true nature.

“People attain the state of which they think at their last moment,” is said of those who perform Vaidic actions and not of Yogís. (See Bhagavad-gítá, VIII, 8.)

The ways of the performers of Vaidic actions can be expressed by words, but those of Yogís, who have evaded the possibility of re-birth, are unspeakable.

But it cannot be said that the ways of Yogís are imaginary; success attends those who have eschewed all doubts about this matter.

It does not matter whether a Yogí dies in a sacred place or in the house of lowcaste people; he is never re-born, for he is merged in the Supreme Spirit.

Yogís being free from illusion and forgetfulness, attain to that supreme A'tmá, who is changeless, peerless, formless, bodiless, boundless and pure.

When a Yogí no longer requires the Vedas, nor any initiation, nor any teacher, nor pupil, nor any mantra, nor any mudrá, he is capable of attaining to the pure and eternal A'tmá.

When Yogís no longer require *s'ámbhávi* or *S'aktichálana Mudrá*, nor want *Pinda, Rúpa Páda* (objects for concentration), neither the three states of Pránáyáma (namely, *A'rámha, Ghata* and *Nispatti*), they attain to the pure and eternal A'tmá.

When a Yogí no longer requires to practise restraint of breath, or gazing, or posture, and when consciousness and unconsciousness do not appear as distinct, then he attains to the pure and eternal A'tmá.

When the Yogí has obtained restraint by adopting proper methods, when his mind is free from all distinctions and has attained to the supreme A'tmá, everything is sanctioned as well as prohibited for him; he may or may not observe external or internal purity, he may or may not meditate on the formless.

What is the use of any teacher's instructions then, in that state, which the mind is quite incapable of conceiving and language of describing?

He who practises according to the instructions of the Guru as set forth above, can realize the pure, uniform Principle.

ISHAN CHANDRA DEV.

A QUEER EXPERIENCE.

WHO has not experienced the mixed pleasure and pain of going through old papers? Who is there who has not spent many an hour over faded letters, developing for the time being, as it were, the sensitised plates of past memories.

Some few months ago, on my return to England from India, I had occasion to open a box of these old papers. The contents of the box were mostly letters, and I sighed as I noticed many a handwriting familiar in days gone by, whose owners were, some dead, others separated from me now by the many changes and chances of this mortal life. I had been occupied for sometime over my old letters, putting some on one side to be preserved, and dooming others to the funeral pyre, when, as I neared the bottom of the box, I found an oblong packet tied round with a piece of silk thread, which seemed familiar to me. Now, though at first sight, I knew not what the packet contained, yet when I put out of my hand to take it, a flood of recollections poured in on me and I involuntarily exclaimed, "Poor Clearlake!" I turned the packet over and read this endorsement in my own handwriting:—

" J. WARBURTON CLEARLAKE,

MIHI FIDUS ACHATES :

FELL AT ABU KLEA, JANUARY 17TH, 1885.

PAPERS RELATING TO HIS PSYCHICAL EXPERIENCE."

I remembered now what the contents of the packet were. In 1883, Clearlake and I were stationed in the same town in the south of India. We had been chums at school, friends at Sandhurst, and were then comrades in arms. One particular interest,—and the one which concerns the present narrative,—that we had in common, was psychical investigations. Many a time had we discussed the time-honoured problems of life, death and the hereafter, ghosts, the spirit-world, magic, and so on. Clearlake was always more in earnest about the matter than I, and spent a considerable amount of time in investigating any alleged cases of magic that came under his notice in India. He employed several natives, in fact, to keep him posted concerning current events in the “occult world,” and he had moreover frequent interviews with professors of the occult arts who happened to wander into his locality. The psychical experience in question was mentioned by him to me at M—— in the south of India, in 1883, shortly before he went to Egypt to meet his soldier’s death; and at my request he had written it out. Returning to England in the beginning of 1886, I had put the packet away, not caring at the time to recall past happy days spent in the company of my poor friend.

Musing sadly now, I opened the packet and a photograph fell out. It represented Clearlake in uniform. How familiar were the features! The clear penetrating eye, the high forehead, and that expression of what, for want of a better term, is called “high resolve”, were faithfully rendered. I heard a friend of his once say, “Clearlake is born to be a hero or a martyr; he has that stamped on his face.” I thought this remark was a true one, and it seemed doubly true now. He was a man of very steadfast purpose and singular nobleness of character. I never knew him to do an unjust or mean thing. He and I had always been close friends, and his death had been a severe blow to me. I laid down the photograph thinking I would take it back with me on my return. I then turned my attention to the narrative. Curiously enough I had never yet read it, though I had heard the chief facts of the experience from Clearlake himself. Clearlake’s writing was not good, which perhaps accounted partly for my not having read this particular manuscript of his before.

The narrative ran as follows:—

For a long time I had been seeking for a practical professor of the “Occult Arts,” one who would be willing to give me some practical demonstration of his powers. I was fortunate enough to find such a man at M——. This individual, unlike many of his fellow-craftsmen whom I had met, seemed to evince a friendly interest in me. He was a man apparently of about forty, very quiet and unassuming, and perfectly neat and clean in appearance. There was nothing of the wild ash-besmeared yogí about him, nothing, in fact, to distinguish him from the ordinary respectable high-caste villager. A closer study showed a square firmly-set jaw indicating apparently considerable development of will-

power and eyes that were sometimes penetrating, sometimes dreamy and abstracted. Altogether his appearance was attractive and impressive.

He promised to visit me at my bungalow in the evening and give me some demonstration of his power, taking from me a promise that I would say nothing of this to any one, as it was very contrary to his ordinary custom to show any phenomena. Towards eight in the evening he arrived, and I invited him to sit with me on the verandah. We naturally fell into conversation on the subject then occupying my thoughts, and upon my asking him what form his demonstration would take, he replied, "You will see directly." He then proceeded to deliver some very interesting remarks on *Yog Vidya*, Occultism as we call it. His voice was pleasant and sweet, unlike those of many of his countrymen in these parts, and I lay back quietly in my chair enjoying thoroughly his lecture. It was a glorious night, and a cool, freshening breeze blew from the sea, under the influence of which the numerous palms swayed to and fro, waving their plumes as if in salutation to one another. Truth to tell, I was getting a trifle sleepy, when my companion proposed that we should take a walk to a ruined temple that we could distinguish in the moonlight from the verandah, and which was about a quarter of a mile away. He turned to me, as he made the suggestion and looked intently at me, and after some hesitation I consented to accompany him.

We stepped from the verandah out into the glorious night, and after a few minutes' walk arrived at the ruined temple in question. It stood apart from its companions and was the nearest to the sea of any of them. We entered in silence and my companion indicated to me a small side chamber in which was a roughly carved seat of stone. He requested me to seat myself there, which I did. On no account, he instructed me, was I to move from the seat, nor to utter any sound whatever happened. The breaking of either of these conditions, I was informed, would be fatal to the success of his experiment.

My companion then asked permission to retire for a few minutes, which I granted, laughingly calling out to him not to leave me for long, as I was nervous about ghosts. He smiled and withdrew, and I was alone.

* * * * *

I know not how long it had been there. I had forgotten even how long I had been seated on that stone bench. And yet I had not been asleep, had not even closed my eyes. I had been listening to the dull roar of the surf on the beach below, and it seemed but a minute or two since the horrid, long-drawn scream of the jackals had broken in on the silence that surrounded me. And yet now, all in a moment, my entering the ruined shrine seemed to be but a dim memory, had become, as it were, but a mere incident of my past life. I repeated to myself—I am in a ruined temple at M——. I came here at nine this evening. Yes, at nine. I am seated on a stone—on a stone, and I am waiting for my

[October

professor of magic to return. I remembered it all: and yet that strange remoteness of these events, that fearful feeling that they had nothing to do with me—that I was passing away from them. No, I was not sleepy, not in the least drowsy, every faculty was awake and concentrated now on that *thing* opposite; but it scarcely seemed that I was the same man who had entered the place, as I believed, an hour or two ago.

When had it come there? I had not seen it. Was it there when I came? Why, in God's name, should I take so much interest in it—a common toad? And yet I sat there and looked at it and it looked at me, or rather seemed to. It would be more accurate to say—it looked through me or past me. I have said it was an ordinary toad, so it appeared to me; and yet, in my present state, it seemed to me an intruder. What had it to do there and why should it look at me with its cold, glassy eyes? Perhaps it resented my intrusion. Well it would have to stop there all night if it meant to stare me away. These and similar thoughts flitted through my mind.

No doubt it will appear absurd, and difficult to realise that I could sit there on that stone seat in the middle of the night and speculate about a toad, but such was the case. That animal seemed for the time being to fill my entire horizon. "How ridiculous," I exclaimed, "how positively ridiculous to think about that animal, that wretched crawling creature!" I would drive it away, I thought, with a stone. I turned round, but none was within my reach and I was not supposed to rise. I still believed in my magician sufficiently to obey his injunction, and moreover I was really disinclined to do anything. I thought of rising for a stone, but the idea grew vague on the instant. I found myself wondering *why* I was to throw a stone. "A stone, a stone, why a stone?" I repeated, and I laughed. "What did I want a stone for?"

I turned to my former position. The toad was still there; coldly malignant it seemed to me, an entity of evil without definite purpose. It revolted me. What right had such a creature to live? What beauty was there in it? What purpose could it possibly fulfil? It was a common toad, I assured myself again and again, and yet veritably, it seemed a ghastly thing. It seemed to fill the place with an evil presence, a presence essentially—eternally evil. My disgust gradually turned to horror, and yet I was still incensed with the reptile, I still felt a positive hatred, a desire to kill, to annihilate, at any cost, a thing so misshapen, so hideous!

It slowly raised itself and moved forward and rested again. The action invested it in my eyes with a life that before I had scarcely attributed to it. Before it was potentially evil, passively malicious. Now it seemed to me a positively malignant force. "I *must* kill it," I murmured. But no; I could not. I passively thought of its death. Of its mangled form, of the cold wicked eye glazing in death—and I shuddered. And still it continued to look at me.

Through my mind flitted sundry verses and stray lines of poetry bearing on the subject of reptiles, and as I repeated them to myself, the creature opposite seemed to move its head in a ghastly accompaniment. This thing was grotesquely horrible. I found myself laughing, laughing a strained, high-pitched laugh, as I repeated Poe's weird lines:—

“ And see amid the mimic rout
 A crawling shape intrude—
 A blood-red thing that writhes from out
 The scenic solitude !
 It writhes ! it writhes ! with mortal pangs
 The mimes become its food,
 And the angels sob at vermin fangs
 In human gore imbued.”

“It writhes ! it writhes !”, I repeated, and the loathsome thing opposite slowly swayed its body as if in appreciation of the idea.

And it moved nearer. “If it leaps now,” I thought, “it can easily find a resting place on my knees.” A cold perspiration broke out on my forehead. Bad enough to see this evil thing, to be poisoned by its presence, but contact with it ! It had increased in size too, or I fancied it had. When I first saw it, there was something deprecatory in its air, something which suggested an apology for its intrusion. But now, there was confidence in its movements, self-assurance in the swaying of its body, which it still continued. It would surely move further. How could I prevent it ?

A noise made me turn my head. It was only a dusky bat that wheeled into the cave and as rapidly whirled out. I watched it for a second, and then—I could not turn my head. I knew *it* was there, seated on my knees, venomous and observant.

With a desperate effort I looked round. Yes, I was right ; it *was* seated on my knees. How ghastly ! how irredeemably evil it looked ! No longer suggestively, potentially bad, but loathsomely, glaringly wicked ! A revulsion of feeling shook my frame. Ha ! If it was evil so was I ; but ten thousand times more. I gloried in this fancied badness of mine. I recalled every evil act of my life, every scene of passion or violence I had ever witnessed. I exaggerated them a thousandfold. I remembered every wicked deed preserved in history and tradition. I identified myself with the actors in those blood-stained dramas. I triumphed over all. I was myself a millionfold more wicked, more abandoned than the worst of them. I was fast losing my self-control.

I thought that accursed thing on my knees, evil though it was, would assuredly shrink in terror before a being so immeasurably worse than itself, that it would fall back stricken down, blasted out of life by the presence of an evil power resistless in its intensity. I knew myself to be evil. Through my brain coursed the suggestion of every possible crime that human fiendishness has ever committed, and I added to them, I filled in details, I *improved* on them all. I realised with awful

intensity the capability in myself for unheard of wickedness and yet I gloried, or seemed to glory, in it all.

And that horrible thing distended itself—it did not creep, it grew—till its hideous face was on a level with my own. It seemed to wrap me round with its presence. I no longer seemed to have an individuality of my own. I had become, as it were, a mere centre of force, and that force was surging through my whole being and bearing me away with it. I felt myself falling, falling, falling. And with me fell thousands of ghastly crawling things, evil too, with malicious grinning faces. I realised now that within me had been the potentiality for all this evil. And suddenly as this thought arose in me, came one that brought a dim consciousness of a higher nature in myself, and in an instant my whole being seemed to be rent in two. With a desperate cry I broke from the surrounding host of evil things. A hand was stretched to me. I could see it even in the darkness, for around it shone a bright light. I grasped the hand violently and was drawn up. A cool hand was placed on my forehead. I opened my eyes. I felt I was saved.

Quietly and calmly the moon shone into the ruined shrine, turning its time-worn stones to silver. I was alone. *It* had gone. I was seated on my rock still. Of the time I had no conception. An absolute silence reigned everywhere. I could hear no sound. This silence was oppressive, it was terrifying. Now I think over the experience, I remember that I could not even hear the sound of the sea, though at the time I did not notice this. I waited anxiously, my every sense alert. But nothing occurred to break the solemn, oppressive silence. Suddenly a sound fell on my ear. A drop of water fell with a clear tinkling note. "There must be some stream in this place," I thought, "which I have not noticed before." I waited for another drop, and after a few minutes one came. It seemed louder than the previous one, but this was probably imagination on my part. I found myself anxiously listening for this dripping, for it seemed then the only thing that connected me with the outer world. The moon had disappeared and it was now quite dark. Another drop fell. It startled me, for I had not expected it. It was evident that the falling of the water was irregular. I waited. So intense was the silence that when, after a few minutes, another drop of water fell, it seemed to re-echo through the whole building. With a painful anxiety I waited for the next drop, my nerves strung to their utmost. The suspense grew intolerable. It came at last and a dull boom seemed to shake the temple to its foundations.

Yet I said to myself, "this is only a drop of water, a mere drop of water. It is foolish of me to be so troubled by it. My nerves are shaken I have been smoking too much." But in spite of this I trembled. This awful silence, broken only by that monotonous drip; it seemed the very emblem of a ceaseless, remorseless eternity. It weighed down my spirit; it shook the frail barriers of my finite self, and I knew that I was drift-

ing, drifting away out on to the wide ocean of impersonal existence. The idea filled me with horror. Why was I to be thus annihilated, to be dissolved away like this? I waited. Another drop fell. Like a mighty hammer it seemed to fall on my very soul. A shock had been given to my whole nature. There was a moment's agony, a tearing, a rending, and—I was free.

All the horror and fear had fled, and I realised now that these belonged only to my physical body and individual existence. I realised too how limited was the life I had left behind, and with this came a thrilling feeling of the fulness of the life I had entered upon. Unfortunately I have only been able to remember but little of this part of my experience. I have a vague recollection of passing through various scenes and mingling with various persons, but one general thought that I have been able to recall, was that my happiness in that state was due to my realisation of an underlying unity everywhere in creation. I have often heard Universal Brotherhood preached, but no amount of preaching would ever have made me realize, as I did then, that this Brotherhood fills the whole universe. I shall carry this belief with me during the rest of my life.

I recall a curious incident, which, as after events showed, concluded my experience. The thought had occurred to me—"Am I dead? or is this only a temporary withdrawal from the body?" Then followed the question—"If this is only a temporary suspension of physical consciousness, a trance, can I see my future, can I read my fate, the hour and manner of my death?"

I seemed suddenly to be transported through space. I was hovering over a vast plain. It was a battle-field, and everywhere there seemed a blood-red mist. I was drawn to a mound or knoll of rising-ground hard by, and there I saw a young soldier lying dead. His sword lay by his side and his face was upturned to the sky. The form seemed somehow familiar to me. I looked attentively at it. It was myself. I experienced no feeling of regret, no emotion whatever. It was a matter of complete indifference to me at the time whether that dead body was mine or not. Then the consciousness came to me of the body I had left behind me in the ruined temple. I could see that as well as the one lying stiff on the battle-field. Both looked pale and lifeless, and some further subtle change of consciousness caused me to wonder which one belonged to me. The past and future seemed one, and I can remember now that I write this down, that the dead body of the battle-field was not at that moment connected in my mind with futurity. But this was not all. I became conscious of a third body. This one was lying back in a long chair on what seemed to be the verandah of a bungalow. It also seemed familiar. Could it also be mine? I seemed to approach it and regard it. Yes, it was myself. By the side of the chair was seated a Hindu, he was leaning on the arm and looking into the face of the sleeper, for such he seemed to be. I could still with my spiritual vision see the other two forms, but they were now fading away. They were gone.

I seemed to be falling, falling. Years seemed to elapse. Again that awful booming sound. In a flash there came to me the memory of all the experiences of the night—the awful thing of evil, my struggle with it, my escape from my body, my expanded consciousness, the mystery of the three bodies. I was dazed, bewildered. “No,” I said, “I cannot solve these problems. It is no use. Let me rest.” “Yes, rest,” said a voice close by, “rest.” A strain of soothing, tranquilising music sounded in my ears and I repeated to myself the word—rest. “It is not time,” said another voice in my ear, and I started and gazed around me in bewilderment.

* * * * *

I was sitting on the verandah of the bungalow, my Hindu friend by my side, just as he had been sitting before we started for the temple. But how had I got back to the bungalow? Was I dreaming, or what? My friend was smiling at me, and in reply to my question assured me that he was real, and—

* * * * *

To my great disappointment the manuscript stopped abruptly here; either it had never been completed or some pages were missing, having been lost. Fortunately I am able from memory to supply some at least of the missing links.

Clearlake informed me that his friend confessed to having mesmerised him as they sat on the verandah that evening, by way of giving him a test of his power. The walk to the temple in the moonlight, and the experiences in the ruined shrine, were of course only mere incidents of the mesmeric trance. Though it may be disappointing to the reader to find that mesmerism explains the whole of Clearlake's experience, yet there are many points of interest in the vision. The incident of the toad is weird, and Clearlake's seeing three bodies at once is suggestive of changes in his state of consciousness. Whether the vision as a whole has a definite meaning I cannot of course say, and Clearlake never informed me whether his friend had given him any explanation or furnished him with any of the missing details. The battle-field scene proved only too true.

One other striking incident must be recorded and then I have finished. I have in my possession a piece of paper containing a prophecy made by this same man as to Clearlake's death. It was written down by him at Clearlake's request, and ran as follows:—

“You have not much time before you. The first four letters C, L, E, A, of your family name are fatal to you, and you will die at a place, the second half of the name of which, is composed of these four letters.”

As poor Clearlake was killed in action, at Abu Klea, in less than two years after this prediction was made, the Hindu's prophecy is virtually true. Curiously enough the prophecy was written in English, though Clearlake's occult friend had previously professed ignorance of the language.

PERCIVAL GRAHAM.

GURUS AND CHELAS.*

THE question of the relationship between the teacher and disciple in Eastern countries has occupied the minds of many Western Theosophists. This relationship will be better understood when it is explained that there is no one system or attitude maintained, and that the position varies with nearly every group of teachers and disciples.

The important questions which a disciple must solve are—(1) In regard to such and such a man has he knowledge? (2) Will he use it unselfishly? (3) Will there be a personal affinity between him and me? Then in some schools—(4) Can I have such trust in him as to surrender myself entirely into his hands and obey without any hesitation what I am told to do? It is on account of this latter question that Western students have found difficulty in understanding how a man could come into association with his Guru.

On the other hand the Guru has questions to ask himself in regard to the Chelá—(1) What is his motive? (2) What is his stage of knowledge? (3) How will he use further knowledge? Is he to be trusted? The solution of these questions depends upon the development of the Guru and whether he can see beyond the evidence which is given to ordinary men, but even with the highest it is doubtful whether complete certainty can be made.

The whole question then resolves itself into one of mutual knowledge and trust. In the most reasonable and philosophical schools the association begins gradually. It commences by a disciple going to a teacher for advice and instruction upon some point. It may be a small affair and even a promise of secrecy is not taken from him. Then other philosophical doubts arise and he finds answers and explanations which are satisfactory to him in his Guru. Meanwhile the life and character of the teacher come more and more under the observation of the disciple and we will suppose he finds these exemplary from his standpoint. He has so far found that the advice and instruction given him have always been sound; thereby his confidence has increased. His Guru has never shown that he had any motive other than a purely unselfish desire to benefit. By this his reverence and affection have grown. He has not asked idly, he has been an earnest seeker; he has tried to act by what he has been taught and what he has been able to accept. The teacher too has observed the Chelá, has studied his character and judged of his trustworthiness. This process may have taken months or years. It cannot be hurried by "faith"; each step has to be taken in the light of knowledge, not in the dark. If we take vast precautions in the entrusting of our mere self, how much more should a man discern and proceed warily, where so great a matter as the guidance of his very life is concerned.

* Guru=a teacher, master, instructor, etc., in a spiritual sense (*Sanskrit*). Chelá=(1) a disciple, (2) a pupil, (3) a slave brought up in the house (*uncertain*).

At length the disciple has reached a point where he asks a question not to be solved from texts. Hitherto he has been helped in solving questions and doubts for which the teachings of various scriptures sufficed. Now, by his own perseverance and the guidance he has received, he is brought face to face with a question which comes under a different category. The Guru has received this knowledge from *his* Guru, under the condition of handing it down to worthy disciples only, and even then only under the same conditions on which he received it. He may or may not, at first, permit his disciples so to communicate it in their turn. After long experience they may do so. Hence arises the necessity of the first promise. It is merely one of secrecy. The Guru has judged of his disciple and trusts him. He knows that long pledges are useless, for men will pledge themselves blindly to anything in their hunger to gratify their curiosity, or to gain what they suppose are valuable secrets for their own ends. The Guru bases his actions on his knowledge and experience. The Chelá does likewise with such as he has. There is no false mystery, no mere hypotheses, no straining of faith. And so time goes on, and the respect and love of the Chelá grows as he is able to see deeper and deeper into his Guru's qualifications and character. He receives instruction as difficulties occur in his growth. No artificial pledges are needed. *The conditions of holding such knowledge are taught him; he accepts it under those conditions.* He does not receive it until he is judged fit. He knows when he fails that he brings upon himself inevitable results or karmic punishment.

A man instinctively obeys him whom he has found always right and always disinterested. His obedience springs from the very bottom of his heart. Any pledge of obedience would be a false prop and a sacrilege. How can he disobey him whom he has come so much to love and reverence? Great indeed must be the inducement before he does so and great indeed the disaster.

It is not difficult to understand the enthusiasm and love of a man who has beaten with weary brain and heart against the wall which bounds our ordinary knowledge when he finds someone who gives him even a grain of the knowledge which goes beyond. He needs no artificial props to keep him to his faithfulness. And so, in his love and confidence, if he bursts into expression some day of his ever-living devotion to every expressed wish of his Guru, it is because love has grown to that extent within him that words come as a relief.

His Guru accepts it, understanding how it has grown; he never asked for it. It is love which has caused love to grow.

The Eternal A'tman is the true Initiator, the true Guru. Nothing must eventually come between the aspirant and That. In his Guru he must worship That; in himself That. His love and devotion must not fall into a worship of form or feature or abode. His Guru is to him an expression of truth higher than himself. It is as that he worships him; but he distinguishes between the vessel and its content.

And so progress, bounded and assured in every direction by acquired knowledge, is made.

The association between Guru and Chelá does not cease with death if both are sufficiently advanced. If the Chelá is not sufficiently advanced, he may unknowingly receive much from his Guru, and may later learn to recognize its source.

Between the relationship as described, and the lowest forms of fanatical devotion of the ignorant to those who know little, the gradations are innumerable. It is no uncommon thing to hear a man talk of his Guru as if he were an omniscient, omnipresent and omnipotent being, who could do anything for the Chelá if he chose; who is always guiding and watching over him at any time or anywhere. To this Guru he has a pledge of absolute obedience and devotion. He seeks instruction upon every little detail of life which he carefully fulfils, or if he does not he feels guilty of a sin, like the devotee of a personal God. He in the first place became a Chelá with very little previous knowledge of his Guru. It was not in him then, or since, to have much discrimination. He thought he saw a very great Yogí who would lead him to Moksha, and he caught on at once. He may some day alter his opinion, in which case he breaks his pledge and goes elsewhere.

These pledges of absolute obedience and surrender to the will of a Guru are fortunately rare. The chief condition is secrecy. *All the rest is part of the conditions of the knowledge given.* Such, for instance, as continence, abstinence from certain foods, and so on, the breaking of which conditions, once they are known, produce their own inevitable disasters. Hence a man may receive knowledge from one man for a time and afterwards go to another, and so to a third, fourth, fifth, etc., but he should remain under the tutelage of only one at a time, and where Yoga is being practised this is especially necessary to prevent confusion, if for no other reason. Of course where a Guru can continue, or wishes to continue, teaching various things, the Chelâ may never change, but the Guru himself may often refer his disciple to another Guru.

In a country like India, where a large number of people are more or less intently bent upon the search for Gurus, the cases of deception are constant and numerous, and cases frequently occur where the rascal masquerading as a Yogí manages to obtain very considerable sums of money from people whose credulity, or whose greed for acquiring knowledge, outweighs their discrimination.

The belief in the possibility of Yoga and the capacity of man to rise by it to the noblest and most sublime conditions, is so innate in the Indian mind, there is so much natural reverence in the people, that some centuries of imposture, which grows yearly more and more brazen-faced, have done little to decrease the reverence for the orange-red garment. This is also partly to be accounted for by the undoubted fact that many men of blameless life and great knowledge still continue to

be found in India wandering as mendicants. It has become the custom for men to wander far and wide, through cities, and in wild places, hunting for a Guru to guide and instruct them. Whether this was always so is much to be doubted. With the decline of the search for true knowledge in India, those, in whose custody it is, have withdrawn more and more from the outer life of the world, and the difficulty in finding these custodians, no doubt, serves as a fair test to prove the determination of the seeker, whether his motive be pure or selfish. Others, remembering the failure of multitudes of those who wandered and sought, make no such effort, believing either that the Guru will find them when their time has come, or that there are no Gurus, true Yogís, or Mahátmás now existing.

This latter class is an increasing one, and its growth is no doubt assisted by the Agnostic influence of Western 'civilization, and also by a consideration of the vast numbers of men of small learning, beggars and idlers who are indifferently called Sannyási, Bairági, Swámi, Yogí, Mahátmá, Paramahansa, etc., as the speaker may consider fitting. To hear a man say that he met "several Mahátmás" at a fair or festival sounds strange to Western Theosophists who have used that term in the original sense to signify those who stand where humanity merges into Deity. The meaning of the narrator was that he had met several men in the garb of ascetics who gave him a more or less favourable impression.

It will be seen, from what has been said, that cheláship, like every other wise institution, must be founded upon knowledge, experience and judgment. If these have to be exercised to the very highest degree where the Chelá comes into direct communication with his Guru, whose knowledge and power, if he has any discrimination, will in time become known to him, how much more is it imperative upon him to be ever watchful and discriminating in the case of those who, having little or no further knowledge than himself, claim to teach through being in communication with beings whose knowledge in regard to things here is, by the conception we have of them, almost infallible. He can but fall back upon his own reason and his own light as to how to act in any emergency that may arise: he can take no directions from a source he does not know, through an agency he sees little, or not at all, different from himself. He might as well have remained under the dominion of a priest, as tread such treacherous ground.

What infinite claims have been made to being in communication with God and with superior beings! Not by deliberate imposters, not by men and women of impure or selfish lives; often quite the reverse of this. Perhaps they did evil that good might come of it, leading their fellows upon the path of virtue as they saw it, thinking that through the motive and the apparent result the means would be forgiven them. Dire illusion! A misrepresentation is only a bill drawn at long date:

it will mature after the successes of having "raised the wind" have passed away. Truth cannot be juggled with or put off. Who can know another's heart? Who can know the springs of action in another, when he has not yet been able to sound the depths of good and evil within himself?

Or again, the claimant to mediatorship, either with a God, an Angelic Being, or a Mahátmá, for they are all the same as far as the recipient of messages and directions is concerned, may be utterly or partially deceived either by himself or by some masquerading intelligence external to himself.

The Christian who tells you how you will "find Christ" and the mediator who tells you how you will "find your Guru" differ somewhat in their methods, but both begin with "if," and a long following list of ideal conditions, and therefore as regards proof, so far, both are equal.

The aspirant to cheláship must be tested in the world in every manner. Heavily indeed is he punished for lack of discrimination and for credulity, or for accepting claims and building on them without having probed these to the very bottom. Credulity is punished almost as heavily apparently as lack of heart, and on nothing than this latter can karmic blows fall heavier. And this is just; for discrimination, straightforward understanding of everything, as far as we can go, and then resisting the temptation to go further and treat hypotheses as facts, or take statements as such, however enticing, is the very root from which knowledge springs.*

[Of concrete things and persons, we need concrete proofs. Of concrete letters and messages from living men, we need concrete evidence; not metaphysical or mere argumentative proof. Yet you never can *disprove* these claims. If I choose to send a letter in green, blue, red or any other coloured ink or pencil and tell you I received it from a Mahátmá for you, or merely say nothing and enclose it in a letter to you; you may be very much astonished, but you can prove no lie or forgery against me. If you are wise you will act as if you had never received it; unless indeed you make a mental note or two against me; one of folly for my having done such a thing and given no proofs, and another of watchfulness as to my character generally.

Nor does it seem probable that the Mahátmás, who, as far as we know, teach no dogmas, but always act by the amount of understanding an individual has, would encourage a system of mere statement and claim without accompanying proof; for this would be to lay the seeds in men's hearts of a faith in the statements of other men quite outside their experience and quite unsupported, men whose hearts they had not fathomed. This would lead back to all the evils of the past, not forward into light and knowledge.

* The three paragraphs included within brackets having been expurgated by the Editors of *Lucifer* for reasons of their own, and Mr. Sturdy regarding them as the pith of his argument, we print the whole article by his request and commend it to the attention of the reader.—Ed. *Theos*.

All such is glamour: there is no false mystery in chelaship: all nonsense about "developing intuition" is merely making excuses for what cannot be proven and is about the same in the end as the Christian "faith" Let a man go on his path acting sternly by what he *knows*, not by what he is asked or persuaded to believe. Let him act by no directions which *may* be merely the thoughts of others no wiser than himself. How does he know? He does not know. Then let him be quite clear and straightforward in this, that he does not know].

E. T. STURDY.

KRISHNA'S JOURNEY TO MOUNT KAILAS.

INTRODUCTION.

THE following is a translation of that part of the Hari Vams'a in which S'ri Krishna, more commonly known to the world as the Teacher of the Bhagavad-Gítá, is described as going to Mount Kailas in order to see S'ankara and obtain from him a boon. Apparently the story has an under-current of occult meaning, and it will therefore be profitable for the readers of the *Theosophist* to read it carefully and try to catch that meaning if possible. But it is the duty of the translator to do as much as lies in his power for the benefit of Western readers, bereft as the latter are of guides and other advantages enjoyed by the people among whom such occult stories have had their birth. There are certain ideas associated with certain words and names occurring in Sanscrit works that are recognised as a matter of course by Hindu readers, but it is not so in the case of a Westerner. Now it almost always happens that these ideas of association are exactly what is required to bring what is read within the comprehension of the reader. To illustrate the above position, we may take the case of the Mahábhárata, the great epic of the Indian sage, Veda-Vyása, and a storehouse of occult information for the student, as it is said to be by the Indian pundits knowingly in rare exceptional cases, and unknowingly and traditionally in the case of the vast majority. Every Hindu who reverences the Vedas as the primeval revelation also reverences the Mahábhárata as the fifth Veda. The epic has now been translated into English and is under perusal by perhaps thousands of Western people. Can it be said that these latter have learned to look upon the epic as in any sense of the word a storehouse of occult information and wisdom? Certainly not, if we except the Bhagavad-Gítá, a very small part of it. The moral code that can be gathered from the great poem is nothing new, since it is the groundwork of every religion in the civilized world and the common property inherited by all. As a work of antiquity the poem may possibly be appreciated, but even in this connection the land-marks are ill-defined and it is difficult to form a definite conclusion as to its merits.

Taking the occult side of the epic into consideration, I am afraid most of our Western friends find very little in it, and are inclined to

agree with Professor Max-Müller and other Orientalists that Occultism is more or less superstition. But my duty now is to offer to the readers of the *Theosophist* a translation of one of the most interesting parts of the Harivams'a, and I must leave on one side this general question of the esoteric aspect of the S'ástras. Let me first endeavour, as shortly and concisely as possible, to give some idea of the esotericism underlying this particular portion of the work in question.

The story of Krishna's visit to Kailas is really an explanation of what is called Samádhi in the East. Samádhi may be said to be a condition in which the consciousness of man is merged in universal consciousness. It is a condition in which one human Ego becomes the All-Ego. It is a condition of omniscience in which a *power* that now lies hidden in the inmost recesses of the human heart, gets released completely—excepting for a slender silver cord by which it is connected with the body—and is enabled to fly in the higher sphere. This sphere is called the top of Mount Kailas, to which S'rí Krishna, the God in man or the Higher Manas in him, is related in this story to have journeyed for a mysterious purpose. The God is apparently of the lower loka, since he lives in *Dvúraka*—the nine-gated city of the human body. We may now take into consideration the various elements that enter into the idea of a journey—the object, the vehicle, the track travelled along, halting places on the way, the difficulties encountered, &c. We shall, of course, have to omit a number of things which must be left to the individual intuition of each reader since none can put an authoritative gloss on them.

As the reader will see, the story begins with a question raised by Janamejaya as to why Krishna proceeded to the top of the Kailas Mount to see S'iva. Now S'iva or Mahes'vara is the starting point of the manifested universe. It is said in the Upanishad sentence "*Máyámtuprakritim viddhi máyínam tu mahes'varam,*" meaning "know that Máyá is Prakriti, and Máyi, or the power that presides over Máyá, is Mahes'vara." The starting point of Máyá, or the world of illusion and limitation, is what is called Avyaktam or the primordial undifferentiated substance, that is, the basic substratum of the evolving solar system. The same in the aspect of consciousness is Mahes'vara, and that is the ultimate point attainable at present by an evolving human entity. It is the seventh state of cosmic life and corresponds to the seventh plexus of the human body. It is also the Prakritic pole of life or the life that immediately precedes the formation of the foetus in the womb on a cosmic scale. Now Náráyana is the eternal Purusha or the unknown father. At the dawn of manifestation, he is acted upon by a conscious energy impelling him to beget a son. That energy is Mahes'vara or the kámic stage. The next stage is what may be called the emanation stage or the stage in which the son, who has been till now one with the father in Supra-Svargic, or rather Nirvánic, bliss, turns earthwards. The third stage is that of gestation, in which the son dreams of the universe that is to be. It is the state of Hiranyagarbha. The fourth

is the state of the infant after delivery, and that is the son, or Bramhá, or the manifested Krishna. He corresponds to the Higher Manas in man or the eternal human Ego. In imitation of the cosmic process, the Ego operates on the matrix of matter. That is the physical constitution of man. The emanation is the living astral. The essence in which it fecundates is the Káma, and the product is the Physical or Lower Manas. It is in a certain sense the feeler thrown out by the real son. For this reason the Lower Manas is the Higher Manas, but in a state of separation. The Higher Manas is the Lord Brahmá, the Universal Manas, but in a state of psychic separation. Lord Brahmá is one with the Purusha or the one Mánasic essence, but in a state of spiritual separation. These are considerations which deserve to be carefully thought over.

The reader may perhaps wonder what all this has to do with the story of Krishna's journey to the top of Mount Kailas. The reply is that all this is the ground on which rests the ladder that leads to the mountain top. The story may also be called the search of the *son* after his *father*. The son travels back by the route already once travelled by him, and it is necessary to have at least a hazy idea of the route before anything about Krishna's journey can be understood. We have previously called it an account of Samádhi, or the highest state of faultless vision obtainable by a Yogí. The casual reader will gather the idea that Krishna wanted to beget a son to comply with the request of his beloved wife Rukmini, and in order to beget a good son, such as she wanted, he underwent a course of penances and ceremonies. Such a reader is welcome to have his own views, and he may even, like Professor Max-Müller, regard the Veda as a peasant song; but then the whole of this present story would become a jumble of nonsense. And yet we know that Vais'ampáyana regarded the story as very sacred. It was a story, we learn, reserved for the pure in heart and those learned in the Veda.

To return to the story. We may state that Krishna had done all that he could for the world and wished to advance into the plane of the *father* by leaving an expression of himself behind. That was what the laws of objective nature wanted. The Eternal One has two *wives*—an objective nature and a psychic nature, and these are the two wives Rukmini and Satyabhama, as is said in the Eastern traditions. In this connection a new question crops up:—"Have all who have passed into the region of the *father* left *sons* behind?" The most probable answer is—Yes; the words *father* and *son* being taken in a purely spiritual sense.

The first three chapters of this story refer to the process of training the body, before the Lord can ride the bird Garuda and fly off heavenwards, as said in the 4th chapter. The details are left to the intuition of the reader.

My best thanks are due to Mr. Ananta Krishna S'ástry of the Adyar Library for valuable aid rendered in the work of translation.

CHAPTER I.

1. For what purpose did Lord Vishnu, the Deva of devas and the destroyer of bondage, go to the top of the Kailas Mount, the abode of S'ankara ?

2. We have heard that Nárada and other Rishis, the Seers of Truth who have grown old in austerity, saw there the Great Deva, S'ankara of dark-blue* glory.

3. And that Lord Vishnu, O Bráhman, the Deva of devas performed the highest penance in order to see S'iva, and on seeing Him rendered unto Him due reverence.

4. We have also heard that the two ancient Lords of the universe were seen and worshipped by the Devas with Indra at their head.

5. Tradition says, that these two great Lords are one and yet made two, of one essence and yet possess the two functions of creation and destruction, the two causes of the universe.

6. And that they preserve the universe by their interaction. Tell me, O great Bráhman, what those two Lords did on the top of the excellent Kailas Mount?

7. What did the Rishis after seeing the two venerable Lords? O best one, be pleased to narrate this to me fully.

8. How Hari, the all-pervading, the controller of the senses, the conqueror of the world, ever-living, proceeded thither, and how S'ankara, decked with serpents, acted. Tell me, O best of Bráhman.

9. Vais'ampáyana says :

Hearken, O king, with concentration and learn how Krishna went to the mountain, and how he saw S'ankara, Lord of Devas, whose vehicle is the bull.

10 & 11. And how he performed *tapas* and how those Munis followed him to the mountain. Hear, O best of men, what happened there: I will narrate to thee after saluting Kes'ava, whose vehicle is the Garuda, after the manner I have learned myself from Vyása.

12 & 13. Hear, O best of men, according to thy knowledge and ability. Thou should'st not communicate this holy legend to one who is not well disciplined, who is malicious, who neglects religious rites, who is not learned in the Vedas. This narrative is capable of adding merit to the pure, of giving them Svarga after death and fame with happiness† while here. It ever tends to the purification of the soul.

14. And is deserving of contemplation by the righteous, since it is full of Vedic lore and Upanishad wisdom.

15. This story of what happened on the Kailas Mount between the two purifying lords, S'iva and Vishnu, most wonderful in its nature, is the subject of contemplation by Nárada and other Rishis ever given

* *Nila-lohita*, lit., red-blue, hence dark blue or purple.

† Lit. wealth (*dhanam*).

up to the study of the Veda and the accumulation of the wealth of austerities.

16 & 17. When the groups of Asuras with Naraka at their head, as also the kings of the earth, had been killed and only a few enemies yet remained, Lord Vishnu, the greatest Purusha, continued to rule the earth.

18. This Lord of the Universe lived in the city of Dváraka surrounded by his relatives the Vrishnis and in company with Rukmini his consort.

19. One evening this Lord rested in company with his wife and both spent the time in happiness.

20. Then it happened that Rukmini decked with gold addressed her husband as follows: "I wish to have a son by you O Mádhava.

21 & 22. "A son possessed of strength and beauty and equalling you in every respect. He ought to be a fit leader of the race of Vrishnis, possessed of valour and austerity. He ought to be well versed in all S'ástras and especially in politics. It behoves thee, O great One, to give me a son possessed of these and other good qualities.

23. "The power of granting all boons is ever established in you, the Lord of the world, its maker and enjoyer,

24. "And you are known to specially favor your devoted servants. In case you consider me one of such,

25. "And in case I am in your good graces, O Lord of lords, it behoves thee to grant me a son possessed of valour."

26. Thus addressed in gentle words by his well beloved spouse, Rukmini, the king of all celestial lords, the leader of the Yádavas and enemy of Rukmin,

27. Gave the following ready answer: "I shall give you a son such as you wish to have.

28. "That you are ever devoted unto me needs no questioning. I shall without fail grant you a son who will subdue his enemies.

29. "A man conquers the lokas by such a son as administers unto the wishes of the great. The hell known as *Put* is fraught with pain,

30. "And from there a man secures escape by a son, who is hence a *Putra* and assists the father here and hereafter. The lokas of happiness attainable by a father are endless, O my beloved.

31. "The husband becomes the foetus, and making his wife a mother enters into her. There he (as foetus) gets renewed and in the tenth month gets his birth.

32. "Even Indra fears the man with a son, and what is there unconquered by him? The sonless man attains not the after lokas, but it is better to be sonless than to have a vicious offspring.

33-34. "A vicious son is a real Naraka, but Svarga is the result of a virtuous offspring. So a wise man who wants a son ought to

wish for one possessed of humility, Vedic knowledge, compassion, wisdom (since that generates peace) and a good and charitable character.

35. "For these reasons I shall grant thee a son possessed of wisdom and charity. I shall in order to get such a son proceed to the excellent Mount Kailas.

36. "There I shall worship the great Deva, the dark-blue S'ankara, and from him, devoted as he is to the welfare of all beings, obtain the boon of a son.

37. "I shall propitiate by my tapas and Vedic recitation, the eternal S'ankara of three eyes, who is unborn and first among the Devas and their lord.

38. "I shall at once proceed to this eternal Lord, and He, propitiated by my tapas, is sure to grant me a son.

39. "After thus making obeisance to Lord S'iva and his consort Umá, I shall enter Badariká, the holy residence of Munis filled with austerity.

40. "Filled also with Agnihotra and ever swept by the wavelets of the Ganges, it is a place in which dwell numbers of deer and birds, together with hundreds of lions and elephants.

41. "It abounds with the fruit of Badiri, and numerous monkeys therein play in the trees, shaking the branches. The hermitage is also full of mighty trees intertwined with bamboos, and plantains with their bunches.

42. "It is inhabited by Munis who are experts in the investigation of Vedic truths, who have arrived at a conclusion and are ready with the necessary proofs.

43. "Some of these Munis have settled in their minds that this is all one and *that* the Truth. In a part of this hermitage live Siddhas who are devoted to the manifested side of life.

44. "The knowers of Itihása and Purána, who are on their way to Svargam after shaking off their mortal coil, are also to be found here.

45. "This is the abode of the Divine One, the living place of the Holy and Well-known One. There shall I proceed." So saying, the great Lord of lords and redeemer of human bondage ceased speaking.

CHAPTER II.

1. As soon as the day dawned, Krishna wished to depart. He therefore made the necessary offerings to fire and performed other auspicious acts. The necessary gifts were also made to the Bráhmans.

2. After making presents of cows to the Bráhmans and saluting them duly, the Lord of the world proceeded to the audience-chamber.

3. Seating himself in the great seat he sent for all the Vrishnis—Bala-Bhadoo, the son of Sini, Hárðikya, Suka, Sarini.

4. Ugrasena of intense Buddhi, and Uddhava of unswerving justice. It is by a dependance on this Uddhava's Buddhi that Yádavas are enabled to lead a happy life.

5. He is ever devoted to the law and is the leader of Yádus and Vrishnís. Even the Devas stand in fear of him for his principles of justice.

6. Even Lord Vishnu ruled this earth guided by the Buddhi of this Uddhava. This valorous leader of the Vishnús, resplendent as the Devas, was now sent for.

7. Lord Krishna addressed these and other Yádavas as follows:—
“O ye Yádavas, hear all of you my words. Hear you also Uddhava, my father’s friend and mine.

8. You have all witnessed mine efforts made since childhood to destroy the wicked. Pútaná was killed,

9. And Kesin was destroyed in my very boyhood, O Yádavas! The Govardhana Mount was raised up and cows were well protected.

10. I was made king after the bath sacrament, by Indra acting in the presence of the Devas. Kamsa too was cut down as also Chánúra and Mushtika.

11. Ugrasena was also inaugurated as king (in Kamsa’s place) and the town of Dváraka was built. Numbers of other powerful kings have also been killed by me.

12. The valorous Jurá-Sandha was also killed by my strength and prudence, acting through the powerful Bhúma.

13. Srigála was killed in duel on my way from Gomanta, and also the Asura known as Naraka was killed, possessed as he was of a bad nature combined with physical strength.

14 & 15. I have made this earth void of enemies, but, Yádavas, that perpetual enemy of mine, the king Pundra, is still alive! He is the friend of Bhauma and the leader of the valorous. He is a student of Drona and possessed of strength, power and knowledge of Brahmástra.

16. He is a knower of the S’ástras and acquainted with politics. He is a man of resource, combined with the power to lead. He is also a great fighter, fond of battle, just as another Parasurama.

17. He is our principal enemy, ever on the look out for opportunities to fight. When they are available the warrior will advance on this town and harass it.

18. This valorous king Pundra is not an easily conquered foe. Be ever ready to meet him armed with bows.

19. I am going to Mount Kailas for certain reasons, and you must all be careful that the city is not harassed by the enemy (during my absence).

20. I am anxious to see S’ankara, the cause of the causes of manifestation. Be ye watchful until my return.

21. If only the king Pundra knows that I am absent from the town, he will advance on it and fight to obtain it.

22. It is my idea that he is powerful enough to make this city void of Yádavas, and so be watchful and ready with swords, ropes and axes,

23. With stone missiles and nooses, keeping all the gateways closed, and using every effort.

24. Keep open but one great gate for going out and coming in, and let those who wish to go in to see the king, be allowed inside with proper credentials.

25. Let none be allowed in, by the watchful gate-keeper, in the absence of such marks, and let this be the rule of conduct until my return.

26. Let there be no hunting excursions or pleasure trips outside the town, and let there be due discrimination between friend and foe before the entrance is crossed.

27. Let all such things be done until my return." After having spoken thus to the Yádavas, the Lord addressed Sátviki (his charioteer) as follows.

A. NILAKANTA S'ASTRI'.

(To be continued.)

RE-INCARNATION IN "ISIS UNVEILED."

IN the excellent and highly interesting contributions which Colonel Olcott has been publishing under the heading "Old Diary Leaves," we come across a discussion in the August Number of the *Theosophist*, in which it is suggested that when "Isis Unveiled" was being written, neither H. P. B. nor her Teacher seemed to be aware of the doctrine of Re-incarnation as taught later on in "Fragments of Occult Truths" and the "Secret Doctrine." Col. Olcott thinks that the "opposite of the truth" was then taught, and he is unable to account for such a course on any "theory of ethics or honourable policy."

He quotes the well-known passage from Vol. I, p. 351 of "Isis" and concludes therefrom that it was taught then, that there was no re-incarnation on this earth except in the cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy. The passage runs as follows:—

"Re-incarnation, *i. e.*, the appearance of the same *individual* or rather of his *astral monad*, twice on the same planet, is not a rule in nature; it is an exception. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the *astral monad* which had been tossed out of the circle of necessity by crime or accident. Thus in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being has been interrupted. Therefore, while the gross matter (bodies) of each of these several entities is suffered to disperse itself at death, the immortal spirit and *astral*

*monad** of the individual must try a second time to carry out the purpose of the creative intelligence."

"If reason has been so far developed as to become active and discriminative, there is no re-incarnation on this earth, for the three parts of the triune man have been united together and he is capable of running the race."

So far back as 1882, Mr. C. C. Massey quoted this very passage along with others, and challenged H. P. B. to explain what he thought was a serious discrepancy in the older and later teachings. The answer of H. P. B. will be found in Vol. III, page 289, of the *Theosophist*, for August 1882. She writes:—

"The *astral monad* is not the *spiritual monad* and *vice versa*. The most that can be said of the passage quoted from 'Isis' is that it is incomplete, chaotic,—vague, perhaps clumsy, as many more passages in that work, the first literary production of a foreigner, who even now can hardly boast of her knowledge of the English language." We say again that "re-incarnation. *i. e.*, the appearance of the same individual—or rather of his astral monad (or the *personality* as claimed by the modern Re-incarnationists)—twice on the same planet, is not a rule in nature 'and that it is an exception'. In 'Isis' we refer to the '*personality*,' or the *finite* astral monad, a compound of unponderable elements composed of the 5th and 4th principles. As an elementary compound it is finite and doomed sooner or later to destruction, with the exception of the more spiritualized portions of the 5th principle (the *Manas* or mind)".

"There is a mighty difference in our occult doctrine between an *impersonal* individuality and an individual *personality*.† C. C. M. (as such) will not be re-incarnated; nor will he be in his next re-birth C. C. M., but quite a new being born of the thoughts and deeds of C. C. M.: his own creation, the child and fruit of his present life, the effect of the *causes* he is now producing. Shall we say then with the Spiritists that C. C. M., the man we know, will be re-born again? No; but that his divine monad will be clothed thousands of times yet before the end of the grand cycle, in various human forms every one of them a *new* personality."

"While writing 'Isis' we were not permitted to enter into details; hence the vague generalities."

This explanation is substantially correct, but a little more amplification will make it clearer. H. P. B. in "Isis," principally wanted to impress her readers with the fact, that Nature and Man were not made up each, of only *two* principles, as is generally supposed, but that Man and the Universe were *triune*. The word *Soul* has invariably been confounded with *Spirit*, and to point out the distinction between these terms, she has again and again recurred to this subject taking into consideration the statements of a large number of writers. She tried to establish that man has 1stly, his physical body, 2ndly, his Astral body or Soul, and 3rdly, the immortal Spirit.

* The italics in this passage are mine.—N. D. K.

† See Editor's Note at the end.—H. S. O.

When the general idea of this middle principle or Soul was scarcely apprehended properly, it was not to be expected that the various divisions of this principle—as understood in Occultism—would be attended to, if explained. It was wisely decided, therefore, to speak only of the three main principles and not to allude to the more exhaustive classification of the seven principles. And yet without a careful study of these seven principles (both in their exoteric and esoteric classifications) a correct idea of the theory and details of the true doctrine of Re-incarnation could scarcely be had.

The Spiritualists were loudly talking of the return of the *spirits* of the dead, and of *spirit identity*. H. P. B. contended that far from any spirit, not even the Astral Soul—as an entire entity—ever returned. Had she been allowed, at that time, to expound the "seven principles," she would have said that after death, the "*Astral Monad*" or the *Káma-mánasic* entity had to become disintegrated, the best portion of it going to *Buddhi-manas*, while the inferior portion—the *Káma rúpa*—after a longer or shorter survival in *Káma-loka*, being dispersed in the elements, to be subsequently re-born as a new astral-rúpa.

In the "Key to Theosophy", in answer to the question, whether the *Káma-rúpic* Skandhas are destroyed H. P. B. answers as follows:—"They are and yet they are not—a fresh metaphysical and occult mystery for you. They are destroyed as the working stock in hand of the personality; they remain as *Karmic effects*, as germs hanging in the atmosphere of the terrestrial plane, ready to come to life, as so many avenging fiends, to attach themselves to the *new personality* of the Ego when it re-incarnates."

Even in "Isis Unveiled," Vol. II, page 286, referring to Pythagoras and Buddha, it is said—"Thus the metempsychosis was only a succession of disciplines through refuge heavens to work off the exterior mind, to rid the *nous* of the *phrén* or soul, the Buddhist Winyanaskandha, *that principle that lives* from Karma and the Skandhas (groups). It is the latter, the metaphysical personations of the deeds of man, whether good or bad, which after the death of his body incarnate themselves, so to say, to form their many invisible but never dying compounds into a new body, or rather into an ethereal being the *double* of what man was *morally*. It is the astral body of the Kabbalist and the 'incarnated deeds' which form the new sentient self as his *Ahankára*. Hence the sufferings of the newly-born *self* till he rids himself of every earthly thought, desire and passion."

In the disputed passage from Vol. I of "Isis", if instead of the word '*individual*' the word '*personality*,' as now understood, be substituted, there would be less chance of any misunderstanding.

According to the Trans-Himalayan doctrine of Re-incarnation, it is the 5th principle, the *Manas* or the Thinker, that re-incarnates while the 'animal man' does not re-incarnate. In the exoteric Eastern writings about re-incarnation, nothing is definitely stated as to *what it is that re-*

incarnates ; neither have we any details as to the *post mortem* states. The popular idea—of those who speak about re-incarnation—is, that when John Brown dies, his inner astral man, after a longer or shorter duration of wandering in invisible regions, or almost immediately, gets itself allied to a human embryo, and is in due course re-born in a new body. H. P. B. joins issue here and states that the *astral monad* or the Káma-mánasic entity of John Brown will not—as such—be re-born again in a new human body. For, according to immutable Law, this entity must undergo several changes after death, in the course of which it is disrupted as an entity, leaving behind certain *tanhic* seeds, which, in course of time, fructify and give birth on the astral plane to a *new astral monad*. It is this new astral monad that would re-incarnate in a new human body, and not the old astral monad that oozed out of the body of John Brown at his decease.

Had John Brown been a congenital idiot, or had he died an infant, then alone the very astral monad which vivified his body would have to be re-born again in a new body. But if John Brown had attained sufficient age, so that his “reason had developed and become discriminative,” then after death there would not be a re-incarnation of the very same *astral monad* that was within him.

Besides the cases of abortion, of infants and of congenital idiots, there is another weird exception to the rule, and that is in the case of those where what is called “the loss of the soul” occurs. This is an allied subject, but it is far too mystical and cannot be explained at the tail end of an article. Only a slight allusion has been made to it in the last para. of page 352 of Vol. I of “Isis,” but it has been fully explained elsewhere.

It may fairly be said that the doctrine of Re-incarnation has not at all been explained in “Isis,” that it has not been properly alluded to or hinted at even. That wherever any references occur, they are vague and puzzling, but it is hardly correct to say that the ‘exact opposite of the truth’ was taught by H. P. B. or her Masters. Neither does there appear any ground whatsoever for charging the Master with ignorance of this basic and all-important doctrine, when “Isis” was written. It may be that H. P. B. was not then fully versed in all the details of that doctrine and that she was taught them after 1879, but she could hardly have been ignorant of the general principles of the grand doctrine of Re-incarnation. One of the Masters in replying to Mr. Sinnett, in regard to this very point, thus writes:—“Don’t you see that everything you find in “Isis” is delineated, hardly sketched, nothing complete, or fully revealed.” Col. Olcott’s assumption makes the Master either ignorant or dishonest, but, as shown above, there is no necessity or reason for putting forward such incongruous suppositions.

In the much-abused passage in “Isis,” only one phase of the doctrine of Re-incarnation has been hinted at, and in the light of the later

explanations, this very hint shows that whoever wrote the passage must have been aware of other details as well of that Doctrine.

N. D. K.

Ed. Note.—My personal regard for N. D. K. and the high value I have always placed upon his criticisms and counsel, induce me to give place to the foregoing article, although I am not convinced that the explanation he reads into the text of "Isis" removes my difficulty. I am not only ready but anxious to be convinced that my view is not the correct one; all I ask is the proofs, and these I have found nowhere; not even in N. D. K.'s brief. He writes in the light of the final teachings, I dealt entirely with those of 1874—1882. H. P. B. *might* possibly have taught the former theories then, but she really taught the opposite; she *might* have known them, but, to my knowledge, she never wrote or spoke a word then, whether publicly or privately, that did not carry the anti-re-incarnation view. If necessary, I might add sundry proofs to those already quoted by me in "Old Diary Leaves," going to show that H. P. B. as well as I disbelieved in Re-incarnation when writing "Isis Unveiled," and even as late as 1881, when I summarized it in Ceylon from the Sinhalese canon for the *Buddhist Catechism*. It was a Missionary editorial criticism upon the Answer to Question 90 of this Edition (July 1881), which led to my consultation with the High Priest Sumangala about the tie between beings of two consecutive births, and gave me the idea of Individuality and Personality. I talked this over with H. P. B. that year and put it into words for the Edition of 1882. Sumangala did not define them so clearly as this, but he so explained the relations of the "being" of one incarnation with the "being" of the next, that I saw that the idea could best be put into English in this way. And the High Priest adopted the definition when the 2nd Edition was translated to him. *After that*, as already shown by me, it was taught by H. P. B., given to Messrs. Sinnett and Hume, and, generally, made current as our belief. So it is quite useless to quote anything published by either of us or by any other pupil of the Masters since August 2, 1882, when I brought out the second English version of the Catechism and, *for the first time in Theosophical literature*, defined the difference between "personality" and "individuality." As for our early views and teachings, in private and public, I have not only the printed record to quote from, but also my personal recollections of the Masters' teachings, our mutual discussions thereupon, our disputes and debates with social visitors and journalistic critics, and the books of Eliphas Lévi and other authors, which we consulted. I refer N. D. K., in passing, to "Isis," I, 481, where he will find the Author saying: "A resuscitation (of a corpse), after the soul and spirit have entirely separated from the body.....is as impossible *as for a once-disembodied spirit to re-incarnate itself once more on this earth*, except as described in previous chapters"—to wit, in the cases of idiots, etc., etc.

A "once disincarnated spirit," observe; not a soul, nor an "astral monad," nor a spirit more than once disincarnated: one incarnation only being taught.

Again, in "Isis" (I, p. 345), H. P. B. sides with Apuleius [while misquoting him] as against the Re-incarnationists; thus:

"This language (that of Apuleius) can hardly be called ambiguous, and yet the Re-incarnationists quote Apuleius in corroboration of their theory that man passes through a succession of physical human births upon this planet, until he is finally purged from the dross of his nature. But Apuleius distinctly says that we come upon this earth from another one, where we had an existence, the recollection of which has faded away."

An expression of Eliphas Lévi's ("La Science des Esprits," p. 134) was often quoted by us because it exactly defined our current belief that the human entity does not re-incarnate. It will be found in part in "Isis," I, 481, but the whole idea is thus worked out by the great French Kabalist: "then they (disincarnate spirits) succeed in being admitted to new ordeals the nature of which is to us unknown, for it is impossible for the same man to be re-born twice upon the same earth. A leaf of a tree, once fallen, never re-attaches itself to the branch. The grub becomes a butterfly, but the butterfly never again is a grub. Nature shuts the doors behind all that passes and pushes life onward."

H. S. O.

MANSEL AND HIS CRITIC.

THERE has appeared in the April number of *The Light of the East*, an article entitled "The Problem of the Infinite". It is professedly founded upon an extract from Mansel, published in a previous issue of the same magazine, in which Hamilton's Law of Relativity of Human Knowledge is applied by Mansel to the question of the Absolute and the Relative, and traced to its logical consequences. Mansel says that on strict lines of philosophical reasoning, the theistic, pantheistic and materialistic conceptions of the Absolute and of its relations with the finite are logically absurd and self-contradictory, and arrives at the conclusion—that to which most of the philosophers, both ancient and modern, have arrived—the perfect unknownability and inconceivability of the Absolute and of its relations with the finite.

The critic is evidently a follower of S'ankaráchárya and seems to hold the Vivarta theory of the Advaita Vedántins as opposed to the Parináma theory of the other Vedántic sects. His defence of his school seems to be well-thought out and displays much skill and judgment. He thinks that the objections raised against Pantheism by Mansel apply only to its Western form, and cannot in the least affect Eastern Pantheism, which he identifies with the Advaita or the Vivarta theory of the Vedánta School. A casual reader might be carried away by the apparent cogency of his reasoning and be inclined to accept what he says as perfectly logical; but a more careful perusal of the article

results in the discovery that our critic has not done the philosopher justice, and that beneath the apparent strength of his reasons there lurk assumptions and logical absurdities which have been entirely overlooked. I am of opinion that the absurdities pointed out by Mansel against what our critic considers Western Pantheism, apply not only to the Eastern form, but to all forms of philosophy in the world, and that both the philosopher and his critic are radically wrong in their speculations concerning that on which speculation is impossible—*viz.*, the Absolute, which must ever remain a mystery. I propose now to hold a brief for the defence, with the object of ascertaining whether the critic has properly met the objections raised by the philosopher.

At the very outset our friend commences with a misrepresentation of the philosopher's views and the objections raised by him. He says that the two objections which Mansel brings against Pantheism are :

(1) "The impossibility of conceiving the co-existence of the Infinite and the Finite, (2) the cognate impossibility of conceiving a first commencement of phenomena or the Absolute giving birth to the relative." Unfortunately these are the very objections which, Mansel says, cannot be brought against Atheism and Pantheism. Here is what he says. "The whole of the web of contradictions is woven from one original warp and woof, *viz.*, the impossibility of the co-existence of the finite and the infinite, and the cognate impossibility of conceiving a first commencement of Phenomena or the Absolute giving birth to the Relative. The laws of thought appear to admit of no possible escape from the meshes in which the thought is entangled save by destroying one or other of the cords of which they are composed. Pantheism and Atheism are thus the alternatives offered to us according as we prefer to save the Infinite by the sacrifice of the finite, or to maintain the finite by denying the existence of the Infinite."

I do not know why our critic should have spent so much time in criticising objections never raised against his position. The objections raised by Mansel against Pantheism are two, and two only ; and these the critic has not properly dealt with. In fact, he has not answered them at all. The objections are : (1) that the Pantheists do not tell us whence all this delusion derives its seeming existence, (2) that Pantheism escapes from the minor incongruities of thought only by the annihilation of thought and thinker alike.

To the first our critical friend attempts an answer, but the second has not been referred to at all. Perhaps we are to be content with the answer given in a footnote under the extract from Mansel published elsewhere. Let us now see how these objections are met. To avoid any misunderstanding as to the meaning of the term Absolute, Mansel writes, "That which is conceived as Absolute must be considered as containing the sum not only of all actual but all possible modes of being. For if an actual mode is denied to it, it is related to that mode

and limited by it : if any possible mode can be denied of it, it is capable of being more than what it now is, and such a capability is a limitation." From this extract we have to infer that all modes of actual and possible being must exist in the Absolute, *i. e.*, must be actual to it.

But the writer of the article referred to understands him to mean by Absolute Being, a Being of infinite power ; a phrase which certainly has a theistic ring about it. Power must mean a capability to realize that which has not been realized and which is in itself a limitation, and therefore he falls into the same absurdity that the philosopher warns us against. Even supposing that the critic understands him aright, he cannot suppose that illogical and impossible modes of existence (like this *Māyā*) will limit the Absolute. For Mansel himself admits that the Finite cannot limit the Infinite if the former be an illusion ; and only on that supposition regards the pantheistic position as logical and conceivable. Therefore our critic has no business to call Mansel's Infinite a partial Infinite if he does not predicate to it the power of appearing as the finite which, according to the opinion of all pantheists, cannot limit the Infinite, being itself an illusion.

The philosopher holds that illusion, the false appearance of a thing as its eternal opposite, is neither an actual mode nor a possible mode, and as such cannot limit the absolute. Such being the case, the critic before calling Mansel's Infinite partial, must prove that what he calls illusion is an actual or a possible mode of being.

The Infinite and the Finite being contraries exclude each other, and there can be no conceivable relation between the two. If so, how can the Infinite ever appear as the Finite ? What is the cause of this seeming relationship between the Finite and the Infinite which the critic calls no relationship or limitation ? A relation which is no relation is illogical and inconceivable. The very question is, what is the cause of this apparent relation which in fact is no relation ? No relation and apparent relation are not the same, and the one requires a cause to become the other. This has not been answered at all, and our critic thinks that the cause is the infinite power, because it is infinite power. He also argues that the infinite power *can* appear as the finite, being infinite power. *Can*—but what logical necessity is there that it *must* ? Granting the assumption that the Infinite Being is a Being of infinite power, not only the present conclusion but many others follow. Why should the Infinite appear as the Finite ? Why not itself become the Finite ? Why cannot it become extinct as such and produce the Finite ? These are logical absurdities, he would say, and if so, how does he prove his position that the Infinite can appear as that which it is not, and if it can, is it not a logical and metaphysical absurdity ?

To avoid any misapprehension, let us put what he says in a syllogistic form. The Absolute must have all modes of existence. The Finite is a mode of existence. Therefore the Absolute must have also a finite mode of existence. Substitute the Pantheistic meaning of the word Finite—an illusion or a mode of existence which is not a non-ex-

istence, but which appears as existence, and the minor premise becomes pure nonsense and a mere verbal quibble. A non-existence which appears as existence is a mode of existence—How? Why? Conceive it and see whether the contraries can be related or unified? That is the very fact he should have attempted to prove, which he has not. He does not only assume that non-existence is a mode of existence, but thinks a mode of non-existence can appear as a mode of existence. These he ought to have established before criticising Mansel. This is the difficulty in Pantheism when reasoned to its uttermost—"the perpetual balance of two propositions," in the words of Masson, "mutually contradictory and both inconceivable, yet one of which must necessarily be true. Where is the logic, Hindu, Hegelian or any other, that shall really dare the stricter solution of uniting the two extremes by showing how in one organic beat or swing of thought, there may be comprised the whole arc between nothingness and Absolute being."

Elsewhere the critic, to prove that all contradictories can co-exist in the Absolute, assumes that what is not possible within time and space cannot but be possible to a Being beyond such limitations.

If the two premises that he requires of us, that the Absolute is of infinite power and that what is not possible in the finite world cannot but be possible for the Infinite beyond space and time, be granted, what conclusions cannot follow? The creation of something out of nothing and extinction of that which exists, nay self-extinction and so many other absurdities follow. These ought to be logically proved and not assumed, and if a pantheist assumes these propositions, he cannot have anything to say against the other antagonistic systems. What does a Theist or Christian want? A personal God of Infinite power beyond space and time. But does not this proposition assume everything to be proved? At least such a God can be conceived. The difficulty against it lies in conceiving the processes of his working and the self-contradictions we fall into in making such suppositions. But the Pantheist escapes from all these and concentrates all the incongruities of thought in two major ones, which Mansel thinks are suicidal and land Pantheism in a world of illusion and self-contradictions.

As regards the 2nd objection, our critic has not favoured us with a reply in the article referred to. The only argument on his side is found in footnote under the extract from Mansel, where it is stated:—"The Pantheists never say so (that the knowledge of personal identity is a delusion). On the contrary the 'I' is common to all things—the Universal Ego is eternal; mind is a delusion, but the existence of the Ego is not so". This is as vague as possible, perhaps mystical. The Universal Ego may be eternal. But what of the "I", the thinker in me, which is the permanent something, in contradistinction to my fleeting sensations and thoughts, which I feel to be different from other "Egos". It must, according to his philosophy, be a mode of the eternal "I" (or the Absolute) or the Absolute itself. If it be a mode, then it must be a delusion. If it be the Absolute itself, then consciousness involving subject and object

cannot be predicated of it. If the "I" in me that feels itself to be different from the other "Egos" be an illusion, what then is reality for me? Does our author mean that the mind thinks or the Absolute thinks? The latter statement is absurd on the face of it. If the Absolute thinks, it cannot be the Absolute; for it is related to objects of thought. If the former, what is mind? It must be a mode of the Absolute and as such illusory.

If the mind and thoughts be illusions, then what becomes of all the philosophy that the critic has preached and defended against the attacks of Mansel? What is it that makes him assert the existence of the Absolute and the correctness of his theories? Is it the mind or the Absolute itself? If it be the mind, it is an illusion and then there is no ground for real knowledge to it. If it be the Absolute, to whom does it assert? To itself, I suppose. An impossibility!!

The fact is, as I have already stated, that the question of relation between the Absolute and the Relative is a rock on which not only Pantheism but all philosophies must split. Logic and Reason are Absolutely powerless to represent in thought or words this tremendous mystery. I think that this was the position of all the ancient Hindu philosophers. If it be asked whether the question is ever likely to be solved, "we must shake our heads in doubt, scientists, priests, philosophers, one and all."

N. RAMANUJACHARIA.

Reviews.

MAGAZINES.

Lucifer.—The August number closes the 6th year of its publication. The "Watch-Tower" recounts the merits of some workers in Theosophy. A good deal is said regarding the Masters, and very confident assertions made, which, if true, should discourage many a true-hearted worker in the impersonal cause of Truth. "It is our constant experience," says the Editor of *Lucifer*, "that in proportion to our devotion to Them (the Masters), is the effect wrought on those with whom we come in contact," which means, when literally applied, that apart from belief in the Mahátmás, there is no great good to be effected by any worker in the Theosophical field. And what if want of evidence precludes belief in, and therefore devotion to, the Masters? Would not purity of purpose and an earnest quest of Truth avail for good, both with the individual and all who come in contact with him?

We are glad to see dues paid to Mrs. Frederika Macdonald, who, after her public debate with Mrs. Besant, went about villifying the Theosophical Society, and falsely attributing to Mrs. Besant expressions which could never pass her lips. Other items of interest to Theosophists and the public enter into the "Watch-Tower" notes.

"Elementals," by H. P. Blavatsky, is the first part of an article on this subject which, we are informed, was to have appeared in a revised edition of *Isis Unveiled*. It is replete with interest and will be read and re-read by

every student of occultism under whose eye it may chance to come. "Gurus and Chelas," reproduced in its original form in our own pages, give some sound advice on the relations of Master and pupil in occult study; but the Editor in her "Watch-Tower" notes has given her verdict against its general tone, and enforced the fact by eliminating the last three paragraphs without further comment. The article may best be considered in its original and complete form. "Trust—the Essence of True Religion," is weak and contorted argument from beginning to end, starting with hypothesis and ending in absurdity. Starting with the supposition that God could manifest himself if he wished, Dr. Pratt shows certain reasons why he ought not to do so, and therefore does not; and after making "freewill" in man conditional of the non-manifestation of Deity, he draws to the conclusion that barriers to knowledge of Him are inherent in our nature, are conditions imposed by the Divine will, and that man must therefore submit to them. All of which makes of man's free-will very little indeed. The fault lies in the premises assumed by the writer. "Selections from the Philosophumena" is heavy with meaning, as with footnotes by way of explanation, but solid and scholarly, like all that comes from the pen of G. R. S. Mead. "Science and Esoteric Philosophy" is as interesting as usual. "A Theosophical Discussion" and "Esoteric Teaching" opens up interesting matter for consideration. Mr. Sinnett affirms that his *Esoteric Buddhism* was approved by the adepts, from whom he received its substance. H. P. Blavatsky had occasion to dispute parts of it as inconsistent with her own views and information; while Mrs. Besant "having no personal knowledge on the subject, is obliged to judge from general considerations," and "in doubtful matters" prefers to "follow H. P. Blavatsky's teaching." Whether the Master or the pupil is right in this instance we prefer to leave to our readers to decide. The "Cause of Evil," and other very interesting articles complete a good number of our contemporary.

The Path.—"Astral Bodies and Astral Voyagings" is one of the most interesting articles in the current issue of our American journal. The writer very justly complains of the looseness with which the term "astral body" is used by writers on occult subjects. All Hindus would say the same of Linga S'arira as used by Theosophists. The intelligent view of "Ego" as a specialized centre of Consciousness in the Universal Mind and the modes of its evolution through contact with material existence, is a feature to be noticed in this article of Dr. J. A. Anderson, which, unfortunately, is not concluded in this issue. Two Brahmins, writing independently of one another to the *Path*, would derive the name "America" from Sanscrit, and succeed between them in showing that the country may be "beautiful all around," "gold-carrying," and the "land of the gods," a Devachan in short; so that if we derive it once again from the root *Mri*, to die, we can equally well call it "the undying" or "fadeless." The "beautiful-all-around, gold-carrying, fadeless land of the gods" ought to be enough to describe the sub-soil of the 6th race of mankind! "Faces of Friends" introduces Mr. Bertram Keightley, General Secretary of the Indian Section T. S., and one of the earliest adherents to Theosophy in Europe. "Korean Stories" contains a very curious incident in the life of Wang-Su-In, a governor in China, who predicted his re-incarnation fifty years in advance.

Le Lotus Bleu.—The July number reproduces Mr. Mead's able article "Notes on Nirvana;" and continues translation of "Letters that have helped

me." "The Elementals," by Guymiot, is well written and will prove instructive. "The Cycles," by E. J. Coulomb, is the first part of an essay which promises to be a valuable contribution to Theosophic writings on this subject. Dr. Pascal deals with the subject "Why ought we to develop our Psychic Powers?" and writes with freshness and vigour.

The Irish Theosophist continues the exposition of "Theosophy in Plain Language." The most interesting article in the present number is the continuation of the subject of "The Element Language," by Mr. G. W. Russel. "Proteus" is concluded.

The Theosophic Gleaner.—The third year of that successful little journal, *Pauses*, introduces the need for a change of garb and name, which accordingly represents the magazine to us under the new title of *The Theosophic Gleaner*. The magazine thus rehabilitated is decidedly more attractive than formerly. The selection of material too is very much improved, and one or two original articles adds another feature of attraction. Without taking the reins out of older and more experienced hands, or in any sense usurping the rights of its more weighty compeers in the Theosophic field, there is no doubt that a wide area of usefulness is open to this magazine, and we wish it every success.

The Theosophical Ray.—Vol. I, No. 5, contains a re-print of an article by Allen Griffiths, F. T. S., on "Theosophy and Spiritualism," in which it is to be noted the author is more considerate of the claims advanced by spiritualists than are many other theosophic writers, while at the same time a very commendable presentation of theosophic views upon the subject of *post-mortem* existence, communication between the living and the dead, &c., is made. The Boston Theosophical Publishing Company have succeeded in putting out one of the most artistic cover-designs we have seen.

Journal of the Mahabodhi Society.—The August number contains an article on "Pretaloka (Buddhist Tantalus) and the Religious Service of the Manes of the Dead," which will be of much interest to students of psychology and others who think much of the state after death. Another article on "Pravrajya or Initiation into the Order of Tantrik Buddhist Monks of Nepal," by B. Hodgson, can also be mentioned among other items of great interest. The Mahabodhi Society has received great assistance from influential persons in Europe in connection with its representation at the Parliament of Religions in Chicago.

Lotusblüthen.—The August number contains a translation from Sanskrit into German of the *Kathopanishad*, by Charles Johnston; "Extracts from the Book of Dzyan"; a translation of "the Seven Principles of Man"; and "Philosophy and Theosophy."

Luz.—The second number of the Argentine Theosophical magazine contains a translation of Dr. Buck's article, "What has Theosophy done for the world?" "Theosophy and the Punishment of Death," and "the Development of the Will." Our Spanish brothers in S. America have begun practical work in very good style.

HATHAYOGA PRADI'PIKA.*

This is an expurgated edition of the best work on the subject of Hathayoga and it effects a reconciliation between the Hatha and Rájayoga Schools. It is by Svátmárána Yogin, one in the long list of Hathayogis, beginning with Adináth, supposed to be an incarnation of Siva. The author learned this Yoga directly from Goraksha and Matsyendra: and in verses 5—9 is given a list of those Yogis who are supposed to move about in the world. The object of Hathayoga is to serve as a stepping stone to Rájayoga, which is the practice enjoined by the Upanishads. This statement carries with it no assurance that a perusal of the work will enable one to practise Hathayoga for himself without the assistance of a Guru: but we are warned of this by the Commentator, Sabajánanda Swami, in his Commentary to verse 11. Among other things described in the first chapter of the work, there is the description of a monastery (v. 13). Then follow the different ásanams or postures, each of which is efficacious for the cure of some disease or other, and with a few words on diet the first chapter closes. The second chapter deals with the practice of Hathayoga proper, dilating on such topics as Pránáyama, and its different varieties. The third chapter is rather miscellaneous in its nature, treating as it does of the Mudrás, the Bandhas, Vajroli, Amaroli, and Sahajoli, and the higher yogic practices are spoken of in the fourth and the last.

The book is sure to be of interest to almost every class of readers. Bro. Tukaram's edition contains the Sanskrit original and the Commentary followed by an English translation of the slokas, and general notes based on the Commentary by our learned Bro. C. R. Srinivasa Iyengar, B. A. The translation is excellent, literal, and well conveys the idea intended by the author. But it must, at the same time, be pointed out that there are several errors in transliteration and printing, which we hope will be omitted in the second edition. The price of the book is only Re. 1-8-0, and ought, therefore, to find a large number of readers.

THE FUTURE.†

The magazine is issued monthly, and devoted to the Predictive Science, and Mr. A. J. Pearce, the well-known author of the "Science of the Stars," "The Text-book of Astrology," &c., is the Editor. In the July number sent to us for review, the most interesting of all the articles is that upon the "Disaster to H. M. S. *Victoria*." The exact moment of the ship's launching affords the data for an astrological survey of the influences which were guiding the warship to its untimely destruction. Several unequivocal rules from old writers upon this subject are quoted, and found to be fulfilled in the horoscope of H. M. S. *Victoria*. To use the terms peculiar to the astrological science, Mars and the Sun were in conjunction, in the sign Aries, and in the 8th House (that of dissolution) at the time of the *Victoria* being launched. Aries rules the head or "bows" of the ship, and it was there that the *Victoria* was rammed by the *Camperdown*, sinking in a few minutes in 70 fathoms of water. The argument is, that had an auspicious time been

* Translated by C. R. Srinivasa Iyengar, B. A., F. T. S., and published by Tukaram Tatyá for the Bombay Theosophical Publication Fund. Can be had of the Manager, *Theosophist* Office, Adyar, Madras.

† Publishing Office: 29, Wellington St., Strand, London. Price 6s. 6d. per annum.

taken for the launching of the vessel,—all other arrangements, leaving nothing to be desired,—the vessel need not have come to its disastrous end, but might have been added to the list of our veteran training-ships. And, relying upon his time-honoured science, the Editor of the *Future* says:—

“We must not first violate the laws of Nature and then complain of fate. The very newspaper writers who are so eager to denounce Astrology and to vituperate all who practise it, write of the *Victoria* as that “ill-fated” vessel, without grasping the truth that *if Astrology were heeded*, there is no reason why a vessel should be so ill-fated as to be destroyed in a time of peace, in calm weather, and with all the resources of naval science at the command of her officers.”

The article concludes by an appeal to the Lords of the Admiralty to order “an investigation of Astrology so far as it concerns battle-ships.” The magazine is conducted upon lines which should not fail to make the science it advocates a subject of enquiry with impartial and truth-seeking scientists. At all events a subject cannot be “exploded” by ignoring it, and even this method has not caused the science to die out, as might have been expected, either in the Orient or Occident. The *Future* deserves a wide reading.

THE HIGHER LIFE.*

The sub-title of this little book, “Rules of the Rája Yoga prescribed by Bhagawán Buddha,” indicates in some sense its contents. It is a neat production from the well-known press of Mr. Tookaram Tatya. The Preface opens with a statement which seems intended to remove prejudice from Hindu minds, and is worth repeating: “It is admitted by the Hindus that Bhagawán Buddha was one of the incarnations of Vishnu, and Vishnu is said to incarnate when the world is immersed in sin and Dharma suffers thereby.” The Introduction contains some paragraphs from the *Journal of the Mahábodhi Society*, setting out in brief the life and doctrine of the Buddha, the Rules and Marks of the Order, with other useful information. The text of the book contains definitions of the “Four Sammappadhanas,” the “Four Iddhipadas,” the “Five Moral Powers,” the “Five Mind-spiritualizing Senses,” the “Seven Bauddhangas” and “the Noble Eight-fold Path.” To these are added a translation of “The Seven Jewels of the good Law” from the *Milanda Prasna*. The price and dimensions of this book are within the capacity of the smallest of pockets, while its contents might well engage all the powers of a great mind.

W. R. O.

THE HUMAN AURA.†

TRANSACTIONS OF THE LONDON LODGE OF THE THEOSOPHICAL SOCIETY.

This publication is the substance of an address delivered at a meeting of the London Lodge of the T. S. on the 5th June 1893, by Mr. A. P. Sinnett, and its contents are of the most interesting character.

The writer opens with a statement of the concurrent testimony of all “psychics,” or persons endowed with abnormal sense-faculties, as to the existence of a certain “more or less luminous and coloured atmosphere,” which surrounds all bodies like a luminous cloud.

* Tatva-vivechaka Press: Bombay; Price 2 annas.

† London: Kegan Paul, Trench, Trübner and Co., Lim., Charing Cross Road, 1893.

The existence of this aura, he says, is not known by means of the ordinary physical sight, but "becomes perceptible at a relatively early stage of clairvoyant development"; and with regard to the colours this aura may assume, we are told that "in the case of a child who has not generated any special characteristics, it is milk-white, but in the adult there is always upon this fundamental colour another one, such as blue, green, yellow, red, dark red, and even black." An important statement, quoted from Dr. Hartmann's translation of Paracelsus' teachings on this subject, institutes a view of the vital force which will be novel to most people. It says: "The vital force is not enclosed in a man, but *radiates round him like a luminous sphere*, and it may be made to act at a distance." Other references to the researches of Andrew Jackson Davis and of Baron Reichenbach tend to establish the belief in this subtle emanation of bodies. Mr. Sinnett then turns to his own experience and that of others in corroboration and extension of the recorded facts.

First, we are informed, that the aura of any person is "not a homogeneous and uniform effluvium," but a complex manifestation of the emanations of the physical, astral, and even more spiritualized principles of the human constitution. The description of the various auras are then taken up, and the normal and abnormal conditions of the vital principle are indicated.

"The aura itself, as distinguished from the physically visible *linga sharira* (*sukshama*).....extends to a distance of eighteen inches or two feet from the body in all directions, and is approximately oval in shape, in consequence of which circumstance it is sometimes spoken of in occult writing as the 'auric egg.' In most cases it has no very definite outline, but its edges fade very gradually into invisibility. Closer study of this luminous cloud reveals the fact, to which reference has already been made, that it has several distinct components. These components indeed consist of matter in different states; each of them is, as it were, a distinct aura, and would, if the others were withdrawn, be seen to have occupied the whole space covered by the entire mass."

Mr. Sinnett then enumerates and defines five distinct auras, *viz.*: (1) the physical; (2) the vital; (3) the emotional; (4) lower mental; (5) higher mental. With reference to the first of these, it is said to indicate the state of health in which a person may be from time to time.

"It is almost colourless and becomes perceptible by reason of possessing a curious system of radial striation—that is to say, it is marked by, or perhaps might be described as composed of, an enormous number of straight lines radiating evenly in all directions from the body. That at least is its normal condition when the body is in perfect health. They are each separated from one another, and as nearly parallel as their radiation allows; but whenever disease affects the body, there the lines in the neighbourhood of the organs affected fall into confusion, cross on another in all directions, and present the appearance of being all tangled together."*

* The same effect may be noticed in regard to the iris of the eye. In health the lines are straight and radial, and the colour firm and uniform. But in ill health the lines are broken and interlaced; blurred by spots of green, yellow, or brown, according to the normal colour of the iris; and in persons suffering from internal and long-standing diseases, the iris is generally suffused with a foreign colour so as to present an irregular, particolored or nondescript tint. I have seen a curious case bearing on this subject. It is that of a girl whose mother during pregnancy had a great fright while looking at a clock; and the child has the twelve hours neatly arranged in Roman figures around the iris of both eyes. The body colour of the iris is pale blue, and the figures are in black. It is quite reasonable to assume that the effect was due to the disturbance created in the aura of the mother at the moment of her fright.—W. R. O.

Before concluding this interesting lecture, Mr. Sinnett touches upon the subject of auric colours.

“We do not find,” he says, “that the spectrum can be traced throughout the catalogue of auric colours in any way which brings the two series into direct relation; but there is a broad relation discernible, that is to say, red (though by no means every kind of red) is directly connected with lower passions of various kinds, and especially with anger, while the middle tints of the spectrum, yellow and bright green, are associated with the more active forms of intellectuality, corresponding to the brightest light of the spectrum; while a lilac, blue and violet have to do with spiritual characteristics, and carry us towards a region of correspondence between the ultra-violet rays of the ordinary spectrum and certain colours unknown to ordinary optics, but which are nevertheless seen in the auras of persons endowed with psychic attributes.”

This pamphlet of Mr. Sinnett's forms the 18th issue of the “Transactions of the London Lodge of the Theosophical Society”, and will be sure to attract much attention; not only by the curious nature of its contents, but also by the orderly and scientific manner in which the subject is treated.

W. R. O.

VASUDEVAMANANA.

As the title imports, this book contains “The Meditations of Vasudava,” and originally appeared as a series of articles in the pages of *Lucifer*. Of the two authors, Mr. K. Narayanasawmy Iyer and Mr. R. Sundareswara Sastri, B. A., the former remains alone to carry out the publication of those excellent articles in the present book-form. The book is inscribed to Bro. W. Q. Judge, “in token of his high appreciation of Aryan Philosophy and his ardent love of its ancient expounders, the venerable Rishis of Aryavarta. Of the value of this work as an exposition of Advaita philosophy, little could be said that would not be superfluous, since the work of Vasudeva is so well known and highly esteemed by all students of the Advaita philosophy. Its translation into English is the great point of interest to us, for thereby the teachings of the Sage are placed within the reach of so many thousands whose ignorance of Sanskrit is the only barrier to a wide reading of Oriental literature. The translation is free and lucid; a table indicating the order of evolution considered in the work, is prefixed by the translator for the help of the student, and the text is further explained by ample footnotes. The book forms a valuable addition to the category of Sanskrit works translated by members of the Theosophical Society and published under its auspices. The price of the present English edition is only 8 annas, exclusive of postage.

W. R. O.

THE GREENWICH NAUTICAL ALMANAC AND THE LUNAR ECLIPSE OF NOVEMBER 25-26, 1890.

From the Preface to the Nautical Almanac we find that the Eclipse calculations are made according to the methods and formulæ given by Woolhouse in the Appendix to the Nautical Almanac of 1836. We have a copy of this Appendix, and we find the elements for the calculation of the Lunar Eclipse given in pages 128 and 135 of the work. The calculation gives naturally the result that the magnitude of the Lunar Eclipse in question is 0.002 (The Moon's diameter being supposed to be 1): *vide* page 402, of the Nautical Almanac of 1890.

Now we object to the employment of the value of $P' = (9.99929) P$, in the *determination of the magnitude of the eclipse*. P is the equatorial horizontal

parallax of the moon, and P' the horizontal parallax of the moon at a place 45° from the equator. Now if the sun be supposed to occupy a place opposite the pole of the earth, the section of the earth's shadow will be a circle in any place. But if the sun occupy a place in the plane of the equator, the section of the earth's shadow will be an ellipse, the ratio of the minor to the major axis of which will then be least. For any other position of the sun, this ratio increases as the sun approaches the pole. Hence it is plain that this ratio varies with the declination of the sun, and *not* with the place of the observer.

Now the magnitude of the Lunar Eclipse = the semi-diameter of the shadow + the semi-diameter of the moon—the distance between the centre of the shadow and that of the moon at the middle of the eclipse, divided by the diameter of the moon. The semi-diameter of the shadow varies with the position of the sun and it is nearer to the polar (minor) radius of the shadow than to its equatorial (major) radius. Now the following formula is employed in the calculation of the radius of the shadow.

$$\text{Semi-diameter} = \frac{61}{60} (P' + \pi - \sigma). \text{ Vide page 135, Appendix.}$$

Now it is wrong to take the value of P' for 45° of latitude in the *calculation of the magnitude of the eclipse*. For it will give a semi-diameter of the shadow of a place 45° removed from the pole of the shadow, whereas we want one nearer the pole of the shadow, in which case the semi-diameter will be smaller than that actually adopted, and the resulting magnitude will consequently be smaller than that obtained (*i. e.*) 0.002. As a matter of fact, the correct calculation gives the magnitude of the eclipse to be—0.0004. In other words, there was no eclipse at all of the moon on November 25-26 of 1890.

Though it is now very late to say anything of this eclipse, yet, as the formula employed affects the magnitude of the lunar eclipse every time, we would purpose to take the value of P' for 75° of geocentric latitude, as in that case we find the formula is a little more approximate to the truth.

SUNDARASWARA SRONTHIAL,

(*A founder of Jyothistharthra Sabha, Trivadi,*) and

VENKATASWARA DIKSHATHAR,

(*Mathematical lecturer, Sanskrit College, Trivadi.*)

[*Ed. Note.*—The calculations which accompanied the above criticism are too complex for reproduction in these pages, but for the benefit of the Greenwich authorities we should like to see them published in an English science journal. They are made according to methods and formulæ given by Sundares'wara Sronthy in his work on "Siddhanta Kaustubha." It is most gratifying to know that competent Hindu astronomers are taking an active interest in modern astronomical methods. Our learned correspondents certainly show by their own methods that not a hairline of the Earth's shadow fell upon the moon's disc on the given date, but that on the contrary there was a minus increment.—W. R. O.]

Theosophy in all Lands.

[From our Own Correspondents.]

EUROPE.

LONDON, August 1893.

NOT very much news to record this month. Our principal excitement has been the advent of our two Indian brothers, Mr. Dharmapala and Prof. Chakravarti. The former has been staying with Sir Edwin Arnold, and now comes to us at Head-quarters. As you know, both he and Professor Chakravarti are bound for the Parliament of Religions at Chicago, and we are only too delighted to have been taken *en-route*. The presence of two native scholars at our Lodge meetings has added not a little to their interest; Professor Chakravarti in particular is a capital speaker; all which tends to make one realise the intimate tie between East and West which Theosophy has welded, and is still welding. One very interesting feature at a recent Lodge meeting was the chanting, by Bro. Chakravarti, of some slokas from the Sanskrit of the Bhagavad Gîtâ, and one of the Purânas. It was most beautiful and impressive, and the rythmical vibrations sounded almost familiar to more than one of his Western hearers!

It occurs to me that our Eastern brethren might render invaluable and most material assistance in the carrying out of the scheme—started during Convention by Mr. Hargrove—for collecting references, which he copies and pastes into a book, to be kept for the purpose in the Head-quarters' Library. These references being especially in support of the teachings of the Esoteric Philosophy, it seems to me that those native scholars among you who are well versed in, and familiar with, their own sacred books might do yeoman's service by contributing to this reference collection, which, after all, is designed to be mainly in support of Eastern teaching. This teaching must of necessity be very much better known to them than to the vast majority of our Western students. The idea would be that Eastern students, when in the course of their reading, they come across passages bearing out the *real* interpretation of their sacred books, should note the same, and add their quota to the store of weapons of defence to be laid up at the European Head-quarters.

Herbert Burrows has already departed West, bound also for Chicago, as a Labour delegate specially. He will probably do a short lecturing tour before his return. Our own contingent leaves this week.

Dr. Keightley and his wife are now comfortably installed at No. 17 for the autumn and winter. Mr. Mead has been for a short holiday to Normandy, with Mr. Hargrove, and they have just recently returned, looking brown and well.

Mr. Kingsland is on the Theosophical tramp again; this time his lecturing tour is to be confined to the south coast; he has already done one or two lectures, the one at Eastbourne being fairly well reported in the local papers.

As I think I have already told you, the nucleus of a library at Ramsgate (to include Margate) has already been started, through the kindness of the Countess Wachtmeister; and now a little reading circle has been formed, which it is hoped may eventually develop into a Lodge. The little group meet at Miss Hunter's rooms in Ramsgate, every fortnight, and have started their study with Mrs. Besant's "Seven Principles." Miss Hunter is a most

ardent propagandist, and has worked most pluckily under very adverse conditions in Ramsgate, which is apparently given over almost entirely to clerical influence.

A reading circle, only on a very much larger scale, will shortly be started at Bath, as a result of Mrs. Besant's lecture there last time.

The Southport centre seems in a fair way to develop into a useful branch of Theosophical activity, and Mr. Sydney Coryn has been there lecturing quite recently.

The third anniversary of the opening of the Bow Club took place on the 22nd inst. About 150 girls were present, and a tea was provided, with every imaginable form of fruit and cake. A number of members went down from Head-quarters, including Mrs. Besant, of course. After the tea she made the girls a charming little speech, telling them what they owed to H. P. B., &c. Afterwards, while the room was being cleared and prepared for dancing, all adjourned upstairs, where the music and singing given by the girls themselves was much appreciated. On returning to the hall, and before the dancing began, Mrs. Besant recited two pieces of poetry, which were immensely enjoyed.

Our Librarian is away for a fortnight, on a well-earned and much needed holiday; meanwhile her place is being filled by the President of the Bristol Lodge, Mrs. Clayton, who has come up from Clifton (Bristol) for that purpose, in order that the comfort of our reading members may not be neglected in any way.

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Psychical research abounds in every direction, *e. g.*, a leading evening paper, the other day, had a prominent paragraph headed "Spookology in Vienna," in which we were told that a largely-attended meeting of the Psychical Society of Vienna was composed almost exclusively of physicians. The meeting, by the way, proved to be simply a séance! with "an amateur female medium." Extremes appear to meet in Vienna. Mr. Myers still continues to discourse on subliminal consciousness, in the "Proceedings" of the P. R. S. He and Dr. Myers have a very interesting paper therein, too, called "Mind Cure, Faith Cure, and the Miracles of Lourdes," which Mr. Stead notices in the current number of the *Review of Reviews*.

A recent number of *Light* gives some interesting extracts from an article by Dr. Karl Müller, which appeared in "Die Natur Halle," and was condensed for the *Literary Digest* for last month. Dr. Müller treats therein of the physical conditions of music, which leads him on to consider "the sympathetically vibrating sounding-board from the molecular point of view. How sounds produce mental sensations we do not know; all we do know is that molecular changes in the substance of the brain accompany the communication of sound vibrations to it. We see as a final result that there is an established relation between our spiritual life and the phenomena of sound." And so forth, which is merely the a, b, c of the "Secret Doctrine" teaching, but all tending of course in the right direction.

I find among my notes some extracts from a review of Prof. Friedrich Paulsen's "Einleitung in die Philosophie" which appeared in a back number of the *Westminster Review*. I must have missed noticing it, and do so now, in the hopes that it will prove not such very stale news, after all. The book seems to me to mark a very distinct stage in the progress of modern philo-

sophy. Says the reviewer:—"Prof. Paulsen's work takes the form of a discussion of the various questions propounded by philosophy and the solutions attempted." The Professor's own prepossession seems to be in favour of "an *Idealist Monism*, in which he hopes to find the reconciliation of the opposed systems of supernaturalist dualism and atomist materialism"; or, in other words, to reconcile the religious world-intention and the scientific explanation of Nature with one another. Professor Paulsen's book practically embodies the teaching given by him to his pupils during a series of years. In an appendix thereto "he briefly considers the ethical problem; rejecting Hedonism and Utilitarianism, he offers a transcendental basis for morality, upon which it may be reconciled or blended with religion. The new philosophy, for in a sense it may be considered new, does not revive the old intuitionist theory of a universal authoritative moral sense, but substitutes for it the authority of conscience in its highest development. At this stage the individual conscience (the individualisation of the spiritual life) may be regarded as self-acting and independent of rules"—which is just St. Paul's idea over again! The book seems to give an adequate statement of the grounds for accepting "a spiritualistic Monism."

Mrs. Frederika Macdonald, having been practically worsted in the debate between herself and Mrs. Besant at St. James' Hall, last month, is venting her spleen in a series of articles in the *Echo* (a journal, by the bye, which ought to be above printing such stuff), which are simply a reproduction of what she read out at the debate, interspersed with personal abuse which she was careful not to bring forward at St. James' Hall. Such tactics are beneath contempt, and can only ultimately benefit the cause, the spread and success of which seems so to exercise the poor woman's mind.

A. L. C.

AMERICA.

The great event during the past month among American Theosophists has, of course, been the preparation for and holding of the Congress at the World's Parliament of Religions. In connection with this Mr. Judge, who is acting for the President, as Chairman of the Advisory Council, has issued the following Unofficial Bulletin:—

THE WORLD'S CONGRESS AUXILIARY

Of the World's Columbian Exposition.

DEPARTMENT OF RELIGION.

THE THEOSOPHICAL SOCIETY'S CONGRESS.

September 15 and 16, 1893.

UNOFFICIAL BULLETIN.

COL. H. S. OLCOTT, the President, has written that he will send a message to the Congress, and it is also probable that he will send an official statement of the work in Asia.

PROF. GANENDRA NATH CHAK-
RAVARTI

will divide the first and seventh sections of the program with MRS. ANNIE BESANT; that is,

THEOSOPHY DEFINED,
and

THEOSOPHY AND ETHICS.

He will also speak on the following subjects:

THEOSOPHY HISTORICALLY CON-
SIDERED,

in the

Sacred Books of the East;

PHILOSOPHY AND PSYCHOLOGY OF
THEOSOPHY,
taking up
States of Consciousness ;
THE ORGANIZED LIFE OF THE
THEOSOPHICAL SOCIETY,
taking up
*The Mission of the Theosophi-
cal Society.*

MRS. ANNIE BESANT,
in addition to the topics
divided with Prof. CHAK-
RAVARTI, will also con-
sider, under the general
head of

THEOSOPHY AND MODERN SOCIAL
PROBLEMS,
*Justice and Unselfishness as
the Basis of Community
Life, and that Social Evils
have their Roots in Mental
Faults, and that Karma and
Reincarnation must be made
the Basis of Public as well
as Private Efforts.*

HEVAVITARANA DHARMAPA-
LA,

a Buddhist member of
the T. S., who is to be
at Chicago by invitation
of the General Fair
officials, and who is a
very earnest Theoso-
phist, will be asked to
take up the division re-
lating to

THEOSOPHY AS UNDERLYING ALL
SCRIPTURES,
under the head of the
*Sacred Books of the East: or
may be assigned some other
as may be determined upon
seeing him, as he has first
to fulfil his duty to the offi-
cials who brought him over.*

DR. J. D. BUCK
will deal with
THEOSOPHY HISTORICALLY CON-
SIDERED,
taking
*As found in Greek and
Gnostic Philosophy, in*

*European Mediæval
Philosophy, in Europe-
an Mysticism: and Eso-
tericism in Religions.*

DR. J. A. ANDERSON
has taken
REINCARNATION OF THE SOUL A
LAW OF NATURE,
and under
*Theosophy and Modern
Social Problems* :
ITS DOCTRINE OF EVOLUTIONARY
REINCARNATION
as Applied to the Sexes.

MISS F. HENRIETTA MÜLLER
will speak on
THEOSOPHY AS UNDERLYING ALL
SCRIPTURES,
taking the sub-topic of
*As found in the Hebrew
Books, and the New
Testament of the Christ-
ians.*

MRS. MERCIE M. THIRDS,
of the Chicago T. S.,
will deal with
LINKS BETWEEN RELIGION AND
SCIENCE,
and
REVELATION NOT THE SPECIAL
PROPERTY OF ANY ONE
Religion, under the gene-
ral head of
*Theosophy Historically Con-
sidered.*

MRS. ISABEL COOPER-OAKLEY,
who is expected from
Australia, will be as-
signed a topic upon her
arrival if her health per-
mits.

THE ORGANIZATION IN GENERAL
will be dealt with by
Bro. WILLIAM Q. JUDGE,
or, if his voice shall not
permit, then by Bro.
CLAUDE F. WRIGHT,
under the Fourth Sec-
tion of program.

It is possible that other arrangements may be arrived at, but the above is a general statement of the assignments now made. Mrs. BESANT will lecture at one or two places before getting to Chicago, and it is also purposed to have her give a general free lecture to the public just after the Congress. If possible, arrangements will be made to have Bro. CHAKRAVARTI speak to the Chicago T. S. and those Branches which, in the time at his disposal, may be reached, but as to that nothing precise can be said until his arrival here and after consultation.

I can also report that the fund for the expenses of the Congress has grown much faster than the present commercial crisis would have led anyone to hope, and if any surplus shall remain at the close of the Congress, it is proposed then to print for general distribution throughout the T. S. a full report of the proceedings and speeches. Bro. A. S. BROLLEY of Albany has volunteered to take stenographic reports of the proceedings.

It is well also to remind members that the President of the T. S. would have been Chairman of the Advisory Council were it not that he is so far away in India, and such being the circumstances he has extended his official sanction as President to me in the premises, delegating to me such of his powers as are necessary to carry this Congress to a successful conclusion. And I must also add that no success could attend these efforts were it not for the earnest and brotherly aid extended by individual members, to whom the thanks of the Society are due.

WILLIAM Q. JUDGE,

Vice.-Pres. T. S. and Chair. Advis. Council.

Another interesting piece of news which reaches us, and which shows the reactive effect of the expulsion of Miss Chapin, F. T. S., from her teachership in a Girls' School, because of her acknowledging herself to be a Theosophist, is taken from the *New York Sun*.

"The Theosophists, who recently established a retreat near this village, intend to enter upon a campaign of instruction, instead of adhering to the original idea to make their summer home a refuge, devoted to rest, contemplation and study.

"Not more than a month ago the Theosophists were living the retired life of studious men and women who enjoyed a respite from the rush and hurly burly of bread-winning in the city. To them came the rumor that they were misunderstood by the villagers and farmers round about, and that various wild and discreditable stories had been set afloat by scandal-mongers. They met the situation promptly. Circulars were distributed inviting all who desired to visit the retreat on the next Sunday afternoon and to listen to statements explanatory of Theosophy.

"This first meeting proved so satisfactory that the Theosophists arranged for a second one. Men, women and children came in carriages and on foot. People were present from Saratoga, Glens Falls, Luzerne, Hadley, Palmer's Falls, Corinth and South Corinth. The attendance aggregated 500. The great piazza, facing the mountains, on which the exercises were held, was crowded, and so was the adjacent lawn. H. Turner Patterson, of New York City, presided. Burcham Harding of the Aryan Theosophical Society of New York, talked about "Theosophy and the Theosophical Society." Claude F. Wright, of Blavatsky Lodge, London, spoke on "The Common Sense of Theosophy." The singing was led by Mme. Meyer, F. T. S., of London.

"After the formal exercises the hosts mingled with their guests and supplemented the addresses with friendly talk. It was dark before the last of the visitors said "good-bye.

"Prominent members of the orthodox churches are interested. Preparations are being made to welcome 1,000 people to next Sunday's meeting. If that number attends, it will be the largest gathering ever known in the century-long existence of this town."

The report says that the theory of re-incarnation interested the visitors most of all. Mr. H. T. Patterson's absence from New York deprives us of more extended news this month; but we anticipate a full budget for our next issue in consequence of the Congress proceedings.

INDIA.

Our Kumbakonam Branch has been doing excellent work and now publishes two books, *Vasudevamanana*, translated into English by Bro. K. Narayanaswami Iyer, and our late Bro. R. Sundareswara Sastri, B. A., with notes to the English Text; and also "Thoughts on the Bhagavad Gitá," by a Brahmin F. T. S. Our Bombay Branch is not so forward in this respect as it has hitherto been, and it is with some anxiety that we look to it, and some others of our branches, for visible signs of their continued activity.

We hear from London of the great success of our Bro. Dharmapala's visit to the West, and we record with great satisfaction the kind assistance given to him by Sir Edwin Arnold, whose guest he was while in London, and by Prof. T. Rhys Davids and others. Bro. Gnyanendranath Chakravarti has also been in London and has spoken at the Blavatsky Lodge.

The tours of the Head-quarters Staff, which have almost covered the list of our branches since the beginning of the year, have been very successful. Since July, Mr. Old has visited the Madanapalle, Coimbatore, Chittoor, Bangalore, Erode and Sholingur Branches, and long reports of his lectures have appeared in the public press. At Bhavani he was enabled to formally constitute and open a Lodge of the Society, consisting of ten founding-members, with Tahsildar T. M. Sundaram Pillay as President, and Mr. T. Simhachary, Medical Officer, as Secretary. At Bangalore an affiliation of the Branch T. S. and the Naoraji Literary Society was effected, and Mr. Old was formally elected an honorary member of the latter association.

Mr. Edge left on the 13th ultimo for the Northern Cirkars, proceeding to Vizagapatam by steamer, in order to visit the following branches; Masulipatam, Guntur, Narasarowpet, Bezwada, Ellore, Rajahmundry, Cocanada, Vizagapatam, and Vizianagram. Besides heavy routine work a good deal of activity has been occasioned by the prospect of Mrs. Besant's visit to India, and the arrangements have been thoroughly organized by Mr. Edge, who has been busy with the mathematics of an Indian Railway Guide and a calendar, alternating between these and a map of India, whereon a tortuous line indicates the route to be taken by Mrs. Besant and her party from Tuticorin through the Madras Presidency to Adyar; thence northwards to Calcutta and so on, with many a turn and retrogradation, onwards to Bombay.

We are glad to be able to record the formation of a branch at Almorah, Kumaon, N. W. P., which is mainly due to the activity of Mr. E. T. Sturdy during his stay in that locality. It has made a good beginning with a roll-call of twelve members.

At Saugor, in the Central Provinces, the Olcott Press has issued a Hindi translation of the following pamphlets: "Information for Strangers"; "Dnyan Marga"; "A Rough Outline of Theosophy"; "Why you should be a Theosophist;" and "The Second Object of the Theosophical Society." Mr. C. Kotayya, Inspector of South Indian Branches, is now at Head-quarters and is engaged on a translation into Telugu of some useful theosophical pamphlets. Pandit Bhavani Shankar is now about to resume his tour in Bombay and the Central Provinces. The following news is communicated by Bro. Kripananda Swami of Amritsar:

Swamis Ram Soondar and Mahadevji have recently returned to Hindustan from Melbourne, and are now travelling in the East to give an additional strength to the cause of Theosophy. Baboo Kedar Nath Goswamy is

agitating in Central Provinces, and F. Rajendra Nath Datta has been lecturing in Central India with his usual zeal and earnestness. The celebrated Soondar Saiah, A. M., has gone back to Bombay Presidency, and the venerable Swami Mangal Prasad is making the whole of Rajputana float on the surface of an agitation which was never witnessed before by the Merwas. Rai Lal Gopal Sastri, M. A., D. Sc., in company with Pundit Brij Kishore, has just completed his lecturing tour in the wide province of Behar; and Mr. Buxy (who has of late revived the Lahore Theosophical Society) is about to begin his inspection throughout the length and breadth of the Panjab.

For convenience, the reports of branches, hitherto published in the Supplement to the *Theosophist*, will henceforth appear in *Prasnottara*, the most interesting events being briefed as above for the *Theosophist*.

AUSTRALASIA.

Sydney.—The membership in the Sydney T. S. is increasing, and much interest is taken in the proceedings of the branch. A good deal of literature is sold and pamphlets of information to strangers are widely distributed. The chief want experienced is that of an active person who can devote more time to the work than is possible with any of the members at present in the Lodge.

New Zealand.—The Auckland Lodge has lately been re-organized and equipped for work under the guidance of the Rev. S. J. Neill and Mr. W. H. Draffin—eleven new members were added to the list on the 14th ult. America is not the only country where the Inquisition against theosophical studies affects workers of good standing in public institutions. The result of a correspondence in a New Zealand paper is that a member of the Theosophical Society, who is also a Presbyterian minister, has been called upon by his Church Court to give an account of his having taught a heresy. No specific charges were preferred against him, and a request that such should be definitely stated has been made. The result is not yet known, but an *à priori* judgment of "heresy" has been given against Theosophy by those proprietors of the truth, the English Bishops in New Zealand.

The increased interest throughout Australasia is mainly due to Mrs. Cooper-Oakley's visit.

CEYLON.

Great preparations are being made by Mrs. Higgins, Mr. Peter d' Abrew, Dr. W. A. English, Mr. Buultjens, and Mr. Goonewardene, for the visit of Mrs. Besant and party. They will probably be all entertained in the Sanghamitta School buildings; the ladies, with Mrs. Higgins in the main building, and Col. Olcott and Prince Harisinghi in the detached cottage.

The reports of the General Manager of our Buddhist schools are very encouraging, both as regards their increase in number and their improved management. The last *Buddhist* gives accounts of the inauguration ceremonies in connection with new schools at Matale and Veyangoda.

The last *Government Gazette* announces that H. E. the Lieut.-Governor "has been pleased to revoke the appointment of J. Bowles Daly, Esq., LL.D., as Commissioner under Section 15 of 'the Buddhist Temporalities Ordinance, 1889.'" Particulars have not yet reached us.

CUTTINGS AND COMMENTS.

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

THE Indian papers have been telling a good deal *A master of* recently about feats of magic and sorcery. A *barwa* *waters.* (ascetic) of the Mahratta country is credited by the *Kathiawar Times* with having arrested the waters of the river Ramdhro with a wand. The story is copied from the journal in question without comment :

“During the late floods the bridge over the river Ramdhro was submerged, and it was feared that a Hindu temple, in which several people had taken refuge, would be swept away. The “Bawa” of the temple, seeing this, lighted a fire on a grave in the temple compound, and poured some incense on it; he then with a wand drew a circle round the temple and the waters advanced no further, though the temple stood on lower ground than the bridge. All the people who took refuge there were saved.”

Two rival snake-charmers of Lahore have just had *Duel with* a duel which recalls that of Moses and the Egyptian *snakes.* magicians before Pharaoh. They fell out at the tomb of Shah Abdul Mali and mutually reviled each other's skill, whereupon a public trial was arranged. In presence of a vast crowd each competitor produced the most poisonous serpent he had been able to find and challenged his rival to handle it. Muhammad Bakhsh bit off the head of Allah Yar's snake, but the latter was bitten in the hand by the other's serpent and fared badly. The *Tribune* says, “the matter has made a profound sensation in the snake-catching worlds.” And quite naturally, one would say.

FACTS like the following help to show why so few *Anglo-Indian* possessors of psychical powers are now seen in India *kindness.* as compared with even the degenerate days of John Company. A most respectable paper, the *Behar Herald*, says that at Samaria Ghat lived a harmless and kind-hearted hermit in a palm-thatched mud-walled hut which he had built. The sick thronged to him, and he healed their diseases by prayer to an emblem of his patron Deity, which he kept in an inner room. The other day, while engaged in this compassionate work, two Sahibs—whether English or what not is not stated, but in any case unquestionably blackguards—deliberately set fire to the palm-thatch with a lighted match. The hut was burnt to ashes, but the inmates happened to escape. The poor hermit, says the editor, has left the place and gone to Jugaunath. The Sahibs are said to have been “two officials of high position.” The high position they deserve is that of Haman, another high official mentioned in history.

THE *Indian Messenger*, a respected organ of the *A sugges-* Sadharan Brahma Samaj, suggests that a supplement- *tion to* ary debate should be arranged between Mrs. Mac- *Mrs. Besant.* donald and Mrs. Besant upon the following issues :

“Are the “laws” by which physical miracles are produced, *physical* or *spiritual*? If they are physical, how can they be held to be superior to other physical laws, with which only scientists are familiar, and of which the vast majority of men are quite ignorant? And what connection can they have with the spiritual growth of man? If they are spiritual, in what sense are they so? Is it necessary to have superior scientific knowledge or to be conversant with occult phenomena, in order to live a pure and righteous life? If not, why should any importance be attached to these?”

Our colleague's proposal seems to indicate that, whatever else he may have learnt at the University, he has not made himself well acquainted with his ancestral books on Yoga-vidya. In any case, however, Mrs. Besant's self-respect forbids her taking further notice of an antagonist who, after the debate was closed, has descended to vulgar abuse.

The influence of Indian epics. THE *Lahore Tribune* makes the following discreet distinction between the epics of India and the masterpieces of Western literature, as regards their influence upon national history :

“The Greece of Homer no longer exists. The modern Greeks have no national pride in the epics, and the ignorant Greek may not even have heard of Homer. Dante's vision has not passed into the lives of any people. Milton and even Shakespeare are read merely as literature; but the Rámáyana and the Mahábhárata are not mere literature; they are a part of the lives of the many millions of Hindus in India. They are living realities indissolubly bound up with the lives of the people. No change, no conquest, no foreign subjugation has had the slightest effect upon the devotion of the people to the ancient epics.”

A STRANGE thing has happened in the family of a North Indian F. T. S., an orthodox Hindu. His wife had, it seems, been expecting an addition to the family during the extraordinary period of three consecutive years, and was finally delivered of a male child, who differed from other children physically only in having an unusually large head. But—and let Mr. Webb note this—“no sooner was it born than it cried aloud thrice ‘Allah! Allah! Allah!’” Our brother F. T. S. was present and affirms the truth of the story. The child is doing well. Somebody ought to cast its horoscope. The hour was midnight, July 11th; the place Dehra Dun, Punjab. Can this be a re-incarnating *Pir*?

An infant prodigy. ANOTHER Lightning Calculator is born. Says the *Indian Journal of Education* :

“A wonderful exhibition of mathematical talent was displayed last month by a child of five years of age in Pachaiyappah's Hall, Madras. ‘The marvellous boy’ is little Master Dudley Wyatt, son of Mr. Wyatt, partner in, and musical Director of, the Willard Opera Company. On the invitation of Mr. M. T. Quinn, M. A., Acting Principal of Pachaiyappa's College, the boy displayed his wonderful powers before a densely crowded hall of students and visitors. The boy was blindfolded and seated on the dais. Then figures

written on slips of paper throughout the hall were put in long rows on the blackboard till they were all exhausted, and they were then read out as quickly as possible in the boy's hearing. More than half an hour afterward, having in the meantime done a large number of sums mentally, the boy gave from memory every figure on the board as it had been read out to him at the beginning. He then correctly totalled all these figures, and on being asked at the end to add together all the totals of the various sums he had done, he did so correctly after a little thought; and when the parties at the blackboard had finished the same calculation—long after the little boy—they found his grand total was quite correct. The boy never forgot a single figure. This Infant Phenomenon, on being examined by a quartette of medical men in Bombay, was declared to possess 'the busy brain of a man of 35 or 40 years of age.' "

A good many old mathematicians, musicians and other deceased geniuses seem to be coming again into earth-life just now.

A MOHAMMEDAN ascetic (*Syad*) named Shah Gholam *The firebath*. Hussain, exhibited at Lahore, on the 12th August last, his power over fire and the fire-elementals. Four maunds of coal were lighted, and when in full glow the Syad passed through it, stood in it, and handled the coals without even a hair of his head or beard or a point of his skin being singed. He then called upon all present who chose to enter the fiery bath, assuring them that whoever had faith in the *Kalima* of the Prophet should receive no harm. Some did so with perfect impunity, others got their feet blistered, which the Syad puts down to their either having gone in without his permission or not having repeated the *Kalima*. The real inference is that he had the power of enwrapping with his protective aura those who had faith in his power. The medium D. D. Home did this with the late William Howitt, placing live coals upon his head and gathering his silvery hair over them without the least injury to Mr. Howitt.

PROFESSOR Léon de Rosny, of the Sorbonne, contributes an article to *L'Estafette* upon "Les Theosophes et les Mahatmas," in which he says some good things and some not quite so good. After noticing the widely manifested need or sentiment of religion at the present time, he says that to the faith which would discuss nothing, succeeded the scepticism which pretends to discuss, and then the positivism which pretends to believe nothing but that which is demonstrated. Faith has a greater philosophic value than is commonly supposed: it represents a high manifestation of the thinking-being if it results from the exclusive culture of intuition and the concepts of our interior faith; it is but a formula of brutalisation in one who accepts what is told him, without giving himself the trouble of reflecting as to what it is worth. Scepticism would be pardonable if it were simply the hesitation of the finished being in presence of the cloudy problems of the absolute. Usually it is but the easiest way to shirk

research into the laws of life and destiny, while giving to those who cultivate it the air of belonging to the world of thinkers. Scepticism is nearly always the synonym of laziness. As to positivism, it would doubtless be the sole doctrine acceptable to honest and independent minds, if this word did not invariably hide a feebleness of conception dissimulated under the ticket of simplicity and good sense. Prof. de Rosny sides with Prof. Max Müller in doubting the relations of the Mahátmás with H. P. B.—while admitting their existence—and doubts the existence of an esoteric doctrine in Buddhism. If there be such in possession of the Masters, he demands that they shall make it known to Western scholars that they may study it. He not only agrees with us in accepting the Mahátmás as living facts, but takes issue with Prof. Müller as to the learning of Sanskrit and Pali being an indispensable pre-requisite for knowing the depths of Buddhism. It is not in picking Sanskrit roots—he says—that one can succeed in acquiring the splendid apperceptions of Sakya Muni, one of the most brilliant meteors of thinking humanity. The sole method which is absolutely sure and independent of the vicissitudes of changing conditions of times and generations, is the development of the higher faculties and the conquest of the fatal tendencies of our corporeal nature, the slavery of the animal desires.

THE Rev. Hampden C. Du Bose, an American Missionary at Soochow, outdoes even the Abp. of Canterbury in reviling the scheme of the Chicago Parliament of Religions. He deprecates the welcome accorded to such “false teachers” as the representatives of Islam, Buddhism, Shintoism and Hinduism; which makes America “a partaker of their evil deeds” (*sic*); etc., *ad nauseam*. The high-minded editor of the *Japan Mail* mercilessly exposes his pettiness and ignorance, and adds these noble words :

“No man who has ever made a sympathetic study of the great religions of the world would dream of denying the indications of eternal truth that they contain: the desire for goodness, the inculcation of purity and mercy, the aspirations heaven-ward, the longing for a nobler and a higher life—imperfectly expressed, perhaps, inadequately carried out, mixed even with much that is wrong and foolish, but there nevertheless. It was of upright and conscientious men brought up among such systems as these that St. PETER said, “God hath showed me that I should not call any man common or unclean. In every nation he that feareth Him and worketh righteousness is accepted with Him.” And bigotry is not only founded upon ignorance; it keeps the bigot ignorant, it leads to intellectual stagnation, it blinds the eyes to new views of truth.

“The study of comparative religions, as is pointed out by a correspondent of the Shanghai morning paper, has been undertaken in order to discover what is truest and best in all, and in this way to “hold fast that which is good”. There was a time when nothing was really known of non-christian systems. The orthodox party—the majority—believed that they possessed absolute truth, and in their ignorance they denounced every Sacred

book but their own as false, diabolical, dangerous, and offensive to the God they worshipped. It has since been established that systems which in the dark Ages had been regarded as enemies are after all mostly friends. We find everywhere the recognition of an Almighty and Supreme Mind, over all and in all; we find it believed that by union with this Supreme Mind man reaches his highest development; we find it taught that the practice of virtue, gentleness, purity, and goodness is essential for the highest life, and that sin endangers everything. "These truths are acknowledged by the best qualified teachers to be among their fundamental truths. On these universal truths each religion builds its own peculiar superstructure. Whichever will elevate man nearest the Divine and bring about most good to one's fellow-men is the one which will command the most universal homage; and religionists who despise other religions which also teach righteousness and peace, love and mercy, can hardly complain if they are classed with the proud Pharisees rather than with Him who "lighteth every man when he cometh into the world."

SIR EDWIN ARNOLD describes in a letter to the *Daily Sword mantrams* *Telegraph*, the forging of the peerlessly tempered swords of Japan in his usual charming language. Two sword-cutlers of past times were Masamune and Muramasa, who were rivals in skill, but between whose blades there was a mysterious difference, due, as it is said, to their singing. A Masamune blade brought victory and luck everywhere. A Muramasa sword was always leading its owner into quarrels, though it carried him through them well; and it would cause accidents, and cut the fingers of friendly folks inspecting it, being never willing to go back to its scabbard without drinking blood. The real reason was, so runs the legend, that Muramasa, while he sate at his work in the forge, was ever singing a song, which had the chorus of "*tenka tairan! tenka tairan,*" which means "trouble in the world, trouble in the world," whereas Masamune, gentle and the lucky sword maker, always chanted while he worked "*tenka taihei, taihei,*" which signifies "peace be on earth—peace!" Japanese people of the old days firmly believed that both the kindly words and the unkindly got somehow welded into the very spirit of the steel, so that Masamune's blades prevented quarrels or brought to their wielders a quick victory, while Muramasa's had in them a lurking instinct for doing mischief—a sort of itch to hurt and wound. All sorts of tales were told to illustrate this. There was a splendid sword of Muramasa, which had killed by *hara-kiri* four of its possessors in succession. Once, too, when the Shogun was handling a spear-head embedded in a helmet of one of his warriors, the point wounded his august hand. "See quickly," he said, "what is the mark upon this accursed iron, for it must be Muramasa's!" And when they came to look at the maker's mark, it was indeed a spear-head from the grim sword-maker's, who had chanted the thirst for blood into his *yari* and *katana*.

Sir Edwin ought to have learnt while living in India that there is an ancient formula of worship and incantation by which an ele-

mental of a certain species can be attached to the weapon under construction. It is called *Ayuda Pujah*. To this day weapons of war are worshipped at stated times and by prescribed *mantras* by the Kshatriya (warrior) caste of India and also by the Sikhs. In both the Rámáyana and Mahábhárata are described the Astra Vidyá, a *manthrasiddhi*, or potent charm, by reciting which while drawing the bow, the discharged arrow may be made to flame and set fire to the object aimed at, if a fire elemental of Agni has been united to it by the charm, or discharge a flood of water, if the elementals of Varuna have been evoked. The chakra (discus or bolt) of Krishna, being imbued with his divine energy, would, when hurled by him, produce the effect intended and, like the Blackfellow's boomerang, return to his hand again.

Two more great men with whom I have had *Obituary.* relations in my official capacity, are gone : Professor J. M. Charcot and the Hon. Kashinath Trimbak Telang, Vice-Chancellor of Bombay University and Associate Justice of the High Court of Bombay. In the former, France has lost one of her most eminent sons and science one of her most brilliant luminaries : in Telang, all India mourns an irreparable bereavement. Young, gifted, erudite, patriotic and universally respected, his death has been regarded as a calamity by the whole Indian press, Native and Anglo-Indian. Mr. Telang was one of our early friends in India, spoke at the celebration of our fourth anniversary at Girgaum, and wrote for the *Theosophist* the article upon Sankaracharya, which will be found in Vol. I, at p. 71.

Doctor Charcot, as all the world knows, was the most eminent of what may be called the Physiological School of Hypnotists, as distinguished from the Psychological School of Liébault and Bernheim. He was a dogmatic man by temperament, essentially one who was ready to fight all comers in defence of a principle or an opinion. I am sure that his death will be followed by decided changes in the attitude of some of his chief pupils upon the subject of thought-transference. My thanks are due to the members of his family for a copy of the notice of his death and funeral ceremonies.

H. S. O.

(To be continued.)

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1893.

EXECUTIVE NOTICES.

THE THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,
ADYAR, 27th August, 1893.

The following documents are published for the information of all members of the Society. The official notification to the General Council was issued on the day of its date, but withheld from the September *Theosophist*, in consequence of the receipt of cable dispatches announcing the execution of the refund guarantee: published herewith.

TO THE GENERAL COUNCIL.

ADYAR, 7th August 1893.

BRETHREN:

Duty compels me to report the following facts, leaving you to share my feelings of sorrow and deep indignation, and to give such publicity to them as you choose within your respective Sections.

Since the sudden death, as alleged from epilepsy, on the 26th of July ult., of Pandit S. E. Gopalacharlu, F. T. S., M. R. A. S., Member of the E. S. T., and Recording Secretary and Treasurer, T. S., the Indian press has teemed with obituary notices complimentary to his merits as an Orientalist and his useful service to our Society, and offering condolences to his bereaved family; while from all parts letters of similar import have come to Head-quarters. The deceased was the nephew of the late respected Pandit N. Bhashyacharya, F. T. S., Pandit of the Adyar Library; and, after the latter's decease, gave the Library the handsome present of some 300 old palm-leaf MSS., thus imitating the generosity of the former, and commanding our highest personal regard. His numerous literary contributions to the *Theosophist* and to foreign periodicals, and his respectable standing among European Orientalists are pretty generally known among you. His private life, so far as his colleagues of the Staff ever saw, was orderly and respectable: we never knew of his addiction to bad habits, nor had we any cause of suspicion against him. True, he lived at Mylapore, 2½ miles away from Adyar, but no injurious rumours ever reached our ears, and we had the amplest confidence in his integrity: a feeling shared, I find from our recent correspondence, by the leading Delegates at the last Convention, including the Audit Committee who verified his account-books.

The several T. S. Funds he had to deal with as Treasurer were the Permanent, Head-quarters, Anniversary, Library and T. Subbarow Medal. The money of the P. F. is invested in Government Four Per Cents, kept in safe custody by the Government Debt Department of the Bank of Madras; that of the T. S. R. Medal was in the P. O. Savings Bank, and, with accrued interest, amounted to Rs. 627; the others were composed of rupee assets in India and sterling deposits in our London bank, each being convertible into the other as occasion occurred for using rupees for current expenses in India, or sterling for book or other purchases in Europe or America. The sterling credit was made up of London sight drafts sent us on T. S. account, and merely deposited in London pending necessities for its use. The Permanent Fund and the London sterling credit were under my own control; the other funds were in the Treasurer's custody and the Savings Bank pass-books also. Reports of the financial condition of the

Society were regularly made to me by Gopalacharlu, in accordance with my order.

Immediately after receiving the news of S. E. Gopalacharlu's sudden death, I learnt from Mr. P. R. Venkatarama Iyer, Assistant Secretary and Treasurer, Indian Section, that there was reason to fear that all was not right with his accounts, as Gopalacharlu had not seemed able to comply with his demand as Treasurer of the Indian Section, that the H. P. B. Memorial Fund should be turned over to the Indian Section. I am informed by Mr. S. V. Edge that Mr. P. R. V. having been appointed Treasurer of the Indian Section at its last Convention, the General Fund of the Section had been handed over there and then by Mr. Gopalacharlu, who had previously been acting as Treasurer. As the H. P. B. Memorial Fund, however, was not, strictly speaking, an Indian Section account, the money had, up to date, been left in the hands of Mr. Gopalacharlu as originally decided by Mr. Keightley and confirmed at the time of his departure for Europe. A few days previous to Gopalacharlu's death, Mr. Edge had given instructions that the Fund should be transferred to the Indian Section in order that it might be conveniently dealt with. The Indian Section, it should be remarked, had raised the Fund entirely, and it seemed probable that some part of the money would be immediately required for translation and other work in progress. The money had been promised by Gopalacharlu on the very morning of his death. On hearing of the latter event, I at once took possession of Gopalacharlu's books, papers and safe, and commenced with Mr. W. R. Old, an investigation, which began with the Audit of 1891, and came down to date. The most painful surprises awaited us. We found that he had systematically falsified his books of account; rendered false reports of cash balances to myself and the Section; criminally falsified the P. O. S. B. pass-book of the Medal Fund in the entries of 1892, and thus deceived the Auditors of the Convention of last December; and stolen the entire contents of the H. P. B. Memorial and Olcott Pension Funds, of which, pending the final determination as to their disposal, he had sole custody, and which were reported on by him verbally, and entered in the private ledger where he kept the accounts, as having been deposited in the P. O. Savings Bank on various days specified. On the day of his death, however, I ascertained from official sources that *he had never deposited a rupee in those accounts nor taken out pass-books.* The Annie Besant Travelling Fund was under the management of the Indian Section and is intact.

To show the depth of his moral degradation, I need simply add to the above, that he obtained his wife's valuable jewels by false representations and pawned them for a large sum that has disappeared; that he embezzled several hundred rupees of the hard-earned savings of a relative who had entrusted the money to him for deposit in a Trust Company, and when suddenly pressed by P. R. V. to turn over the H. P. B. Memorial Fund, had tried his best to rob him (the relative) of the remainder which, fortunately, was on fixed deposit with a large Madras banking house.

In a written statement, discovered after his death, S. E. G. declares his intention to kill himself with a dose of poison which he had bought at a designated shop, and wishes us all to be informed that he had deliberately cheated and robbed us to procure the means of enjoying life as much as possible before his death. A more cynical, heartless and selfish dying message is hardly to be found in literature, and the fact goes to prove again for the ten thousandth time that the man of flesh may be unutterably base within, while seeming all that is upright on the surface.

Needless to say to any sensible person, this once so honored, now so self-debased, educated Brahman got his chance to steal the trust funds in his custody by employing criminal measures that only the lowest scoundrels are ever suspected of, and betraying the confidence which his honest and unsuspecting colleagues reposed in him, as the apparent representative of the highest type of educated Brahman.

To render impossible further surprises of the kind, I shall take charge henceforth of all monies sent to Head-quarters on T. S. account, distasteful as it is to me to meddle in such matters. All future remittances should, therefore, be addressed to my order instead of that of the Treasurer of the Theosophical Society.

For the exclusive information of the parties interested, I append a financial statement of the balances of accounts, after deducting the defalcations, as they stood on the 1st August 1893 :—

| | Rs. | A. | P. |
|--------------------------------|--------|-----|----|
| Permanent Fund | 21,015 | 11 | 3 |
| Anniversary „ | .123 | 3 | 4 |
| Library „ | 765 | 12 | 0 |
| Head-quarters Fund | 581 | 12 | 1 |
| T. Subba Row Medal Fund | 27 | 11. | 0 |
| Total... | 22,514 | 1 | 8 |

DEFALCATIONS BY S. E. G :—

| | RS. | A | P. |
|--|-------|---|----|
| Permanent Fund | 60 | 0 | 0 |
| T. Subba Row Fund | 600 | 0 | 0 |
| H. P. B. Memorial Fund | 3,763 | 8 | 0 |
| Head-quarters Account by false balances ... | 1,272 | 4 | 1 |
| Col. Olcott Testimonial | 2,612 | 7 | 10 |
| Private gift to Col. O., from some London friends received through Annie Besant... | 341 | 1 | 8 |
| Total... | 8,649 | 5 | 7 |

I leave you to circulate such portions of the above among the members of your respective Sections as your judgment may suggest.

Yours fraternally,

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

MEMORANDUM OF GUARANTEE.

We, the undersigned, hereby guarantee to make good to The Theosophical Society the sum or sums belonging to the said Society which have been misappropriated by the late Pundit S. E. Gopalacharlu, its Treasurer, and we hereby make ourselves *personally* responsible for the repayment to the said Society of all such monies on or before the first day of August, Eighteen hundred and ninety-five, and we have already remitted the sum of two hundred Pounds (£ 200) in part payment of the same.

Dated at London, England, on the twenty-fourth day of August, Eighteen hundred and ninety-three, and at Madras on the fourteenth September of the same year.

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

WILLIAM Q. JUDGE, V. P. T. S. (per pro. A. B.)

BERTRAM KEIGHTLEY, *Gen. Secy., Ind. Sec. T. S.*

G. R. S. MEAD, *Gen. Secy., Eur. Sec. T. S.*

ANNIE BESANT.

ARCHIBALD KEIGHTLEY.

JULIA W. L. KEIGHTLEY.

F. HENRIETTA MÜLLER.

Under the above guarantee the following sums have been already received by me and placed in the Bank of Madras :

| | | | | |
|--------------------------|-----|-------|---|---|
| Annie Besant | Rs. | 800 | 0 | 0 |
| Bertram Keightley | „ | 1,097 | 2 | 4 |
| Total... | | 1,897 | 2 | 4 |

The name of the undersigned was added to the guarantee upon receipt of the document from London ; it being his desire and intention to assume his full share of any burdens which may fall upon the Society.

The undersigned expresses the opinion, however, that such misfortunes as this ought to be equally shared by the whole body of members, since all have a common interest in the Society's good and evil fortunes. He does not think it fair that India should permit a few generous members of Great Britain and America to make heavy sacrifices to reimburse Head-quarters for a criminal breach of trust, when they are already overtaxed to provide money to carry on our work in the West. Numerous suggestions have been made by Hindu members to the undersigned, to appeal for subscriptions to make good the present losses; and in compliance therewith he gives notice that he will gladly receive and be responsible for any such contributions and acknowledge the same in the *Theosophist* and *Prasnottara*. The embezzlement of the Olcott Pension Fund may be left out of consideration for the present, as there is no immediate call for its help. This will leave only Rs. 6,036-13-9 to be made good; the equivalent of about £ 370 at current rate of exchange—a trifling sum if all our Indian members are willing to divide it among them. With a view to a practical beginning, the undersigned subscribes the sum of Rs. 100 to head the Indian list. Pending the result of the present notification, the generous cash advances of the London guarantors will be made into a "Suspense Account," and dealt with hereafter as needs be.

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

ADYAR, 27th September 1893.

GREETINGS BY CABLE.

The following dispatch of greeting was cabled by the President-Founder to Vice-President Judge at the opening of the Theosophical Convention at the World's Exposition, Chicago, on the 14th ultimo:

"Across seas and continents your Asiatic brethren salute you; mingling their congratulations with yours for this auspicious opportunity to tell the representatives of many nations and the world's great faiths, the fraternal message of Theosophy. From ancient temples and rock-cut fanes the voices of the ancient Teachers once more utter the words of wisdom that showed our ancestors the true path of happiness, liberation and spiritual peace. May the blessing of the Sages be with you all and may the truth prevail."

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

ADYAR, MADRAS, September 14, 1893.

A cable message received in reply from Chicago on the morning of the 18th September from Mr. Judge informs us that the Congress has been very successful.

T. S. FINANCIAL STATEMENT.

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

| ANNIVERSARY FUND. | | RS. | A. | P. |
|---|-----|-----|----|----|
| Mr. T. W. Willans, Annual Dues of two members @ 2s. ... | ... | 3 | 11 | 0 |
| Mr. T. W. Willans, one member @ 2s. ... | ... | 1 | 9 | 0 |
| Miss G. H. Minet, Annual Dues of Agnes Simmons ... | ... | 1 | 9 | 0 |
| Mrs. Elise Pickett, Annual Dues of five members @ 2s. ... | ... | 7 | 12 | 0 |
| Mr. J. St. Clair, Annual Dues of Mr. W. D. Meers ... | ... | 1 | 8 | 11 |

HEAD-QUARTERS FUND.

| | | | | |
|--|-----|----|----|---|
| Mr. T. W. Willans, Entrance Fees of two members @ 5s. ... | ... | 7 | 8 | 0 |
| Mr. T. W. Willans, Entrance Fees of Mr. D. J. Scott, 5s. ... | ... | 3 | 15 | 0 |
| Miss G. H. Minet, Entrance Fees of Miss A Simmons ... | ... | 3 | 15 | 0 |
| Mr. H. B. Leader, Entrance Fees of four members @ 5s. ... | ... | 15 | 12 | 0 |
| Mr. C. Sambiah, Mylapore, two months donations @ Rs. 2-8-0 ... | ... | 5 | 0 | 0 |
| Mrs. Pickett, Entrance Fees of five members @ 5s. ... | ... | 19 | 6 | 0 |
| Mr. J. St. Clair, Entrance Fee of Mr. W. D. Meers, 5s. ... | ... | 3 | 14 | 1 |
| Mr. J. St. Clair, Donation 2ls. ... | ... | 16 | 8 | 0 |

LIBRARY.

| | | | | |
|---|-----|---|---|---|
| Mr. C. Sambiah (Mylapore), Donation for 2 mos. @ Rs. 3. ... | ... | 6 | 0 | 0 |
|---|-----|---|---|---|

ACCO

STAINLESS

| T. SUBBA ROW MEDAL FUND. | | RS. | A. | P. |
|--|-----|-----|----|----|
| Mr. A. Nanjundappa, Cuddapah, Donation | ... | 10 | 0 | 0 |

SUSPENSE ACCOUNT.

The following sums have been received on account of the S. E. G. defalcations Guarantee Subscription :

| | | | | |
|-------------------|-----|---------------|---|---|
| Bertram Keightley | ... | Rs. 1,097 | 2 | 4 |
| Annie Besant | ... | 800 | 0 | 0 |
| | | Rs. 1,897 2 4 | | |

Advices are received that the further sum of £80 is on its way from London.

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

EUROPEAN SECTION.

I have much pleasure in informing you that a charter has been issued under date August 24 '93 to ten members of the T. S. at Bradford. to form there a second Lodge under the title of the Athene Lodge, Bradford, of the T. S.

G. R. S. MEAD,
General Secretary, Europe Sec. T. S.

INDIAN SECTION.

Two branches have been formed at Almora, N. W. P., and Bhawani, Madras. Charter was issued for the formation of the former on 7-8-93 to Pandit Bhairab Dat Joshi and his associates, the same to be known as "Tatwa Bodhini Sabha T. S.;" and for the latter on 17-9-93 to Mr. T. M. Sundram Pillay and others, the same to be known as "Bhawani T. S."

SYDNEY V. EDGE,
Assistant General Secretary.

ADYAR LIBRARY.

The undersigned acknowledges with thanks the receipt of the following books during the past month :—

"Catalogue of the Government Oriental Library," from the Director of Public Instruction ; "S'ata'lokí of S'ankarácharya," "Devimáhátmya," "Kálíka Kakárádi Sahasranáma," from Pandit R. Anantakrishna ; "Sankalpa Súródaya," from Mr. Visúvanátha Row, Srirangam.

The following books have been purchased for the Library :—"Laws of Manu" (English), Sir W. Jones. "Panchadas'i", Dhole's translation. "Charnavyáha," "Avadútagítá," "Gurugítá," "Náradagítá," "Garbhagítá," "Nirvánashatka," "Nilakhantha Saívsamvada," "Indrajálatantra," "Jivanmuk-tiveveka."

The following exchanges have been made :—

"Brahma Sutra" given for a copy of "Tantrasára."

W. R. OLD,
Librarian.

NOTICE.

In a few weeks time Volume I of the new edition of the "Secret Doctrine" will be ready. Any one who likes to subscribe for the two Volumes, and a very full Index separately bound, can have the first Volume sent on and the second will soon follow it. The Index is bound separately so as not to unduly increase the bulk of the second Volume. Students further are well aware that it is far more convenient to have the Index separately, when any special subject is being hunted up. The two Volumes of the new edition of the "Secret Doctrine" and Index Volume will be sent by V. P. P. for Rs. 35. This price includes all the charges and nothing charged extra for postage, packing, &c. The Index will contain a Key list of the pages both in the old edition and in the new, so that the students who have the old edition can purchase the Index separately. The price of the Index will be announced in the number.

A NEW EDITION

OF THE

"KEY TO THEOSOPHY."

The new edition of this popular work on Theosophy which has just been issued under the direction of Mr. G. R. S. Mead, will be welcomed by all. It is, in every way, an improvement on the first and second editions. The main features of the revision are:— (1) a systematic use of italics and capitals; (2) a consistent transliteration of Sanskrit words; (3) the correction of some mistakes intimated by H. P. B. when living; (4) the removal of some obscurities of style; (5) the omission of some passages of a controversial nature, which are no longer of general interest. The glossary has been very carefully edited and corrected. The present edition of the "Key" is in size uniform with the "Secret Doctrine" and the "Theosophical Glossary." It is, we believe, the intention of our London Staff to issue all Madame Blavatsky's books in a uniform series. The price of this third edition, revised and corrected with full Glossary and new Index, is Rs. 5."