

THE THEOSOPHIST

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

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajaks of Benares.]

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

SPECIAL NOTICE TO CORRESPONDENTS.

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

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

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

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

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

OUR PANDIT AT OXFORD.

Professor Monier Williams has paid so high a tribute to our clever young Brother, Pandit Shyamaji Krishnavarma, F.T.S., that we reproduce it verbatim for the gratification of his fellow Theosophists throughout the world. It will not be amiss to mention an incident connected with Pandit Shyamaji's departure for England, now that his splendid success has thoroughly vindicated the wisdom of that step. He was a favourite pupil of Dayanand Swami, and, acting as his amanuensis in the early correspondence of the Swami with the Founders of the Theosophical Society, came into close and affectionate personal relations with ourselves. He consulted us about accepting Professor Williams' invitation to Oxford, and at first we did not encourage the idea, as we foresaw the vast work that had to be done for the Hindus, and felt that he should rather devote his energies to them than grasp after the vain distinctions of titles and degrees. But Shyamaji "felt a call," as the revivalists say, to make the academic plunge, and determined that go he would; yet he wanted to take our good wishes. Colonel Olcott finally went over

the whole subject with him, gave him minute information as to what he must be prepared to encounter and overcome, and told him that he must now choose for himself and abide by his choice: if he had the right stuff in him, success and the highest honours were within his reach; if he had not, he would wretchedly fail and his failure be ascribed to a blind egotism that would not or could not calculate chances. The earnest young fellow pondered long and earnestly; and, at last, with an expression of determined purpose that could not be mistaken, he said—"I think I had better go; I will go!" He went and here in Professor Williams' own words we have a statement of the result—a result of which we are proud:—

[TO THE EDITOR OF THE "TIMES OF INDIA."]

Sir,—The case, with which Pandit Shyamaji Krishna Varma (who came to England, as is generally known, at my recommendation) passed his second examination (Moderations) at the end of the Oxford summer term, and the scholarlike proficiency, displayed by him in Greek and Latin literature, is an interesting proof of the close relationship between the classical languages of India and those of Europe. The Pandit was quite unacquainted with Greek and Latin when he arrived in England, and yet passed his first examination after little more than a year's study. Another interesting point connected with his second examination is that, although not a Christian, he selected as one of his subjects the four Gospels in the original Greek, and passed a highly creditable examination, both in the text and subject matter, showing by his answers, written and oral, a better acquaintance with the facts of Christianity than is commonly found even among the young men who profess Christianity. This is the first instance on record of a non-Christian student successfully surmounting difficulties, which to Asiatic minds, nurtured in a wholly different religious atmosphere, have hitherto appeared insuperable. The Pandit will probably pass his third examination next term, when he will be allowed to take up Sanskrit as one of his subjects. He will then be qualified for his B.A. degree.

If I am asked whether it is open to other young Indian Sanskrit scholars to enter on a similar career with any prospect of similar success, I answer yes, provided they possess four qualifications:—1. Sufficient enlightenment to be superior to the prejudices of caste. 2. Energy and powers of application combined with fair abilities. 3. Sufficiently strong health to resist the cold and damp of an English winter. 4. Relations or friends able and willing to render pecuniary aid.—Yours, &c.,

MONIER WILLIAMS.

Oxford, August 1.

DEATH AND IMMORTALITY.

[The following letter states an embarrassment which may very likely have occurred to other readers of the passages quoted, besides our correspondent.—Ed.]

OCULT FRAGMENTS AND THE BOOK OF KHIU-TE.
TO THE EDITOR OF THE "THEOSOPHIST."

In the article on "Death" by the late Eliphas Levi printed in the October number of the THEOSOPHIST, vol. III., page 13, the writer says that "to be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of Souls; *between these two poles vegetate and die without remembrance the useless portion of mankind.*" In your explanatory note on this passage you quote the book of KHIU-TE, which says that "to force oneself upon the current of immortality, or rather to secure for oneself an *endless series of re-births as conscious individualities*, one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction or in that of destruction. It is but the *useless drones* which she gets rid of, violently ejecting them and making them perish by the millions as self-conscious entities. Thus while the good and pure strive to reach Nirvana, the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral universal whole. Being well aware that they can never hope to reach the final rest in pure spirit or *Nirvana*, they cling to life in any form rather than give up that 'desire for life,' or *Tanha*, which causes a new aggregation of *Skandas*, or individuality to be re-born. . . . There are thoroughly wicked or depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *eyes* of these may escape the law of final destruction or annihilation for ages to come. . . . Heat and cold are the two 'poles,' *i. e.*, good and evil, *spirit* and *matter*. Nature *spues* the 'lukewarm' or 'the useless portion of mankind' out of her mouth, *i. e.*, annihilates them." In the very same number in which these lines occur we have the "Fragments of Occult Truth," and we learn thence that there are seven entities or principles constituting a human being. When death occurs, the first three principles (*i. e.*, the body, the vital energy, and astral body) are dissipated; and with regard to the remaining four principles "one of *two* things occurs." If the Spiritual Ego (sixth principle) has been in life material in its tendencies, then at death it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere, when the Spiritual Ego is also dissipated and ceases to exist. Under such circumstances only two entities (the fourth and fifth, *i. e.*, Kama Rupa and Physical Ego) are left, and the *shells* take long periods to disintegrate.

On the other hand, if the tendencies of the ego have been towards things spiritual, it will cling to the spirit, and with this pass into the adjoining *World of Effects*, and there evolve out of itself by the spirit's aid a new ego, to be re-born (after a brief period of freedom and enjoyment) in the next higher objective world of causes.

The "Fragments" teach that, apart from the cases of the higher adepts, there are two conditions:—*First*, that in which the Spirit is obliged to sever its connection; and, *secondly*, that in which the Spirit is able to continue its connection with the fourth, fifth and sixth principles. In either case the fourth and fifth principles are dissipated after a longer or a shorter period, and, in the case of the spiritual-minded, the Spiritual Ego undergoes a series of ascending births, while in the case of the depraved no Spiritual Ego remains and there is simply disintegration of the fourth and fifth principles after immense periods of time. The "Fragments" do not seem to admit of a third or

intermediary case which could explain the condition of Eliphas Levi's "useless portion" of mankind after death. It appears to me also that there could be only two cases—(1) either the spirit continues its connection, or (2) it severs its connection. What, then, is meant by the "useless portion of mankind" who, you suggest, are annihilated by the millions? Are they a combination of less than seven principles? That cannot be, for even the very wicked and depraved have them all. What, then, becomes of the fourth, fifth, sixth and seventh principles in the case of the so-called "*useless portion of mankind*?"

The "Fragments" again tell us that, in the case of the wicked, the fourth and fifth principles are simply disintegrated after long ages, while in your above quoted note you say that the "wicked will seek a series of lives as conscious, definite existences or beings," and again in the note to the word "Hell" you write that it is "a world of nearly absolute *matter*, and one preceding the last one in the 'circle of necessity' from which there is no redemption, for there reigns *absolute* darkness." These two notes seem to suggest that, in the case of the depraved, the fourth and fifth principles are born again in inferior worlds and have a series of conscious existences.

The "Fragments" are admittedly the production of the "Brothers," and what I could gather from them after a careful perusal seems apparently not to accord with your notes quoted above. Evidently there is a gap somewhere, and, as the "useless portion of mankind" have been so far noticed, a more exhaustive explanation of them after the method of the seven principles is needed to make your otherwise learned note accord with the "Fragments." I might mention again that at every step the words "matter" and "spirit" confound the majority of your readers, and it is highly important and necessary that these two words be satisfactorily explained so that the average reader might understand wherein lies the difference between the two; what is meant by matter emanating from spirit, and whether spirit does not become limited to that extent by the emanation of matter therefrom.

Yours faithfully and fraternally,

N. D. K.,—, F.T.S.

* * The apparent discrepancy between the two statements, that our correspondent quotes, does not involve any real contradiction at all, nor is there a "gap" in the explanation. The confusion arises from the unfamiliarity of ordinary thinkers, unused to Occult ideas, with the distinction between the personal and individual entities in Man. Reference has been made to this distinction in modern Occult writing very frequently, and in *Isis* itself where the explanations of a hundred mysteries lie but half buried,—they were altogether buried in earlier works on Occult philosophy,—only waiting for the application of intelligence guided by a little Occult knowledge to come out into the light of day. When *Isis* was written, it was conceived by those,—from whom the impulse, which directed its preparation, came,—that the time was not ripe for the explicit declaration of a great many truths which they are now willing to impart in plain language. So the readers of that book were supplied rather with hints, sketches, and adumbrations of the philosophy to which it related, than with methodical expositions. Thus in reference to the present idea the difference between personal and individual identity is suggested, if not fully set forth at page 315, vol. I. There it is stated as the view of certain philosophers, with whom, it is easy to see, the writer concurs:—"Man and Soul had to conquer their immortality by ascending towards the Unity with which, if successful, they were finally linked. The individualisation of Man after death depended on the spirit, not on his soul and body. Although the word personality, in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal *per se*." And a

little later on:—"A person may have won his immortal life, and remain the same *inner self* he was on earth throughout eternity, but this does not imply necessarily that he must remain the Mr. Smith or Mr. Brown he was on earth."

A full consideration of these ideas will solve the embarrassment in which our correspondent is placed. Eliphas Levi is talking about personalities—the "Fragments" about individualities. Now, as regards the personalities, the "useless portion of mankind" to which Eliphas Levi refers, is the great bulk thereof. The *permanent* preservation of a personal identity beyond death is a very rare achievement, accomplished only by those who wrest her secrets from Nature, and control their own super-material development. In his favourite symbolical way Eliphas Levi indicates the people who contrive to do this as those who are immortal in good by identification with God, or immortal in evil by identification with Satan. That is to say, the preservation of personal identity beyond death (or rather, let us say, far beyond death, reserving for the moment an explanation of the distinction) is accomplished only by adepts and sorcerers—the one class having acquired the supreme secret knowledge by holy methods, and with benevolent motives; the other having acquired it by unholy methods, and for base motives. But that which constitutes the inner self, the purer portions of the earthly personal soul united with the spiritual principles and constituting the essential individuality, is ensured a perpetuation of life in new births—whether the person, whose earthly surroundings are its present habitat, becomes endued with the higher knowledge, or remains a plain ordinary man all his life.

This doctrine cannot be treated as one which falls in at once with the view of things entertained by people whose conceptions of immortality have been corrupted by the ignoble teaching of modern churches. Few exoteric religions ask their devotees to lift their imaginations above the conception that life beyond the grave is a sort of prolongation of life on this side of it. They are encouraged to believe that through "eternity," if they are good in this life, they will live on in some luxurious Heaven just as they would be living if transported to some distant country, miraculously protected there from disease and decay, and continuing for ever the "Mr. Smith or Mr. Brown" they may have been previous to emigration. The conception is just as absurd, when closely thought out, as the conception that for the merits or the sins of this brief life—but a moment in the course of eternity—they will be able to secure infinite bliss, or incur the utmost horrors of perpetual punishment. Ends and means, causes and effects, must be kept in due proportion to one another in the worlds of spirit as in the worlds of flesh. It is nonsense for a man who has not first rendered his personality something altogether abnormal to conceive that it can be rationally thought of as surviving *for ever*. It would be folly to wish even that it could be so perpetuated, for, how could human beings of ignoble, miserable life, whose personality is merely a congeries of wretched and sordid memories, be happy in finding their misery stereotyped for all coming time, and in perpetual contrast with the superior personalities of other such stereotypes. The memory of every personal life, indeed, is imperishably preserved in the mysterious records of each existence, and the immortal individual spiritual entity will one day,—but in a future so remote that it is hardly worth thinking about much at present,—be able to look back upon it, as upon one of the pages in the vast book of lives which he will by that time have compiled. But let us come back from these very transcendental reflections to the destinies more immediately impending over the great majority of us whom Eliphas Levi so uncivilly speaks of as "the useless portion of mankind"—useless only, be it remembered, as regards our special present congeries of earthly circumstances—not as regards the *inner-self* which is destined to active enjoyment of life and experience very

often in the future among better circumstances, both on this earth and in superior planets.

Now, most people will be but too apt to feel that unsatisfactory as the circumstances may be, which constitute their present personalities, these are after all *themselves*—"a poor thing, Sir, but mine own,"—and that the inner spiritual monads, of which they are but very dimly conscious, by the time they are united with entirely different sets of circumstances in new births, will be other people altogether in whose fate they cannot take any interest. In truth when the time comes they will find the fate of those people profoundly interesting, as much so as they find their own fates now. But passing over this branch of the subject, there is still some consolation for weak brethren who find the notion of quitting their present personality at the end of their present lives too gloomy to be borne. Eliphas Levi's exposition of the doctrine is a very brief one,—as regards the passage quoted—and it passes over a great deal which, from the point of view we are now engaged with, is of very great importance. In talking about immortality the great Occultist is thinking of the vast stretches of time over which the personality of the adept and the sorcerer may be made to extend. When he speaks of annihilation after this life, he ignores a certain interval, which may perhaps be not worth considering in reference to the enormous whole of existence, but which none the less is very well worth the attention of people who cling to the little fragment of their life experience which embodies the personality of which we have been talking.

It has been explained, in more than one paper published in this magazine during the last few months, that the passage of the spiritual monad into a re-birth does not immediately follow its release from the fleshly body last inhabited here. In the *Kama-loka*, or atmosphere of this earth, the separation of the two groups of ethereal principles takes place, and in the vast majority of cases in which the late personality,—the fifth principle yields up something which is susceptible of perpetuation and of union with the sixth,—the spiritual monad thus retaining consciousness of its late personality for the time being passes into the state described as *Devachan*, where it leads, for very long periods indeed as compared with those of life on this earth, an existence of the most unalloyed satisfaction and conscious enjoyment. Of course this state is not one of activity nor of exciting contrasts between pain and pleasure, pursuit and achievement, like the state of physical life, but it is one in which the personality of which we are speaking is perpetuated, as far as that is compatible with the non-perpetuation of that which has been painful in its experience. It is from this state that the spiritual monad is re-born into the next active life, and from the date of that re-birth the old personality is done with. But for any imagination, which finds the conception of re-birth and new personality uncomfortable, the doctrine of *Devachan*—and these "doctrines," be it remembered, are statements of scientific fact which Adepts have ascertained to be as real as the stars though as far out of reach for most of us,—the doctrine of *Devachan*, we say, will furnish people who cannot give up their earth life memories all at once,—with a soft place to fall upon.

THE "THEOSOPHISTS" IMAGE IN THE "MIRROR."

From a very long and kindly appreciative notice of our magazine, which appeared in the *Indian Mirror* of 29th August, and for which the Editor has our warm thanks, we are tempted to quote the following paragraphs, as they serve as an answer to the hostile writers of England and America, who have been exulting over the supposed loss by our Society of the esteem and affection of the Hindus:—

"One of the most interesting journals of the day, which has an especial interest for Hindus who feel a real love for their country, its religion, literature, and sciences, is the

THEOSOPHIST, published at Bombay. It is edited with great ability by Madame H. P. Blavatsky. We have before us the numbers for July and August, 1882. Besides Theosophists, the publication has a special interest for the general reader on account of the variety of matter it contains. The subscription is only Rs. 8 per annum; and the subscriber gets more than his money's worth. The THEOSOPHIST is a true friend of the Indian people, and no less so of the Bengalis.

Under the heading of "Swami Dayanand's Charges," in the Extra Supplement to the THEOSOPHIST for July, 1882, extending over 18 pages, we find a most complete and masterly defence of the Founders against the charges brought against them by Swami Dayanand. The paper should be carefully read and digested by all who took a delight in making a parade of the Swami's charges.

"A magazine, which has succeeded, and is trying to do so much good to us, certainly deserves the most unstinted support of our community, especially as it is replete with so much that is both attractive and interesting beyond the run of ordinary publications of the class.

"From this number we learn that the Parent Society has founded a Medal of Honour to be awarded to the Native author of the best original essay upon any subject connected with the ancient religions, philosophies, or sciences; preference being given (in the Department of Science), other things being equal, to the Occult or mystical branch of science as known and practised by the ancients." If this competition is freely and fully entered into, we have no doubt that much of the neglected knowledge of our forefathers will, in time, be brought to the light of day."

DISCRIMINATION OF SPIRIT AND NOT-SPIRIT.

(Translated from the original Sanskrit of Sankara Acharya.)

BY MOHINEE M. CHATTERJEE, F.T.S.

[An apology is scarcely needed for undertaking a translation of Sankara Acharya's celebrated Synopsis of Vedantism entitled "Atmānāma Vivekaḥ." This little treatise, within a small compass, fully sets forth the scope and purpose of the Vedānta philosophy. It has been a matter of no little wonder, considering the authorship of this pamphlet and its own intrinsic merits, that a translation of it has not already been executed by some competent scholar. The present translation, though pretending to no scholarship, is dutifully literal except, however, the omission of a few lines relating to the etymology of the words शरीर (Sarīra) and देह (Deha) and one or two other things which, though interesting in themselves, have no direct bearing on the main subject of treatment. Some other passages in the text have also, for the convenience of readers, been removed to an appendix at the end.—Tr.]

Nothing is Spirit which can be perceived by the senses. To one possessed of right discrimination, the Spirit is like a thing perceptible. This right discrimination of Spirit and Not-spirit is set forth in millions of treatises.

The discrimination of Spirit and Not-spirit is given (below):—

Q. Whence comes pain to the Spirit?

A. By reason of its taking a body. It is said in the Sruti*: "Not in this (state of existence) is there cessation of pleasure and pain of a living thing possessed of a body."

Q. By what is produced this taking of a body?

A. By Karma. †

Q. Why does it become so by Karma?

A. By desire and the rest (i. e., the passions.)

Q. By what are desire and the rest produced?

A. By egoism (अभिमानः).

Q. By what again is egoism produced?

A. By want of right discrimination.

Q. By what is this want of right discrimination produced?

A. By ignorance (अज्ञानं).

Q. Is ignorance produced by anything?

A. No, by nothing. Ignorance is without beginning and ineffable by reason of its being the intermingling of the real (सत्) and the unreal (असत्).* It is a something embodying the three qualities† and is said to be opposed to Wisdom inasmuch as it produces the concept "I am ignorant." The Sruti says, "(Ignorance) is the power of the Deity and is enshrouded by its own qualities."‡

The origin of pain can thus be traced to ignorance and it will not cease until ignorance is entirely dispelled, which will be only when the identity of the Self with Brahma (the Universal Spirit) is fully realized.‡ Anticipating the contention that the eternal acts (i. e., those enjoined by the Vedas,) are proper and would therefore lead to the destruction of ignorance, it is said that ignorance cannot be dispelled by Karma. Then—

Q. What comes of such acts?

A. Conflict of Wisdom and Karma. Therefore it is clear that Ignorance can only be removed by Wisdom.

Q. How can this Wisdom be acquired?

A. By discussion—by discussing as to the nature of Spirit and Not-spirit.

Q. Who are worthy of engaging in such discussion?

A. Those who have acquired the four qualifications.

Q. What are the four qualifications?

A. (1), True discrimination of permanent and impermanent things. (2), Indifference to the enjoyment of the fruits of one's actions both here and hereafter. (3), Possession of Sama and the other five qualities. (4), An intense desire of becoming liberated (from material existence).

(1.) Q. What is the right discrimination of permanent and impermanent things?

A. Certainty as to the Material Universe being false, and illusive and Brahma being the only reality.

(2.) Indifference to the enjoyment of the fruits of one's actions in this world is to have the same amount of disinclination for the enjoyment of worldly objects of desire (such as garland of flowers, sandalwood paste, women and the like) beyond those absolutely necessary for the preservation of life, as one has for vomited food, &c. The same amount of disinclination to enjoyment in the society of Rambha, Urvasi and other celestial nymphs in the higher spheres of life beginning with Svarga loka and ending with Brahma loka.§

(3.) Q. What are the six qualities beginning with Sama?

A. Sama, dama, uparati, titikshā, samādhana and sradhā.

Sama is the repression of the inward sense called Manas, i. e., not allowing it to engage in any other thing but Sravana (listening to what the sages say about the spirit), Manana ¶ (reflecting on it), Nididhyasana (meditating on the same). Dama is the repression of the external senses.

Q. What are the external senses?

A. The five organs of perception and the five bodily organs for the performance of external acts. Restraining these from all other things but sravana and the rest—is dama.

* This word, as used in Vaidantic works, is generally misunderstood. It does not mean the negation of everything; it means "that which does not exhibit the Truth," the "illusory."

यदसच्छब्देनाभिधानं तदव्याकृतत्वाभिप्रायं नतु अत्यर्थाभावाभिप्रायं।
Adhikarana Māla (note)—Tr.

† Satva (goodness), Rajas (foulness) and Tamas (darkness) are the three qualities.

‡ Chandogya Upanishat.—Tr.

§ This portion has been condensed from the original.—Tr.

¶ These, it is supposed, include the whole range of Rupa loka (the world of forms) in Buddhistic esoteric philosophy.—Tr.

¶ These terms will be more fully explained in the appendix.—Tr.

• Chandogya Upanishat.—Tr.

† This word, it is impossible to translate. It means the doing of a thing for the attainment of an object of worldly desire.—Tr.

Uparati is the abstaining on principle from engaging in any of the acts and ceremonies enjoined by the *shastras*. Otherwise, it is the state of the mind which is always engaged in *Sravana* and the rest, without ever diverging from them.

Titiksha (literally the desire to leave) is the bearing with indifference all opposites (such as pleasure and pain, heat and cold, &c.). Otherwise, it is the showing of forbearance to a person one is capable of punishing.

Whenever a mind, engaged in *Sravana* and the rest, wanders to any worldly object of desire, and, finding it worthless, returns to the performance of the three exercises—such returning is called *samadhana*.

Sradha is an intensely strong faith in the utterances of one's *guru* and of the Vedanta philosophy.

(4.) An intense desire for liberation is called *mumukshatvam*.

Those who possess these four qualifications, are worthy of engaging in discussions as to the nature of Spirit and Not-spirit, and, like Brahmacharins, they have no other duty (but such discussion). It is not, however, at all improper for householders to engage in such discussions; but, on the contrary, such a course is highly meritorious. For it is said:—Whoever, with due reverence, engages in the discussion of subjects treated of in *Vedanta* philosophy and does proper service to his *guru*, reaps happy fruits. Discussion as to the nature of Spirit and Not-spirit is therefore a duty.

(To be continued.)

IS SUICIDE A CRIME?

The writer in the London *Spiritualist* for November, who calls the "Fragments of Occult Truth" speculation-spinning, can hardly, I think, apply that epithet to *Fragment* No. 3, so cautiously is the hypothesis concerning suicide advanced therein. Viewed in its general aspect, the hypothesis seems sound enough, satisfies our instincts of the Moral Law of the Universe, and fits in with our ordinary ideas as well as with those we have derived from science. The inference drawn from the two cases cited, *viz.*, that of the selfish suicide on the one hand, and of the unselfish suicide on the other, is that, although the after-states may vary, the result is invariably bad, the variation consisting only in the degree of punishment. It appears to me that, in arriving at this conclusion, the writer could not have had in his mind's eye all the possible cases of suicide, which do or may occur. For I maintain that in some cases self-sacrifice is not only justifiable, but also morally desirable, and that the result of such self-sacrifice cannot possibly be bad. I will put one case, perhaps the rarest of all rare cases, but not necessarily on that account a purely hypothetical one, for I know at least one man, in whom I am interested, who is actuated with feelings, not dissimilar to these I shall now describe, and who would be deeply thankful for any additional light that could be thrown on this darkly mysterious subject.—(See *Editor's Note* 1.)

Suppose, then, that an individual, whom I shall call M., takes to thinking long and deep on the vexed questions of the mysteries of earthly existence, its aims, and the highest duties of man. To assist his thoughts, he turns to philosophical works: notably those dealing with the sublime teachings of Buddha. Ultimately he arrives at the conclusion that the FIRST and ONLY aim of existence is to be useful to our fellow men; that failure in this constitutes his own worthlessness as a sentient human being, and that by continuing a life of worthlessness he simply dissipates the energy which he holds in trust, and which, so holding, he has no right to fritter away. He tries to be useful, but—miserably and deplorably fails. What then is his remedy? Remember there is here "no sea of troubles" to "take arms against," no outraged human law to dread, no deserved earthly punishment to escape; in fact, there is no moral cowardice whatever involved in the self-sacrifice. M. simply puts an end to an existence which is useless, and which therefore fails of its own primary purpose. Is his act not justifiable? Or must he also be the victim of that transformation into *spook* and *pisacha*, against which *Fragment* No. 3 utters its dread warning? (2.)

Perhaps, M. may secure at the next birth more favourable conditions, and thus be better able to work out the purpose of Being. Well, he can scarcely be worse; for, in addition to his being inspired by a laudable motive to make way for one who might be more serviceable, he has not, in this particular case, been guilty of any moral turpitude. (3.)

But I have not done. I go a step further and say that M. is not only useless, but positively mischievous. To his incapacity to do good, he finds that he adds a somewhat restless disposition which is perpetually urging him on to *make an effort* to do good. M. makes the effort—he would be utterly unworthy the name of man if he did not make it—and discovers that his incapacity most generally leads him into errors which convert the possible good into actual evil; that, on account of his nature, birth, and education, a very large number of men become involved in the effects of his mistaken zeal, and that the world at large suffers more from his existence than otherwise. Now, if, after arriving at such results, M. seeks to carry out their logical conclusion, *viz.*, that being morally bound to diminish the woes to which sentient beings on earth are subject, he should destroy himself, and by that means do the only good he is capable of; is there, I ask, any moral guilt involved in the act of anticipating death in such a case? I, for one, should certainly say not. Nay, more, I maintain, subject of course to correction by superior knowledge, that M. is not only justified in making away with himself, but that he would be a villain if he did not, at once and unhesitatingly, put an end to a life, not only useless, but positively pernicious. (4.)

M. may be in error; but supposing he dies cherishing the happy delusion that in death is all the good, in life all the evil he is capable of, are there in his case no extenuating circumstances to plead strongly in his favour, and help to avert a fall into that horrible abyss with which your readers have been frightened? (5.)

M.'s, I repeat, is no hypothetical case. History teems with instances of worthless and pernicious lives, carried on to the bitter end to the ruin of nations. Look at the authors of the French Revolution, burning with as ardent a love for their fellow-men as ever fired the human breast; look at them crimson with innocent blood, bringing unutterable disasters on their country in Liberty's sacred name! apparently how strong! in reality how pitifully weak! What a woeful result of incapacity has been theirs? Could they but have seen with M.'s eyes, would they not have been his prototypes? Blessed, indeed, had it been for France, if they had anticipated M.?

Again, look at George III. of England, a well-meaning, yet an incapable Sovereign, who, after reigning for a number of years, left his country distracted and impoverished by foreign wars, torn by internal dissensions, and separated from a kindred race across the Atlantic, with the liberties of his subjects trampled under foot, and virtue prostituted in the Cabinet, in Parliament and on the Hustings. His correspondence with Lord North and others abundantly proves that to his self-sufficiency, well-meaning though it be, must be traced the calamities of Great Britain and Ireland, calamities from the effects of which the United Kingdom has not yet fully recovered. Happy had it been for England if this ruler had, like M., seen the uselessness of his life and nipped it, as M. might do, in the bud of its pernicious career!

AN INQUIRER.

EDITOR'S NOTES.

(1.) "Inquirer" is not an Occultist, hence his assertion that in some cases suicide "is not only justifiable, but also morally desirable." No more than murder, is it ever justifiable, however desirable it may sometimes appear. The Occultist, who looks at the origin and the ultimate end of things, teaches that the individual—who affirms that any man, under whatsoever circumstances, is called to put an end to his life,—is guilty of as great an offence and of as pernicious a piece of sophistry, as the nation that assumes a right to kill in war thousands of innocent people under the pretext of avenging the wrong done to one. All such reasonings are the fruits of *Avilya* mistaken for philosophy and wisdom. Our friend is certainly wrong in thinking that the writer of *Fragments* arrived at his conclusions only because he failed to keep before his mind's eye all the possible cases of suicides. The result, in one sense, is certainly invariable; and there is but one general

law or rule for all suicides. But, it is just because "the after-states" vary *ad-infinitum*, that it is erroneous to infer that this variation consists only in the degree of punishment. If the result will be in every case the necessity of living out the appointed period of sentient existence, we do not see whence "Inquirer" has derived his notion that "the result is invariably bad." The result is full of dangers; but there is hope for certain suicides, and even in many cases A REWARD if LIFE WAS SACRIFICED TO SAVE OTHER LIVES and that there was no other alternative for it. Let him read para. 7, page 313, in the September THEOSOPHIST, and reflect. Of course, the question is simply generalised by the writer. To treat exhaustively of all and every case of suicide and their after-states would require a shelf of volumes from the British Museum's Library, not our *Fragments*.

(2.) No man, we repeat, has a right to put an end to his existence simply because it is useless. As well argue the necessity of inciting to suicide all the incurable invalids and cripples who are a constant source of misery to their families; and preach the moral beauty of that law among some of the savage tribes of the South Sea Islanders, in obedience to which they put to death, with warlike honours, their old men and women. The instance chosen by "Inquirer" is not a happy one. There is a vast difference between the man who parts with his life in sheer disgust at constant failure to do good, out of despair of ever being useful, or even out of dread to do injury to his fellow-men by remaining alive; and one who gives it up voluntarily to save the lives either committed to his charge or dear to him. One is a half insane misanthrope—the other, a hero and a martyr. One takes away his life, the other offers it in sacrifice to philanthropy and to his duty. The captain who remains alone on board of a sinking ship; the man who gives up his place in a boat that will not hold all, in favour of younger and weaker beings; the physician, the sister of charity, and nurse who stir not from the bed-side of patients dying of an infectious fever; the man of science who wastes his life in brain-work and fatigue and knows he is so wasting it and yet is offering it day after day and night after night in order to discover some great law of the universe, the discovery of which may bring in its results some great boon to mankind; the mother that throws herself before the wild beast, that attacks her children, to screen and give them the time to fly; all these are not suicides. The impulse which prompts them thus to contravene the first great law of animated nature—the first instinctive impulse of which is to preserve life—is grand and noble. And, though all these will have to live in the *Kama Loka* their appointed life term, they are yet admired by all, and their memory will live honoured among the living for a still longer period. We all wish that, upon similar occasions, we may have courage so to die. Not so, surely in the case of the man instanced by "Inquirer." Notwithstanding his assertion that "there is no moral cowardice whatever involved" in such *self-sacrifice*—we call it decidedly "moral cowardice" and refuse it the name of sacrifice.

(3 and 4.) There is far more courage to live than to die in most cases. If "M." feels that he is "positively mischievous," let him retire to a jungle, a desert island; or, what is still better, to a cave or hut near some big city; and then, while living the life of a hermit, a life which would preclude the very possibility of doing mischief to any one, work, in one way or the other, for the poor, the starving, the afflicted. If he does that, no one can "become involved in the effects of his mistaken zeal," whereas, if he has the slightest talent, he can benefit many by simple manual labour carried on in as complete a solitude and silence as can be commanded under the circumstances. Anything is better—even being called a *crazy philanthropist*—than committing *suicide*, the most dastardly and cowardly of all actions, unless the *felo de se* is resorted to, in a fit of insanity.

(5.) "Inquirer" asks whether his "M." must also be victim of that transformation into *spook* and *pisacha*! Judging by the delineation given of his character, by his friend, we should say that, of all suicides, he is the most likely to become a *séance-room spook*. Guiltless "of any moral turpitude," he may well be. But, since he is afflicted with a "restless disposition which is perpetually urging him on to make an effort to do good"—here, on earth, there is no reason we know of, why he should lose that unfortunate disposition (unfortunate because of the constant failure)—in the *Kama Loka*. A "mistaken zeal" is sure to lead him on toward various mediums. Attracted by the strong magnetic desire of sensitives and spiritualists, "M." will probably feel "morally bound to diminish the woes to which these sentient beings (mediums and believers) are subject on earth," and shall once more *destroy*, not only himself, but his "affinities" the mediums.

THOUGHTS UPON THE RELIGIOUS PROBLEM OF A FIRST CAUSE.*

BY L. A. SANDERS, F.T.S.

Our intellect is a force of Will, its highest, subtlest force, having the power to command all upon earth (as Will becomes intellectual in the adept), while, in remaining Nature, it is unconscious and without intellect.

Time has the notions past and future, beginning and end, but these notions belong altogether to intellect alone; there is no subjective Time. Time began† with the awakening of intellect in Nature, and its notions, past and future, are the plan upon which our intellect must think; time produces the necessity for apprehending causality, *i.e.*, changes in succession. Now, changes in succession and eternity are heterogeneous. The first are in Time, as Time is in Intellect. Eternity is a word which we use in order to designate that which is not Time. It is only a word, not even a notion; we think nothing by it, because, when we attempt to analyse it, we are always forced to imagine something in the way of a long, long Time, a Time without end; and but prove by that, that for Eternity, we have no adequate concept in our intellect. We can think only of Time. Causality, beginning, end, past, future—are notions of Time, and in Time are the structures, the plan upon which our intellect must operate. Intellect began and will end like time, like causality, like past, like future, when intellect ends itself. Eternity belongs to Nirvana, which has naught to do with all these things all these notions. A first cause is unthinkable and cannot exist beyond Nature, beyond us, because our intellect itself, when trying to imagine it, acts after the law of causality, its own form, because our intellect makes the beginning and there is nothing else, as matter is causality.

We see and think nature *such*, because we ourselves are Nature and our intellect is also Nature; not something apart, looking upon something else.

By attempting to think a first cause, we try to *think our intellect*. Matter is force, is intellect, is causality, is will, a circle, and *we ourselves are will*. The time for philosophy has come, the time for thinking is here, and the above are broad hints for friends.

Borneo, July, 1882.

* See THEOSOPHIST, April, 1882.

† In each world-cycle.—ED.

**SUPERIORITY OF HINDUISM TO OTHER
EXISTING RELIGIONS: AS VIEWED FROM
THE STAND-POINT OF THEISM.**

(Continued from the October Number.)

BY BABU RAJ NARAIN BOSE,

President of the *Adi Brahma Samaj*.

(Translated into English by the Author.)

"I only hand on, I cannot create new things, I believe in the ancients and, therefore, I love them."—*Confucius*.

In one place of the Mahanirvan Tantra, the duties of a knower of the One True God are beautifully described. The god Shiva is represented as saying to his beloved consort, Parvati :—

यतो जगन्मंडलाय त्वयाहं विनियोजितः ।
अतस्ते कथयिष्यामि यद्विश्वहितकृत् भवेत् ।
कृते विश्वहिते देवि विश्वेशः परमेश्वरः
प्रीतो भवति विश्वात्मा यतो विश्वं नदाश्रितं ॥
स एक एव सद्रपः सत्योऽद्वैतः परात्परः ।
स्वप्रकाशः सदापूर्णः सच्चिदानन्दलक्षणः ॥
निर्विकारो निराधारो निर्विशेषो निराकुलः ।
गुणातीतः सर्वसाक्षी सर्वात्मा सर्वदृक् विभुः ॥
गूढः सर्वेषु भूतेषु सर्वव्यापी सनातनः ।
सर्वेन्द्रियगुणाभासः सर्वेन्द्रिय विवर्जितः ॥
लोकातीतो लोकहेतुरवांमनसगोचरः ।
सर्वेत्ति विश्वं सर्वज्ञस्तं न जानाति कश्चन ॥
तदधीनं जगत् सर्वं त्रैलोक्यं सचराचरं ।
तदालम्बनत स्तिष्ठे दवितर्क्य मिदं जगत् ॥
तत् सत्यता मुपाश्रित्य सद्रक्षाति पृथक् पृथक् ।
तेनैव हेतुभूतने वयं जाता महेश्वरि ॥
कारणं सर्वभूतानां स एकः परमेश्वरः ।
लोकेषु सृष्टिकरणात् स्वष्टा ब्रह्मेति गीयते ॥
यद् भयाद्वाति वातोऽपि सूर्यस्तपाति यद् भयात् ।
वर्षन्ति तोयदाः काले पुष्पान्ति तरवो वने ॥
कालं कालयते काले मृत्युं मृत्युं भियो भयं ।
वेदान्त वेद्यो भगवान् यत् तच्छब्दोपलक्षितः ॥
बहनात्र किमुक्तेन तवाग्रे कथयते प्रिये ।
ध्येयः पूज्यः सुखाराध्यस्तंविना नास्ति मुक्ये ॥

"O Goddess! of Him who has appointed thee and me for the good of the universe, I shall tell thee so that the world may be benefitted, if one do good to the world, God, the lord and the soul of the world, by whom the world is supported, is pleased. He is one only, the only reality, the truth, without a second, superior to all, the all-manifest, the all-perfect. He is truth itself, intelligence itself, and felicity itself. He is without form, unsupported, immutable, without sorrow, devoid of material qualities, all-witnessing, the soul of all, the all-seer, everywhere present. He is the hidden in all things, omnipresent and eternal. He enableth the senses to manifest their powers, but He is himself devoid of the senses. He is beyond the world, but the cause of the world. He is beyond the reach of speech or mind. That omniscient God knows all, but none knows Him. The whole universe existeth as indisputable truth, supported by Him. These different objects exist as true through his truthfulness. O great Goddess: we have been created by that cause of existences. He is the cause of all, the one only God. Men sing of him as the Creator and the Supreme on account of his having created this world. Through whose fear the wind bloweth, the sun shineth, the trees blossom in the forest, time timeth, death killeth, and fear maketh men afraid; who

is mentioned in the Vedant by the word 'He'—of Him what more shall I tell you, my beloved? He is to be contemplated, He is to be worshipped. His worship is easy. Without His worship there could be no salvation."

Again—

अस्मिन् धर्मे महेशि स्यात् सत्यवादी जितेन्द्रियः ।
परोपकारानिरतो निर्विकारः सदाशयः ॥
मात्सर्प्यर्षमीनोऽदम्भीच दयावान् श्रुद्धमानसः ।
मातापित्रोः प्रीतिकारी तयोः सेवनतत्परः ॥
ब्रह्म श्रोता ब्रह्मन्ता ब्रह्मन्वेषणामानसः ।
यतात्मा दृढ बुद्धिः स्यात् साक्षाद् ब्रह्मेति भावयन् ॥
न मिथ्याभाषणां कुर्यान्न परानिष्टचिन्तनम् ।
परस्त्रीगमनंचैव ब्रह्मन्त्री विवर्जयेत् ।
तत् सदिति वदेद्वैवि प्रारम्भे सर्वकर्मणां ।
ब्रह्मर्षिणमस्तुवाक्यं पानभोजनकम्मषु ॥
येनोपायेन मर्त्यानां लोकयात्रा प्रसिद्धति ।
तदेव कार्यं ब्रह्मज्ञैरिदं धर्मं सनातनम् ॥

"He who embraces this religion (the religion of the One True God) should be truthful, of well-subdued senses, devoted to the good of others, without hatred, without malice, without pride, well-meaning, kind, pure-hearted, and devoted to the service of his parents, always doing what is pleasing to them. He should often hear of God, he should often think of God; he should often search after God. He should be of a well-regulated heart, and have firmness of mind. He should think that God is always present before him. He should not utter any falsehood, nor think of injuring others. He who has been initiated into the knowledge of the One True God, should refrain from adultery. At the beginning of every act, he should pronounce the words 'Om Tat Sat,' i.e., 'God is Creator and Preserver and Destroyer. He only really existeth.' After having done eating, drinking, or any other act, he should say, 'Brahmarpana-mastu,' i.e., 'This I make over to God.' That by which the world is well-guided, that is the eternal religion, that is the religion of the knower of the One True God."

Again—

वाचिकं कायिकं चापि मानसं वा यथामतिः ।
आराधने परेशस्य भावशुद्धिं विधीयते ॥
पूजने परमेशस्य नावाहन विसर्जने ।
सर्वत्र सर्वकालेषु साधयेद्ब्रह्मसाधनं ॥
अस्नातो वा कृतस्त्रातो भुक्तोवापि बुभुक्षितः ।
पूजयेत् परमात्मानं सदा निर्मलमानसः ॥

"In the worship of God, purity of speech, body and mind is required. In his worship there is no invocation or throwing away into water (as in the case with idols). At all times and all places one should worship Him. One should adore Him with a pure heart after having bathed, or without doing so, after having taken his meal, or before doing so."

Again—

भक्ष्याभक्ष्य विचारोऽत्र सज्यग्राह्यो न विद्यते ।
नकालशुद्धिं नियमो नवा स्थान निरूपणं ॥

"In this religion there are no scruples about what is to be eaten or not to be eaten, about what is to be rejected or accepted. There is no rule about auspicious hours, or about place of worship."

Again—

ब्राम्ह्ये मन्त्रे महेशानि विचारो नास्ति कुत्रचित् ।
स्वीयमन्त्रं गुरुर्दद्यात् शिष्येभ्योऽह्यविचारयन् ॥
पितापि दीक्षयेत् पुत्रान् भ्राता भ्रातृन् पातिस्त्रियं ।
मातुली भागिनयोश्च नम्रन् मातामहोपिच ॥

"O great goddess! respecting initiation into the knowledge of God, there is no regard of persons. The spiritual teacher should initiate without any such regard. The father can initiate his son, the brother his brother, the husband his wife, the uncle his nephew, and the grandfather his grand-son."

I have shown above the especial superiority of Jnankanda, or higher Hinduism (*Sreshtha Adhikara*), to other religions after having shown the superiority of Hinduism in general. While treating of the superiority of Hinduism in general, I showed that taking the spirit of even that portion of Hinduism, which is called the lower religion (*Kavistha Adhikara*), it is superior to other religions. This superiority is, however, most conspicuous in the *Jnankanda* or the *Sreshtha Adhikara*. Whoever reads the Slokas quoted above, will clearly perceive from them that the ascent from the religion of Jnankanda, especially the religion of the Vedant or Upanishad to Brahmoism, is very easy. The Slokas plainly show how near is Brahmoism to Hinduism, and how easily has the latter been developed into the former. Hinduism, through gradual improvement, has become Brahmoism. Brahmoism is universal and unsectarian religion, because its truths are common to all religions, and it admits men of all nations and races within its pale.* Hinduism has, by progressive development, assumed in Brahmoism a form which is perfectly catholic. But, because, Brahmoism is universal and unsectarian religion, does it necessarily follow that it is not Hinduism? Suppose I saw a man named Ramchandra, when he was but five years old. Now, that he has reached his thirtieth year, and, with the lapse of years, his form and aspect have undergone considerable change—does it follow that he is not the same Ramchandra still whom I saw thirty years ago? The Hinduism of the age of the Rig-Veda has, by means of gradual improvement and correction, become Brahmoism. Does it follow, therefore, that it is no longer Hinduism? It is just as true to say that Brahmoism is Hinduism for the reason that the latter has been gradually developed into the former, and that, therefore, the former is the highest developed form of the latter, as it would be to say that Brahmoism is universal religion, for the reason that its truths are common to all religions, and that it admits men of all nations and races within its pale. A Brahmo or Hindu Theist has as much right to call his religion the highest developed form of Hinduism as a Christian or Mahomedan Theist has to call his the highest developed form of Christianity or Mahomedanism. That very knowledge and worship of Brahma, which, from ancient times, were confined to the learned, is now being preached to, and propagated among, the mass in a purer shape. In days of old, the Upanishads were studied only by the Rishis who lived in forests, whence these treatises obtained the name of *Aranyaka*, but now are they read by all? Then, in those days when education was not at all diffused among the people and society was enveloped by the dense gloom of profound ignorance, the generality of men could not comprehend the formless Brahma and the Rishis justly apprehended that the knowledge of the One True God would be corrupted and abused by ignorant men, unable to grasp the same if it be imparted to them. But those days have gone by. Now, as the light of knowledge is being diffused among all ranks of society, there is no cause for such apprehension. Now the facilities have very much increased for raising the men who are in the *Kavistha Adhikara* or lower stage of religion to the higher by means of instruction. It has, therefore, become incumbent upon all Brahmos or Hindu Theists to instruct the mass in the knowledge of the One True God.

On consideration it will appear that Hinduism is, like the ocean, a great store-house of gems. In this respect it

can be compared to the Indian Ocean. As there are material gems without number in the Indian Ocean, so there are spiritual gems without number in Hinduism. The Hindu needs not go anywhere else for religious knowledge. I quote below what our venerable President* has said on this subject in one of his works:—

"A man need not be of a particular nation or of a particular country in order to be a knower or speaker of Brahma or the One True God. A Brahmo of any country has a right to instruct those of another in the knowledge of God. We have, however, an especial right to the jewels of truth communicated by the speakers of God who flourished in ancient India. In matter of religion, we are rich in paternal wealth; that wealth is the best that we possess; we have got it in abundance from our forefathers; we need not beg it from any other nation. India is the primeval seat of religion. No other country, no other nation has a religion so ancient as that of the Vedas. The first religion that appeared in the world was the Vedic religion. In the dimly ancient period when the Vedic Suktas issued from the simple and pure hearts of the Rishis of India, other lands were wrapped in the darkness of ignorance. Poetical numbers first took rise in India. And this sacred invention of man was first offered to the feet of Him who awards the fruits of our religious acts. God has made India the great mine of religion, and even up to this time the jewels it contains have not been exhausted. The Himalayas are no less India's, the Indian Ocean and the Ganges are no less hers, than are the Vedas, the Upanishads, and the Puranas. Nowhere was the subject of religion more cultivated than in India. The Indians are by nature lovers of religion. They view religion in a more serious light than any other nation. Nowhere is to be seen such regard for religion—such dependence on God. Do what they will, build a house, or journey to any place, they must first take the name of Him on whom all success depends, before doing the same. Even when they write a common letter, they do not forget God. They commence it with his name. Those nations whose minds are not so deeply imbued with religious feelings cannot understand these things. This religious spirit has come down from the earliest period of the Vedic religion. One particular nation has won celebrity in one particular thing—one in war, another in commerce, a third in art, and a fourth in religion. India, if it has nothing else to boast of, has yet a superiority in religion and morality above the rest of the world. The superior modesty and chastity of our Indian women will amply testify to this fact. We need go to other nations for a sounder knowledge of politics, of arts, of commerce, of military science, but we need go to no nation for religious and moral instruction."

The comprehensiveness and superiority of Hinduism are beautifully described in the above words of our President. I think that the circumstances of other nation's teaching religion to Hindus looks very much like putting on the airs of a grand-uncle before a grand-uncle. If we consider the character of Hinduism, we are led to think that this religion will never perish. As long as India will exist, so long will Hinduism exist. Many people say that Hinduism will perish. Their assertion is unfounded. Who can destroy this religion? The Buddhists tried to destroy it, but they were unsuccessful. The Mahomedans made every attempt to do so, but they were not able to shake it in the least. The Christian missionaries have come to propagate their religion in this country, but, seeing the strength of Hinduism, have commenced to sound a retreat. In a speech lately delivered by Dr. Duff in Scotland, he said that Indian philosophy is so comprehensive, that counterparts of all systems of European philosophy are to be found in it. Surely it must be extremely difficult to convert such an intelligent nation to Christianity. Hinduism is like an elephant. The

* The catholicity of Brahmoism has been dwelt upon at large in my sermon on the characteristics of Brahmoism (see R. N. Bose's *Bakritis* or Sermons, Vol. I.) I delivered the above sermon some twenty years ago. When I sent it from Madras to Calcutta for publication in the *Tatva-bodhini Patrika* (the organ of the Adi Brahmo Samaj), I annexed to it Shastric authorities for my views and opinions. But the Editor of the journal in question could not publish them for want of space.

* Babu Debendranath Tagore who was President of the meeting in which this lecture was delivered,

followers of other religions attack it like gnats, but they fly off when it once shakes its body. As long as the saying, "God is truth itself, wisdom itself, and infinity itself," lasts, so long will Hinduism last. As long as the saying, "He is the best among the knowers of God whose amusement is God, whose enjoyment is God, and who performs good works," is regarded in India as the best description of the true knower of God, so long will Hinduism last. As long as the sayings, "He really seeth who seeth other beings in the light of himself," "One should not do to others what is hurtful to himself," will be welcomed by the people of India, so long will Hinduism last. As long as Hinduism will last, so long will the Hindu name last. We can never forsake the name of Hindu. What fond and charming associations are connected with the word "Hindu"! When we pronounce the word "Hindu" the venerable figures of the primitive Aryans, who dwelt on the banks of the river Saraswati, appear before our vision, who, perceiving the intimate relation between man and God, said, "Thou art our father, thou art our mother." "Thou art our friend, our father, the greatest among fathers." "Sweet is thy friendship, sweet thy guidance." "Thou art ours and we thine." When we pronounce the word "Hindu," the venerable figure of the Rishi Tittira appears before our vision, who said: "He who knows the Supreme God who is truth itself, wisdom itself, and infinity itself as seated in the best of all spaces, the heart, enjoyeth all fruition with the all-intelligent God." When we pronounce the word "Hindu" the venerable figure of the Rishi Mandukya appears before our vision, who said: "God is all-tranquil, all-good and without a second." When we pronounce the word "Hindu," the venerable figure of Vyas, who said: "One should not do to others what is hurtful to himself," presents itself to our mind in the revered array of the god-devoted ascetic, the tiger-skin, and the matted hair. When we pronounce the word "Hindu," the venerable figure of the gentle, but spirited, Vasistha appears before our vision, who said: "The words of a child, if reasonable, are acceptable, but what is unreasonable should be spurned as grass even if uttered by the god, Brahma, himself." When we pronounce the word "Hindu," the wise, placid aspect of the brown-complexioned, handsome Rama, brown as the fresh *Durva* grass, appears before our vision, who suffered infinite hardship in the wilderness for fourteen years for the sake of fulfilling the promise he made to his father and exhibited in himself the best example of truthfulness and self-restraint. When we pronounce the word "Hindu," Yudhisthir presents himself before our vision, whose name has become almost synonymous with virtue in India. When we pronounce the word "Hindu," the figure of that extraordinary man* appears before us who, telling the means of his own destruction to Yudhisthir, showed uncommon magnanimity of mind, and who, from amidst the tortures of his bed of arrows, gave endless and priceless religious and moral instruction to the Pandavas. When we pronounce the word "Hindu," the high-souled royal saint, Janaka, presents himself to our minds, who, for a minute, was not diverted from intimate communion with God, though paying the minutest attention to worldly affairs. When we pronounce the word "Hindu," we remember Pururava, who, on being brought captive before Alexander, and on being asked by him how he liked to be treated, replied, "Like a King." How charming is the Hindu name! Can we ever forsake it? This name possesses magical power. By means of this name all Hindus will be bound by the tie of brotherhood. By means of this name, the Bengali, the Hindusthani, the Punjabi, the Rajput, the Mahratta, the Madrasi, in short all Hindus, will be of one heart. The aspirations of all will be the same; they will all make united effort for the attainment of all kinds of freedom. We should not, therefore, forsake the name of Hindu as long as the last drop of Aryan blood runs in our veins. Shall we, forsaking the Hindu name and the Hindu religion, have recourse to slavish imitation of other nations? Imitation makes man

weak; one can never become great by means of imitation. Our nation is very fond of imitation. They are so fond of imitation that, if the Chinese become our rulers to-day, they would keep a pig-tail to-morrow. But does what I say apply to all Hindus? Are there not hundreds and thousands of men in India who are averse to servile imitation of other nations? If there be no such noble-hearted men in India, let it be washed away by the Indian Ocean, let it be obliterated from the map of the world; the latter would lose nothing by the catastrophe. We are not New Zeland barbarians, that, putting on hat and coat, we will in one day be turned into Englishmen. This would be the act of a slave. We are not slaves. We have got stamina in us. The Hindu race has still got sufficient stamina in them which would enable them to rise by dint of independent exertion. The Hindu nation is sure to improve themselves and become rivals of other civilized nations in course of time. Religious and moral civilization is true civilization. That civilization has not yet dawned upon the earth. We can reasonably hope that the Hindu nation, by re-attaining its ancient religious and moral civilization, yea by attaining a greater religious and moral civilization than the same, will stand as the best and the foremost of all nations on the earth. We have lost political freedom. Shall we have to lose social freedom also? The great poet Homer says: "The day a man becomes a slave, he loses half his manhood." If in this way we become dependent on others in every respect, shall we be ever able to stand up again? Can the mind retain its strength at such slavish dependence? If the mind lose its strength, how can we effect our own improvement? Shall the Hindu race be extinguished by becoming subject to foreigners in every possible respect? I can never believe so. This I hope that, as the Hindu nation was once renowned in the world for knowledge, wisdom, civilization, and religion, it will again become renowned for the same. Milton says in one place with reference to his own nation: "Methinks, I see in my mind a noble and puissant nation rousing herself like a strong man after sleep and shaking her invincible locks; methinks, I see her as an eagle mewing her mighty youth and kindling her undazzled eyes at the full mid-day beam." Likewise I can say with respect to the Hindu nation: "I see before me the mighty Hindu nation rising from sleep and shaking the *Kundala** of the hero, setting itself to run the race of improvement with the energy of a god. I see before me the Hindu nation renewing its youth and again adorning the world with the light of knowledge, civilization and religion. I see before me its renown and glory again filling the earth from one end of it to the other." I conclude my lecture with singing the glory of India with a heart full of hope:—

Ye sons of Ind! her glory sing
With hearts responsive to the string.
What land beneath the sun like India gleams?
What mount is like her Mount of Snow?
Hers are the kindest soil, the purest streams
And mines where rarest jewels glow.
Glory be to Ind!
Glory ho! to Ind!
Glory sing of Ind!
With a fearless heart,
With a master's art,
Glory sing of Ind!

2.
Surpassing fair and chaste are India's dames:
Where are the 'quals to be found
Of Sita, Savitri, those holy names,
For matchless constancy renown'd?
Glory be to Ind!
Glory ho! to Ind!
Glory sing of Ind!
With a fearless heart,
With a master's art
Glory sing of Ind!

* An ornament for the ear, worn by ancient Hindus, and still done so by those of the Northern and Southern parts of India.

* Blisuma.

3.

Before our vision India's sages great
Vasistha, Goutam, Atri pass,
And bards, jewels of her fallen state,
Rare Valmik, Vyas and Kalidas.

Glory be to Ind !
Glory ho ! to Ind !
Glory sing of Ind !
With a fearless heart,
With a master's art,
Glory sing of Ind !

4.

The land of heroes she—oh ! where are they ?
Subjection brought on sable night ;
Though deep the gloom, will it for ever stay ?
The rising sun must cheer the sight.

Glory be to Ind !
Glory ho ! to Ind !
Glory sing of Ind !
With a fearless heart,
With a master's art,
Glory sing of Ind.

5.

Remember'st thou not Bhim and Arjun great,
The valiant Prithu and the rest,
The stays of Ind, the wicked Yavan's dread,
The tender friends to men distress ?

Glory be to Ind !
Glory ho ! to Ind !
Glory sing of Ind !
With a fearless heart,
With a master's art,
Glory sing of Ind !

6.

Why fearest thou, O craven ! courage take ;
The righteous cause does victory grace ;
Though weak, know union thee will pow'ful make ;
What fear to cheer our mother's face ?

Glory be to Ind !
Glory ho ! to Ind !
Glory sing of Ind !
With a fearless heart,
With a master's art,
Glory sing of Ind !

Glory be to Ind !
Glory ho ! to Ind !
Glory sing of Ind !
With a fearless heart,
With a master's art,
Glory sing of Ind !*

THE END.

GLEANINGS FROM ELIPHAS LEVI.*

Extracts from the Introduction to the
DOGME DE LA HAUTE MAGIE.

Through the veil of all the hieratic and mystic allegories of ancient doctrines, through the gloom and fantastic trials of all the initiations, beneath the seals of all sacred writings, amidst the ruins of Nineveh or Thebes, on the time worn fragments of the Old World temples, and the mutilated faces of the Assyrian or Egyptian sphynx, in the monstrous or wondrous paintings that translate to the Indian believer the sacred pages of the Vedas, in the strange emblems of our old books on alchemy, and in the ceremonies of admission practised in all secret societies, one catches glimpses of a doctrine, everywhere the same and everywhere studiously concealed.

Occult philosophy seems to have been everywhere, the nurse or god-mother of all religions, the secret lever of all intellectual forces, the key of all divine mysteries, and the absolute queen of society, in those ages when it was exclusively restricted to the education of the priests and kings.

Nevertheless at the base of magic there is science, as at the base of Christianity there is love; and in the symbols of the Evangel, we see the incarnate Word, adored in infancy by the three Magi, led by a star (the ternary and the sign of the microcosm) and receiving from them Gold, Incense and Myrrh; † another mysterious ternary under whose emblems are allegorically represented some of the profoundest secrets of the Kabala.

Strange fact; there exist amongst the sacred books of the Christians two works that the infallible church has never pretended to understand, and never attempts to explain: the prophecy of Ezechiel and the Apocalypse; two Kabalistic clavicules, reserved without doubt in heaven for the comments of the Royal Magi; works closed with seven seals for the faithful believers, but perfectly clear to every infidel initiated in the Occult Sciences.

There is yet another book. . . . This book, more ancient perhaps than that of Enoch, has never been translated, and it is written throughout in primitive characters and on detached leaves like the tablets of the ancients.

. . . It is truly a strange and monumental work, simple and strong as the architecture of the Pyramids and durable consequently as these; a work that sums up all sciences, and of which the infinite combinations can solve all problems; a book which speaks by engendering thought, and that inspires and regulates all possible conceptions.

We have said that the church, whose special attribute is the custody of the keys, does not pretend to possess those of the Apocalypse or the visions of Ezechiel. For the Christians and in their opinion the scientific and magical clavicules of Solomon are lost. It is, however, certain that in the domain of intelligence, governed by the Word, nothing written is lost. Only those things which men cease to know of, cease to exist for them at any rate as a potency; and they sink back into the region of enigmas and mysteries. Moreover, the antipathy of or even open war waged by the official church against everything which falls within the range of magic, which is a sort of personal and unfettered priesthood, springs from necessary causes which are even inherent in the social

* Brilliant and epigrammatic a writer, and profound an Occultist, as was the Abbé Constant (better known by his *nom-de-plume* of Eliphas Levi), the great bulk of his writings would, we fear, do little either to interest or instruct our readers. Still there are passages in his writings so pregnant with a higher meaning that it seems to us that it might be well to reproduce, from time to time, in the THEOSOPHIST, translations of some of these. To Indian readers at any rate, they will open an entirely new vista.

† According to the Kabalists, the three Kings or Magi were white, black and brown. The white presented gold, the symbol of Life and Light. The Black presented myrrh, the symbol of Death and Night; and the Brown presented the frankincense, the symbol of Divinity and of the dogma which reconciles the antagonistic duads of the Universe.—*Ritual*, p. 98.

* This song, originally composed in Bengali by one of the friends of the writer, is sung at the Hindu Mela or the annual National Gathering at Calcutta. The *Banga Darshana*, the best of the vernacular magazines of Bengal, reviewing his "Superiority of Hinduism," says with reference to this song: "Let flowers and sweet scents be showered on the pen of the composer of this song! Let this great song be sung in every part of India! Let it be echoed in the caves of the Himalaya! Let it be whispered through every tree on the banks of the Ganges, Yamuna, Indus, Nermuda and Godavery! Let it resound in the solemn roar of the eastern and the western (the Arab and Bengal) Seas! Let the chords of the hearts of the two hundred millions of India beat in unison to this song." The writer entertains a fond hope that this song would in course of time come to be reckoned as the national song of India, and be translated into every vernacular dialect spoken in this vast continent. The writer thinks it necessary to inform the reader that the original of this song in the Bengali edition of his "Superiority of Hinduism," is much superior to the translation given above, although he presumes that he will find the latter to be a close and spirited one.

hierarchical constitution of the Christian priesthood. The Church ignores magic, because she must ignore it, or perish.

The Templars, did they really worship Baphomet? . . . What then was this secret and powerful association which imperilled church and state, the members of which were thus slaughtered without a hearing? Judge nothing lightly, they were guilty of a great crime; they allowed the profane to look into the sanctuary of the ancient initiation; they plucked once more, and divided amongst themselves to become masters of the world, the fruits of the knowledge (*la science*) of good and evil. The sentence that condemns them has a higher source than even the tribunals of the Pope or King Philip le Bel. "On the day that thou shalt eat of that fruit, thou shalt surely die," said God himself, as we see in the book of Genesis.

Yes, there exists a formidable secret, the revelation of which has already overthrown one world as is attested by the religious traditions of Egypt,* epitomized symbolically by Moses at the beginning of Genesis. This secret constitutes the fatal knowledge (*science*) of good and evil, and its result, when divulged, is death. Moses represents it under the figure of a tree which is *in the middle* of the terrestrial Paradise, and which is close to, nay, which holds by its roots to the tree of life; the four mysterious rivers rise at the foot of this tree, which is guarded by the sword of fire and by the four forms of the Biblical sphynx, the cherubim of Ezechiel. Here I must pause, I fear that I have already said too much.

Yes, there exists a dogma, unique, universal, imperishable, strong as the supreme reason, simple as all that is great, intelligible as is everything universally and absolutely true, and this dogma has been the father of all others. Yes, there does exist a knowledge which confers upon man prerogatives and powers apparently superhuman.

The philosopher's stone, the universal medicine, the transmutation of metals, the quadrature of the circle, and the secret of perpetual motion, are therefore neither mystifications of science nor dreams of folly; they are expressions, which must be understood in their true signification, and which represent the different bearings of one and the same secret, the different aspects of one and the same operation, which may be designated in more general terms as the GREAT WORK.

There exists in nature a force far more powerful than steam, by the help of which a single man, capable of grasping it and knowing how to direct it, might change the entire face of the world. This force was known to the ancients; it exists in an universal agent, of which equilibrium is the fundamental law, and the direction of which pertains to the great secret of transcendental magic. By directing this agent one can change even the order of the seasons, produce in the darkest night the appearances of day, correspond in one instant from one extremity of this

* See Plato's History of the Atlantis as given by the priests of Sais to his great ancestor Solon, the Athenian law-giver.

Atlantis, the submerged continent, and the land of the "Knowledge of Good and Evil" (especially the latter) *par excellence*, and inhabited by the fourth race of men (we are the *fifth*) who are credited in the *Popol-Vuh* (the book of the Guatemalans) with sight unlimited and "who knew all things at once." Eliphas Levi refers to the secret tradition, among Occultists, about the great struggle that took place, in those far away prehistoric days of Atlantis, between the "Sons of God"—the initiated Adepts of Sham-bha-la (once a fair island in the inland Sea of the Tibetan plateau, now a fair a land, an oasis surrounded by barren deserts and salt lakes)—and the Atlantians, the wicked magicians of Thevetat. (See *Sais*, Vol. I. p. p. 589-94). It is a well established belief among the Eastern and especially the Mongolian and Tibetan Occultists that toward the end of every race, when mankind reaches its apex of knowledge in that cycle, dividing into two distinct classes it branches off—one as the "Sons of Light" and the other as the "Sons of Darkness," or initiated Adepts and natural-born magicians or—*mediums*. Toward the very close of the race, as their mixed progeny furnishes the first pioneers of a new and a higher race, there comes the last and supreme struggle during which the "Sons of Darkness" are usually exterminated by some great cataclysm of nature—by either fire or water. Atlantis was submerged, hence the inference that that portion of the mankind of the fifth race which will be composed of "natural-born magicians" will be exterminated at the future great cataclysm by—fire.

earth to the other, see, like Apollonius, what passes on the other side of the globe, heal or strike at a distance and give to a word or sentiment, a world-wide echo and influence. This agent of which glimpses are afforded in the manipulations of the disciples of Mesmer is precisely what the Adepts of the Middle Ages designated the primary substance of the GREAT WORK. With the Gnostics this was the fiery body of the Holy Ghost, and it was this which was worshipped in the secret rites of the Sabbath, or the Templars under the hieroglyphic form of Baphomet, or the Hermaphrodite goat of Mendes.*

The key to all magical allegories is to be found in the leaves or cards, to which we have referred and which we believe to have been the work of Hermes. Around this work which may be called the key-stone of the arch of every temple of Occult science, innumerable legends cluster, partial translations of, or commentaries, eternally renewed under a thousand different forms, on the great truth. At times these ingenious fables group themselves harmoniously together forming a grand epic poem, which gives its character to an entire epoch, without the crowd being able to explain how or why this is so. It is thus that the myth of the Fleece of Gold sums up, while veiling them, the hermetic and magical dogmas of Orpheus, and if we only turn back as far as the mystical poesy of Greece, it is ~~that~~ the sanctuaries of Egypt and India overpower us, as it were, with their profusion and leave us bewildered where to choose in the midst of so much wealth, and that we are impatient to speak of the legend of Thebes, that terrible synthesis of all dogma, present, past and future, that, so to speak, infinite fable which, like the god of Orpheus, touches the two ends of the cycle of human life. How passing strange! The seven gates of Thebes, defended and attacked by seven chiefs who have sworn upon the blood of victims, signify precisely the same as the seven seals of the sacred book, explained by seven genii and attacked by a seven-headed monster, after it has been opened by a Lamb living, though immolated, in the allegorical Revelation of St. John! The mysterious origin of Œdipus, found hanging like a bleeding fruit on a tree of Cytheron, recalls the symbols of Moses and the stories of Genesis. He fights against his father and kills him without knowing him; dread prophecy of the blind emancipation of reason, without science; then he comes to the sphynx, the sphynx, the symbol of symbols, eternal enigma to the common herd, pedestal of granite to the science of sages, the devouring and silent monster which in its unchanging form expresses the unique dogma of the great universal mystery. How does the tetrad change into the biad and explain itself in the triad? In other words, more emblematic and more popular, what animal has four feet in the morning, two at noon and three in the evening? Philosophically speaking, how does the dogma of the elementary forces produce the dualism of Zoroaster, and sum itself up in the Triad of Pythagoras and Plato?—What is the innermost signification (*raison dernière*) of these allegories and numbers, what the key word (*dernier mot*) of all symbolisms? Œdipus replies with one simple terrible word, which kills the sphynx and makes the guesser of the riddle king of Thebes; the answer to the riddle is, MAN! Unhappy mortal, he saw too much, but not sufficiently clearly, and soon he must expiate his fatal but imperfect clairvoyance, by a self-inflicted blindness, and

* What was in reality that much maligned and still more dreaded goat, that Baphomet regarded even now by the Roman Catholics as SATAN, the Grand Master of the "Witches Sabbath," the central figure of their nocturnal orgies? Why, simply PAN or NATURE.

† By "the dogma of elementary forces" Eliphas Levi means "spirit" and "matter," allegorized by Zoroaster, for the common herd, into Ormazd and Ahriman, the prototype of the Christian "God" and "Devil;" and epitomized and summed up by the philosophy of Occult Science in the "Human Triad" (Body, Soul, Spirit)—the two poles and the "middle nature" of man, the perfect *microcosm* of the ONE Universal Macrocosm or Universe. In the *Khoordak-Avesta* the Zoroastrian dualism is contradicted:—"Who art thou, O fair being?" inquires the disembodied soul of one who stands at the gates of its Paradise. "I am, O Soul, thy good and pure actions . . . thy law, thy angel, and thy God."

disappear in the midst of a storm, as must disappear all civilizations which guess, without understanding its entire bearing and mystery, the answer to the sphynx's riddle. All is symbolic and transcendental in this gigantic Epic of Human destiny. The two hostile brothers express the second part of the great mystery divinely completed by the sacrifice of Antigone; then the war, the last war; the hostile brothers killed one by the other; Capaneus killed by the lightning he defied, Amphiräus devoured by the Earth, are equally allegories which by their truth and grandeur fill with astonishment all who realize their triple Hieratic signification.

The sacred book of ancient initiation was not ignored by Homer; who traces the plan and the leading figures on the shield of Achilles, with minute precision. But the graceful fictions of Homer seem to make us soon forget the simple and abstract truths of primitive religion. Man turns to the form and leaves in oblivion the idea; the signs as they increase in number lose their power, and magic herself at this period grows corrupt and sinks, with the sorcerers of Thessaly, into the most profane enchantments. The crime of Œdipus has borne its fruits of Death, and the science of Good and Evil raises evil to a sacrilegious God-ship. Men tired of the light hide themselves in the shadow of the bodily substance; the dream of the void that God fills seems soon to them greater than God himself, and Hell is created.

When in this work we make use of those sacred words, God, Heaven, Hell, let it be understood once for all that the meaning we attach to them is as distinct from that accepted by the outside world, as is the initiation from common thought. For us God is the Azot of the sages, the efficient and final principle of the GREAT WORK.*

Let us return to the fable of Œdipus. The crime of the King of Thebes lies not in having understood the sphynx, but in having destroyed the rod (*le fléau* = flail) of Thebes, without being sufficiently pure to complete the expiation in the name of its people; soon the plague avenges the death of the sphynx, and the King of Thebes, forced to abdicate, sacrifices himself to the terrible manes of the monster which is more living and devouring than ever now that it has passed from the realms of Form into those of the Idea. Œdipus has seen what man is, and he tears out his eyes so as to avoid seeing what God is.† He has divulged one-half of the great magic secret, and to save his people he must carry with him to exile and to the grave the other half of the terrible secret.

After the colossal fable of Œdipus we meet with the graceful poem of Psyche, of which Apuleus is certainly not the inventor. The great magical secret here reappears under the guise of the mysterious marriage between a God and a feeble girl abandoned, alone and naked, on a rock. Psyche must remain ignorant of the secret of her ideal Royalty, and if she looks at her husband she loses him.‡ Apuleus here gives a commentary on, and an interpretation of the allegories of Moses, but the Elohim of Israel and the gods of Apuleus, did not both equally issue from the sanctuaries of Memphis and Thebes? Psyche is the sister of Eve, or rather Eve spiritualized. Both desire to know and forfeit innocence to gain the honour of the trial. Both deserve to descend into Hell,—the one to bring thence the old box of Pandora, the other there to seek and there to crush the head of the old serpent, which is the

symbol of time and of evil. Both commit the crime that in the old times, Prometheus, and in the Christian legend, Lucifer, have to expiate, the one delivered the other subjected by Hercules and by the Saviour.

The great magical secret is therefore the lamp and the dagger of Psyche, the apple of Eve, the sacred fire stolen by Prometheus, and the burning scepter of Lucifer, but it is also the holy cross of the Redeemer. To know enough of it to divulge or misuse it, is to deserve all punishments; to know it as it should be known, *to use and hide it* is to be Master of the Absolute.*

All is comprehended in one word, and in one word of four letters; it is the Tetragram of the Hebrews, the Azot of the alchemists, the Thot of the gipseys, and the Taro of the Kabalists. This word expressed in so many words means *God for the common herd*, man for the Philosopher, and gives to Adepts the crowning word of human science and the key to divine power, but he alone knows how to use it, who realizes the necessity of never revealing it. If Œdipus, instead of causing the sphynx to die, had tamed and harnessed her to his chariot when entering Thebes, he would have been king without incest, without calamities, without exile. Had Psyche by submission and caresses persuaded Love to reveal himself to her, she need never have lost him. Love is one of the mythological images of the great secret and the great agent, because he expresses at the same time an action and a passion, a void and a fulness, an arrow and a wound. Initiates ought to understand me; and on account of the vulgar one must not say too much.

The Bible with all the allegories it contains, expresses only very imperfectly and obscurely the religious science of the Hebrews. The book of which we have spoken and whose hieratic figures we shall later explain, this book called by William Postel the Genesis of Enoch, certainly existed before Moses and the prophets, whose doctrine, identical in essentials with that of the ancient Egyptians, had also its exotericism and its veils. When Moses spoke to the

* In the Christian legend, the "Redeemer" is the "Initiator" who offers his life in sacrifice for the privilege of teaching his disciples some great truths. He, who unriddles the Christian sphynx, "becomes the Master of the Absolute" for the simple reason that the greatest mystery of *all* the ancient initiations,—past, present and future—is made plain and divulged to him. Those who accept the allegory *literally*, will remain blind all their life and those, who divulge it to the ignorant masses, deserve punishment for their want of discretion in seeking to "feed pigs with pearls." The THEOSOPHIST,—read but by the intelligent who, when they understand it, prove that they deserve as much of the secret knowledge as can be given them,—is permitted to throw out a hint. Let him, who would fathom the mystery of the allegory of both Sphynx and Cross, study the modes of initiation of the Egyptians, Chaldeans, ancient Jews, Hindus, &c. And then he will find what the word "Atonement"—far older than Christianity—meant, as also "the Baptism of Blood." At the last moment of the Supremo Initiation, when the Initiator had divulged the last mysterious word, either the Hierophant or the "newly-born," *the worthier of the two*, had to die, since two Adepts of equal power must not live, and he, *who is perfect*, has no room on earth. Eliphas Levi hints at the mystery in his volumes without explaining it. Yet he speaks of Moses who dies—mysteriously disappears from the top of Mount Pisgah after he had "laid his hands" upon the initiated Aaron, of Jesus who dies for the disciple "whom he loved," John the author of the Apocalypse, and of John the Baptist—the last of the real *Nazars* of the Old Testament (see *Isis*, Vol. II., p. 132), who, in the incomplete, contradictory and tortured Gospel accounts, is made to die later through Herodias's whim, and, in the secret Kabalistic documents of the Nabatheans, to offer himself as an expiatory victim after "baptizing" (*i.e.* initiating) his chosen successor in the mystic Jordan. In these documents, after the initiation, *Aba*, the Father, becomes the Son, and the Son succeeds the Father and becomes *Father and Son* at the same time, inspired by Sophia Achemoth (secret wisdom) transformed later on into the Holy Ghost. But this successor of John the Baptist was not Jesus, the Nazarenes say. But of this anon. To this day, the initiation *beyond* the Himalayas is followed by temporary death (from three to six months) of the disciple, often that of the Initiator; but the Buddhists do not spill blood, for they have a horror of it, knowing that blood attracts "evil powers." At the initiation of the Chhinnamasta Tantrikas (from *chhinnana* "severed" and *masta* "head")—the Goddess Chhinnamasta being represented with a decapitated head), the *Tantrik Shastris* say that, as soon as the Adept has reached the highest degree of perfection, he has to initiate his successor and—die, offering his blood as an atonement for the sins of his brothers. He must "cut off his own head with the right hand, holding it in the left." Three streams of blood gush out from the headless trunk. One of these is directed *into the mouth* of the decapitated head (" . . . my blood is drink indeed"—the injunction in John that so shocked the disciples); the other is directed toward the earth as an offering of the pure, sinless blood to mother Earth; and the third gushes toward heaven as a witness for the sacrifice of "self-immolation." Now, this has a profound Occult significance which is known only to the initiated; nothing like truth is explained by the Christian dogma, and imperfectly as they have defined, the *quasi-inspired* "Authors of the Perfect Way" reveal the truth far nearer than any of the Christian commentators.

* The *Seventh State of matter*—Life. The *Fire and Light* of the "Astral Virgin" may be studied by the Hindus in the Fire and Light of Akasa.

† . . . "to avoid seeing what God is"—*i.e.*, seeing that God is but man and *vice versa*—when he is not the "lining" of God—the Devil. We know of many who prefer voluntary and life-long blindness to plain, sober truth and fact.

‡ Cupid, the *god*, is the seventh principle or the Brahm of the Vedantin, and Psyche is its vehicle, the sixth or spiritual soul. As soon as she feels herself distinct from her "consort"—and sees him—she loses him. Study the "Heresy of Individuality"—and you will understand.

people, says allegorically the sacred book, he put a veil over his face, but he removed this veil when he spoke to God.*

These books were only written to preserve tradition, and they were written in symbols unintelligible to the profane. Besides the Pentateuch and the poetry of the Prophets were only elementary works of doctrine, ethics and liturgy; the true secret and traditional Philosophy was not written till later and under veils still less transparent. It is thus that a second Bible originated, unknown or rather uncomprehended by Christians; a collection, say they, of monstrous absurdities (and on this point believers and unbelievers confounded in a common ignorance are at one); a monument, say we, in which is collected the most sublime efforts and imaginings to which the genii of philosophy and religion have ever attained; a treasure surrounded by thorns; a diamond concealed in a coarse dull stone;—our readers will have already guessed that we refer to the Talmud.

One is struck with admiration on penetrating into the sanctuary of the Kabala with a doctrine so logical, so simple, and at the same time so absolute. The necessary union of signs and ideas, the consecration of the most fundamental realities by the primitive characters; the trinity of words, letters and numbers; a philosophy simple as the alphabet, profound and infinite as the word; theorems more complete and luminous than those of Pythagoras; a theology one can sum up on one's fingers; an infinity which may be held in the hollow of a baby's hand; ten cyphers, twenty-two letters, a triangle, a square, and a circle complete the elements of the Kabala. They are the fundamental principles of the written Word; the reflection of the spoken Word, which created the world.

All truly dogmatic religions have issued from and return to the Kabala; all that is scientific or grand in the religious dreams of all the *illuminati*, Jacob Boehme, Swedenborg, Saint Martin, &c., has been borrowed from the Kabala; all masonic associations owe to it their secrets and their symbols. The Kabala consecrates alone the alliance of the universal Reason and the divine Word; it establishes by the counterpoise of two forces, opposed in appearance, the eternal balance of existence; it alone reconciles reason with faith, power with liberty, science with mystery; it holds the keys of the present, the past, and the future.

THE THREE GRADES OF ANCIENT THEOSOPHISTS.

BY A SANKARIAH, F.T.S.

I hold for myself and for the Kerala and other *siddha-sramams* under my guidance that the merits of registered or unregistered, ancient or modern Theosophists are of three grades in the following verses of Manu:—

Lowest or Third Degree or Grade.

“Rishi Yajñam Deva Yajñam,
Bhuta Yajñam cha sarvadâ;
Nri Yajñam Pitri Yajñam cha,
Yatha Saktir na hâpayet.”

Second Degree.

“Etân eke mahâ Yajñan,
Yajña Sastra vido Janâh;
Anibamânas Satutam,
Indriyeshu eva Juhvati.”

First or Highest Degree or Grade of Adepts.

“Jñanennaiva Aparo Viprâ,
Yajanty etair Makhais sadâ;
Jnanamulân Kriyam eshâm,
Pasyanto Jñâna chakshusha.”

All Theosophical teaching and practice can only be in explanation or in realisation of those merits.

* Or his Seventh Principle.

Merit of the second and first grade is attainable only by *apprenticeship to Gurus*. I leave the verses without any explanation in order that our Fellows may contribute to the THEOSOPHIST the result of their studies with Pandits, Chelas, and Adepts. The subject is inexhaustible and all comprehensive, and will help to discriminate between the different ranks and branches of the Initiates and occult lore respectively. They are but *nominal* Theosophists who are not *disciplined* in the third grade of Love, Hope, and Charity. The Internal Regulation of the senses and the nervous system which characterises the second grade will then replace the External Regulation. The men of the First or Highest grade are a *law unto themselves and must not be criticised* or imitated by the ignorant and impatient Chela or Reformer. Sri Sankara Chariar is alleged to have lived with a widow princess, in “*parakâyam*,” Arjuna is accused of having married a widow, and Krishna to have had a thousand wives.* These examples are unsuited to and misinterpreted and ill-followed by Theosophists of the third and second grades and *a fortiori* by the uninitiated.

Correspondence.

IS IT A “SIN” TO WITHHOLD CERTAIN KNOWLEDGE?

TO THE EDITOR OF THE “THEOSOPHIST.”

In your issue of September last, in a disputatious letter signed “H. X.,” the writer,—who feels evidently the necessity of finding a bone to pick with some one and shows determined fight,—gives out, as his personal opinion, that:—“it is a *sin* on their (the BROTHERS’) part not to communicate to the world all the knowledge they possess.”

Imprudent and highly defying words.—A proposition showing plainly in the writer a far larger percentage of egotistical selfishness than of practical benevolence for humanity. In its present unsettled, chaotic condition of morality—or rather of *immorality* I should say—the gift of such knowledge would prove simply murderous. Viewed from the side of moral danger, it is as though he urged upon a school-master the necessity of imparting to his crowd of urchins—aged respectively from five to fifteen—every secret of physiology hardly known to their fathers; and, regarded from the aspect of physical peril, the demand is equal to an advice to leave, with a tribe of savage islanders, a whole arsenal of nitro-glycerine explosives, entrusting the aborigines with the storage, handling, and transportation of the destructive materials.

I have not the honour of knowing much about the BROTHER-ADEPTS; but I believe in ADEPTS, and in the *powers exercised by such persons*. Still, little as I may know of their system, I know enough to approve of it most unequivocally, and, especially of their reserve and cautiousness, for which I feel very grateful.

But a few years since, it was a serious question, with some of our men of science, whether they ought not to keep back some of their discoveries from the knowledge of the vulgar, lest a portion of mankind should turn most of its deadly secrets into weapons to be used for personal motives against their fellow-men. It was rumoured that Faraday himself had an idea that it would be better “if the secret of the decomposition of water were not discovered, as the power, so gained, might not be wisely used.” And who of us would dare dispute the fact that a power, requiring skill and an enormous self-restraint and abnegation for its beneficent use,—an art with as much potentiality for evil as for good in it—ought never to be placed at the disposal of the first comer, since the latter, in the present loose state of morals of our Society, would be sure, in seven cases out of ten, to apply it to some bad or selfish purposes? From the discovery of chloroform down to that of dynamite, there was more misuse than use of both, and more terrible crimes were committed, than beneficent results achieved, by their help. Thus, it could be easily shown that, even with regard to popular science, certain scientific secrets placed in the

* These examples are “unsuited” because these are not *historical facts*, but allegorical fictions that are accepted *literally* but by the ignorant. No adept—while one at any rate,—has ever “lived with a widow (or no widow) princess”; nor has he married any one; least of all, no adept had, since the world's evolution, even one, let alone a “thousand wives.”—Ed.

hands of *all* men, prove anything but beneficial or tending to the amelioration of mankind. "I hold," says "H. X.," "that be a man *an* ADEPT or what not, all the knowledge, he possesses, he holds simply in trust for his fellowmen." In trust from whom?—if I may ask the question. As well maintain that a self-made capitalist—one, who toiled all his life, worked hard at the price and sacrifice of every comfort, one, who denied to himself rest and recreation, for years, to make a certain fortune,—that he too *holds* every penny, so accumulated by him at the sweat of his brow, "simply, in trust for his fellowmen;" that no more, than with the ADEPT, does it rest with him to *choose* those whom he would help; but that, unless he throws, out of the window, his capital, coin by coin, for a crowd of scoundrels as well as deserving men, to pick it up, he must be held as a recreant to his duty and charged with—Sin. Strange logic and as strange a revulsion of feeling, if "H. X.," as I believe, of the September Letter in the THEOSOPHIST, is identical with the "H. X." of "Hints on Esoteric Theosophy." If so, then his ideas must have been slightly modified since the publication of the latter? For, I find in "Hints," on page 38, the following:—

"I do not think that any one will dispute that, in the present state of mankind, *and especially mankind in the East*, in which, as they themselves admit, the ADEPTS, as a body, are most especially interested, any public appearance and *ministry* of the BROTHERS would produce incalculable harm, would give birth to a new crop of baneful superstitions, would disorganize Society, disturb the whole course of public affairs, and not improbably extinguish finally that small BROTHERHOOD, in whose sole custody remains the secret knowledge of the universe."

Since the BROTHERS and their KNOWLEDGE are inseparable, and that the appearance of the former *minus* the latter would create no impression whatever, the quotation answers very well the question in hand. At any rate, being admitted as the sole proprietors and custodians of the GREAT KNOWLEDGE, what is the use, after having written those lines, to upset the whole reasoning by having it followed with such a very cross, and, in my humble opinion, undignified, epitelul, and unphilosophical letter?

If it is hard to reconcile oneself even with the idea of popular exoteric science making over every one of its many deadly discoveries to the brutal masses, and thus furnishing every unprincipled rascal, who would learn them, with a dangerous weapon, how much more caution ought to be used in the matter of Occult powers of nature? Every one, on the contrary, ought to feel deeply thankful to the custodians thereof, for keeping their secrets out of the mischievous reach of the wicked world. Imagine the power of firing air or water discovered and made public for the excellent motive of furnishing cheap fuel to the poor and thus becoming the property of a world, in which, according to the satirical statistics furnished by *The Spectator*, every one man in a thousand is a crypto-lunatic! The power of vibration, for instance, is among the most marvellous in its potentiality for the production of various phenomena, and at the same time, the most terrible as a destructive agent, in Occult Science. With this power at one's disposal, the *evil* of the "Coming Race" becomes a reality, and an army of men can be killed by a child as easily and as rapidly as though lightning had threaded through each man. The cock-and-bull story, given by a New York reporter, of a man who affirmed he could fiddle a bridge down, and, being laughed at for his presumption, set his fiddle to accord with the key of the bridge and came so dangerously near succeeding in his work of destruction as to convince the scoffers of the dangerous potentiality that lies dormant in vibration and of his ability to do what he said—is to one, acquainted with the Occult Sciences, something theoretically and practically possible. The disintegration of brick and mortar, stone and marble, wood and even iron within a definite area into minutest dust, is a discovery contemplated by exact science and certainly within the limits of its hopes and possibilities. Imagine then, if you can, ferocious Socialists and French *petroleuses* and *communards* coming into the possession of such easy means of getting rid of their hereditary enemy—the proprietor and house-holder,—and not availing themselves of the opportunity to destroy whole squares and even cities—other peoples' property!

But, I will suppose that, for some mysterious reasons of their own, the ADEPT-BROTHERS consent to depart from their time-honoured and wise policy of silence, and that, smarting under "H. X.'s" rebuke, they give out *all*—or, at least, some things—that they know, and of which science is yet ignorant. What will the probable result be? Without going to the trouble of inventing new objections against the advisability of such a

premature trust in the amiable civilized world which boasts of a Salvation Army at one pole and of a Louise Michel and Nihilists at the other—I will simply cite, from the same "Hints," the objections made by "H. X." himself on pages 38 and 40. Evidently the irascible writer of the September *Letter* forgot all he had said in his previous arguments in "Hints":—

"Once let it be generally known and believed that there existed men who . . . knew all about death, &c. . . and neither walls of adamant nor triple gates of brass, neither oceans nor the snowy ranges shooting up miles high into the intense inane, could keep these knowers from the overwhelming rush of human beings, mad,—for all violent spiritual upsurgings become a sort of madness—mad, I say, with the intense resolve to learn and have proof of all they were taught. Under such conditions, adeptship must cease to exist."

Has our friend "H. X." already reached himself such a psychological state of "a spiritual upsurging" as above described; and has he also become resolved "to learn and have proof of all that he was taught"? It would seem so. Were the ADEPT-BROTHERS inclined to answer him, they might easily do so in his own words. Were they to give the world *all* they know, their penalty, as "H. X." tells us, would be that their adeptship would "cease to exist"; and, were they to give out but a portion, then we are told again by the same author ("Hints," page 40,) that they would find—

"the inevitable uselessness of any attempts on their part to deal directly with people not spiritually purified. Though one went to them from the dead they would not believe. If a BROTHER were to visit an ordinary man a dozen times, would he believe? If the BROTHER came in the flesh he would think him an impostor; if he came in his astral form. . . he (the man) would persuade himself it was a trick of his own fancy, or of some one else's devising. No, the mass of mankind, even the mass of the more highly educated Theosophists. . . possess that spiritual sense or insight which alone renders conviction possible, still only in a potential or dormant state. . . Why should they (the BROTHERS) waste time and powers, . . . over what from the nature of the conditions must be an all but, if not utterly, fruitless toil?"

Which then—the "Hints" or the "Letter"—contains the real opinion of "H. X."? For both *cannot* agree. They are entirely and diametrically opposed in spirit as in feeling. And this admits of a suspicion that perhaps the BROTHERS are not so very wrong, after all, in holding the complainant at arm's length, and *trying* him before they entrust him with further secrets. Notwithstanding his great ability as a controversialist and debater, "H. X." may not have quite reached himself that state of "spiritual sense or insight which alone renders conviction possible," and shows us unerringly through that spiritual sense the fitness or unfitness of things. If he is, as there seems no reason to doubt, a sensible and earnest man, then his first duty would be to set the example and to be the first to follow out the rules laid out by him so graphically in HINTS ON ESOTERIC THEOSOPHY, and await, with patience, for further developments. If, on the other hand, he fears, lest, owing to the incompleteness of the "sketches" given out by him so far in the FRAGMENTS, the reality of the few facts he has "succeeded in extracting" from them is doubted, then, what right had he to rush, with such facts, into print, at all, before having assured himself of the truly philosophical character of those facts? But, even now, the dissatisfied gentleman could easily mend matters. Let him conduct his literary experiments apart and keep the results to himself, until he shall have either reduced them within the natural bounds of science and philosophy, and thus rendered them intelligible, definite, and unanswerable, or show their philosophy publicly to the world to be no better than a fallacy. But, so long as this is not done, I, for one, hold that "H. X." has shown no token of possessing the very first requisites demanded in a candidate for Occultism, namely, the philosophical spirit undaunted by any trial or disappointment: the cool and settled judgment that knows no wavering; and that keen, critical sense—rather than knowledge of the nature of esoteric truth and its relations—so necessary for the accurate grasping of hidden truths. In short, "H. X." has done nothing, so far, which should warrant him in *demanding*, as he does, from the BROTHERS the *whole* truth, or, justify any true Occultist in affording him the full confidence and co-operation he so loudly calls for.

THE "CONTRADICTIONS OF THE BIBLE"

AND

THE RAWAL PINDI MISSION SCHOOL.

Having given room in our September number (see p. 304) to a letter from a Hindu correspondent, belonging to a Mission School, who accused his Superintendent, the Revd. N—— of abuse of power, we sent a copy of that number to the party charged of the offence, in order to give him a chance of replying to the accusation. We have now his reply and we print it *verbatim*. At the same time, we have also received another letter from the plaintiff, which we publish alongside with that of the Revd. gentleman. We regret our inability to comply with the request of the latter. "In case Lakshman sends you any more cock-and-bull stories, please favour me with a sight of them before putting them into print, as they may be improved by an explanation from me?"—writes to us the Revd. C. B. Newton. We answer: We have no right to betray the confidence of a correspondent, even though he may be proved to have exaggerated the offence. We are glad for the Revd. gentleman's sake that it should be so, and sorry for the young man that he should have found it necessary to exaggerate.* With all that, we cannot remain satisfied with the explanations given by the Revd. Mr. Newton. The main point is not whether he has confiscated the book—another person's property—brutally or politely; but, rather, whether he had any right to do so at all, since Lakshman Singh was not a Christian; and the Mission Schools, especially the American, have no right to break the promises of religious neutrality given to the Hindus and Mussalmans by the Government that gives them shelter and hospitality. And, if Lakshman Singh proves that he has been expelled from the school for no greater crime than appealing to public opinion to decide upon the legality of such forced proselytism, and for refusing to sign an untruthful statement to save his prospects of education from ruin, then, we doubt whether the Revd. Mr. Newton will thereby strengthen much either his own case or that of the religion he would enforce upon his pupils by means that no one would venture to call altogether fair. And since our Revd. correspondent does us the honour of acknowledging that we maintain certain principles, such as truthfulness and fair-play, in common with himself, we would fain ask him in the name of that truthfulness, whether he would have ever cared to confiscate, as promptly as he has the "Self-contradictions of the Bible," some of the missionary works that tear down, abuse, and revile the gods of the Hindus, and the other so-called "heathen" religions? And if not, is it not forcing the poor youths of India, who have no other means of being educated, to pay rather too dearly for that education, if they have to obtain it at the price of their ancestral faith, or be turned out for seeking to learn the truth about a religion which they are asked to prefer to their own and which yet is represented to them but from one of its aspects, namely, the missionary side? We call it neither fair nor generous; nor yet charitable. True charity neither asks nor does it expect its reward; and, viewed from this stand-point, the free mission schools must appear to every unprejudiced person no better than ill-disguised traps for the unsophisticated "heathens," and the missionaries themselves as guilty all round of false pretences. Far more respectable appear to us even the ludicrous Salvationists who, if they masquerade in Oriental costumes, do not at least disguise their real aims and objects, and have, at any rate, the merit of sincerity, however brutally expressed. Therefore we maintain what we have said before: the act of which the Revd. Newton and the two school-masters stand accused of, is—ABUSE OF POWER.

I.

TO THE EDITOR OF THE "THEOSOPHIST."

I received a copy of the magazine abovenamed (for September) day before yesterday, and presume you sent it. I thank you cordially for doing so, as it gives me the opportunity of replying to an article which concerns myself and the teachers of the Mission School in this place.

You and I do not agree in our religious belief, but there are certain principles we maintain in common, such as truthfulness and fair play.

I trust therefore you will have the goodness to give the same publicity to the reply that you have to the charges it is designed to refute.

* Well, if he has, better let him go and defend himself.

The enclosed statement will show you that you have been imposed upon, and have been made the means of, unwittingly propagating a fiction founded on a *very* thin substratum of fact—a story which is in almost every particular, as false as it is injurious.

In your editorial denunciation of my supposed conduct, you have my full sympathy. The terms "brutal abuse of power" and "robbery" are a little strong, but perhaps not too strong for the iniquitous proceedings described, *if they had occurred*: but they did not occur.

The case as regards the lad Lakshman is aggravated by the fact that he has for some months past been in receipt of a scholarship from the school to enable him to pursue his studies. A part of this allowance he seems to have been spending in the purchase of books designed to controvert the principles on which the school is established.

I am Yours faithfully,

C. B. NEWTON,

Superintendent, Mission School.

American Mission, Rawal Pindi, Sept. 13, 1882.

STATEMENT.

RAWAL PINDI MISSION SCHOOL, Sept. 13, 1882.

This morning I assembled the whole school, and in the presence of all, called upon Lakshman Singh, a pupil of the 5th class, High School, to pay strict attention, and either contradict or corroborate what I should narrate in reference to the book "Contradictions of the Bible."

The facts I then proceeded to narrate are as follows:—

Lakshman Singh having ordered the book in question, and expecting himself to be absent at the time of its arrival, requested the Second Master to take it from the post man, and send it to him by one of his class mates.

The Second Master received the book as directed, and, when he found out its character,* consulted the Head Master by whose advice he brought it to me.

The next morning I called Lakshman Singh aside, and told him I had his book. I said I was sorry he was so anxious to see the Bible falsified, and would rather not have him read a book which, from his comparative ignorance of the Bible, might mislead him, but that since he had bought the book, and it was his property, I did not feel that I had any right to withhold it from him; and therefore, *I would give it to him*, but, before doing so, would like to read it with him, so that with the poison, I might supply an antidote. He assented without hesitation or demur, and at my invitation came to my house, where we read a few pages as agreed. It was my intention to take several days to it, and go through the whole, but he freely expressed himself as satisfied that the apparent contradictions were not real ones, and said further that it was "wáhiyát," "nonsense;" that he would not have sent for the book if he had known its character, and that he did not care now to have it at all. All this came from him with an air of perfect sincerity and without any prompting on my part. I replied that I would be glad to keep it since he was willing, and would pay him whatever expense he had incurred. This, however, he said was not necessary, as it was a small sum.

The foregoing narrative was fully corroborated by Lakshman Singh, item by item, in the presence of the teachers and pupils of the school.

I then read aloud and translated into Hindustani, the letter in the THEOSOPHIST, together with the comments of the Editor, and, having done so, asked Lakshman Singh who had written the letter. He said he did not know. I then sent for writing materials and told him to write that statement down, and attach his signature. He held back. I said, "I do not wish you to write it if it is not true; if it is true, why do you hesitate?" He stepped forward, took up the pen, hesitated, laid it down again and confessed that he had written the letter.

I finally asked him why he had represented himself as a teacher in the school. He replied that he had never done so in any of the letters he had written to Bombay, and that it must have been a mistaken inference.

C. B. NEWTON,

Superintendent.

* How did the Second Master come to know of the contents of the packet? Was he authorised to open it? Or is he possessed of any *clairvoyant* faculties?—Ed. *pro tem.*

The above statement is correct to our certain knowledge, as we were present when the examination of Lakshman Singh took place.

- | | |
|------------------------------|-------------------------------------|
| 1. H. D. Ghose, Hd. Master. | 5. Badar-ud-din Hd. Moulvi, Master. |
| 2. B. N. Bando, 2nd Master. | 6. Golab Singh, Master. |
| 3. Sunder Singh, 3rd Master. | 7. Lakha Singh, Master. |
| 4. H. C. Sen, 4th Master. | |

(Follow the signatures of 10 pupils of the 5th class.)

II.

TO THE EDITOR OF THE "THEOSOPHIST."

I am a student but not a teacher as published by mistake. My letter to the THEOSOPHIST has been the cause of much excitement among the Christians, especially so in the case of the Revd. Mr. Newton, our Superintendent. But, before I proceed to tell you the result of the publication of my letter in your journal, I must say a few words by way of introduction.

A few days after I had sent the letter to your Manager, the Revd. Mr. Newton asked me to come to his place. He would, he said, administer to me the "antidote to the poison" (which I had sent for to America, viz.,—"Self-Contradictions of the Bible.") in the words of Mr. Newton and the two Christian masters,—the book which Baij Nath Bando, the 2nd master, and H. D. Ghosh, the Head Master, did not allow me to see, but taking it from the post peon gave it to the Revd. Newton. Accordingly I went to his house, when, instead of giving me the antidote, he pointed out certain contradictions mentioned in the book, and which he explained away at that time to my satisfaction. It was very kind of the Revd. Mr. Newton to give me the antidote before I had been allowed to partake of the poison, viz., to see the book which belonged to me, but was with Mr. Newton. The result was that I was persuaded by his arguments at that time to allow him to retain the work in his possession. But this fact, I am sure, does not help Mr. Newton to explain the behaviour of the 2nd Master in depriving me of my own legitimate property and which from the first they had no right to retain against my will.

And now to the memorable incident that took place after the receipt of a copy of the THEOSOPHIST by the Revd. Newton. It happened that the Revd. gentleman felt stung to the quick to find things published which he never dreamed would get abroad. On the 13th instant he came to the school, and, collecting all the students and teachers, he offered me certain questions to which I replied; but, as these questions were few and isolated, they did not elicit from me all the facts of the story. Having done this by way of strengthening his case, he read my published letter and asked me if I had written it. I admitted having sent the letter to the Manager.

After giving expression to much righteous indignation and enlarging upon the sin of exposing what they had done in the matter of my book, the Revd. gentleman suspended his judgment for one day. The result is that he has now suspended me from the school for one month, after which I shall be permitted to join on condition of my acknowledging in writing that all that I had written in my letter to the THEOSOPHIST was false. As this is a thing which I cannot and will not do at any price, the Revd. gentleman's sentence amounts to my expulsion from the school altogether.

This is the way in which they (the missionaries) seek to put a stop to the expression of any honest opinion in India. I am not sorry for the result, but I cannot help very much regretting that people should travel across half the globe to preach to us "heathens" of India the principles of a religion which they themselves fail to follow in practice. It is such men who are never tired of repeating—"Blessed are the meek for they will inherit the earth," but who find the precept so difficult to practise in life.

I am told that the Revd. gentleman has written you a long letter for publication and has got it signed by almost all the teachers and a few students. As I am ignorant of the contents of the letter, I can only bless the Revd. gentleman for his kind decision in my case. Though it has almost ruined all my prospects of education, and though I have sustained such a heavy loss at his hands, yet, I, a heathen of India, will always continue a well-wisher to the man who has been the cause of my ruin.—I am your most obedient servant,

LAKSHMAN SINGH.

Saidpuri Gate, Rawal Pindce, September 17, 1882.

"PSYCHOLOGY OF THE LAMP."

"*Humanum est errare*" is not sufficiently impressed on the minds of those who presume to judge of things which they least understand, and who, inflicting upon the public their crude criticisms as so many demonstrated truths, nevertheless brag of being sincere searchers after truth. Such persons being pre-eminently superficial, do not possess the required energy to patiently explore into the very depths of things; but after hovering over the surface which conceals the kernel, they walk off with the impression that it is all a shell. Oh! that such persons will not keep their (*such*) convictions to themselves! There is one advantage, though, of meeting with their like in Society. Their very awkwardness and bungling tend to strengthen the truth-searching minds of serious and honest souls. To them is due the credit for making our party strong, our opinions stronger, and our discoveries of truths—strongest.

Why are some people of Madras (vide *Philosophic Inquirer* of Madras, September 10, 1882,) against the "Theosophy of Colonel Olcott?" If they were Theosophists, would they not be only just swimming on the surface? We would offer them the following: If they scientifically present in their reply an explanation of the mysteries, then we will part with Colonel Olcott's Theosophism for the Theosophy of some of his Madras opponents. We start with a simile so that they may clearly comprehend it.

A lamp contains some oil, the oil feeds the wick, somebody lights the wick, and there is a bright flame. When it is extinguished, the flame goes out, followed by a smoky train emanating from the still burning wick (burning without flame). This burning ceases next, followed by another short expiration of grey gas, leaving a charred wick, and oil (if it was not altogether consumed). How many principles are involved in this "philosophy"—the origin of "Karma;" the relations between "Karma" and the independent actions of "Egoism;" the cause of spirit-and-matter mixture; and the host of other questions subordinate to this.

Camp Kibbanhalli, Mysore Province, September 18, 1882.

II.

In the foregoing article, two different cases have been noticed, and these might now with advantage be a little expanded. It is no new thing that I say. The question is merely viewed from another side, and, as such, may help to refresh the memories of our readers and Theosophists.

Case 1.—If the flame is not suddenly extinguished, it will continue until all the oil is consumed, and the wick is in such a condition now that it is not fit to hold any more oil; and will reject it if any more is poured in. The flame, left undisturbed by external agency, will consume the wick, and when fitting away, will have left behind but a rag burnt to sooty shreds. This may be compared to a natural death of old age. The after-effects are evidently the emanations, or accumulations in space—the result of the attachment of the flame to the congeries of hemp, oil, wick, &c. While alive, the colour, size, brightness, &c., of the flame and its after-effects must clearly vary according to local and atmospheric conditions; and so the affinities that a human entity creates for itself. I shall not here speculate further, but consider at once

Case 2.—This, if the flame is suddenly extinguished. A certain effort, a current of air is required, first to bend the flame, compress its size and finally to sever its connection with the wick. To put it plainly, the flame "struggles." What is left behind, in this case, is a stronger wick, capable of sustaining a flame, and as capable of getting saturated with oil. After the flame is blown out and disappears, followed by its trail of gas, the glare still lingers and with proportionate energy it still continues to draw oil, until finally the glare also disappears, leaving behind an imperfectly consumed wick and oil. Notice here, that while the glare still lingers, the smallest spark brought in contact with it, is eagerly and easily caught up, which is not so in case 1. This case 2 applies to untimely or accidental death; when, notwithstanding bodily death, the *Bhut* principles survive, some of which obsess sensitive human subjects. Of the different kinds of *Bhuts*, and the conditions which must determine their lingering on this earth, or going elsewhere, I am not prepared to speak of just now, as the subject is still bazy and confused in my mind. Still grand problems rise and can be solved with "the light of the lamp," before us. May not its philosophy be as aptly applied to man? Without the flame, the lamp and its appurtenances are of no use, and both lamp and its appurtenances are indispensable for the flame to manifest itself. So may not "Spirit, Soul and Matter" be indispensable to and unthinkable without each other? That it is more than that, much more complicated and subtle, does not preclude the comparison which has been made only to make it comprehensible to our criticizing friends of Madras, who think of applying the tests of gases to whatever our states may be at and after the crisis of death! Why should not even this comparison become suggestive and comprehensible? How can it be denied (*dogmatic denial* is not a *scientific negation*) that when the flame is extinguished there will always be following a transformation of the flame into gases and that the red glare will survive for some time after. If we are not fitted to suddenly become Occultists and Adepts in this life while as yet the flame of our life-lamp is

brightly burning within us, and that we are unable at will to light and to extinguish our Soul-wicks, still the philosophy stands true, and ultimately we "may" better perceive the realities; ultimately, I say, for only at, and after "death"—after the flame is gone, in the language of our simile—that we will have to admit and subscribe to the reality of the independent existence of gases and glare, if not of the charred wick.

Is it true that the already "discovered" laws of nature must apply to the yet "undiscovered" laws? How can we prove this assertion before we know how to apply and make these laws dovetail together, and learn whether they agree or not; and what is more, before we have ourselves discovered these "undiscovered" laws? For aught we know there may be other laws, more general and comprehensive, to which the already "discovered" laws are subservient; and it is in this spirit that we should be "credulous" instead of remaining *unscientifically sceptical*. I am a mere tyro, but yet my soul's gates are not shut to receive truth wherever it may be found, and whatever source it may come from. You may call the residuo after the Spirit departs this frame, a ghost, a vapor, the reliquæ or anything you will. That does not interfere with the idea that it exists. And utterly ignorant of its nature, and the laws by which it abides, and lacking patience and the ability to investigate them for ourselves, to say that there cannot be possibly a kernel, only because we cannot break the shell and see its inside, is revolting to common-sense. Let "Free inquiry without prejudice" be our motto, lest we should be nailed to one fixed point, and doomed squirrel-like to be ever turning round the same circumference, within a given radius.

In all ages and at all times we find the current of ignorant opinion setting itself against new facts, and counter-running the torrent of progress to which finally it has to succumb. Every new fact discovered had at some time been cried down as "Humbug," and every science had to contend, at first, against such universal denunciation. Only read "Isis Unveiled" for instance. The Philosophy of Mesmerism, even Mesmerism itself, is for many still a "Humbug." Why? Because they do not know what it is; and the Occultism of some Theosophists is "Collusion." Why? Because they cannot explain it otherwise. We hope that the Theosophists, and their Founders, will only be the more incited to work in their labour of love by meeting with such an opposition, such unmerited and unjust treatment at the hands of some Madras *Free-thinkers* and that in the end they will be able to write "Teke!" on all "Humbugs." If it can be proved that I have said anything wrong, I am open to correction even by my friends the *Free-thinkers*. Therefore do I boldly sign my name in full.

A. GOVINDA CHARLU,

Assistant Engineer, Mysore State Railway.

Camp Tiptur, Mysore Province, September 14, 1882.

IDOLATRY IN THE VEDAS.

TO THE EDITOR OF THE "THEOSOPHIST."

With reference to the requisition of the correspondent of the *Arya*, published in the last number of the THEOSOPHIST, I quote below that portion of the Shâkha of Yajur Vêda which comprises the sentence under consideration, to enable him to interpret it. Besides this quotation, nothing need be said in reply to him. For, in my previous article on the subject, I have asked whether the Swamiji considered the sentence as a portion of the Yajur Vêda, besides proposing two other questions. I have, indeed, a strong inclination to submit a more lengthened reply; but I check that inclination, and would reserve my remarks until the discussion arrives at a stage actually calling for them, because whatever is inopportunately said is also inappropriate, and, of consequence, undeserving of a space in the column of the journal, for which legitimate demand is so large.

The quotation runs thus:—

दक्षमे अन्य आवा तु परान्यो वातु य द्रपः । यददो वातते
गृहे मृतस्य निधिहितः । ततो नात्रे हि जीवते ततो नात्रे हि भेष-
जम् । ततो नो मह आवह वात आवातु भेषजम् । शंभूर्भयो
भूनेह देप्रण आयुं पितारिषत् । इन्द्रस्य ग्रहो सितन्वा प्रपद्ये
सगुः साश्वः । सह यन्मे अस्तितेन । भुःप्रपद्य भुवः प्रपद्ये सुवः
प्रपद्ये भू भुवस्तुवः प्रपद्ये वायुं प्रपद्ये नातो न्देवतां प्रपद्ये श्मानमा
खण प्रपद्ये* प्रजा पत वृक्ष कोशं वृक्ष प्रपद्य ओं प्रपद्ये । अन्त
रिक्षम् उर्वन्तरं वृहदग्नयः पवता स्वपयवातस्वस्या स्वास्ति
मान्तया स्वरत्या स्वास्ति मानसानि । प्राणापानौ मृयोर्मा पानं
प्राणापानौ मामाहासिष्टमयिमेघां मयिप्रजां मरुग्नि स्तेजो
दधातु मयिमेघां मयिप्रजां मयीन्द्र इन्द्रियन्दघातु मयिमेघां मयि
प्रजां मयि सूर्गो भ्राजो दधातु ॥

* The sentence under consideration.

As to the advertisement by Mr. Mathuradas Lowji, alluded to in the article under reply and in the note which you have kindly appended thereto, I promise to undertake the task as soon as his acceptance of my proposal is communicated to me through the THEOSOPHIST.

In connection with this subject, allow me to say that, after satisfying Mr. Mathuradas Lowji that idolatry is sanctioned by the Shastras, I would proceed to show, with some system, that it is supported by the Vedas, and, further, that the *Superior Hindu Idolatry* is but philosophic, and its practice thoroughly wholesome, and highly beneficial in several ways.

Yours fraternally,

October 11, 1882.

D., F.T.S.

A NATIONAL FUND FOR THE STUDY OF SANSKRIT.

TO THE EDITOR OF THE "THEOSOPHIST."

I subjoin copy of my letters to the Viceroy and the President of the Educational Commission, and beg to urge upon all our Theosophists this golden opportunity of taking charge of the education of their countrymen, and acquiring their legitimate influence with the Government and the nation. I have requested the Educational Committee, *i.e.*, the Theosophists, of the Hindu Sabha, to take charge with me of the Madras Presidency College in terms of my recommendation to the Government Education Commission, and I expect Local Branches and other associations to similarly take charge of other Colleges and Schools. This move and the scheme of Local Self-Government, and my intention to move the University Senate to patronize Sanskrit Literature more than is done at present, will relieve "Re-awakened India" of having a distinct National Fund raised by subscriptions. I protest against any one conducting a School who has no faith in Soul and Spiritual Progress.

A. SANKARJAH, F.M.U., F.T.S.,

President Founder, Hindu Sabha.

Trichoor, September 2, 1882.

To the PRIVATE SECRETARY to H. E. the Viceroy.

DEAR SIR,

I have your kind reply to my letter on the national grievance of closing educational and official distinctions to the Vernacular-educated natives of India. Probably the enclosed copy of my letter to the public will make my meaning clearer. It is two years since the Middle School Test superseded the general Test Examination in this Presidency, and therefore even Vernacular examinations for clerkships are not held. Supposing such examinations to exist, I may yet say that preference under the existing spirit of exercising patronage will be given to those who pass only in English. Surely it is demanding Utopian loyalty and contentment on the part of 250 millions of the Aryan race with a literature Vedic, Scientific and Puranic, with kingdoms in the past and in the present administered by Kings, Dewans and Judges not educated in English (Poonnah of Mysore did not know English, and Rajah Sir Dinkar Row, K.C.S.I., does not know it), to ask them to be content with Vernacular clerkships. Are persons fit only to be Vernacular clerks fit under the most highly appreciated Resolution of the Vice-Empress to be entrusted with local self-government? I am a Bachelor of Arts, a Fellow of an University and the Naib Dewan of a state. My colleagues in the Sabha are Graduates, Deputy Collectors, Sub-Judges, &c. The Sabha is open only to English educated Hindus; for, with the advice of my friends, Civilians, Missionaries, and Military Officers, I have come to the conclusion that English should be the common language of all Provincial and Imperial associations in India, but that it should serve in regard to the Vernacular Literature the same purpose which the Latin did in enriching European Literature. Sanskrit will continue to supply all *words*, and English, Historical, Legal, and Scientific *matter*. The exclusive patronage of English educated natives and indirectly teaching them to despise the Vernaculars and Vernacular scholars are neither in the interests of the people nor in those of the British Government, which is a God-send to India. It will be an ever memorable stroke of statesmanship if University honors are thrown open to the Vernacular Scholar, and official appointments up to Rs 500.

I beg you will be good enough to lay this and the previous letter before His Excellency, and favour with commands

Your most obediently,

A. SANKARJAH, F.T.S.,
President Founder, Hindu Sabha.

Trichoor, 1st September, 1882.

FROM

A. SANKARIAH, Esq., B.A., F.M.U.,
President Founder of the Parent Hindu Sabha,

TO

THE HON. W. W. HUNTER, C.I.E., LL.D.,
President of the Education Commission.

STR,—I beg to submit for consideration the following propositions:—

1. That a knowledge of English be no longer made in practice indispensable for admission to at all events the Lower Grades of Public Service.

2. That arrangements be made at once for closing such Government High Schools and Colleges as are not required (*e. g.* Calicut, the students of which will be absorbed into the Palghat High School or the Zamorin's Colleges or Mission Schools).

3. That every encouragement be given to any Provincial Association of gentlemen who will hold themselves responsible for maintaining such colleges as are still needed (*e. g.*, the Provincial College at Combaconum) on a footing consonant with national principles and feelings,—in particular that the present net outlay on each such college be handed over for a term of years to the body undertaking to maintain it, and that this grant be *gradually* reduced until at the end of *fifteen* years the College comes under the operation of the ordinary Grant-in-Aid Code; that it will be competent for the managing body to apply, whatever it may save, after the proper maintenance of the college, to the offering of the rewards for translations and original publications of scientific and other works, and generally for the encouragement of the *Vernacular* learning.

4. That the large sum saved (*a*) *at once* by the removal of the Government Institutions that are not required, (*b*) *at the end of fifteen years* by the reduction of expenditure on the remaining colleges, and the scale of grants-in-aid, be held as a sacred trust to be dispensed for the encouragement of the *Vernacular* learning, and the diffusion of knowledge by means of the *Vernaculars*, and that patriotic societies such as the Hindu Sabha be habitually consulted as to the mode of applying *this fund*.

5. The enclosed papers will give you a fair idea of the constitution and *personnel* of the Hindu Sabha comprehending all the districts, castes and sects, occupations and trades of the Madras Presidency.

I have the honour to be, Sir,

Your most humble and obedient servant,

(Sd.) A. SANKARIAH.

FORCE AND MATTER.

TO THE EDITOR OF THE "THEOSOPHIST."

In an article, in the September number of the THEOSOPHIST, headed "Is Electricity matter or force?" I find that the writer considers it an established fact in Science that Electricity is *not* matter. I am sorry to see that young students of science of the present generation are bold enough to hazard opinions of theirs in a journal of worldwide circulation like the THEOSOPHIST. Would it not be more prudent to thoroughly study a subject before passing remarks on it? From what I find in the article, I think the writer has not sufficiently read the subject of Electricity.

Modern science has never so boldly expressed that "electricity was not matter." Certainly there is great division of opinion as regards the mooted point, but the weight of arguments in favour of the theory that electricity *is* matter is much stronger than that urged in favour of its being simply force. What are these arguments, I need not enumerate here. But I invite the attention of the writer of the article in the September THEOSOPHIST to the volumes on Electricity by Professor Maxwell, the great mathematician and the first authority on the subject of electricity. Electricity has now become a subject of mathematics, and, we hope, will be soon accurately defined. The outcome of the conclusions of Maxwell, who has treated the subject mathematically and with the greatest care, is that electricity *is* matter, and cannot be *motion*.

I would advise our friend, the writer of the said article, to ponder well, for a certain length of time, on the subject of "What is Force and what is Matter" before he ventures again to write on the subject. He would also do well to read in this connection Herbert Spencer's first *Principles* and Thomson's *Theory of Matter*.

According to Spencer, our experience of force is that which gives us the idea of matter, space and time. I may say that the idea of Force is the Unity, and our ideas of time, space, and matter—the Trinity of modern science.

Thomson, one of the best scientific philosophers of the age, perceives in an atom of matter a portion of some All-Pervading some-

thing end wed with vortex motion. He thinks the atoms composing the Universe to be so many whirlpools in a vast ocean.* In Maxwell and Rankins we find them engaged in mathematical researches concerning this vortex motion. I earnestly hope for the time when this theory concerning matter will be universally acknowledged. When it is accepted, our *matter* will be regarded what it is—a *mode of motion*. Then the theories of Newton and Young concerning light will be reconciled; and I think modern science shall have very little difficulty then in recognising the possibility of Occult phenomena.

Yours, &c.,

KRISHNADHAN MUKERJI.

Pleader.

Bankipore, September 23, 1882.

IS ENERGY ALSO "MATTER?"

TO THE EDITOR OF THE "THEOSOPHIST."

The word *Energy* and its correlations are in constant use, and therefore it seems to me of great importance that its exhaustive definition with apt illustrations should appear in the THEOSOPHIST.

By the way, I may as well remark that if electricity, is admitted by scientific men as matter,† there seems little or no room for doubting *energy* to be likewise matter. But then the question arises, whether there is a certain fixed quantity of it in each man and capable of development. If so, how fares our energy when it is applied to some noble undertaking without any success? Is it in such cases diminished in quantity, and the applier becomes a loser? I should think that though energy in such cases may be diminished, yet the noble idea or motive, the heaven-born will that directed and exerted it, should live and bear fruits in accordance with its intensity.‡ But this again brings us indirectly to another abstract question. Can any one have an actively useful existence without any or only a nominal energy in him? I shall feel very grateful to the gentleman who will take the trouble of solving the above.

Yours obediently,

B.

N. W. P.

EXTRACT FROM A LETTER OF AN ENQUIRER.

"If you will kindly excuse me, I wish to point out that your theory of futurity is no where clearly explained in the "Few Words to Ladies desiring to join the Theosophical Society." It is referred to in several places, but not fully explained anywhere. In one place you say 'the traveller leaves your hospitable door: he passes into the world.' What is the world into which the dead mortal passes and *ever travels*? Some of the travellers, you say, die by the road-side, others pass on into immortality and some sink into nothingness. These three§ states after death require, I think, a clearer explanation than I find in the book.

"I showed the Hindee translation of the Rules and of the 'Few Words, &c.' to some Pandits, and they seemed to appreciate the precepts; but, like myself, they failed to comprehend the Theory of futurity and eternity for the dead. The theory that the soul has to travel from world to world and existence to existence and to fare ill or well according to acts done in each world, requires some thing in the shape of proof or recognized authority (like the Veda or the Bible &c.) on which it is founded. In other respects the "Words" seem to be admirably suited for the guidance of ladies."

L. S.

EXTRACT FROM THE REPLY TO THE ABOVE.

Purposely, in this book, no details as to Cosmogony or Occult Philosophy are given. These will be obtained later from other publications of the Society. I have no theory as to the future state, but alike in the Hindu, Buddhist and Tibetan Scriptures, the facts of that future (ascertained by the same process by which Adepts in the present day verify them) are clearly set forth.

* Such is precisely the doctrine of Eastern Esoteric Science in regard to Cosmogony—ED.

† It is not yet so admitted by them. They call it *Force*, but are unable to prove it is not matter, nor to show us what it is—ED.

‡ Our correspondent evidently leaves out of his speculation the doctrine of "Karma"—ED.

§ Or two, as dying and sinking into nothingness, in this case, probably refer to the same class of event.

There are differences in details in the schools, principally due to the light in which God (an entity wholly beyond the *grasp* of our finite intellects, though revealed to each and all in glimpses) is regarded—but, as to the main facts, there is really no difference; nay, the scrupulously concealed, as indeed they are in most Hindu Scriptures, you will find the same facts in the Bible, in the Zendavesta and in the books of Confucius and again in those of the Mahomedan Divans. For there is but one truth and one religion, and all the creeds of the world, worthy the name, alike of the present and the past, are but off-shoots from the one primeval Religion.

I have even now a book on Occult Philosophy, at least a sketch of this, in hand, based on the teachings of the BROTHERS. They of course follow chiefly the Book of Kih-te, but there is comparatively little difference between what they teach and what a great Vedantist like our brother Subba Row of Madras accepts, and what my dear old Paramahansa preaches as the Adwaita Philosophy of the Upanishads.

I am sending you a little pamphlet, "Fragments of Occult Truth" No. III, and this, taken along with Nos. I. and II, formerly sent you, will convey to you, incidentally, some conceptions of what we are taught about this life, whence we reach it, and whither we proceed. If you will read these carefully, you will understand somewhat of the question—and if you meditate on this, believe me matters will grow clearer. But remember one thing—the purely carnal man can no more understand spiritual things, put them before him as clearly you may, than the man, blind from birth, can understand light, reason with *him*, as you will. To understand and really grasp spiritual truths, you must meditate on them. You must turn your thoughts inwards, you must open the eyes of your soul, if you are at all to understand and realize the Spiritual Sun, the great Spirit, the *Atma* from which our *Atma* is derived and to which it returns.

But after all, you will say perhaps, what if these same teachings be found in all the creeds of the world, why need they *therefore* be true? Why may not one have copied from the others? Hinduism goes back into the twilight of the human race—Buddhism and its Tibetan forms and Confucianism are but off-shoots from this. Egypt took it from India, and so did Mesopotamia, Bactria, Chaldea; the Jews from Egypt and Chaldea, and the Greeks and Romans from Egypt, and Mahomet from the floating traditions that survived the destruction of Alexandria (once the headquarters of the Occultism or Wisdom Religion of the world) and the suppression of the Essenes, Gnostics and other sects of Mystics (all seedlings of the old Chaldeo-Indian Occultism) some of whose knowledge still survives with the Druses. What if the old Hindus, subtle-minded, evolved this wondrous web out of their own inner consciousness and all the others only copied, borrowed, and stole from them? What guarantee have we that the early Hindus were right? And, *a fortiori*, what security for the truth of that version of their teachings, which has floated down to us, out of the dim caverns of the past, on the debris loaded stream of time?

The answer is plain and conclusive. There is this absolute security that all the leading facts of the future and the past have been verified by living Adepts, either by their personal observation, watching the progress of those portions of mortal men that survive the decease of their bodies, or by and at the time of their union with the Universal Intelligence, when their spirits are, for the time, inhabiting what may be called the region of Omniscience.

But how can you be sure that these men *have* done and *do* this?

First you may presume it, because they solemnly assure us that it is so, and it is inconceivable that men—who have utterly given up the world, indeed have put themselves out of the possibility of familiarly associating with the world, and whose whole external lives are spent in labouring for others,—should tell us aimlessly a series of

falsehoods. I disagree with them on many points; I think that, cut off from the world, they are continually wrong in their modes of action, and I think their antiquated system—more than five thousand years old, by every fossil link of whose claims they are irrevocably bound,—a pure anachronism, which, by its internal unsuitability for the present age, goes far towards neutralizing and nullifying the practical value of the priceless knowledge of which they are the custodians. But I can no more believe that they are a set of habitual liars, than I could believe that you or others of my friends were habitual thieves or murderers.

Secondly, you may be disposed to believe, because they give practical demonstrations (rarely, no doubt, and only to those very sincere and very much in earnest, but still most of us have had them) first that they possess powers of dealing with and manipulating the physical elements, that even in the light of modern science seem miraculous, and second that they can separate their souls (or whatever you please to call it, it is the *Kama rupa*, *manas*, *buddhi* and *atma*) from their bodies (*sthula* and *linga sariram* and *Pron*, *viz.* vital essence, the *jivatma* of some but not of the Vedantists) and, leaving these latter in one place, appear in another, materializing their incorporeal parts.

Thirdly, you may be inclined to believe by discovering that all they teach of cosmogony, of the world and of the universe, while it goes far beyond this, yet harmonizes with everything revealed by the most advanced modern physical science, though it can be proved to have been on record for at least 3,000 years in the sacred books of the East.

But finally, and not to weary you with a multiplicity of arguments, you *must* believe it if you once really go into the matter, because they teach you how you may grow up to be like themselves (or *some* of them, for the very highest are the rare pearls that the ocean of humanity yields once at most in a century; indeed of the *very very* highest, the last till now was Tsoukapa in the 15th Century) and how you may gradually verify for yourself all the more important spiritual facts that immediately concern you in this life. The way is long and weary the difficulties, the sacrifices many and great, but *there* is the road clearly pointed out, *every few steps* along which increase your purview and establish some portion of their teachings; and, in the face of this, it becomes impossible for any one, who personally investigates the question, to doubt that the teachings of the BROTHERS, (which indeed only reproduce what all the Sacred Books of all nations have taught from before the dawn of the Historical period,) are in the main correct, *in regard to all those questions which it is possible for them to verify practically.* God is inscrutable! the Absolute and the Infinite are beyond the grasp of the finite and the conditioned; and hence on this point the schools have ever differed, and on this point no man need accept any one school's teachings in preference to those of another—it is beyond even Occult Science.

H. X.

EDITOR'S NOTE:—And if "beyond even Occult Science"—the Adepts of which are admitted by the writer himself to be able to "separate their souls from their bodies" and "materializing their incorporeal parts," to travel in those spiritual spheres, that *bourne* "from which no (uninitiated) traveller returns,"—within whose "grasp" then, is that "inscrutable" God to be found? As a logical inference, it is those Adepts—*once we believe in them*—who ought to be to our mind the best informed upon the subject, and to whom we ought to turn for information. The more so since "H. X." himself admits that he "can no more believe that they are a set of habitual liars" than he could believe any of his friends "habitual thieves and murderers;" and the BROTHERS, who teach him, told him repeatedly that they knew *nothing* of a Deity called by the theists the "Creator and loving Father of all humanity." And if even *they*, the BROTHERS, declare to have no knowledge, not even the remotest conception, of either a personal or impersonal God, but only of a ONE ALL-PERVADING PRINCIPLE; and since, as correctly remarked by "H. X."—"the absolute and the Infinite are beyond

the grasp of the finite and the conditioned"—is it not far more honest to confess that we know absolutely nothing of that God, and even less blasphemous—in the very improbable case that such a God should exist and yet remain unknown to all and absolutely beyond any possible human proof—than to go on investing it or him with imaginary attributes (*finite* attributes in something *infinite!*) and then imposing that being, created by human fancy, on the millions of the *oi polloi* and threaten them with hell and damnation unless they *do* believe in that something of which no one can know absolutely anything!—(EDITOR *pro tem.*)

"M. A. (OXON)" AND THE "BROTHERS."

TO THE EDITOR OF THE "THEOSOPHIST."

DEAR MADAME AND SISTER,

We, some of the Hindu Fellows of the Theosophical Society and *Chelas* who read "Light," have remarked, with feelings of deep regret and surprise, the hostile attitude that one of its best contributors, and, as we had reasons to believe, one of our Christian brothers—"M. A. (Oxon)"*—has, for some time past, taken up against our MASTERS, "THE ADEPT-BROTHERS" as he chooses to call them, in his "NOTES BY THE WAY," which have won our greatest esteem and sympathy by their able advocacy of things spiritual in these hard materialistic days. We Hindus are taught in our *Shastras* that even tolerably advanced students of Occult Philosophy are liable to be deceived by *deras* or *devatas* (elemental spirits), and this affords the only explanation of the great inconsistency in the visions of different mediums and seers. TRUTH can be but one, and these apparent divergences are but disturbing effects produced by these elementals; and one of the principal objects of all Occultists is to train the WILL in such a manner as to be able to withstand the disturbing influence of these weird visitors, and to come face to face with living truth. As for our brother "M. A. (Oxon)," since he is known as a great medium, as such his WILL-POWER must be perfectly passive, and so we can easily understand how much more, than any other Spiritualist, is he subject to all sorts of disturbing influences. This is the reason why only repeated acts of gross injustice to our MASTERS (the Himalayan BROTHERS) on the part of "M. A. (Oxon)"—has induced us to put in this word of Protest.

In "Light" of September 23, "M. A. (Oxon)" quotes with approbation, from the review of Mr. Sinnett's *The Occult World* in the *Journal of Science*, the following words:—

"Till some foot-hold of this kind is given us, it is useless to bid us join the Theosophical Society or change our 'mode of life.' Teachings, so indefinite, we are compelled to reject, not indeed 'superciliously' but sadly."

And, a few lines before, he says *in personâ propriâ*:—

"But, after all, it is the creation of crockery and the displacement of furniture that make most impression on the average Philistine."

Here we must confess, to no small surprise, to discover "the average Philistine" under the mask of "M. A. (Oxon)." For the value of the teaching is here made to depend on the strangeness of the phenomena and not on the peculiar character of them. But to the *really* scientific mind a straw is not merely a straw when it shows the way the wind blows. But, as for a Peter Bell, of course:—

A primrose by a river's brim

A yellow primrose is to him

And 'tis nothing more

If Benjamin Franklin waited for some such foot-hold before drawing his conclusions, the Science of Electricity would have still been in its infancy. But, as we said

before, we have nothing to complain against "M. A. (Oxon)" personally, for he is a medium and sees things but through a glass darkly.

Mohini M. Chatterji, F.T.S.

Rama Sourindro Gargya, F.T.S.

Nobin K. Banerjee, F.T.S.

S. Ramaswamier, F.T.S.

Darbhagiri Nath, F.T.S.

CHELAS WHO
KNOW THEIR
MASTERS.

Darjeeling, October 17, 1882.

FRAGMENTS OF OCCULT TRUTH.

No. V.

THE EVOLUTION OF MAN—CONTINUED.

When we come to examine the evolution of man on our own planet, the explanation has to be drawn out on a larger scale than that which served for a sketch of the whole cosmogony. Our career on the preceding planets of the descending series is for the present over and done with. Few of us know enough of our lives there to be curious about details. But here, the phenomena of the world about us, and the period we are passing through, are all replete with interest. Our wish would be to get explanations of the conditions out of which these have originated, and of the results to which they are tending, that should be as enlarged and precise as our knowledge of the actual present. But in truth an explanation on that scale of the phenomena immediately preceding and immediately following our present life, would require an exhaustive knowledge of all natural laws and operations lying outside the physical group we have grown familiar with. And the exposition of this knowledge would involve the complete development of sciences the very alphabet of which is hidden from the world as yet. In short, it is no less impossible to comprehend all Nature's detail—the infinitely little—completely, as it is to fathom the infinitely great. But just as the principles of evolution carried on through the series of worlds, of which our planet is one, have been found susceptible of an explanation which, if not minute, is sufficiently definite to be intelligible, so it is possible now to sketch the process of evolution carried on in the case of this single planet. The area of nature to be dealt with is less enormous, and therefore a treatment of its phenomena, down to a corresponding level of detail, gives us a closer insight into the process under investigation.

And a striking illustration of the uniformities of Nature is brought out by the first glance at the Occult doctrine in reference to the development of Man on the Earth. The outline of the design is the same as the outline of the more comprehensive design covering the whole chain of worlds. The inner details of this world, as regards its units of construction, are the same as the inner details of the larger organism of which this world itself is a unit. That is to say, the development of humanity on this earth is accomplished by means of successive waves of development, which correspond to the successive worlds in the great planetary chain. The great tide of human life, be it remembered,—for that has been already set forth—sweeps round the whole circle of worlds in successive waves. These primary growths of humanity may be conveniently spoken of as Rounds. We must not forget that the individual units, constituting each round in turn, are identically the same as regards their higher principles, that is, that the individualities on the earth during Round 1, come back again after completing their travels round the whole series of worlds and constitute round 2, and so on. But the point to which special attention should be drawn here is that the individual unit having arrived at any given planet of the series, in the course of any given Round, does not merely touch that planet and pass on to the next. Before passing on, he has to live through a series of races on that planet. And this fact suggests the outline of the fabric which will presently

* "M. A. (Oxon)" was a Theosophist since the very formation of the Society; and he has never resigned. Nevertheless, we have reasons to doubt, to our great regret, whether he could or even would consent to being regarded as a Theosophist at present.—Ed.

develop itself in the reader's mind and exhibit that similarity of design on the part of the one world as compared with the whole series to which attention has already been drawn. As the complete scheme of Nature that we belong to, is worked out by means of a series of Rounds sweeping through all the worlds, so the development of humanity on each world is worked out by a series of races developed within the limits of each world in turn.

It is time now to make the working of this law clearer by coming to the actual figures which have to do with the evolution of our doctrine. It would have been premature to begin with them, but as soon as the idea of a system of worlds in a chain, and of life evolution on each through a series of re-births, is satisfactorily grasped, the further examination of the laws at work will be greatly facilitated by precise reference to the actual number of worlds and the actual number of rounds and races, required to accomplish the whole purpose of the system. For the whole duration of the system is as certainly limited in time, be it remembered, as the life of a single man. Probably *not* limited to any definite number of years set irrevocably from the commencement, but that which has a beginning, progresses onward towards an end. The life of a man, leaving accidents quite out of the account, is a terminable period, and the life of a world system leads up to a final consummation. The vast-periods of time, concerned in the life of a world system, dazzle the imagination as a rule but still they are measurable: they are divisible into sub-periods of various kinds, and these have a definite number.

By what prophetic instinct Shakespear pitched upon seven as the number which suited his fantastic classification of the ages of man is a question with which we need not be much concerned, but certain it is that he could not have made a more felicitous choice. In periods of sevens the evolution of the races of man may be traced and the actual number of the objective worlds, which constitute our system and of which the earth is one, is seven also. Remember the Occult Scientists know this as a fact, just as the Physical Scientists know for a fact that the spectrum consists of seven colours, and the musical scale of seven tones. There are seven kingdoms of nature, not three as modern science has imperfectly classified them. Man belongs to a kingdom distinctly separate from that of the animals, including beings in a higher state of organization than that which manhood has familiarised us with, as yet; and below the mineral kingdom there are three others which science in the West knows nothing about; but this branch of the subject may be set aside for the present. It is mentioned merely to show the regular descent of the division, in Nature.

Man—returning to the kingdom we are most interested in—is evolved in a series of Rounds (progressions round the series of worlds) and seven of these rounds have to be accomplished before the destinies of our system are worked out. The round which is at present going on is the fourth. There are considerations of the utmost possible interest connected with precise knowledge on these points, because each Round is as it were specially allotted to the predominance of one of the seven principles in man, and in the regular order of their upward gradation. But here again is a realm of inquiry that for the present can only be glanced at.

An individual unit, arriving on a planet for the first time in the course of a round, has to work through seven races on that planet before he passes on to the next, and each of those races occupies the earth for a long time. Our old-fashioned speculations about time and eternity, suggested by the misty religious systems of the West, have brought on a curious habit of mind in connection with problems bearing on the actual duration of such periods. We can talk glibly of eternity, and going to the other end of the scale, we are not shocked by a few thousand years, but directly years are numbered with precision in groups which lie in intervening regions of

thought, illogical Western theologians are apt to regard such numbering as nonsense. Now we at present living on this earth—the great bulk of humanity that is to say, for there are exceptional cases to be considered later—are now going through the fifth race of our present fourth round. And yet the evolution of that fifth race began about a million of years ago. In a very interesting volume of Western Science, Professor James Geikie, writing of "The Great Ice Age," is good enough to push back the origin of man on earth to interglacial epochs in a way which expands the biblical five or six thousand years into something over 100,000. The book is not at hand as I write, and I forget the exact figures reached. But what is this calculation beside the facts of the case as revealed by Occult Science? Will the reader, in consideration of the fact that the present cosmogony does not profess to work with eternity, nerve himself to deal with estimates that do concern themselves with millions of years, and even count such millions by considerable numbers?

Each race of the seven which go to make up a Round, *i. e.*, which are evolved on the Earth in succession during its occupation by one of the great waves of humanity passing round the planetary chain, is itself subject to subdivision. Were this not the case, the active existences of each human unit would be indeed few and far between. Within the limits of each race there are seven subdivisional races, and again within the limits of each subdivision there are seven branch races. Through all these races each individual human unit must pass during his stay on Earth each time he arrives there on a Round of progress through the planetary system. On reflection this necessity should not appal the mind so much as a hypothesis which would provide for fewer incarnations. For, however many lives each individual unit may pass through while on Earth during a Round, be their numbers few or many, he cannot pass on—except in rare cases to be noticed hereafter—until the time comes for the Round-wave to sweep forward, and as the interval of time occupied by the stay of a Round-wave on Earth may be roughly conjectured from the fact that our present fifth race, by no means worked through yet, began a million of years ago, it is highly desirable that Nature should find for each of us some occupation where-with to pass the time. Even by the calculation already foreshadowed it will be seen that the time spent by each individual unit in physical life, can only be a small fraction of the whole time he has to get through between his arrival on Earth and his departure for the next planet. The larger part of the time—as we reckon duration of time—is obviously therefore spent in those subjective conditions of existence which belong to the "World of effects" or spiritual Earth attached to the physical Earth on which our objective existence is passed.

The nature of existence on the spiritual Earth must be considered *pari-passu* with the nature of that passed on the physical Earth alone dealt with in the above enumeration of race incarnations. We must never forget that between each physical existence the individual unit passes through a period of existence in the corresponding spiritual world. And it is because the conditions of that existence are defined by the use that has been made of the opportunities in the next preceding physical existence that the spiritual Earth is often spoken of in Occult writing as the World of Effects. The earth itself is its corresponding World of Causes.

That which passes into the World of Effects after an incarnation in the World of Causes, has been described in the "Fragments of Occult Truth" relating to the seven principles of Man. The individual unit or spiritual monad cannot but pass into the spiritual condition, but, as already explained, the extent—to which the personality, just dissolved, passes there with it,—is dependant on the qualifications of such personality,—on the use, that is to say, which the person in question has made of his opportunities in life. Thus the period to be spent in the World of Effects,—enormously

longer in each case than the life which has paved the way for existence there,—corresponds to the “Hereafter” or Heaven of vulgar Theology. And here it is interesting to digress for a moment to take note of the relative scope of Vulgar Theology and of Occult Science. The narrow purview of the former deals merely with our physical life and its consequences in the life to come. For want of knowing better, theology conceives that the entity concerned had its beginning in this physical life, and, from the same disabilities in the other direction, it conceives that the ensuing spiritual life will never stop. And this pair of existences which is shown by the mere elements of Occult Science that we are now unfolding, to constitute a part only of the entity’s experience during its connection with a branch race, which is one of seven belonging to a subdivisive race, itself one of seven belonging to a main race, itself one of seven belonging to the occupation of Earth by one of the seven Round-waves of humanity which have each to occupy it in turn before its functions in nature are concluded—this microscopic molecule of the whole structure is what common theology treats as *more* than the whole for it is supposed to cover eternity.

The reader must here be warned against one conclusion to which the above explanations—perfectly accurate as far as they go, but not yet covering the whole ground—might lead him. He will *not* get at the exact number of lives an individual entity has to lead on the Earth in the course of its occupation by one Round, if he merely raises seven to its third power. There is a mystery here which the great teachers of Occult Science have not yet thought fit to disclose to the laity. If one existence only were passed in each branch race the total number would obviously be 343. But the actual number is more than that, though nothing approaching the number that would be got at if we supposed seven separate incarnations to take place in each branch race. The explanation hinges on to some mysteries of detail in reference to which it is thought premature to convey information at present.

The methodical law which carries each and every individual human entity through the vast evolutionary process thus sketched out—is in no way incompatible with that liability to fall away into abnormal destinies or ultimate annihilation which menaces the *personal* entities of people who cultivate very ignoble affinities. The distribution of the seven principles at death shows that clearly enough, but, viewed in the light of these further explanations about evolution, the situation may be better realised. The permanent entity is that which lives through the whole series of lives, not only through the races belonging to the present Round-wave on Earth, but also through those of other Round-waves and other worlds. Broadly speaking, it will in due time,—though at some inconceivably distant future as measured in years,—recover a recollection of all those lives, which will seem as day in the past to us. But the astral dross, cast off at each passage into the World of Effects, has a more or less conscious existence of its own, which is quite separate from that of the spiritual entity from which it has just been disunited. The intensity of this consciousness varies very greatly: from absolute zero in the case of a person whose life has been so supremely good and spiritual that he has engendered no low affinities, to full consciousness in the case of entire absorption by the astral principles of all the expiring life’s recollections and affinities. The destiny of the astral reliquæ in either case has been the subject of abundant discussion of late, but the point to which attention may be specially called now is the mystery of dual consciousness on the comprehension of which the comprehension of the actual course of events must depend. Occult pupils are taught to realise the possibility of dual consciousness by practically developing it during life, exercising the inner clairvoyant faculties on one set of observations or ideas and the physical senses with their appropriate intellectual faculties on another set of observations or ideas at the same time, but to ordinary people the double perceptions rarely come by Nature, not,

at all events, with any such intensity as to render their character apparent. On the other hand, the possibility of dual consciousness in life for one person is not beyond the range of ordinary imagination; and by dwelling on the notion it is not difficult to realise the way in which one human individual, as we know him in life, may divide up into two conscious individuals at death, neither of which is in any way a new invention, while each is distinctly conscious (so far as its consciousness is distinct at all) of identity with the late physically living entity.

A correct appreciation of all this serves a double purpose; it solves once for all those apparently conflicting passages in occult writing which seem at different times to attribute such different destinies to the human entity and enables one to comprehend the general scheme of human evolution and the whole vast phantasmagoria of existence through which the enduring principles which constitute our higher individuality are passing, while remaining equally prepared to investigate the side paths of super-material development along which the intermediate principles of our nature may travel, after quitting the most transitory principles that are built up to serve their brief purpose from the physical elements of the earth. And in the phenomena of dual consciousness lies the clue to that mystery on which the continuity of our higher existence depends. For many people it must remain irrational to say that any person now living, with his recollections bounded by the years of his childhood, is the same person as some one of quite a novel nationality and epoch who lived thousands of years ago, or the same that will reappear after a similar lapse of time under some entirely new conditions in the future. But one of his elements of dual consciousness is the same, and the other element is only a temporary efflorescence of the first. The feeling “I am I” is the same through the three lives and through all the hundreds; for that feeling is more deeply seated than the feeling “I am John Smith, so high, so heavy, with such and such property and relations.” Is it inconceivable,—as a notion in the mind,—that John Smith, inheriting the gift of Tithonus, changing his name from time to time, marrying afresh every other generation or so, losing property here, coming into possession of property there, and getting interested as time goes on in very various pursuits, might utterly forget in a few thousand years all circumstances connected with the present life of John Smith, just as if the incidents of that life for him had never taken place? And yet the Ego would be the same. If this is conceivable in the imagination, what can be inconceivable in the individual continuity of an *intermittent* life interrupted and renewed at regular intervals, and varied with passages through a purer condition of existence.

M. LE BON has been making a series of very important experiments on putrefaction, with regard to its effect on living animals in general, and on mankind in particular. Among other results, he has proved that the very small quantity of products of advanced putrefaction, necessary to kill an animal by simple mixture with air, proves these volatile alkaloids to be extremely poisonous. M. le Bon has ascertained that these are so to man. The experiments explain the evils arising from bodies long buried, and prove that the atmosphere of cemeteries (contrary to what has been affirmed on the score of there being few microbes present) may be very dangerous. This is, indeed, alarming, and should be a strong argument in favour of the compulsory introduction of cremation, or some other sanitary method of disposing of the dead, rather than by burying them and causing positive danger to the living. According to M. le Bon’s theory the common practice of visiting cemeteries and grave-yards ought to be discouraged as much as possible.—*The Pioneer*, September 23, 1882.

Reviews.

THE ARYA

AND ITS

"OUTSTATION" CORRESPONDENCE.

There exists a class of men—among the great variety composing *genus homo*—who, by their modes of thought and action, have to be viewed as a distinct group, a specimen entirely *sui generis*. We would bottle and label them as the "India rubber," or "Elastic men." These individuals, whenever defeated, will neither hide their diminished heads, nor will they honestly admit that, which, to all others, is an accomplished and an undeniable fact: namely, that in the affray, whatever its nature, they have come out second best. On the contrary, prudently allowing a certain period of time to elapse between the event and a fresh attack—a period sufficient, as they craftily calculate, to sweep away from people's minds the correct remembrance of details—they will pounce most unexpectedly upon their ex-antagonist and *try* to crack his head. They will, once more, impose upon the public an absolutely false account of facts, and feel placidly confident that they have white-washed themselves in the sight of some weak-minded fools.

Such is evidently the malignant purpose of "AN OUTSTATION ARYAN CORRESPONDENT" in the October number of the *Arya*—a purpose that could be formed only by a mind originally and essentially *elastic*, and executed by an intellect naturally narrow, and a mode of reasoning enfeebled and contracted by bad education.

It is sufficient to read the first para of "A SUMMARY REVIEW ON (?) EXTRA SUPPLEMENT (*sic*) TO THE THEOSOPHIST FOR JULY," to smile in sincere pity at the puny efforts of that unlucky advocate of a *cause perdue*. We cannot help admiring, though, the sublime coolness with which he opens the fire from his popgun, in the first para:—"In reply to Colonel Olcott's defence against Swamiji Dayanand Saraswati's charges I (and *who* are *you*, Babu "Sir Oracle?") can in no way see that in any one single instance does the Colonel prove that those charges are not well founded and perfectly correct."

And forthwith our brave Volunteer, for "Forlorn Hope," sets out,—in the very face of *facts* and Swami's suicidal autographs engraved from his original letters and published in the *July Supplement*,—to prove that white is black and *vice versa*. "A SUMMARY REVIEW" being, of course, unworthy of a serious review, or even a passing notice in the THEOSOPHIST, we write these few lines with quite a different object than that of answering the unknown "I." Indeed, no sane man,—acquainted with Swami's many public and emphatic denials that he had ever belonged to or permitted his name to be entered as a member of the Theosophical Society,—could undertake, after reading the said *July Supplement*, to express but one view upon the question. In the presence of—(a) Swami's autograph letter authorizing Colonel Olcott to represent and act for him in every meeting of the Council of the Society; (b) his letter acknowledging the receipt and acceptance of a Diploma from New York, which makes him necessarily a Fellow, he having kept that Diploma for nearly two years before sending it back, or, in other words, resigning; and (c) Mrs. A. Gordon's letter testifying to the fact that she was initiated by Swami Dayanand Saraswati at Benares, something plainly showing that Swami *must have been himself initiated* before he could initiate any one else, hence that he *was* a "Fellow";—in the presence of these three facts alone, we say, who but an *even y* of Swami would care to revive in the public memory the recollection of his exposure and of his fruitless attempts "to cog the dice and *shave* truth," as Mr. Artemus Ward would say?

Thus, it is not the luckless "OUTSTATION CORRESPONDENT"—who, in his lame would-be review, only outwits himself, and "shooting at a pigeon kills but a crow"—that

we address, but the Editor of the *Arya*. We had always regarded him as rather a discreet, *truthful*, and intelligent young man. Hence—our sincere and rather amused surprise. Conceding to him willingly the said qualities, we are compelled to suspect that he has suddenly turned an enemy to his great Patron. Otherwise, how should he permit such an awkward and dangerous question to be revived in the columns of his mouthly? Unwilling to suspect his own good faith, we are vainly seeking for a plausible motive that could have made him depart from prudent policy. It *cannot* be that he jumped at the opportunity of giving a hit to a sleeping rival through the hand of an anonymous correspondent, for he is too intelligent to be ignorant of the fact that abuse from certain quarters is the highest praise. *We abuse and hate but what we fear.*

What is the THEOSOPHIST more, indeed, "than a series of stories of Bhuts, Jins, &c." ? This sentence alone affords us the correct standard of the intelligence of the "OUTSTATION" *critic*. Well, we reply that, even were it so, the THEOSOPHIST would have yet that great advantage over the *Arya* (especially in its *October* garb) that it can appear on the drawing-room table of the highest and most respectable European families, as well as in the hands of the most innocent Aryan maiden or boy, without any fear of shocking the modesty of either. We are sorry to observe this new departure in the *Arya*. The disgusting and indecent wording of the articles—"AYUR VEDA ON HEALTH" and "PHYSIOLOGICAL YOGA OR TANTRA PHILOSOPHY"—is amply sufficient to make any journal lose all those subscribers who have any sense of decency, at any rate among respectable native families and Europeans. Even purely medical works and journals, when offered to the general public, avoid such *sincere* phraseology, and, for the sake of that same decency, give certain words in Greek or Latin. We are afraid that, unless our colleague prudently *veils* in future the naked hideousness of his terms "in the obscurities of some learned tongue," the Postal authorities might be under the painful necessity of interfering with the free circulation of his inspired organ. Why our modest and pious friend, the Editor of the *Arya*, should have suddenly begun vying in obscenities and immodest terms with the venerable prophet of Israel, Hoseah—is another psychological mystery that no Occultist could ever undertake to unriddle.

THE ASIAN CRADLE-LAND.

If the intelligent Asiatic would not see himself put to shame by having to learn from Europeans everything worth knowing about his forefathers and their countries, he must bestir himself. If he sleeps a little longer he will have to blush to find that, while his lazy indifference has insulted the memory of the ancestral parents of the world's peoples and languages, their white descendants of the West are paying them the reverence which they had the best right to expect from India. The work of Mr. A. H. Keane,* just published, is, as it would seem from the reviews, a most valuable contribution to contemporary literature. It is a mirror of every essential fact about the physical geography, the fauna and flora, the commerce and inhabitants of the vast portion of the earth called Asia. So admirably condensed is its style that, says *Nature*, "every word is pregnant with meaning, and could not be omitted without injury to the reader." If it has a blemish, it is in being "edited by Sir R. Temple"—a concession to that spirit of modern toadyism which would leave even Herschell or Huxley in the lobby until "presented" by a court butterfly to Queen Popularity. Hindus may estimate the feeling of the West with respect to their motherland from this passage in *Nature's* review of the book in question: "To the student of mankind

* *Asia*. By A. H. Keane. London: Edw. Stanford, 1882.

the interest of Asia is greater than that of any of the other continents of the world. Here was the first home of the races who have chiefly influenced the course of human progress; here the early civilisations of Accad, of China, and of Phœnicia grew up and developed; here the great empires of antiquity rose one upon the other; and here was the primæval source of those germs of thought and art that have produced the philosophies, the sciences and the arts of our own day. It is among the multitudinous tribes and nations of Asia, too, that we can best study that variety of languages, of manners, and of customs which have enabled the modern inquirer to lift a little the veil that covers the beginnings of civilisation, and there are even some who believe that the great central plateau of Tibet before it was raised to its present elevation was the primæval cradle of mankind, the spot where the anthropoid ape became the still speechless man. It is possible that our young and therefore arrogant Western civilisation has yet much to learn from the old culture of the East.

It is not often that more truth is compressed within a brief space than is contained in the sentences we have italicized. Verily we may prognosticate the dawn of a better day for Asia and the world, when the esoteric records of primæval man shall be read by the modern student. In its full light the clouds of error and superstitious bigotry, which have so long obscured the understanding of the Western world, will be dispersed, and Asia be finally recognized as the source of not only philosophy, science and art, but of religion as well. Let us hope that in this most necessary and profitable research after primitive truth, the bright minds of Asia will take the conspicuous part for which their inherited intellectual aptitude so well qualifies them.

OCCULT AND SPIRITUAL PHENOMENA

IN THE LIGHT OF MODERN SCIENCE.

BY H. P. BLAVATSKY.

I have just received *Light*,—the ablest of the Spiritual periodicals of England,—of September 23, and read its "NOTES BY THE WAY," contributed by "M. A. (Oxon)" with an unusual interest. So great was the latter indeed, that it makes me depart for once from my editorial impersonality and answer the "Notes" over my own signature.

Not further back than a year ago, especially if I had read those notes in the parched and scorching plains of India, I might have deeply resented their unfriendly tone. But now from an altitude of over 8,000 feet above the sea level, having just enjoyed the privilege of passing 48 hours in the company of those much doubted BROTHERS of ours, and certain of our Theosophists, moreover, who crossed over to Sikhim and made their personal acquaintance, representing additional legal evidence in favour of my claims,—I am rather inclined to feel amused than otherwise.

Indeed, I find that neither that very unfriendly tone assumed for some time past against myself in the "Notes," nor even the incessant thrusts in the direction of the BROTHERS, are capable of ruffling my present placidity. Yet, I confess that, coming as they do from one, who neither himself, nor his "Imperator" (for whom, I believe, he must feel as much reverence as I do for our Protectors and MASTERS,) has ever been spoken of in a mocking or contemptuous tone nor even in an unfriendly way in our journal—does seem rather startling. At any rate, "M. A. (Oxon's)" present attitude is rather more dangerous for himself, and the cause he represents and labours for so zealously, than it is for the BROTHERS or even my own humble self, since, indeed, his hearty approbation of the inimical criticism that closes the review of Mr. Sinnett's *Occult World* in a Scientific paper he quotes from, seems directed far more against Spiritual phenomena in general, and mediums and "Spirits" in particular, than it is against Occult Science and its great living Professors. I will say

more: in one who claims publicly—and makes no secret of being in direct and constant communication with, and the mouthpiece of, "Imperator"—a *high Spirit*—such a policy proves simply suicidal. For, who will dare deny—not any man of science, at any rate, or the same *Journal of Science*—that "M. A. (Oxon's)" claims are certainly no more—and strict logicians as well as an impartial jury may say *far less*—demonstrable according to the laws of inductive science, or even judicial evidence than our claims to an acquaintance and intercourse with living BROTHERS. Really our friend ought to abstain from throwing pebbles into his nearest neighbour's premises. In both "M. A. (Oxon's)" and my case, the object of proof—so difficult of demonstration—is the real, palpable, and undeniable existence of "Spirits" and "Brothers;" their respective claims (or rather those made by ourselves, their humble mouthpieces, on their behalf) to superior knowledge and powers, appearing but of secondary importance in this wholesale denial by the sceptical "Philistines" of their very being. Reviews are interesting, not merely because they show what our friends and enemies think of us, but also because they afford us a safe estimate of what opinion our critics hold of themselves. Such is the double benefit I derived by a perusal of "M. A. (Oxon's)" note on the review of the *Occult World* by the *Journal of Science*. Not only do I perceive the correctness (to a certain extent) of the criticism of orthodox exact science,—though feeling as sure that neither the discovery of a new planet or mineral would satisfy her sceptics—but more than ever do I learn that it is idle to expect anything like fairness even from the most intelligent and friendly critics, once that their minds are biased and prejudiced by a series of misconceptions. With "M. A. (Oxon's)" kind permission, I will, in my turn, review his strange review. There already appears in the present issue another letter signed by five of the *Chelas* of our venerated MASTERS against a series of criticisms from the same pen, directed against them, in *Light*. They perceive in this attitude of hostility simply the "effect of mediumship" and suspect "Imperator" of being no better than an Elemental Spirit, but I protest against this misconception and would never permit myself personally to throw suspicion or slur either upon "M. A. (Oxon's)" personal good faith or that of his "control," as he constantly does with regard to our "BROTHERS," and the writer of the present. I will content myself, then, with simply quoting from his review and pointing out his strange attitude. He says:—

The *Journal of Science* has now completed a candid and temperate notice of Mr. Sinnett's *Occult World*. The writer deals with the evidences of extraordinary power, such as the creation of the cup and saucer at Simla by Madame Blavatsky, fairly, and in a judicial spirit. He considers that the narrative must be accepted as a record substantially accurate of a real occurrence. He puts aside the supposition of an elaborate fraud as "literally bristling with difficulties," and arrives at the conclusion that "the cup and saucer were produced in the earth where found, by an agency to us inconceivable." This is a startling concession when it is considered from what quarter it comes. We are so accustomed to find the inexplicable or the unexplained treated by open science as the impossible, especially in the case of psychical phenomena, that this candid consideration of an antecedently incredible statement is as startling as it is welcome.

So far this sounds pretty friendly, even though the admission of "M. A. (Oxon)" allows as good a handle against spiritualistic phenomena as it does to those of the Occultists. But soon the tone changes and the probable genuineness of the phenomena being conceded, their nature is taken to task.

"I entirely appreciate," says "M. A. (Oxon)," "the words of the Reviewer when he points out that such feats, so like mere jugglery, are, by no means, the best evidence of superior knowledge. 'Suppose the Brotherhood were to say, 'Point your telescope to such and such a spot in the heavens, you will find a planet as yet unknown to you, having such and such elements,' or 'Dig into the earth in such a place and you will find a mineral containing a metal new to

your science : its atomic weight, its specific gravity, &c., are so and so.' Such or similar proofs, not of superior *power* but of higher *knowledge*, would not increase any man's facilities for evil-doing." Rather, I may add, would they increase the store of human knowledge, and prove incontestably the presence among us of some beings wiser and more beneficent than we. But, as the Reviewer points out, we search in vain for any such evidence. "Till some foot-hold of this kind is given us, it is useless to bid us join the Theosophical Society or change our 'mode of life.' Teachings so indefinite we are compelled to reject, not indeed 'superciliously,' but sadly." It is impossible to find any reasonable fault with such an attitude. It is true that the Adept Brothers pose as men reluctant to open the door of knowledge to any but the most patient and persistent appeal made by one who has proved himself a worthy postulant. That is an attitude incompatible with some steps lately taken. *Too much or too little has been said in their name, and the result is bewilderment and confusion.*"

Such is the sentence passed on the BROTHERS, or rather on myself, their humble disciple. Now what would the average sceptic—who believes in neither "Imperator," nor the "BROTHERS," and who regards just as much "M. A. (Oxon)" as H. P. Blavatsky in the light of a hallucinated lunatic when not a wilful impostor,—what would a sceptic say to this? Outside the believers in Spiritualism and Occultism—a handful as compared to the bulk of mankind—any average sceptic would simply laugh at such a criticism when it emanates from a well known Spiritualist, a medium who himself claims a personal communication with a "high spirit" and many minor ones. Can the Spiritualists point to any of their phenomena of a "higher" character than the few trifles kindly shown to the author of the *Occult World*? Have their mediums, the highest, the best of them, for the last forty and odd years of their activity, made any one single discovery that would benefit humanity or even science? Are the contradictory, conflicting bits of philosophy kaleidoscopically exhibited by "Spirits" through mediums, one whit higher than that contained even in the few stray letters published in the *Occult World*? Has even "Imperator" proved himself in his teachings any higher or more philosophical or learned than Koot-Hoomi, and has he ever consented to appear before the "average Philistine" or to give an undoubted demonstration of his personal *reality* except, perhaps, in the presence of the very, very few,—at any rate by far fewer than those who personally know our BROTHERS;—or finally, has even he, "Imperator," that "great and wise spirit" who ought as such to be far more powerful and learned in the mysteries of undiscovered planets and minerals than the highest Adept-Occultist living,—if the spiritualistic theory be true,—has even he, I ask, ever benefited the world of science or the profane public, or even his own medium, by any great discovery, which, "increasing the store of human knowledge," has proved him thereby—a being "wiser and more beneficent" than we "and the BROTHERS?" "M.A. (Oxon's)" review is therefore a double-edged sword. While trying with one side of it to hit the BROTHERS and the Occultists, he simply cuts, and very badly too, himself and spiritualism with the other. Paraphrasing the words of the Reviewer and of "M. A. (Oxon)" I will close my remarks with the following :

"Till some foot-hold of this kind is given us," it is useless to extol the "Spirits" and "Mediums" above the "BROTHERS" and their Occultists. The attitude of the former is truly "incompatible" with their forty years of ardent activity, and *no* results whatever; and, while we all know what the "Spirits" have hitherto been capable of, no Spiritualist is yet in a position to say what benefit may or may not befall the world through the "BROTHERS," since they have but hardly appeared on the horizon. Patience, patience, good friends, and critics. "Bewilderment and confusion" are far more on your side than they are on ours and—*qui vivra verra!*

Teendaria, near Darjiling in the Himalayas,

October 23,

LES ORIGINES.

A BIRD'S-EYE VIEW.

BY PESTANJEE DORABJEE KHANDALEWALLA, F.T.S.

Our solar system, with all the stars which compose it, is but a point in immensity. Following the hypothesis of La Place to which nothing has yet given the lie, these stars themselves were but one single whole. It was an immense *nébuleuse*, such as one sees even yet in the infinity of heavens, and which are probably so many suns in formation. Little by little our *nébuleuse* concentrated upon itself heat and light in one powerful focus, but left here and there masses of cosmic matter in its course through space, which formed the planets. These latter in testimony thereof revolve in the orbit of the sun, of which they are an emanation. The globe we inhabit is then but a particle of the sun, which becomes extinct in cooling, enveloping itself in a gaseous ocean the atmosphere, a liquid ocean the sea, and a solid crust the earth, whose culminating points emerge above the waves.

Animal life awoke at first from the bosom of the waters, where it was represented from epochs the most ancient, that is to say, there have been thousands of ages through the intermediate species of the animal and the vegetable kingdoms like the corals and the sponges; then come the mollusks, the crustaceans and the first fishes. At the same time the algæ and the fungi took birth in waters less deep, the air saturated with carbonic acid and azote developed on half submerged grounds a vigorous vegetation, where arboresecent ferns and calamites predominated, the debris of which are yet to be seen in the mines of the anthracite and the pit-coal. The first in the order of existence are the simple organisms, both in the animal and the vegetable kingdoms. But time sped, cycles rolled, and the work of creation pursued itself; old beings were transformed into new, or new ones were created. The organism became complex, functions were multiplied, and life took decided possession of the earth, the sea and the air where it bloomed in a variety of forms, more rich and energetic in its means of action. At last man appeared on the scene, and for our earth at least "God" rested.

Thus going up the scale towards a more complete life appears to have been the law of the physical world, as it has been later on of the intellectual world. In the geological epochs nature modifies the organism and by consequence the functions, and develops those instincts which are the first light of intelligence. In the historical epochs, civilization modifies the social order and develops the faculties. In the first case progress is marked by change of forms, in the second, by change of ideas.

At what epoch then does man appear on earth? It is but twenty or thirty years that unexpected discoveries have exploded all the old systems of chronology, and man himself enters the list of the geological evolutions of our globe. The flints and bows cut into hatchets, knives, needles, spear and arrow-points; the bones of large animals broken for the sake of the nourishing marrow; the mass of shells and the debris of repast; the cinders of an antediluvian hearth; the designs traced upon omoplates and chests, representations of animals which have disappeared to-day, or have been transplanted to remote places, other than those they then there inhabited; in short, the human debris found in the dépôts of the quarternary epoch, and the traces of human industry believed to have been established up to the tertiary period, prove that man lived at a time when our continent had neither the fauna, the flora, the climate, nor the configuration that they have today. On the steeps of the Lebanon as in the grottoes of Perigord, in the valleys of the Himalayas as in those of the Pyrenees, on the banks of the Missouri as on those of the Somme, primitive man shows himself with the same weapons, the same customs, the same savage and

precarious life which certain tribes of Africa, of Australia, and of the New World retain to our day. The future king of the world was but a product the most miserable. Thus the science born of to-day has put back the birth of humanity to a period which is lost in the night of time. It is the age of stone that can be divided into several periods, each of which is in advance of the one that goes before. They commence from stones grossly transformed into implements and arms, and from caverns serving as refuge to those artistically worked and polished, to the potteries fashioned by hand and ornamented, to the *cités lacustres* or habitations on piles, in short, to the dolmens, the menhirs, the allées couvertes, those pretended monuments of Druidical art that one meets with in France and in England.

Are all men descended from a single couple? Yes, if unity of species owes to be decided by the only consideration of fecundity of unions between all the varieties of the human kind. But physiology and the science of languages establish many great differences between the human races from the Greeks, who have served as model to Apollo Belvedere and Venus of Milo to the negro of Congo of whom they would willingly make a perfect monkey if science establishes no anatomic obstacle to that descent.

The varieties of the human species have become innumerable under the influence of crossing climate and soil. We ordinarily know of three principal races: the White, the Yellow, and the Black. To these one can attach no end of intermediate shades arising out of melanges, which operate themselves upon the confines of the three dominant races. If their origin is common, they have at least developed themselves in three distinct regions. The White, or Caucasian, on the plateau of Iran, whence it spread on to India, the west of Asia and the whole of Europe; the Yellow, or Mongolic, in China, in the north of Asia, and the Malayan isles; the Black, in Africa and in Australia. The Red-Indian of America bespeaks a Mongolian origin.

The languages, too, divide themselves into three great families, represented by monosyllabism, agglutination, and flexion. In the idioms of the first kind there exist radicals only both substantives and verbs, which the voice expresses by a single sound, but the sense of which varies according to the place given them in the phrase, and the relation, they find themselves in, with other words. In the second, the radical remains invariable and augments itself by the juxtaposition of particles, which can be recognised, and which answer to all the grammatical categories. In the third it undergoes changes, which, in changing the sound, the form, and the accent, express for the substantive, the gender, number and case; and for the verb, the moods and the tenses. Thus the languages of flexion are the instruments the most perfect, which can serve for the exposition and the development of ideas. All the languages spoken now or formerly upon the globe represent one of these three phases. The most complete those of the White race belong to the third. The Turanean languages—Tartar, Turk, Finnis, Tamil—those of the African and Indian tribes or agglutinative languages belong to the second. Old Chinese stopped short at the first family, and advanced but slowly towards the second in our day, preserving its fifty thousand characters (ideographic) for writing, which primitively were each like the Egyptian hieroglyphics, the image of an object or the conventional representation of an idea. History which recounts the transformations of all that has lived, has nothing to say regarding the Black race whose existence runs out in the impenetrable depths of Africa, like those rivers with unknown sources which go to lose their waters in the sands of the Desert. We know no more about the American Indians and the tribes of Oceania, for our science is born of to-day. Are not paleontology and comparative philology but growths of yesterday? They only raise but a corner of the veil which hides physical creation and the origin of civilisations.

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THE INDIVIDUALITY OF BRANCHES.

It seems desirable to point out to the members of all Branches of the Theosophical Society that, however close may be the bonds of Brotherly union and sympathy uniting them to the Parent Body and to one another, the great purposes of our undertaking will be served rather than impeded by the development of very distinct individuality on the part of each group of Theosophists, which possesses a separate organisation. The propriety of emphasising this idea arises partly from the fact that almost all men are more or less under the dominion of some lingering sectarian proclivities. Of course this journal can never defend or countenance sectarian proclivities. It has braved many enmities in turn by assailing first one hard and fast creed, and then another. It has repeatedly published criticisms unfavourable to Vedantism, Buddhism, Hinduism, and Christianity, in their various orthodox forms. It appeared for more than a year with an advertisement inimical to that of the *Veda Bhashya* and representing the views of the Benares Vedantins. It has lately advertised Anti-Christian tracts, the sale of which, permitted at this Office, was so rapid that there were soon no more left to advertise. In doing all this, it has faithfully worked on the principle that hasty critics have regarded its policy as contravening, *viz.*, the principle of the fundamental unity of all great religions, to which, in the highest development of his perceptions, every student of religious philosophy must rise. For, the recognition of the fact, that all are fundamentally identical, brings with it a realisation of the sad truth that all are superficially erroneous. Absolutely pure theosophy must be antagonistic, —within the limits of that enlarged tolerance which its study inculcates,—to every differentiated creed. Nor, in dealing practically with any special distortion of true philosophy which this or that organised religion may have been guilty of, is it always possible or desirable to wrap up such criticism in elaborate phrases destined to flatter the sensibilities of people who may be wedded to the special distortion under notice. As far as this journal is concerned therefore, it will continue in the future, as it

has in the past, to be honest and outspoken, whether in dealing with the subtle metaphysical delusions of Asiatic faiths, or with the cruder misconceptions of spiritual things which have been crystallised in the curious creed which modern European churches are pleased to call Christianity.

But while this journal and the Parent Theosophical Society must thus maintain a strictly impartial attitude,—both by reason of the principles represented and the equal duty owed to Theosophists of all varieties of sectarian inclination, there is room, within the broad fold of Theosophy for those very varieties out of which the considerations we wish to put forward have arisen. A knowledge concerning spiritual and Divine things is surely attainable with much greater precision than common place modern philosophy dreams of; it has been attained by great Theosophists in all ages; it is recorded in a hundred enigmatic volumes, the comprehension of which exacts the care and effort which in due time it will so well reward, and the pursuit of this knowledge is one of the great aims of the Theosophical Society. In such pursuit, men may come in to join us from all four corners of the compass of thought. Nothing in their connexion with any faith can disqualify them, if that connexion has not become hardened into the one thing of which a true Theosophist may be intolerant,—intolerance. And another great aim of the Theosophical Society has been to show how the pursuit even of the highest philosophical knowledge must itself, to be successful, be wedded with the wish to do good to the whole family of mankind. As a mere intellectual luxury, sought for in a selfish spirit, spiritual knowledge itself must necessarily be futile and unprogressive. This is a great mystic truth, and out of the full knowledge thereof on the part of those from whom the Theosophical Society received its creative impulse, has arisen that primary watchword of our Association—"Universal Brotherhood." Brotherhood would be indeed far short of universality if it shut men out for differences of creed, and hence it is not an unfortunate condition of the Society's existence—it is an absolute necessity of its growth and healthy

development that its members should entertain all manner of divergent views. Through the outer crust of each man's faith, the earnest Theosophist will undoubtedly penetrate, if he persevere to the primary rock on which we all stand; and some Theosophists, so penetrating, will come to have no rag of preference left for the particular exoteric efflorescence of religion in which he may happen to have been originally nurtured. On the other hand, some thinkers, real thinkers and thoroughly beneficent seekers of truth, will retain such preferences to the very end, preferences which lead them to sublimate and idealise rather than cast off the costume of thought in which they have been educated and to which they may be endeared by many fond associations. Some of those, who, for practical work in the world, may be reckoned perhaps among our best Theosophists, cling in this way to certain aspects of religion and must be credited with what have been spoken of above as sectarian proclivities.

The object of those who direct the affairs of the Parent Society should certainly not be hostile to any such sentiment. On the contrary, there is no reason why a man should not love Truth and therefore be a suitable candidate for membership in our Society,—there is no reason why he should not be heartily desirous of doing good in his generation, and so in one form or another realise our leading aspiration towards Universal Brotherhood,—merely because he also loves the associations which attach themselves to the religion of his family and race. It is a full recognition of this which originally prompted the formation of Branches having some special religious denomination, and it is a conviction now, that these considerations ought not merely to be recognised but dwelt upon and strongly recommended to the attention of all Branches to the case of which they may have any kind of application, that has prompted the present address. There is nothing prejudicial to Theosophy at all in the maintenance by any Branch, disposed to such preferences, of a specific religious denomination. It is impossible that any bigot, be he Hindu, Vedantin, Christian, or what you please, can ever be moved in the spirit to enter this Society at all, so there is no room for apprehending that any such branches, however definitely they may describe themselves as emanating from the bosom of any given faith,—will sin against that tolerance which is the one *sine qua non* of Theosophic aspiration. But without being intolerant of other faiths, people, with the tender preferences spoken of above, will prefer to work under the inspiration of habitual and congenial ideas even at the task of philosophic inquiry,—or at all events they may so prefer and in that case it should not be supposed that Theosophic principles are opposed to such inclinations.

Thus we return to the point from which we started: the desirability that Branches should in most cases be something besides a bit cut out of the main fabric of the Theosophical Society. Of course there is no definite obligation on any Branch to choose a special designation and give itself a special colouring of even the most gentle and diluted sectarian opinion. It may be that some Branches will resolutely adhere to the primary idea of the Parent Society and will refrain from adopting any special designation. And while some may prefer to be known as the Buddhist or Hindu Theosophical Society of such and such a place, or even the Christian Theosophical Society in the case of Western branches, others will perhaps prefer to take a designation which may emphasise a special colouring outside religious matters altogether. Thus it might be possible to imagine that a branch might, if the tendency of a majority among its members set decidedly in that direction, elect to call itself the Scientific Theosophical Society of such and such a place, or again elsewhere another department of enquiry and effort, that would still be fairly Theosophical, might lead another branch to identify itself specially with prac-

tical work in education and to describe itself accordingly. One important branch of the Society already has a special designation in the line of such a classification as is here suggested, and is widely known as the Simla Eclectic Theosophical Society, a designation which implies that this branch makes a choice, as regards its practical work, among the various objects and undertakings with which the Parent Society has been identified, and has an individuality of its own,—though nothing can be less *dilettante* or fastidious than its principles, for the primary qualification for membership of that branch is that all persons seeking admission shall be outspoken, fearless and zealous workers on behalf of the Theosophical Society at large, and, in the words of the special obligation, undertake to make a desire for their own moral improvement and the good of their fellow creatures “the guiding principles of their lives.” It is worth while, in passing, to call the attention of Indian Branches generally to the fact that this exceptional energy on behalf of the good work we are all engaged in, has been exhibited by a branch which, though not exclusively of European constitution, was nevertheless of European origin. It is among the people of this country that the good to be done in the long run by the Theosophical Society will mainly be wrought; and it is reasonable that this should be the case when the Society, even as founded in New York, had its roots in this country all the while. But still it should stimulate Indian zeal in the whole undertaking to observe that the branch, which has most of an Anglo-Indian colouring, is heartily responsive to the philosophical benefits it has received through the instrumentality of the Parent Society, and second to none in zeal for the cause which that Parent Society embodies.

And it may be regarded as specially useful at this moment in striking the key-note of what seems now required,—the greater individualisation of branches. In this address the idea has been thrown forward in a rough state. We trust that it may be the subject of consideration and suggestion on the part of the branches generally in the course of the ensuing month.

THE ROCHESTER (U. S. A.) THEOSOPHICAL SOCIETY.

Professor A. L. Rawson, LL.D., F.T.S., as delegated representative of Major General A. Doubleday, Acting President of the (New York) Theosophical Society, organized at Rochester, N. Y., on the 27th of July, the local branch for which a charter had been duly issued from the Bombay Head-quarters. A new form of ritual for initiations was used for the first time on this occasion. Professor Rawson reports that this new group of Theosophists includes “some very substantial thinkers and workers, of both sexes; among them Mr. W. B. Shelley, a gentleman of very respectable social position, Mrs. Cables, a lady who possesses certain strange psychical powers, which she accounts for by a rational interpretation of natural law, and Judge Shuart, who has occupied the highly honorable station of Surrogate of the county, these past sixteen years.” “I might,” says Professor Rawson, “make equally good mention of the other members of the Branch. They, each and all, have a profound regard for the Founders of the Theosophical Society, and were charmed to hear my relation of the incidents which occurred during my visits at the cradle of the Parent Society before you left for India. Vivid and pleasant memories of that home of devoted students enable me to dispel many false rumours that have been set afloat by unprincipled enemies intent on mischief to the Founders and the Society. . . . The charter issued from Bombay and countersigned by General Doubleday, was delivered over by me to Mr. Shelley as the President of the branch Society.”

THE SIMLA ECLECTIC THEOSOPHICAL SOCIETY.

We have received the following report from one of the officers of this Society:—

“On the 7th of October a meeting of this branch was held at Simla for the transaction of routine business, twelve months having elapsed since the Society was formed, and the rules requiring the annual election of officers. The outgoing President, Mr. A. O. Hume, delivered a brief address and proposed as officers for the ensuing year—

Mr. A. P. Sinnett, *President* ;

Colonel W. Gordon, *Vice-President* ;

Mr. E. Fern, *Secretary*.

“This list having been unanimously agreed to, the meeting broke up.”

KIND WORDS FROM STRANGER FRIENDS.

Among the worst specimens of the disreputable class of American journals, is a truculent weekly organ of Spiritualism, whose name we will not dignify by giving it publicity in these pages. Its Editor, once a man of reputable character, has gone mad apparently, and taken the place of champion of dishonest mediums, in whose behalf he defames and abuses all honest Spiritualists and others who denounce them. He has long paid us the compliment of traducing us in such violent terms as to provoke the sympathy of many who would otherwise have had no interest in us or our movement. We find in Mr. Bennett's *Truth Seeker* for August 5, among the letters from his subscribers, one from a Mr. W. R. Frink, of Dubuque, in which, after quoting from the wretched paper above indicated, an abusive paragraph to the effect that the Founders of the Theosophical Society had been “kicked out of India by the Brahman pontiff [meaning Pandit Dayanand !] as being unworthy of his toleration,” he remarks to Mr. Bennett:—“The above you personally know to be false and defamatory; and what adds to the mendacity of the editor, it is copied from a paper which he affects to despise for its duplicity and falsehood. Now I have carefully read every THEOSOPHIST that has been published since Colonel Olcott and Madame Blavatsky went to India, and I fail to see that they are being likely to be kicked out of India, but, on the other hand, they have been received with open arms by the educated and intelligent Hindus. Notwithstanding the slight kicks administered by the editor of . . . and the Rev. Joseph Cook, their popularity is increasing.

“As to their attempt to supplant Spiritualism, I have seen nothing of the kind in their published speeches or writings. They differ from the Spiritualists in regard to the forces that produce the so-called spiritual phenomena, which they have a perfect right to do until Spiritualism proves itself more infallible than it is at present.

“As to the difficulty between Dyanand Saraswati Swami and the Founders of the Theosophical Society, it is but slight, as I understand it. The learned Pandit felt aggrieved because the Theosophists receive into their Society orthodox Brahmans instead of confining admissions to the Swami's own sect. Besides, the Swami has admitted that the Occult powers of Madame Blavatsky are Yoga, which the editor of . . . well knows, if, as he says, he has ‘carefully followed their doings in that land of priestcraft, India.’ And surely the present attitude of the Spiritual papers and Spiritualists toward each other and toward their mediums will fully warrant the conclusion that they are controlled by super-human, elementary, or earth-bound spirits rather than beneficent human spirits.

“W. R. FRINK.”

We have copied this well-meant note, not to help vindicate ourselves from the aspersions of our slanderer—for that was not worth the trouble—but to show our unknown friend that his kind words have reached us at the other side of the globe, and that we are not ungrateful. In another letter to the *Truth Seeker*, from a Utah correspondent, Mr. Frink is mentioned as “a man of considerable scientific acquirements”: to which may now with propriety be added, “and a strong sense of justice.”

In the same paper for July 15, was a letter from another correspondent, a Mr. D. R. Burt, in which the writer says he feels greatly obliged to Mr. Bennett for a long and able notice of Mr. Sinnett's *Occult World*, of the relations between our Society and the “Great Teachers of the Snowy Range of the Himavat,” and of those mysterious phenomena and “subtle forces of nature that are being investigated by Colonel Olcott, Madame Blavatsky, and the astral Brothers. I was surprised at seeing rather severe and unkind criticism on Mr. Bennett's communication in connection with this subject in Mr. Chainey's *This World* of April 15. . . . We consider it a broad assumption for any man to say what forces are not in nature or set limits to her possibilities. I have had an experience with phenomena of a nature parallel with some of the incidents related by Mr. Bennett, and could our critic have shared with me, he would never have characterized the communication as ‘rubbish.’”

Personal Items.

Colonel H. S. Olcott is expected back at the Headquarters about the 2nd instant, as already announced. The programme of his next Indian tour, which will then be settled, will duly appear in the THEOSOPHIST. The invitations, already received, will, of course, receive the due consideration of the President Founder, in drawing up the programme. By the time this issue reaches our Subscribers, the Colonel will have already reached Bombay.

We are sorry to hear of the death of Mr. K. G. Deshmukh, the son of Rao Bahadur Gopalrao Hari Deshmukh, F.T.S., Vice-President of our Society and President of the Bombay Branch. Rao Bahadur Deshmukh became a Fellow, while the Founders were yet in America, and has always remained a friend, and true to the Cause. We, therefore, take this opportunity of expressing our profound sympathy for him in his present bereavement.

Mr. D. M. Bennett has safely reached home after his voyage around the world. After leaving Ceylon, he went *via* Java, the Straits Settlements, China, and the Sandwich Islands, to San Francisco; thence, by the American transcontinental railway—a trip in itself of 3,000 miles—to New York. At every stage of his land-journey, he received warm welcomes, public and private, from the host of Freethinkers, to whom his treatment by the bigots and his plucky and self-respectful conduct under persecution, have endeared him. Public receptions, pic-nic parties, speeches, addresses of welcome, poems, private soirées, and, lastly, a banquet at New York were the practical responses of his numerous admirers to the slanders of Mr. Cook and his sympathetic eulogists.

“H. X.” AND THE “BROTHERS.”

THE PROTEST OF THE ADHI BHOUTIC BHADRATRU THEOSOPHICAL SOCIETY OF BIRHAMPORE, BENGAL.

TO THE EDITOR OF THE “THEOSOPHIST.”

DEAR MADAME,

We, the undersigned, the members of the Adhi Bhoutic Bhadratru Theosophical Society of Berhampore, are greatly pained at the tone of your correspondent “H. X.'s” letter published in the last (September) Number of the THEOSOPHIST. It is rather surprising that one, so well educated and

seemingly so well acquainted with the Holy Himalayan Brotherhood, could think of using such unbecoming language towards them. We beg, therefore, to give expression to our entire sympathy with the protests published (which some of us have already signed) and the remarks made by yourself in the editorial note.

That even a person of so high an education and intelligence did not hesitate to allow his feelings to have the better of his reason is a proof of the oft-repeated remark that the time for publicly teaching Occult Philosophy has not yet come—especially for the Europeans.

Some of the arguments used, are, to say the least, rather curious than appropriate. Because “no un-initiate can . . . infer therefrom that he understands the real meaning”, the deduction is that “*Isis Unveiled* teems with what are practically errors” to all but the ADEPTS? We would like to have the standard of judgment of these lay judges.

It is hinted that “into sayings *purposely dark and misleading* . . . a number of distinct *errors* were introduced” by yourself and Colonel Olcott, in consequence of your imperfect knowledge of English at the time of writing the book; but, immediately after, it is added:—“if I am correct in the above it is best to say so plainly once for all! . . .” When one is not sure of the so called *errors and purposely misleading sentences*, it ill becomes him to ask the authors to admit their existence, especially when more than once it was already distinctly affirmed in the THEOSOPHIST that there is no essential difference between the teachings of the BROTHERS as given in *Isis* and as occasionally given out now in the journal, except that, in the former, we find merely the outline of the Philosophy, while, in the THEOSOPHIST, details are carefully entered upon.

Your learned correspondent finds fault with the ADEPT BROTHERS for not teaching him *all* they know, and at the same time he confesses that—“We receive certain instructions, and *portions*, of what we are taught, we reproduce as occasion demands.” And if they, the “LAY CHELAS,” reproduce but *portions*, and not *all* that is given them, why should not the same right be conceded to the ADEPT BROTHERS? Is it because they think themselves better judges in such matters than the MAHATMAS! Are they prepared to deny the truth of the remark that “the time has not come for giving more than stray glimpses of the truth to the world”? If so, we beg to invite “H. X.’s attention to the treatment he himself has received at the hands of educated Englishmen in the Anglo-Indian papers; to the able preface to the *second Edition of the Occult World*; and even to the vile insinuations against the character of Anglo-Indian Lady-Theosophists unblushingly published in the *Englishman*, in connection with certain phenomena.

“H. X.” asks in a dictatorial tone why the BROTHERS do not teach him at once all they know, after keeping back such things as would invest the pupils with occult powers. But how does he know that such a measure is practicable and that it would not be keeping back the very kernel of the science taught? In the *Hints on Esoteric Theosophy* (page 29) it is plainly stated that, if one end of the chain were put into our hands, some of us are intelligent enough to work out the whole, even in spite of the BROTHERS. Has “H. X.” forgotten the difficulties that stand in the way of the BROTHERS? If not, how can he call it a sin—(bold language!)—and reprimand them in print? To say that the BROTHERS hold all knowledge only in trust for the world is what we can never agree with. It would have been perhaps better to add—“for the deserving few.”

“H. X.” is aware that there have been instances of Englishmen and Europeans rising to high adeptship. *There is even one now*, to our certain knowledge, in Tibet. How is it then that even they,—notwithstanding their previous Western training and education,—after having conquered their innate dislike of subordinating their will to that of their GURUS and reaching the same powers—

how is it that even they, those Europeans, do not give out to their countrymen even so much, or so little, as our Asiatic ADEPTS? This one fact ought to satisfy “H. X.” and others like himself, that there is a very good reason for it. The whole tone of his letter betrays an utter lack of patience, a haughty spirit of rebellion quite incompatible with *Chelaship*, and feelings of irreverence positively revolting to the Hindu mind.

The very arrangement of the three courses of the “traditional formula” shows in what direction the wind blows. A Hindu would have made the second his first and never thought of writing the latter unless he happened to be as changeful as a weather-cock. As Colonel Olcott remarked in his Madras lecture, our motto should be “What good can we do” and not “What good can we gain.” The latter follows the former as a sequence.

According to our Hindu teaching, five enemies (residing in every man) have to be overcome before he can be initiated; *viz.*, *Kama*, *Krodha*, *Lobha*, *Moha*, *Mada* (Lust, Anger, Greed, Ignorance and Vanity). The last named (Vanity) is the smallest or lowest; while Lust is the highest vice. The tone of the letter betrays that, in the case of the writer, the battle, even with vanity (the smallest of the indwellers), has not yet been commenced. Had it been otherwise, we would have been spared the painful sight of seeing our revered MAHATMAS brought down so often and so disgracefully to figure in public controversies, compared with the modern European, mentioned in connection with “certain lines” of knowledge, and criticized as “according to European views.” All this is neither “just” nor “generous.” So long as this vanity is not discarded and the so called “European views” valued at their proper price, it is but just that the BROTHERS should not part with more knowledge than can be safely trusted into such hands.

What has been the result of this modern European standard of judgment? How is power being utilized in every Department or Branch of physical knowledge? A glance at History will show us that the energy of the civilized world is mainly directed to perfecting and multiplying weapons for the destruction of human life on one hand, and, on the other, to the creation and the multiplication of human needs and their gratification. It is not certainly to the protection of human life and the reduction of the wants of the civilized world that Physical Science is directing her attention. Need we remind the reader that, in this respect, there is an enormous difference between the ancient Indian and the modern Western civilization and improvements? The object of the first was to ward off untimely death, to reduce the sum of human slaughter—with the view of avoiding future suffering—and to reduce human needs to the narrowest limits possible. It is an absolute truism that, when both sides are armed with weapons of equal force, their relative power, in the abstract, is not affected in the least, while the multiplied destructive power of the improved engines of destruction results in greater loss of life on both sides than would otherwise have been the case. And still, modern civilization,—though fully alive to that fact—is daily encouraging every ways and means for a still greater sacrifice of human life, without, for a moment, giving a thought to the enormity of the sin and crime. We cease to wonder when we come to consider the direction of the current of the so called civilized public thought of modern times. Built, as the whole fabric is, on the foundation of egotism and self-interest, it cannot be otherwise. If, on the contrary, the basis were self-denial, then the very groove of thinking would have been different. Animal brutal force would have yielded before charity and spiritual love; pride and conceit would make room for gratitude and sincerity; and “H. X.” would not have called, as indiscreetly as he has, our submission and the subordination of our will to that of wiser and unselfish men, “slavish,” but would have realized the wisdom of the provision. Instead of curbing his independence of thought, the rules of the ORDER—

as "H. X." ought to be aware—make it an essential condition for the pupil to possess. Like a wise father hesitating to trust a box of matches into the hands of his infant, or who gives it only on condition that the child shall not use it except under his direction and with his permission,—the ORDER have their own wise rules intended to guard against all misuse of the terrible knowledge which confers such powers on man and for which they are alone responsible. How can "H. X.," merely on the strength of his own conjectures, deny the BROTHERS this right of judgment, and, after dragging them before the public gaze, talk so lightly of them, instead of acknowledging his gratitude for the opening of his spiritual sight—is more than we can understand or allow to pass without protest and notice.

Until "H. X." shows himself really deserving of the knowledge he craves for, it becomes him little to complain of his slow progress: much less to talk so disrespectfully of the ways of persons admittedly superior to him in knowledge, and so immeasurably purer and holier in life. Is it becoming on his part, we ask, to cast on our holy BROTHERS aspersions of the following kind: "When unable to answer your arguments, they calmly reply that their rules do not admit of this or that." A writer,—who, but a few lines back, declares that he would be satisfied with only so much of the "knowledge which would not involve conferring on people unworthy . . . occult powers . . . abnormal powers over their fellows" . . . and who turns round the next moment and, because further insight into such powers is refused, brands that honest and straightforward refusal as unfair and "repulsive" to him,—transcends, to say the least, the boundaries of fair criticism and falls into vulgar denunciation, especially when he himself is constrained to admit that, after all, there may really be some good grounds for such a policy on their part, and "which, if known to us, might wholly change our verdict, and so it may well be that they *are* right and we *wrong*." Moreover, we fail to see why, if this "position" is so *repulsive* to "H. X.," he does not "close his connection with" our MAHATMAS *for good*. Surely, *they* could never be the losers thereby; and all such threats must find them as serene as the elephant of the fable whom the mosquito hoped to frighten with his buzzing! Our fraternal regard and esteem for our brother, "H. X.," compels us to address him a fervent request that he will be less hasty in his utterances and more respectful to his superiors in knowledge and purity of life, in future. We are fully aware that Englishmen do not like to subordinate their will to that of any other man living. It is characteristic of vanity and pride and commendable but from the European stand-point. But, in such a case, why have any thing to do with our *Asiatic* MAHATMAS at all? Why not be content with Western knowledge? We Hindus can all answer that it is not *THEY* who seek intercourse with and offer their services to the white foreigner. None but a European—and of these very few indeed—will thrust himself uninvited into another man's house, and then abuse roundly his host for not permitting him to open and pry into all the secret drawers and closets of his own house. The present attitude of "H. X.," amounts just to that. He,—who would blush at the mere idea of reading, without permission, another man's letter,—*demand*s, as a conqueror's right, that the MAHATMAS should open before him all their secret knowledge, whether he is worthy or not of the sacred trust.

One word more before we close. The undoubted learning and intelligence of "H. X.," if he only reflects upon what he has done, ought to enable him to see the moral effect of his present attitude and the great harm he has been doing to the world. Will not the BROTHERS be more than ever justified, hereafter, in suspecting the profession of devotion of men of "H. X." type who can change their front so suddenly? Do not his denunciations and sweeping charges justify the BROTHERS' great circumspection in respect of him? Does it not also show a greater neces-

sity for secrecy than ever? Indeed it is more than apparent now that his devotion and adherence to the cause are not yet fully determined. In more than one place, the language employed is that of a calculating politician and his final decision may yet be modified by considerations of personal convenience and comfort rather than an unselfish one. How can he, in such wavering and hesitating a mood, secure the confidence of the BROTHERHOOD whose rule is—"Forget self for others and there are those who will look after yourself." Fortunately, not all the Europeans are as haughty and as intractable as "H. X." who does more harm than good to our small group of candidates for *cheluship*. We know of other Europeans who, without surrendering their will or becoming *slavish*, are beloved by our holy MAHATMAS for their sincere and warm devotion to their personalities and to the cause of Truth. May *THEY* shower their blessings on all such patient, devoted students! The so called "slavish" subordination of our will to that of our MASTERS—men admittedly so vastly superior to us in knowledge, intellect, and spiritual powers, and, therefore, better able to guide us toward the coveted goal—is simply an outcome (a necessary consequence) of our confidence in and devotion to them. It is never demanded by them who confer on us such blessed favours, but voluntarily surrendered by the pupil himself, of his own free will and choice, and out of a just appreciation of their responsibilities and a self-consciousness of our ignorance and consequent inability to always form correct judgments. The intellectual virtues, on which "H. X." prides so much, can avail a pupil but little in Occult Sciences, though it may help him on to a certain extent in his acquisition of the knowledge and powers.

- (1.) (*Signed in the original PROTEST*) Rai Bahadur Nabin Krishna Banerjee, President of the A. B. B. T. S.
- (2) Telok Chand Nahar, F. T. S.
- (3) Than Sing Boyud, F. T. S.
- (4) Girish Chunder Bhattacharjee, F. T. S.
- (5) Kailas Chandro Shaw, F. T. S.
- (6) Dina Nath Gangooly, F. T. S., (*High Court and Govt. Pleader.*)
- (7) Shantcome Mookherjee, F. T. S.
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- (9) Shyama Churn Bhatta, F. T. S., (*Pleader.*)
- (10) Jyotirmoya Banerjee, F. T. S.
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- (13) Patinam Banerjee, F. T. S.
- (14) Bindu Bashini Debi, F. T. S.
- (15) Shukada Sundari Debi, F. T. S.

THE POONA THEOSOPHICAL SOCIETY.

It is with deep regret that we have to announce the untimely death, on the 10th instant, of Rao Bahadur Gopal Govind Phatak, First-class Sub-Judge of the place, who had lately joined the Theosophical Society, and become a member of our branch. He had a liking for Theosophical studies and showed a desire to promote the interests of the Society. We have lost in him an excellent brother.

NAVROJI DORABJI KHANDALVALA,

President of the Poona Theo. Society.
Poona, October 14, 1882.

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