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सत्यत् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THEOSOPHY IN INDIAN COLLEGES.

A CORRESPONDENT—"Delta"—of the *Madras Standard* (issue of January 9th, 1885,) struck by the loving and respectful welcome to Madame Blavatsky by the undergraduates of the Madras Colleges, among them over two hundred students of the very institution that is conducted by the Scottish Free Church Missionaries, writes to the Editor of that paper as follows:—

SIR,—“The language of the address to Madame Blavatsky on the occasion of her recent welcome to Madras by College students, and more particularly those of the Madras (Free Church of Scotland) Christian College, furnishes ground for serious reflection on the part of those who teach Christianity and have at heart the extension of Christ's kingdom. Taking it as an admitted fact (and I do not think it can be questioned) that Christianity and Theosophy cannot go hand joined in hand, questions of vital importance suggest themselves, which demand honest answers in connection with this matter, and involuntarily one is constrained to ask, how far is the Madras Christian College Christian beside being so in name? To what extent has the teaching, example and influence of the Christian professors of the College influenced and moulded the lives, the actions and the morality of its students compared with the more recent and casual teaching and influence of Theosophists? How far has the Madras Christian College fulfilled the purposes which its name indicates it is held out as fulfilling? What proportion of its students, who take advantage of the higher education imparted there, have been led to embrace Christianity? Is the Madras Christian College resorted to for any other purpose than as a matter of convenience, as an institution where superior secular education can be obtained at small cost? Has the institution, as a matter of fact, been the means of making converts to Christianity, or has it only been a centre of high class secular education? Is it the legitimate work of Christian missionaries to impart a superior College education? How far is it true that, by educating the head, the heart can be touched and converted, and the inner life be moulded and converts to Christianity be born? Is it not only too true that the higher secular education, devoid of the sanctifying influence of Christianity, furnishes ample scope to its young un moulded aspirants for the ripening of atheistical proclivities? Is the conversion of India to be accomplished or furthered by the higher education, or are missionaries neglecting their legitimate calling by devoting their energies to the higher education? Are not missionaries, in providing the higher education for the natives of this country (as witness the Madras Christian College) literally giving “the children's bread to the dogs” and “casting pearls before swine?” Is the command of the Divine Master “go into all the world and preach the gospel” fulfilled by Christian missions maintaining colleges at great expense for the higher secular education? Reflections such as these may well engage the serious attention of Christians who honestly wish the extension of Christ's kingdom; and whether missions should maintain colleges from which emerge, not Christian seekers, but Theosophists, Atheists, &c., is a question the sooner discussed the better. The action of the students of the Madras Christian College appears to give the death-blow to any doubt as to whether the higher education, such as is imparted in the venerable pile of buildings which the Rev. William Miller has labored for years to rear and now known as the Madras Christian College, is a legitimate agency towards bringing about

the conversion of the people of India? I do not wish to be misunderstood. I do not for a moment contend that the natives of the country should not have all the advantages of the higher education; but I do say that it is a matter for serious reflection and prompt action whether missions can Christianize India by devoting the energy of their missionaries and its funds to the higher education; for there is no doubt that mission colleges are maintained on the plea that education dispels darkness, and with such light the educated will be the more easily led to embrace Christianity. How many are there who will extend or continue their support (the support which they can ill afford except by personal privation) to missions if they but knew that their money went to imparting higher education in colleges from which there have issued,—instead, of Christians—Theosophists, Atheists, &c., who do all in their power to oppose and ridicule Christianity?”

It is but just to say that this writer has touched the very heart of this grave subject. Lucidly he puts his case, and earnestly we commend it to the attention of the supporters of foreign missions. We have been often—sometimes fairly—charged with uncharitableness of tone towards the missionaries. We have had but too good cause, in the series of slanderous and violent attacks upon our private characters and motives by this class of mistaken persons, who so ill reflect the kindly spirit of their religion. But when a fundamental question of mission-work is put forward in the above half temperate spirit, we are ready to consider it impersonally and upon its merits.

It is a fact not admitted by Theosophists that “Christianity and Theosophy cannot go hand joined in hand.” If only Exoteric Christian sectarianism is meant, “Delta” is quite right, for that sort of wolf can never lie peaceably beside the lamb-like spirit of universal tolerance Theosophy represents. Exoteric theology, whether Christian or Mussalman, brings not peace but a sword, and would exterminate where it cannot convince. But there is a more divine aspect of the Christian religion which breathes “Peace on earth and goodwill to men” with which we are in fervent sympathy. Like our prototype Anthonius Saccas, of Alexandria, we dream of a brotherly concord between men of the most diverse creeds, upon a basis of unity as to essentials and charity as to externals.

That has been our utterance from the first, and ever will be. The “teaching, example and influence of the Christian professors of the [Madras Christian] College has “influenced” —the minds of their students to discredit their professions, since they have proved themselves incapable of justice towards those with whom they disagree. Hence “the more recent and casual teaching of Theosophists” has made the profounder appeal to their nobler nature by contrast: for, whatever our enemies may allege, they cannot deny that every word written or spoken by the leaders of this Theosophical agitation has been calculated to infuse into the minds of Hindu youth a love of virtue and of learning, and a zeal to discover and emulate the best personal examples to be found in the national literature. If—as is certainly true—we have acquired a hold upon the love and loyalty of college students and school boys, in all parts of India, it is because our moral teachings have been drawn from indigenous sources, and instead of trying to make them ignore, if not despise, the intellectual achievements of their progenitors, we have shown that the world has nowhere produced philosophers more wise, poets more inspired, or saints more noble. What “Delta” has remarked in the Madras Colleges, he might have seen in every Indian city where there is a college or high

school; the lads, whom their missionary or non-missionary instructors are doing their best to wean away from Hinduism, are the most interested visitors at our receptions, the most enthusiastic hearers at our public lectures. So marked is this fact that Colonel Olcott has already begun to form a League of Honor among the Indian youth, from which most inevitably result the greatest benefits to the country. Dr. Christlieb of Bonn, says in his "Protestant Foreign Missions" (Land, 2nd Edition, page 27) that "Students in the Colleges of India abandon superstition, only to adopt complete religious indifference or nihilism." If Theosophy only saved them from that it would deserve charity, but it does far more—as every one knows. He distinctly says that "What India needs, is not so much academies, as Christian elementary schools" (page 184), and that the chief aim of these schools is "not to train young men to be Government officials, but to become active Church members, teachers, and pastors. *Missionary interests*, as such, do not extend beyond this." (page 182.) The italics are his, and "Delta" is advised to get the people at home who are with such privations supplying funds for the missionary colleges, to ponder these candid admissions: now that we have quoted them, they will be read widely enough in India.

The "conversion of India" is, we should say, decidedly *not* to be accomplished or furthered by the higher education: just the reverse. If one seeks the most numerous and striking examples of answering and unquestioning orthodoxy, where does he turn? To the higher educated class of the West or the East? Or to the social helots, the pariahs, the castes most stupid and illiterate? Who are the boasted thousands of Asiatic Native Christians, but the lowest of the social strata? Everybody knows this—none better than the missionary managers of Indian colleges and schools. We have but just spent some months among the higher classes of Great Britain, France and Germany, and it is no exaggeration to say that scepticism is becoming so general, that the most spiritually-minded among the educated classes are feeling about in all directions, among all philosophical and scientific schools, for some fragments at least of esotericism to rest their soul-yearnings upon. This is why there has suddenly sprung up so great an interest in Theosophy and its transmitted teachings from the Aryan sages. No: if the good working people at home, who pinch themselves that millions may stream into the boxes of missionary societies would "convert" the Indian youth, they should not take them through college. For, the moment they get imbued with the love of learning, and their faculties are trained to research, they are sure to become Theosophists sooner or later; for they can then appreciate the beauties hidden under the exoteric marks of their national religions. We have in the Society already more than four hundred graduates of Indian colleges and universities, among them the highest honour-men in science. Both the gold and silver medallists of Calcutta University, of the class of 1883, are Theosophists; and of the two young gentlemen who accompanied us to Europe, last year, one (Babu Mohini) is an M. A. and B. L., of Calcutta, the other (Mr. Padshah) a B. A., and fellow of Elphinstone College, Bombay. Find six graduates anywhere in India, and the chances are that half are either members of the Society already or only waiting for the chance to become so. Of the elder generation we can point to a large number of judges and judicial officers, legislators, college professors, practising lawyers of the High Courts, engineers, doctors, editors, educationists, or dewans, zemindars, maharajahs, rajahs, etc., etc.

The extent and ramification of this movement among the highly educated Hindus, of the younger generation, and of the interest it has excited in Hindu Philosophy, is not even suspected by the average casual observer. The native press testifies to it, and the reports made by our Branches, to the late Annual Convention, of the literary and educational results of the year, place it beyond doubt or denial. It matters not whether the colleges have educated these students in abstract science, mathematics, languages, medicine or law—they all find in Theosophy what satisfies their reason, accords with their intuitions, and appeals to the highest aspirations of their hearts. What wonder, then, that the recent assault upon Madame Blavatsky has failed to inflict the slightest permanent injury upon a Society like ours? The high rampart of Truth, which encompasses it, is impregnable.

CHRISTIAN MYSTICISM.

The most important mysteries of the Christian Religion esoterically explained.

Collected and translated from the German from papers left after his death by BARON VON EKARTSHAUSEN.

I.

The Union of the divine principle of Nature with the divine principle of Man.

THERE exists a tie between the divine principle of Nature (God) and the divine principle of Man (spiritual man), by which man may unite himself to God. This tie is nature, which may be considered as a mirror in which the law of God is reflected, and by studying the works of nature, we rise up to God, while in proportion as we fit ourselves to receive the divine light, that light is sent down upon us until we obtain perfect knowledge. The school which teaches the divine laws and attempts to guide man so that he may recognise these laws in God, in Nature and in himself, is called the school of divine (supreme) wisdom or Theosophy. It is a school in which every one can be admitted, provided he is able to receive spiritual light, and there is only one infallible teacher—the divine principle in man or the spirit of God. The object of this school is to teach a true knowledge of Man, a true knowledge of Nature, and a true knowledge of God, and the occupation of the teacher consists in developing man's faculties until he obtains physical, intellectual and moral perfection. There are those in that school who are the select and others who will be rejected, but selection or rejection does not depend on arbitrary rules, but on the capabilities of the disciples.

The mass of mankind and even the clergymen who are only attracted to that school by exterior forms, are incapable of comprehending to what extent knowledge and perfection may be attained there. The method of teaching consists in a gradual rising from animal man to nature, from nature to God; or from experience to reason, from reason to experience; it is both a deductive and an inductive method.

To the ordinary scientist our method is unknown. They deduce their ideas only from sensual perceptions, and if they attempt to apply these deductions to supersensual matters, they are liable to commit the gravest errors; because they thereby attempt to compare two extremes after losing sight of the link that connects them. Our school connects the exterior with the interior, the lower extreme with the middle link, and so rises up higher; it investigates the *physical-material*; the *natural-spiritual*, and the *spiritually-divine*. It teaches the connection of the four worlds, the *divine, spiritual, elemental or astral* and the *physical or material* worlds, and gives us therefore a complete system of science; very different from the patch-work of material science.

The noblest faculties of man are *Reason, Will and Activity*, and the object of Theosophy is to develop these faculties to perfection. In the schools of the world we see reason without will and activity,—activity and will without reason,—will without action,—reason without action,—and active reason without good will. The true disciples of the school of wisdom unite reason, will and activity, and thereby perfect their physical, intellectual and moral nature. Man ought to see in himself the image of God and behold in Nature the character of its divinity; he ought to see God in Nature and to learn to know the four centres of the universe, the centres of the physical, astral, spiritual and divine worlds. The centre of the physical world is *matter*, the basis of material nature, which furnishes the material for all forms; the centre of the astral world is the active power of nature expressed in organised forms;—the centre of the spiritual world is the mind, and the centre of the divine world is wisdom. A knowledge of these four centres removes all evil; it banishes poverty, sickness and pain from the physical plane; it removes passions, vices and crimes from the moral plane, and from the intellectual plane it drives away ignorance, prejudices and superstition. It cures the threefold diseases of humanity by a perfect knowledge of man, a perfect knowledge of nature, and a perfect knowledge of God.

The first requirement in our school is reason; but reason to be useful must be able to drive away passion, and to distinguish between sentiment, desire and ideas. Man's body is mortal, his soul is animal, and his spirit is earthly. He must render his body paradisiacal, his soul angelical, his spirit celestial; the means to do this is the acquirement

of wisdom. Our science teaches us that the seat of the real ego at the present state of evolution is in the mind,* but the mind is still clinging to matter, it is so to speak incrustated by the principle of matter, which is the true *Original Sin* that is inherited by us from our parents. This incrustation is the cause of sensuality and love of self and the cause of all evil. *Redemption* and *regeneration* consist in a separation from that bark which clings to the trunk of the spirit, in a *removing of the stone from the door of the sepulchre by the angel of truth*, so that the spirit may become resurrected and obtain its freedom.

In the most interior nature of man there is a substance which has the property of separating that bark from the tree and rolling away the stone from the tomb. This substance is the paradisiacal being, which at the so-called *fall of man* was attracted to matter and is now in its prison. Our school of Theosophy teaches how this paradisiacal principle, called *grace*, may be separated from the gross principle of matter, which is called the *curse*, and how it may be used, to make human nature divine and by overcoming man's animal nature make him immortal.

This paradisiacal substance is called the *Christ*;† it is the metaphysically indestructible form wherein dwells the spirit of God,‡ and which can *communicate* with mortal man. The spirit of nature§ over which man was once a superior gained the supremacy over him. Man then became mortal and subject to the elemental forces of nature; but by reuniting himself with his divine principle|| through *Christ*,¶ he again obtains his regal dignity and power. To effect this it became necessary that the Christ§ principle should take the human form (in man) in order to act through the intermediate principle (astral man) upon the gross matter. Wisdom and Love are united in *Christ*; his *blood*—which means the sanctifying power emanating from him and pervading the lower principles—transforms the animal man into the spiritual man and makes the resurrected man one with himself.

The *divine blood of Christ* produces a solution of the grosser (astral) materials of the body, and man by partaking of the *divine body of Christ* (assimilating the higher principles with the purified lower ones,) eats the *bread of angels* and drinks from the *water of life*, that is to say, his reason, will and activity become invigorated and act in accordance with their high destiny.

Such is the meaning of these symbols in the Christian religion; a meaning which is only known to the few. The body and the blood of Christ and its redeeming powers are actual realities and truths, although in a very different sense from what is commonly understood. Christ** (the divine principle in man) is actually the true and only redeemer and regenerator of mankind. He alone will bring the physical, intellectual and moral nature of man to perfection, and he will do this through his own divinely-human substance, and this union of the human principle in man with the divine, is the highest sacrament, which in itself embodies all the powers of all other sacraments or means to perfection.

The regeneration of man by *Baptism* with the *water of life* and the *divine spirit* is a necessary result of that communication and the true science of the priests of the order of Melchisedeck.

(To be continued.)

(Continued from Number 62.)

THE ATMA BODHA OF SRIMAT SANKARA CHARYA.

(Translated from the Sanskrit by B. P. NARASIMMAH, F. T. S.)

12. *Sthūla Sarīram*:—is that which is made up of five-foldly sub-divided five grand elements of Earth, Water, Fire, Air, and Akāsa or Ether, which is the creature of *Agami Sanchitā Prarabdha Karma* and which is the seat of the enjoyment of pleasure and pain, joy and sorrow.

* Lower part of the 5th principle.

† Sixth principle.

‡ Seventh principle.

§ Fourth principle.

|| Seventh principle.

¶ Sixth principle.

§ The activity of the sixth principle transmitting its vibrations to the fifth and fourth.

** Krishna (Hindus), Adonai (Cabalist)

The method of Panchikaranam.

Panchikaranam means the mixing together of the five-fold sub-divisional parts of each of the five grand elements, viz., Earth, Water, &c.

The process of such mixture:—

Of the five grand elements, divide each into two parts keep one part separate, and divide the other part into four sub-divisional parts; and the blending together of each of these four sub-divisional parts successively with one sub-divisional part at a time of every other grand element is what forms *Panchikaranam*. For instance, divide the Earth element into two parts; keep aloof one part, and sub-divide the second part into four parts again. Without mixing these four sub-divisional parts with the first part of the earth element already set apart, you must mix each of these sub-divisional parts with one sub-divisional part, at a time, of every other grand element (Here earth element is excluded).

The following table of *Panchikaranam* is intended to illustrate in detail the names of *Manas*, &c., resulting from the said process of mixture:—

TABLE OF PANCHIKARANAM.				
Atma.	Abankaram.	Apānavāyuvu.	Ghrānēndriyam. The sense of Smelling or Nose.	Gandha. Smell.
	Chittam.	Prānavāyuvu.	Jihvendriyam. The sense of Taste or Tongue.	Apah. (Water) Rasa. Taste.
	Buddhi.	Udānavāyuvu.	Tējas. (Fire). Chakhrēndriyam. The sense of Sight or Eyes.	Rupa. Shape or Form.
	Manas.	Wāyuvu. (Wind) Vyānavāyuvu.	Twagēndriyam. The sense of Touch or Skin.	Sparsa. Touch.
	Akāsam. (Air or Ether) Anthāhkaranam.	Samāna vāyuvu.	Srotēndriyam. The sense of Hearing or Ear.	Sabda. Sound.
				Vāgēndriyam. The sense of Speech or Mouth.
				Pāndriyam. The sense of Feet or Feet.
				Pāyindriyam. The sense of Excretion or Excretory Organs.
				Pritivi. (Earth). Oopastēndriyam. The sense of Generating or Generative Organs.

THE EXEMPLIFICATION OF AKASAM.

The description of the *Tatvams*, resulting from the commingling of the fourfold-divisional parts of Akāsam and one sub-divisional part at a time of every other grand element than Akāsam, is as follows:—

- (a). From the union of one of the four sub-divisional parts of Akāsam and one sub-divisional part of Earth or Matter, sprang *Ahankāram*.
 - (b). By a similar process of the union of a part of Akāsam and a part of Water, resulted *Chittam*.
 - (c). A part of Akāsam and a part of Fire together produced *Buddhi*.
 - (d). A part of Akāsam with a part of Wind or Vāyuvu yielded *Manas*.
- The first and unsubdivided portion of Akāsam became *Anthāhkaranam*.

THE EXEMPLIFICATION OF VAYUVU.

- (a). On the similar process as above a part of Vāyuvu + a part of Earth = *Apānavāyuvu*.
 - (b). Do. + do. Water = *Prānavāyuvu*.
 - (c). Do. + do. Fire = *Udānavāyuvu*.
 - (d). Do. + do. Akāsam = *Samānavāyuvu*.
- The unsubdivided first half of Vāyuvu became *Vyānavāyuvu*.

THE EXEMPLIFICATION OF FIRE.

- (a). On the above process
a part of Fire + a part of Earth=*Ghránendriyam*.—
The sense of Smell.
- (b). A part of Fire + a part of Water=*Jihendriyam*.—
The sense of Taste.
- (c). Do + do. *Váyuvu*=*Twagendriyam*.—
The sense of Touch.
- (d). Do + do. *Akása*=*Srotendriyam*.—
The sense of Hearing.
- The unsubdivided half of Fire became *Chakshurendriyam*.—
The sense of Sight.

THE EXEMPLIFICATION OF WATER.

- (a). On the same process
a part of Water + a part of Earth=*Gandha*.—Smell.
- (b). Do + do. Fire=*Rupa*.—Form or Shape.
- (c). Do + do. *Váyuvu*=*Sparsa*.—Touch.
- (d). Do + do. *Akása*=*Sabda*.—Sound.
- The unsubdivided half of Water became *Rasa*.—Taste.

THE EXEMPLIFICATION OF EARTH OR MATTER.

- (a). Again on the same process a part of
Earth or Matter + a part of Water=*Páyvindríyam*.—
The sense of Excretory Organs.
- (b). Do + do. Fire=*Padendriyam*.—
The sense of Feet.
- (c). Do + do. *Váyuvu*=*Pánindriyam*.—
The sense of Hands.
- (d). Do + do. *Akása*=*Vágéndriyam*.—
The sense of Speech.
- The unsubdivided half of Earth element became *Oopastendriyam*.—The sense of Generating or Generative Organs.
The group of Panchikaranam (Pauchikaranakadambam) :—

I. *Antháhkaranam*, *Samánáváyuvu*, *Srotendriyam* (The sense of Hearing, or Ear), *Sabda* (Sound), and *Vágéndriyam* (The sense of Speech, or Mouth)—these five form the Group of *Akásam* or *Akasakadambam*.

II. *Manas*, *Vyánáváyuvau*, *Twagendriyam* (The sense of Touch, or Skin), *Sparsa* (Touch), and *Pánindriyam* (The sense of Handling, or Hands)—these five form the Group of *Váyuvu* or *Váyukadambam*.

III. *Buddhi*, *Udánáváyuvu*, *Chakshurendriyam* (The sense of Sight, or Eyes), *Rúpa* (Shape or Form), and *Pádéndriyam* (The sense of Feet, or Feet)—these five form the Group of Fire or *Téjakkadambam*.

IV. *Chittam*, *Pránáváyuvu*, *Jihendriyam* (The sense of Taste, or Tongue), *Rasa* (Taste), and *Páyvindríyam* (The sense of Excretion, or Excretory Organs)—these five form the Group of Water or *Jalakadambam*.

V. *Ahankáram*, *Apánáváyuvu*, *Ghránéndriyam* (The sense of Smelling, or The Nose), *Gandha* (Smell), and *Oopastendriyam* (The sense of Generating, or Generative Organs)—these five form the Group of Earth or Matter or *Prithvikadambam*.

• 13. *Súkshmasaríram* :—is that which is composed of five *vayus* (*Prána*, *Apána*, *Vyána*, *Udána*, and *Samána*) hesitating *Manas*, determining *Buddhi*, and the Senses (Touch or Skin, Sight or Eyes, Hearing or Ear, Taste or Tongue, and Smell or Nose; and Speech or Mouth, Hands, Feet, Excretory Organs, and Generative Organs), is born of small or *Súkshma* elements undivided into five parts, and is the chief internal seat of the enjoyment of pleasure and pain. In brief, *Súkshmasaríram* is the one internal seat of experiencing that pleasure and pain which is not to be found in *Atma*.

14. *Karanadeham* is the prop and support of the other two *dehams*, viz., *Sthúla* and *Sukshma*. The indescribable, the eternal *Máya* or *Avidya* is the means or *Upadhi* which causes the *Sthúla* and *Súkshma dehams*. But we ought to assure ourselves that that *Upadhi* is quite different from the three *Saríras*—*Sthúla*, *Sukshma*, and *Karana*; and that *Jíva* itself is made known by *Ahamsabdam*.

15. As a crystal, covered with divers-coloured clothes, is still pure, so the pure *Atma*, though enveloped by five *Kosams* (viz., *Annamaya*, *Pranamaya*, *Manomaya*, *Vignyanamaya*, and *Anandamaya*) along with Hunger, Thirst, Sorrow, Love, Decripitude, and Death, is still untouched by, unconnected with, and different from, any of those outer sheaths.

16. As you separate rice from husk and dust, so, by means of *Sravana*, *Manana* and *Nidhidhyasana*, you should

ascertain what is *Atma*, and know him to be separate from this body composed of five *Kosams*.

17. *Akásam*, shapelessly existing everywhere, is reflected only in the pure transparent substances. So also *Atma*, who is shapeless and is everywhere, is reflected in, and seen by, the pure mind alone, which is not stained with Love, *Móham*, &c.

18. *Atma*, who is separate from *Saríra*, Senses, *Manas*, and *Buddhi*, and who is an unconcerned witness of the actions of *Antháhkaranam* which is made up of *Manas*, *Buddhi*, *Chitta* and *Ahankára*, must be known as the sovereign who disinterestedly supervises every deed and action of the *Vazirs*, &c., in obedience to his order.

19. As the Moon, screened by the passing clouds, seems to move, so *Atma*, covered with the objects of senses, &c., (*Indriyavishayamulu*) seems to move, and act, with these senses, &c. But the *Mumukshus* or the Aspirants of *Moksham* (or *Nirvána*) must understand Him otherwise—as unconnected with the action of any such senses.

20. As we attribute blueness, &c., to the sky, so we ignorantly attribute body, senses, qualities and actions, to that *Sachchidananda Atma*.

21. The attributes of agent and subject are as falsely attributed to *Atma*, as the motion of water, wherein the moon is reflected, to the moon herself. This is the outcome of the ignorant mind.

22. *Atma* is also devoid of *Raga* (Love), *Ichchha* (Desire), *Sukha* (Happiness), and *Dukha* (Misery), which qualities are the issues of *Buddhi*, for they are present in *Jagrat* (wakeful state) and *Swapna* (dreaming state) alone, and absent in *Sushupti* (sleeping state), i. e., in the absence of *Buddhi*.

23. Then it is doubted what the characteristic feature or *Swarupa* of *Atma* is. As light characterises the sun, coolness water, and heat fire; so *Sath*, *Chith*, *Ananda*, *Nitya* and *Nirmalatva* typify *Atma*.

24. *Jíva*, the reflection of *Sachchidátma*, with the determining quality of *Buddhi*, and without having any experience of the teaching of *Srutis*, pretends to recognize things.

25. *Atma* has no *Vikaram* and *Buddhi* has no *Gnyanam* at any time. Still *Jíva*, mistaking itself for *Manas*, &c., regards itself as the doer and observer.

As the iron-ball, becoming one with fire, possesses the qualities of redness and burning; so *Atma* (to all appearances), becoming one with *Antháhkaranam*, seems falsely to think that He Himself is the doer and seer; but these latter qualities of doing and seeing do not really exist in Him. This is how *Mumukshús* ought to understand *Atma*.

26. Now, how does *Atma*, imposing upon Himself other qualities, experience pleasure and pain?

As the fear is the necessary consequence of mistaking a rope in darkness for serpent; so the mistaking of *Atma* for *Jíva* is the source of all pleasure and pain, and the fear of several births and re-births. But the clear knowledge of the distinctions in the two cases is the end of all fears, all miseries, and all births and re-births.

27. Why will not *Atma* be recognized by *Buddhi*, *Chittam*, and *Manas*, which are so close to Him?

The fact is that, as the light enlightens the globes, &c., and shows them out, while these globes, &c., themselves in return cannot enlighten or show out that light; so *Atma* enlightens and enlivens the *Manas*, *Buddhi*, *Chittam*, *Ahankáram*, and the senses, but cannot, without Himself, be in return enlightened and enlivened by them.

28. When it is said that *Atma*, though not comprehensible by *Ahankáram*, is still cognizable by *Gnyanamantaram*, it is replied that there is no *Gnyanamantaram* apart from *Atma*.

For, as one light does not require the help of another light to make itself known, so *Atma*, who is but *Gnyanam*, needs no other *Gnyanam* to know Himself.

29. Then, if *Atma* cannot be known by *Buddhi*, &c., what are the means of knowing Him? As the decisive word of a lapidary distinguishes a precious stone from a worthless one, so *Atma* is knowable by the help of *Mahavakyams*, i. e., *Védas*, which tell us that all the difference between *Kinchidgnyatva Jivatma* and *Sarvagnyatva Paramatma* is chimerical, and lies only in disquisition and not in the real import of the eternal bliss of *Sushupti*. Cf. —the distinction of largeness and smallness of seas exists only in the presence of shores and disappears in their (shores) absence.

30. So long as one fancies a serpent in a rope, so long is he sunk in that fear; but no sooner does the distinction between rope and serpent creep in, than does the dread

of the serpent vanish from one's mind. Therefore, you should know once for all that all the bodies are creatures of *Avidya* and are subject to decay and death, hunger and thirst, sorrow and love; and that your *Self* is that *Brahma*, who is above all *Avidya*, and is not affected by old age, &c.

31. [Having explained (in Slokams 15—30, both inclusive) *Sravanavidhi* which teaches us by *Vedartham* (the meaning of Vedás) to see that which is on the other side of our physical sight, *Mananavidhi* is now explained in the following five Slokams, i. e., 31—35, both inclusive.]

It should be known that *Atma* is characterised by "I," because He is different from *Sthúla*, *Súkshma* and *Kárána Sarírams*, has not those six changes of *Asti*, *Jayate*, *Vardhate*, *Parinamate*, *Apakshiyate* and *Vinasyate*; and that, because he has no senses, he has therefore no sensations as well.

32. That because *Atma* has no *Manas* (has no *Pránam*, is pure, &c., as *Srutis* tell us), He has no Sorrow (*Dukha*), Love (*Raga*), Hatred (*Dvesha*), &c.

33. [What a *Chela* experiences by the help of a *Guru*, the author explains in the following three Slokams.]

The author says, "I (*Atma*) (having no *Buddhi*) am *Nirgunah*, i. e., have no *Gunams* or attributes; (having no senses), am *Nishkriyah*, i. e., actionless; (having no distinction in all three conditions of *Jagrát* or wakeful state, *Swapna* or dreaming state, and *Sushupti* or sleeping state), am *Nityah*, i. e., everlasting; (having no *Manas*), am *Nirvikalpah*, i. e., desireless; (having no connection with anything), am sinless and omnipresent; (having no *Lingadeham* filled with *Shodasakala* or 16 *kalas*), am *Nirvikarah*, i. e., formless; (having no relationship), am *Nityamuktah*, i. e., separate; and (having no *Antáhkaranam*, the creation of *Avidya*) am *Nirmalah*, i. e., have no *Ragadirupa Malinyam* or the dirt of Love, Hatred, &c.

34. (What is the *Swarupam* of this *Atma*?) "I, i. e., *Atma*, like *Akásam*, am an endless entity pervading the inside and outside of the whole universe; am always impartial and not bound by any ties of affection, &c.; am pure; and, being full and filling everything, am motionless.

35. "I am that very *Brahma* who is the embodiment of the eternal entity, purity, freedom, oneness, eternal and undivided bliss, non-duality, and that which is endless and indestructible in all the three periods of time."

36. That the grandest desire of the *Mokshik* form can be fulfilled by *Sravana* and *Manana*, is explained by *Nidhidhyásana*.

The constant practice of thinking, in the aforesaid ways, of one-self becoming *Brahma*, destroys the powers of *Avaranam* and *Vikshepa*, both of *Mayic* origin, as the best medicine cures a disease.

37. (To practise this *Yoga* or what is said above, certain necessary methods and conditions will be explained.)

Sitting in a solitary place, being desireless, curbing passions, fixing *Buddhi* upon nothing else than *Atma*, one should meditate upon the identification of one-self with that *Atma* who is one and *Anantam*, i. e., has no distinction of place, time, and things.

38. In response to the question, which naturally suggests itself, viz., "How is it correct to assert the oneness of *Atma* while this perceptible world exists in *Jagradavasta*?"—it is said that one, possessing pure *Antáhkaranam* or internal sense (in other words mind), immersing this perceptible universe in *Atma*, must always meditate upon one's identification with that *Atma* who is like clear sky or *Akása*.

39. [Now it will be told how to reject this world as the creation of *Avidya* and how to ascertain that oneself is *Atma*.]

One, that has the knowledge of the real nature of things, rejecting everything that pertains only to shape, class, &c., as the child of *Avidya*, will assume that form which fills all space and possesses *Sat*, *Chit* and *Anandam*; in brief, will become *Atma* Himself.

40. Again, it may be asked, "How can the oneness of *Atma* be asserted while the existence of *Triputi* is quite palpable?"

In reply, it is said that, since *Atma* is the embodiment of *Chit*, *Ananda*, and *Ekatvam* or *Kevalarupi*, the differences of *Triputibhavam*s cannot creep in; and that *Atma* is self-refulgent and self-shining.

41. [From the 37th—40th Slokams (both inclusive) *Manana Niyamam* was explained. Now the obvious result of meditating upon that pure *Atma* will be told.]

According to the above process, by incessant *Dhyanam* or meditation in *Antáhkaranam*, *Gnyánam* is created; which

Gnyánam will, like fire, burn to ashes the whole world of *Agnýanam*.

42. Here it is stated that, as the identity and unification of *Jíva* and *Atma* is known, the *Avidyaic* belief that himself is body, senses, &c., will vanish; and one will see in one-self that undivided and indivisible *Atma*.

As, when dawn expels the previous darkness, the sun shines most brilliantly; so, after *Gnyanam* dispels *Agnýanam* or mental darkness, the sun-like *Atma* shines like a glorious light.

43. [While *Atma* is always glowing in the form of *Gnyánam*, how is it consistent to say that He cannot be approached during the period of *Agnýanam*, but only by the help of *Gnyánam*, after a time? This seeming inconsistency is removed by the following illustrative explanation.]

Just as the wearer of a neck-lace is unconscious of it—the tangible real thing—when his mind is directed away from it or is engaged upon something else than the neck-lace, and to him it is practically not existing, but existing only when his mind is brought to bear upon it; so also the wiping-off of *Avidya* or *Agnýanam*, which is *Gnyánam* itself, enables one to know *Atma*.

44. [How is it right to assert the identity of *Jíva* and *Atma*, while it is natural for *Jíva* to have a separate existence from *Atma*?]

The same delusion, which creates a thief out of the trunk of a tree in the dead of night, leads us also to fancy the attributes or essence of *Jíva* in the Omnipresent *Brahma*. But, when the true nature of *Jíva* is known, the essence of *Jíva* ceases to be seen in *Brahma*.

45. As the sun-rise helps a man, groping his way in utter darkness, and ignorant of sides and directions; so *Gnyánam*, resulting from the practical knowledge of the identity of *Jíva* and *Brahma*, roots out all the fanciful distinctions of *I* and mine.

46. The perfect *Atma*-knowing *Yogi*, with his *Gnyánic* eye, sees the whole world as existing in himself and as his sole *Atma*-like self.

47. [How can you say that this world, which is plainly visible as an independent entity, is nothing different from *Atma*? The reply is as follows:—]

This whole world is *Atma* and nothing but *Atma*. As there are no vessels, &c., which are not made up of matter, so there is nothing which is not *Atma*. Consequently, the *Gnyanee*, or one that possesses *Gnyánam*, sees or regards the whole world as his own self.

48. The shirking off of the pre-existing three *Upádhis*, viz., *Sthúla*, *Súkshma* and *Kárána*, and three attributes or *Gunams*, viz., *Satwa*, *Rajasa*, and *Tamasa*, by an *Atma*-*Gnyani*, is said to be *Jivanmukti*. Such *Gnyanee* as is in this condition, with the concomitants of *Sat*, *Chit* and *Ananda*, assumes the form of *Brahma*, as an insect—*Kita*—assumes the form of a fly—*Bhrámara*.

49. Having tided over the great ocean of desire by the help of a ship—*Gnyánam*,—and killed giants—Love, Hatred, &c.,—the *Yogee* is seen possessing the means of *Sama*, *Dama*, *Uparati*, *Titiksha*, &c., and fixing his *Chittam* on *Atma*.

50. The characteristic of a *Jívanmukta* is as follows:—

The *Yogee*, who is a *Jívanmukta*, having renounced all external pleasures as transient, and overwhelmed with the happiness of knowing and seeing and becoming (rather attaining) *Atmaswarupa*, always shines most brilliantly by self and un-borrowed light as the light in a vessel or a globe.

51. [What kind of life must a *Jívanmukta* lead till *Karmic* effects are all exhausted?]

Though he is a mere spectator in *Sthúla*, *Súkshma* and *Kárána* *Dehams* or bodies, the *Atmagnyani* or *Jívanmukta* must regard himself to be, like *Akása*, intact with the attributes of *Sthulatwa*, *Súkshmatwa*, &c.; though he knows everything, he must be as an ignorant person; and he must not have a liking for the enjoyment of the undesired-for pleasures when such happen without his efforts. He must pass over all pleasures as smoothly and as unconcernedly as wind.

52. [Where is *Videha Kaivalyam* when *Sthúla*, *Súkshma* and *Kárána* *Dehams* or bodies are all destroyed, and fire with fire?]

As water mixes with water, air with air, and fire with fire; so, after the three kinds of outer cloaks, viz., *Sthúla*, *Súkshma* and *Kárána* *Sariras*, are destroyed, the *Gnyanee* becomes most inseparably and indivisibly one with the all-pervading form of *Brahma*.

53. Who is *Brahma*?

That something, than possessing which there is nothing more advantageous to be possessed, whose happiness or bliss is higher than the highest kind of happiness or bliss, and further than which nothing is to be known, is to be regarded as Brahma.

54. That something, after seeing which there is nothing more to be seen; after becoming which there is nothing more to become, or, in other words, there is no more rebirth; and after knowing which as oneself there is no more to be known—that something is Brahma.

55. That something, which fills everything brimful and crosswise, above and below; which is of the form of Sath, Chith, and Ananda; which is indivisible or has no second to it; which is endless; which is always present; and which is one and one alone;—that something is Brahma.

56. What is viewed by the Upanishads as everlasting, as the very form of perfect and undivided bliss, and as the unity; while non-Brahmic Déhas, Indriyas, or senses, &c., are regarded as false and powerless—that is Brahma.

57. [It is said that Brahma, Vishnu, &c., possess perfect bliss. Then, why do not those, that perform sacrifices to obtain the Lokams or regions of Brahma, Vishnu, &c., become Brahma himself?]

It is replied that the bliss of Brahma, Vishnu, &c., is only a unit in the great whole of the perfect bliss of Atma. They—Brahma, Vishnu, &c.—possess a proportionately very small amount of bliss, and are proportionately very small beings.

58. [While it is palpable that every body loves the non-Atmic Déha, Indriyas, &c., how can you assert that Atma alone is the object of our love?]

Since Atma pervades everything, and every deed or action, like ghee in milk, when we love anything or any work, we love, not the thing or work, but the underlying Atma in them both.

59. [Here below it is explained how to know that Atma is pervading everything and everywhere.]

What is neither thin nor thick, neither short nor long, neither lives nor dies, possesses neither form, attribute, caste, nor name, is Brahma or Atma.

60. What gives light to sun, moon, stars, &c., and what cannot be enlightened by sun, moon, &c., and what lightens all these shining objects, is Brahma.

61. Like a red-hot iron ball, Atma, pervading the whole world both inside and outside, enlightens it; but, without being enlightened by anything else, shines with its own light.

62. Brahma is something distinct and different from the world; yet there is nothing which is not Brahma. Like water in the mirage, the existence of the world, as distinct and different from Brahma, is a myth.

63. From the real wisdom, true knowledge, or *Tatva-gnyana*, it is concluded that everything, that is seen and heard, is that Individual, Sath-Chith-Ananda Brahma Himself, and no other than Brahma.

64. [Why is not that Omnipresent Brahma visible alike to *Agyana Chakshus* or Agnyanic eye as well as to *Gnyana Chakshus*?]

An Atmagnyani alone can see the Omnipresent Sath-Chith-Ananda Atma; while one, that believes in the fact that body, &c., are themselves Atma, cannot see the Omnipresent Atma, as a blind man cannot eye the brilliant sun.

65. The Jiva,—being purified of all kinds of filth which is the source of all *Sansara*, by the gnyanam acquired by means of *Sravana*, *Manan*, &c., as aforesaid,—shines like the burnt gold, with its inherent brilliancy.

66. Driving off the *Agyanic* darkness and rising in the *Hrudakasa*, the all-permeating, the all-supporting Atma, like the Gnyanic Sun (Bodha Bhanu) shines and enlightens the whole world.

67. He, who has given up all kinds of observances, does not care for any side, any place, and any time; and acquires that all-occupying, cold, &c.—killing eternally happy and eternally luminous *Sohamtirtham* or self-explaining (?) water—he becomes omnipresent and eternal, or, in brief, acquires omnipresence and eternity.

12. The following table illustrates the process of the mixture of the elements forming Panchikaranam.

In it the letter E represents the undivided half of the Earth Element.

—	W	—	Water	—
—	F	—	Fire	—
—	W	—	Wind	—
—	A	—	Akása or Ether	—
	e	represents the fourth part of the remaining half of the Earth Element.		
—	w	—	Water	—
—	f	—	Fire	—
—	w	—	Wind	—
—	a	—	Akása	—

The following is the Mnemonic Table of Panchikaranam:—

A	aW	aF	aW	aE
Wa	W	wF	wW	wE
fA	fW	F	fW	fE
WA	wW	wF	W	wE
EA	eW	eF	eW	E

Atma is the 7th principle in man. (Vide Esoteric Buddhism, p. 21, on Atma, Manas, and Buddhi.)

Antahkaranam is the internal sense or sense of senses. [On several meanings of *Karanam*, vide Amaranighantu, 3rd Canto, 211 sloka.] The colloquial meaning of love, favour, &c., is vaguely and loosely applied to it; for true love or favour springs from the heart of hearts or internal heart and is not superficial.

Manas, Buddhi and (Chittam):—Though apparently these are one and the same, yet they are different from one another in their respective qualities. *Manas* is what is generally called Mind; but in reality is it only the doubting mind—while Buddhi is the determining Mind and *Chittam* is the unsteady and fickle mind. While *Manas* doubts and suspects everything, *Chittam* dwells only for a moment on an object and then passes on to another, and so on, but settles nowhere permanently, as listless birds fly from branch to branch and fly again. Buddhi plays the part of a judge. It settles the issues of doubting *Manas*. This is the result of deliberation.

Ahankaram:—(Vide Gurubálaprabódhika, 1st Canto, Verse 204—Garvóbbhimánuhankáro, &c. Here *Ahankára* is said to be that which causes the feeling of the superiority of self.) It is the sense or love of personality. Mr. Sিনnett, in *Esoteric Buddhism*, (p. 83) says that “the student must bear in mind that *personality* is the synonym for limitation.” This sentence perhaps, in other words, means the limiting or confining everything to one’s self or person, and finding nothing beyond to be attributed to, and thus narrowing the sphere of true apprehension and comprehension. This love of superiority of one’s person is the source of much evil as we all know.

Samána Váyuvu:—Its seat is in the navel or thereabout. It digests food and distributes the digested portion to all parts of the system, and causes the being to live healthily.

Vyána Váyuvu:—Its seat is in every part of the body. Its function is to create perspiration, horripilation, &c.

Udána Váyuvu:—Its seat is in the neck or near the throat. It gives the power of talking. It brings up the sound.

Prána Váyuvu:—Its seat is in the chest. Its function is to cause respiration.

Apána Váyuvu :—Its seat is in the excretory organs. (cf : Gudépanah. Amaranighantu, 1st Canto, 64th verse.) It expels matter and urine from the body.

For a more detailed explanation of this difficult subject of *Panchikaranam*, readers who understand Telugu are requested to refer to the Telugu *Sithárámánjanéyam* annotated by M. R. Ry. Pálaparathi Nagésvara Sasthrulu. Part II, verses 41-42, pp. 86-90.

14. Ahamsabdham in this verse means *the sound of I*, i. e., the remembrance of personality or self-love. *Jiva* is full of this quality from which *Atma* is free.

15. The five Kósams or the five coverings or coats are :—*Annamayakósam* :—That physical body of flesh and blood which is born of food and semen, grows by food, and is bulky and composed of limbs.

Pránamayakósam :—It is made up of five *Karméndriyams* (*Vágéndriyam*, *Pánéndriyam*, *Padéndriyam*, *Páy-vindriyam*, and *Oopasténdriyam*), and five *Pránams* (*Prána*, *Apána*, *Vyána*, *Udána* and *Samána*). (Vide the last and 2nd columns, from above, in the Table of *Panchikaranam* given in the Translation of the 12th Slókam.)

Manómayakósam :—Is made up of *manas* (doubting mind), *Chittam* (unsteady mind), and five *Gnyánéndriyams*—*Thwak*, *Chakshus*, *Srótra*, *Jihva*, and *Aghrána*—Skin, Eyes, Ears, Tongue and Nose, respectively, for the explanation of which terms read the 3rd column from above in the table of *Panchikaranam* in the 12th Slókam, horizontally.)

Vignyanamayakósam :—Is composed of *Buddhi* (determining mind and *Sabda* (Sound), *Sparsa* (Touch), *Rúpa* (Form), *Rasa* (Taste), and *Gandha* (Smell.)

Anandamayakósam :—That *Agnyanam* itself which is composed of eternal love and delight, and their functions which are the chief cause of the origin of this world.

16. *Sravana* :—Hearing or listening to the meaning of *Védas*, &c.

Manana :—Thinking over such meanings and trying to reconcile the seeming inconsistencies, and to find out the real meaning of the *Védas* and then to begin to actively meditate upon such real meaning.

Nidhidhyásana :—This meditation is used to enable one to give up the unnatural qualities, viz., Lust, Hatred, Miserliness, Vanity, Revenge, Blind Desire; and to acquire that resolute belief in the identification of oneself with Brahma.

18. (Vide the table of *Panchikaranam*, 12th Slókam. Read 1st column from above horizontally and refer to the Appendix on it.)

19. *Indriyavishkayamulu* :—The objects of *Indriyams* or senses.

20. *Sachichdánanda Atma* :—*Sat* (*Satya* = true, eternal) + *Chith* (*Gnyana* or omniscience adj : omniscient) + *Ananda* (Delight or Bliss. Perfect Bliss.) *Atma* who is Eternal, Omniscient, and perfectly Blissful.

23. *Sat*, *Chit*, *Ananda*, *Nitya*, *Nirmalatha*. *Sat* : that which is undestroyed in wakeful hours, dream, and sleep. *Chit* : *Gnyanam* or divine knowledge. *Ananda* : eternal bliss. *Nitya* : that which is existing always. *Nirmalatha* : the purity and serenity of form and body.

29. *Kinchidgnyatwa* :—Knowing a little or something.

Sarvagnyatwa :—Knowing much or everything.

31. *Asti*, *Jáyaté*, *Vardhaté*, *Parinamate*, *Apakshiyaté*, and *Vinasyati*. *Asti* = To be or exist. *Jáyaté* = To be born. *Vardhaté* = To grow. *Parinamate* = To ripen. *Apakshiyaté* = To decay. *Vinasyati* = To die.

36. *Avaranasakti* is that power which causes one to forget that knowledge of oneself though one is seeing one's own self; and, absorbing the difference between oneself and another, originates that difference again—e. g. sleep.

Vikshépasakti :—Is that power which causes the knowledge of difference in *Jágrat* and *Swapnávasthas*, i. e., in wakeful and dreaming hours.

40. *Thriputi* is the Sanskrit word for *Gnyathru* (the knower or one that knows), *Gnyana* (knowing) and *Gnéya* (that which is known.)

41. *Dhyánam* is no other process than active contemplation or meditation of Theosophists.

Antahkaranam is that internal sense whose purity, firmness and work are more to be cared for, and on whose adopting the right course and on whose success in that line depends one's spiritual development.

Gnyánam is the knowledge, the spiritual or divine knowledge, which is the result of the work of *Antahkaranam* working in right direction.

Agnyanam is the antithesis of the aforesaid *Gnyanam*.

48. *Satwagunams* :—Spiritually best qualities.

Rajasagunams :—Materially or worldly good qualities.

Tamasagunams :—Worldly worst qualities.

Jivanmukta :—Literally means one who has given up *Jiva* or life; but really one who is *in* this world though not of it.

49. The fact of an insect assuming the form of a fly is known in Sanskrit as *Bhramarakítanyayam*. This law is known to every school boy in India and abroad. Hindoo boys have very often tried this experiment and succeeded. The process is simple. Make a paper box or a tube; put a bee and a green caterpillar with some tender leaves in the box; and close the box. Then the bee begins its operation. It sits to look steadily into the face of the insect; whenever the latter moves a little, the bee stings it. This punitive discipline, continued for a week or so, creates such terror and fright in the insect that it entirely forgets everything, nay its self existence, but the form of its terrible master—bee; till by the end of nearly a fortnight the insect gradually assumes through this dreadful active meditation and devotion the very form of the bee with wings; and flies off as a bee when the lid is opened. This is both practically and scientifically true. This explains also the law of Affinity or Molecular attraction or Integration of homogeneous particles and the molecular repulsion or disintegration of heterogenous ones.

49. *Sama*, *Dama*, &c. Referring the reader to the article on the *Qualifications for Chelaship* in the September 1884 *Theosophist* in the opening page, for a better explanation of these terms, I shall here add my own explanation of the same with the view of assisting those readers that cannot conveniently see the article referred to.

(1) *Sama* is controlling or overcoming the internal sense or passion.

(2) *Dama* is curbing the external senses or passions.

(3) *Uparati* is gradually giving up the observance of all rituals and ceremonies as the acquisition of divine knowledge increases. This is the true meaning of *Sannyasam* or asceticism.

(4) *Titiksha* is being unaffected by heat and cold, joy and sorrow.

(5) *Shradhdha* is loving the Guru, the Ruler of the universe, the *Védas*, and *Sástras*.

(6) *Samádhána* is enjoying the tranquillity of mind after finding the satisfactory explanations of the doubtful and intricate points or *Mahávakyams* inculcated by the Guru;—rather tranquilising one's own mind after finding one's Guru's teachings corroborated by the explanations given in *Sástras*.

52. *Vidéhakaivalyam* :—a man is called a *Jivanmukta*, whose sole profession is the acquisition of *Gnyanam*. This *Jivanmukta* gives no room for *Agámi* and *Sanchit* karmams, for he neither is doing nor does any action whose consequence will be in store for his enjoyment; but he is still subject to the consequential results of his past actions or actions of his past life. He *must* taste their fruits whether sweet or sour. This is what is called *Prarabdha* which exhausts in its enjoyment. Thus he, the *Jivanmukta*, suffers fully in his *Sthula Saríra* which dies the moment the *Prarabdha* karma is exhausted. He dies now once for all, and attains that *Kaivalya*.

am or *Móksham* from which he never returns and therefore has no more rebirth, and which therefore is called *Vidéhakaivalyam* or literally *body-less-nirvana*.

57. *Brahma, Vishnu, Siva, &c.* Here *Brahma* is the creating principle. The *Sastras* personify the same, give it a body, and say that it is the embodiment of *Satvaguna*.

66. *Hridayakasa*, i. e., the *Akasa* or sky of *Hridaya* or heart. This is a figurative word. As the sun rises in the sky, so *Gnyanam*, which is compared to the sun, rises in the *Hridaya* or heart which again is compared to the sky.

67. *Errata* :—For "*Swayantirtham*" read "*Swatmatirtham*."

FAITH IN ASTROLOGY.

[THE following suggestive reply by a member of the Madura Branch to an enquiry as to whether the writer had any faith in Astrology and its predictions, has been forwarded to us for publication by the Hon. S. Subramaniam Iyer, F. T. S., President of the Branch] :—

The theory of universal attraction, which has been recognized by scientists to be magnetic, that is, both attractive and repulsive, teaches that everything in the universe attracts and is attracted by every other thing. Hence it follows that the earth magnetically attracts and is attracted by every other heavenly body, and the rotation of the earth around the sun is one of the results of the operation of this law of universal attraction. The sun is the source of a powerful magnetic emanation which in its turn engenders light and heat. It is the great nourisher and sustainer of the earth and all things on it. Botanists recognize the influence of the sun in the germination of a seed, in the growth of a plant, in the variety of colors in flowers, and in the production and ripening of fruits. Zoologists trace the various modifications of animal life, and varieties of types therein manifested to the same cause. Doctors have recognized the therapeutic value of the action of the sun's rays by recommending to some of their patients what is called the sun-cure, which consists in the daily exposure of the body to the sun for about half an hour. The moon has been believed to cause the well-known phenomena of the tides. Certain plants—as the mimosa for instance—are so sensitive to lunar influence that their petals close directly the moon is hidden behind a cloud and re-open when it emerges thence. Cultivators are aware of the prejudicial influences exerted by the moon on certain plants. Mad men rave under the moon's influence. The words 'moonstruck' and 'lunatic' are indications of the popular belief that the moon is connected with mental derangement. It is an observed fact that a person, who sleeps in the moonlight for a number of days consecutively, becomes disordered in mind and is liable to go mad. The crises of certain diseases accurately correspond with lunar changes. Such being the observed facts, it is but reasonable to infer generally that the planets exercise each its own influence on the earth and every creature on it. If this inference be correct, it is possible to conceive of a science the object of which would be to define such influences and the laws of their operation; in other words astrology is possibly a true science.

As to whether any particular system of astrological calculation is true or false, this can only be determined in the present state of knowledge by an actual application of the system to particular instances of accurately recorded births and a subsequent comparison of its predictions with the facts of the case. I say accurately recorded, for in the majority of ordinary cases the exact time of nativity is neither ascertained nor recorded. While believing therefore in the existence of a true science of astrology, I cannot so readily believe in astrologers. With few honorable exceptions, they are generally a set of quacks having but an imperfect knowledge of some particular system for the correctness of which there is no guarantee. In regard to their predictions, an additional element of uncertainty is introduced by the fact that the time of birth recorded rarely happens to be the true one. On the other hand, after making due allowance for these sources of error, there is still abundant evidence left, I think, of astrological predictions realized over long periods of time, which cannot be classed under the head of chance coincidences.

I hold moreover that astrology, being a calculation of the planetary influences on an individual, is merely a science of tendencies. In other words, the influences in themselves are such as to predispose the individual to adopt the line of action predicted. Man, however, being endued with what is called free-will, but what I prefer to call latent will-power or soul-power, may develop it to such an extent that he may successfully oppose the planetary influences and overcome what is popularly known as fate. It is only when the individual is passive, or when his will-power is undeveloped and feeble, or when the will-power being developed, he works in the direction of the planetary influences themselves, that astrological predictions will be realized. Hence it is that we hear it said that when a person possessing the necessary amount of developed will-power is initiated into the mysteries of occultism, he passes beyond the pale of astrological predictions.

Holding these views, you will see that I do not believe in absolute predestination—a doctrine which, if strictly construed, would annul all inducements to exertion and improvement on the part of the individual.

A. THEOSOPHIST.

Note:—As the subject of Astrology is an important one, we invite contributions on the subject, from members studying the same. We do not quite agree with our brother's views on the subject of predestination, unless he means thereby that course of effects, the causes of which were already produced by the individual during his previous "incarnation." We hold that the science of Astrology only determines the *nature of effects*, by a knowledge of the law of magnetic affinities and attractions of the Planetary bodies, but that it is the *Karma* of the individual himself, which places him in that particular magnetic relation. However, the claims of the *Science of Astrology* are ably put forward by our brother, and it would be interesting to have good contributions on the science itself.—*Editor*.

KAMA-LOCA AND THE BEARINGS OF THE ESOTERIC DOCTRINE ON SPIRITUALISM.

BY A. P. SINNETT.*

STUDENTS of the information lately obtained from Eastern sources for the elucidation of what is known as the Esoteric doctrine, are well aware that the teaching as yet conveyed to us is very incomplete. Certainly our views of Nature have been greatly enlarged with its help. We have been enabled to realize the general plan upon which the evolution of the human race proceeds, and to obtain a far more scientific conception of the moral law governing this progression than was obtainable previously by relatively blindfold speculation. But many of the processes of Nature concerned with the higher spiritual evolution of Man have but, as yet, been vaguely portrayed in the Theosophical writings which have so far been produced, and the work which now lies before those of us who are anxious to help on the inquiry which the Theosophical Society is engaged with, has to do chiefly, for the present, with the detailed examination of these processes. The walls of our intellectual palace have been built and the floors laid down, but we still have to decorate and furnish them before they constitute an entirely habitable abode for thought. Or to illustrate our position by means of a more natural analogy, we are now in the position—in regard to our study of the world, or world-system to which we belong—that early physiologists may have reached when the anatomy of Man was fairly well made out, when the general idea of the digestive chemistry which builds up flesh and bone was broadly appreciated, when the nature and purpose of muscular machinery was understood, but when the minutiae of the subject were still quite unexplored, and the working of a great many important organs but very dimly perceived. It will be our business now to take up one by one successive branches of our stupendous investigation, and attempt the examination of these with ever-increasing care and patience. Happily we shall be guarded now by our general familiarity with the framework of the whole natural design from the danger of misconceptions which, without that safeguard, would have been very likely to arise from a concentration of the mind on details.

*A Paper read before the London Lodge of the Theosophical Society.

The danger just referred to would be especially serious if we were to deal with the phenomena of human evolution immediately following the death of the physical body by the light of observation and experiment relating to that department of Nature alone. Perhaps there is no passage in the Esoteric teaching which has, up till a recent period, been left in deeper shade than that which has to do with such phenomena. But from the point of view now reached the propriety of the course which has been pursued in dealing, first, with the general design of Nature before paying special attention to this almost unhealthily attractive department of her operations, grows very apparent. Already we can to a certain extent discern the phenomena of that state of existence into which a human creature passes at the death of the body. The experience of Spiritualism has supplied us with facts concerning it in very great abundance. These facts are but too highly suggestive of theories and inferences which seem to reach the ultimate limits of speculation, and nothing but the bracing mental discipline of Esoteric study in its broadest aspect will protect any mind addressed to the consideration of these facts, from conclusions which that study shows to be necessarily erroneous. For this reason we, as Theosophical inquirers, have nothing to regret as far as our own progress in spiritual science is at stake, in the circumstances which have hitherto induced us to be rather neglectful of the problems that have to do with the state of existence next following our own. The only point of view from which we may be inclined to regret such neglect is that from which we contemplate the parallel studies of our colleagues in spiritual research, who are mainly occupied with the branch of our subject we have thus turned away from in the first instance. I think it is impossible to exaggerate the intellectual advantage we derive from having taken up other branches of the subject in preference to that in the beginning, for we are thus like students of a language who have mastered its grammar before we attempt to employ it in writing essays. But it is to be deplored that some of us have perhaps been led, by the course our own study has taken, to under-estimate in more ways than one the value and significance of the experiments to which Spiritualists have all the while been devoted. There has been much less sympathy, hitherto, than perhaps might have been set up between the Spiritualists at large and ourselves. There is no point at which the Esoteric teaching, as it has been conveyed to us, has been discovered erroneous. Looking back even on those portions of my own book which refer to the matter we have now in hand, I do not find that I have been betrayed into making any statement that will not bear the light of subsequent elucidation. But the Spiritualists all the while have been applying a higher magnifying power to the region of Nature with which they have been specially concerned, and though this has led them to ignore and disbelieve in the existence of other regions which it is quite as important, or more important, to comprehend, it certainly has invested them with knowledge concerning a great quantity of detail within the field of their observation, which we are not called upon in any way to finally set aside or disregard. With this conviction borne in on my own mind very strongly for some little time past, I gladly embrace the present opportunity of setting forth in some detail the expanded conception which some of us have recently been enabled to form, of that state of existence described in the Esoteric doctrine as Kama-loca, which is, obviously, the state with which spiritual mediumship brings us most readily into relation.

It will be remembered that the passages in the Esoteric teaching as first systematized for the service of Theosophical study, which deal with the passage from earth-life to the true spiritual condition of Devachan, are broadly to the following effect:—When a man dies the three lower principles are discarded and consigned to the graveyard. The real entity may then be regarded as consisting of four principles, themselves divisible in imagination into two duads, the lower having to do with the earth-life just spent, the higher with the spiritual life then re-awakening. A struggle, it has been represented, takes place in the sphere or state of existence immediately adjacent to our physical state—in Kama-loca—between the affinities which these two duads are imbued with. That struggle has been described as ending in the rapture of the fifth principle or human Ego; all its higher attributes passing with the sixth principle or immortal, spiritual soul, into Devachan, while the lower portions of the fifth principle, uniting with the fourth or animal soul, relapse into a tem-

porary existence of a relatively degraded kind, in Kama-loca, there gradually to disintegrate as the physical body disintegrates, or ought to be allowed to disintegrate, in the grave. The Kama-loca entities of this description have been called "shells," in accordance with some old-established precedents of occult literature, and Spiritualists generally think that Theosophy is disposed to regard these shells as playing a larger part in the phenomena of Spiritualism than their own experience leaves them willing to recognize as having to do with any such agencies.

Now the enlargement of our more recent conceptions on this subject, as I venture to interpret them, has to do with fuller light at last let in on the nature of the struggle above described. That struggle appears to be a very protracted and variegated process, and to constitute,—not as some of us may have conjectured at first, an automatic or unconscious assertion of affinities or forces quite ready to determine the future of the spiritual monad at the period of death,—but a phase of existence which may be, and in the vast majority of cases is more than likely to be, continued over a considerable series of years. And during this phase of existence it is quite possible for departed human entities to manifest themselves to still living persons through the agency of spiritual mediumship, in a way which may go far towards vindicating the impressions which Spiritualists derive from such communications.

It will be seen at once how, by thus applying a high magnifying power to this one transaction in the vast process of evolution on which each human soul is launched, the door is opened for a realm of new ideas connected with the communications addressed to us through spiritualistic channels.

But we must not conclude too hastily that the human soul going through the struggle or evolution of Kama-loca is in all respects what the first glance at the position, as thus defined, may seem to suggest. First of all, we must beware of too grossly materializing our conception of the struggle, by thinking of it as a mechanical separation of principles. There is a mechanical separation involved in the discard of lower principles when the consciousness of the Ego is firmly seated in the higher. Thus at death the body is mechanically discarded by the soul, which (in union, perhaps, with intermediate principles), may actually be seen by some clairvoyants of a high order to quit the tenement it needs no longer. And a very similar process may ultimately take place in Kama-loca itself, in regard to the matter of the astral principles. But postponing this consideration for a few moments, it is important to avoid supposing that the struggle of Kama-loca does itself constitute this ultimate division of principles, or second death upon the astral plane.

The struggle of Kama-loca is, in fact, the life of the entity in that phase of existence. As quite correctly stated in former explanations, the evolution taking place during that phase of existence is not concerned with the responsible choice between good and evil which goes on during physical life. Kama-loca is a portion of the great World of Effects,—not a sphere in which causes are generated (except under peculiar circumstances). The Kama-loca entity, therefore, is not truly master of his own acts; he is rather the sport of his own already established affinities. But these are all the while asserting themselves, or exhausting themselves, by degrees, and the Kama-loca entity has an existence of vivid consciousness, of one sort or another, the whole time. Now a moment's reflection will show that those affinities, which are gathering strength and asserting themselves, have to do with the *spiritual* aspirations of the life last experienced, while those which are exhausting themselves have to do with its *material* tastes, emotions and proclivities. The Kama-loca entity, be it remembered, is on his way to Devachan, or, in other words, is growing into that state which is the Devachanic state, and the process of growth is accomplished by action and reaction, by ebb and flow, like almost every other in Nature,—by a species of oscillation between the conflicting attractions of matter and spirit. Thus the Ego advances towards Heaven, so to speak, or recedes towards earth, during this Kama-loca existence, and it is just this tendency to oscillate between the two poles of thought or condition that brings him back occasionally within the sphere of the life he has just quitted.

It is not by any means at once that his ardent sympathies with that life are dissipated. His sympathies with the higher aspects of that life, be it remembered, are not even

on their way to dissipation. For instance, in what is here referred to as earthly affinity, we need not include the exercise of affection, which is a function of Devachanic existence in a preeminent degree. But perhaps even in regard to his affections there may be earthly and spiritual aspects of these, and the contemplation of them, with the circumstances, and surroundings of the earth-life, may often have to do with the recession towards earth-life of the Kama-loca entity referred to above.

Of course it will be apparent at once that the intercourse which the practice of spiritualism sets up between such Kama-loca entities as are here in view, and the friends they have left on earth, must go on during those periods of the soul's existence in which earth memories engage its attention; and there are two considerations of a very important nature which arise out of this reflection.

1st. While its attention is thus directed, it is turned away from the spiritual progress on which it is engaged during its oscillations in the other direction. It may fairly well remember, and in conversation refer to, the spiritual aspirations of the life on earth, but its new spiritual experiences appear to be of an order that cannot be translated back into terms of the ordinary physical intellect, and, besides that, to be not within the command of the faculties which are in operation in the soul during its occupation with old-earth memories. The position might be roughly symbolised, but only to a very imperfect extent, by the case of a poor emigrant, whom we may imagine prospering in his new country, getting educated there, concerning himself with its public affairs and discoveries, philanthropy and so on. He may keep up an interchange of letters with his old relations at home, but he will find it difficult to keep them *au courant* with all that has come to be occupying his thoughts. The illustration will only fully apply to our present purpose, however, if we think of the emigrant as subject to a psychological law which draws a veil over his understanding when he sits down to write to his former friends, and restores him during that time to his former mental condition. He would then be less and less able to write about the old topics as time went on, for they would not only be below the level of those to the consideration of which his real mental activities had risen, but would to a great extent have faded from his memory. His letters would be a source of surprise to their recipients, who would say to themselves that it was certainly so-and-so who was writing, but that he had grown very dull and stupid compared to what he used to be before he went abroad.

2ndly. It must be borne in mind that a very well known law of physiology, according to which faculties are invigorated by use and atrophied by neglect, applies on the astral as well as on the physical plane. The soul in Kama-loca, which acquires the habit of fixing its attention on the memories of the life it has quitted, will strengthen and harden those tendencies which are at war with its higher impulses. The more frequently it is appealed to by the affection of friends still in the body to avail itself of the opportunities furnished by mediumship for manifesting its existence on the physical plane, the more vehement will be the impulses which draw it back to physical life, and the more serious the retardation of its spiritual progress. This consideration appears to involve the most influential motive which leads the representatives of Theosophical teaching to discountenance and disapprove of all attempts to hold communication with departed souls by means of the spiritual science. The more such communications are genuine the more detrimental they are to the inhabitants of Kama-loca concerned with them. In the present state of our knowledge it is difficult to determine with confidence the extent to which the Kama-loca entities are thus injured. And we may be tempted to believe that in some cases the great satisfaction derived by the living persons who communicate, may outweigh the injury so inflicted on the departed soul. This satisfaction, however, will only be keen in proportion to the failure of the still living friend to realise the circumstances under which the communication takes place. At first, it is true, very shortly after death, the still vivid and complete memories of earth-life may enable the Kama-loca entity to manifest himself as a personage very fairly like his deceased self, but from the moment of death the change in the direction of his evolution sets in. He will, as manifesting on the physical plane, betray no fresh fermentation of thought in his mind. He will never, in

that manifestation, be any wiser or higher in the scale of Nature than he was when he died; on the contrary, he must become less and less intelligent and apparently less instructed than formerly, as time goes on. He will never do himself justice in communication with the friends left behind, and his failure in this respect will grow more and more painful by degrees.

Yet another consideration operates to throw a very doubtful light on the wisdom or propriety of gratifying a desire for intercourse with deceased friends. We may say, never mind the gradually fading interest of the friend who has gone before, in the earth left behind; while there is anything of his or her old self left to manifest itself to us, it will be a delight to communicate even with that. And we may argue that if the beloved person is delayed a little on his way to Heaven by talking with us, he or she would be willing to make that sacrifice for our sake. The point overlooked here is, that on the astral, just as on the physical plane, it is a very easy thing to set up a bad habit. The soul in Kama-loca once slaking a thirst for earthly intercourse at the wells of mediumship will have a strong impulse to fall back again and again on that indulgence. We may be doing a great deal more than diverting the soul's attention from its own proper business by holding spiritualistic relations with it. We may be doing it serious and almost permanent injury. I am not affirming that this would invariably or generally be the case, but a severe view of the ethics of the subject must recognise the dangerous possibilities involved in the course of action under review. On the other hand, however, it is plain that cases may arise in which the desire for communication chiefly asserts itself from the other side: that is to say, in which the departed soul is laden with some unsatisfied desire—pointing possibly towards the fulfilment of some neglected duty on earth the attention to which on the part of still-living friends may have an effect quite the reverse of that attending the mere encouragement of the Kama-loca entity in the resumption of its old earthly interests. In such cases the living friends may, by falling in with its desire to communicate, be the means, indirectly, of smoothing the path of its spiritual progress. Here again, however, we must be on our guard against the delusive aspect of appearances. A wish manifested by an inhabitant of Kama-loca may not always be the expression of an idea then operative in his mind. It may be the echo of an old, perhaps of a very old, desire, then for the first time finding a channel for its outward expression. In this way, although it would be reasonable to treat as important, an intelligible wish conveyed to us from Kama-loca by a person only lately deceased, it would be prudent to regard with great suspicion such a wish emanating from the shade of a person who had been dead a long time, and whose general demeanour as a shade did not seem to convey the notion that he retained any vivid consciousness of his old personality.

The recognition of all these facts and possibilities of Kama-loca will, I think, afford Theosophists a gratifying explanation of a good many experiences connected with spiritualism which the first brief sketches of the Esoteric doctrine, as bearing on this matter, left in much obscurity. I call the explanation gratifying, because whether Spiritualists, for the most part, reject the teaching on which we rely, or whether, as I hope may be the case, in progress of time they accept it as embracing their own experience, and sweeping on beyond this, they are a body of inquirers with whom we cannot but feel ourselves attached by many bonds of sympathy. Indeed, as contrasted with the outer world of materialists and slaves of religious dogma, Theosophists and Spiritualists ought to be regarded as forming one body. Their disagreements are as between themselves, and could hardly be understood by outsiders quite unconnected with any investigation of truth on the spiritual plane. I think, therefore, it should be a subject for us of great satisfaction, to begin to see an important group of problems connected with the work of the Spiritualists—problems which hitherto we have had to put aside as insoluble by the light of our teaching—coming now within the range of that teaching as its limits expand—or, to be more accurate, as its detail becomes fuller. The difference, I take it, between the attitude of mind of a Theosophist and that of any other person engaged in spiritual inquiry is, that the Theosophist perceives the inevitable trustworthiness of the Esoteric doctrine as a whole, and when some minor observation of Nature appears to conflict with it, he is inclined to believe that the contradiction will give way eventually to a

new view of the observation rather than to a reconstruction of the great generalization of the doctrine. In this way, while our information about Kama-loca remained incomplete, independent inquirers finding it in apparent conflict with their own experience, treated it as altogether unacceptable; but I think our policy of leaning to its acceptance provisionally, while we waited for more light to explain its applicability to facts it did not seem at once to meet, is ultimately finding an adequate justification.

For it will be seen that there is nothing in the explanation now given in reference to the normal evolution of souls in Kama-loca which conflicts with any statement on that subject previously made. The comprehension, on the contrary, that may now be formed of the way the Kama-loca entity develops towards his Devachanic state, shows us how inevitable it must be that an enormous number of such entities must always be existing in Devachan in a state of great intellectual decrepitude in regard to the aspect they present to the earthly observer. These will have sunk, as regards the activity of their lower astral principles, into the condition of the altogether vague, and unintelligible entities, which occult writers have denominated "shells." The designation is not a happy one. It would have been better perhaps to have followed another precedent, and to have called them "shades," but either way their condition would be the same. All the vivid consciousness inhering as as they left the earth in the principles appropriately related to the activities of physical life, has been transferred to the higher principles which do not manifest at séances. Their memory of earth-life has almost become extinct. Their lower principles are in such cases only reawakened by the influences of the mediumistic current into which they may be drawn, and they become then little more than astral looking glasses, in which the thoughts of the medium or sitters at the séance are reflected. If we can imagine the colours on a painted canvas sinking by degrees into the substance of the material, and at last re-emerging in their pristine brilliancy on the other side, we shall be conceiving a process which might not have destroyed the picture, but which would leave a gallery in which it took place, a dreary scene of brown and meaningless backs and that is very much what the Kama-loca entities become before they ultimately shed the very material on which their first astral consciousness operated, and pass into the wholly purified Devachanic condition, in which for the moment it is not our business to attempt in imagination to follow them.

But this is not the whole of the story which teaches us to regard manifestations coming from Kama-loca with distrust. Our present comprehension of the subject enables us to realize that when the time arrives for that second death on the astral plane, which releases the purified Ego from Kama-loca altogether and sends it onward to the Devachanic state—something is left behind in Kama-loca which corresponds to the dead body bequeathed to the earth when the soul takes its first flight from physical existence. A dead astral body is in fact left behind in Kama-loca, and there is certainly no impropriety in applying the epithet "shell" to that residuum. The true shell in that state disintegrates in Kama-loca before very long, just as the true body left to the legitimate processes of Nature on earth would soon decay and blend its elements with the general reservoirs of matter of the order to which they belong. But until that disintegration is accomplished, the shell which the real Ego has altogether abandoned, may even in that state be mistaken sometimes at spiritual séances for a living entity. It remains for a time an astral looking-glass, in which mediums may see their own thoughts reflected, and take these back, fully believing them to come from an external source. These phenomena in the truest sense of the term are galvanized astral corpses, none the less so, because until they are actually disintegrated a certain subtle connection will subsist between them and the true Devachanic spirit; just such a subtle communication as subsists in the first instance between the Kama-loca entity and the dead body left on earth. That last-mentioned communication is kept up by the finely-diffused material of the original third principle, or *linga shari-ra*, and a study of this branch of the subject will, I believe, lead us up to a better comprehension than we possess at present of the circumstances under which materializations are sometimes accomplished at spiritual séances. But without going into that digression now, it is enough to recognize that the analogy may help to show how, between the Devachanic entity and the discarded shell in Kama-loca a similar con-

nection may continue for a while; acting, while it lasts,—as a drag on the higher spirit, but perhaps—as an after-glow of sunset on the shell. It would surely be distressing, however, in the highest degree to any living friend of the person concerned, to get, through clairvoyance, or in any other way, sight or cognition of such a shell and to be led into mistaking it for the true entity. X

The comparatively clear view of Kama-loca which we are now enabled to take, may help us to employ terms relating to its phenomena with more precision than we have hitherto been able to attain. I think if we adopt one new expression, "astral soul," as applying to the entities in Kama-loca who have recently quitted earth-life, or who for other reasons still retain, in the aspect they turn back towards earth, a large share of the intellectual attributes that distinguished them on earth, we shall then find the other terms in use already adequate to meet our remaining emergencies. Indeed, we may then get rid entirely of the inconvenient term "elementary," liable to be confused with elemental, and singularly inappropriate to the beings it describes. I would suggest that the astral soul as it sinks (regarded from our point of view) into intellectual decrepitude, should be spoken of in its faded condition as a shade, and that the term shell should be reserved for the true shells or astral dead bodies which the Devachanic spirit has finally quitted.

We are naturally led in studying the law of spiritual growth in Kama-loca to inquire how long a time may probably elapse before the transfer of consciousness from the lower to the higher principles of the astral soul may be regarded as complete; and as usual, when we come to figures relating to the higher processes of Nature, the answer is very elastic. But I believe the higher Esoteric teachers of the East declare that as regards the average run of humanity—for what may be called, in a spiritual sense, the great middle classes of humanity—it is unusual that a Kama-loca entity will be in a position to manifest as such for more than twenty-five to thirty years. But on each side of this average the figures may run up very considerably. That is to say, a very ignoble and besotted human creature may hang about in Kama-loca for a much longer time, for want of any higher principles sufficiently developed to take up his consciousness at all, and at the other end of the scale the very intellectual and mentally-active soul may remain for very long periods in Kama-loca (in the absence of spiritual affinities of corresponding force), by reason of the great persistence of forces and causes generated on the higher plane of effects.

It ensues from this that there is no impossibility in the nature of things why in some cases men of great intellectual eminence, who may have passed away perhaps even centuries ago, may not sometimes communicate with living persons through mediumship *appropriate to their affinities*; but this consideration does not relieve us from the propriety of regarding with the greatest possible distrust the claims of too obliging "shades," or "shells," who reflect the thoughts of mediums or sitters at séances, and announce themselves to the company by imposing names.

Kama-loca is a region of almost infinite variety, and a good deal has been said from time to time in Theosophical writings on the subject of its non-human inhabitants. On this head I have no fresh information to offer at present, and though we know that elemental influence is an exceedingly important factor in the phenomena of spiritualism, a more detailed comprehension of that branch of the subject must await our later studies. There is, however, one other important possibility connected with manifestations reaching us by the usual channels of communication with Kama-loca, which it is desirable to notice here, although from its nature the realisation of such a possibility cannot be frequent.

No recent students of Theosophy, like ourselves, can expect to know as yet very much about the conditions of existence which await Adepts who relinquish the use of physical bodies on earth. The higher possibilities open to them appear to me quite beyond the reach of intellectual appreciation. No man is clever enough, by virtue of the mere cleverness seated in a living brain, to understand Nirvana; but it would appear that Adepts in some cases elect to pursue a course lying midway between re-incarnation and the passage into Nirvana, and in the higher regions of Devachan; that is to say, in the *arupa* state of Devachan may await the slow advance of human evolution towards the exalted condition they have thus attained. Now an Adept who had thus become a Devachanic spirit of the most elevated type would not be cut off by the conditions of his Devachanic state—as would be

the case with a natural Devachanic spirit passing through that state on his way to re-incarnation—from manifesting his influence on earth. His would certainly *not* be an influence which would make itself felt by the instrumentality of any physical signs to mixed audiences, but it is not impossible that a medium of the highest type—who would more properly be called a seer—might be thus influenced. By such an Adept spirit some great men in the world's history may from time to time have been overshadowed and inspired, consciously or unconsciously as the case may have been. But the possibility has no proper connection with the subject of this paper, and is only mentioned here, because it seemed possible that otherwise some inquirers would have sought among the various aspects of Kama-loca for the explanation of that rare seership which by virtue of the assistance given from the other side, may sometimes leap beyond Kama-loca altogether.

The disintegration of shells in Kama-loca will inevitably suggest to anyone who endeavours to comprehend the process at all, that there must be in Nature some general reservoirs of the matter appropriate to that sphere of existence corresponding to the physical earth and its surrounding elements, into which our own bodies are resigned at death. The grand mysteries on which this consideration impinges will claim a far more exhaustive investigation than we have yet been enabled to undertake; but one broad idea connected with them may usefully be put forward without further delay. The state of Kama-loca is one which has its corresponding orders of matter in manifestation round it. I will not here attempt to go into the metaphysics of the problem, which might even lead us to discard the notion that astral matter need be any less real and tangible than that which appeals to our physical senses. It is enough for the present to explain that the propinquity of Kama-loca to the earth which is so readily made apparent by spiritualistic experience, is explained by Oriental teaching to arise from this fact, that Kama-loca is just as much in and of the earth as during our lives our astral soul is in and of the living man. The stage of Kama-loca, in fact, the great realm of matter in the appropriate state which constitutes Kama-loca and is perceptible to the senses of astral entities, as also to those of many clairvoyants, is the fourth principle of the earth, just as the *Kama-rupa* is the fourth principle of man. For the earth has its seven principles like the human creatures who inhabit it. Thus, the Devachanic state corresponds to the fifth principle of the earth, and Nirvana to the sixth principle. Consideration of this idea will, perhaps, assist us in a very remarkable way to comprehend some processes of planetary evolution. But that speculation would carry us into another region of our inquiry, and for the present I think we have quite enough to do in enlarging and filling up our conceptions of Kama-loca.

EDITOR'S NOTE.

The word "rapture" seems an unhappy expression, as it suggests the idea of a separate entity, whereas only a principle is under discussion. The "higher attributes" of the 5th principle are evolved in it, during the life time of the Personality, by its more or less close assimilation with the *sattva*, by the development, or rather the spiritualization by the *Buddhi* of the intellectual capacities which have their seat in the *Manas* (the fifth). During the struggle spoken of and when the spiritual monad striving to enter the Devachanic state is being subjected to the process of purification, what happens is this; personal consciousness, which alone constitutes the personal Ego, has to rid itself of every earthly speck of grossly material taint before it becomes capable of living "in spirit" and as a spirit. Therefore while the upper consciousness with all its noblest higher feelings—such as undying love, goodness, and all the attributes of divinity in man, even in their latent state—are drawn by affinity towards, follow and merge into the monad, thus endowing it,—which is part and parcel of universal consciousness and has therefore no consciousness of its own—with a personal self-consciousness—the dross of our earthly thoughts and cares, "the material tastes, emotions and proclivities" are left to lurk behind in the shell. It is, so to say, the pure incense, the spirit of the flame, disengaging itself from the ashes and cinders of the burnt-up fire. The word "rapture" therefore is a misleading one.

The "Soul when laden with unsatisfied desires" will remain "earth-bound" and suffer. If the desire is on a purely earthly plane, the separation may take place notwithstanding and the shell alone be left wandering: if it were some act of justice and beneficence, such as the redress of a wrong, it can be accomplished only through visions and dreams, the spirit of the impressed person being drawn within the spirit of the Devachanee, and by assimilation with it, first instructed and then led by Karma to redress the wrong. But in no case is it a good or meritorious action for "living friends" to encourage the simulacra, whether shells or entities, to communicate. For, instead of "smoothing the path of its spiritual progress," they impede it. In days of old, it was the initiated hierophant under whose guidance the mediums of the *adyta*, the sybils, the oracles and the seers acted. In our days there are no initiated priests or adepts at hand to guide

the blind instincts of the mediums; themselves the slaves of yet blind influences. The ancients knew more about those matters than we do. There must be some good reason why every old religion prohibits intercourse with the dead as a crime. Let the Hindus always bear in mind, what the Atherva Veda says to that effect, and the Christians the prohibition of Moses. Subjective, purely spiritual "Mediumship" is the only harmless kind, and is often an elevating gift that might be cultivated by every one:—(Ed.)

NOTES ON OCCULT PHILOSOPHY.

By T. SUBBA ROW GARU, B. A., B. L., F. T. S.

The following notes of answers to philosophical questions put by some of the Delegates at the Convention of the T. S., were taken at the time by a member.

DEVACHAN.

It has been asked why the activity exhibited by a human monad in Devachan should last through a longer period of time than that same monad's activity on the present plane of existence?

From our present stand-point the difference is a great one, but this is not so from the stand-point of the Devachanee. When a Yogi is in a state of samadhi, years may pass and seem only months or days to him. Energy exerted on the astral plane produces effects which last for a longer period of time than those produced by an equal amount of energy on the material plane, for the reason that less friction or opposition is encountered on the astral plane.

On the objective plane, the metallic sound produced by the striking of a bell will not last more than five or six minutes, however finely the bell be made; but after the sound seems dead to the ordinary man, a chela can hear it on the astral plane for one or two hours longer. So we say that the momentum being the same, the period of time occupied by effects differs on the material and on the astral plane.

It is not possible to fix beforehand the definite length of the time passed by a human being or even a race, in Devachan; that depends a great deal upon the nature and development of the spiritual monad in the man, and also on the impulses it has generated in the world of effects and, more or less, on the nature of the man's aspirations. When the element of spirituality appears in the monad, its Devachanic existence will be longer. Perhaps the highest adept, after making a careful psychical analysis of a man, would be able to foretell the length of the latter's stay in Devachan within one or two thousand years, but he could not give the exact duration.

In estimating the influence on a man's Devachanic existence of a particular thought or train of thought, we must enquire into the utility of the latter and its effect on the world at large, and not imagine that everything depends upon whether the thought is subjective or objective.

It is a mistake to suppose that ideation which refers to practical work has less potentiality in this direction than ideation which only relates to the mental plane.

Good work on the physical plane helps on our spiritual development.

First, by its influence on the formation of habits; a man constantly engaged in doing good works is not likely to fall into bad habits.

Secondly, by its effects on both the astral and the physical plane, a good action has the effect of concentrating good influences on the doer. When a man makes bad Karma, by the very ideation he attracts to himself forces which will lead him from bad to worse. A man, who has good ideas, attracts influences of quite a different kind and these will begin to help him on his way.

On the other hand, actions must not be judged of by their effects alone, because then one element is wanting, the inward impulse prompting the act must also be taken into consideration.

The question of our responsibility for the occurrence of a bad thought must be considered from a purely causal stand-point, so that the introduction of anything like the idea of a judge may be avoided.

The fact that the bad thought has occurred in your mind, makes an impression on the astral plane, though, if the thought is driven away by opposition, the bad effects may be neutralized. But if your will-power gives way to the bad ideas, they will produce evil effects, whereas if a determined will-power controls your thoughts, you will get into the path of virtue.

Devachanic existence does not always begin immediately after death. The period in the case of very good people begins immediately and the transition of Kamaloka is not felt.

There are no doubt a few other cases, such as that of an infant, whose monad has exhausted the results of its Karma, or where there is some physical reason against existence in a particular body, where the reincarnation may take place after a few minutes, or on the other hand it may not do so for a hundred years, during which period the entity is in a profound sleep and there is nothing like ideation.

When an entity reincarnates, the shell is invariably disintegrated.

THE HUMAN MONAD.

A complete explanation of what is meant by the term "human monad" would include the whole range of occult science. It may be said, however, that the human monad is not identical with the seventh principle, the Atma or Logos; it is the energy which works through the sixth principle. It is the one energy diffused from the Logos, the one life proceeding from the Logos as an active entity.

What is meant will be best explained in a simile.

Take the sun; according to the occult theory, that which emanates from it is uniformly spread throughout boundless space, the sun is like a focus in which this matter is concentrated and through which it is given off as visible light and heat. The one element is Parabrahm, and whenever the centre of activity called the Logos emerges from it as an active force, this force is the one element in its active condition, the one life, and it is the very same power which Hartmann describes as the one unconscious energy which may be called the will-power of nature, which produces consciousness and every other physical fact in the manifested universe.

We cannot say it comes into existence at any particular time, it seems latent in the one life throughout, but at its appearance as an active energy, it is the first germ of consciousness in the whole universe. This is Atma.

This is but one power, it begins to work through all the gradations of the various kingdoms, and on arriving at the plane of human volition, becomes differentiated and acquires a certain kind of individuality and this we call the monad. If this monad were not interconnected with the Logos, immortality would be impossible, but as it has been diffused through the Logos, there is a chance of its passing back through the Logos again and so gaining immortality.

The experiences of to-day are not those of to-morrow, each day a man may be considered as a different being, but there seems to be something within each of us on which all these varied experiences are strung and by which they have something like a continuity. The monad may be considered as a string on which the experiences of many births are strung. You may consider the Logos as the basis of innumerable monads. These never die out but start into active existence again. All the human beings whose experiences have been brought to the Logos by the travelling monad may be said to have gained immortality, but sometimes the monad becomes so opposed in its magnetic effect to the Logos from which it has emanated, that its absorption is impossible. This happens only in the case of a very wicked man, and then that monad never gains immortal-

ity; it may live on till the Pralaya arrives; and is then merged into the ocean of cosmic matter without transferring its impressions to any Logos.

A monad may remain for perhaps millions of years, till the Pralaya comes, this time can be almost called infinity, but it is as nothing in comparison to the existence of the Logos itself.

Is the ego ever really wiped out or effaced?

The monad is never killed though the man may be. You call the monad by a particular name so long as it retains the owner's subjective experiences, but when the monad is made quite clean, you can say the experiences are wiped out. A monad is only a centre of energy.

Nirvana means the absorption into the Logos, but for the purpose of differentiating, three conditions are intended by the one name. A period of rest not only from objective but also from subjective activity arrives after the completion of each round, but the real Nirvanic condition is only reached when the monad is transferred into the Logos and the man's life becomes part of the life of the Logos.

Many have asked whether after the close of one solar manwantara, when a particular monad is absorbed into the Logos, if by the activity of the same Logos that monad is again ejected; if so it would be said that even after the absorption birth is possible, but from the standpoint of the Logos there is no birth. Just as I may send my aura to your brain, the Logos emits a ray from itself into matter, the Logos does not suffer, but the ray does. From the standpoint of the Logos there is no rebirth.

The Logos has an objective existence. Beyond Logos there is the unmanifested Parabrahm.

Vishnu is the Logos. Brahma is the universal mind, the Demiurgos.

Each Logos has a consciousness of its own. Consciousness which is non-consciousness, means a state of consciousness unlike the state of consciousness with which we are acquainted.

SECOND PART OF THE UNPUBLISHED WRITINGS OF ELIPHAS LEVI.

I.

Divination.

THERE are two ways of divining. Either through the process of reasoning or by second sight. Reasoning consists of a correct observation of facts followed by a logical deduction of cause and effect. Second sight is a special intuition similar to that of lucid somnambules who can read the past, the present and the future in the universal ether.

Edgar Poë gives an account of a certain Auguste Dupin who could divine thoughts and discover the secrets of the most complicated affairs by a particular system of observation and deduction; a system which our criminal lawyers would do well to study and to employ. Sometimes in criminal cases some apparently insignificant circumstances are left out of consideration, while these very unappreciated facts would have served to show the truth, and the truth appears sometimes very strange, unexpected and improbable, as we find it, for instance, in Edgar Poë's story, entitled "The Double murder in the Rue de la Morgue." What would the world say if it were discovered some day, that the poisoning of Mme. Lafarge was due to nobody's evil intentions, that the person who mixed the poison was at that time in a somnambule condition, and that under the influence of certain emotion during her sleep, she arose and mixed arsenic with the bicarbonate of soda and with the face powder of Marie Capelle, dreaming perhaps that thereby a poisoning of which she was afraid that her son might be the victim, could be prevented. We are dealing here with a theory, which may or may not be true; but it would perhaps have been well before passing sentence, to examine closely the reasons why Madame Lafarge always talked of poisoning; why she never undressed at bedtime, but slept in her day-clothes; why strange noises were heard at night in that house, and why arsenic was distributed everywhere without discrimination or judgment. Such circumstances might have impressed Mr. Dupin with their importance, but the

judges who were highly prejudiced against the accused never considered them worthy of consideration, the accused was sentenced to death, asserting her innocence up to the last moment. Many similar illustrations might be brought forward. It is well known in what manner Solomon discovered which of the two disputing women was the real mother of the child. The features, the walk, the habitudes, etc., of individuals gives indications of their character and can assist us in reading their thoughts. The formation of their heads and hands often shows the inclinations of the possessors; but we must not forget that man is a free agent and able to counteract evil natural tendencies by his will. We must also remember that good talents can become perverted and a good nature depraved, and that the best may become the worst, if they willingly fall.

The science of the great and infallible laws of equilibrium may also help us to predict the destiny of men. A worthless fellow may have grand opportunities and nevertheless remain useless; a very impulsive or passionate person who rushes into excesses may perish in those excesses or perhaps the unavoidable reaction will come in time to save him; the Christianity of Stylites and the saints of the desert was a consequence of the reaction caused by the revels of Tiberius and Heliogabalus.

At the time of Jansenism, this same terrible Christianity was a folly which outraged nature and which prepared the orgies of the French revolution. The excess of freedom in 1793 ended in despotism; excess of a force in one direction always helps to produce a movement in an opposite direction. It is the same in philosophy and religion; exaggerated truths become very dangerous lies. When, for instance, Jesus Christ said to his apostles: "Whoever listens to you, listens to me, and who listens to me, listens to him who sent me," he established a hierarchy with a discipline and a uniformity of teaching, and invested this method, which is divine because it is natural, with an infallibility relative to his own teachings, and he thereby gave to no ecclesiastical tribunal the right to condemn the scientific discoveries of Galileo.

The exaggeration of this principle of dogmatic and disciplinary infallibility produced the immense catastrophe in which the Christian Church was, so to say, *in flagrante delicto* persecuting the truth. Paradoxes were answered by paradoxes, the church would not recognise the rights of reason and the rights of faith were disregarded in return. The human spirit is an invalid who walks by the aid of two crutches, science and religion. A false philosophy has taken away his religion and fanaticism has taken away his science. What can he do? Only grovel like a worm between the blasphemies of Proudhon and the absurdities of the Syllabus.

The rage of incredulity cannot compete in strength with the fury of fanaticism, on account of the ridicule attached to it. Fanaticism is an exaggerated affirmation, incredulity an exaggerated negation, which is necessarily ridiculous. What can exaggeration of negation mean except less than nothing and this is not a sufficient matter to dispute about.

Thus we see on one side impotency and disappointment, and on the other obstinacy and usurpation, and we fall under the heavy pressure of blind belief and the interests of those who profit by our weakness. The old world which was believed to have died revives again before our eyes and a new revolution begins. All this could have been foretold, all this was plainly written in the law of equilibrium, all this was foretold, and in the same manner it will be easy to foretell now what the future will bring. A revolutionary spirit is at present working amongst the exclusively catholic nations, such as Italy, Spain and Ireland in a sense of religious despotism and exaggeration. At the same time Protestant Germany grows towards freedom of conscience and independence of thought. France is offering her sword to clerical reaction and thereby assists in the development of materialism. Religion becomes a matter of politics and industry; the best minds turn away and seek refuge in science; but science will finally be led by her seeker to find God and will force religion to come to her side. The gross theological ideas of the Middle Ages will appear so absurd that it will even seem ridiculous to mention them; the letter will then give way to the spirit and the great universal religion of the world will appear.

To predict that event is not an act of divination, because that event has already begun to make its appearance, and its effects can already be traced in its causes. Each day

brings forth new discoveries, helping to explain the text of Genesis and to prove the ancient wisdom of the Kabala. Camille Flammarion has already taught us to see God in the Universe; long ago the mouths which condemned Galileo have become silent; Nature calumniated for so long is becoming justified by being better known, and the blasphemers of yesterday will be the prophets of to-morrow. To show that many creations have preceded ours, that the days of Genesis cover immense periods of years or ages, that the tale of Joshua commanding the sun to stand still, was nothing but a poetical expression, that the most absurd Bible stories are only beautiful allegories, &c., does not diminish the value of the Bible and does not abolish its authority. All that is dogmatic in that book comes from the church, but everything that refers to archæology, chronology, physic, history, &c., belongs exclusively to science, whose authority in such matters is undeniable and entirely independent of faith. The most enlightened theologians recognise this fact already without daring to say so and they are perhaps right in keeping silence. It is not advisable that the officers of an army should walk much faster than the old men and children. Those who are in too great haste to advance will find themselves alone and are liable to get lost in their solitude as has already happened to many. The officers should not lose the way to the camp, and be always ready to return to it in case of necessity. Scouts should always be prudent. When Messianism will have arrived, that is, when the true reign of Christ will be realised upon earth, wars will cease, because politics will cease to be clever impostures or abominable brutalities. There will be a truly international law, because there will be an international duty. There will then be only one flock and one shepherd.

But if we can put any confidence into the prophetic traditions, perfect order will not be established in the world before the judgment-day; that is before the transformation and the renewal of our planet takes place. Imperfect men are usually enemies of truth and incapable of deep reasoning. Vanities and ignoble desires divide them now and will always divide them, and justice will not be perfect on earth until the wicked are either converted or suppressed.

Divinations of the future by sagacity and by induction may be called prescience, that which is done by second sight or by magnetic intuition is a presentiment. The presensitive power can be augmented by self-magnetisation or producing a kind of hypnotism by means of certain arbitrary or conventional symbols whose contemplation throws the thoughts into a half slumber. These symbols are selected at random, because we want to consult the oracles of fate rather than reason. It is an act of invocation of the shadow, an appeal to madness, a sacrifice of lucid thought to a thing without a name that roams abroad by night.

Divination, as its name indicates, is a divine act and perfect prescience is a divine attribute. Divine men are therefore necessarily prophets. A good and wise man thinks and acts in union with the divine principle which lives in us all and speaks continually to us; but the turmoil of the passions hinders our hearing its voice. The wise, whose souls are calm, are listening to that sovereign and peaceful voice; their thoughts are like pure and tranquil water in which the divine sun reflects its splendor.

The souls of the saints are like sensitive plants, they shrink at the contact of the profane and turn away with horror from everything that is impure. They have a peculiar sense of perception, by which they are enabled to discern and to analyse the emanations of souls. They feel uncomfortable in the presence of the wicked, and the company of the vulgar causes them suffering. They see around evil-disposed persons a halo of darkness which is repulsive, and around the well-disposed an aureole of light which attracts them. St. Germain d'Auxerre was thus enabled to discover St. Genevieve; thus Wm. Postel found new youth in his discussions with Mother Jeanne; thus Fenelon learned to know and love the patient Madame Guyon. The parish-priest of Ars, the respected Mr. Vianney, penetrated the thoughts of those with whom he spoke, and when persons attempted to lie to him, they invariably made a failure. On a certain occasion he examined the inhabitants of La Salette and made them contradict all their former statements. They at first pretended to have seen an apparition, but when he asked them, they could not help confessing that they had seen nothing extraordinary, and had been amusing themselves by making a preconcerted and amplified story out of a simple dream.

There is also a kind of divination resulting from great enthusiasm and from exalted passions. The powers of the soul seem to create *that* which they demand. The efficacy of the prayer of such persons is not doubtful. They say: "Amen, so must it be;" and it is so, because such was their Will.

Note.—Some of the unpublished writings of Eliphas Levi deal entirely and some in part with exclusively theological matters, such as discussions of the merits and demerits of Catholicism and Protestantism and their future prospects. Some deal with political questions in France which have long ago been solved or superseded by others. All such matters and especially his speculations about the supposed infallibility of the Pope of Rome are things about which no progressive person will care to read. They can therefore hardly be of any interest to the student of Occultism and are consequently omitted.—*Transl.*

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM.

X.

THE TWO-FOLD ACTION OF THE LAW OF KARMA ON THE VARIOUS PLANES.

By the term *Karma* we understand the law of conservation of energy which regulates the effects of merit or demerit. It is the law of compensation on a plane where individual will and reason comes into action; the law by which merit receives its reward and demerit its punishment; not according to the arbitrary decision of a natural or supernatural judge; but as a certain and necessary consequence of thoughts harboured or acts performed. To be capable of merit or demerit, it is necessary that the being deserving punishment or reward should be to some extent a responsible and reasonable being; because only such a being is competent to judge of his actions and to choose between good and evil according to his own will. A stone, a plant or an oyster cannot voluntarily confer benefits, avoid dangers or discriminate between good and evil, and although the law of cause and effect holds good on the lowest physical planes as well as on the higher ones, the law of Karma can only be said to come into operation when moral responsibility has commenced and it must cease with moral responsibility. Life is made up of the results of previous Karma gained either in this life or in a former one, and of the action of the will either consciously or unconsciously induced. The lowest kingdoms of nature act entirely in accordance with the laws of nature that control them; there is no exertion of individual will, consequently no individual responsibility, no merit or demerit, no punishment or reward. In the highest spiritual planes the individual will is entirely controlled by the universal will which is set in motion by supreme wisdom. There can be no more deviation from the law, evil intentions and evil acts have become impossible; to do good has become a matter of course, which does not need to be decided on or considered for a moment. There is no more choice and consequently no more merit, and no more action of the Law of Karma. To express it in other words: On the lowest planes of life desire has not yet attained to consciousness and consists only in the form of unconscious attraction and repulsion; on the highest spiritual planes selfish desire has ceased to exist and there is no more necessity to choose between good and evil, because everything is good.

This brings before us the question: What is good and what is evil? And we shall find that *good* and *evil*, in the sense in which they are commonly used, are relative terms, that an action may be good on one plane and at the same time bad on another, that what may be good for one individual may be bad for another, and that absolute good can only exist on the spiritual plane, while absolute evil can exist nowhere. Whatever is relatively good in one direction is relatively evil in another direction. No light can be imagined without darkness, and the word darkness has no meaning unless it refers to a contradic-

tion from light. To decide whether an action is good or evil we must first analyse its effects on all the planes of existence, in the physical, astral, intellectual, moral and spiritual planes, sum up the good results, compare them with the evil results it has produced, and the balance will show whether the action may be called good, bad or indifferent.

An action may be said to consist of three elements: The *Motive*, the *Performance* and the *Act*. A motive (desire or impulse) may exist without being put into execution, and only when it is put into action does it become an act; an act can only be accomplished when it is performed; but an act can be performed without a motive. The performance itself is only the mechanical process of putting the will into action and as such it possesses neither merit nor demerit; but the means which are taken for the purpose of accomplishing a result constitute intermediate acts and produce intermediate results. We see therefore two essential elements, which in a complete action come within the operation of the law of Karma, the motive and the act, each of which produces separate effects on separate planes; but which interact and react upon each other. The conservation of energy and the indestructibility of matter—in the physical as well as in the metaphysical sense—hold good on the higher as well as on the lower planes. All motion, whether in the material or spiritual world, is the result of previous motion on the plane on which it exists and produces subsequent motion on the same plane. A motive power on the physical plane can only produce a mechanical result on the physical plane, but the results of a mechanical action may give rise to mental emotions, intellectual processes, moral tendencies and spiritual aspirations; which again may react down to the physical plane. A mental impulse belongs to the astral plane and as such it acts on the astral plane; but the physical acts induced by a mental impulse will produce physical results, which again may react upon the higher planes. If the mental impulse is governed or directed by intelligence, it will have its primary effect in the sphere of the intellect, if it is under the guidance of moral considerations or spiritual aspirations, the higher spheres will be the ones primarily affected.

A *motive without an act* cannot affect the physical plane directly; but the disturbances caused by it on the astral plane may induce important changes on the physical plane. A sudden terror—for instance—may cause the heart to cease its action, the blood to recede from the brain and so induce death. Hate, love, revenge, jealousy, greed, envy, malice, etc., leave their impressions (which may become more or less permanent) on the features; the mind moulds the physical body and a man's character is usually more or less perfectly expressed in the lineaments of his face, the development of his skull and the proportions and characteristics of the various internal and external parts of his body. If the motive originates from a high plane the effects acting through the astral plane upon the physical plane will be more powerful and lasting. So for instance a murder may be committed under a sudden impulse and on the spur of the moment, and the act may be regretted as soon as the physical force necessary to perform it is expended; but if the act is the result of long continued reasoning, there will be little or no regret, unless new causes come into action to produce a change of opinion. A motive—even without being put into action—is an accumulation of energy which cannot be annihilated, but which can be changed into another form, and be used in a different manner from that originally intended.

An *act without a motive* deserves neither merit nor demerit and can only primarily act on the lower planes, where it is governed by the law of cause and effect; but the results of that involuntary act may be productive of new causes which may affect the higher planes and from them react again upon the lower ones. If I break my leg by an unavoidable accident, I deserve neither merit

nor demerit ; but the primary consequences on the physical plane will be the same as if it had been broken on purpose. It was an act, not an action, because it was done without a motive ; but I shall have to undergo physically the same suffering or inconvenience as if I had done it intentionally ; and the suffering caused by the accident or by the confinement in the room may give rise to new causes which will have their effects on the higher planes and from them react again upon the lower ones. A case is known of a woman who, while in a state of somnambulism, poisoned the food for her family, who partook of it in the morning and died. There was no conscious motive in that act and the primary effect consisted for her simply in the loss of her family. The effects on the higher planes, such as grief, sorrow, etc., were in this case caused by the effects of that act and would have been just the same if the act had been committed by another person.

A motive may be either good or bad, or good in one aspect and bad in another. If we save the life of an individual, from motives of benevolence, the motive will be good ; if we kill an animal uselessly, the motive will be bad ; if we kill one animal to prolong the life of another, the motive will be good in one aspect and bad in another. The same may be said about acts without motives. If an accidental discharge of your gun scares away a robber, the act is good, if the ball hits your comrade, the act is bad ; but if it hits the robber, the act is bad for the robber and in some respect good for you.

An action to be good must have a good motive, and the best of motives amounts to very little unless it is properly executed. If we commit an act of stupidity with the best of intentions, we feel almost the same regret as if we had made an intentional mistake, and if we should happen to do a great humanitarian act by mere accident, it would give us little satisfaction, because there is no meritorious motive attached to it. To determine whether an action is good or evil it is not only necessary that the intention should be meritorious, but that the act itself should lead to good results. If I give a beggar some money so that he may get the means of satisfying his hunger, my motive is evidently good ; but whether the act was good or bad will depend on the use which he makes of the money. The act of giving is under all circumstances bad for me on the physical plane, because I dispossess myself of the sum given, and if the beggar spends the money for the purpose of getting drunk, it will also be bad for me on the intellectual plane, because I shall have cause to regret my want of judgment. All this would go to make the action bad ; but if the beggar should spend the money for what it was intended, then the action would—notwithstanding my loss, on the physical plane—be preeminently good.

Again, if I give a beggar some money, having sufficient cause to believe that he will use it for a bad purpose, then the motive will be undoubtedly bad, and if he does what I expect him to do, the act will also be bad for me not only on the physical but on the moral plane. Should he however, in spite of my anticipations, make some good use of that money, then I shall have done a good act with evil motives,—an act which may bring me a reward on the physical plane, but for which no direct good Karma could be expected on the moral plane.

We may now divide all complete actions into four classes :

1. *Actions in which the motive may be preeminently good and the act preeminently evil.* In such cases the Karma created by the motive will have its immediate good effects on the higher planes, while the effects created by the act on the lower planes will be evil. History tells us of many great criminals who committed the most horrible crimes with the best of intentions. Torquemada burned heretics in order to save their souls ; Robespierre butchered people to liberate mankind from servitude and to put a stop to differences of opinion. The motives

which inspired such persons were undoubtedly good from a moral stand-point,—however much they may have been mistaken intellectually—and the effects produced by such motives must necessarily have been good on their moral planes and given them some temporary happiness ; while the effects of such evil acts will necessarily be felt on the lower planes and render them miserable. A person during his life may be physically happy and mentally suffering, or he may be happy in his mind while undergoing physical tortures ; but when after death a division of his higher principles from the lower ones takes place, such a simultaneous state of happiness and misery becomes impossible. He cannot at the same time rejoice and suffer ; the effect of one set of energies must exhaust itself before the other energies can come into play. But we have seen that the higher energies are more potential and enduring than the lower ones. They will therefore be the first to act and to unroll themselves, while the bad Karma created on the lower planes will have its effects on these lower planes whenever the individual monad redescends to them by the process of reincarnation.

2. *Actions in which the motive is preeminently bad and the act preeminently good.* Such actions may be imagined to occur if a person commits a selfish or criminal act, which produces beneficial results that were not originally intended. For instance a hypocrite may ostentatiously endow a humanitarian institution with funds, for the secret purpose of gaining political influence, which he expects to use for bad purposes. In such cases the effects created by the act on the lower planes will only be felt on the lower planes. He may obtain riches and honors, but as there was no good motive to create Karma on the higher plane, no direct good result can there be expected, while on the other hand the evil intentions by which his acts were inspired will produce suffering on the moral plane. Now if the sum of his evil Karma created on the higher planes preponderates over his good Karma on these planes, the evil energies must become exhausted before the effects of the accumulation of good energies can come into play. It must however be remembered, that comparatively few people do evil simply for the sake of doing evil. A motive may be selfish and induce a selfish act on account of some real or imaginary necessity, and in such cases the evil energies created are not sufficiently strong and powerful to overcome the effects of the man's good motives and good actions, and the Karma of evil will remain latent in the lower planes until the individual monad redescends to those planes in its next reincarnation.

3. *Actions in which both motive and act, are preeminently good.* Under this head we may classify all actions which relieve individual or collective suffering or assist in the progress of humanity, and which are undertaken without any selfish considerations. These are the actions of all truly great reformers, philosophers, statesmen, poets, inventors, artists and teachers, as well as of those persons who attend to their duties without any view to personal reward or punishment to be received either in this life or in another. Such actions necessarily create good Karma on the higher as well as on the lower planes ; but as no act can be absolutely good in all planes, there must be necessarily relative evil mixed up with it, the amount of which may be large or small according to circumstances and coincidences. History furnishes sufficient examples. Some of the greatest inventors have lived and died in poverty and misery ; because they concentrated all their energies on the intellectual plane, neglecting the claims of the physical plane. Often the unavoidable coincidences necessary to accomplish a good result are so unfortunate as to render it almost doubtful whether we should consider their originators as criminals or heroes. If we for instance examine the history of Napoleon I, we can hardly doubt that he began his conquests with the good motive of spreading civilisation, neither can it be doubted that by his conquests civilisa-

tion was spread and the world became more enlightened ; and yet how many individuals were made the victim of his noble ambition, and how many homes were made desolate by his victories !—The soldier perishes in the battle, and the statesman who causes his death only knows the approximate number of his victims. They cannot accuse him as their murderer, they are the victims of casualties or acts without premeditation ; the general may be responsible for the safety of an army ; but he cannot be held responsible for the killing of an individual. Whether his acts are meritorious or deserving of demerit will depend on the justice of his cause and the manner in which he performs his duty.

4. *Actions in which both motive and act are preeminently evil.* To this class belong those actions which are performed with entirely selfish motives and for purely selfish purposes on the physical plane. They include such actions as hinder the progress of an individual or of a community, they include acts that are committed for the purpose of gratifying passions, such as revenge, lust, hatred, jealousy, greed, etc., they include what are called crimes, and are in most countries punishable by law. The motives in such cases arise from the lowest planes of thought, the acts belong to the lowest planes and the Karma created will act on the lowest planes. Even the worst criminals have in the majority of cases some good impulses and may have done some good, and unless their evil energies are so powerful as to entirely overcome the effects of their good Karma, the evil energies on the lower planes cannot become active until the energy of the good Karma is exhausted. But if the evil energies accumulated during life are so powerful as to entirely overpower and neutralise the accumulation of occasionally manifested good energies, than the evil Karma will immediately come into action in the subjective condition and the good Karma manifest its effects in the next objective existence.

The majority of evil actions are not perpetrated from absolutely evil motives, but for the purpose of receiving some benefit, so for instance a theft is not usually committed for the purpose of depriving the possessor of the article desired by the thief ; but because the thief wants to enjoy its possession. Such acts are preeminently evil ; but as they are not inspired by any positively malicious motive, the energy of the Karma created by them is not so powerful as to overcome a certain amount of energy that has resulted from actions which were done for good purposes. There is however a point at which the Karma created by good actions and the Karma created by bad actions might be so evenly balanced, that they would exactly neutralise each other. In this case the personality would have neither good nor bad energy, and it would amount to the same thing as if he had never existed, or as if his life had consisted in actions which were neither good nor evil.

5. *Actions which are neither good nor evil.* Under this head may be classed the actions of idiots, imbeciles and weakminded people and such actions as are done from fear of punishment or hope of reward. While the good or evil produced by the act creates effects on the physical plane, it is the motive which makes an action good or evil in the common acceptation of those terms. But an act without any intellectual or moral motive can create no active energy on those planes ; hope and fear belong to the astral plane, they may be considered as emotions of the animal principle in man. But where no higher activity is at work, there can be no accumulation of energy on higher planes ; there will be neither merit nor demerit, no important Karma to produce effects ; such persons are neither good nor bad, or as the Christian Bible says, they are neither cold nor hot ; they are useless, and for such there is no permanent existence possible, because no higher energies are brought into consciousness on the higher planes, there is nothing that could or would reincarnate as an individual. Man may be looked at as a materialised or

incorporated idea or a set of ideas ; but a person who has no idea of his own and no will of his own worth speaking of, an unthinking person, whose ideas are mere reflections of those of others, will, after the dissolution of his lower principles, have no need for a new form in which to incorporate his higher ideas, for the simple reason that he has none such left. This fact explains the danger that arises from a false belief in personal gods and saviours ; because weakminded men and women will not exert their mental energies ; thinking that an invisible saviour will do for them what they ought to do themselves ; the motives of their actions are caused by cowardly fears or idle hopes and they gradually lose their individuality, unless they are aroused and made to exert themselves, and so create Karma.

6. *Actions which are absolutely evil.* An action to be absolutely evil, would have to be one in which the motive as well as the act would be evil on all planes and in every aspect, and such an action is unthinkable ; because every intellectual motive has some object in view, by which it desires to accomplish something and if it accomplishes that which it desires, then the act was good for that purpose. Moreover most criminals commit acts by which they themselves at least desire to receive some benefit. An all-powerful being who would want to destroy the world, would do so for some purpose, and the suicide who seeks to destroy himself wants to escape from life. But there are actions which very nearly approach absolute evil. Such actions are those which are committed for the sole purpose of doing evil without receiving thereby any personal benefit. If a great deal of intellectual energy is employed to execute such actions ; the energies made active will be very strong, and in proportion to their strength will be their duration. The ideas which make these energies active, necessarily do not rise up to the moral plane, they move entirely in the sphere of the intellect and we see therefore in such cases a strong and enduring energy accumulated in the lower planes, where those energies will finally become exhausted which can only be accomplished by long individual suffering.

7. *Actions which are absolutely good.* An act which accomplishes its purpose is in so far good and if the motive that inspired it was good, then the action may be said to be good ; provided that the intermediate results did no serious harm ; but an action which would be absolutely good on all planes and in every aspect would be difficult to imagine. An act means a change and a change can only be produced at the expense of energy. An act of benevolence causes a loss to the benefactor on one plane, while it may benefit him on another ; and even the planting of a useful tree is done at the expense of time, space and energy ; which might perhaps have been expended to some more useful purpose. But as there are actions which come very near to being absolutely evil, so there are others which come very near to being absolutely good. The energies created (made active) in such cases belong to the highest spheres and are enduring in proportion to the power of will by which they have been set in motion. They become necessarily exhausted in the course of time during the subjective condition ; but this process is one that causes happiness, in the same sense as the recollection of a good action causes happiness, while the memory of a bad action causes remorse.

Life may be therefore called a great mathematical problem in which he will gain most who best knows how to calculate, and to foresee the effects of his actions. The good mathematician will be the gainer when the book of life is closed, a poor mathematician will have debts to pay ; while those who have neither merit nor demerit will have no claims, neither can anything be claimed from them, and nature needs them no longer. But those who have accumulated a large store of good energy without leaving any debts behind will have treasures laid up which may not be exhausted for ages, or

they may enter the sphere of absolute good, whence no more return to matter is necessary.

The process of human development and the attainment of perfection is therefore accomplished by natural laws. It is not merely directed by sentiment; but is a scientific process, guided by mathematical rules, which demonstrate that to be good it is necessary to be wise, and that the highest expression of wisdom is universal justice.

A. B.

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**PROPOSED INSTRUCTIONS TO THE TEACHERS
OF THE "THEOSOPHICAL SANSKRIT
SCHOOL."**

BY DEWAN BAHADUR R. RAGHUNATH ROW, F. T. S.

"One who is to be entrusted with the important work of training little children should be able to enter into the feelings of children, and to sympathise with their difficulties, should be mild, patient and painstaking, should possess the tact of explaining things in a clear and lucid style, and should above all be able to make himself or herself an object of love rather than of fear to the pupils, and to set to them a high standard of morality by his or her own conduct.

"When a child is five years old or a little older, he should be taught how to read and write. Two or three or four letters of the alphabet should be given him at a time; the letters must be written in a plain and large form, and the child is to be asked to copy them out a dozen or a score of times, and then remember their names. He may be aided in remembering the names of the letters by being told to associate these with the names of some familiar objects which have the letters in question for their initials. In this way he is to be taken over the whole alphabet by gradual steps, until he comes to know the names and forms of the letters as well as he knows what are the names and appearances of the several parts of his body. It would be a great mistake to present to the child 'the whole alphabet all at once,' such a course will simply bewilder him. When a child has learnt the alphabet he is to be made to read and write the more easy and simply-spelt words, and after this he should be taught to read and write words that are of more difficult pronunciation and of more complex spelling.

"All that a child of five or six years of age need learn by way of reading and writing is that he should be able to read and understand easy books dealing with ordinary topics, and that he should know how to put his ideas into writing in a plain and straightforward style. "Words of learned length and thundering sound" he may pick up as he meets with them when he grows older.

"The books which are to be used for teaching these languages to the child must, as far as possible, treat of subjects which he has already learnt by way of oral instruction.

"Together with language, the ordinary operations of arithmetic are to be made familiar to a child. He should be told that we make use of number for the purpose of counting the things we have to deal with, and that all that we can actually or conceivably touch on all sides without thereby causing break of continuity is called *one*. One and one is called *two*; one and one and one, or two and one is called *three*; and so on. We have only ten characters for expressing numbers in writing, and with the aid of these characters singly and in various combinations we express all the numbers that we can think of. These and other fundamental principles of our system of numeration should be clearly explained to a child with the aid of balls standing for units and groups of units; and when he has thoroughly understood the system of numeration, the processes of addition, subtraction, multiplication and division, should one after another be taught to him. Addition, he should be made to understand, is a short way of finding out the total number of several objects or several groups of objects that have to be considered all together. Subtraction is the process of undoing the result of addition; given the sum of two numbers, one of which is known, to find out the other—this is the problem of subtraction. If a child thoroughly understands the relation of addition and subtraction to each other, he should be able to say from his own understanding that the subtrahend added to the difference would yield the original number. Multiplication, it should be clearly explained to the child, is a shortened form of addition under the specific circumstance that the

numbers added together are the same. Thus to multiply sixteen by twelve is to find out the sum of twelve numbers, each of which is sixteen. Division is a shortened form of subtraction and reverses the result of multiplication. To find out how many times a given number (the divisor) can be subtracted from another number (the dividend) is the problem of division. Stated in other words division is the process by which we find out the number with which a given number (the divisor) being multiplied, the result is another given number (the dividend). To see whether a child has quite understood the relation of multiplication and division to each other, he should be asked how he would proceed to test division by the method of casting out nines, by which the process of multiplication is usually tested. It is in some such way as we have indicated here, that arithmetic should be taught to a child; it must be always remembered that he alone is a real teacher who can make the subject he teaches interesting to his pupil." "Under the instruction of an efficient tutor a child ought to be able to read, write and do arithmetical sums by the time he comes to be about eight years of age.

"During the two years following this stage of education, the child should be occupied with learning grammar,* history and geography, and algebra and geometry. He is to be made to understand that grammar traces out the principles on which language is naturally constructed, and that it is not a system of rules imposed upon the speech of mankind by a body of arbitrary men. The so-called rules of grammar can be rendered intelligible to and retainable by the mind of a child only by citing appropriate and illustrative passages from books with which he is already acquainted. Grammar can be efficiently taught only by making it go side by side with exercises in literary composition and with critical study of the works of approved writers.

"The only proper mode of teaching history and geography or any other subject to a child is oral instruction; it should never be lost sight of that living tutors can ask and reply to questions on the spot, but inanimate books cannot.

"Supposing a child has learnt the abovementioned subjects within the first ten years of his childhood, he should spend the next two years in making an elementary study of logic, physic and chemistry, biology and political economy. Logic is to supplement what the child has already learnt in grammar; the latter deals with the accurate expression of our ideas (thoughts, feelings and volitions), while the former deals with the validity of our ideas themselves (and more especially of our thoughts). The study of grammar is incomplete without the study of logic. Physics, chemistry and biology should be taught to a child by means of easy and simple experiments and with the aid of typical specimens of the objects whose properties are made the subjects of study in these sciences." "The tutor must avoid all attempts at general, abstract theorizations, and must content himself with only laying in the mind of his pupil the foundation of a systematic study of science. A child is to be shown such objects as levers, pulleys, thermometers, barometers, water, sulphur, common salt, the ordinary metals, and plants and animals that can be easily procured; he should be asked to listen to what he is told of the properties of these objects, and afterwards to make out those properties from his own study of them. Above all he should be made to acquire the habit of scientific observation and description of natural objects and events. In political economy the ordinary questions concerning wealth, labour, capital, land, money, paper-money and taxation should be discussed with a child of eleven or twelve years of age in plain and familiar language and should be illustrated by constant reference to historical facts.

"Gymnastics, music and the fine arts should no longer be neglected.

"The serious branches of education must not take up more than five or six hours a day from the working time of a child; in conjunction with them at least two hours more should be allotted to the cultivation of the lighter branches of education. The tutors and guardians of children must never forget that there exists an intense sympathy between mind and body, and they should take care that the children under their charge have work and recreation at proper and

* At the commencement a large grammar should not be put into the hands of a child. He should first acquire some acquaintance with the language from preliminary books. The master must take care to teach grammar in connection with the language in such a manner as to awaken and encourage thought,—Ed.

regular intervals. To refresh the minds of children, their tutors or guardians should take them out in small groups for holiday trips at least twice or thrice in a year. Many lessons which cannot be effectively imparted to children in the schoolroom may during these trips be indelibly impressed upon their minds by way of entertainments. Children are to be taught chiefly by means of oral instruction and with the aid of actual specimens and models.

"Boys and girls, while still mere children, are best taught together in the same schools and by the same tutors.

"It would be unwise, partly on physical and physiological, and partly on ethical grounds, to let the girls attend the same schools as the boys after the age of nine years. Another point worth noticing here on the subject of the education of children is that little boys of nine or ten years of age must never be taught together with big lads sixteen or seventeen years old in the very same classes and by the very same masters.

"If any child shows signs of special aptitude for a particular branch or a particular group of branches of rational knowledge, he should by all means be encouraged in his study of it, provided that he does not altogether neglect other branches of study that are indispensable to complete mental training.

"Finally, in discussing the question of education, one has to remember that education means the process of fitting a person for the proper discharge of his or her social duties, it is better that one should learn how to form a right and sound judgment by exercising and disciplining his mind with the thorough study of any one branch of knowledge, than that he should fritter away his mental energy upon a superficial study of many things, and thereby fail to acquire the power of viewing even the ordinary problems of life from a wide and comprehensive stand-point."

Answers to Correspondents.

Anxiety (Bombay).—If you will formulate your questions, we will try to relieve your anxiety.

R. M. S. (Ceylon).—The astrologer whom we can conscientiously recommend is Mr. John Pereira, 194, Calpitti, Colombo.

Mula-Varman Nathvarman, F. T. S.—The article you refer to needs no reply, as it is evidently written in a satirical spirit and is not at all serious.

R.—Declined with thanks.

NOTICE TO TRANSLATORS.

A translation into *Urdu* of our *Practical Instructions for Students of Occultism* has been begun by Mr. Ganesh Singh, F. T. S. at Gorakpur. Mr. Lakshmi Narayan, F. T. S. (Carur) proposes to translate them into *Tamil*.

At the same time the "Practical Instructions" will be revised and completed and appear in book-form.

NOTICE.

In future all *literary* communications must be addressed to Mr. A. J. Cooper-Oakley, the managing editor, Theosophist Office, Adyar, Madras.

Letters to the Editor.

SEEKING A SIGN.

To break down those *hateful* barriers of creed and caste—verily the Theosophical Society has undertaken a Herculean task, yet are the days of creed and caste numbered, for they have been long weighed, and found wanting. The writing is on the wall of every temple. Love is stronger than hate, and though with lip-service only, we repeat, "Love ye one another." While hate gnaws like a canker-worm at the heart, the *Divine Word* is immortal. Some honest but simple souls will call these the dark days—days of sore trial, as though the foolish schemes of men or the crafty designs of priests could long stay the march of TRUTH, when she has girded on her armour. And is it a new thing that the rabble should revile the MASTER! They must either revile or worship so long as they cannot understand, and are they nearer the truth in the one case than the other. Hang your harps upon the willows, O ye of little faith! Sit down and weep, O ye disconsolate! but no sign shall be given you, except the *sign of the son of man*. Isis is unveiled!

When was the Divine Mother ever veiled,* except to the profane, verily a thick veil hangs between vulgar prying eyes and the truth. Yet is the truth not veiled. There she stands in all her beauty, hug close the veil ye rabble, ye unclean, else the mirror of Isis shall show you legions of devils. Not as in a glass darkly, but *face to face!* It is said of old that—"He came to His own, but His own received him not." "If thou be the Christ, save thyself, and come down from the cross," and they spit on him and wagged their heads. Even among the Spiritualists, "Koot Hoomi is collapsed," the Theosophists—collapsed. Those Indian suns bring quick harvests, and tares grow with the wheat. How about those grains of wheat found with mummies two or three thousand years old, a little moisture, a little sunlight, and up shoots the green blade. Men seek a sign, and hucksters cry, lo here! lo there! Follow them ye foolish ones till ye are wallow in the ditch together, and then from your bed of filth make faces and thrust out your tongues at the *Sons of Light*, because they are not the sons of Loyola! Why should not a man deny himself every earthly gain, all that ye covet, even when it is within his grasp, conquer the world by denying himself, know no home, no kindred, no country, live alone, and when, after years of trial, he finds the veil of Maya has disappeared, when his introverted gaze no longer fears a devil, but sees Adonai, the shining one; when Truth is his, because he is truth; and when for a moment ye are satiated with lechery, bloated with wine, disgusted with fame, or disappointed with gambling (called trade) why should not this Mahatma dance attendance at your call, stand on his head for your amusement, or swallow "pisen" to show what a great man he is! That would indeed be a sign, as good as a circus, and the Mahatma might thank his star for the privilege of having labored for forty years in the wilderness to play to so appreciative an audience, for what? For money? he needs it not. For fame? he despises it. *Pay him in the coin of his country*, and verily he shall stand before you as before kings, but he estimates your false coinage at its true value, for he who knows the Philosopher's stone, cannot not only make gold, but can detect brass. Ye have piped to him, and he has not danced! Hence he is "collapsed," advance and give the countersign! at last the challenge has come. What do ye most desire? the *Truth!* nay call on the caves to open and the mountains to fall rather. Truth reasons and enlightens the pure in heart—they who "*see God*"—but burns and devours every unclean thing. He who has *found himself*, and dares to look at his own reflection in the mirror of Isis; He who is without fear, who dares, who knows, and who keeps, silent; He who, bidden to the feast, has on the wedding garment! He who knows the image and superscription, and who renders unto Cæsar the things which are Cæsars; He who has cleansed the temple—to him shall be said, Ask, and ye shall receive, knock and it shall be opened unto you. Ask not a sign, *but give it!*

Many are called, but few chosen—chosen by whom? chosen by Him to work in his vineyard. These are indeed trying times to those who seek a sign, but to him who seeks the *Truth*, there are neither signs, nor times, nor seasons.

"And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass having the harps of God."

"*Theosophy is a life*," and he who runs may read, and a man though a fool need not err therein, and yet men stand in the mire up to their very eyes, the most unclean beasts crawl in and out of their mouths, and when asked what seek ye? They reply, "We seek the fountain of truth, the springs of pure water, we would drink, and become as gods. We seek immortality." Immortality of filth! Pure water would only stir up the mud—at best dilute it. "Wash and be clean," "Bathe in the Jordan seven times and be whole." Tear the scales from your eyes, and there shall spring up in you, fountains of living waters, the waters of Life, and Immortality, then shall ye indeed "stand on the sea of glass, having the harps of God."

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CINCINNATI, OHIO, U. S. A. }
November 3rd, 1884. }

*It is said of Isis that no mortal has ever beheld the goddess unveiled. The term mortal here used, does not however apply to the initiates who were called the *immortals*.—Ed.

MR. LAWRENCE OLIPHANT.

It is said that, "after making a literary reputation of a very high order, Mr. Lawrence Oliphant suddenly disappeared from public view, and after a lapse of years has reappeared to startle the world" as the mouth piece of the "Sisters of Thibet."*

Mr. Sinnett's famous book "Esoteric Buddhism," while on the one hand it has awakened—in the minds of sincere enquirers, both in the East and the West—a profound interest, regarding Aryan Science and Philosophy has also given rise to much hostile criticism and frequent misrepresentation, as might have been expected about a subject which, being unfamiliar, is liable to be misunderstood.

Mr. L. Oliphant says that he has been chosen by the "Sisters of Thibet" (a Mrs. Harris of his own morbid imagination) not merely to throw a doubt "but actually to demolish the whole structure of Esoteric Buddhism," and like the knight of La Mancha he has taken upon himself a battle with the wind-mills. It seems that this literary star, having one day been surprised by the noise made by Mr. Sinnett's book, took to reading it and tried to raise himself in imagination to the height of an adept, and being slightly meditative perhaps, thought he had become a Mahatma. Having however, in some shape or other always remained under the tutelage of women he sadly felt the want of a female mentor, and had to abandon his lurid phantasy in despair. We must leave him to tell the tale that he has invented to criticize Mr. Sinnett's book.

Under the instruction of a Guru connected with the Nepanlese contingent, in less than fifteen years of spiritual absorption and profound contemplation of esoteric mysteries I became a Mahatma or adept, and learned to go about in my *Lingasharira*. In the house of a Thibetan brother, I passed a tranquil and contemplative existence for some years, disturbed only by a sensation of aching or void which I was finally compelled to attribute to the absence of women. In the whole of the sacred region there was not a single female, and during a trance condition I discovered the existence of the "Thibetan Sisters," a body of female occultists of whom the Brothers never spoke except in terms of loathing and contempt. Every Chela knows how impossible it is to make love satisfactorily in nothing but your *Lingasharira*, so I crossed the neutral zone, and after a few days' travel found myself on the frontiers of the "Sisters" territory and "Ushas," one of the sisters whose acquaintance I had made in *vacuo*, told me that I, a Mahatma, was to be adopted as a mere Chela by the ladies. In the fairy-like pavilion which was my home dwelt twenty-four lovely sisters, and those twenty-three chelas, and I was to make the twenty-fourth. "Ushas" who was 590 years old, told me that marriage was an institution as yet unknown to them, but she announced with a slight blush that from the day of my birth she knew that I was destined to be her future husband, and that at the appointed time we should be brought together. Meantime in order to enter upon the first stage of my new chelaship, it became necessary for me to forget all the experiences which I had acquired during the last twenty years of my life, as she explained it would be impossible to receive the new truths so long as I clung to the fantasies of my Mahatmaship. I had always found that the full enjoyment of the sixth sense among Mahatmas was heightened just in proportion to the numbers of other people who perish so long as you are safe yourself. Here among the sisters, on the other hand, the principle inculcated was "Never mind if you perish yourself so long as you save others." Owing to Ushas's tutorship I was able to fit about the world in my astral body without inconvenience, and acquired additional faculties. I happened to be in London when Mr. Sinnett's book appeared, and I at once projected it on the astral current to Thibet and received communication from Ushas that it compelled some words of reply from the Sisterhood. This reply was to the effect that the subjective conditions of Nirvana and Devechan were the result of one sided male imaginings, which had their origin in male selfishness, that the whole system of the occult adepts had originated in the natural brains of men who had given themselves up to egotistical transcendental speculation. That no seer was to be depended upon the moment he threw himself into abnormal organic conditions, and that they (the sisters) see best into the deepest mysteries with all their senses about them. That the discovery of this great fact was due to woman, and it is for this reason the Mahatmas shrink from female chelas and are afraid of them. That there are no more unreal and transitory delusions of sense than those states known to adepts as Devachan and Nirvana, which are mere dream-lands invented by metaphysicians and used to encourage a set of dreamers here to evade the practical duties of life which they owe to their fellowmen in this world. That this is the ingenious theory which the Brothers of Thibet have devised to release them from acknowledging that they have any Brothers in this world to whom they are under sacred obligations besides themselves, and which, owing to the selfish principle that underlies it, has a tendency to sap the foundations of all morality. That the sisters of Thibet repudiate and denounce in the strongest terms any such doctrine as the logical outcome either of the moral precepts of Buddha or of the highest esoteric science. That they, the sisters, have a secret to reveal—the result of twenty centuries of occult learning, and they formally announce to the so-called adepts of occult science that if they

persist in disseminating any more of their deleterious metaphysical compounds in this world under the name of Esoteric Buddhism, they will not only no longer refrain from tormenting them in their subjective conditions while still in their (adepts) *rupas*, but by virtue of the occult powers that they (the sisters) possess, will poison the elements of Devachan until their subjective existence becomes intolerable there for their fifth and sixth principles, and Nirvana itself be converted into hell.

Mr. Oliphant in harmless satire has poured his wrath upon the devoted heads of Mr. Sinnett and the Mahatmas. The last threat which, dropping from the pen of such a brilliant writer, becomes rather vulgar, has the ring of a truly feminine spirit in it. It shows that Mr. Oliphant's genius has indeed taken a feminine turn by a too long association with rather an American than a Thibetan Sisterhood.

The article may not improbably have been inspired by some disappointed female occultist who erroneously thought that women had no place in the Occult Brotherhood. Whatever the source from which Mr. Oliphant may have drawn his inspiration, his story, which is undoubtedly a very clever production—has greatly amused all the intelligent Theosophists. His ascension into the Mahatma regions, his fall into the land of the Sisterhood, makes one regret that he has no control whatsoever over his *Kamarupa*, and he mistakes an undue weakness for the company of the opposite sex for the presence of the altruistic principle.

An attempt to criticize honestly and manfully the morality of Esoteric Buddhism would have done far more good to Mr. Oliphant than posing—as the chosen vessel of a Sisterhood that he has had to invent to throw some humour into his production.

It is simply a gratuitous assumption of the writer that the opposite sex has no place in the scheme of occult science and learning, or that the Mahatmas practise and inculcate selfish principles and shirk the duty that one man owes to another. These misrepresentations have been more than once corrected in the pages of the *Theosophist*, and if Mr. Oliphant has attempted to put them forward in another shape, we remind him that "to actually demolish the whole structure of Esoteric Buddhism," he must use more masculine sense and energy and less of the feminine bias that pervades his narrative. For the present we will leave him in the exhilarating company of the fair "Ushas," his charming Sweetheart, who is, he tells us, 590 years old.

N. D. K.....F. T. S.

REAL LIFE IN DREAMS.

Will you kindly enlighten me as to the explanation of the following?

I see ten or twelve persons in dreams, who re-appear at intervals of not more than 1 or 2 months. I have not hitherto seen any of them in real life—they hold conversation with me in dreams on various topics, and they have given me much information.

Once one of them told me in a dream to prepare certain problems on the Binomial Theorem, pointing out three or four of them in a work on Algebra, by a Madras Graduate. Next morning I got the book from a friend of mine, and prepared those problems. Two months after this dream I saw in the examination paper on Algebra (Madras University, F. A., Decr. 1882,) *all the problems* above referred to. To some of my friends I had narrated my dream, and they were likewise prepared and answered those questions fully. I had often seen that work on Algebra, but had never worked out those problems in it. The first and last time before that dream, that I heard about them was while one day the Professor was lecturing in class. And I did not think any more of them afterwards.

II. On various occasions, I have read in my dreams many books which I have not seen in reality and, in some cases, I do not know if these books actually exist. I generally dream that I am in some Library Hall, where many books are to be found, which I read partly or wholly.

After I awake from these dreams, my memory retains the information gained by the study of those works. Thus I have learned much during my sleeping hours.

I have been dreaming such dreams from about the middle of the year 1878. They occur once, twice, or thrice a week. Generally it also happens that a portion of a book is read in one dream, another in a subsequent dream, and so on. In these dreams I have read completely the 5th and the 9th volumes of the *Asiatic Researches*, *The Persian Tales*, *Emerson's*

* An article written in the November number of the "Nineteenth Century."

Representative Men, Warren's Kala Sankalita (কালসঙ্কলিত)
The Mysteries of Paris, etc. I had long known that there are books of the above titles, but except Warren's, I had only seen the title pages and nothing more before the occurrence of the dreams. After these dreams, I had occasion to go over all the above-mentioned books, except the last two, and I found that the books read in my dreams were the same in every way as those that were so read by me in reality. As for the last two books I have not hitherto seen them, except in my visions.

Again I have partially read while dreaming Lord Lytton's "Lucretia", "Philosophy of Sport" and "Webster's Plays." I have hitherto neither read nor seen any of Lytton's works, though I know the names of many of them. Yet I know the subject matter of the first seven pages of Lucretia. As for others, I simply dreamed of their title pages.

Again, it has often occurred that words, the meanings of which I did not know previously, were made known to me in dream, when I was referred to a dictionary. Other miscellaneous and less important information was given to me either during the conversations I held with my unknown friends—the ten or twelve men, already alluded to who visit me in my dreams—or by my reading, when awake, certain books as by them advised.

I have tried to narrate as briefly as I could the history of my strange dreams, one, that covers the whole period between 1878 and the present time.

* * * * *

Editor's Note.—In the absence of further details we cannot be perfectly certain of the true cause of our correspondent's dreams. The most probable explanation appears to be that there existed in his internal mind an intense desire to obtain information, on various topics; or perhaps, to read the books and thus gain the knowledge of which he speaks. This desire may have existed although he was not conscious of it. He may have heard the names mentioned and thus the desire became father to his thought—in dream. The *manas* is able to take cognizance of many things of which the impression is not sufficiently strong to allow of its conscious transference to the physical brain; and this seems to have been the case in the present instance.

Another solution of the phenomenon before us is that the desire of knowing was so intense as to cause the astral Ego to go out of the body in sleep to gain the required information by reading the books, and so accomplish the desire.

There may be also possibly the assistance of some (to him) unknown persons in this case.

To explain the origin and continued action of the phenomenon—remarkable from whatever aspect we view it—we should have to know the peculiar idiosyncracies, temperament, the mode of life, and something of the past history of the dreamer.

A REQUEST.

I have seen with very great pleasure in the advertising columns of the *Theosophist* of December last an advertisement of a Catechism of Hinduism in Bengalee. I have long wanted to open Sunday schools for Hindu boys and teach them the main tenets of the Hindu religion; but my object could not be carried out, as there was a great obstacle on account of having no text that could be followed at the school. If there was any Hindu Catechism then it would be easy to guide a class with that book. But the great difficulty was in framing a Hindu Catechism. Hinduism has been laterally divided into so many divisions and sectarian views, that it is very difficult to write a simple Catechism of the faith fit for young minds. Are we to give instructions in the Exoteric religion or in the Esoteric one to the boys? If we give the Exoteric then there would be a great misunderstanding created. There will be the conflict between the Siva and the Vaishnava sects—two most bitter enemies of each other among the orthodox Hindus. If we give the children the Esoteric significations, their young minds would not be able to grasp the ideas set forth. Again the popular ideas of Krishna, Rama, Subramania and other minor gods with all their hosts of goddesses following, would have to be explained; for, the young children often hear their exoteric fathers and mothers muttering the names of thousands of gods and goddesses, and naturally they would ask the teacher to explain what they are, &c. Such explanations would naturally be repeated by the children to their fathers who, if they found those explanations opposed to their bi-

goted notions, would storm against the propounder of such nonsense and stop sending their boys to a school where, in their learned opinion, not Hinduism but heresy was taught. Again there comes a still greater difficulty of settling what system of philosophy is to form the foundation of the teaching—the Dwaita, Adwaita or Visishtadwaita. As so many difficulties beset the compilation of a Hindu Catechism, I gave up my hope of a Sunday class till some able gentlemen should bring out a Hindu Catechism free of all sectarian views. Now when I saw the advertisement in the *Theosophist*, it filled me with great joy. For, an English translation of the book might very easily be made by the learned author himself or by some other philanthropic Bengalee gentlemen. I beg therefore to request some kind gentlemen to be good enough to translate the Bengalee edition into English, so that the book might be useful to all English reading boys, while a Bengalee version is only useful to a few. The Buddhist Catechism made by Col. Olcott for the use of the Buddhist boys of Ceylon, has been widely utilised by others—both by the gentlemen and boys of India—as it was written in English, while if the same had been written in Singhalese would have been of no use to us, the inhabitants of India. Hence I believe an English edition would be of far greater utility than one in Bengalee and would be read by both young and old. And, from the English it might be translated into the vernaculars of each part of India. I therefore earnestly request any one of the members of the Bengal Branch Theosophical Society to kindly make an English translation of the works; for then, the use of the book would be immense and Sunday schools for Hindu boys could be very easily started and carried on.

PAGADALA N. MUTHUSWAMI,

Secretary, Sanuargha Sabha.

TRICHINOPOLY, }
11th Jan'y. 1885. }

MEDIUMSHIP.

1. What are the symptoms, both external and internal, to detect that one has been (unconsciously) developing, or has actually developed, into a so-called "spiritualistic" medium?

2. Are ill health, loss of vitality, and the consequent loss of will-power, and absence of mind some of the symptoms?

3. What are the means to effectually guard against such a development? and if the development be complete what are the means to dissipate its effects?

AN F. T. S.

31st December, 1884.

Answers:—1. Loss of vitality and its results.

2. Yes.

3. Positive will, study, activity, work.

"ECCE HOMO."

Can you inform me who was the author of "Ecce Homo?" This book was published some twenty years ago, and made a great sensation in the Christian World. The writer must have been not only a good Christian, but also a good Theosophist. He shows plainly, that the only thing Christ demanded from his disciples, was an active, living, enthusiasm for Humanity. Would that some dogmatic, intolerant, and aggressive Christians, would learn from the author of "Ecce Homo," the first lessons of primitive Christianity, Humanity and Humility. Speaking of the present Christian Church he says in his concluding chapter: "For the new Jerusalem, as we witness it, is no more exempt from corruption than was the old. That early Christian poet who saw it descending in incorruptible purity "out of heaven from God," saw, as poets use, an ideal. He saw "that which perhaps for a point of time was almost realised, "that which may be realised again. What we see in history "behind us and in the world about us, is, it must be confessed, not like "a bride adorned for her husband." * * * "The bridal dress is worn out, and the orange flower is faded. First, the rottenness of dying superstitions, then "barbaric manners, then intellectualism preferring system "and debate to brotherhood, strangling Christianity with "theories and framing out of it a charlatan's philosophy which "madly strives to stop the progress of science—all these "corruptions have in the successive ages of its long life infected the Church, and many new and monstrous perversions of individual character have disgraced it." * * * "Hypocrisy has become tenfold more ingenious and better

“supplied with disguises.” * * * “It is a common mistake of Christians to represent their faith as alone valuable and as, by itself, containing all that man can want or can desire. But it is only one of many revelations, and is very insufficient by itself for man’s happiness.* * * To assist us in arranging the physical conditions of our well-being, another mighty revelation has been made to us, for the most part in these latter ages. We live under the blessed light of science, a light yet far from its meridian and dispersing every day some noxious superstitions, some cowardice of the human spirit. These two revelations stand side by side.” I would recommend such of your readers, as have leisure, to read “*Ecce Homo*.” They will see therein, how much the Christianity of the first century differs from the blatant Christianity of 19th century sectarians. And they will also perceive, that the essentials of primitive Christianity are one with the essentials of primitive Brahmanism and Buddhism.

A. BANON, Captain, 39th N. I., F. T. S.

Note :—It is now pretty generally known that the author of “*Ecce Homo*” is Dr. J. R. Seeley, Professor of Modern History at Cambridge University, one of the ablest writers and most original thinkers in England. In his own department, he has initiated a complete revolution in the methods of historical study by showing students how to take a wide and comprehensive grasp of their subject, founded upon a just appreciation of the actual forces at work in the evolution of mankind as indicated in the available records of past events. Every student of the philosophy of history who cares to follow his theories on to their visible manifestation in the world at large should read Professor Seeley’s “*Expansion of England*” and his recent essays in *Macmillan’s Magazine*. He has also written “*Life and Times of Stein*,” a monumental work on recent European History; and has lately published a volume called “*Natural Theology*,” a sequel to “*Ecce Homo*,” but which is hardly so satisfactory as its predecessor.—*Ed.*

Reviews.

NEETYUPA DESHAKA (THE MORALIST)*

The first Number of this monthly magazine, published in the *Marathi* language, in Bombay, has just been issued. The aim of its projectors is to inculcate principles of morality, irrespective of any theological creed, and thereby promote human happiness and progress. The first article is devoted to an explanation of the policy of the Journal, while the second contains a brief sketch of the *Neeti-Prasarak Mandali*, an association for the promotion of morality, founded in Bombay on the 15th of November 1882, and of which the Journal may be said to be the chief organ. It is a curious coincidence that this association should have been organised in Bombay just a day or two before the close of the seventh year of the foundation of the Theosophical Society in America. Membership in the association is open to representatives of all forms of creed, the only pledge exacted from the candidate being a strict observance of the principles of Morality; and the only subscription demanded being contributions to the usefulness of the association by earnest endeavours to promote its declared objects. There is one Branch in the town of Bombay itself, and sixteen others in the Mofussil district. Regular meetings are held in Bombay, where is also a Branch composed entirely of ladies who meet twice a month. Two night schools have also been started for the benefit and instruction of the poorer working classes. We wish every success to the labours of this association, for it is working for one of the primary objects of the Theosophical Society by inculcating the principle of the Universal Brotherhood of Humanity. We trust that our brothers of the Bombay Branch will co-operate with this association in its beneficent work.

The Journal under notice contains three well-written articles, (1) on the Vice of indulgence in spirituous drinks and its evil consequences, (2) the origin of Morality, and (3) Anger. Its aim is a truly noble one, and we wish it all prosperity and hope that it will meet with the public sympathy and support it so well deserves.

THE HISTORY OF WITCHCRAFT IN SCOTLAND.

By CHARLES KILPATRICK SHARPE of Haddam Castle—Glasgow, Thomas D. Morison, London, Hamilton, Adams & Co.—1884.
By E. D. E., F. S. T. S.

In its comely red binding, this reprint of the chronological introduction to Law’s “*Memorials*,” edited in 1819 by the late Charles Kilpatrick Sharpe, the eccentric and accomplished litera-

* A monthly Journal in *Marathi*. Annual subscription, in advance (payable within two months)—Rupees 1-8. Apply to Mr. Simeon Benjamin, Manager, *the Moralist*, House No. 71, Payadhuni, Bombay.

teur, artist, and antiquarian, will be found acceptable alike to the antiquarians,—may their shadows never grow less:—(in whose interest we presume it has been published) and to that section of the public who have a taste for mystic lore, and who are now beginning dimly to discern that there are to be found strong veins of scientific truth more or less hidden under its thick strata of legendary mist, and over-credulous superstition.

This is another instalment of that already generous meed of help which modern occultism owes to the antiquarians, which help we hope to see repaid with interest when Clairvoyance and its daughter Psychometry, come to be more generally developed and practised. “It is the best chronological and historical account of such matters in Scotland,” says the editorial note. And as this is undoubtedly the case, we hereby proffer our best thanks to the editor for this well arranged result of his labours.

Mr. Sharpe’s ‘account of the belief of witchcraft,’ embraces a vast collection of legends and attested narratives of all that is abnormal or “supernatural” in Scottish History, between A. D. 1465 and 1724. This wide range of necessity includes much that is purely superstitious,—so often the result of religious fanaticism, and much that is as pure romance; but in the residue, the student of Occultism will find traces of more important things. For, while to the ordinary reader the contents of this volume will consist of superstition and romance only, the student will find in it an array of hints that we cannot gainsay, to the effect that in Scotland between those dates, there must have existed both Occultism, and various practitioners thereof, whose knowledge,—if less clearly defined—was identical in source with that handed down to the present age by the Indian Rishis and other Eastern Adepts.

It is much to be regretted that our author was not moved to define more distinctly what he understood by the term “witchcraft,” for we here find grouped under that head many occurrences which merit other, and less opprobrious titles. Of this we may instance the mention of Thomas of Ereidown, (called “the Rymer” and “True Thomas”), Hugh Gifford, Lord Yester, Sir Michael Scott of Balwearie, and Lord Soulis, who by all accounts were adepts in Occultism,—the latter, probably a left-hand one;—Visions, and cases of second-sight, as well as *post mortem* apparitions, and “spirit troublings.”

Bearing in mind as we do, that the bias toward things occult is a hereditary one, or at least runs in families, it is interesting to note how scions of particular houses have followed the footsteps of one another, after a lapse in some cases of centuries, by becoming if not ‘witches and warlocks’ themselves, strongly implicated with those who were. Descendants of many of these persons form part of the generation of to-day, and though the weird reputation may no longer in the popular mind apply to members of the family, it has sometimes been transferred to their family residences. We find an instance of this in the noble family of Lyon, Lords Glamis. In the reign of James Vth Lord Glamis, his mother (Lady Janet Douglas) and John Lyon, a relation, were with others charged with practising ‘the black art’ against the life of the king. The Lady was convicted and burnt. In the next reign her great-granddaughter, Dame Jean Lyon (Lady Douglas) was strongly suspected of being in communication with “notorious necromancers,” “witches and sorcerers.” At the present day rumour places the real scene of Mrs. Oliphant’s “*Secret Chamber*” story, (and also, perhaps that of her more recent work “*The Wizard’s Son*,”) in Glamis Castle.

In the reign of Alexander III lived the famous Sir Michael Scott of Balwearie, in the 15th century we hear of Thomas Scott, Justice Clerk,—a member of the same clan—appearing to the King (James V) on the night of his death, to announce that event. In the next (Queen Mary’s) reign, Margaret Scott, Lady Buccleuch was more than suspected of ‘witchcraft.’ Her magical doings have been immortalized by another wizard of a different sort, though of the same name—Sir W. Scott, in his “*Lay of the Last Minstrel*.” Still another of that name is to be heard of in Reginald Scott, the author of “*The Discovery of Witchcraft*.” But instead of multiplying examples, we will now pass to the consideration of matter which, if it does not all savour exactly of witchcraft, will not be found less interesting to our readers. We refer to talismans.

A contemporary of Thomas the Rymer was Hugh Gifford, Lord of Yester, esteemed a notable magician. He formed by magic art, in his Castle of Yester, a capacious cavern called Bohall, that is, Hobgoblin Hall,—(Fordun, ii. 105)—a spacious room with a vaulted roof, which still remains entire (1819). It may be observed, that the heiress of his family married Sir Wm. Hay of Locharret, ancestor of John, third Lord Hay of Yester, whose daughter, Jean, became the wife of Brown of Coalston. This lady’s dowry consisted of a *single pear*, probably enchanted by her ancestor, Hugh Gifford; which her father declared to be invaluable; assuring the Laird of Coalston, that whilst the pear was preserved in the family; it would certainly continue to flourish. This palladium is still (1819?) carefully treasured up; but there is a mark on one side, made by the eager teeth of a lady of Coalston, who, while pregnant, longed for the forbidden fruit, and was permitted to take one bite by her too-indulgent husband; in consequence some of the best farms on the estate very speedily came to market.” A talisman of this sort is very un-

common, but Mr. Sharpe had evidently seen it himself, which fact adds in no small measure to the interest of the narrative. A second tumblerman widely known in Scotland is the celebrated "Lee Penny." (p. 100.) It "is a small red stone, set in silver, said to have been brought from the Holy Land by Lockhart of Lee, who accompanied the Earl of Douglas when carrying King Robert the Bruce's Heart to Jerusalem. Lockhart extorted it from a Paynim Lady, whose husband he had taken prisoner, and who, while paying the stipulated ransom, dropt this stone from her purse. On her snatching it up with great precipitation, the wily Knight divined its value, and would not release the infidel till the amulet was added to his price." Water that this stone had been steeped in was long deemed a sovereign remedy for all sorts of diseases. "In a list of gold and jewels stolen out of the Earl of Marischall's House of Benholme (1624) by Sir Alexr. Strahan of Thornton" and others is "one jasper stone for steiming of blood, estimate to 500 French crowns." This high money value shows that these amulets were strongly believed in, down to a comparatively late period in Scotland.

In Buckle's "History of Civilization in England," it is remarked that the Scottish witches, differing from those of the sister country, seem generally to have made slaves of their so-called 'familiar spirits,' or to have 'worked their own will'; while in England the witches were generally the slaves of the 'spirits,' or worked the will of others. This remark appears to be fully borne out in the work now before us. That sapient monarch James the VIth (and 1st of England) had a keen nose for tobacco and witchcraft. He disliked the one, and feared the other so much, that he actually wrote books against them. His delight then, can be imagined, when one fine morning in 1590 there were arrested in his city of Edinburgh, no less a person than Dr. Fian *alias* John Cunningham, and several witches, who were accused of conspiring with the aid of 'that foul thief Satan,' to do harm to his most sacred majesty. The following extracts from their confessions may be held to give a very fair picture of the state of their knowledge of occultism, and what ideas they had of 'working their wills' by its aid.

"Item. The said Agnes Sampson (the eldest witch) confessed before his King's Majesty sundry things, which were so miraculous and strange, as that his majesty said they were all extreme liars; whereat she answered, she would not wish his Majesty to suppose her words to be false, but rather to believe them, in that she would discover such matter unto him as his majesty should not in any way doubt of.

And whereupon, taking his Majesty a little aside, she declared unto him the very words which passed between the king's Majesty and his Queen at Upslo, in Norway, the first night of marriage, with their answers to each other; whereat the king's Majesty wondered greatly, and swore by the living God that he believed all the devils in hell could not have discovered the same, acknowledging her words to be most true and therefore gave the more credit to the rest that is before declared.

Touching this Agnes Sampson, she is the only woman, who by the devil's persuasion, should have intended and put in execution the King's Majesty's death in this manner.

She confessed that she took a black toad, and did hang the same up by the heels three days, and collected and gathered the venom as it dropped and fell from it in an oyster shell, and kept the said venom close covered, until she should obtain any part or piece of *foul linen cloth that had appertained to the King's person* " (she failed to obtain such cloth, but) saith that if she had obtained any one piece of linen cloth which the king had worn and fouled, she had bewitched him to death, and put him to such extraordinary pains as if he had been lying upon sharp thorns and ends of needles.

Moreover she confessed that at the time when his Majesty was in Denmark, she being accompanied with the parties before named, (Fian and the other witches) took a cat and christened it, and afterwards bound to each part of that cat the chiefest part of a dead man, and several joints of his body, and that in the night following the said cat was conveyed into the midst of the sea by all these witches, sailing in their riddles or cives, as is aforesaid, and so left the said cat right before the town of Leith, in Scotland; this done, there did arise such a tempest in the sea, as a greater hath not been seen, which tempest was the cause of the perishing of a boat or vessel coming over from the town of Brunt Island to the town of Leith."

"Again the said christened cat was the cause that the king's Majesty's ship, at his coming forth of Denmark, had a contrary wind to the rest of his ships then being in his company, which thing was most strange and true, as the King's Majesty acknowledged; for when the rest of the ships had a fair and good wind, there was the wind contrary and altogether against his Majesty; and further, the said witch declared that his Majesty had never come safely from the sea, if his faith had not prevailed above their intentions."

"As touching the aforesaid Dr. Fian, *alias* John Cunningham," one of the witches aforesaid confessed that he was their register, and that there was not one man suffered to come to the devil's readings but only he. The said Dr. Fian was taken and imprisoned and used with the accustomed pain provided for those offences.

1st, By throwing off his head with a rope, whereas he would confess nothing.

2ndly. He was persuaded by fair means to confess his follies, but that would prevail as little.

Lastly. He was put to the most severe and cruel pain in the world, called 'the boots,' who, after he had received three strokes, being inquired if he would confess his damnable acts and wicked life, his tongue would not serve him to speak; in respect thereof the rest of the witches willed to search his tongue, under which was found two pins thrust up to the head, whereupon the witches did say, now is the charm stinted, and shewed that those charmed pins were the cause he could not confess any thing; then was he immediately released of the boots, brought before the King, his confession was taken, and his own hand willingly set thereto, which containeth as followeth:—

First. That at the general meetings of those witches, he was always present. That he was clerk to all those that were in subjection to the devil's service bearing the name of witches: That always he did take their oaths for their true service to the devil, and that he wrote for them such matters as the devil still pleased to command him.

Item. He confessed that by his witchcraft he did bewitch a gentleman dwelling near to the Salt pans, where the said doctor kept a school, only for being enamoured of a gentlewoman whom he loved himself; by means of which his sorcery, witchcraft, and devilish practices, he caused the said gentleman that once in 24 hours he fell into a lunacy and madness, and so continued one whole hour together; and for the verity of the same he caused the gentleman to be brought before the King's Majesty, which was upon the 23rd day of December last (1591); and being in his Majesty's chamber, suddenly he gave a great screech, and fell into madness, sometimes bending himself and sometimes capering so directly up, that his head did touch the ceiling of the chamber, to the great admiration of his Majesty and others then present, so that all the gentlemen in the chamber were not able to hold him until they called in more help; who together bound him hand and foot; and suffering the said gentleman to lie still until his fury were past, he, within an hour, came again to himself, when being demanded of the King's Majesty what he saw or did all that while? answered, *that he had been in a sound sleep.*

Item. The said doctor did also confess, that he had used means sundry times to obtain his purpose and wicked intent of the same gentlewoman, and seeing himself disappointed of his intention, he determined by all ways he might, to obtain the same, trusting by conjuring, witchcraft, and sorcery, to obtain it in this manner.

"That the doctor employed one of his scholars, a brother of the young lady, to procure *three of her hairs*, by which he might bewitch her to his wicked purposes, giving the boy a piece of *conjured paper* wherein to deposit them; but some suspicious circumstance alarmed the mother, "by reason she was a witch of herself, and was very inquisitive of the boy to understand his intent, and the better to know the same did beat him with sundry stripes, whereby he discovered the truth unto her. The mother, therefore, being well practised in witchcraft, did think it most convenient to meet with the doctor in his own art, and thereupon took the paper from the boy wherein he should have put the same hairs, and went to a young heifer which had never borne calf, and with a pair of shears clipped off three hairs from the udder of the cow, and wrapt them in the same paper, which she again delivered to the boy, them willing him to give the same to his said master, which he immediately did.

The schoolmaster, so soon as he had received them, thinking them indeed to be the maid's hairs, went straight and wrought his art upon them; but the doctor no sooner done his intent to them but presently the heifer cow whose hairs they were, indeed, came into the door of the church wherein the school-master was, into which the heifer went, and made towards the schoolmaster, leaping and dancing upon him, and following him forth of the church, and to what place soever he went, to the great admiration of all the townsmen of Salt pans, and many others who did behold the same.

The report whereof made all men imagine that he did work it by the devil, without whom it could never have been so sufficiently effected, and whereupon the name of the said Dr. Fian (who was but a very young man) began to grow so common among the people of Scotland, that he was secretly nominated for a notable conjurer."

Dr. Fian was then imprisoned, but in a short time managed to escape. When he was again captured he utterly denied the above confession, and after subjecting him to the most fearful tortures without avail, the "King's Majesty opined that, while out of prison, he had again met with the devil, and received from him some new charm enabling him to endure pain without confessing. But no such charm or mark could be found, so he was strangled, and his body burnt on the Castle-hill of Edinburgh, some of the witches were burnt "quick" (alive)," while a few were liberated. (*V. Fountainhall's M. S. Abstract of the Justiciary Record.*)

The most remarkable part of these edifying confessions is the evidence they give that the parties, *whether they denied their confessions or not*, had a sound practical knowledge of animal-mag-

netism,—both as applied to themselves as in the conscious clairvoyance of Agnes Sampson, and applied to others, by both parties in connection with the 'fouled linen cloth,' and the 'hairs.'

That they made bad use of that knowledge is not to be wondered at, when the state of morality common to that age be remembered. The operation by Sampson and her sister-witches with the cat and parts of a human body,—if it ever took place—was doubtless a ceremony of low-magic prompted by traditional memories of some species of Voodooism practised by the early Celtic tribes or imported by the Norsemen. The charmed 'pins' taken from under Fian's tongue may have been some kind of amulet, or a preparation to procure insensibility to pain. But the incomprehensible part of these and most other Scottish witch-trials, and confessions is the invariable introduction of the being who generally goes under the name of the devil.

That the 'devil' believed in by the King's judges, ministers, and population generally, is, and was, a myth, no one can doubt. But what the persons or beings served, and sworn to, by the witches and other unfortunates, were, it is far from easy to conjecture. Confessions generally describe a being in 'man' form, and it may indeed have been—as has been suggested—the work of the members of some left-hand sect, holding powers similar to those exercised by certain sects at the present day. But were that the case, their object would still be as great a mystery as their very intangible selves.

Broomsticks in England and riddles (or sieves) in Scotland, seem to have been the vehicles fashionable among the 'weird sisterhood' and their male friends the "Warlocks" or Wizards. As the first would be as effectual for aerial voyages, as the second is for yachting trips, it would be no great stretch of fancy for us to think when we read that such a one flew on a "broomstick," or sailed in a "riddle" that he or she really went somewhere in astral form.

At pp. 33 *et seq.*, there are some narratives of *Incubi and Succubi*, which will prove interesting to those who have appreciated Mons. B. d'Assiers' 'Posthumous Humanity.' This one, (quoted by Richard Baxter from "Scribonius") is not the least quaint and curious. "Near Witeberg, a merchant's wife that passed for an honest woman, was used to admit one peculiar concubine; and once her husband being from home, her lover came to her in the night, and having pleased his love, in the morning he arose, and sat on the top of the door in the shape of a magpie, and said to her this farewell,—Hitherto this hath been thy sweetheart! and vanished with the words.—" (V. Certainty of the World of Spirits, p. 102) "I rather think this was a man-witch than a devil," adds Baxter, "but for what reason unluckily he does not say." However, as 'man-witches' are of somewhat less rare occurrence than 'devils,' we think Baxter's conjecture was not ill-aimed. And, this quotation is invested with an interest unusual to such narratives, from the fact that it leaves us to infer that the human phantom changed into the "Lycanthropic" one of the bird, under the eyes of the woman!

We will conclude these extracts by a short account of a *post-mortem* visit made by a celebrated historical character to the ancestor of a Scottish noble whose name appears in our list of the general council.

"After the battle of Killcranky, where fell the last hope of James in the Viscount of Dundee, the ghost of that hero is said to have appeared about day-break, to his confidential friend Lord Balcarras, then confined to Edinburgh Castle on suspicion of Jacobitism. The spectre drawing aside the curtains of the bed, looked very steadfastly upon the Earl; after which it moved toward the mantle-piece, remaining there for some time in a leaning posture, and then walked out of the chamber without uttering one word. Lord Balcarras, in great surprise, though not suspecting that which he saw to be an apparition, called out repeatedly to his friend to stop, but received no answer; and subsequently learnt, that at the very moment this shadow stood beside him, Dundee had breathed his last near the field of Killcranky." (p. 170). It may be supposed that it must have been some important friendly warning, or political information, which caused the 'Linga sarira' of the brave Claverhouse to visit his friend in Edinburgh Castle.

"The last execution of a Scottish witch took place in Sutherland, A. D. 1722," and in 1735 the statutes against witchcraft, Scottish as well as English, were repealed. Few of the witchcraft trials mentioned in this volume end without the burning alive of some unfortunate old woman, but in Mr. Sharpe's opinion too much compassion ought not to be thrown away upon them, and he thus concludes his account of such trials. "With all the compassion, however, which the fate of so many unfortunate victims is calculated to excite, it ought not to be forgotten, that many of these persons made a boast of their supposed art, in order to intimidate, and extort from their neighbours whatever they desired; that they were frequently of an abandoned life, addicted to horrible oaths and imprecations; and in several cases vendors of downright poison, by which they gratified their customers in their darkest purposes of avarice or revenge."

Besides several instances of visions, second sight, dreams, &c., in the body of the volume there are given at the end of it some very interesting notes, (in one of which it is mentioned that an

ancestor of Lord Duffers was "suddenly transported through the air from Scotland to Paris, where he found himself in the French King's cellar, with a silver cup in his hand," but grievous to relate there is no hint given but the very vague one, by 'witchcraft' how this 'conveyance' was effected. It is stated that the silver cup was still in the possession of the family in 1695, and as an editorial appendix there is given a list of books on Scottish witchcraft, which, though not exhaustive, cannot fail to be of use to those who wish to study the subject especially.

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SUPPLEMENT

TO

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THE CONVENTION OF 1884.

THE celebration of the Ninth Anniversary of the Theosophical Society has just terminated and has been thoroughly successful, in spite of the troubled waters through which the Society has been passing, the serious questions that had to be settled, and last, but not least, in spite of the tide of ignorant public opinion which has been setting so strongly against it.

At noon on December 27th all the delegates proceeded together to the 'pandal' (pavilion), a large temporary structure lined and decorated with flags and chandeliers, under the superintendence of Mr. P. Shreenevas Row, Secretary of the Madras Branch. Over a raised *dais*, carpeted with Persian rugs, was erected a gorgeous canopy of embroidered cloth of gold supported by silver pillars; during the evenings the pandal was brilliantly lighted, making the whole scene picturesque in the extreme.

The warm and enthusiastic reception given to the Founders gave striking evidence of the love and devotion which the members of the Society feel towards them: and how their noble and unselfish work is appreciated. It was a deeply interesting spectacle, there presented to our eyes, men and women from all parts of the world congregated together to consider how best to do good to their fellow-creatures.

The Proceedings of the Convention were conducted in a most orderly and business-like manner, the discussions on the different resolutions being ably sustained.

The Convention opened with a powerful speech from Colonel Olcott who, in an able and masterly manner, sketched the work of the past year, and placed before the assembly the programme for discussion. We do not here intend giving the various speeches, as a full report will be published separately. The President's speech was followed by the Treasurer's report and the Secretary's account of the work done by the Indian branches, compiled from the different reports, which all testified to the progress Theosophy was making in various parts of India, and that practical philanthropy has not been neglected, in the absorbing interest of philosophical study. Some of the Societies have established night schools, besides lectures and tuition on various subjects, libraries have been started and translations made of many valuable works, in addition to this, several Sanskrit schools have been founded to revive the study of Sanskrit literature and science. The sufferings of humanity are not forgotten and many mesmeric and other cures have been performed. The 'Aryan League of Honor' has been instituted to set a noble ideal of Truth and Purity before the boys of the Sanskrit schools and so raise the standard of their moral conduct. The accounts of the home affairs were

then followed by the reports and speeches of the foreign delegates: beginning with the representative of the London Lodge, T. S., Mr. A. J. Cooper-Oakley.

The report of this branch was highly satisfactory. The general organization has been improved, and good work accomplished during the year; a great impetus was given to the Theosophical movement in England, by the visit of the Founders, accompanied by Mr. Mohini M. Chatterjee, whose kind aid and unwearying patience in solving the metaphysical questions which were continually placed before him, cannot be too highly praised. We are pleased to find that some of the deepest thinkers in England are evincing a growing interest in our philosophy, now that it is becoming apparent that Theosophy is purely a search after Truth and not antagonistic to any religious belief or system of Philosophy.

Mr. C. W. Leadbeater, also a member of the London Lodge, T. S., read the report for the Greek T. S., who were unable to send a member of their own branch.

No delegate having come from the French "Société D'Orient et D'Occident" owing to a variety of circumstances, the report was read by Mrs. Cooper-Oakley, and was both interesting and hopeful; it pointed out the fact that Theosophy is spreading imperceptibly in France, articles on it have appeared in some of the leading magazines and journals, and it is gratifying to those interested to find this dissemination of Theosophy taking place outside the bounds of the Society, in addition to the earnest work of its members.

The Germania T. S., one of the latest founded European branches, represented by Mr. Rudolph Gebhard, is a nucleus of great promise; and it is fortunate in having so able a President as Dr. Hübbe Schleiden, who is well-known as an economist; many other leading thinkers are being attracted to Theosophy, and one of the members has translated "Esoteric Buddhism" into German. The German philosophers will find a fruitful field for investigation in the occult doctrines.

Dr. Hartmann represented the American Branches, who are also making good progress, counting amongst their members, men of great talent, and high social standing. In America, new Societies are in the process of formation, and isolated Theosophists can be found scattered far and wide.

Mr. Brown read the report of the Scotch Branch, which is a small but intelligent and able group of earnest students.

Next followed the appointment of various Committees to report upon the subjects laid before the Convention for consideration: this arrangement made a useful division of labour, as many important matters had to be decided in a comparatively short space of time,

The subjects for this year were as follows :—

1. Measures to be taken respecting the Missionary attack upon Madame Blavatsky.
2. Rules and Constitution of the Theosophical Society and appointment of District Inspectors.
3. Trust deed of the Adyar property.
4. Definite and uniform rules for the conduct of the Society's Sanskrit schools.
5. Aryan League of Honour.
6. Consideration of semi-annual Convention.
7. Series of lectures on philosophical subjects, by T. Subba Row.
8. Second section proposed by T. Subba Row.
9. Fancy Bazaar.
10. Suggestions for Anniversary Hall.
11. Essays.

The discussions on these subjects are fully reported ; we need therefore only briefly touch on them.

The expression of opinion about the course which should be adopted with regard to the missionary attack on Madame Blavatsky was unanimous—needless to say, that every one was convinced of her perfect innocence, and agreed that the conspiracy was an attempt to uproot Theosophy by throwing discredit on the moral reputation of its Founders. Madame Blavatsky was anxious to take judicial proceedings, but placed herself in the hands of the Society as a whole, represented by the delegates at the Convention, submitting her own judgment to the general opinion. The Convention have placed the matter in the hands of a strong Committee, who are in possession of all the documents bearing on the affair. This Committee assumes the entire responsibility for such steps as may be taken.

Some small alterations were made in the rules, in the direction of simplification, but no fundamental changes were made.

Another important subject discussed was the appointing of District Inspectors to see that the Branch Societies keep up the various works undertaken by them, and to give help and advice in any small difficulties which may arise.

The Trust deed of the Adyar property was arranged, and Col. Olcott appointed sole trustee. No one is better fitted to undertake so responsible and onerous a post, his whole work in life has eminently fitted him for such a position, and the members can all feel perfect confidence in his fidelity and capacity.

Plans for the uniform working of the Society's Sanskrit Schools were also drawn up, and books and manuals for instruction recommended. This question is complicated, and requires much thought.

The "Aryan League of Honor" is a work worthy of the aims and aspirations of Theosophy ; the very foundations of which are based on Purity and Truth. The wave which has passed over part of the western world, stirring men and women into a desperate struggle against the increasing immorality of the age, has reached the shores of India, and we are delighted to find that amongst the boys of the Colleges and Universities a strong feeling of love for the cause of Aryan moral regeneration is spreading widely and rapidly ; and this is a most important fact to be remembered, for these are the future Theosophists ! And as one of the great objects of Theosophy is a revival of Moral and Spiritual well-being, and a resuscitation of the grand old ideals of ancient Aryan Wisdom and Virtues ; surely no movement is more worthy of consideration and sympathy than the formation of the League—but as it is at the present time restricted to young men and boys between the ages of 10 and 21, another question came before the Convention for consideration, namely, the establishment of an "Indian Social Purity Alliance" on the lines of the English S. P. Society : this idea was warmly received, the importance of it as a national aid to higher ideals no one could deny—but like the 'League,' it was thought better that it should be organiz-

ed independently of the Theosophical Society, though in close sympathy with its aims and aspirations, and memberships in this "Social Purity Alliance" should not necessarily include memberships in the Theosophical Society. It would be difficult to estimate the beneficial influence such a Society would have on the rising generation and the national life of India.

Some propositions were thrown out at once ; such as those for holding 'a Fancy Bazaar,' and a "Semi-annual Convention ;" the former as entirely unsuitable—the latter as entailing a great deal of expense on the members, besides being liable to lessen the numbers who attend the general annual meeting, and the great value which consists in the united consultation of all the delegates on the matters brought forward. One important matter was the "Second Section" proposed by Mr. Subba Row, which consisted in the formation of a "Literary Committee," under whose supervision future publications of the Parent Theosophical Society will be issued.

These and other practical questions occupied the members during the day : in the evening interesting discussions were carried on ; small groups were to be seen on every side talking eagerly on subjects spiritual, philosophical, and practical.

Nothing more picturesque or interesting could well be imagined, than the large hall or Council-room at the Headquarters, thronged with members, their faces all lighted up with interest and earnest thought. We only wished that many of our European members could have been with us, to take their part, and let the thoughts of the East and West unite in a common stream. Surely the new era of brotherly love so long worked for, so long hoped for, is at last dawning, in this nucleus of the Theosophical Society. On the 28th of December, a large and crowded public meeting was held in the pandal, the speeches of the different delegates were warmly and enthusiastically received, especial greetings being given to Madame Blavatsky.

Two days after, another public meeting was held at Patcheappa's Hall, which was filled to overflowing with Theosophists and non-Theosophists ; the different speakers were well and warmly received. The various delegates particularly impressed upon the audience the points that Theosophy was not a new religion, but a system of philosophy ; also that the movement is much wider than is at present supposed by its adversaries and that it rests upon its own basis, which cannot be moved by any personal attacks on the Founders.

Col. Olcott brought the proceedings to a close with a most able and earnest speech, in which he gave an outline of the Society's work, past and future, its aims and ideals, for the spiritual and moral welfare of India. Thus terminated the public proceedings of the Ninth Anniversary.

The following day, the delegates met for the last time in the pandal, and many were the regrets that the time for parting had, at last, arrived ; in a short and pathetic speech, Colonel Olcott declared the Convention for the ninth year ended and many eyes were dim at the thought of parting and yet they parted hopefully, for the meeting had been one calculated to give confidence to many who had come with anxious hearts, wondering "what the morrow would bring forth." We cannot deprecate too earnestly the misconceptions that now arise in about Theosophy, and that it is considered as antagonistic to real Christianity, more than to any other form of religion. We repeat again, Theosophy is *not* a theological creed, but rather a system, which tries to find the underlying basis of truth in all religions, and all philosophies. And surely the harmony of the world would be infinitely greater, if we could prove that, under all exoteric religious forms, the esoteric truths are the same ; that the eternal principles of Love, Justice, and Truth, set forth to the Western world by Christ, are the same in substance, though not in form, as those proclaimed to the Eastern world by Buddha, by Zoroaster, by Confucius, and many other Divine teachers.

Surely we arrive at an infinitely wider ideal for humanity, if we find that in all these religions, all these Philosophies, man had "to work out his own Salvation" by developing the "Divine" in his own nature, by putting down that which is of the earth earthy, and replacing it with the spiritual life.

Had Christ been the only Saviour, sent to the world, then such a growth of materialism in the west coupled with the fact that Christianity has not spread to any extent in the East, would prove his life of unselfishness had been an entire failure—but if we remember that in the fulness of time teachers always have come out from the Divine 'Wisdom,' then surely we may reasonably hope for other teachers, to develop the spiritual life in us, which is so sadly dying out; and this help will, we believe, come through Theosophy; not a new teaching but a renewed system of thought based on scientific spirituality; a system which gathers together the good, true and pure in each religion; and finding the same underlying basis gathers all together into one great harmony, and says 'Scio' instead of 'Credo.' This is the work of Theosophy, it holds every religion equal, and respects all religious opinions.

In fact the "Society is an Algebraical equation, in which so long as the sign=of equality is not omitted, each member is allowed to substitute quantities of his own, which better accord with the exigencies of his native land, with the idiosyncracies of his people, or even with his own. Having no accepted creed the Society is very ready to give and take; to learn and teach, by practical experimentation, as opposed to mere passive and credulous acceptance of enforced dogma." We cannot let our words on this Ninth Anniversary pass without raising a protest against the untheosophical spirit of sectarianism. We who teach Brotherly unity must act up to the spirit of our words and the reason of such an anniversary so full of confidence, earnest resolution and hope, will be lost indeed, if during this coming year we do not strive, however imperfectly, to act up to the spirit of our meeting. If feeling is not put into action it becomes mere sentimentality: therefore we must be active and earnest in our private and public life, and if this spirit pervades the work of the branches in the East and in the West during their review, surely our tenth meeting shall be one, to exceed if possible our greatest hopes in its accounts of work done, but besides this practical work, we must not forget above all things that inward growth, in knowledge, and increased spirituality are the aims to be kept ever before us.

For thus, and thus only can we help our fellowmen by making ourselves, nobler and truer, and then our practical daily life must inevitably take a higher tone from the spirit in which we act will pervade the work, and thus we shall benefit humanity, and the Theosophical Society will be working for that.

"One far off divine event,
To which the whole creation moves."

I. H.

THE PRESIDENT'S TOUR.

Colonel Olcott and Mr. Leadbeater have arrived at Rangoon, where they were received with honours by the Burmese Buddhist elders and the trustees of the Shway Daigon Pagoda, as also by the Tamil community. Colonel Olcott lectured in the Hindu temple to a crowded audience on the 25th ultimo. He is also to give a lecture at the golden pagoda. The King has invited him to go to Mandalay, and he has seen the royal high priest in Rangoon. Burmese and Hindu branches are in course of formation, and the tour is proving a complete success.

Our New Branches.

Professor Coates of the Smithsonian Institution, U. S. A., notifies the formation, at Washington, of a Branch T. S., under the name of the *Gnostic Theosophical Society*. The Professor had recently been to Europe, where he met the two Founders, and the establishment of the Branch is one of the results of that visit.

Mr. Stanley B. Sexton, F. T. S., reports that Mr. Elliot B. Page, the President of the American Board of Control, visited Chicago in November last and has issued the Charter for the formation of a Branch T. S. in that place.

THE GYAN MARGA THEOSOPHICAL SOCIETY.

(FATEHGARH.)

Babu Hari Har Catterjee, President of the *Chohan Theosophical Society*, Cawnpore, reports the formation by him of a Branch Theosophical Society at Fatehgarh in N. W. P.

Official Reports.

THE JAMALPUR THEOSOPHICAL SOCIETY.

The second anniversary of this Branch was celebrated on 14th December last. The following Brothers attended as Delegates from the neighbouring Branches:—Babu Shankar Nath Pandit, Blowani-pore; Dr. Khiroda Prasad Chatterjee, Darjeeling; Babu Deno Nauth Roy, Calcutta; Babu Deno Nath Ganguly and Babu Sreenauth Goswami, Berhampore; and Pandit Nityanand Misra, Babu Tara Podo Ghosal, Babu Upendra Nauth Bose Sarbadhichary and Babu Bhugobut Lal Misra, Bhagalpur.

There were several addresses by the Delegates and by the Members of the local Branch. The proceedings were throughout enthusiastic and the celebration was a great success.

At a meeting of the Branch on the 17th of December, the following office-bearers were elected for the current year:—

BABU RAM CHUNDRAS CHATTERJEE, *President*; BABU TROYLUCKO NAUTH ROY, *Vice-President*; BABU KALLY BHOOSUN ROY, *Secretary and Treasurer*; BABU RAJ COOMAR ROY, *Joint Secretary*; BABU HARI NAUTH BHUTTACHARJEE, DABENDRA NAUTH CHATTERJEE, AND NILMONEY BANERJEE, *Councillors*.

THE PRAYAG PSYCHIC THEOSOPHICAL SOCIETY.

(ALLAHABAD.)

The following are the officers for the year beginning from November 1884:—

BABU OPRAKAS CHANDER MUKERJEE, *President*; MR. H. C. NIBLET AND BABU HARDEO PRASAD, *Vice-Presidents*; BABU BENT MADHAB ROY, *Secretary*; BABU HARDEO PRASAD, *Treasurer (and Vice-President)*; BABU RAMESH PRASAD, *Librarian*. In addition to the above, *Councillors*—BABU ABINASH CHANDER BANERJEE, BROJENDRO NATH BANERJEE, BHOLO NATH CHATTERJEE, HARIPADA MUKERJEE.

THE AYODHYA THEOSOPHICAL SOCIETY.

At an ordinary meeting of the Branch, the following office-bearers were elected for the current year 1884-85:—

BABU RASIK LAL BANERJI, *President*; BABU JOKHOO RAM, *Vice-President*; BABU BIPIN B. BANERJI, *Secretary and Treasurer*.

Fyzabad, 8th Dec. 1884.

BIPIN B. BANERJI,

Secretary.

THE ROHILCUND THEOSOPHICAL SOCIETY.

At a meeting of this Branch held on the 7th December 1884, the following office-bearers were duly elected for the year 1884-85:—

RAJA MADHAVA RAO VINAYEK PISHWA, *Patron*; RAI PYARI LAL, *President*; P. CHEDA LAL, B. A., *Vice-President*; BABU GYANENDRA N. CHAKRAVARTI, *Secretary*; F. BHUGWAN DAS, *Asst. Secretary*; M. BALDEO SAHAI, *Treasurer*; B. CHANDRA SEKHAR, *Librarian*; M. DHURUM NARYAN, *Councillor*.

GYANENDRA CHAKRAVARTI, *Secretary.*

THE TODABETTA THEOSOPHICAL SOCIETY.

(OOTACAMUND.)

At a meeting of the Branch held on the 30th of November last, Major-General H. R. MORGAN was elected President, and Mr. T. GOPAL SINGH, Secretary, for the current year.

THE RAJSHAYA HARMONY THEOSOPHICAL SOCIETY.

(BEAULEAUX.)

The first Anniversary of the Rajshaya Harmony Theosophical Society was celebrated on the 14th December 1884 at the premises of Babu Baroda Prasad Basu, F. T. S. Babus Ram Chandar

Baisak, F. T. S.; and Jogendro Nath Chakravarti, F. T. S., read papers on Mesmerism and Universal Brotherhood, respectively. Alms were distributed to the poor on the occasion.

The following officers were elected for the current year :—
 BABU CALI PROSONNO MOOKERJEE, *President*;
 BABU BARODA PRASAD BASU, *Vice-President*;
 BABU SIRIS CHANDAR ROY, *Secy. and Treasurer*.

AMERICAN BOARD OF CONTROL.
 THE CHICAGO THEOSOPHICAL SOCIETY.

Under the provisions of Special Order of May 13th, 1884, I have issued a Provisional Charter to Stanley B. Sexton, William P. Phelon, Mira M. Phelon and Jakob Bonggren, all of Chicago, Illinois, for the formation of a Branch to be known as "The Chicago Theosophical Society."

On Thursday, November 27th, I initiated all the abovenamed persons in the city of Chicago, and organized the Branch. Mr. Stanley B. Sexton, a Fellow of the Society since 1879, was President, and Mrs Mira M. Phelon, Secretary, after which the Rules of the Parent Society were temporarily adopted.

I am most favorably impressed with each and every member of this new Branch, and, believing that good will result from the action, respectfully ask that a Charter be issued to the above named persons and that the Chicago Theosophical Society be added to the list of Branches in good standing.

I also promised Mr. Sexton to ask that you would kindly have sent him a Diploma such as are now issued from Head-Quarters, the one he now holds being the Provisional certificate issued from New York.

Fraternally yours,
 ELLIOTT B. PAGE,
Presdt., Am. B. C.

THE TRICHINOPOLY THEOSOPHICAL SOCIETY.

I have the honor to report that at a meeting of our Branch, held this morning, the following office-bearers were elected for the current year :—

L. KRISHNAIYANGAR, *President*.
 N. SWAMINADAIYAR,
 S. KRISHNAMA CHARIAR, B. A., } *Vice-President*.
 A. SRINIVASAIYANGAR, *Secretary*.
 A. C. CHIDAMBARA MUDALIAR, *Treasurer*.
 T. PATTABHIRAM PILLAY,
 T. M. ADINARAYANA CHETTIAR, B. A., } *Councillors*.
 D. MUNISAWMI NAIDU,
 RAMANJULU NAIDU,
 NARASIMHALU NAIDU,
 NARAYANASAWMI NAIDU,
 MUTTUKRISHNAIYAR,
 A. SRINIVASAIYANGAR,
Secretary.

ADHI BHARTIC NHRATRI BRANCH THEOSOPHICAL SOCIETY'S OFFICE.

In pursuance of Rule 12 of our Society, which provides for the annual election of members, a meeting was held on the 6th December 1884, in which the following office-bearers and Councillors were appointed for the year 1885 :—

BABU NOBIN KRISHNA BANERJEE, *President*; DINA NATH GANGGOOLY, *Secretary*; RAJ KRISHNA BANERJEE, *Assistant Secretary*; SRI NATH GOSHAMI, *Treasurer and Accountant*; KESHUB CHUNDRABHUTTACHARYA, *Librarian*; SATIOWKY MOOKERJEE, RAJENDRA NATH GANGGOOLY, *Councillors*.

During the absence of the President, Babu Dina Nath Ganggooly will act as President, Babu Raj Krishna Banerjee as Secretary, and Babu Rajendra Nath Ganggooly as Asst. Secretary.

The 21st & 22nd of January have been fixed for the celebration of the anniversary of our Branch Theosophical Society, and it is expected that several delegates from different branches will be present on the occasion. The particulars of the anniversary will be reported in due course.

DINA NATH GANGGOOLY,
President, pro tem.

THE GOOTY THEOSOPHICAL SOCIETY.

The following officers were elected for the year 1885 :—
 M. R. Ry., T. Ramachandra Rau Garu, B. A., B. L., *President*.
 J. Sreenivas Rau Garu, *Vice-President*.
 " B. P. Narasimmiab, Garu, B. A., *Secretary & Treasurer*.

THE THEOSOPHICAL HOMOEOPATHIC CHARITABLE DISPENSARY.

Mr. Tukaram Taty, F. T. S., Bombay, requests us to acknowledge with thanks the following donations to the fund of the Charitable Homoeopathic Dispensary of the Bombay Branch :—

Mr. Janakinath Ghosal, F. T. S., Rs. 10 0 0
 An F. T. S., " 50 0 0

We beg to acknowledge with thanks the receipt of the following books presented to the Theosophical Society's Library by Mr. W. T. Brown, B. L., F. T. S. :—

Morality, by J. Platt; Life, by J. Platt; The Poetical Works of Thomas Moore; The Poetical Works of Thomas Hood, 2 Volumes; Benjamin Franklin: "Doer of Good"—A Biography; Works of Shakespeare, (The Excelsior Edition); Scotland, by William Beattie, M. D., 2 Volumes; Syria, The Holy Land, Asia Minor, &c., by John Carne; Thackeray's Novels, 23 Volumes; Milton's Poetical Works; The Boy makes the Man, by W. H. Davenport Adams; Wordsworth's Poems, 2 Volumes; Scott's Poetical Works; Burns' Poetical Works; Campbell's Poetical Works; Student's Moral Philosophy, by William Fleming; Cameos from English History; Longfellow's Poetical Works; Cowper's Poetical Works; Goldsmith's Works.

TRANSLATIONS OF THEOSOPHICAL PUBLICATIONS

Rai Kishen Lall, B. A., late President of the Chohan (Cawnpore) Theosophical Society, writes to us from Jalesar-Town (Aligarh Dt), where he has now been transferred as the Munsiff, that he has translated into Urdu the *Elixir of Life* and has written and compiled "A Short Treatise on Homoeopathy in the Urdu Language" in two parts. He has further compiled a "Handbook of Theosophy" in Urdu, containing the following chapters :—(1) Introduction, (2) Theosophy, (3) Theosophical Society, (4) Constitution of Man, (5) The Law of Karma, (6) Kamaloka, Swargaloka, Mrityuloka, (7) Mahatmas and Chelas.

As there is an earnest enquiry for Urdu books from Hyderabad (Deccan), Muttra, Gorakhpur, Aligarh and Bareilly, our brother hopes that the above books, when published, will to a limited extent meet the want that is now felt.

The following books will shortly be issued under the auspices of the Bombay Branch Theosophical Society :—

Shankya Karika (otherwise called Nereshiwar Sankya Theosophy) by Kopila Mahamuni. With the Bhashya by Gondapada in original Sanscrit Text, with their English translations and also Commentaries in English by H. H. Wilson. The price of the book is Rs. 3 to subscribers, exclusive of postage annas 6.

A Compendium embracing Palang Yoga Satras otherwise called Seshwara Sankhya Philosophy. Sankaracharya's two Treatises on Raja Yoga called Aparoksanubhuti, and Vakyasadha in original Sanscrit Texts and Bhashas and their English translations. Also Elixir of Life, and Dr. Paull's English Treatise on Yoga Philosophy with appendix containing extracts from ancient and modern works of different nations on the practices of Yoga, &c. Price Rs. 3 per copy, exclusive of postage annas 6 for postage.

An English translation of Bhagwat Gita by M. Wilkinson. Compared with the original Sanscrit Text and revised with an interesting Philosophical introduction expounding the esoteric meaning of the doctrines and explanatory notes. Price Re. 1 per copy, exclusive of postage annas 2.

Intending subscribers are requested to send in their names with the amount of their subscriptions to the Manager, Theosophical Journal.

OBITUARY.

With deep regret we have to record the death of Mr. H. G. Atkinson, F. G. S.,—which occurred on the 28th December at Boulogne (France). Mr. Atkinson had been a great friend of Miss Martineau and was well known in literary circles. A few contributions from his pen have appeared in the *Theosophist*. When Madame Blavatsky was in Europe last year, she visited Mr. Atkinson at Boulogne and had a long and interesting interview with him.

A bold thinker, and an earnest worker in the cause of truth, ever ready to defend his opinions and do what lay in his power to promulgate them, his death will be deplored by a large circle of friends and admirers.

LARGE GROUPS OF THE MEMBERS OF THE THEOSOPHICAL SOCIETY.

Comprising Portraits of Delegates from all parts of the world assembled 29th Dec. 1884.

- No. 1.—Evening group, near the house.
- " 2.—Morning group, in front of the large pandal.
- " 3.—Groups of the Founders and their principal associates.

Also

- No. 4.—A view of the Theosophists' House.
- " 5.—View of the Adyar river, looking towards the sea, from the house.

Price Rs. 2 unmounted.

and

- No. 6.—AN EXTRA SIZE of the evening group, 15 x 12 inches.

Price Rs. 3-8 unmounted.